The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 639. BOSTON, WEDNESDAY, JANUARY 1, 1868. VOL. XXVI.—NO. 16.

The World's Crisis AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon at 167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE: S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE: H. F. CARPENTER, N. Y. DAVIS, M. BATCHELDER, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS, TREASURER AND BUSINESS AGENT.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"NEARER, MY GOD, TO THEE."

Nearer, Father, draw me nearer,
Nearer yet, my God, to thee!
For thy matchless love is dearer
Than all other love to me.
Thou hast been my staff in weakness,
In adversity my friend;
Thou my help hast been in sickness,
Hope and sweet relief did'st send.

Other friends may prove false-hearted;
Thou wilt never be untrue;
When life's fondest ties are parted,
Falls thy love as healing dew.
Hearts I loved have oft betrayed me;
In thy love I rest secure;
All the promises thou'st made me,
I have found them faithful, sure.

Whatsoever grief o'ertake me,
Though I walk death's valley through,
Thou wilt never leave, forsake me,
Thou art changeless—Thou art true.

Perth Amboy, N. J. ANNA E. MCELLISTER.

For the World's Crisis.

THE DAY AND THE HOUR.

The question is often asked, Can we know anything about "the times and seasons, which the Father hath put in his own power"? And those that put this question (very often) are ready to say, "No." The reason is this: the Savior said, "But of that day and that hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father." This text is supposed to refute every argument that can be brought; it matters not how strong the evidence, or how unmistakable the proof is against it. Now what is true of *one* class is of all; so if one is prohibited from knowing, all must be. This is evident. Who will say the Savior will not know the time of his advent? It seems to me no sensible man will take this position; but we find many of the D. D.'s of our land who declare we can know nothing about the time of the coming of Christ, and yet who presume to say it will not come in thousands of years. Now if we know not the time of his advent, neither can we tell when he will not come. But let us take heed unto the sure word of prophecy, and remember that "no prophecy of the scripture is of any private interpretation; . . . but holy men of God spake as they were moved by the Holy Ghost." We see if man will not know the time of the advent, that Christ will not; and to say the latter will not know, is in my estimation complete nonsense.

To those who are preaching against time, and are saying the world is in its infancy, I would have them tell me, When will it be old? and what will be the condition of the world in its old age, if sin and iniquity increase at the rate they have for the last half-century? Methinks papal persecution will not be a fit comparison; but brother will rise up against brother, and blood will flow as freely as water runs in our great rivers. But assertions will not do. We must have something permanent—true as the word of God.

"But of that day and hour knoweth no man." We do not wish to be understood that Christ knew the time of his return while on the earth. No, no. Christ declared he did not know, and there was but one that did,—the Father. Christ had not yet ascended to the Father, and as the Father was the only one possessing that knowledge, it was necessary that Christ should go to the Father, in order to receive that knowledge, as it was that he should go away that the Comforter might be given. Christ says, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John 16: 7. How was that to be effected? "I will pray the Father, and he shall send you another Comforter."—John 14: 16. Now notice one of the offices of that Comforter. Says Christ, "I have yet many things to say unto you, but ye can not bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you. All things that the *Father* hath are mine; therefore said I, that he shall take of mine and shall show it unto you."—John 16: 12–15. It is positively stated here, "All things that the Father hath are" Christ's; so we see the Savior must necessarily come into possession of this knowledge concerning the day and hour on his ascension to heaven; and, as the Holy Spirit was to receive of Christ and show it unto the disciples, and show them all things, they must of course come into possession of the knowledge concerning the times and seasons of his second coming. Christ tells them plainly that he had yet many things to say unto them, but they could not bear them at that time; but comforts them with this promise: that they should not only have a Teacher that should bring to mind what things he had said unto them, but should endow them with power from on high, and should show them things to come.

Christ says, "When ye shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand)"—Mark 13: 14). If we consult Daniel, he informs us that from the time this abomination of desolation stands up, to the time he is to stand in his lot (by a resurrection), there should be 1335 days. It should always be remembered by the reader that days, in prophecy, signify years. See Ezek. 4: 6.

Daniel says, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." When? "At the time of the end." Understand what? The oath of the angel regarding the time, in answer to the question, "How long shall it be to the end of these wonders?" which is the resurrection. Daniel was then informed that "the words are closed up and sealed till the time of the end," not the end of *time*, but "the time of the end," or last generation; so we see this truth was hidden from all generations except the last one, and if it is not understood by them, the prophecy will not be beneficial, and will not perform that for which it was intended. But the oath of the angel, coupled with the declaration that "the wise shall understand," reveals the fact that this truth, kept concealed from all others, should be of the utmost importance to the generation for whom it was reserved. Now who is that wise servant, who is looking for the return of his blessed Lord, and is administering to the starving, giving them "meat in due season? blessed is that servant whom his Lord when he cometh shall find so doing; but and if that evil servant shall say in his heart "My Lord delayeth his coming, . . . the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Here are two classes of servants brought to view, delivering opposite messages. The evil servant is saying, "My Lord delayeth his coming," and is smiting his fellow servant; but the good servant was giving the household "meat in due season," proclaiming the advent at hand. We see the Lord came upon the evil servant in an hour he was not aware of. Why? Because he said, "My Lord delayeth his coming," and shut his eyes to the increasing light. What was true of the evil servant could not be true of the good servant; therefore, the Lord will not come upon the good servant unawares; for "the secret of the Lord is with them that fear him" (Ps. 25: 14); but "as the days of Noah were, so shall also the coming of the Son of man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

Noah was a preacher of righteousness, but his salvation depended upon his building the ark, according to the divine will. The Antediluvians knew not the time of their visitation. Why? Because they would not believe the preaching of Noah, but rejected his words, and cast them aside as idle tales.

Reasoning from analogy, we see Noah and the Antediluvians set forth as representatives of the two corresponding classes at the coming of Christ. It is evident that Noah knew the *time* of the flood, from the following: "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." The people had been warned of the approaching danger; the building of the ark was a powerful sermon of itself; but they, like the evil servant (no doubt), were saying, The world is in its infancy; and knew not until "the fountains of the great deep were broken up, and the windows of heaven were opened." But, alas! all was confusion; probation was then ended, and the world, "being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men" (2 Pet. 3: 7); "but of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves also know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them, . . and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of the day; we are not of the night, nor of darkness."—1 Thess. 5: 1–5.

Here we see that the day of the Lord is to come upon a certain class as a thief, and that it is upon those that say "Peace and safety," that "sudden destruction cometh." "But ye, brethren, are not in darkness that that day should overtake you as a thief"; but it will come upon the world as a snare, and it will overwhelm them; but the church will occupy a far different position, for they are "the children of light." On such facts as the foregoing I rest assured, believing we may know the time of the advent. Such is my hope. I soon expect to see Jesus coming in regal majesty, with all the holy angels. Let us be sober, and watch unto prayer. Our toiling time will soon be over. The night is far spent, the day is at hand. The Master will soon come. Let us be ready to hail his approach with joy, that we may see his face in peace; and say, "Lo, this is our God; we have waited for him, and he will save us. This is the Lord, . . . we will be glad, and rejoice in his salvation."—Isa. 25: 9. G. F. SHIRLEY.

Woodhull, N. Y.

☞ The command is, "fight the good fight of faith." Though there are many warriors who enter into battle with doubts and fears as to the issue of the conflict, it is not so among the soldiers of the Lord Jesus Christ. Victory is declared before the combat commences, and as sure as they begin to fight, faith tells them they shall be made "more than conquerors."

CHARACTER OF THE MILLENNIUM.

Of the specific character of the millennium, further than we have advanced already, it will be difficult for us to speak with certainty. We have but few beacon lights to guide us. One thing, however, we think we have fixed without a reasonable doubt, namely, that the millenium spoken of in the Bible, cannot take place in the present organized state of the world, or of its inhabitants. Man must be new made, and so must be the world he inhabits. Of this the Scriptures speak abundantly in all places which are relied upon as pointing out a millenium. "Behold I create," says Isaiah, "new heavens and *a new earth*, and the former shall not come into mind." And this new heavens and new earth, he informs us in the succeeding chapter, shall REMAIN. And that Isaiah was speaking of the millenium, I think none will doubt. The event he speaks of cannot be transferred to any other region than the present earth new made; nor can the scene be withdrawn to a period this side its renovation. The language of the prophet will not bear it.

There is another fact settled. The new heavens and new earth is to be the *final* abode of the saints. This was the opinion of Mr. Wesley. This was the opinion of ancient fathers; and this the Scriptures confirm. Peter expressly declares, not only that there is to be a new heavens and new earth, but he holds out this as the HOPE of the church, which he could not do unless it were to be her children's, or their abode. "*We look* for a new heavens and a new earth, wherein dwelleth righteousness." And Peter wrote his second epistle, that the disciples should not forget *this very promise*, though that promise seemed to be delayed. John also fully and gloriously points out the new heavens and earth as the final habitation of all the redeemed. And *where* this abode is to be, we gain additional light from the testimony of the four living creatures *who are before the throne*, and the four and twenty elders. Their united testimony declares it will be ON THE EARTH—and that it shall be inhabited by the *saints*, or by those washed in the blood of Christ, and made priests and kings unto God." This I think unexceptionable testimony. Their exact language is, "And when he had taken the book, the four living creatures, and four and twenty elders *fell down* before the Lamb, having, *every one of them*, harps, and golden vials full of odors, *which are the prayers of the saints*. And *they* sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast *redeemed* us to God by thy blood, out of *every kindred*, and *tongue*, and *people*, and *nation*; and hast made us unto our God kings and priests; and WE shall reign on the earth."

Who these living creatures are we may easily learn from the fact that, 1. They worship God, therefore they must be *creatures*. 2. They were redeemed by the blood of Christ. They could not therefore be angels, for he taketh not hold on the nature of angels. They must therefore be the representatives of human creatures. 3. They will reign on earth. They without doubt represent, with the four and twenty elders, the Jewish and Christian church, and the redeemed from all nations. So they testify, "Thou hast redeemed us from every kindred, tongue and people." And they are to reign on earth. No one would expect them to reign on earth as it now is. . . . . To reign with Christ implies that Christ first reigns; and this he is to do in its full sense on the earth, the uttermost parts of which are his inheritance.

If the above two propositions are true, we have ground enough for our present purpose. There is to be a new heaven and a new earth. This cannot take place in time, properly so called. There is but one *new* heaven and earth spoken of, *after time*. That one is the abode of the saints. And *this* must be the one spoken of by the prophets, and by John, because the one they speak of *cannot take* place in time, and they speak of but one after time. This new heavens and new earth is also identified with the millenium, because the millenium of the prophets includes a new heavens and a new earth.

Taking our departure, therefore, here, we are safe, although our light were glimmering in the extreme. The new heavens and new earth is the christian's heaven. Whatever that heaven contains this contains. Sure we are, *this* will contain the "redeemed of all nations." This itself were enough seemingly to consummate bliss. But we superadd to it the presence of the Lamb. And it shall be said, too, "Behold the tabernacle of God is *with men*," and he shall walk with them—*dwell with them*. And they shall hunger no more—thirst no more; for the Lamb shall feed them, and lead them to living fountains. And they shall never die. Perhaps angels will be there. For *these* also will God bring with him. But God will be its light, and glory, and joy. Hallelujah, indeed, it shall be said, when the Lord God in this sense reigneth. Something of its blessedness may be shadowed out in the following stirring lines of one of our hymns:—

"O what a mighty change
Shall Jesus' suff'rers know!
While o'er the happy plains they range,
Incapable of wo!
No ill-requited love
Shall there our spirits wound;
No base ingratitude,
No sin in heaven is found!

"There all our griefs are spent;
There all our sorrows end;
We cannot there the fall lament
Of a departed friend!
A brother dead to God,
By sin, alas! undone;
No father there, in passion loud,
Cries, 'O my son, my son!'

"No slightest touch of pain,
Nor sorrow's least alloy,
Can violate our rest, or stain
Our purity of joy!
In that eternal day
No clouds or tempests rise;
There gushing tears are wiped away
Forever from our eyes."

I will only add, that Mr. Wesley has an excellent sermon upon the new heavens and earth, with which I can heartily unite; and to which I refer the reader; simply remarking, it will be a place of RIGHTEOUSNESS. All things that offend will be taken from it, or rather not allowed to enter. The wicked shall not be there; yea, thou shalt diligently consider his place—but it shall not be. "Without," in utter darkness, are the "unclean." The next question will be the *time*.

G. F. COX.—*Herald & Journal.*

For the World's Crisis.

"LET BROTHERLY LOVE CONTINUE."—Heb. 13: 1.

Love uncreated bears the sway,
To Him begin and end the day,
Thought, feeling, all to Him belongs,
Of prayer the hope, of Him the songs;
Goodness and wisdom both combine
To woo and win thy soul and mine;
Springing indeed from Love Divine,
Which sweet reflected on the heart,
Leads us to take each other's part;
"Bear . . . one another's burdens"; share
Each other's joy, each other's care;
Confidence mutual, and prayer.
Thus will our experience be
"If the Son" hath made us free;
Free from self, for others living,
Freely forgiven, and forgiving.
The joy of angels we shall share,
If we thus our ways prepare.
Life heavenly indeed we know,
If heavenly lives we live below;
Thus we testify around
We the life divine have found.
Thus to "lovers of pleasure" show
Affection's not on things below;
Thus to the selfish world we prove
Religion springs from holy love

Philad., Oct. 27. CHS. GREENE.

DO YOU PRAY FOR CHRIST'S COMING?

As members of the christian church, we continually profess our faith in the second coming of Christ; and, it may be, that we sometimes meditate upon his glorious appearance. But have we adopted it as one of the subjects of our addresses at the throne of grace? We pray for forgiveness of sin, for God's Holy Spirit, for renewal of heart; but have we ever prayed that Christ might come to judgment? On many occasions we thankfully adopt the language of the Psalmist, and are glad to repeat his prayers, and say: "Enter not into judgment with thy servant," "Cast us not away from thy presence, and take not thy Holy Spirit from us." But has our faith ever enabled us to take up his language, and say: "Let God arise, and let his enemies be scattered; let them also that hate him flee before him?" If it were a prayer suited only to the individual case of David, no obligation could rest upon us to unite in it; but it is a prayer for the universal church; for every one who loves the Savior, and desires to see the "King in his beauty"—for every one who mourns over the state of the world and the church, and is anxious for the promotion of God's glory. It is a prayer frequently repeated in Holy Scripture of the Old Testament taught by our Lord, now offered up by saints in the presence of God, and with which the Scriptures of the New Testament conclude.

Read that beautiful prayer which begins in the fifteenth verse of the sixty-third of Isaiah, and is continued to the end of the sixty-fourth chapter, and learn the earnestness with which we should present our petitions for the coming of the Lord: "Oh, that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at Thy presence." This prayer is sometimes used as if it expressed nothing more than a petition for the supply of grace, or, at the most, for the Lord's spiritual communion with his people, whereas it is a most urgent suit to the Lord to come down visibly and personally; to reveal himself in flaming fire, and take vengeance on them that know not God, and obey not the gospel. Compare this prayer with the ninety-seventh Psalm, and you will see that it relates altogether to Christ's glorious coming. Here the prophet prays that the Lord would make known his name to his adversaries by revealing himself in fire, so that the mountains may melt, and the waters boil. In the Psalm you will find a prophecy of the literal fulfillment of these petitions; for, it is said, when the Lord shall reign, "A fire goeth before him, and burneth up his enemies round about. His lightnings enlighten the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord—at the presence of the Lord of the whole earth."

In the prayer which our Lord hath taught us, we offer the same petitions, at least if we understand the words aright." "Thy kingdom come, thy will be done in earth as it is in heaven," is a petition that the Lord may take unto him his kingdom, and begin that reign of righteousness, during which God's will shall be done on earth as it is in heaven. It is plain that when we say, "thy kingdom come," we pray for something that is not yet to come: for if it be already come, it is folly to pray that it may come. And the Scriptures tell us positively that there is a kingdom which is not to commence until the Son of God cometh in glory. Dan. 7: 13 says of this kingdom: "I saw in the night visions; one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom." And he says expressly that God's will shall then be done on earth; for he declares that this kingdom, given to the Son of man, is of such a nature, "that all people, nations, and languages shall serve him." The Lord himself speaks of a kingdom which is not yet come, for He is gone to receive it: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." (Luke 19: 12.) St. Paul speaks of a kingdom which is not to come until the Lord appear to judge the quick and the dead. He says to Timothy (2 Tim. 4: 1,) "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom." All these passages show us, that when the Lord taught us to say, "Thy kingdom come," he taught us to join in the prayer of David: "Let God arise, and let his enemies be scattered." . . .

With this prayer, also, the New Testament concludes. The Lord's last words in the last book of Revelation refer to the second advent: "He which testified these things saith surely, I come quickly." And John replies: "Amen, even so, come Lord Jesus." John had himself experienced the awfulness of the Lord's presence; for he tells us, "When I saw him, I fell at his feet as dead." All the troubles that should precede the coming of Christ had been made known to him—all the terrors of judgment had been presented to his view; but none of these things moved him, nor could restrain the prayer, "Come, Lord Jesus." We cannot, therefore, doubt but that it is our duty to join in a prayer which the Holy Ghost has dictated, which our Lord has appointed, which the saints in heaven use, and which the beloved disciple offered up. The nature of the prayer presents another argument to enforce this duty. We are bound to pray for those things which promote the honor of Christ, and the eternal happiness of his people; but never shall the honor of Christ be complete, nor his people be happy, nor the righteous be glad and rejoice exceedingly, until God arise, and his enemies be scattered. Until then iniquity shall abound, yea, and increase more and more; until then wicked men will deny and blaspheme the Lord that bought them; his followers shall have tribulation; sickness, and sorrow, and death retain their cruel sway; tears still continue to flow, and none can dry them.

Brethren, have you never withdrawn your thoughts from the cares of this life, from the treachery of present joys, or the oppression of transitory griefs, to look upon the church and the world as they are? Have you never lifted up the veil of deceit in which the world, and all things therein, are shrouded, that you might behold its form in truth? If you have, you will understand why Christ's advent is so desirable. The sight of all the manifold forms of human misery, of all the various gradations of human depravity—the view of a world that lieth in the wicked one—of a once blessed creation subject to curse and vanity because of sin—of Christ's church, that was once as a pure virgin, now corrupted with superstition, led astray by error, and rent to pieces by divisions—of Christ's most holy religion perverted by men's imaginations—of Christ himself, the Savior of the world, dishonored and crucified again in every spot of Christendom,—the sight of all this must have made you wish that this present state of things were past, and taught you to pray that Christ might come to deliver his church, and to redeem the world. . . . .

The Scriptures tell us that the last days shall be the worst; so, when the Son of man cometh, he shall not find faith on earth. Our only hope, therefore, is in the coming of Christ. And shall we not pray for that which is our only hope? or, if hope be not sufficient, will not love unite with it? Have we no desire to be united to him who died for us? Have we no longings of heart after him who hath loved us even unto death? The eyes of faithful servants look for the return of a kind master—children long for the presence of their parents; and shall not we pray for the return of Him who is more to us than master, father, or brother—the propitiation for our sins, and the Savior of the soul? If, therefore, we would follow the example of the saints, or obey the instruction of the Savior—if we have any zeal for his honor, or any desire for the happiness of his people and our own—if we would attain that which is pointed out as our hope in Scripture—if we would hearken to the dictates of love—it is our duty to join in the Psalmist prayer: "Let God arise, and let his enemies be scattered," or to take up the language of the prayer book, and say: "We beseech thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and *to hasten thy kingdom*, that we, with all those that have departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord."—*Prophetic Times.*

For the World's Crisis.

"IN THE DAYS OF THESE KINGS."

What Kings? Daniel foretells the setting up of the kingdom of God, (after presenting the rise of four universal earthly kingdoms, and the division of the fourth kingdom,) in the following language: "In the days of these kings shall the God of heaven set up a kingdom." Dan. 2: 44. Some of the advocates of a spiritual kingdom, who claim that the kingdom was "set up" at the first advent of Christ, inform us that the expression, "In the days of *these kings*," refers not to the ten kings, or ten divisions of Rome, but to the *four* kings, or four universal kingdoms. But this would be an impossibility, for those four kingdoms were *not cotemporary* kingdoms, but when the *second* arose, the first ceased to be; when the *third* arose, the second ceased to be; and when the *fourth* arose, the third ceased to be; therefore, the fourth kingdom existed *alone*, and the third universal kingdom had passed away about sixty years before the crucifixion of Christ. So, if a spiritual kingdom was set up at the first advent, it certainly was not set up in the days of the four kingdoms, as only *one* of them existed at the time; but the kingdom here mentioned was to be "set up" in the days of a plurality of "*kings;*" and the prophecy distinctly affirms that the fourth kingdom (Rome) should be "divided" prior to the setting up of this kingdom, and this division did not take place for several centuries after the first advent.

Furthermore, in the seventh chapter of Daniel this same fourth kingdom (Rome) is brought to view under the symbol of a beast with "*ten horns*," representing ten divisions of the Roman kingdom; and "*after them*," "ANOTHER" horn should rise, and persecute the church for a "time, times, and the dividing of time," and continue to exist "till the Ancient of days should come, and judgment be given to the saints of the Most High, and the time come that the saints should possess the KINGDOM." Dan. 7: 21, 22. Here the kingdom is located down this side of the fourth kingdom, this side of its ten divisions, and this side of the bloody history and long existence of the Papal horn.

Now, as the second and seventh chapters of Daniel present the same chain of earthly kingdoms, they also present the same heavenly kingdom, and give it the same chronological location. Let the two chapters harmonize concerning the kingdom. W. SHELDON.

For the World's Crisis.

CHASTENING.

"Whom the Lord loveth he chasteneth."

How sweetly comforting are these blessed words to a sorely chastened heart; resting like holy balm upon the grief-smitten soul. Sorrow's waves have gone over my soul, yet the Lord holds me up, while to my afflicted heart, as healing dew, comes the blest assurance, "Whom the Lord loveth he chasteneth"; and through our blinding tears we view the loving hand of mercy. Our Father saw our danger, while loitering 'neath shady bowers, by sunlit streams, far from the pearly gates of the golden city, whence I am bound; the syren's song in my ear lulling my soul to fatal repose. My Father called, bidding me rise and pursue my journey; saying, "For the night cometh wherein no man can work." I strove to obey, to shake off the stupor that had imperceptibly stolen over me. Alas, the spell was woven deeply around me, while lingering on sleep's enchanted ground. Vainly I assayed to break the chain. The rod must fall, the hand of mercy laid it on. Hard, quick and sharp the blow was dealt, raising my soul to earnest action.

But for this, where would the night have found me? Alas! far from my blissful home in Father's house, far from that glorious land where our elder Brother shall reign a king forever; where we shall share the "far more exceeding and eternal weight of glory" which these light afflictions shall work out for us.

We thank our kind Father in heaven for the blessings so thickly woven around our path; yea, and for the trials too his love hath sent; those blessings in disguise. I thank thee, O, my God, from a meekly chastened heart. We humbly feel to say, Thy will, O God, not ours be done.

ANNA E. MCELLISTER.

Perth Amboy. N. J.

For the World's Crisis.

"JESUS LOVES ME."

How sweet and simple are these words, as expressive of the christian's assurance of the favor and affection of Jesus. They speak volumes. They blend together the melting tenderness of Jesus' love, and the strong confidence of one who feels that his faith in the crucified, risen, and pleading One, is not in vain: that his efforts to please Jesus, in a penitent, faithful, and christian life, have been successful; and he tenderly, exultingly declares, "Jesus loves me."

The language has always had force, and been brimful of meaning to me. It means so much. That sweet, little child song—

"Jesus loves me! yes, I know,
For the Bible tells me so,"

is unsurpassed, and the humble "child" of God, who has given all for Christ; whose life is one of devotion, of self-sacrifice and holy communion with Jesus, finds it his greatest joy to sing, and to whisper in his heart, day by day,—

"Jesus loves me! yes, I know,
For the Bible tells me so."

With all the force these words have ever had to me, they have augmented a hundred-fold since they came from the lips of our dear departed Bro. Turner. The last words of great men are treasured up, and repeated, among men. They are often woven into the adages that form the great medium of expressing men's thoughts about practical life. The sentiments of the living, too, are often thus made the watchwords of men. Like Perry's—"Don't give up the ship!" Nelson's—"England expects every man to do his duty!" and Grant's—"I will fight it out on this line, if it takes all summer!" These are often repeated and are made appropriate for whatever one wishes or determines to do.

But the sentiments of heroes pale before the lustre of such words as those of the dying Cox in Africa—"Tell my brethren I died at my post"; and Wesley's—"The best of all is, God is with us"; and, lastly, our dear Bro. Turner's words—"*Jesus loves me.*" The dear, faithful watchman, laboring incessantly in efforts to spread the light of truth, as seen in this last-day message, of the soon coming of Jesus, wears out his physical power, and is prostrated by disease. It fastens itself surely upon him. It steals through his trembling frame like the serpent, leaving its poisonous fangs in all the system; and it burns like fire flashing in the red flush on cheek and brow. It is soon apparent that the devoted minister must die; the strong man is bound by the red-hot bands of fever. He is weak. He is exhausted. Pains are darting here and there over trembling, sensitive nerves. His "head is sick"; his "heart is faint"; his eye grows dim; his breath comes feebly up; he cannot make strong efforts now; but, though sick, weary, and worn out, and about to sleep, he tells us, in those sweet, blessed words, what gives us assurance of his spiritual condition; although languidly, tending to death,—"*Jesus loves me.*" He knew that He whose love he sought, and whose service he loved, poured out from his sacred heart that deep, strong love for his dying servant which is always so desirable, so satisfying; especially when "flesh and heart fail," and

"Pale, frosty death, concluding, comes at last,
And shuts the scene of life."

Bro. Turner I never saw, to know personally; have only heard of him through the papers, and from others; but his dying words, so simple and child-like, uttered in the weakness of life's last hour's fleeting breath, so full of deep, strong assurance, as might be expected from such a man, have come to my heart like an angelic song, and melted in liquid music through my whole being. Henceforth those words shall be more precious to me, and to the people of God. They shall stimulate us in our work, as we can know that these believers in death's unconsciousness and the literal resurrection "*die well.*" They shall ever wake us to love, to feel more preciously the same blessed sentiment, the same assurance.

Let every servant of Jesus from henceforth be sure to feel and say, "*Jesus loves me.*" And let the whole body of believing ones love Jesus with the strength of affection he deserves, that we may appreciate *his* love whom we love because he first loved us. We will fight on in this glorious warfare; we will ever keep with the utmost care this sacred, blessed privilege of having Jesus love us. It shall be our motto, kept by the church as a dearer sentiment than any ever uttered by the world's heroes, but held in our hearts as a dear, priceless treasure, enjoyed as an inestimable privilege. Then we shall ever be able individually to say, "JESUS LOVES ME."

L. C. MCKINSTRY.

For the World's Crisis.

ALMS, PRAYER AND FASTING EQUALLY REWARDED.

In speaking of these duties, almost the same language is used; and each are equally enjoined upon Christ's followers. Let us compare them. "Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward."—Matt. 6: 2. "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward."—Ver. 5. "Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward."—Ver. 16.

"But when thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be done in secret; and thy Father which seeth in secret shall reward thee openly." "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." "But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Brethren and sisters, here are acts, or duties, each one equally devolving upon us; and can we, dare we say that one is not just as necessary, in the sight of heaven, for us to attend to as the other? They are couched in almost the same language, and the rewards are spoken of equally in the same terms. If any one shall say, I am very poor, and have nothing to give; remember, Jesus Christ requires no impossibilities of you, but only to do that which is for your best good. The widow's two mites will be as acceptable as larger offerings out of abundance; and of the reward you will be just as sure.

In regard to the duty of secret prayer, all are ready to admit that this is indispensable, and without which we should soon lose all spiritual life and power, and become as withered branches; and yet, in the language of our Savior, it is no more indispensable or important to us than giving alms or fasting. Works will accompany faith, unless it be a dead faith; and if we believe the words of Jesus Christ in regard to these christian duties, although we may have neglected them, yet if we now see that they are specially enjoined upon us, we shall no longer defer them, unless we are willing to run the risk of losing entirely and forever the promised reward.

If any shall say, What I have is my own, and I do not see the necessity for every little while of starving myself; remember, dear brother and sister, our Lord and Savior has required nothing of us but what is for our present and eternal good. Now shall any poor brother or sister say, I have had scarcely enough to keep me from day to day, and have of myself had to fast of necessity. Then let me say to you, dear brother or sister, let your future fasting be as not unto yourself, but as unto the Lord, and then you may rest assured that you will have the promised reward.

Dear brethren and sisters, the opportunity for attending to all these duties will very soon be forever past, and the day of rewards will soon dawn upon us. Therefore awake! arouse! exhume the buried talent; occupy and improve the few remaining golden moments in a way that shall meet the approval of your Judge. Rewards and crowns will soon, yes, will very soon be given, and if faithful we shall not fail of the glorious inheritance or promised possessions. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Again let me say, *be faithful*. "Behold, the Judge standeth before the door." The day of espousals will soon dawn upon us. Amen. So let it come. I remain, ever your brother in Christ,

Marion, N. Y. S. L. MANLEY.

☞ The best companion a man can have, is a holy, watchful, tender [illegible].

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 1, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any person* may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ ATTENTION!!

As we are about changing our subscription list, we request all those whose names are not spelled correctly,—whose papers are directed to other parties,—whose Post Office address is incorrect, or incorrectly spelled,—whose papers come in the wrong packages, or come singly when they should come in a package,—or whose credit has not been rightly given, *to write to us immediately*, stating how it is and how it should be, and it will save us much trouble in the future.

DISCUSSION IN QUEBEC.

We have arranged to have a discussion with Mr. S. H. Phillips, in Quebec, P. Q., Canada, commencing Monday evening, Jan. 13th, to continue five evenings.

QUESTION: *"Do the Scriptures teach that, after the judgment, the wicked will be punished with eternal death and cease to exist as conscious beings?"*

THE NEW YEAR.

WE WISH ALL OUR READERS A HAPPY NEW YEAR IN THE LORD.

We have entered a year of special interest to the student of prophecy. It may be the last one in the present dispensation. If it is not, some, no doubt, who read these lines, will be silent in the grave before another new year comes. Life is very uncertain. Let each passing moment be well spent. Let us make it our chief business to prepare for the coming life, where sorrow's tears will all be wiped away.

We may expect startling events before the close of the year. The great powers of Europe are getting ready for a terrible onset. Napoleon is making great preparations for war; so are the Russians, Turks, Prussians, Italians, the English, and the other nations. A crisis is at hand. The last days have come, and the events correspond. Every month brings additional evidence that the day of the Lord will soon begin, when the dead will be raised, the sanctuary cleansed, and the kingdom given to the saints.

Let us make this year the *best* one of our lives to the present time. Great efforts will be made by the powers of darkness to draw us away from Christ, and from holy living. Satan is exceedingly busy to draw our attention off from the great event now at hand, and to get us absorbed in the fashions, follies and amusements of the day. Never was the worldly current stronger, or rising more rapidly, than at the present time. The Evil One knows his time is short; and he is in earnest to gather all his forces in battle array against the Lord and his children. The perilous times of the last days are upon us, and will grow more severe till our King appears in glory to take his waiting bride "to the marriage supper of the Lamb." The church is now occupying a sublime position. Let her not soil her pure garments by the filth of this wicked world, as she would do, should she conform to the spirit of the times.

In this trying hour she needs great firmness to resist all the alluring charms of the deceiver. This is the time to be *radical* for the *right*. Make no compromise with evil in any form whatever. "Be ye steadfast, immovable, always abounding in the work of the Lord." Half-hearted religion can not stand the severe test that is to try the faith of the followers of Jesus. Nothing short of entire consecration can warrant us against the attacks of our powerful enemy. We must rest wholly in Jesus; then all is safe. He is a mighty conqueror, and no one is able to pluck us out of his hands. It is only by our own misconduct that we lose our armor with which to resist our arch enemy. Those who expect to stand in the coming conflict and gain the victory of the faithful, must put on "the whole armor of God."

We think but few are aware of the cunning devices of Satan, which he employs to lead us astray. He does not attack christianity now with the bold opposition of former days, but in the garb of an angel of light. He wishes to have all religions tolerated alike; and would have the christian religion especially made *honorable* and fashionable, knowing that by these means he can destroy its vitality, and prevent it from leading men to repentance. He would rob it of all its radicalism, make it conservative, and have it mingle and mix with the world, thus neutralizing it, so that the outsiders will see no difference between those who profess religion and those who do not.

Brn. and Srs., let us raise our banner for the Lord higher than ever before. This is no time for a compromise with the enemy. He is preparing for a terrible onset. Let us not be found sleeping. Only those who endure to the end have the promise of salvation. Let us all endeavor to live nearer to the Lord than ever before. Live so that this will be emphatically a *happy year*. Only the good are happy. There is no pure joy except in the hearts of christians. All other is Satan's counterfeit. His never satisfies. But the follower of Jesus has peace like a river, overflowing, wider and deeper till he reaches the great ocean of the love of God in the everlasting kingdom, where joy is unending and glory unbounded. Let us do all to the glory of God till our King appears for our deliverance.

OUR MISSIONARIES.

We would call attention to the condition of the missionaries we have sent South and West. It will be seen by their reports that they need help. There are but few who are willing to leave home and friends, take their lives in their hands, and suffer the privations incident to a missionary's life. It is a very trying situation, even when they have the necessaries of life; but to be deprived of them, be among strangers, and in the midst of the enemies of the cross, is not a very desirable situation. Nothing but love for souls could lead our brethren to go out from all they hold dear, and spend their time at the South among the Freedmen and others.

Now the question is, Shall we who remain at home, surrounded by our dear friends, and the comforts of life in abundance, allow those self-denying men and women to sink under their load for want of what we can supply them? Let us imagine ourselves in their places, and then do as we would be done by. We fear our Brn. and Srs. are not awake to the importance of this missionary work. A wide door is opened, and the call is urgent; but there is a lack of means to carry on the work with that energy that should be manifested in an hour like the present.

The enemy of all righteousness is making an extra effort to sow tares in the South in advance of the good seed. He is ever on the lookout, and ready to improve every opportunity to scatter error and fables. The people in the South, both whites and Freemen, are in the most favorable condition to receive the gospel of the kingdom that has been known for half a century, or perhaps ever before.

Brethren, is it not a duty we owe to them and to Christ, to put our hands deep into our pockets, and send forth the means to help scatter the light and truth throughout the entire South? Let us all do what we can. Soon our treasures will be worthless. Let us use them while they can be devoted to a holy purpose. Shall we not deny ourselves of luxuries, and even of some things that are not, for the sake of doing good to those in the South who are starving, physically, mentally, and spiritually? Come, let us be *noble* in this glorious work.

THE STATE OF EUROPE.

The condition of Europe is certainly a most critical one, with no prospect of any improvement. The lower and middle classes, who have been so long trodden under foot by the rich and proud, now feel determined to shake off the oppressor's yoke, and be free. We see this feeling manifesting itself in all countries. It has been growing and spreading for a number of years, and cannot be suppressed much longer. It is like a pent up volcane. An eruption must take place; and when it begins; it will be terrible. We see its workings in England and Ireland, Greece and Italy. It is shown in all countries in the cry for *"rights."* A great struggle is evidently at hand. The people are more and more unwilling to submit to the principle that "might makes right."

The following from the Montreal *Witness* indicates the true state of things in Europe:

"The sky of Europe is rapidly darkening for a storm, and that, perhaps, the most terrible that has shaken the old world. In Italy, all is excitement; and the temporal power of the Pope, unless sustained by France, is likely to be swept away, as chaff before the wind. Prussia manifests, in various ways, a readiness to take the part of the Italian Kingdom, or, in other words, to oppose France; and France is arming with such rapidity as to lead to the supposition that there will be a winter campaign, a most unusual thing in the history of European wars. In the midst of all these threatening demonstrations, the question naturally arises, What have they to fight about?

DISCOVERIES AT JERUSALEM.

Any facts connected with the Jews and their ancient city, when existing in its glory, are items of special interest to the Bible student. Many have made pilgrimages to that far-famed city, since the visit of the Queen of Sheba, and have felt well paid for traveling thousands of miles, to see even the spot where the temple once stood, now occupied by the Mosque of Omar. Of late some important discoveries have been made which render the sacred spot still more interesting. The following from the Boston *Journal*, Dec. 23d, gives some interesting facts:—

Biblical students will be greatly interested in the discoveries which have been made, and are now in progress, at Jerusalem, by Lieut. Charles Warren of the Royal Engineers of England. The colossal foundations of Temple wall, which are "stones of ten cubits and stones of eight cubits," laid by Solomon or his successors on the throne, are now being laid bare at the enormous depth of ninety feet and more beneath the present surface. If bared to its foundation, the wall would present an unbroken face of solid masonry nearly 1000 feet long and 150 feet in height! The wall, as it stands, has excited the wonder of the world. A letter in the London *Times* says:

'The pinnacle of the temple, on which the tempter placed the Savior, has just been uncovered to the base, and is found still to have an elevation of 136 feet. The statement of Josephus is therefore no exaggeration. 'If any one looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth.' Sections of the ancient wall of Ophel have been exhumed, showing that, as Josephus says, it was joined to the southeast angle of the Temple. Aqueducts, cisterns, rock-hewn channels and passages have also been discovered within and around the harem, throwing new light on the buildings, the arrangements and the services of the Temple.'

The sites of Calvary, the Holy Sepulchre and the pool of Bethesda are hoped to be discovered; and, if the exploring party is provided with funds, Lieut. Warren does not despair of surveying and designating the boundaries and chief localities of the ancient Jerusalem which the Savior saw and which Josephus described. The recent visit of the Sultan to England has been favorable to the work of exploration, and the wisdom and tact of Lieut. Warren and his staff have smoothed down Moslem prejudice, removed local opposition and brought about opportunities for excavation such as never occurred before; and, besides, large numbers of Arab laborers have been trained to the work and are eager to be employed, and the exact points for successful exploration are now well known."

But when we think of the glories of the coming city, the new Jerusalem, which John saw in vision, all the splendor of the ancient city sinks into utter darkness in comparison. O what a privilege to be there. Well, the day draws near when all the holy ones will be gathered to meet the King of kings and Lord of lords. What a soul-stirring thought. Dear reader, we *must* be there. Let us be true to Jesus till he comes.

THE POPE'S TROUBLES.

Pius IX. seems to be aware that his condition is a critical one; and that unless he gets help soon, he will be obliged to bid an everlasting farewell to his magnificent palace on "the seven hills." He is calling loudly for help, but the aid is not sufficient to keep him from sinking. It is evident he can no longer stand alone. Some one must hold him up, or he will soon fall. Napoleon is the only one who can support him, and does it only out of policy. Should Pius IX. die, we may not expect to see another Pope, except in the person of Napoleon III.

In an Encyclical letter of the Pope, addressed to the "Primates, Patriarchs, Archbishops and Bishops of the Catholic world," dated Rome, Oct. 17th, 1867, he says:—

"We cannot refrain, venerable brethren, from pointing out first to you, and to all the faithful committed to your charge, the extremely sad condition and serious danger in which we are now placed, especially by the acts of the Piedmontese government. In fact, although we are defended by the bravery and devotion of our most faithful army, which has given proof of its loyalty by exploits of the most heroic courage, it is nevertheless evident that it cannot long resist the more considerable numbers of these most iniquitous aggressors. And although we experience great comfort from the filial piety manifested towards us by the remainder of our subjects, reduced to a small number by criminal usurpers we are reduced to regret deeply that they themselves necessarily feel the very serious dangers with which they are assailed by these ferocious battalions of criminal men, who constantly terrify them with all kinds of menaces, and who despoil and torment them in a thousand ways. . . . .

"Amid all these calamities and sorrows which have burst upon the church and upon ourselves, as there is no one, save our Lord God alone who sustains the contest in our favor, we earnestly call upon you, venerable brethren, in the name of your love and zeal for Catholic interests, and in the name of your profound piety towards us, to unite your most fervent prayers with ours, to beseech and to supplicate God unceasingly, with all your clergy and faithful people, that, mindful of His eternal mercy, He may turn His indignation from us."

Pius IX. is now in the 25nd year of his Pontificate. Many of the Catholics are quite well satisfied that the present one is the last Pope. There is a trembling in view of approaching events. All these things are but signs that Jesus is soon coming to set up his kingdom.

CHURCH GAMBLING.

It is astonishing to see the amount of church gambling now practiced at the fairs held by the various denominations. It would seem they thought the end justified the means, let them be what they may. We do not see how any one, calling himself christian, can give countenance to such things; much less a minister professing to be a christian. The things practiced at fairs are as direct gambling as may be seen among any professional gamblers; but because it is a church it is passed over in silence, and patronized by leading members in the different churches, with their minister in the foreground. Says the Buffalo *Express*, Nov. 26, 1867,

"We are not disposed to be ascetic or unreasonably strict, but candor compels the admission that there was something not altogether agreeable in the sight that met the visitor on the threshold of most of the charitable fairs of the last few years. One of the wisest laws of the State, and one which, as against society at large, has been most rigidly enforced, has been openly violated, under the cloak of religion, night after night in every city of the State."

What shall we think of a Christianity that will allow its members to get so far as to be rebuked by the secular press, in language like the foregoing? Is there not need of a reform? Shall we close our eyes to such things and refuse to give the alarm?

MORMONDOM.

Brigham Young at the head of the Mormons, is doing what he can to establish a new power in politics and religion. He shows himself to be a man of great enterprise. The spirits say his system is the nearest right of any on the earth, aside from Spiritualism. This is rather of a poor recommendation.

In the Buffalo *Express*, Nov. 26th, is a letter from their "own correspondent," written at Great Salt Lake City, Nov. 8th, 1867, in which he says, when speaking of "The Tabernacle,"—

"Rome, proud imperial Rome, which sat upon her seven hills, and from her throne of beauty ruled the world,' boasted her architectural wonders. Great Salt Lake, 'Queen of the Mountains,' sits upon her shining valley, and boasts a wonderful Tabernacle. I was permitted to enter and take an inside glance at this mammoth structure. I shall not attempt a full and elaborate description, for that would monopolize too much time and space. It is constructed somewhat after the style of the Roman *Pantheon*, rather inclined to the oblong. The huge building rests upon forty-four piers of cut sand stone, each pier nine feet square at top and bottom, and the whole averaging twenty feet high to the spring of the roof. In the centre of the building, the height from the floor to the ceiling is about seventy feet. The inside contains no columns. The length of the building is two hundred and fifty feet from east to west, by one hundred and seventy feet from north to south. The audience room has a straight centre of one hundred and seventy-five feet, and is calculated to comfortably seat nine thousand persons. In the construction of this building they have used nearly or quite two million feet of pine lumber. It is covered with four hundred thousand shingles. The entrances thereto number fully twenty-five. The stand for the speakers covers seventy-five hundred feet of surface. From the speaker's stand forward the floor rises with a grade of one foot in every ten. The seats have the appearance of having been constructed with an eye to comfort. The First Presidency, Twelve Apostles, Bishops and Priesthood, all have their respective and proper circles. To the rear of the speaker's stand is an immense organ, furnished at a cost of ten thousand dollars, and said to be second in size in the United States. I have never listened to the music it imparts, but am told that it is a fine instrument."

MOUNT VESUVIUS.

The noted volcano, Mt. Vesuvius, in Italy, is now performing wonders. It seems bent on doing something grand. The sight of its exhibitions are truly sublime. What an immense force must be operating in the bowels of the eath to produce such results as are now witnessed on that mountain. The following dispatch, dated London, Dec. 24th, will give a faint idea of what is being done:—

"Dispatches received from various parts of the Kingdom report everything quiet to-day. Dispatches received from Naples mention that the eruption of Mount Vesuvius is continually increasing in power and splendor. Immense sheets of white, yellow and crimson flame rise hundreds of feet above the crater, and at night the Bay of Naples is lighted up for miles. Lava is pouring down the mountain side in immense quantities, and large stones are occasionally thrown out from the mouth of the volcano. A deep rumble like reverberating thunder is heard from time to time as in the bowels of the earth, and many of the people in the vicinity have left their homes, fearing an earthquake or other calamity. No such eruption has probably occurred in Vesuvius for centuries, and the spectacle is regarded as one of the most magnificent and sublime ever witnessed in nature."

SPEECH OF NAPOLEON.

In the speech of Napoleon III. at the opening of the French Chambers, Nov. 18th, after speaking of the benefits of the great Paris Exposition, in uniting the nations of the earth in one common brotherhood, he says:—

"These incontestible pledges of concord do not allow us to dispense with improving the military institutions of France.

It is the imperious duty of every government to follow progress independently of circumstances in all the elements which constitute the strength of a country, and it is for us a necessity to bring to perfection the military organization, as our weapons are the army and navy."

He then goes on to say; "The stronger we are the more certain will be the assurance of peace." "The relations of Italy to the Holy See interest the whole of Europe. When speaking of the Eastern question he says:—

"I am happy to announce that they [the powers of Europe] have agreed on two principal points—the maintenance of the integrity of the Ottoman Empire and the amelioration of the condition of the Christians. Since last session universal suffrage has been called upon to elect a third of the members of the Consuls Geveraux. These elections carried out with calmness and independence have everywhere demonstrated the good feeling of the populations. The journey I have made with the Empress to the east and north of France has afforded the opportunity for manifestation of sympathy which have touched me profoundly. I have been able to ascertain that nothing has been able to shake the confidence the people have placed in me and the attachment they entertain toward my dynasty. For my part, I labor incessantly to anticipate their wishes. . . . Let us, then, follow up the work which we have undertaken together for fifteen years. We have shared the same idea to uphold, above controversies and hostile passions, our fundamental laws which the popular voice has sanctioned; but at the same time to develope liberal institutions, without weakening the principle of authority. Let us not cease to spread around us the comforts of life by the prompt completion of our means of instruction to render access to justice less expressive by symplifying legal procedure and to adopt every measure that will render prosperous the social condition of the great masses. . . . For my own part you may rest assured that I will uphold firmly the power conferred on me, for no obstacle or unjust opposition will shake either my courage or my faith in the future."

☞ We shall be very grateful to any one sending us Crisis for Dec. 11. We want several copies.

CORRECTION.—In obituary of Nov., No. 20, for "Mallas," read *Mallard*.

LIGHT ADVANCING.

A member of the Methodist church in Nashville, Tenn, writes: "I have been so fortunate as to read a few of your tracts, papers, etc., even way off here in Nashville; and, as the most ardent and sincere wish of my heart is to learn the Bible truth, and to obey God and our Savior just as that blessed Bible tells us, I wish to understand the "one baptism." I am dreadfully alarmed, lest I should be found not ready. The thought fills me with energy to work hard and find out. I am so favorably impressed with your Bible views, that I wish to learn all about them. I want to be a *real* christian. Almost every one tells me that if baptism were so important, God would have told the right method in plain words. I think every thing God tells us to do should be done, as he wishes it; and that it is a labor to work out our salvation, and how well worth our labor is the glorious reward.

I would leave home and country to be near those who preach the Bible as you do. Although I believe and trust in Jesus, I have never obeyed him in respect to baptism. I am not satisfied. Will you help me?"

For the World's Crisis.

"THE PLAN OF REDEMPTION."

I have read this new book by Brn. I. C. Wellcome and C. Goud, and will say I think it the best work on the Atonement I have ever read. It is just the thing to lend to your friends and the ministry to enlighten them on the great plan of Redemption. The chapters on the Atonement and the Old Covenant I consider worth the price of the book. Send for a copy and read it, and then lend it to your friends and neighbors. You will never regret it. Work while you can. Soon the Master will come and say "Well done" to all who have done what they could in this great and glorious work of salvation.

So. Albion, Me. JER. CARR.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office.

TRACTS IN PACKAGES.

On doctrinal and practical subjects; also Leaflets for Letters, and Children's Tracts; all put up in neat, printed wrappers, and selling for 25c., 50c., and $1.00, *postpaid*. Also $1.00 packages of Pamphlets, containing our *best*. Who wants one, five, or fifty packages of tracts and pamphlets, to scatter among their friends? Packages sent directly to any Post Office desired.

THE PLAN OF REDEMPTION.

Brn. I. C. Wellcome and C. Goud have just issued an interesting work on the Atonement and Plan of Redemption. It contains 328 octavo pp. With it is bound Bro. Wellcome's valuable work on Baptism, of 82 pp. Price of book, $1.25, postage 16 cents. For sale at this office.

THE SCRIPTURAL QUESTION BOOK.

A new edition of this work has just been issued by the A. C. P. Society. Price reduced as follows: $1.25 per dozen, or $1.50 by mail. Single copy 15 cents by mail.

The Young Pilgrim for 1868.

Now is the time to see to your CLUBS, to secure the old names and obtain new ones.—☞ Every club maker, and every subscriber, whose term expires this year, is especially requested to let us hear from him before the issue of the January number, as we stop no paper without express orders, and we desire to know how many papers to print. W. B. H.

Two Hundred Stories for Children.

BY T. M. PREBLE.

(*A new edition.* 234 pp.)

This valuable book for children needs no other recommendation at this time, than to say that the present edition is the *nineteenth thousand* since its first publication. Many will be glad to know that this favorite book is again in print. The *Voice of the West* says of it:—"One of the best story books for children ever published. Never fails to interest." To be had at this office. Price 88c., *postpaid*.

For the World's Crisis.

CALLS FOR HELP.

I have received the following calls for help. They are from workers in the Lord's vineyard, who are doing what they can to feed his lambs. They want *Sunday school books and papers*, but are too poor to pay for them. There is no fund with which to help in such cases, and as I do not keep any supply of S. S. books on hand, but simply purchase them as they are called for, I have no means by which I can do anything for them. If the Lord shall direct any of his stewards to help in this matter, I will do my part towards furnishing them with good books, which shall teach truth and not error, and make the children who read them wise unto salvation.

The following is from a sister in the interior of Maine:—

"DEAR BRO. HERRON:—I thought when I wrote to you last summer that we should be able to raise money to buy books for the Sunday school, but we have been disappointed. Our numbers are few, and our means small. Our Sunday School is a mission school, our object being to gather in children from the street. The school numbers about forty-five scholars; and there are other children who would be glad to come, if they had clothing. It costs considerable to fit them for school, and we are doing what we can, but we find few who are willing to help. We are much in need of *Library Books* and *The Young Pilgrim*, but money we have not got to send. Can you help us? If you can, we shall be very glad."

Here is another from Milwaukee, Wis:—

"DEAR BRO. HERRON:—We have a Mission School (a Union School) here, and are in want of *Sunday School books and papers*. But they are poor, and not able to pay for them. If you could furnish them with a few, it might be the means of giving them the light, and perhaps they might be able to pay when they get in a more prosperous condition. Please let me know what you can do for them."

Bro. L., a preacher, writes from a seaport in Maine:—

"DEAR BRO. HERRON:—I write to you to know whether you can provide a Sunday School Library for the brethren here, and wait till next spring or summer for your pay. They have built a house of worship this season, though poor and few in number, which has called for all of their available means, and it forces them to give up the idea of a library, unless they can get it without present pay. The brethren here go to sea in summer, and spend the severer winter months at home, which is the best season for their Sunday School. If you can send them a library, please do so as soon as convenient."

If the means were at hand, I would furnish each of these schools with a $12 or $15 Library at once, but as I have not the means, I must wait till the Lord sends it.

Boston, Mass. WILLIAM B. HERRON.

The Young Pilgrim for January.

The Young Pilgrim for January 1st contains the following good reading for the young:

"The Sun-bright Clime," a beautiful description of that better world to which we are going. The Story of "Little Annie," showing how our young pilgrim friends may work for Jesus and bring sinners to Christ. "Blossoms in Winter," showing what young Gotthold thought about the near coming of Christ, and the signs of it. "Wasn't Eve Foolish?" or how we lost the first Paradise, and how we may gain the better one. "A Bad Foundation," a good word for boys and girls who would build up a good character. "The Strange Appearance in the Heavens" in England. "The Giraffe," with a cut. "Greenland Boys playing Ball," with a cut. "The Memphis Band of Hope." The column "For Our Wee Ones," and many other good pieces, questions, and puzzles.

Now is the time for new subscribers to begin. Single copy, 50 cents; ten copies, 40 cents each; fifty copies, 35 cents each. Address YOUNG PILGRIM, BOSTON, MASS.

NOTE.—I am at liberty to supply destitute places with preaching wherever it is desired.

A. KIDDER.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments.............$288.04
John Bigwood.................................1.00
J. P. Marquard................................2.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments..............75.35

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments.............$3221.17
Geo. S. Harwood..............................90.00
N. W. Wait....................................200.00
Mary Veasey.....................................1.00
Charlotte C. Manchester......................1.00
Martha L. Willard..............................1.00
A Friend (South Reading) pledge paid..10.00
P. S. Butler (balance of pledge)...........15.00
John Bigwood....................................1.50
Mary C. Tuller.....................................12

"Friends," to furnish food and clothing for the Freedmen at Memphis, $30.00; Geo. S. Harwood $10.00, for the Sunday School at Memphis; 2 barrels of clothing from the North Church, Lake Village, N. H.

EUROPEAN MISSION.

Previous acknowledgments..............$99.37
Mary Veasey......................................1.00
Wm. Elder...1.00

For the World's Crisis.

LETTER FROM FLORIDA.

It is one month ago to-day since Bro. R. W. Wilson and myself arrived in this place, two poor invalids; but what God hath wrought in that short space of time, is most incredible to any one not an eye witness. My health never was better, and my enjoyment in the blessed work of the Lord cannot be expressed. The climate acts like a charm on me, both physically and spiritually, and I can perform much more labor in the way of preaching than I can North. Bro. Wilson is getting better also, and doing very much in the work of exhorting, praying, singing, and visiting from house to house, and the Lord blesses him very much. But the best of all is, the Holy Spirit attends the word spoken, to the powerful conviction and conversion of sinners and backsliders to God.

Last evening between twenty and thirty rose for prayers, and I think as many more under conviction. After meeting, the postmaster from up the river, about one hundred miles from here, came to me and begged of us to pray for him, and urged us to send an appointment to his place; and two young men from some vessels on the river, with hearts very much affected, wanted us to pray for them; although they did not rise for prayers, yet they were wrought upon by the Spirit of the Lord, and could not go away without talking with us.

O what a glorious work this is! Angels rejoice, and I will rejoice with them. You may have some idea of it when I tell you that men will rave and say very hard things about the meetings, and the same evening they will come to meeting, and the truth and the Holy Spirit will get hold of their hearts, and they will weep like children, and the next move will be to rise for prayers. All classes of people are moved, and every professor that I have talked with about his enjoyment says he is in a backslidden state. The best christians in the Methodist church have been affected in regard to introducing instrumental music in the church. They will not go the Methodist, so they come to our meeting, and say it is the old-fashioned Methodists of twenty years ago, and they like it and receive the truth. The saying that we have heard everywhere we hear here; that is, the Bible is a new book; and it does me good as I see their eyes sparkle and their hearts filled with thanksgiving to God that we ever came to Florida.

The prayers of our dear brethren and sisters for the restoration of our health and the prosperity of our mission to this place have been literally fulfilled. Praise the Lord for his goodness to us. O what a field is the South for labor! The people are broken down and humble, and in just the condition to hear the "gospel of the kingdom." I shall never go back to the North to live. This is the field for me till Jesus comes. Yours in the blessed hope, P. A. SMITH.

Jacksonville, Fla.

For the World's Crisis.

ACKNOWLEDGMENTS.

Mrs. C. B. Turner acknowledges the following denations: Friend in Redfield, N. Y., $1.00; A. Malloroy, Westfield, Pa., $1.00; West E. Wilkinson, Buchanan, Mich., 50 cts.; Miss F. Clarke, So. Dansville, N. Y., $1.00; Mrs. H. M. Buttors, Karotie, Minn., $1.00; H. W. Pray, Newport, R. I., $5.00; Miss Dr. B. St. John, Wolcottville, Conn., $5.00; Mrs. A. S. B. Simonds, Darien, N. Y., $5.00; H. F. Carpenter, Danielsonville, Conn., $5.00; Mrs. Davis, Syracuse, N. Y., $5.00; Amanda Underhill, Oneida Valley, one barrel of apples; Mrs. Lauren Grinnell, West Barre, one barrel of flour, and "from friends," $11.00; Mrs. H Luce, Savannah, N.Y., $2.00, one barrel of apples, one of potatoes; M. R. Miles, Wolcott, N. Y., by collections, $14.00; a friend, Vallejo, Cal., $1.00.

Many thanks, dear friends, for your timely aid and welcomed letters. May you all receive a rich reward for your kindness when Jesus comes, and be so unspeakably happy as to enter the haven of eternal rest.

LATER.

☞ SR. A. E. SMITH acknowledges the following donations for the Mission:—One box from Susan M. and W. E. Robinson, Rockport, Me., with books; from "a friend looking for Jesus," a box with clothing and books, also one with men's clothing, books, and some apples; $1.00 from "Pilgrim and stranger," Bangor, Me.; F. A. Ketchum, Portland, Me., $1.00; Elizabeth Farnsworth, Groton, Mass., $10.00; also in same letter, from Bro. G., $5.00; Westfield, Mass., $2.00; from Concord, N. H., $3.00. The five barrels noticed last week from Concord were three from Concord, one from East Concord, by Sr. Hutchins, and one by Sr. L. W. Davis, Warren Village; Bro. A. M. Higgins, Palmer, Mass., $20.00; Bro. and Sr. S., Michigan, $2.00; L. B., Guilford, Ct., $5.00, to pay his share of five months' rent; Srs. Hayward and N. L. Pierce, New Britain, Ct., $1.00 for rent; from "a brother in Jesus," for Mission work, $5.00; Bro. Peirce, Westerly, $1.00, and six postage stamps; I. L. Curtis, Thompsonville, Ct., 50 cts.; one barrel from Worcester, Mass., by Sr. L. B. Cummings.

For the World's Crisis.

THE CUP.

"The cup which my Father hath given me, shall I not drink it?"

This language of our Savior was uttered by him when set upon by the officers from the chief priests and Pharisees, who took and bound him who is King of kings and Lord of lords, and led him before counsellors and chief priests, who put to death the Lord of life and glory. As they came out to take him, one Simon Peter drew his sword and smote the high priest's servant and cut off his ear, which called forth this saying from him who had been but a short time before in great agony pleading with his Father, and sweating as it were great drops of blood—"Put up thy sword into its place; the cup which my Father hath given me, shall I not drink it?" Equivalent to saying, The cup which my Father hath given me, I shall drink it. Oh no, says one, he prayed to his Father that that cup might pass from him; that he might not drink it; and he prayed unto Him who was able to save him from death, and was heard in that he feared; and the cup was this: He in the garden with the sins of the world heaped upon him was afraid, or feared that the devil would take his life then and there, and he prayed unto Him that was able to save him from death, and was heard in that he feared, and the cup did pass from him; he did not have to drink it. But, says Christ, The cup which my Father giveth me I shall drink. Now if this be so, why does our Savior use this language? Let us examine the prayer of our Savior, and see if he feared the devil would kill him, and he should not die as the prophets had said he should,—that he should be taken and by wicked hands crucified and slain; that he should be numbered with the transgressors; that he should pour out his soul unto death.

Now we find that after the Savior had eaten the passover with the twelve, he said unto them, All of you shall be offended because of me this night; and to Peter he said, This night, before the cock crow, thou shalt deny me thrice; and then he came with his disciples unto a place called Gethsemane, and said unto them, "Tarry ye here while I go yonder and pray"; and he took with him Peter and the two sons of Zebedee, and began to be very sorrowful, and said, "My soul is exceeding sorrowful even unto death; tarry ye here, and watch with me"; and he went a little further, falling upon his face, and prayed saying, "O my Father, if it be possible, let this cup pass from me; nevertheless not my will, but thine be done." Then as he came unto his disciples, he found them asleep, and said, "Could ye not watch with me one hour?" and he went away the second time and prayed, saying, "O my Father, if this cup may not pass from me, except I drink it, thy will be done." How differently he prayed the second time from the first. First he said, If it be possible, let this cup pass from me; but when he prayed the second time he said, If it may not pass except I drink it, thy will be done. When he prayed the second time he felt almost satisfied that the cup could not pass except he drank it; and when he prayed the third time he used the same words, and came to his sleepy watchers and said unto them, "Sleep on, now, and take thy rest [my prayer is answered; the cup cannot pass from me; I must drink it]; the hour is at hand"; the Son of man is betrayed, and my betrayer is at hand. Not a word said or even intimated that he feared the devil would kill him then and there, and prayed unto his Father not to let him kill him, and was heard in that he feared, and the cup did pass from him; no, not at all.

He desired that this cup might pass from him, yet feared that it could not, and as he prays the second time, he is almost sure that it could not, and after praying the third time, he was heard in that he feared. Therefore he says, sleep on now, the Son of man is betrayed, and he that doth betray me is at hand; and as they come to take him, and Peter with his sword cuts off the ear of the servant of the High Priest, he says, "Put up thy sword; the cup which my Father has given me," I shall drink it. This plainly shows that his prayer was answered, for the cup which he told Peter that he should drink was none other than the cup which he asked his Father to let pass from him, if it were possible. No, our blessed Savior did not fear that he would die by the hands of the devil in the garden, for but a moment before he came in the garden where he prayed unto his Father sweating as it were great drops of blood, he says unto his disciples, as he ate that passover with them, a thing he desired to do before he should suffer, and while the hand of him that should betray him was upon the table, he says, Truly the Son of man goeth as it was determined, that he should be delivered by the determined counsel and foreknowledge of God, for the hand and counsel of God had determined before what was to be done with the holy child Jesus.

Yes, sinner, Jesus drank the cup with its bitter dregs, for you and me, and through his sufferings and death his faithful followers have a hope of a resurrection from the dead to life eternal, their bodies changed and fashioned like unto his own glorious one. He drank the cup to redeem the earth and bring it back again to its pristine glory, that it should once more become good, bloom in immortal beauty, and be the everlasting abode of all the children of God. Would you like a home there, where no sickness, pain or death can ever come; where sighs and tears will never enter? Believe on the Lord Jesus Christ with all your heart and you may, and that in a very little while, for he soon is coming here again; not to drink another cup, but to cause all the wicked and ungodly to drink of the wine of the wrath of God, which will be poured out without mixture, and to reward all them that love him and his appearing with life unending, and a home with him in the kingdom. A. J. PAGE.

For the World's Crisis.

TO THE CHURCHES IN MASS.

Dear Brethren:—Shall we sustain our State Conference? If so, will you send your delegates? The churches in other States are doing much good in this direction. Let us rally to the next quarterly meeting some time in January. When shall we have it? Will some church that is desirous of a meeting of three days or more invite the conference to their place? Let us hear from you as soon as possible. Direct your letters to J. HEMENWAY, *Athol Depot, Mass.*

☞ Confucius has been translated, abridged, and set forth for the edification of English readers by James Legge, D. D.

Correspondence.

From Sr. C. B. Turner.

Bro. Grant:—As the dear friends of Jesus have written me so many kind, consoling letters, and express a desire to have me answer them privately, I thought best to write a letter for the Crisis, our much loved paper. Will those who have written to me please accept this as an answer to their letters? I have answered many of your letters, but find it keeps my mind too active; therefore it will be necessary to suspend writing for the present. Dear friends, you who sympathize with me in this hour of deep affliction and bereavement, I well know many are the hearts smitten by the same sad stroke I feel. It seems almost impossible for me to become reconciled. As the days and weeks pass by I feel sad and lonely. O how I miss my beloved companion. He was truly the light and joy of my happy home.

It may interest you if I relate a dream that he had about one year ago. I think it was a premonition of his death. He dreamed that he died and yet lived. He thought he saw himself laid out in the coffin, and his coffin placed near the railroad, where he was transacting business. He dreamed it was almost impossible for him to keep away from the coffin. He was laid out beautifully, with a pleasant smile on his countenance. While gazing at himself he felt afraid it might attract the attention of the men on the railroad, so he dropped the lid of the coffin, for fear they might call him a very foolish man to take so much pride in gazing at himself. Thus ended his dream. It has proved to be a reality. There was no business transacted by him on the railroad, but he was brought home a corpse. He had a sweet smile on his countenance. There were some present at the funeral who never cared to look at a corpse, it gave them such gloomy feelings; but it was with reluctance they turned away from his. It did seem as though he might converse with us; but oh! it could not be; his precious form was cold and lifeless, his eyes closed in death.

O! how could I endure it without the sustaining grace of God? The world is cold and drear and almost empty without you; but you are safe, sealed for the first resurrection; and by the assisting grace of God I shall meet and greet you in the paradise of God, where all tears will be wiped from every eye. The blessed Savior says, "In the world ye shall have tribulation, but in me ye shall find peace." Praise the Lord, I do enjoy that peace of mind that is like a river, the righteousness thereof as the waves of the sea; and I can say, "Though He slay me, yet will I trust in Him."

Dear brethren and sisters, how is it with you, who have been so highly favored in hearing the words of life from my beloved companion's lips? I exhort you to be faithful to the grace already given; cast not away your confidence, which hath great recompense of reward. My prayer is that you may so run the race, so wage the good fight of faith, so discharge the solemn and imperative duties devolving upon you, that you may overcome and meet my beloved and the whole church of God at the sound of the last trump; then partings will be eternally unknown. There will be no more separations by death, but an eternal reunion in the kingdom of God.

From your sister in tribulation, striving for the incorruptible crown,

Syracuse. N. Y. Mrs. C. B. Turner.

From Sr. A. E. Smith.

Bro. Grant:—After being quite sick four days, not able to be about, I commence work again to-day feeling somewhat better, but far from well. My first work is to inform your readers that I have received the things sent me, and no doubt I have had their prayers, or I should not have been raised up so soon. I received a letter from some one saying, "A. E. Smith. Please find one dollar enclosed for Star of Hope Mission, and oblige *a sinner.* I wish I had the faith and hope your people seem to possess." Now, brethren and sisters, will you pray that this one may have our faith and hope, and be saved by grace in the everlasting kingdom of God?

Also received one box of books, corn, and twenty-six boxes of Dr. Fuller's Household Pills, from Sr. Fuller of Hartford, Ct.; also a little box of new books from L. Morse of Acworth, $1.05. Another box of books from J. Weston, of St. Charles, Mo., $1.50. A box from D. I. Ellsworth, of Windsor, Ct., with a splendid turkey for Christmas dinner. Thank you. Sr. Boide says, "God bless you."

Yesterday was a dull Christmas; not a single present to any one of us, and only one meal; but to-day the turkey has come, so we shall have our Christmas dinner to-morrow, Friday. We feel a little ashamed, although sick and nervous, that we did fret and think it was hard to be missionaries and have no friends to come and speak kindly on that day, if on no other day in the year; but it is all over now, and we feel better. The Lord forgive us. We do not want to complain.

Two barrels of crackers from Bro. William Brown, Jr., of Dansville, N. Y., freight paid through. My dear brother, if you could only see these hungry ones as we give each a few, and hear the prayers that go up for those that sent them, you would be repaid; you can afford to wait till Jesus says, "I was an hungered, and ye gave me meat."

Also $2.00 by the same, from Eld. J. B. Cook of Rutland, Vt. From Sr. Sarah Mills, of Jonesville, $2.00, for rent for Dec. or Jan.; also $1.00 from E. C. G., old Lyme, Conn.; P. O. order from the brethren and sisters of Providence, R. I., $16.50, by Nathaniel Phillips; one barrel from Mrs. P. Glidden, Roxbury, Vt., containing three quilts, and sundries; freight on it $2.00.

Thus we saw it looked very dark around us about paying this month's rent, as it is almost due; but it looks more like it now, and we begin to cheer up and take courage. It will do us good to have our faith tried; but we thought we had plenty of care on us, to look after the sick and dying, without being obliged to worry about the rent. But that is my disposition, unless every thing moves along as it ought, I fret; but I think if I stay in this work long, I shall learn not to worry, but to trust. I have got to the place where there is no use in talking, but must move right along and see what the Lord will do. So please to pray for me, that having done all, I may stand still and see the salvation of God.

I am still very weak and nervous; can not sleep; for four nights have not slept; and when morning comes am just as tired as the night before. I have just received a letter from Mother Howard of Va., begging for more clothes and books for her schools. All of the books which we do not need for our mission I shall send to her, and so keep them moving and doing good. Our missionaries are doing a good work down there now, and are getting ready to start three more schools, and will need hundreds of books and slates. Please do not forget these laborers way off by themselves; no whites live near them; no society; no home comforts; no good food. Do not be afraid to fix up a box of canned fruits or jellies, and a home-made fruit cake, and send it to them. Remember, we have three of our best workers down there,—two from Boston, and one from Philadelphia; and they have not been used to such hardships. Let us try and make them as comfortable as we can. Remember the laborer is worthy of his hire; but they all work without money and without price. God will hold us accountable for the care we take of them. Your sister in the highways and hedges, Anna E. Smith.

No. 14 Laurens Street, New York City.

From Sr. J. M. Holdridge.

Bro. Grant:—It being an utter impossibility to correspond individually with all of those with whom I so recently formed acquaintance in Mass., more particularly in Bro. Mirick's and adjoining neighborhoods, I take this way of tendering my sincerest gratitude to one and all, for their kindness toward me. I sometimes think, as I roam abroad over the earth, trying to tell the story of the cross; feeling and knowing for myself and not for another that my labors, though performed in weakness (aside from the help God vouchsafes to give), are appreciated; and I everywhere meet with cordial greetings, warm welcomes, and friendships formed of a christian character, of the language of the poet:

> "How do thy mercies close me round!
> Forever be thy name adored;
> I blush in all things to abound;
> The servant is above his Lord."

To say I like the people called Adventists, would be language too weak to express my warm sympathy and spiritual regard for them, as far as my knowledge of them extends. I love them as christians love one another; or as children belonging to the great household of faith.

No doubt, I shall entirely *forget* many occurrences that have transpired since my visit was made among them; but never, whilst memory retains her accustomed seat on the throne of reason, shall I forget their devotion to the truth, their apparent forgetfulness of self, and their love for their neighbors. Since my return home, the people being anxious of course to know where I have been, and what I have seen, I tell them among other things that I have seen a people, mingled with them day after day, ate and drank with them, preached and prayed with them, that came the nearest to Paul's requisition, to esteem others more highly than ourselves; and again Christ's command, Do unto others as you would like to have them do unto you, of any class of people I ever saw or expect to see. This truthful statement is no no mean compliment, is it, friends? May blessings temporal and spiritual attend you. Amen and amen.

Mrs. Jane M. Holdridge.

From Bro. J. Cornell.

To the Crisis:—Dear brethren of this northern region, I feel very desirous that you should have the labors of Elder G. W. Rathbone, of Illinois. He is now laboring in Winona with very good effect. As a church and people we were very low. With the consent of our pastor and the other deacon I sent for him. Some of our most prominent members say his teaching is far in advance of the day.

Elder Rathbone thinks of spending the winter in this region. I am satisfied that you will confer a blessing upon yourselves by securing his services. He expects to attend the conference at Eleota. Brethren, you may think it strange that I thus write to you; but I have known Eld. Rathbone years, long enough to know him to be a scholar—one mighty in the Scriptures; more than this, a man of faith and full of the Spirit of God.

Yours with respect, Joseph Cornell.

Winona, Minn.

P. S. Direct *early* to Eld. G. W. Rathbone, Winona, Minn.

From Bro. H. Pratt.

Bro. Grant:—I found a good interest at Knowlesville, and a good attendance. I returned to Rochester Friday. Met with the church at the new hall; a large attendance, and a most heavenly time. Five arose for prayers. Bro. Dutton's son-in-law, a Baptist preacher from the west, spoke very highly of the meeting and interest. Sunday was another of those melting times that brings us near to God. Some were ready for burial, but the grave was not dug, so we deferred it till next Sabbath. H. Pratt.

For the World's Crisis.

100 AGENTS WANTED.

We want at least one hundred active, earnest men, to sell the forthcoming book, entitled "Adventism, What is it? Its Relation to Theology and Prophecy." We want men to travel on foot, and stop at every house, and earnestly solicit every family to purchase a copy, that they may correctly understand our sentiments. Many will purchase such a book out of *curiosity*, and thus get interested in the the truth, You will meet some cold bigots no doubt; but many of *them* even will purchase the work after hearing the index read. Some of you cannot preach, but wish to do something in the cause; in this manner you can do more good than many preachers are doing. You will not get *rich*, but you can make *fair wages*, and be at work for God at the same time. Make the experiment. *Try the work for two weeks*, even if you make poor wages. The *retail* price of the work will probably be 50 cts., and the printer promises to have it out of press about the first of January.

If we had the funds on hand, we would let you have them on commission; but as it is, you can send Bro. Himes *ten dollars* and get a package at the *lowest figures*, better than to take them on commission, and run your own risk of selling them. This small amount will not *break* you, even if you have poor luck in selling them. This will give you experience, and satisfy you how largely to order afterwards. Ministers, too, can do this work. Try it. Who will volunteer? Send an order, with *ten dollars* to J. V. Himes, Buchanan, Michigan. Wm. Sheldon.

☞ That man is poor who cannot pay his debts, though he has thousands in his possession; that man is rich who "owes no man aught but love," though he eats from a pine table, in a log cabin, kept neat and clean by an industrious wife.

WALKING WITH GOD.

How blessed are all who walk with God! Their spiritual enjoyments, to carnal minds unknown, vastly transcend the highest delights of mere sense. Religion also sweetens all their earthly good, and gives it a peculiar relish. Health, food, rest, retirement, and whatever else, are enjoyed the best by those who use them all with a single eye to the glory of God; and even afflictions lose much of their keen edge, and are often welcomed as gracious and salutary dispensations, where God is truly enjoyed. In this world, the pious are not left without many expressions of God's favor and love; but in regard to the world to come, it hath entered into no human mind to conceive how vastly more blessed they shall be and that forever and ever. None serve God for nought; for "in the keeping of his commandments there is great reward." "Blessed is every one that feareth the Lord, and that delighteth greatly in his commandments. Such are blessed with the sensible favor, support, guidance, and protection of the Most High, and with a satisfying hope and earnest of glory everlasting. Our happiness rises in proportion to our devotedness to God. Without religion we cannot but be unhappy; and the not being so earnest and faithful as we should be, after having known the salvation of God, deprives us of much enjoyment, and exposes us to a miserable and ruinous fall." "Watch and pray!"—*Ex.*

Obituaries.

Potter. Died in Clements County of Annapolis, Nova Scotia, March 25th, 1867, my brother, John L. Potter, aged sixty-five years.

Bro. John loved the Lord. He never joined any religious sect, fearing that he might deceive himself; but a short time before his death the Lord revealed himself unto him, and made his path plain, which grew brighter and brighter until death closed his eyes, to see no more until the resurrection morn, when I trust that brother John will come forth clothed in immortality, to die no more. He leaves a sorrowing widow and five children to mourn the loss of a kind husband and parent. May the Lord's promise be fulfilled to them.

E. M. Potter.

Green. Died at the residence of D. Mathewson, Sandy Hill, N. Y., Dec. 13th, Mrs. Polly B. Green, relict of the late Rowland Green, of Galway, N. Y., in the seventy-second year of her age.

Sister Green embraced the religion of Christ, and united with the Christian Church in Galway, N. Y., in 1814. In 1842, she, with her husband, embraced the Advent faith under the preaching of Father Miller, and remained a firm believer of the doctrines until her death. The blessed hope of soon seeing the Just One sustained her in her last trial. She sighed for the rest that remains for the people of God. Sister Green was a good woman. None knew her but to love. D. Mathewson.

Hubbard. In Sandisfield, Mass, Nov. 16th, of typhoid fever, Bro. Harley A. Hubbard, aged thirty-one years.

"Precious in the sight of the Lord is the death of his saints." May the bereaved widow, with other mourning friends, be comforted with the "blessed hope." Geo. L. Teeple.

Summary of News.

FOREIGN.

Cable Dispatches.

London, 25. The precautions of the Government against the Fenians continue. Very extensive and unusual preparations have been made today, which indicate that the authorities are in possession of information that a general attempt is to be made by the Fenians to rescue the prisoners confined in the various parts of the United Kingdom for complicity in the late outrages both in England and Ireland. In addition to the regular police force, special constables are everywhere on duty, and other precautionary measures have been adopted by the Government, which it is hoped will result in the preservation of order.

The Times of to-day has an editorial on the subject of the Abyssinnian war, which it fears will be protracted until next year. It blames Sir Wm. Napier, the commander of the British forces, for the delay which the expedition has encountered, and says nothing of consequence can be done during the present season.

The Russian Government has addressed a note to the Government of France protesting earnestly against the shifting policy of the latter upon the Eastern question.

Advices from China by the overland mail and telegraph report that the rebels are meeting with success in their operations against the Imperial Government.

Paris, Dec. 26. The report that the French expeditionary corps remaining in Italy is to be reinforced is confirmed this morning by the *Patrie*, which states that the French Government has issued orders for the departure of 20,000 more troops for Civita Vecchia.

Dec. 27. The Pope has enjoined the Rothschilds against paying the coupons on the Italian bonds in this city.

London, Dec. 27. It is reported that the Sublime Porte has offered to the Cretans an autonomous government, but has named Prince Christian as its head.

Dec. 29. Dispatches from Italy represent that there is much political agitation in Northern and Southern Italy. In Naples and in the cities of Piedmont the excitement is dangerous, and fears are entertained that it may culminate in risings against the authority of the Government.

DOMESTIC.

☞ The Washington correspondent of the New York Tribune says that "despatches have been received at the War Office within the last few days stating that the soldiers sent to take possession of the icebergs are in a most destitute condition; that they will be frozen to death or maimed for life before supplies can reach them. General Grant and General Sherman had a consultation a few days ago on the subject. General Grant stated that he had nothing to do with the affair, that the President ordered the troops there, and that he had no authority to act. It appears that there is no way now to relieve them, and that all access to our northern paradise is barred by the eternal snows and ice."

Niagara Subsided.—A letter in the New York *Tribune* describes certain strange phenomena which occurred at Niagara River and Falls last week. The strong easterly gale sent the waters of Lake Erie westward, leaving the Niagara River and tributaries lower than were ever known before. Buffalo Creek was so low that all the vessels in it were grounded, and Niagara Falls was a rivulet compared with its native grandeur. The American branch was so denuded that one could travel in its rocky bed without wetting his feet, and mysteries that were never before revealed came to light on that day. Rocks that heretofore were invisible appeared in their full-grown deformity upon the surface, and great was the consternation among the finny tribes. The Three Sisters were accessible to foot passengers, and many traversed where human foot had never trod, with perfect impunity and dry feet. Below the Falls was the wonder of wonders. The water was full twenty feet lower than usual, and the oldest inhabitants gazed in wonder at the grand transformation. Near Suspension Bridge the celebrated rock at Whitmer's mill, upon which a drowning man caught and rested several years ago, which barely projects its head above the water, was laid bare twenty feet above the surface.

☞ Very many more Americans have visited Russia during the past year than ever before, and were treated with marked courtesy by the government and people. While Englishmen and Frenchmen have their trunks searched and undergo a good deal of general scrutiny, Americans pass hither and thither at will, without molestation. From Czar to peasant, all extend a cordial welcome to those coming from the United States.

It is said that an agreement has been arrived at between Louis Napoleon and the Italian ambassadors at his Court, that Italy shall at once take possession of the Papal States, but that Pio Nono shall retain the Government of Rome until his death, when the Temporal Power shall cease to exist.

Married.

In Castleton, Vt., Dec. 25th, at the residence of the bride's father, by Eld. S. G. Mathewson, Mr. D. Dwight Cole, late of Otego, N. Y., and Miss M. Alice Sherman, eldest daughter of Carlos S. Sherman.

In Westport, Dec. 25th, 1867, by Eld. J. W. Thomas, Eld. Allen Damon of Corrina, Me., and Miss Lucy A. Sherman, of Westport, Mass.

At Meredith, N. H., Nov. 18th, 1867, by T. E. Lang, Jr., Bro. W. N. Bagley of Lynn, Mass., and Sr. Mary Ann Nute of Sandwich, N. H.

In Victory, Nov. 25th, 1867, by Eld. E. C. Cowles, Mr. Seneca Goodman and Miss Esther Pulver, both of Victory, N. Y.

Notices.

Conference Notice.

The first quarterly meeting of the Conn. A. C. Conference will be holden at Day's Hall, northwest corner of Elm and York Streets, New Haven, Ct., commencing Wednesday evening, Jan. 8th, at 7 o'clock, and hold over the following Sunday. The church at Day's Hall propose to accommodate all who will come. They, therefore, cordially invite the friends of the cause throughout the State to assemble with the brethren in the ministry. They, with the conference, would also be glad to welcome brethren from other States. Brethren coming to the meeting will call on Bro. Dunham, 138 George street, or G. W. Denny, at the same number; Bro. Gillespie, 2 Lafayette Place; or Eld. Amzi Steele, 20 Franklin street.

Come from all points by R. R. By boat, from New York, if you wish. Propeller Line, 26 E. R., (Peck Slip), 4 P. M., arrive at 10 P. M. Fare 75 cts. Old Line, 25, E. R. (Peck Slip), 3.15 P. M., arrive at 8 P. M. Fare $1.00.

W. S. Campbell, President.
B. St. John, Secretary.

Notice.

The church worshiping at the Bethel, in Concord, N. H., have secured the labors of Sister Anna E. Smith, the Lord willing, in a protracted effort, to commence Tuesday, Jan. 14th, and hold over the following Sunday. The object of this meeting is to try to save men and women from the coming wrath of God, so soon to burst upon a sleeping church and guilty world. We invite our preaching brethren, and all the Lord's children in the adjacent towns, and elsewhere, to come and assist us in laboring for the perishing. May our prayers unitedly ascend the throne of grace, that this meeting may be specially blessed of God, and result in the highest good to all who may attend. "The Judge standeth at the door." For the church,

T. H. Ford,
J. T. Kimbell,
A. H. Saltmarsh.

Ministerial Conference at Lewiston, Me.

The fifth Ministerial Advent Conference will hold its session Tuesday, Jan. 21st, 1868, at 2 P. M. Preaching in the evening. Ministers are invited to attend and confer with each other in relation to spreading the gospel of the kingdom in Maine, that we may labor in harmony together in the great work of saving sinners. Homes for brethren and sisters, but no stables for horses.

S. K. Partridge, President.
C. H. Leverton, Secretary.

Rhode Island and Connecticut.

Our conference will hold its annual session at North Scituate, R. I., commencing Wednesday, Jan. 1st, 1868, at 2 P. M. Will not every church send a delegate? Will not preachers come from far and near? Come to our watch meeting Dec. 31st.

H. F. Carpenter, Clerk.

Notice.

I would say to the readers of the Crisis that I am publishing a book containing all the testimony of the Old and New Testaments, relating to the second personal coming of Jesus Christ. Also extracts from history of the early reformers on the subject. Price, $3.00 per hundred; 50 cts. per dozen; 5 cts. single, postpaid. All orders may be sent to Allen Daman, Fall River, Mass., for the present.

Conference.

There will be a conference at the Federal meeting-house in Buckfield, Me., commencing Thursday evening, Jan. 9th, 1868, and continue over the following Sunday. Ministers and brethren from abroad are cordially invited to attend. Call on R. A. Haggett and Cyrus Bartlett.

E. M. Haggett.

Notice.

Bro. A. C. Newell has labored with us to good effect the past weeks, and by request of the brethren will remain for the present, preaching Sunday, Jan. 5th, and evenings through the week, and onward as the Lord may direct. For the brethren,

J. S. Maynard, Sec.

Knowlesville, N. Y., Dec. 27th, 1867.

Notice.

Bro. J. G. Hook is requested to come to Hoosick and hold some meetings at the Advent Chapel, as soon as he can make it convenient. Will Bro. Hook please drop a line to Box No. 2, Hoosick Falls, N. Y. L. Harrington, Clerk.

Conference.

The North Western Quarterly Conference will be held at South Casco, Me., commencing Thursday evening, Jan. 1st, 1868, to continue over the following Lord's day. Brethren and sisters, with ministers from abroad, are invited.

Jas. A. Libby.

Notice.

The Eastern Maine Advent Conference will be held at Bangor, Me., to commence in Music Hall, on Thursday evening, Jan. 2d, to continue over the following Sunday. Brethren laboring to save our fellow men from sin and the wrath to come, are invited to attend. By order of the last quarterly conference, Thomas Smith.

Notice.

I will hold a series of meetings in New London, Fish Creek Landing, Oneida Co., N. Y., as Bro. Wm. Morrel may appoint, commencing Jan. 16th, 1868. Bro. Stevens will be present to help preach the word; also Sr. Jennings a part of the time. Meetings will continue as long as seems duty.

M. R. Miles.

Notice.

The Alton Bay Campmeeting Committee are requested to meet at the Advent Chapel in Exeter, N. H., Thursday, Jan. 2nd, 1868, at one o'clock P. M., to attend to necessary business connected with the interest of the meeting. J. G. Smith.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.
Anna E. Smith, *Superintendent and Manager.*

Meetings.
Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Notice.

Elder Thomas Smith, No. 7 Fourth Street, Bangor, Maine, keeps for sale English Bibles and Testaments, American Bible Union Testaments, H. F. Hill's "Saint's Inheritance, or World to Come," with the general variety of Tracts issued by the A. C. P. Society, Boston, Mass.

Holiday Presents for the Children.

Would you make your young friends a present which will afford them continual pleasure and instruction through the year? Send them *The Young Pilgrim* for 1868. Thus, for 50 cents each, you can, if you please, give a dozen of your young friends "A Happy New Year!" which they will not soon forget; or, for 40 cents each, receive the thanks and prayers of some poor Sunday School, who are unable to pay for the paper themselves.

The following are also very appropriate and acceptable presents for the holidays:—

Stories for Young Pilgrims, Vol. I., with eight illustrations, 50 cts.
Stories for Young Pilgrims, Vol. II., with twelve illustrations, 50 cts.
Pilgrim Praises, in boards, 43 cts.
Revised New Testament, 18mo., $1.12.
Revised New Testament, 32mo., (small) 50c.
Clover Hill Stories, Pleasant Hours, Good Stories,—50 cts. per dozen.
Bethlehem, a Rhyme for Children, 5 cts. single; 50 cts. per dozen.
Chloe Lankton, 87 cts.
Bible Dictionary, with maps and 250 engravings, $1.75.
Bible Text Book, for Students of the Bible, 40 cts.
The Celestial Railroad, 10 cts.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. Couch............Sundays, Dec. 29th and Jan. 5th

Chelsea, Mass., (Library Hall, first floor.)
J. S. White............Sunday, Jan. 5th
C. Goodrich............Sunday, Jan. 12th
A. Simpson............Sundays, Jan. 26th and Feb. 2d

Melbourne, P. Q., Canada, Monday and Tuesday evenings, Jan. 6th and 7th.
Danville, P. Q., Canada. Wednesday, Thursday and Friday evenings, Jan. 8th, 9th and 10th.
Quebec, P. Q., Canada............Sabbath, Jan. 12th to 19th
Miles Grant.

Abington, Ct............Sunday, Jan. 5th
H. F. Carpenter.

Lake Village, N. H............Sunday, Jan. 12th
Lowell, Mass............Sunday, Jan. 19th
Lawrence, Mass............Sunday, Jan. 26th
J. Couch.

Square Pond, Ct.
B. Hitchcock............Sunday, Jan. 12th
L. B. Potter............Sunday, Jan. 19th
A. M. Higgins............Sunday, Jan. 26th
P. S. Butler............Sunday, Feb. 2d

Scitico, Ct............Sunday, Jan. 5th
L. F. Moore.

Keene, N. H............Jan. 5th and 12th
Sacrament on first Sunday. A. M. Higgins.

Brimfield, Mass............Sunday, Jan. 5th
Rufus Baker.

Yarmouth, Me.
R. R. York.....every Sunday in January and February except Jan. 12th.
L. F. Cole............Sunday, Jan. 12th

Bath, Me............Sunday, Jan. 19th
L. F. Cole.

Alton Corner............Sunday, Jan. 12th
Melvin Village............Sunday, Jan. 19th
Wolfborough (Furber school-house), Tuesday evening, Jan. 21st, and over Sunday, Jan. 26th.
S. S. Mooney.

Knowlesville, Orleans Co., N. Y., Sunday evening, Jan. 5th. J. W. Lawton.

River Point, R. I............Sunday, Jan. 5th
C. F. Dixon.

Cohocton, N. Y., (as Bro. T. C. Armstrong may appoint), Jan. 6th. C. F. Sweet.

Richmond, Me............Sunday, Jan. 5th
A. H. Walker.

Lovely Street, Ct............Sunday, Jan. 5th
S. Woodruff.

West Scarboro, Me............Sunday, Jan. 5th
Joseph W. White.

Newmarket, N. H.......Wednesday evening, Jan. 1st evenings through the week, and over Sunday, Jan. 5th
Lowell............Thursday evening, Jan. 9th
Manchester, N. H............Sunday, Jan. 12th
A. Mussey Tripp.

Moultonborough, (Hodgdon school-house)......Jan. 5th
Madison, N. H., Saturday, P. M., Jan. 18th, for conference, and Sabbath for baptism. T. W. Piper.

Concord, N. H., (Center Street Church)......Jan. 5th
Loudon Ridge............evening, Jan. 6th
Pittsfield............evening, Jan. 7th
Barnsted, Lock's Corner............evening, Jan. 8th
East Rochester............Jan. 9th
Elliot, Me............Jan. 10th
D. M. Leavitt.

Wallingford Farms, Ct............Sunday, Jan. 5th
Square Pond, Ct............Sunday, Jan. 12th
B. Hitchcock.

Cape Elizabeth, (at the brick school-house, known as the Knightville school-house), Sunday, Jan. 5th.
Timothy Cole.

Bristol, R. I., Sabbath, Jan. 5th, and hold meetings through the week and over the following Sabbath, and if thought best, can continue my labors some three or four weeks in that vicinity. T. M. Preble.

New Haven, Ct............Sunday, Jan. 5th
West Haven, Ct............Tuesday evening, Jan. 7th
New York City............Sunday, Jan. 12th
Pleasantville, N. Y............evenings, Jan. 13th and 14th
Brewsters, N. Y., (as Bro. H. Bailey may arrange), evenings, Jan. 15th and 16th.
Pawling, N. Y............evening, Jan. 17th and over the following Sunday. C. H. Sweet.

Center Harbor, N. H., (Town House)............Jan. 5th
Lake Village, N. H., (Chapel), Saturday evening, Jan. 11th, and over Sunday, the 12th.
Campton, N. H., (Bump school-house), Sunday, January 19th.
Holderness, N. H., (True school-house), eve., Jan. 1st
Brick school-house, Jan. 9th. John H. Evans.

Philadelphia, (9th and Spring Garden Streets), Sunday, Jan. 5th, and every evening this week. Subject, the appearing of Christ this year.
William C. Thurman.

West Abington, Mass............Sunday, Jan. 5th
Thomaston, Ct............Sunday, Jan. 12th
New Haven............Jan. 19th
New Britain............Jan. 26th
Hartford............Feb. 2d
W. S. Campbell.

Hartford, Ct............Sunday, Jan. 5th
Hiram Munger.

Middletown, Conn............Sunday, Jan. 5th
Prospect, Conn............Sunday, Jan. 12th
Bro. Berkeley, please meet me at the depot, last train south, Saturday, Jan. 11th.
Bristol, Conn............Sunday, Jan. 19th
Middletown, Conn............Sunday, Jan. 26th
Wm. Stuart.

Bristol, Ct............Sunday, Jan. 5th
New Britain, Ct............Sunday, Jan. 12th
Springfield, Mass............Sunday, Jan. 19th
Brimfield, Mass.......Tuesday evening, Jan. 21st till Friday evening. A. Simpson.

West Abington, Mass............Sunday, Jan. 12th
J. M. Murlio.

Carthage............Sunday, Jan. 5th
At Carthage will make arrangement for Weld.
J. T. Jordan.

Wrightville............Sunday, Jan. 5th
New Britain............Sunday, Jan. 12th
Wm. J. Ripley.

New York, (where Bro. Benj. Young may arrange) Jan. 1st, and over Sunday. John G. Hook.

East Rochester, N. H............Sunday, Jan. 5th
J. G. Smith.

Charlton, Mass............Sunday, Jan. 5th
Will some brother meet me at the depot on the arrival of the afternoon train? S. Anderson.

Franklin, Susq. Co., Pa., (new Presbyterian church), evening, Jan. 7th.
Summersville, same county, evening of the 8th; at which time arrangements will be made for a series of meetings in Franklin and Summersville. Preaching by C. F. Sweet. D. D. Lathrop.

West Winsted, Ct....Sunday, day or evening, Jan. 5th
Litchfield, (Chesnut Hill, or as Sr. Abbie Baldwin may arrange), Jan. 12th.
Morris, Ct., (as Bro. S. Glover may arrange), Sunday, Jan. 19th.
New Preston, Ct., (as Bro. Baldwin may arrange), Sunday, Jan. 26th.
Lanesville, (as Bro. Marsh may arrange), Sunday, Feb. 2d.
Brookfield, Ct., (as Sr. C. Barnes may arrange), Sunday, Feb. 9th.
Will Bro. James Squires be so kind as to meet me at the Westfield station, when the 12 o'clock train from Springfield arrives on Friday?
If any of these appointments conflict with others, brethren interested will please drop me a line to that effect, as soon as they see this notice. Direct to H. Rockwell, care of H. H. Dickinson, 44 Windsor Street, Hartford, Ct. H. Rockwell.

Nashua............Sunday, Jan. 5th
Lynn............Sunday, Jan. 12th
Auburn, (at A. F. Fox school-house)............Jan. 19th
Derry, (Killray school-house)............Sunday, Jan. 26th
Will Bro. Brown meet me at the Lynn depot?
Caleb Richardson.

Concord, N. H., (at the Bethel.)
J. T. Dixon............Sundays, Jan. 5th and 12th
Sr. Anna E. Smith............Jan. 14th and onward

Schoodac............Saturday evening, Jan. 4th and over the following Sunday, Jan. 5th.
Z. Ford.

Glenmore, N. Y., Thursday, Friday, Saturday, and Sunday evenings, Jan. 2d, 3d, 4th, and 5th.
New London, N. Y., school-house near Bro. Wm. Morrell's, Monday evening, Jan. 6th.
Higginsville, N. Y............Tuesday evening, Jan. 7th
Verona, N. Y., at the Lock school-house, Wednesday evening, Jan. 8th. C. H. Williams.

Compton, C. E., (where Bro. Stephens may arrange), Sunday, Jan. 5th. T. E. Lang, Jr.
C. H. Willey.

Meredith Neck............Sunday, Jan. 5th
Wm. H. Shaw.

Parma, Monroe Co., N. Y., (as Bro. Cronk may appoint), January 5d, and over Sunday.
New Milford, as (Bro. D. D. Lathrop may appoint), and continue over the Sunday following. C. F. Sweet.

Southbridge, Mass............Jan. 8th and 9th
Charlton, Mass., Dresser Hill, (as brethren may arrange), Jan. 10th, and over Sunday, and on as the Lord directs. Geo. A. Streeter.

Chelsea, Mass............Sunday, Jan. 5th
Springfield............Jan. 10th
Hartford, Ct............Sunday, Jan. 12th
New Britain, Ct............Sunday, Jan. 19th
Southington, Ct............Jan. 20th
New Haven, Ct............Jan. 21st
West Haven, Ct............Jan. 28th
J. S. White.

Portsmouth, N. H.
Benj. Woodside............Sunday, Jan. 5th
D. M. Leavitt............Sunday, Jan. 12th

Dover, N. H............Sunday, Jan. 12th
Wm. Bodge.

Business.

TO CORRESPONDENTS.

☞ Correspondents should, and ought to know, that we cannot discontinue or send their orders, unless they give us the post office and state in plain letters.

☞ ALZINA SPEAR—Money received. Pays to 679.

☞ T. A. GODFREY—Received. Pays to 687.

☞ P. A. SMITH—The Crisis is mailed regularly to his address.

☞ Will Bro. John Richard Boynton give his P. O. address through the Crisis?

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

* The present No. of the Crisis is 639. The No. which follows your name is the No. to which you have paid.

If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

Forevery week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—G W Thomas 666, P I Brown 632, S B Smith 638, R. Price 688, J W Sharuck 642, W Griswold 658, E. A. Catlin 656, M. Gore 657, H N White 627, J A Hunt 644, R. A. Delano 671, W A Manning 645, A C Knowlton 659, J Hedrick 660, B F Millard 661.

$1.25 each—J Blaisdel 647, J Kenney 650, D B Eaton 656, L Munson 650, S. B. Weeks 663, A S Breed 646, H Vandry 647, H D Law 665, M Crowninshield 663, R Milliken 647, J B Adams 652, J Brown 663, E G Hedges 639, E F Darling 661, E Hartman 663, J Clark 704, S Seeley 637, C. W. McCutchen 663, A A Amsbury 664, A Foster 664, R H Fuller 662, J F Hart 649, H E Spencer 662, J Sturdybaker 582, W Coughman 664, J Hidden 664, J Ritchie 664, F M Graham 640, J S Hutchinson 660, C O Chamberlain 665, N A Smith 665, T. Grover 638, J Bean 665, W B Todd 632, L. Parmelee 616, G Hollar 665, J. Floy 665, W G Churchill 663, H. Moffit 665, A Dolloff 663.

$2.00 each—Z Whitney 680, J Bean 650, N P Woods 679, M Cross 686, R Volentine 641, M G Dunham 692, A Kenney 675, C. O. Taylor 646, W H Thayer 651, C Smith 679, M M Gould 677, E F Wood 673, F Bates Jr. 660, H C Freeman 720, E M Woodbury 677.

$2.50 each—M. Wallace 694, N. S. Chamberlain 687, M W Martin 685, A S Breed 646, J F Atwood 631, W Watson 685, J Smith 636, A Patterson 683, E C Deming 687, C W Richardson 687, N Dooman 674, C Bragg 678, F D Harl 689, G Dean 700, T Marshall 663, J Butler 689, T Clark 690, S G Labree 624, T Libby 653, B Wheelock 693, R Sister 688, W Chamberlain 691, J Nichols 681, E R Williams 689, D. Kendall 691, J S Smith 679, J B Wilbur 686, H G Shaw 690, W Joy 687, G Patch 690, S P Eldridge 674, H Snell 693, B H Albee 690, D Braley 690, A. Hunt 692, C A Parmeter 685, G W Holliday 645, J Wiggin 690, W Chapman 663, J Bardiness 618, C Vanderbeck 682, J C Wheeler 691, J Adams 690, S T Bradbury 596, W Putnam 688, D Palmer 681, C H Smith 670, L F Gardner 676, J Edges 695, J Danforth 687, J L Hyde 674, J Bigwood 686, B & Mc L Gilmore 690, C S Hall 693, Z Littlefield 691, G W Buckley 691, C C Manchester 692, A McLean 670, M M Smith 691, O Kendall 686, C Warner 698, W S Howd 661.

Various Sums.—S. D. Gaylord $5.00, 694; J Sawyer $5.00, 647; D Churchill $4.50, 691; R W Neal $1.50, 642; B. S. Colby $2.55, 713; M. Morgan 85c, 657; D Streeter $2.90, 705; I S Palmer $3.00, 621; R Eaton $3.00, 609; M A Torrence 20c, 641; A Robinson $3.00, 690; B Boughton $3.65, 679; O P Cane $3.00, 695; E W Chandler $3.00, 512; H McClary 50c, 633; J Clark $3.00, 691; S. Wells 90c, 632; J. Pierce $1.50, 660; C. W. Greenfield $3.00, 697; D C Andruss $1.50, 670; O. T Hobbs $5.60, 624; J. G. Pettis $1.50, 682; J. Nason $3.00, 717; S. Thurlow $3.00, 647; S. B. Safford $4.53, 638; A Hall $7.40, 639; R Pratt $1.30, 666; J Talbut 50c, 461; R Pike $3.25, 727; E A Slayton $5.00, 645; B B Campbell $3.00, 662; W H Cook $5.00, 639; A M Barnes 35c, 637; J C Safford $3.00, 621; D S Randall $3.00, 696; W A S Smyth $5.20, 639.

FOR BOOKS AND TRACTS.

John Bray $6.00, S Follinsbee 35c, R Lanning $1.00, J G Stauffer $1.07, W Watson $1.50, J Litch $6.00, A Googins 70c, H L Woodard $1.00, H Vaudry $1.75, N Dooman $1.00, G Dean 50c, A Bartlett $1.40, C F Thurlow 35c, A A Lawrence $1.00, E Hartman $1.75, J W Trufant 50c, W E Burnham $1.00, H A Dayton $2.35, W H Thayer $9.00, C F Sweet $1.25, B Boughton 35c, J. B. Wilbur 35c, C E Chamerlain $1.00, H Snell 50c, B H Albee $1.34, M M Goodale 35c, G W Young $5.50, C F Churchill 60c, H S Mitchell $5.00, S. E. Bailey 50c, D Cogswell $4.00, W H Brinkerhoff $1.00, L. W. King $1.20, W. A. Fenn $4.10, R. Pike $1.50, C. S. Hull $3.00, J. P. Marquard $1.25, G. W. Burnham $1.50, S Wheelock $3.00.

BOOKS AND TRACTS SENT.

By Mail—H E Austin, E A Shaw, A Fike, J M McCagg, J Myers, Carlisle Smith, J Kingsley, J I Mettler, Irene Loveland, C Worthington, H A Cressy, Ralph Storrs, L H Luttington, John G Putnam, Daniel Pease, Geo W Foster, Mrs T W Piper, Mrs J Sanders, Lyman Town, G W Burnham, Thomas Rhines, J M Hackett, J S St John, Mrs Thos H Smith, L H Shephard, John Marvin, Rev W Kampmeir, A Ritterhouse, E Hartman, A Daman, D Cogswell, G W Rathbone, C A Chamberlain, D D Lathrop, Hannah Snel, Burr Boughton, Benj H Albee, C F Sweet, B P Stephens, H A Dayton, W E Benham, H A Little, J H Trulant, Mrs J F Cloutman, Mrs A A Lawrence, C F Thurlow, Melinda Woodruff, Miss E A Bartlett, Saml Fallensbee, Rosette Lanning, Wm R Northup, E W Carpenter, E W H Brinkerhoff, D B Dodge, T J Whitcar, Miss S E Baily, H S Mitchell, M M Goodale, Wm A Fenn, Miss F Moulton, G S Shirley, A. H. Watson, James Stewart, E Addison, Mrs. C Fuller, L A Pierce, Gilbert Dean, H L Woodard, A Googin, Chancey Baker, Wm. Watson, J G Straffer, S Smith, Mrs. M L Hunt.

By Express—J Litch, Rice Knight, S L Manley, J C Libby, H H Darling.

LETTERS RECEIVED.

S S Chamberlain, G D Hardegg, N N Davis, G W Denney, W Sheldon, E M Briggs, J R Cooper, C Bragg, H Munger, Mrs. C B Turner, C H Sweet, T G Burper, B C Morrill, O Kendall, S K Paine, L A Jones, M Foss, H Pratt, L. J. Rice, D F Newton, W. Brewster, I C Wellcome, C Colegrove, L T Cunningham, A E Smith, E Bellows, R W Wilson, J Lyle, S M Pollard, J Hemenway, G L Teeple, A A Phelps, R A Delano, E L Hough.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
Allen Damman—Fairhaven, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan.—Westboro, Mass.
S. Anderson.—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
I. K. Lombard—Machiasport, Me.
J. Carr—South Albion, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
C. C. Stevens—Exeter, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Fisherville, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
L. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wells Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 705 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Dr. I. L. Leslie—Box 534, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
H. Rockwell—Lenox, Ashtabula Co., Ohio
L. C. McKinstry—Norwalk, Ohio.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.

BOOKS AND TRACTS
FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00; paper, 50c.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00; paper, 50c.
THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 1, By S. S. Brewer. 7c; by mail, 9c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.
THE LAST-DAY TOKENS, No. 3, By S. S. Brewer. 21c; by mail, 23c.
THE KINGDOM OF GOD, and Signs of the Times. By S. S. Brewer. 15c; by mail, 20c.
THESSALONICA; or, The Model Church. By H. L. Hastings. 25c.
SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00; paper, 50c.
THE SEVEN SEALS. Exposition of Rev. vi. By S. S. Brewer. 8c; by mail, 10c.
LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.
THE DAYS WE LIVE IN; The Lord soon to come By S. S. Brewer. 10c; by mail, 12c.
THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.
THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.
THE SLAYING OF THE WITNESSES. By S. S. Brewer. 8c; by mail, 10c.
THE TEN VIRGINS; or, Wisdom and Folly contrasted. By T. M. Preble. 3c; by mail, 5c.
THE GREAT IMAGE soon to be dashed to pieces By S. S. Brewer. 4c; by mail, 6c.
THE TWO ADAMS. By T. M. Preble. 5c; by mail, 7c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, etc. By H. L. Hastings. Cloth, $1.00; paper, 60c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. 20c; by mail, 22c.
RETRIBUTION; or, The Doom of the Ungodly. By H. L. Hastings. 20c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the Epistles of Paul. H. L. H. 10c.
GLAD TIDINGS; or, The End of Woe and Sin by the Destruction of the Wicked. (Three chapters from "Death not Life.") By J. Blain. 8c; by mail, 10c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.
ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.
REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
"THE JUBILEE SONGSTER." A choice collection of original and selected Hymns. A pamphlet edition of ninety-eight hymns. By S. S. Brewer. By mail, 15c. single copy; $1.50 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail. $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God By Wm. Shepherd. 20c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin. Morals, Doctrines, and Politics. By Miles Grant, Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.
COOKERY or How to prepare food from Grain, Fruits and Vegetables. By F. W. Hurd, M. D. 15c; by mail, 17c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SABBATH, and its Relation to Man. By mail 3 cts.
SPIRITUAL EVIL: A Warning for the Unwary. 3c. single; 5c. by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, 88c.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. $1.50; by mail, $1.75.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.
SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.
THE PROPHETIC TIME QUESTION; or, Bible Time Examined. By Wm. Sheldon. 27c.
CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.
NON-RESISTANCE. By W. C. Thurman. 20c; by mail, 24c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.
THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.
"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.
"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley 3c. single copy by mail; 20c. per dozen.
"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.
"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.
"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.
AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

OUR INFANT LORD.

Long ages past a brilliant star,
Hung in the distant west,
Led wondering wise men from afar,
To find an infant blest.

Its silent course at length was stayed
Above a mean abode,
Just over where that babe was laid,
The kingly Son of God.

With joyful haste, to worship there,
Into that house they come;
They spread perfumes and treasures rare,
And then departed home.

That star went out from Bethlehem's sky;
That humble house decayed;
That babe upon a cross did die;
Those kings in dust were laid;—

But from that strange and lowly birth,
Came all the peace and rest
With which a weary, sinful earth,
Has been rejoiced and blest.

That night has brought an endless day;
That star a sun revealed;
That babe has opened up the way,
By which our sins are healed.

To Christ the Lord our lives we owe,
And all our hopes above;
Then by our service let us show
Our gratitude and love.

E. A. A.—*The Christian.*

For the World's Crisis.

THE WAY TO LIFE AND THE WAY TO DEATH.

However many divisions the human family may be classed, in a worldly point of view; or however many divisions society may make in regard to character; or however many sects may be originated in the world; or however many distinctions human law may recognize; the divine law and record shows there are but two classes of persons, or two grand divisions of the human race. In the world we may find different classes of people, each class recognized by its own peculiar characteristics; and in a divine point of view we see each of the two grand divisions recognized by their peculiar characteristics, there being a wide difference between the two, both in their manners and habits, and in their objects. One, and by far the largest division, contains people of all kinds of character and habits, from what is termed the moralist down to the vilest and wickedest person living. This class or division lie on one side of the Bible line, and are walking in the broad road that leadeth to destruction; while the other and smaller division, which contains all christians, of whatever name, order, or denomination, are walking in the strait and narrow way which leadeth to eternal life.

Again, each of these grand divisions have their recognized chief or leader, as every sect and order of people in the world have their leaders. On the one hand we find Satan leading a large army, as it were, and he holds out all kinds of false encouragements to prevail on his followers; and he does not hold them out in vain. He commenced his art of gaining confidence in himself in the days of Adam and Eve, in the garden of Eden, and he has kept it up ever since, and with how much success may be seen by glancing over the world to day.

On the other hand, we find a class following the poor despised Nazarene, who holds out no false encouragements, but leads his people in a quiet and peaceable way. He does not make frequent changes in his tactics to keep his little army together, but faithfully fulfills all his contracts and promises when due.

Now, dear reader, to which of these grand divisions do you belong? who is your leader now? The question is not, To what order or society do you belong? or, Of what church are you a member? but, Are you going in the broad road; or are you with the little army walking in the narrow way? Are you of that class who profess to love God, but are so much bound up in the world that you cannot attend to christian duty? Is your lamp burning dimly, so as not to be seen but once in a great while, thus really showing to the world that you have little interest in religious matters? If so, you are in danger every moment of your life. Trim and light your lamp. Come out fully, or you will find yourself at last going down to ruin.

Are you among those who are living on other folks' failings, really having confidence in nobody as christians, but yet talking loudly of how christians ought to live? If so, remember that no excuse you can offer will avail you anything in that day when Jesus, the leader of the christian army, shall come to judge the world and give to every man according as his works shall be. Leave this path, and turn to Christ, and do a christian's duty.

Are you among those who believe in the Bible, but are unwilling to obey its precepts and follow its teachings, relying on your morality for salvation, or on some good works which you may have done, but at the same time omitting the weightier matters, such as repentance, bearing the cross, and confessing Christ? If you are here, do not rest a moment longer, for you are yet in the broad way. Are you found among swearers, drunkards, liars, and subject to all evil habits which we see practised in this day? If you are, remember you are fast hastening to the end of your journey, which will be everlasting destruction from the presence of the Lord.

All these characters we find among that class that are following the devices of Satan. There is a vast difference in the appearance and feelings of the two divisions. One is ever seeking after but never finding true happiness; while the other has true peace and happiness amid all the scenes of life. One is seeking the pleasures and habits of the world; while the other is seeking the pleasure that Jesus gives. One class is walking in what seems to be an easy way, and although it costs but little effort to walk in it, yet when we view it in its true light it is a hard way; while on the other hand the other way, although it may seem a hard way, and may cost some effort to walk in it, is an easy one to all who are willing to walk in it.

Sinner, do you desire salvation? do you want a Friend that will never leave nor forsake you? Turn to Jesus, and you will find all this. Have you ever tasted the sweets of salvation and turned back into the world? You know by experience that you cannot find solid peace out of Christ; then why stay away when his mercy is still extended to you? Are you weighed down with sin? Carry it to Jesus, and he will lift it from you. Do you feel that you are lost in your present state? Then flee now. Are you afraid to meet death? Turn to the Life-giver, and he will take this all away. Do you realize that in a little while you must give account to God for your deeds? Get ready to render up your account with joy. Look the matter over and ponder these things well in your heart, and may God give you his Spirit to show you where you are, and help you to turn to him and accept the great salvation and follow Jesus.

To the scattered flock let me say, hold on by faith to our glorious Leader, and he will soon bring us all into one fold; then he who is now our Advocate will be our King, and we shall reign with him for ever. Here we have trials, temptations, afflictions; friends may prove false; the enemy Death may overtake us; but our Friend Jesus will never leave nor forsake us as long as our trust is in him. Let us hold on, then, and soon it will be said unto us, "Come, ye blessed of my Father, inherit the kingdom prepared for you"; but to the wicked it will be said, "Depart from me, ye cursed"; and they will be cast into the lake of fire "prepared for the devil and his angels." Sinner, beware! Christian, press on!

N. B. McMurphy.

Gilmanton, N. H.

BY FAITH AND NOT BY SIGHT.

The main point of difference between the christian and worldling is, the one walks by faith, the other by sight. And to the casual observer, to the one unacquainted with that life that is hidden with Christ in God, there may seem to be no important difference between the two. He sees the person pursuing the one path, subject to the same trials of life, susceptible to the same sorrows as the other; and he, whose own soul has never plumed itself with the wings of faith, is unable to pierce beyond the natural horizon that bounds them, hence to him so small seems the difference between the two. But very different is the judgment of one whose own soul has been enlightened by the Spirit's beams.

There are across life's desert these two paths, the one of faith, the other of sight; and by one of them, every earth-born traveler effects his journey of life. Upon the path of faith shines a heavenly radiance, and a celestial guide conducts the traveler; while upon the other falls no cheering rays, nor is there any guide pledged to lead in safety; but the traveler must grope his own way amid the darkness, nor does he know at one step where the next may plunge him. For to man is revealed but a single step of the path of life at a time. But he who can see the end from the beginning, willed not that any should thus blindly pursue his course, but invites all to the luminous path of faith and light.

To the heathen philosopher, persistent in his own blind philosophy, life must indeed be a mystery. To open one's eyes upon this world of beauty, to realize something of the magnificence of created things, to learn something of the wonders of mind, to experience its varied emotions, to speculate upon its undefinable longings here all unsatisfied, and then so soon to leave all, to die with no hope of a life of immortality, but cherishing the motto "death an eternal sleep," such a life must be one of little cheer. And if this heathen blindness is called inexcusable, far less excusable is he, who, rejecting the clear light of revelation falling all around him, seeks to direct his own way, and scorns the offers of that Savior whose mission to earth he knows full well.

Dangerous indeed are the goings of such an one, and if his steps slide not to premature ruin, he is but treasuring up a double retribution to meet finally.

But how different is the state of one who, feeling his own insufficiency to direct his way, humbly yields himself to a heavenly guide, and strives to walk the path of faith.

To walk by faith is to walk trusting in God, holding ourselves in readiness to follow each direction of his Spirit, and cherishing that state of mind that says, "Thy will be done."

The benefits accruing to this walk, are many even in this life. It ever affords to the mind a feeling of safety and security. However fearfully the elements around are raging, he who is walking by faith, can look up to his divine guide, and be assured that, under the shadow of the Most High, he abideth safe.

He who lives a life of faith is best prepared to bear the ills of life, for life's ills will, inevitably, come to all. Trial and temptation are in the world, the fortunes of men are ever fickle, friendships are often but a name, and death, walking both in darkness, and at noon-day, enters many a happy household, bears away his spoil, and leaves bereaved hearts to mourn. Hence, oft-times the soul will be bowed down under a heavy weight of sorrow, yet he who exercises a lively faith can drain the bitter cup and at the same time bless the hand that gives it; and as hotter grows the furnace of his affliction, he feels it will but the more effectually purge away the dross and refine the gold. And while he remembers that the Captain of his salvation was made perfect through suffering, he can rejoice that he also is deemed worthy to suffer. It is in seasons of greatest temptation and sorrow, that we are conscious our divine guide is nearest. It was after Christ's temptation in the wilderness, at the pinnacle of the temple and upon the mountain, that angels came to him, and it was in lone Gethsemane, where the human struggled with the divine, that an angel appeared and strengthened him.

He who lives a life of faith, lives a life of usefulness. He forgets not the words of Jesus, "Inasmuch as ye did it to one of the least of these, ye did it to me." Nor with any sparing hand does he scatter the good seed broadcast over the land, for his faith assures him that every good seed sown, God will watch, and, in his own good time, cause to bring forth fruit.

Faith is a power in the hands of him who exercises it, a power that can move even the arm that moves the world. Many are the benefits that even in this world attend the life of faith, but in that world to come, we can have no hope of anything, unless faith is the basis of that hope.

Sin cannot be forgiven without faith, for he that cometh to God must believe. No one is prepared for that future state of sinless being, who has not exercised faith, for it is by faith that the heart is made pure.

The apostle, while enjoining the putting on of the various parts of the christian armor, says, "Above all taking the shield of faith." Faith is the medium by which we may learn the language of heaven, even while upon earth. By it we obtain a good report of the land of promise, and oft-times, bright glimpses of that city whose builder is God; and by it we are encouraged to persevere yet a little longer in the struggle of life, till faith shall be changed to sight, hope to fruition, and prayer to praise.

☞ The Emperor of Germany, Sigismund, being asked the surest mode of obtaining happiness, replied, "Only do in health what you promised to do when you were sick."

"STRANGERS AND PILGRIMS ON THE EARTH."

Such we all are. Earth is not our home, we are simply passing through it. We have here no continuing city—no permanent abode—no enduring inheritance. The fashion of this world passeth away. The places that now know us here, will soon know us no more forever. May we all realize this solemn fact, and act as becomes wise men in view of it. . . .

If we were traveling through the wilds of Africa, or amid the ruins of Asia, we should doubtless see much of the wisdom, and goodness, and power of God—and much, alas! of the degradation and wickedness of man. But we should hardly think of seeking a home there. We should feel ourselves but strangers and pilgrims in such lands as those. We would tarry no longer than might be necessary to accomplish the object of our journey. Nor would we wish to encumber ourselves with anything not indispensable to comfort and safety. In such a journey we would lay aside every weight—everything that might retard, or hinder our progress. So it ought to be in the pilgrimage of life. How unwise in a pilgrim to load himself down with things that he does not need, and may never use! Every one would say that a traveler thus acting was most foolish.

But how much greater the folly of those seeking "an heavenly" country, who yet persist in lading themselves with the "thick clay" of earthly cares and treasures. The pilgrim may appreciate all the beauty and grandeur of the scenes through which he passes, may use whatever the country affords to help him on his way, and to promote his comfort. And so may the christian enjoy all that a bountiful heaven bestows, and use this as may best facilitate his progress toward his final and eternal home; but not otherwise. He must not give his heart to them—must not find satisfaction in them—must not loiter in the way to enjoy them, or to add to them. He must confess himself a stranger and pilgrim, by acting in accordance with his true character, and so as best to secure the grand object of his journey.

No intelligent American or European traveling in a tropical region, would think of lugging along with him more of the fruits of the country than he might need for present consumption. Why? Because they are perishable. He could not get them home for future use. So neither can the pilgrims on earth carry aught of its treasures to that better country, save only the fruits of righteousness—the reward of holy living and works of beneficence. How unwise then to set their affections on things on earth, or to be anxious to lay up treasures merely for moths to corrupt, for rust to corrode, or for thieves to break through and steal! What would be said of the sanity of a traveler in a land far distant from his home, who would waste his time and strength in hoarding up stores that he could neither consume nor transport? Would not every one say, the man is deranged—he acts like one bereft of reason? So is every one that is found toiling to accumulate treasures on earth, and who is not rich toward God. "He feedeth on ashes—a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"—*Ex.*

For the World's Crisis.

I AM WEARY.

I'm weary of old earth, as it moves along like a perpetual panorama, upon which are depicted scenes of horror, carnage, debauchery and misery. I'm weary of this enchanted ground, so overhung with threatening clouds, storm and tempest. O yes, I'm weary of this country where fear, anxiety and disappointments are the principal ingredients of life, and pale death has unlimited sway. I'm weary of tenting in a foreign land, exposed to the chilly blasts of winter and melting heat of summer. I'm weary of living where adieus are so often expected, and the parting tear dropped. I'm weary of this mortal life, with which pain is almost a constant companion. I groan for redemption. I sigh for home. I tarry only for the jubilee trump to speak these wearisome days ended, and summon me to a fairer clime. O that it might break the stillness of this midnight hour, and the parting heavens reveal the beautiful countenance of my Beloved, uttering the kind solicitation, "Come, ye blessed of my Father," enter into thy rest.

Many are the storms and tempests
That o'erlay our pathway here,
Many are the scenes of sadness
Calling forth the silent tear.

Far beyond this vail of darkness,
Far beyond all earthly woe,
There appears a glorious morning,
Where eternal light shall glow.

Then with firm and measured footsteps,
Often tattered, bleeding, torn,
I wend my way through maze and thicket,
Towards my long-sought Eden home.

Goffstown, N. H. F. F. Boynton.

PERSECUTION.

We quite mistake the nature both of Christianity and of man, if we suppose that opposition to religion can be limited to any age or country. Persecution, in its most terrible forms, is only the development of a principle which must unavoidably exist until either christianity or human nature be altered. There is a necessary antagonism between christianity and human nature. The two cannot be amalgamated: one must be changed before it will combine with the other. And we fear that this, in a degree, is an overlooked truth, and that men are disposed to assign persecution to local or temporary causes. But we wish you to be clear on the fact, that "the offense of the cross has not ceased, and cannot cease."—Gal. v: 11.

We readily allow that the form, under which hatred manifests itself, will be sensibly affected by the civilization and intelligence of the age. In days of an imperfect refinement, and a scanty literature, you will find this hatred unsheathing the sword, and lighting the pile, but when human society is at a high point of polish and knowledge, and the principles of religious toleration are well understood, there is perhaps comparatively small likelihood that savage violence will be the engine employed against godliness. Yet there are a hundred batteries which may and will be opened upon the righteous.

The follower of Christ must calculate on many sneers, and much reviling. He must look to meet often with coldness and contempt, harder of endurance than many forms of martyrdom; for the courage which could march to the stake may be daunted by a laugh. And frequently the opposition assumes a more decided shape. The parent will act harshly towards the child; the superior withdraw his countenance from the dependent; and all because of giving heed to the directions of Scripture. Religion, as though it were rebellion, alienates the affections, and alters the wills of fathers and guardians. So that we tell an individual that he blinds himself to plain matters of fact, if he espouses the opinion that the apostle's words applied only to the first ages of christianity, "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. To live godly in Christ Jesus is to have enmity put between yourselves and the seed of the serpent; and you may be assured, that unless this enmity be merely nominal on your side, it will manifest itself by acts on the other.—*Earnest Chris.*

For the World's Crisis.

LINES.

On the Death of Minnie Ada Gibson, who died Oct. 8th, 1867, at New Durham Ridge, aged three months and seventeen days.

LITTLE MINNIE.

Little Minnie lies asleep,
In a quiet dreamless rest,
Folded are her tiny hands,
On the little pulseless breast.

Never more to suffer pain,
Never more to sigh or weep;
Guardian angels watch her now,
Till Jesus wakens her from sleep.

Weep, fond parents, Jesus wept,—
Oh, 'mid our lot of griefs and fears,
When earth to us is desolate,
How sweet the privilege of tears.

Trust in Jesus, he's your friend,
And he will grace and strength impart;
Oh yes, the Savior loves you still,
And he will heal the wounded heart.

Another darling claims your love,
Another babe your constant care;
Heaven shield the precious one from harm,
And bless her, is my fervent prayer.

And when your little Minnie's feet
Shall press the soil of Eden fair,
Where death-divided ones will meet,
May you embrace your darling there.

M. S. Horne.

For the World's Crisis.

WHAT I'VE HEARD AND SEEN.

An Episcopal minister said there should be two churches; one for the rich, learned and respectable; another for the poor, and unlearned, as these could not appreciate and understand the discourse, doctrines and theology the first class could!

A Baptist D. D. in Boston said, that, as quite a number of the working class had come into their church, they best get a chapel elsewhere for them to attend, as perhaps they could not feel at home there.

A certain society, of which Rev. Dr. H. is pastor, have procured a hall at the south end for their poor and lower class to attend, not wishing them in the same church with them, on the aristocratic grounds of the back bay, of gothic piles and brown stone, of ivy-covered walls and stained windows, of splendid pealing organs, and harmonious quartette salaried choirs. Wonder if these poor foolish mortals, who ape to point others the way to glory, think there will be two classes there?

Sometime ago two pastors of the churches in Chicago were arrested in a theatre, on suspicion of being pickpockets. They were dressed up in the height of fashion, having on false mustaches, jewelry, etc. etc. Their excuse was they wanted to see what was going on.

The pastor of a little church in Boston advised the sisters of the church to dress finely, to put on flowers, ornaments, etc., to make them look well!

One night I strayed into a hall where a political meeting was being held. The chairman called on Rev. Dr. W. for a speech, saying the reverend gentleman had to come there Saturday evenings to prepare his mind for his Sabbath duties. Mr. W. said he "didn't come to make a speech," and went on eulogizing Mr. R. as a pure patriot, etc.; and after a few rounded sentences of eloquence, would say, "But I'm not going to make a speech," and then the laugh came in; and he would launch out again in bombastic political lingo, and get off his pet phrase again and again. I would have taken him for a bar-room orator, or a pettyfogging lawyer, from his speech.

Sometime ago a private theatrical performance was given in aid of the church of the Unity. A lady dressed in silks and costly array, with three or four rings on one finger, and several others on other fingers, said in a prayer meeting she had given up *every thing* for the Lord. Why didn't she give up the jewelry and pride?

Deacon E., an excellent man, visited the Howard Atheneum, to see Miss —— perform, he "so much admired the classics"! A young lady went to hear a certain divine preach. She was profuse in her praises of the meeting. The discourse was "eloquent, magnificent, sublime." On asking her the text, or subject, she could not tell any thing about it; but the preacher "had a pair of handsome black eyes"; a "beautiful head of hair," and "a splendid set of teeth," and the organist "played magnificently."

This is about what nearly half the popular church-goers learn from hearing the mealy-mouthed, velvet-tongued occupants of too many pulpits. And if, perchance, any of these preachers get a glimpse of truth, and feel compelled, as it were, to utter it, they dare not lest they offend some big man, or some rich man, who has dealt in "shoddy" or "petroleum," or "gift enterprises," or similar means, to get money.

May those who profess to be looking for Jesus soon to come, "preach the word" in God's fear only, and leave the consequences with him. Some are doing it, all around wherever they go, and the Lord blesses them.

J. N. Berry.

For the World's Crisis.

HOW TO AVOID A QUARREL.

A true story is told of a lady who complained to her minister that her husband was always quarreling with her every time he came into the house. The good minister, suspecting the true cause, told her to fill her mouth with flour when she saw her husband coming. She did so, and to her great surprise her husband did not quarrel with her at all.

If some men and women would try this process of filling their mouths with flour, and so be obliged to keep them shut, they would find, like the case above, that those that they complain of quarreling with them would be pleasant, and their quarrels would all be avoided. Try it, and see if it does not work like a charm.

"If any among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, *kindness, humbleness of mind, meekness, long-suffering, forbearing* one another, and *forgiving* one another, if any man have a *quarrel* against any; even as Christ *forgave you, so also do ye.*"

Boston. A. P. Moore.

A NEW CREATURE.

Dear reader, are you in Christ Jesus? By this I would not be understood as asking if you are connected with some evangelical church, contribute largely for the support of the same, and faithfully observe its outward forms and ceremonies, and if you are benevolent to the poor; for important as these interrogations may be, underneath lies one of greater magnitude, viz.: "Do you now enjoy the favor of God?" The question is an important one; and time should be allowed for a thorough investigation. The only mode by which you can arrive at a correct conclusion, is a close examination of your heart by the light of the inspired word. A partial examination will not be sufficient. The heart is always changing its appearances. A superficial glance is not enough for a thing so deep; an unsteady view will not suffice for a thing so wavering; nor a casual look for a thing so deceitful!

We must examine our conduct, our opinions, our desires, our prejudices, and our propensities. Our actions will be sufficiently apparent. "It is our intentions, which require the scrutiny." These we should pursue to their remotest springs, scrutinize to their deepest recesses, and trace through their most perplexing windings. Unless we have the word and the Spirit to direct, we shall wander in uncertainty. But with them we shall be safely conducted "through the intricacies of this labyrinth." "What I know not, teach thou me;" should be our constant petition in all our researches."

We may have professed religion for years, and thought ourselves christians, but there is a possibility of our being deceived. But while there is a possibility, there is no necessity. "A wayfaring man, though a fool, need not err therein." I praise God that we may and must know our spiritual latitude and longitude, and that they must be thoroughly understood. Do you know yours? If so, are you in Christ Jesus? If you are, you have, in the language of the apostle, "become a new creature." He says, "If any man," be he rich or poor, black, white, young or old, learned or unlearned, "be in Christ Jesus, he is a new creature," not physically but morally. If not, however high his profession may tower, he is not in Christ, but in his sins, let his confidence, reputation or abilities be what they may. . . . .

Do you find your affections placed upon earthly things? Are you grasping eagerly after the things of the world? Is the acquirement of wealth your greatest study? If so, deceive not yourself. This is not the characteristic of a new creature. Do you love to pray? Do you have communion with God? Do you love the Bible better than the novel, and do you seek to honor God in all that you do? Does your dress, conversation and mode of living bespeak you a pilgrim to the skies? Is your course of life changed materially from what it was prior to your making a profession of religion? Do you hate and oppose sin? Do you love God and the doctrine of holiness? Have you lost the desire for the amusements and honors of the world? If to these interrogations you cannot reply affirmatively, then you are out of Christ, and therefore are not a new creauture.—*Ex.*

For the World's Crisis.

REPORT

Of the Proceedings of the New York Christian Conference,

Held at Springwater Valley, Dec. 12th to 15th, 1867.

The meeting opened on Thursday evening, Dec. 12th, with a blessed social meeting, where many of the dear saints were gladdened again by their reunion with each other in this land of death, and by the outpouring of the Spirit of the Lord upon them. All felt that it was good to be there.

Friday. Conference assembled at 1 o'clock, and listened to an able discourse from Bro. E. Cotton upon the gift of the Spirit, and afterwards many of the dear saints gave in their testimonies for Jesus, and the Father filled them with the Spirit as he always does. Truly it was a "heavenly sitting together in Christ Jesus." Conference assembled in the evening at six, and many dear saints spoke for God and truth; afterwards the writer preached from Jude 3, upon the faith of the elect people of God.

Saturday morning. Prayer and conference at ten o'clock, and the Spirit ran and could not be stopped. All the dear saints were comforted by the "heavenly gift." At one o'clock listened to a sermon from Bro. B. P. Stevens, which God blessed to the comforting of the weak and feeble ones.

At five o'clock conference assembled for business. Bro. D. Cogswell was elected Pres. *pro tem*, Vice Pres. C. W. Low being absent. W. Marlatt was elected a member of the conference, on motion of C. F. Sweet. W. Marlatt was then elected Sec. *pro tem*, on motion of the same. Letters were read before the meeting from Brn. Fenn and Wendell relative to the conference tent. On motion of B. P. Stevens, all action upon the transfer of the tent was deferred until the annual meeting, when steps will be taken to legalize the transfer of the same. On motion of Bro. Wm. E. Brown, a vote of thanks was tendered to Bro. Jonas Wendell for the efficient manner in which he conducted the tent meetings last season. On motion of Bro. C. F. Sweet, Bro. E. Cotton was elected a member of the conference. On motion of the same, it was resolved to pay the expenses of the Sec. to and from all meetings of the conference, and request his attendance upon all its deliberations. On motion of the writer, a vote of thanks was tendered to Brn. B. P. Stevens and E. Cotton for their efficient labors in tent meetings the past season.

The Treasurer, C. F. Sweet, reported three dollars and forty-two cents ($3.42) on hand, and was directed to purchase tracts with the same to distribute as he may think best for the cause of Christ. The business meeting then adjourned *sine die*, after which Bro. M. R. Miles preached an able discourse showing that the Scriptures could not be broken.

Sunday morning conference assembled at nine o'clock for a love-feast, which was truly a blessed season for all; after which, Bro. C. F. Sweet preached upon the one hope of the gospel. At one o'clock discourse from Bro. B. P. Stevens, after which the ordinance of the Lord's Supper. It was a solemn scene, and long to be remembered. Nearly two hundred of the dear saints partook of the emblems of the Lord's broken body and spilled blood. In the evening Sr. E. S. Jennings preached with great power.

There were present of the preaching brethren—Elds. D. Cogswell, C. F. Sweet, E. Cotton, B. P. Stevens, M. R. Miles, Ira Allen, — Buell, H. H. Brown, — Newell, W. Marlatt, and Sr. E. S. Jennings. It was a meeting long to be remembered as having been a reunion of those who loved the Lord in this part of his vineyard; and, praise God, there were no sectarian distinctions. Methodists, Baptists, Christians, and all denominations, met in harmony and parted in the hope of a speedy reunion in the kingdom of God.

The conference expresses its heartfelt thanks for the kind and christian spirit manifested by Eld. D. D. Van Allen in letting them have the use of the chapel; and also to the dear brethren of all denominations who so kindly entertained us while in Springwater. May the good Lord reward, is our prayer, and keep them all until Jesus comes. Amen.

W. Marlatt, *Sec.*

HOW TO BE SAVED.

Are you a lost sinner? Are you ready to confess your guilt and helplessness? He is an almighty Savior. Do you really wish to be saved? He is not less desirous of saving you. Are you oppressed with the sense of your sins? He is the "Lamb of God that taketh away the sins of the world." He died for our sins according to the Scriptures. Do you wish to be forgiven? "Him hath God exalted with his right hand to be a Prince and a Savior for to give repentance to Israel and forgiveness of sins." Do you sigh for rest, for inward tranquility? He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Do you wish to rest without performing the service which he requires? You cannot have it thus, for he adds, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls." We must not only learn what Jesus teaches, but also to do as he did, to bear the yoke after his manner. He meekly bore that which his Father laid upon him, and it was heavy. But of this he says, "My yoke is easy and my burden is light." You cannot be his disciple unless you walk in his steps. Thinking about him or his words, no matter how seriously or constantly, is not all that is necessary to the keeping of his commandments. Indeed this may be without doing his will at all. You must form the definite purpose to be a christian, i. e., Christ's man or follower. And this purpose is a very simple one in its nature, although it has a world of meaning, and brings a host of duties and labors in its train.—*Rev. S. McCall.*

Hygiene.

"This is for your health."—Paul.

VIOLATIONS OF LAW.

Disease of every character is a disturbance of vital action, and originates in a disturbed mind, an obstructed circulation of vital forces, or an impure condition of the blood.

All forms of disease which do not arise from a disturbance of the nervous system, or troubles of mind, have their birth in the vascular system. This is a self-evident truth, when we consider that the component parts of all animal matter are found in the blood. The bones, muscles, cartilages, all the fluids, acids, alkalies, etc., pertaining to the animal structure, are developed and nourished by the blood. Dr. Combe says "that the quantity and quality of the blood must have a most direct and material influence upon the condition of every part of the body. If the quantity sent to the arm, for example, be diminished by tying an artery, through which it is conveyed, the arm being then imperfectly nourished, wastes away, and does not regain its plumpness, until the full supply of blood is restored. In like manner, when the quality of that fluid is impaired by deficiency of food, bad digestion, impure air, or imperfect sanguification in the lungs, the body, and all its organs become more or less disordered."

A free circulation of vital and nervous electricity, an unruffled mind, and pure blood, are essential to good health, and it requires only a moderate exercise of common sense to see that all forms of disease originate from a disturbance of these indispensable conditions. There may exist hereditary organic weaknesses, but even these had their origin in the disturbed fountains of life of our parents or ancestors.

We will next invite your attention to physiological laws, and to the principal causes of nerve and blood derangements, or to the primary causes of various forms of disease.

Gluttony is universal with the American people. Medical men in our midst attribute the prevalence of indigestion and the exhaustion of nervous power chiefly to our gormandizing habits. We begin to stuff the infant when only a few hours old. We stuff it through childhood, continue the stuffing through youth, and persevere till middle age; and when at last the worn out stomach yields to its overtasked work and disease is produced, we lament the rest of our lives our compulsory abstinence. In the mansions of the rich, and in the humble cottage of the poor, there is on an average, twenty per cent. more food consumed than nature requires, or health will allow.

To this gluttony is to be attributed the sallowness of complexion, the torpid liver, and the melancholy spirits which is characteristic of us. The overloaded stomach is never permitted to have rest, and sequent upon this the skin acts sluggishly, the mind feels dull, and a lassitude pervades the whole system. I have known one hearty meal to produce acute bronchitis, and the overloading of the stomach to bring on paralysis; thus the system is fretted, and worn out, by excessive toil and friction.

Fast eating and the swallowing of the food half masticated, is another evil which the American people have run into. Nature has provided glands in the mouth and cheeks for the thorough insalivation of the food, and requires that the food taken should be thoroughly comminuted, and reduced to a soft pulpy mass before entering the stomach. We do not deny but that food swallowed whole is partially digested. Still good health cannot be maintained in the use of any kind of food, unless this law is implicitly obeyed. This has been witnessed in the experiments upon the stomach of St. Martin, of which we may hereafter have occasion to speak.—*Health Reformer.*

ATTENTION TO THE FEET.

It is utterly impossible to get well or keep well, unless the feet are kept dry and warm all the time. If they are for the most part cold, there is cough or sore throat, or hoarseness, or sick headache, or some other annoyance.

If cold and dry, the feet should be soaked in hot water for ten minutes every night, and when wiped and dried, rub into them well, ten or fifteen drops of sweet oil; do this patiently with the hands, rubbing the oil into the soles of the feet particularly.

Under any circumstances, as often as the feet are cold enough to attract attention, draw off the stockings, and hold them to the fire; if the feet are much inclined to dampness, put on a pair of dry stockings, leaving the damp ones before the fire to be ready for another change.

Some person's feet are more comfortable, even in winter, in cotton, others in woolen stockings. Each must be guided by his own feelings. Sometimes two pair of thin stockings keep the feet warmer than one pair which is thicker than both. The thin pair may be of the same or of different materials, and that which is best next the foot, should be determined by the feelings of the person.

Persons who walk a great deal during the day, should, on coming home for the night, remove their shoes and stockings, hold the feet to the fire until perfectly dry; put on a dry pair, and wear slippers for the remainder of the evening.

Boots and gaiters keep the feet damp, cold and unclean, by preventing the escape of that insensible perspiration which is always escaping from a healthy foot, and condensing it; hence the old-fashioned low shoe is best for health.

A POINT TO BE THOUGHT OF.

The body is not the only part that becomes morbidly affected by errors in diet; the mind also suffers with it. There is a great sympathy between the organs of digestion and the brain. They are closely and intimately connected by nervous communication, so that you cannot, to any extent, affect the one, without affecting the other; and to the degree that you affect the brain, to the same degree do you affect the mind; for it is by the action of the brain that mind is produced.

Now, unhealthful food irritates the nerves of the stomach, and through them, the irritation, to a greater or less extent, is conveyed to the brain, causing it to act abnormally; thereby affecting and perverting the intellectual and moral condition of the mind. And then again, bad food makes bad blood, and bad blood has a tendency to irritate the brain as it passes through it, and is poorly adapted to sustain the brain in its important function; and, as a consequence, evil results follow.

Many an individual has often wondered why he could not better control his mind, and why his evil passions should so often and so easily gain the mastery over him, and he become irritable, fretful, peevish, and fault-finding; when, if he would but correct his bad habit of eating, and would live on plain, simple, and unstimulating food, he would easily find that his mind would be more easily controlled, and be in a much better condition to bear the trials and difficulties of this life, and he would have a better prospect before him of securing that which is to come.—*Health Reformer.*

REMEDY FOR DIPTHERIA.

The New York *Tribune* says: "We have just received a recipe for the cure of diptheria, from a physician who says that of one thousand nine hundred cases in which it has been used, not a single patient has been lost. The treatment consists in thoroughly swabbing the back of the mouth and throat with a wash made thus: of table salt, two drachms; black pepper, golden seal, nitrate of potash, alum, one drachm each. Mix and pulverize, put into a tea-cup half full of water, stir well, and then fill up with good cider vinegar. Use every half hour, one, two and four hours, as recovery progresses. The patient may swallow a little each time. Apply one ounce each of spirits turpentine, sweet oil and aqua ammonia, mixed, every hour, to the whole of the throat, and to the breast bone every four hours, keeping flannel to the part."

CLOTHING THE NECK.

The clothing about the neck should be very moderate in quantity, and worn so loose as to prevent the slightest compression. The great errors frequently committed in clothing this part of the body, consist in wearing such an amount as to overheat and weaken the throat, and thus render it easily susceptible to cold, or in wearing it so tight as to retard the circulation of the blood to and from the head.

Great care should be exercised upon this point, as the arteries and veins leading from the heart to the brain are situated so near the surface in the neck, that a slight compression there serves to check the flow of the blood.

Many cases of congestion of the brain and headache are partially or wholly caused by too tight collars and cravats.—*Health Reformer.*

Something besides Nutriment.—The idea that ale and beer contain the concentrated virtues of the grain from which they are manufactured, is dispelled by chemical science. Prof. Liebig, one of the most eminent chemists of Europe, states that 1,460 quarts, or *ten barrels*, of the best Bavaria beer contain exactly the nourishment of two and a half pounds of bread. The nutritious portion of the grain is rotted before beer can be made; and Prof. Playfair declares that if the fermentation is complete, no nourishment whatever remains in the fermented liquor. The fact is therefore demonstrated, that stimulus, and not nutrition, is what beer-drinkers seek and obtain.

☞ Clothing, labor, rest, air, light, sunshine, exercise in riding on horseback and otherwise, etc., etc., are all hygienic agents, which, when skillfully made use of, have power to enable the sick to recover their health. To bring to our aid all the recuperative force which is within the circle of hygienic agencies, we should be made familiar with the effect which every such agent has under different circumstances, and have them all so within our knowledge and control, that we can derive the greatest possible benefit therefrom.

Life-Pills.—Parr, who died at the advanced age of one hundred and fifty-two, gave this advice to his friends: "Keep your head cool by temperance, your feet warm by exercise, rise early, and go early to bed, and if you are inclined to grow fat, keep your eyes open and your mouth shut. Are not these excellent life-pills?

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address.........$5.50
Same rate for any larger number under ten.
Ten copies six months to one address..........$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
Private Letters.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give distinctly and plainly the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, Boston, Mass.

PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable invariably in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 640. BOSTON, WEDNESDAY, JANUARY 8, 1868. VOL. XXVI.—NO. 17.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE GARDEN OF THE LORD.

Isaiah 51: 3.

O beautiful Eden, thou undefiled land,
Declaring the skill of thy Creator's hand!
There I behold the fair garden of God,
Whose pathways in innocence Adam once trod.

The sons of God shouted when thou wast revealed,
The morning stars joyfully sweet anthems pealed,
Every thing breathing rejoiced to accord
With trees, streams and flowers, in praising the Lord.

But soon the sad story of blighting must come,
Of man's disobedience, and loss of his home;
The tempter beguiles him his God to distrust,
And, lo! he is mortal, and crumbles to dust.

Ever since that sad moment sin's curse, like a pall,
Hath spread the thick darkness of death over all;
Earth has been groaning in anguish and tears,
And telling the story for six thousand years.

Oh, shall the dark death-shadow always remain?
Shall Paradise never make earth glad again?
Come to Gethsemane's garden and see,
And let its scenes answer thy questions for me.

There kneels our Deliverer, determined to save,
Though in the sore conflict he sink to the grave;
Like Samson, his sorrows are bowing him low,
But his hands grasp the pillars that ruin the foe.

Oh, see the dread monster hath surely prevailed,
And firm to the cross the dear Savior is nailed;
Fear not, ye mourners, all yet will be well;
Our Captain, in dying, shall spoil death and hell.

To one other garden our footsteps repair,
Some lovers of Jesus with angels are there;
List to the glad words the shining ones say,—
"Your Lord has arisen; behold where he lay!"

Arisen, ascended, with Hades' strong keys,
And soon he is coming his Bride to release;
Then the death mantle shall rend at his word,
And Paradise bloom again, fully restored.

All hail, new creation! let morning stars sing,
Again let the shouts of the sons of God ring;
Hallelujah to God and the Lamb, by whose blood
The treasure is purchased—the garden of God.

Newark, N. J. JOHN LYLE.

For the World's Crisis.

SPIRITUALISM, AND THE DEMONS.

There are two questions of special interest, from which proceed important issues.

1. *Do we believe the Bible?*
2. *What does the Bible teach?*

The magnitude of interests affected by the right answer of these questions, cannot easily be overrated. Let these questions be scrutinized, and the more carefully they are considered, the more evident, we think, will appear their importance. Not alone in the rejection of the Bible is peril and disaster involved, but in its mis-interpretation. Here are two colossal and in some sense kindred evils. From them flow almost infinite diversities of mischief.

We may suggest a third inquiry also in this connection; viz., Is not Spiritualism infidelity? And is it any less practical and dangerous infidelity, because it pays a degree of respect to a portion of the Bible, while it utterly contravenes and denies another portion? Is it less reprehensible and noxious, because it allows just that part of inspiration which it chooses, and rejects the rest? because it admits what may lend an air of sacredness to its own promulgations, but discards all that in the remotest degree is its own obvious condemnation? What shall be thought of a system that thus seeks to adorn or hide its own fallacy with casual ereptions of Scripture, while it carefully avoids and emphatically repudiates the truths which compose the very foundation and framework of Christianity? We submit this proposition: *The Bible is utterly antagonistic to Spiritualism.*

Of course it would be impossible to elaborate and illustrate this truth fully in a single article. We shall pursue only a single line of argument in this paper. As Spiritualism is eminently founded on the alleged immortality of the soul, what we shall suggest here will be simply in evolution of a great truth; viz., that the Bible is absolutely and emphatically a negation of what is thus alleged concerning the nature of man.

If a man is naturally immortal, it follows as a direct conclusion that the immortal element remains conscious after death. This is what the Bible clearly and decidedly does not teach, but quite the contrary. As Spiritualism assumes to maintain converse with conscious intelligences, the object of this article will be to show the real nature of those identities, and that the Bible absolutely confutes the allegation of any possible communication with the spirits of the dead who formerly lived on earth. The logical and impassable barrier in the way of any such assumption is the simple fact of the entire and universal unconsciousness of the dead. This is a position which it is impossible to assail, without (1) either denying the Bible altogether, or (2) distorting and misinterpreting it. Granting freely the fact of actual communications with invisible intelligences, the next thing will be to show exactly what the Bible represents those intelligences to be. While they are assumed to be the spirits of the dead, revelation teaches us that they are fallen beings of another race, or revolted angels.

And here we may remark, that it is of great importance that our views should be close and strictly in agreement with Divine revelation. The doctrine of the immortality of the soul has had an extensive, prolonged, and pernicious prevalence throughout Christendom. Hence some have industriously labored to show that the "spirits" which manifest their presence under certain conditions are the spirits of the wicked dead. I recall a discourse published not long since, designed by the learned author to furnish a solution of the "spiritualtic" phenomena, by seeking to substantiate the synonymy of the *demons* in the New Testament, and the spirits of dead men. It will be our object to show that this is altogether an erroneous idea, without adverting particularly to the vast and accumulated testimonies of Scripture to the positive unconsciousness of the dead, and all the dead, until a resurrection.

The question *is*, then, who or what are the "demons" mentioned in the New Testament? This word in reality is never found in our common version. The English rendering of *daimon* is always devil; the latter word occurring, if I have counted correctly, in all, about seventy-five times, of which the representative in the Greek is *daimon* and *diabolus*, respectively *about* forty-eight and twenty-seven times. *Diabolus* is always used in the singular number, denoting pre-eminently the captain of the infernal legions, the leader and prince of fallen angels. He is otherwise variously and specially designated by the terms, Beelzebub, Satan, the old serpent, the great dragon, the prince of this world, and the deceiver.

If it be asked *why* such marked prominence is given to this great enemy of man and God, it is sufficient to reply that he is evidently a being of extraordinary cunning, energy, and malevolence, and that having lapsed from a position of singular exaltation originally, he still retains a degree of vigor, pertinacity and strength, which puts him far in advance of his subject forces. He bears the bad pre-eminence of being a leader in mischief, a leader through all the ages of the past until this day, and until the day of final and irretrievable overthrow. We may mention some of the cases in which this *archon* or prince of fallen angels is specially denoted, as follows: Christ was tempted by the devil or *diabolus*. The enemy that sowed the tares is *diabolus*. "Ye are of your father, *diabolus*." "O, full of all deceit and imposture [Elymas], thou child of *diabolus*." "Put on the complete armor of God, that you may be able to stand against (the crafty ways of *diabolus*)" Perhaps these quotations will suffice.

We proceed to show the undoubted meaning and application of the word "demon" (occurring both in the singular and plural), and that it is an assumption and an error to refer the term to spirits of any human beings whatever.

1. It is evident that the possession or infection of human beings by demons, in the time of Christ, was in every instance injurious and malignant. The power of God was manifest in numerous instances in expelling these usurping tenants. Christ was ever opposed to the spirit and work of demons, and *vice versa*. Hence demons were never recognized in the New Testament as aught but *evil* in their work and character.

2. *Diabolus*, or the devil, is in numerous instances styled the prince or head of tributary and confederate beings, resembling their leader. This is manifest from the language of Christ in the coming judgment, in which the wicked are denounced to "depart into *aionian* fire prepared for the *diabolus* and his angels. "And the angels which kept not their first estate, but left their own habitation, he has kept in perpetual chains under darkness, for the judgment of the great day. Because our conflict is not with blood and flesh, but with the governments, with the authorities, with the potentates of the darkness, with the spiritual things of wickedness in the heavenlies. For if God spared not the angels that sinned, but having Tartarized them with chains of thick darkness, delivered them over into custody for judgment."

We may remark in passing relative to the darkness (*zophon*) under which the evil angels are confined—

1. The brightest light that shines on our earth is probably a murky gloom, in comparison with the intense brightness of that light in which these fallen beings lived and moved before their revolt and rejection.

2. The earth is one half the time veiled in the shadows of night, in the course of its revolution on its axis.

3. I believe there is no reason to doubt that at a point considerably beyond the limits of our atmosphere, there is a widely prevailing and intense gloom of darkness, since the light which we enjoy here is, in a great measure, due to the endless refractions and reflections produced by the atmosphere and the earth's surface itself. Hence we recognize the propriety of the expression, "under chains of darkness." Their motion is limited to earth and the atmosphere. They can not possibly cross the intervening vastness, which restrains their access to other worlds in every direction. To them, this prohibition is doubtless an irksome restraint, nor is an intense activity within a comparatively narrow sphere inconsistent with a specified impossibility to pass beyond it, expressed by an incarceration under chains of darkness.

Now if Satan is the declared chief of authorities, potentates, and angels who are leagued with him, can we not identify them and must we not identify them as the "demons" that Jesus expelled? If *diabolus* molested men, would not his fallen confederates do the same? If *diabolus* took the lead, would not his subject angels follow? If Satan specially tempted the holy Jesus, would not his less powerful allies tempt and oppress other and imperfect human beings? If diabolus tempted and possessed Judas, would not lesser diaboli possess and afflict persons standing less responsibly and peculiarly for the moment related to Christ? But if they would, and we must think of this there is incontrovertible probability, should they not be spoken of in Scripture? should they not be characterized? We answer—Yes. The comprehensive designation of all these evil agents is by one term; viz., of "demons." Think of this carefully, and see if you would honestly conclude adversely. If the demons do not denote fallen angels, then what common Scripture term in the New Testament does?

3. Take the account in Matt. 12: 22. When Jesus had cured a demonized man (blind and dumb), the envious and evil Pharisees openly imputed to him collusion with the chief of infernal powers. Horrible and shocking allegation! They said, "This man expels not demons except by Beelzebub, prince of the demons." Here the relation of Satan and his leagued evil loyalties is expressed. (As there can be but one chief or prince of fallen powers, Beelzebub and Satan are one.) Jesus said, "If Satan cast out Satan, he is at variance with himself; how then will his kingdom stand?" This is a plain case. The expelled demons are characterized as "Satan cast out." Can we designate them, without violence or misapplication, as the spirits of wicked dead men? The demon that afflicted this dumb man, we should think, must have been a truly Satanic spirit, a fallen angel, kith of Beelzebub. Is it not so?

4. Again, refer to Mark 1, and Luke 4. There was a man in the synagogue with the spirit of an impure demon. And he cried with a loud voice, "Ah! what hast thou to do with us, Nazarene? Comest thou to destroy us? I know thee, who thou art, the holy one of God." What is the natural and obvious inference from this language? Whence this instant and positive identification of Christ by the demon? Does it not fairly imply such a present and previous knowledge as we should suppose a being once pure, now revolted and ruined, would possess? Is it not the alarmed confession of a spirit once angelic, but now outcast and abandoned? the shriek of a recognition agonized through a bitter memory, and the antagonism of incurable malignity to the pure and powerful Savior of men? The summary interpretation of these demonizations by insanity or epilepsy would be much more than I should dare to venture. Neither would I assume to pronounce them the manifestations of the lost souls of men, alive after they are dead. (By the way, the Bible never suggests that the devil or any of his angels *ever died*, hence there is reason enough why *they* are alive. But when we come to the point of asserting that *death is life*, or that the *dead* are *alive*, do we not "err, not knowing the Scriptures"? Jesus said that Jehovah was the God, not of "disembodied souls," but of *resurrected men.*)

5. The "seventy" returned with joy, saying, "Lord, even the demons are subject to us by thy name."—Luke 10: 17. And he said to them, "I saw Satan fall from heaven like lightning." Now, shall we rend or disjoin the things associated in the saying of Christ? Whatever he meant by Satan's fall,—whether literal or spiritual, or both,—one thing is clear. The victorious journey of the seventy, and their exulting testimony of mastery over demons, instantly suggested to their Divine Lord the picture of that flaming descent,—Satan, a fallen brightness, plunging like an aerolite into an abyss. The seventy, through Christ, could drive out inferior infernal powers; Jesus, the Lord of glory, would certainly vanquish the prince of demons, the grand antagonist of God and men.

6. "When the impure spirit is gone out of a man, it roves through parched deserts, seeking rest and finding none. Then it says, I will return to my house whence I came. And coming, it finds it empty, swept, and furnished."—Matt. 12: 43. Now if this is a spirit of a wicked dead man, its proper house would be its once inhabited body. We think the whole connection renders a reference to such a spirit, or entity, unreasonable and untrue.

7. The whole theology of "orthodoxy," almost, assigns to the spirits of the wicked, in a supposed intermediate state, no such pernicious activity and mal-possession of human beings, but a place and state of suffering in primitive fire, or in agonized and endless self-condemnation. The Bible, however, clearly affirms the positive unconsciousness of the dead until the resurrection. It is with the logic of this plain scripture that we can best meet the fallacies and falsehoods of Spiritualism. The Bible denial of a post-mortem consciousness of the dead, is the most absolute negation of all possible communion with the dead. This is the iron-plated armor with which to meet the sophistries of demonism. And it is the complete armor to every illusion with which Spiritualism would solace the woes of the bereaved. Disrobed of every deceitful guise, this communion with "spirits" is converse with demons. It is a fearful delusion, and we need the grace of God, with the prayer of faith, that we may be kept from every snare. C. COLEGROVE.

Sardinia, N. Y., Dec. 21st, 1867.

For the World's Crisis.

THE CROWN OF GLORY.

Such a crown is laid up for all who love and obey the Lord. Paul confidently expected such a crown for himself, but not for him only, but also for all those that love his appearing. Many weary hearts will rejoice at the appearing of that great and glorious One for whom they have waited long with earnest desire. His coming is near, even at the doors. Now is the time to be all ready and waiting.

Let us all be in earnest in the work of preparation. We must have no unkind feelings towards any, but love for all, even enemies. "And when the Chief Shepherd shall appear, ye shall receive a CROWN OF GLORY that fadeth not away." SUSAN S. CHAMBERLAIN.

Sutton, Mass.

GETTING THE HEART RIGHT.

We must heartily repent of all our sins. However little may be said in modern pulpits about it, the Bible lays great stress upon repentance. It is the first step to be taken in order to obtain a genuine work of grace in the soul. Jesus says: Except ye repent, ye shall all perish.—Luke 13: 5. These words were first spoken to those who belonged to the church of God. They apply today, with undiminished force, to every one who neglects his duty, whether he makes a profession of religion or not. To repent of his sins one must see them in all their enormity. But the nature of sin is to blind its victim to its true character. Hence men need to be told of their sins—to see them painted in their true colors, and to be warned faithfully of their fatal consequences. The more popular a sin is,—the more it is sanctioned by illustrious examples, the greater need there is that it should be dwelt upon, and the people warned against it. . . .

We often see persons professing holiness who are living in open violation of the plain commands of God. Some are unequally yoked together with unbelievers, in secret societies. Others are conformed to the world. They adorn themselves with "gold or pearls or costly array." Remind them of their inconsistency, and they will tell you that the "Lord does not show them that it is wrong;" although the Bible speaks as plainly as it can do; and the founder of the church declares that, "Whoever says there is no harm in these things may as well say there is no harm in murder or adultery." This avoiding all mention of popular sins proceeds from a cowardly fear of man, and not from a love of souls. The command of God is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Do you obey this command? You neglect it at your peril.

If the heart is right the life will be right. Sin of every kind will be avoided, and every duty to God and man will be faithfully performed. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—*Earnest Christian.*

For the World's Crisis.

KICKING FOLKS.

"Stand firm! what though perchance you fall,
'Tis with your armor girded on—
You have obeyed the General's call."

Kick, does he? What makes him kick? Persons that kick have a reason for it, have something to kick at. Saul of Tarsus kicked for a while, but he found it hard work, so does every one that kicks against the truth. "If it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." Acts 8: 39.

There is no peace to these kickers, they are like "the troubled sea, casting up mire and dirt." Saul never kicked any more after the scales fell from his eyes; his name was changed to Paul the apostle. The cause of all kicking against the truth is because truth is hated. Persons that kick do not like to be probed, searched out, their sins exposed, brought to light.

We need not expect anything else but kicks from those who hold on to lust, pride, covetousness or oppression. Persons also who manufacture, sell and use rum and tobacco, write novels, puff novels, sell novels, read novels, and the like, are almost sure to kick when reproved; we have found it so. Ministers, editors, theological teachers, that keep back part of the price, cry "peace, peace," when there is no peace, that succumb to iniquity in high places, wink at sin, bow the knee to the popular voice, hush agitation, are almost sure to kick when a word of reproof is dropped in the ear. And a kick from this quarter, of all other kicks, tells! Its a kick in very deed. "Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3: 20.

It was kicking in gospel times, it is kicking now, in our times. Haters of the truth kicked then, haters of the same truth kick now, and the same kicking against God's truth, doubtless will go on, so long as there are haters of the truth to kick. The true prophets of God were kicked and kicked time after time, for rebuking sin and sinners. The Scribes and Pharisees of old kicked terribly when Christ exposed their sins, their pride, covetousness, hypocrisy, their spirit of caste and aristocracy; while they honored God with their lips, at the same time their hearts were far from him; when he compared them to "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." See Matt. 23d, throughout. They kicked.

Luther was kicked severely for rebuking sin in high places; so was Wesley, Whitfield, Bunyan, Baxter, Edwards, Payson, the Tenants. And these same kickings are going on.

Our eye is now fixed on a beloved minister of the gospel, who has received kicks, not a few, while pulling sinners out of the fires of hell, by thousands; still the blessed man labors on, toils on, fights on, sounds the gospel trumpet of full and free salvation, louder and still louder, in the midst of all these kicks, even though kicked by bishops and doctors of divinity.

The beloved Tyng of Philadelphia, who on his dying pillow said to his father, "Stand up for Jesus," was kicked out of his pulpit for rebuking sin in high places, opening his lips for the dumb, and those "appointed to destruction." Was he disheartened at these kicks, that kicked him out of his parsonage? Did he stop preaching the truth, close his lips, hush the question of reform and salvation because of this kicking? Nay, he went on in the name of his divine Lord, declaring still more earnestly and faithfully "all the words of this life;" God honored him, gave him a name imperishable. "Them that honor me," saith the Lord, "will I honor, and them that despise me shall be lightly esteemed." Brother, sister, minister, editor, are you God's, *wholly* God's,—God's now, henceforth and forever? Do you expect to move on heavenward, softly and smoothly, in the path of duty—stand for Jesus always, without any kicks? We tell you nay, nay.

"Where is thy cross? the daily care,
The daily toil, the daily strife—
The warfare thou art called to bear
With foes who aim at more than life."

What says Christ? "He that will live godly in Christ Jesus, shall [not may] suffer persecution." "I come not to send peace on earth, but a sword." "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops." "And fear not them which kill the body but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell."

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

D. F. NEWTON.

For the World's Crisis.

"HOW LONG, OH LORD?"

With Advent hours, sweet Christ, O bless this world,
The heavy hearts that long have looked for Thee—
Dim eyes that wait to see war's banners furled,—
From ears attent bid discord's murmurs flee.

How long, oh Lord, this dirge for parting souls,
This wail o'er broken bands and homes bereft,
Grief's harrowing share, that through the sad earth rolls,
Leaving her face with death's dark furrows cleft?

The heaving nations shudder with affright,
As pent volcanoes tremble 'neath the sea;
The powers below seem loosed to do despite;
The good are dumb at their wild revelry.

So stout hearts fail, and prayers would e'en grow faint,
As misery flaunts her garments through the vale;
Nature oppressed sighs out her sad complaint,
Aghast at rampant evil, Hope grows pale.

Thine ear has heard the plaint, thine eye has seen
How here thy perfect image sin has marred—
Its darksome pall flung o'er creation's sheen—
Her loveliest harmonies with discord jarred.

But Thou wilt come! The Lord of Hosts has said,
Prophets and seers in glowing numbers told,
Crown above crown on thy once thorn-crowned head,
With all the glory that thou hadst of old.

The foul destroyer then shall cease to smite,
Disease with folded hands itself shall die;
The solitary place with bloom grow bright,
The tempter's foot shall never more pass by.

O, blest Epiphany! O, perfect day!
O, new-created earth! to groan no more;
The noon-day splendor of the Savior's reign
Shall brighten every sea, bless every shore.

Lo! at his potent voice—"Arise and come!"
From their rent graves immortals shall rise;
And shall we meet them in this earthly home,
Forever happy and forever wise?

And what shall be their joy who as He is,
Shall see and know their Lord, then face to face;
Bask in his love, no sin to blight their bliss,
And sing perpetual songs of sovereign grace?

Day soon must break through all this night and storm,
The shadows are so deep, how bright t'will be!
No clouds shall gather round His glorious form—
Unsetting sun when He bids darkness flee!

Hear, O ye heavens! the voice of mighty song,
Like the deep waters and the thunders' tone,
The ransomed on the earth the strain prolong,
The Lord Omnipotent hath taken his throne.

Christmas, 1867. A. M.

For the World's Crisis.

"IT IS DONE!"

In some stage in human history this startling and thrilling announcement will emanate from the celestial throne, and roll in upon the ears of a slumbering world. Then endless fates will be awarded to the children of men. Our work will then all be done; the filthy will be filthy still, and the holy will be holy still, he doom of the human family be unalterably fixed. The day of mercy will be changed to the day of wrath. The day of hope will be turned into a day of despair. The Mediator will become a Judge.

"It is done," forever done. Solemn scene. And is that scene just about to dawn upon us with all its attendant realities?—Yes, it is almost here. The infallible programme of Heaven affirms it. And are we ready for it? Is our work all done? Do we enjoy a fullness of peace with God? Are we earnestly striving to win souls to Christ? Are we consecrated fully to the service of God? Are we letting our light shine to all around?

Let us stand in continual readiness to hear the final announcement to the world, "*It is done!*" WM. SHELDON.

For the World's Crisis.

PRAYER.

There is probably no duty enjoined upon us accompanied with so many precious and impressive promises as prayer; nor is it without cause that the Scripture enforces the observance of this duty. In order to live a christian in these perilous times we need to pray often; not occasionally, but we are commanded to pray "without ceasing." The christian has often to undergo many trials in the world, and is often persecuted for Jesus' sake. Such treatment from this quarter only verifies the words of their Master—"In the world ye shall have tribulation, but in me ye have peace."

How important it is that we be found often in our closets. It is there we gain strength to resist temptation, and are enabled to overcome the world, the flesh, and the devil. When we lose the spirit of prayer, and the closet becomes distasteful to us, our devotion begins to languish, and our enjoyment leaves us. The vital power of religion cannot be preserved in the heart without prayer.

How blessed it is to know that prayer is not confined to persons or places, but we can call on the Lord at all times and under all circumstances. If we are tempted we can pray; if sorrowful and cast down, we can pray; if persecuted and forsaken by those we thought were friends, we have the blessed privilege to carry all to the Lord in prayer. It has been so ordered through the goodness of God that when we are exposed to the frowns of men, and they persecute us, and say all manner of evil against us, we have generally inward peace and joy to balance the weight of outward trials and afflictions we may experience on account of religion. How blessed it is to feel at such times the smiles of our heavenly Father resting upon us, and we can commune with him, and feel the blessed influence of the Comforter in our hearts. We are willing to have our names cast out as evil if they can only be found in the book of life.

How thankful we ought to be that there has been a throne of grace provided for us, and we can come, all sinful and guilty as we are, and claim the promises of God. Unbelief flies away before the golden beams of promise, and the painful sense of sin vanishes before the cleansing efficacy of the blood of Christ; and when wearied with toil, and the cares of life, and in view of the responsibility that rests upon us; and when we feel our weakness and our many failures, we sometimes shrink, and are led to ask, Who is sufficient for these things? Then comes the answer, so comforting, so assuring, My grace is sufficient for thee, for my strength is made perfect (or manifested) in weakness. Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee. Thus comforted and sustained we can go forward, being inspired with new life, and the very impediments we feared will be walls of defense on our right hand and on our left.

Take courage, then, ye tempted and tried ones, who are halting by the way; we have an advocate with the Father, even Jesus Christ the righteous, and when forsaken by friends, and persecuted by the world, go to him; he has promised to be with us always, even to the end. Think it not strange concerning these trials; they will only lift us above the world, and draw us nearer to Jesus; and the nearer we live to him, and the closer we walk in his footsteps, the less we shall have to do with the enemy. Let us be willing to take up every cross and follow Jesus through evil report as well as good. He will not suffer us to be tempted above what we are able to bear, only enough for our good. The trial of our faith is more precious to us than silver or gold. Let us come boldly to the throne of grace, and obtain help in time of need; and thus by waiting upon the Lord, we shall renew our strength, and we can run and not be weary, we can walk and not faint.

Goffstown, N. H. JENNIE E. WHIPPLE.

For the World's Crisis.

LETTERS TO AN "ORTHODOX" FRIEND.—NO. 1.

The following letter was not designed for publication; but the author, who is a physician, has kindly given permission to have it published in the Crisis.

You have often censured me for certain "very odious views of mine," as you term them. You tell me that you have never looked into the work which I lent you in June, viz., Hudson's "Debt and Grace; or, the Doctrine of a Future Life." I am sorry that you have not done so. Though not committed to the doctrine there taught, *as far as my denominational opinion goes*, I must nevertheless, in all fairness and candor say, that Professor Hudson has in that settled beyond all possibility of refutation the great question of future retribution. I wish some of our "learned and able divines," whom you are continually quoting to me, would undertake a thorough examination of that book. They dare not do it.

I have to confess that the *secret* drifting of my mind has been for years in the direction of materialism. I cannot find the doctrine of the immortality of the soul either in reason or revelation. And therefore I am constrained to believe that man *is* what *he is* by virtue of his physical organization. Every animal is distinguished by a certain peculiarity of organization. Man is distinguished from the brute creation by the excellence of his organism, and especially by the superior development of his brain. The vital forces use this organism as their instruments, and the various functions of the mind are equally functions of the brain. Force cannot exist independent of matter, for they are as inseparable as shadow is inseparable from substance, and the former is but an attribute or property of the latter. I know that the heathen, the Pharisees, the modern christian world, have believed in the separate existence of the vital principle. The more rational theory is that the *vital principle* is not a separate, indivisible, uncompounded identity, but an aggregation of forces, dependent on and kept together by the bodily frame-work.

Death destroys all that constitutes a man what he is. A dead man is a dead man till God gives him life by a resurrection power.

Does the whole man die, or does only the baser, the unessential part die? If it be the latter, if only the unessential part dies, and the real person, the *I* and *you*, does not die, then did Satan tell the truth when he said to our first parents—"*Ye* shall not surely die." But he told a lie, and with that lie he has deceived people in all ages.

Because the heathen believed; because the Pharisees received from the heathen the doctrine that the principal part of man does not die, but soars away an airy phantom to heaven or hell, and because all literature has been more or less tinctured with the notion, must we believe it? Did not the pagans give form and shape and organs, eyes and ears and hands to this ghostly being? What gross inconsistency! the real eyes and ears and hands and organs were at rest in the grave, or had mouldered to dust. How can we think of our dead friends even, unless we associate with them those physical organs which we know are now laid away in the grave? O, my lamented M——! what wouldst thou be now to me without thy sparkling eyes, whose glance was intelligence; without that melodious voice; without even those features and those lineaments, those smiles which I have always associated with thy memory, and which gave thee so much grace!

But our departed friends shall rise again. O, glorious, sublime, and animating thought! By virtue of Christ's resurrection they shall obtain a resurrection to incorruption and immortality. Then, and not till then, will they become animated beings. The elements of their being are somewhere in existence, and Christ will take care of them till the day when he shall come. Then the glorified body shall come forth,—perhaps not the same body in every sense of the word, but one in strict organic continuity and perfect identity with the former body.

This seems to me to be the Scripture doctrine. I cannot have any faith in an intermediate state—in the existence of inane, inert, indefinable, incomprehensible, disembodied spirit,—a being wholly separated from the world of matter, having no bonds of connection with the material universe around it, no organs with which to compare, to judge, to feel, to see, to hear, or to enjoy. No wonder a resurrection is needed for such a being. If nothing but a "shadow" (*umbra*) as the ancients called it, surely when the substance perishes the shadow must perish also.

Yours affectionately, DA[illegible]

BEAUTIFUL EXTRACT.

One day the Queen of Sheba gave Solomon a ring, with many score of oxen. She bade him bestow it on the wisest of his sages. So Solomon commanded his wise men to appear before him on the feast of the full moon. They came from Bethel and Dan, the court and the school of the prophets.

Then King Solomon, arrayed in regal robes, sat on his throne, the sceptre of Israel, in his right hand. The Queen of Sheba sat beside him.

He commanded his sages to speak. Many opened their mouths and discoursed right eloquently. They told of many wondrous things. The eyes of the Queen shone like dew-drops which quiver at sunrise on the peach blossoms. Solomon was sad.

At last one arose of courtly mien. He told of wondrous cities in far-off lands. How the sun scalds the dew in Sahara. How it forsakes the chill north for whole months, leaving the cool moon in its own place. He spoke of the fleets that go down into the sea; he told how they weave flax at Tyrus, spin gold at Ophir; of the twisted shell that comes from Orba; and the linen in Egypt that endures the fire. He spoke of fleets, of laws, of the art that makes man happy.

"Truly he is wise, said the King, "but let others speak."

Another came forth—he was young in years, His cheek was burning with enthusiasm. The fire of genius shone in his eye like the day star, when all the others are swallowed up in light. He spoke of the works of the great One. Told how the cedar of Lebanon, when the sun kisses its forehead, lifts up its great arm with a shout, shaking off the feathery snow in winter, or the pearly dew of autumn, to freshen the late calma that glitters at its foot. He spoke of the elephant, the antelope, the jackal, the eagle, the mule. He knew them all. He told them of the fish that made glad the waters, as the seasons dance the frolic round about their heads. He sang, in liquid softness, of the daughters of air who melt the heavens into song, he arose to the stars, spoke of old chaos, of the world, the offering of love; he spoke of the stars, Mazzaroth, and the tall ladder Jacob saw. He sang again of the song of creation.

"He is wiser than Solomon," said the King, "To him belongs the prize."

But at that moment some men, in humble garb, brought a stranger unwillingly along. His raiment was poor, but comely and snow-white. The seal of labor was on his hand, the dust of travel covered his sandals. His beard, long and silvery, went to his girdle. A sweet smile, like a sleeping infant's, sat unconscious on his lip. His eye was like the angel's lamp, that burns, in still devotion, before the court of paradise. As he leaned on his shepherd's staff, in the gay court, a blush like a girl's stole over his cheek.

"Speak." said the king.

"I have nothing to say," exclaimed the hoary man, "I know only how unwise and frail I am. I am no sage."

And Solomon's countenance arose. "By the sceptre of El-Shaddai, I charge thee to speak, thou ancient man."

Then he began: "My study is myself, my acts, my sentiments. I learn how frail I am. I, of myself, can do nothing. I listen to that voice within, and I know all, I can do all." Then he spoke of his glees and his gloom, his hopes, his aspirations, his faith. He spoke of nature, the modest trees, the pure golden stars. When he came to Him, who is ALL IN ALL, he bowed his face and was dumb.

"Give him the ring," said Solomon. "He knows himself, he is the wisest. The spirit of the Holy is in him."

"Take back the gift," said the sage. "I need it not. He that knows himself needs no reward. Alas! I do but feebly know myself. I deserve no ring. Let me return to my home and my duty."

GOOD MAXIMS.—Maintain dignity without the appearance of pride.

Preserve self-possession, and do not be talked out of conviction.

Be guarded in discourse, attentive and slow to speak.

Be punctual and methodical in business, and never procrastinate.

Rise early, and be an economist of time.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 8, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ ATTENTION!!

As we are about changing our subscription list, we request all those whose names are not spelled correctly,—whose papers are directed to other parties,—whose Post Office address is incorrect, or incorrectly spelled,—whose papers come in the wrong packages, or come singly when they should come in a package,—or whose credit has not been rightly given, *to write to us immediately*, stating how it is and how it should be, and it will save us much trouble in the future.

DISCUSSION IN QUEBEC.

We have arranged to have a discussion with Mr. S. H. Phillips, in Quebec, P. Q., Canada, commencing Monday evening, Jan. 13th, to continue five evenings.

QUESTION: *"Do the Scriptures teach that, after the judgment, the wicked will be punished with eternal death and cease to exist as conscious beings?"*

MEETINGS BY THE WAY.

Tuesday afternoon, Dec. 24th, we left Boston *en route* for Montreal and Quebec. In the evening we had the privilege of being with the church at Portsmouth, N. H. This church has been recently fovored with the labors of Brn. J. G. Hook, and M. Batchelor, and several new ones have started in the service of the Lord. This is a living church ready for every good word and work. We always expect a good meeting at Portsmouth.

Wednesday evening we were at Portland, and had an excellent meeting. A lively interest was manifested in the conference, after the sermon. We could say it was good to be there. The church in P. has kept a constant light burning, and feels determined to endure to the end, "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." A large and attentive audience was present. We had the pleasure of meeting Bro. B. Emery, a faithful minister of Christ, with whom we had a very pleasant visit at Bro. J. S. Brooks' good pilgrim home.

Thursday, Dec. 26th, we went on to Bryant's Pond, sixty-two miles from Portland, situated on the Grand Trunk R. R. It is a pleasant village. Our meeting was held in the Baptist meeting-house. Several came from eight to twenty-five miles to the meeting. We had a precious season. The Spirit of the Lord was with us, and many hearty testimonies followed the preaching. Among the others were Brn. True Jordan and J. Whitman, faithful ministers of the gospel, who are sounding the alarm to a guilty world and a sleeping church. Their faith is strong in the hope of soon seeing Jesus. They are not ashamed of their calling. Bro. Whitman resides at Mechanic Falls, Me., and Bro. Jordan at Portland, Me.

Friday, we left B. P. for Montreal, stopping all night at Island Pond. Saturday, Dec. 28, we arrived in M. and received a hearty welcome by the friends of Jesus. On our way from Richmond, P. Q. to M. we passed hundreds of acres where not a flake of snow could be seen. This seemed odd in Canada, near the last of Dec. They have had some quite cold weather, with mercury at twenty degrees below zero; but it is now quite moderate and pleasant. In the city there is just snow enough to make the best of sleighing.

Our first visit to M. was on the 21st of Sept. 1863. Since then the Lord has done a good work here. It is very hard soil to cultivate in spiritual things. The bigotry is abundant, and is a great obstacle in the way of preaching the gospel of the kingdom. The people seem to think that what a popular minister says is the highest authority. If he says a certain doctrine is infidelity, they do not wish to inquire any further. They at once raise the cry,—"Infidel," infidel," and the people take fright and dare not come near lest they become poisoned with infidel sentiments. Montreal does not seem like the cities in the States, on account of the great control exercised over all things by the ecclesiastical power. Americans do not feel as much at home here as in their own country. We think it would be a great blessing to the Canadians if the middle wall of partition was broken down between them and the United States. The chief objection now existing are our heavy taxes. One can now live cheaper in Canada at present, than in England. But we feel that we can afford to pay extra for our living, on account of the *liberty* enjoyed, and our freedom from the ecclesiastical rule of bigotry and superstion. Yet there are noble souls in Montreal and in all parts of Canada, who dare do their own thinking, and stand up for the pure religion of Jesus, which does not seek to make any display or parade; a religion to which the poor are specially invited.

These who embrace the blessed hope here are at once shut out from their former society. They are not respected any more than were the early Methodists, when they enjoyed the life and power of religion. There is a most marked difference between those who really enjoy the christian religion and those who support the popular church interest. The Catholic influence is very strong here, and exerts a controlling power, to which all others submit more or less.

During the last two and a half years it has not been our privilege to visit the church in M. They have been supplied by different preachers, and for the last year, mostly by Brn. J. B. Cook, and J. Salmon. In the last mentioned period, some sixteen have been baptized, and are rejoicing in the hope of the gospel. Others are almost persuaded to follow Jesus through evil as well as good report. We learn there are many in the churches who believe with us, but who do not take a bold stand for the truth. They choose to remain with those who support popular error, rather than be identified with those who sustain unpopular truth. Our prayer is, Lord increase their courage, that they may become bold soldiers of the cross, and let their light shine before the world.

Our first meeting was last Sabbath, Dec. 29th, and was a good one. Their hall was well filled during the day, and crowded in the evening. The audience listened with the best attention, and we heard of one who commenced praying that night. We expect to hear of others who will consent to be christians. In the evening we had the sacrament of the Lord's Supper. It was good to be there. At the close of the communion several very interesting witnesses spoke of their experience in they way of life. One said he was an Atheist, another said he was an infidel when they first came to our meetings in 1863. They heard "an infidel" was giving lectures, and they came to hear him discuss with one who was reported to be orthodox; but they came to the conclusion that the wrong man had been called "the infidel." They continued to come till they embraced what some call "infidelity." It led them to confess and forsake their sins, to love Jesus and his appearing, and now their hope is like an anchor, and more precious than ever. They are new creatures in Christ Jesus. We learn the sad news that the one with whom we had the discussion is now a fallen man, and not allowed to preach. We have never known prosperity to attend those who oppose the doctrine of the speedy personal coming of Christ, the resurrection of the dead, and the setting up of the everlasting kingdom. On the contrary, all who receive it, however much they may have enjoyed before, always receive extra joy and peace when they embrace these great truths. Why is it?

GROANING CREATION.

It seemed as though the earth sympathized with the times in which we live, and was groaning for deiiverance from the burden of sin resting upon it. It is in a very uneasy condition, as is shown by the multitude of earthquakes that have recently agitated its bosom. It seems to be experimenting, or practising, for the purpose of soon doing some grand thing, that will astonish a wicked world.

The Ogdensburg *Journal*, when speaking of the "moral effect of an earthquake," says:—

"The more we hear of the impressions produced upon the minds of the people by the visitation of Wednesday morning the more we appreciate its awful grandeur. Very many fervently pious people supposed that the 'Judgment Day' had actually arrived, and remained in a state of almost suspended animation for several seconds, expecting to hear the 'last trumpet sound.' In the Third Ward a dancing party suddenly broke up and departed for home and places to pray. A knot of gamblers in the lower part of the village dropped their cards, looked each other in the face and skedaddled for a refuge. Very few in looking over the records of their deeds and misdeeds, which always pass so rapidly in moments of such fearful suspense, were satisfied with the balance sheet."

"DELUGE OF CRIME."

The "*progress*" of the world, about which so much is said by the spirits and their followers, is very apparent; only it is in the opposite direction from what they teach. They say the world is rapidly growing better. In proportion as their sentiments advance, they claim that there is actual progress towards a higher life; whereas facts demonstrate that the opposite is true. Never has crime been increasing as at the present time. While there are those who wish to sustain a theory, who shut their eyes to the facts about them, and are like a man in a darkened room who sees no light at mid day; yet there are others who are looking at things as they are. Even unconverted, worldly men, who have been expecting an improved state of society, are now compelled by stubborn facts to acknowledge society is in a very sad condition.

The following from the New York *Tribune* of Dec. 25th, is to the point:—

"The sad death of Mr. Hamilton, Member of Congress from Ohio, adds another item to the flood—we may say the deluge—of crime and accident with which our columns have for days past been overburdened. The telegraph wires bend under their weight of woe; the old earth quivers with throbs of agony from from the centre to the pole; cities are shaken down, countries are engulphed, fair domains are overflowed with red-hot lava: wife is arrayed against husband, mother against child, son against father; a hecatomb is sacrificed on one railway, half as many on another, and on still another the width of a hair stands between a thousand and sudden death. In social life, our newspapers are smutchen all over with reports of divorce and separation trials, of infidelity and disgrace, of gigantic crimes undertaken, half accomplished or completed. What shall be the end of these things?"

We may well ask, "What shall be the end of these things?" None but those who take heed to the sure word of prophecy are able to give an intelligent answer. That assures us that we can hope for no better state of things till Jesus comes to set up his kingdom. "Evil men and seducers shall wax worse and worse." It is to be as in the days of Noah and Lot when the Son of man is revealed. The mass of the people are embracing infidelity, and turning a deaf ear to all the invitations of the gospel. There is a degree of recklessness that is truly *alarming*. We must be prepared for worse times than we have yet seen. We need to watch specially lest we partake of the cold, formal spirit that is now pervading christendom, and then become "lovers of pleasures more than lovers of God." Let us remember, if we "love the world, the love of the Father is not in" us.

For the World's Crisis.

NOTES, QUERIES AND OBJECTIONS.

BY REV. A. A. PHELPS.

10. You contend for a literal sense of Scripture terms; especially of the terms "life" and "death." Let us first inquire whether your interpretation of the term "life" will bear the test of sound criticism. It is not denied that "life" means *existence*; it certainly means that; but it often means *more*. In common with many other terms, it has a secondary and higher sense. Life comes to mean not only the performance of certain functions, but also the healthful, harmonious, and happy performance of them. Take a few examples. A vigorous woman was called a "lively" or *living* woman. (Ex. 1: 19.) David prayed, "Wilt thou not revive us again?" It might have been rendered—"make us alive." (Ps. 85: 6.) Solomon said: "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life." (Prov. 13: 12.) No doubt *happiness* here expresses the true sense. Says the apostle (1 Thess. 3: 8),—"For now we *live*, if ye stand fast in the Lord"; that is, "your prosperity will make us happy."

Life is also applied to that spiritual union with God which every christian enjoys. He *existed* when a *sinner*; but now he *lives*. Thus the poet:

"He only lives, who lives to God,
And all are dead besides."

So also the Scriptures: "You hath he *quickened* [made alive] who were dead in trespasses and sins."—Eph. 2: 1. "And you... hath he quickened [made alive] together with him, having forgiven you all trespasses."—Col. 2: 13. "He that believeth on the Son hath everlasting life."—Jno. 3: 36. "To be spiritually minded is life and peace."—Rom. 8: 6. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 Jno. 5: 12.

It is plain that *life* in these passages implies the element of spirituality, or a gracious union with God. If this be so, then who shall say that *eternal* life does not include both *existence* and *happiness*? Indeed, is not the latter element held out very prominently in connection with the promised rewards of the righteous? Is it not true that a particular *mode* of existence is sometimes the all-absorbing consideration?

REPLY BY THE EDITOR.

We hold that when the words *life* and *death* are used in connection with rewards and punishments, that they are used in "a *literal* sense." But we do not find *one* passage where life plainly means *happiness*. There are seven words rendered *life*, but they are not once rendered *happiness*. We admit that some modern theologians have assumed that *zoe*, one of the five words rendered *life*, means *happiness*, but we fail to see the truthfulness of such an assertion. The word is from *zao*, which is primarily defined, "*to live*, i. e., to have life, be alive." *Zoe* is first defined, "*life*, i. e., animated existence, state of being alive." *Psukee* is another of the words rendered *life*, and is defined:—"breath; life, i. e., the animal soul, principle of life." A fourth word is *pneuma*; which is rendered *life* but once, and that is in Rev. 13: 15, where the beast is said to have power to give *life* unto the image of the beast." The other three words are *zoopoieo*, *bios* and *biotikos*. As *zoe* is the only word rendered life that is claimed to represent not only *life*, but also *happiness*, we will introduce a few examples of its use, and leave the reader to decide whether it means *happiness*. "All the days of your (zoe) *life*."—Lk. 1: 75. "In thy (*zoe*) *life*time."—Lk. 16: 25. "His (*zoe*) *life* is taken from the earth."—Acts 8: 23. "Giveth to *all* (*zoe*) *life*." Acts 17: 25. Does the Lord give *happiness* to all? "If in this (*zoe*) *life* only."—1 Cor. 15: 9. "Savor of (*zoe*) *life* unto (*zoe*) *life*."—2 Cor. 2: 16. "By (*zoe*) *life* or by death."—Phil. 1: 20. "The (*zoe*) *life* that now is."—1 Tim. 4: 8. "For what is your (*zoe*) *life?* It is even a vapor, that appeareth for a little time, and then vanisheth away."—Jas. 4: 14.

These examples most clearly show that *zoe* means, in harmony with its definition, "animated existence, state of being alive." We are taught that if we are christians, our *life* is hid with Christ in God; hence those who have "the Son have life." But where is it? It is "*hid* with Christ in God."—Col. 3: 3. It is not yet in *us*. If it were, we could not die. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is *in his* SON."—1 John 5: 10–11. It is *secured* to us through *Christ*, provided we endure unto the *end*; otherwise, we have no promise.

Nothing is said in the Bible about a *happy* eternal life and a *miserable* eternal death; but the Scriptures speak simply of "life and death" as the rewards of the good and the evil. Take an example:—"The wages of sin is *death*; but the gift of God is eternal *life*, through Jesus Christ our Lord."—Rom. 6: 23. If all men are to live eternally, then we might expect to find words qualifying *life*, indicating whether the life should be a happy or miserable one; but we do not find any such examples. The Scriptures speak just as we should expect they would, provided that the word (*zoe*) life means "animated existence," or "state of being alive"; and (*thanatos*) *death* "*the extinction of life*."

There are Scriptures which plainly teach us that the life promised to the righteous will be one of happiness; but the fact is not expressed in the word *zoe*, or the word *life*, which means simply "animated existence"; or the opposite of being dead.

The only qualifying words we find associated with the word *life*, are such as express its *duration*. Its character is ascertained from language like the following:—"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."—Rev. 21: 4.

CONDITION OF THE SOUTH.

Reports from the South show that the people are in a sad state of destitution. The accounts from there are heart-rending. The following, from a despatch to the New York *Herald*, is a sample:—

"One of our traveling correspondents, who has just made an extensive tour through Louisiana, Georgia, Mississippi, Alabama, North Carolina and South Carolina, represents the condition of the freedmen as heart-rending in the extreme. In all the cotton districts of those States the great mass of the freedmen are not only on the point of starvation, but possess scarcely a sufficiency of clothing to cover nakedness. At most of the railroad stations many colored children collect on the arrival of the trains and enter into competition with famished swine and dogs for the possession of the bones thrown by passengers from the trains, while scores of negroes will collect about the depots as spectators. In the corn growing district the prospects of a famine are not so near and whites and blacks are on friendly terms. In many counties of these States the forests are filled with armed negroes, who hunt game in the day time and make raids upon the planters' stock at night. This destitution, however, is not confined to the blacks. Thousands of the white population have not a month's provisions ahead, and no money with which to lay in a supply. Many planters provided a year's supply for their families, but the starving negroes have very generally pillaged their smoke houses and granaries, and stripped them clean. His estimate of the number of persons (compiled from statistics collected by the Executives of the States and others) who will starve unless Congress provides some relief, is three millions, two-thirds of whom are negroes. This estimate embraces Louisiana, Mississippi, Alabama, Georgia, and the Carolinas. He has no estimate of the other unconstructed States. The planters are generally alarmed and would leave the country could they raise the means to remove their families. Hundreds are offering their homes for a mere song, but can find no purchasers. Plantations that before the war commanded as high as $50 per acre can be purchased for $5 per acre."

The following is an extract from a private letter from Madison Station, Miss., published in the New York *Tribune*:—

"People through this region are broke generally. The negroes are stealing cattle, sheep, hogs, and killing them to get something to eat. The planters are all broke, and the negroes can find no employment. When turned off, their rations stop, and, having nothing to buy provisions with, they take to stealing. But as that can't last, the negroes break from the plantations to the towns and cities. Thousands of them are without adequate shelter from the weather, and don't know where their next meal will come from. In the towns and cities they huddle together like pigs, where, of course, morals and shame are unknown. It is estimated that in this district from 30,000 to 50,000 will perish from hunger, exposure and destitution this winter. And next year what of it? Tax, or no tax, there will be little cotton raised. It will no longer pay to raise cotton. I doubt if even a bounty of two-and-a-half cents a pound, instead of a tax of that amount, would stimulate production. It is too late."

A REASON FOR SUICIDE.

The following strange plea for suicide is somewhat consistent, when viewed from the stand-point of popular theology, especially from that of the Universalist and Spiritualist. No doubt many commit suicide for the same reason as that assigned by Mr. Twyman. But how absurd the idea that a man is a man without a body, when it is the physical organism by which he is known in this world, is as unreasonable as it would be to say the hole in a bank existed after the earth composing the bank was all carried away, and densely packed in another place. The hole was not an entity existing by itself. It could exist no longer than the bank existed. There could be no hole without the bank; so there can be no man without the physical organism. When the *man* is dead there is nothing to live any longer. All the rest of him, aside from the breath of life, is like the hole in the bank.

We now give the suicide's plea, as published in the Cairo (Mo.) *Democrat*, Dec. 8th, 1867.

"The recent death in our city of Col. R. B. J. Twyman, by his own hand, will insure for the following "Plea for the Suicide," written by him on the 22d ult., a general perusal. The manuscript, in the Colonel's own handwriting, was inclosed in an envelop, directed in pencil to 'John H. Oberly, Esq.,' and was deposited with a leading druggist of our city, with instructions concerning its publication after his death. The manuscript, if desired by his family, can be had on application to this office:

THE PLEA FOR THE SUICIDE.

How common it is for the loving world to declare that the 'suicide was crazy;' that he or she, who has voluntarily freed their suffering, wearied, immortal spirits from this world of misery and woe, were laboring under a mental aberration! The idea, therefore, of a sane person committing suicide is not to be tolerated.

I think differently. I believe that a person can be of sound mind, and earnestly desire to go to God—sincerely pray to be transferred from this world of suffering and sorrow to the blissful spirit land of endless eternity.

The truly good have no fears of death or of the judgment. God gave us life, and implanted in us an immortal spirit, and when that spirit is pure, it has a constant desire to return to that God of purity and love from whence it came. The selfishness, the deceit, the hypocrisy, the malignity, the hatred, the envies and the corruptions by which we are surrounded in this world so afflict the spirits of the pure in heart, that they long to be freed from the curse of mortality, that they may enjoy the presence and glory of God forever.

But according to the doctrines of the so-called orthodox christians, "He who destroys his own life loses his own soul." I do not believe it. We were taught by God himself, through the person of his Son, Jesus Christ, to pray for the coming of the kingdom. What is the kingdom referred to? Where is that kingdom? Christ said it is not of this world. It is the kingdom of heaven—of eternity—for which we are taught to pray. Is it a crime, then, for us to go to that kingdom? There is but one way for us to reach it, and that is through the gates of death—the cold grave—where we lay down mortality and take up immortality.

For what does man cling to life? Is there happiness here? No. Can purity be found here? No. Nothing but sin and misery fall to the lot of man, from the cradle to the grave.

Who are they that cling to life so tenaciously? Are they those who love God and desire to go to the spirit land, that they may see and enjoy his glory? No. They cling to life because they are *afraid the devil will get them when they die*. They who love God truly and sincerely are not afraid of the devil, and hence are not afraid to die, but welcome death as the real messenger of eternal freedom and peace. To the good, death is the king, not of terrors, but of peace and joy everlasting.

Who, then, will dare say that the soul is lost who voluntarily seeks the bliss of eternity? When the prison house of clay, in which the immortal spirit is confined, knows nothing but pain and suffering—when friends desert and scorn you—when you are surrounded on all sides by swindlers, knaves and scoundrels—when your future is all gloom and darkness, the very blackness of despair, with no ray of hope to illuminate your soul—you voluntarily give back your immortal spirit to the God who gave it, and your body to the dust from whence it came, and then men say you were crazy, that you are *eternally lost*—they are hypocrites or knaves, and know not of what they speak. "Judge not," etc. So ends my "plea." R. B. J. TWYMAN.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office.

TRACTS IN PACKAGES.

On doctrinal and practical subjects; also Leaflets for Letters, and Children's Tracts; all put up in neat, printed wrappers, and selling for 25c., 50c., and $1.00, *postpaid*. Also $1.00 packages of Pamphlets, containing our *best*. Who wants one, five, or fifty packages of tracts and pamphlets, to scatter among their friends? Packages sent directly to any Post Office desired.

THE PLAN OF REDEMPTION.

Brn. I. C. Wellcome and C. Goud have just issued an interesting work on the Atonement and Plan of Redemption. It contains 328 octavo pp. With it is bound Bro. Wellcome's valuable work on Baptism, of 82 pp. Price of book, $1.25, postage 16 cents. For sale at this office.

THE SCRIPTURAL QUESTION BOOK.

A new edition of this work has just been issued by the A. C. P. Society. Price reduced as follows: $1.25 per dozen, or $1.50 by mail. Single copy 15 cents by mail.

Two Hundred Stories for Children.

BY T. M. PREBLE.

(*A new edition.* 234 pp.)

This valuable book for children needs no other recommendation at this time, than to say that the present edition is the *nineteenth thousand* since its first publication. Many will be glad to know that this favorite book is again in print. The *Voice of the West* says of it:—"One of the best story books for children ever published. Never fails to interest." To be had at this office. Price 88c., *postpaid*.

Stories for Young Pilgrims.—Vol. II.

Another neat little volume of 200 pages, with 12 illustrations, has been issued by the Advent Christian Publication Society, and is for sale at this office for 80 cents postpaid. A good book for your Sunday School library. Send for one.

For the World's Crisis.

FOR THE "BRUISED REED."

I have received quite a number of letters (containing money) in response to the appeal of Bro. Grant in the Crisis of Dec. 4th, and several who gave their names were strenuously opposed to having them published, or any public acknowledgment made. I have replied by letter to all who gave me their full address, except in one case, where I was requested not to acknowledge it publicly or otherwise.

Anonymous letters have been received as follows: Providence, R. I.; Chelsea, Mass.; Worcester (two anonymous letters came from Worcester, one containing a "Christmas present" for S. S. C.); Pleasant Valley, "E. W. R."; Sardinia, N. Y.; Marion, N. Y.; D. L. Allyn, Montgomery (State not given); Wilbraham, Mass.; Melvin Village (for S. S. C).

While we thank all who have thus ministered to our wants, and earnestly pray that they may be rewarded many fold, we also ask an interest in their prayers that we may increase and abound more and more in all spiritual blessings, and be filled with all the fulness of God.

Before this is published, the year 1867 will be numbered with the past, and a NEW YEAR will have been ushered in. We are resolved to begin this year 1868 as we ought, and through grace to live soberly, righteously and godly, "looking for and hasting unto the coming of the day ... wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

That glorious day is very near,
And Zion's King will soon appear.

F. H. & S. S. CHAMBERLAIN.

Sutton, Mass.

For the World's Crisis.

REPORT OF LIBERTY CONF.

Conference met according to appointment. The meeting began and closed with a good spirit. Ministers present:—J. Carr, N. G. Reed, J. Somes, N. Nason, H. S. Mitchell, S. K. Partridge.

The conference called to order by the Pres. The Secretary being absent, S. K. Partridge was chosen.

Voted, That our next conference be held at Friendship (new meeting-house), Feb. 6th, in the evening. Chose S. K. Partridge, H. Doe, W. H. Worthirg, a committee to request the Ministerial conference to take into consideration the labor of men who travel in our State claiming to be ministers and have not a christian character.

J. PARTRIDGE, *Pres.*
S. K. PARTRIDGE, *Sec.*

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	$271.94
John Craig	.90
J. F. Busch	10.00
A. Damon	.45

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	75.25
A. F. Rice	1.50
J. F. Busch	10.00

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$3540.79
J. C. Baston	10.00
J. F. Busch	60.00

One barrel of clothing, etc., etc., from Mrs. F. M. Shimper, for Memphis; also $2 from "two aged ladies," for the same.

EUROPEAN MISSION.

Previous acknowledgments	$101.37
J. F. Busch	10.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$562.44
O. N. Brooks	5.00
Aldis Perrin	5.00
Scitico, Ct.	5.00

For the World's Crisis.

CREDIT TO WHOM CREDIT IS DUE.

In Sr. Anna E. Smith's recent letter of acknowledgments, she speaks of receiving $2.50 from Sr. M. D. Wellcome, which conveys the idea that we alone contributed that amount. In our letter we stated that the money was contributed to pay expressage, and requested her to state in the Crisis as acknowledgement, "One barrel from friends at Yarmouth, with $2.50 by letter."

It is not strange that Sr. Smith, with her multiplicity of letters and cares, should sometimes in her hurry make mistakes. We wish no unmerited credit, and as we were only one with others in this matter, we feel that this correction is due to the friends at Yarmouth, whose hands furnished material and money.

We would say, in conclusion, to the readers of the Crisis, "Go thou and do likewise"; gather up the garments which will make warm the shivering poor, and send along the cash to pay freight thereon, and if it exceed the required amount, let it go to help replenish Sr. Anna's purse; for (I whisper this in your private ear) that dear, self-sacrificing sister, toiling day and night for others, has sometimes gone to bed without anything in the house to eat, and, having no money to purchase her food, has started fasting in the morning on her mission of love. Think of that, ye who know not what it is to want any good thing, whose store-houses are full; and let your hands at once be moved to action in this matter. Send in to this, and to other missions, the needful to sustain them, and ~~thus will you be as truly co-laborers with them~~ in this blessed work of soul-saving as though you were there in person to help.

Come, lend to the Lord liberally; he will repay you with usury. Supposing you do feel it; will you give to the Lord that which costs you nothing? It is best to give till we do feel it; why should we not sacrifice and labor in this work as well as those faithful missionaries? It is a shame to have, among those who are looking for an eternal inheritance soon, any who are suffering in any way for food and raiment. When the Lord, the righteous Judge says to us, "Give an account of thy stewardship," shall we be able to render it with joy or grief?

M. D. WELLCOME.

For the World's Crisis.

THE DORCAS MISSION.

H. H. Tilley, Washington, $5.00; George Needham, Artesio, Ill., $1.00; a sister, South Wilbraham, $1.75; Sr. Busch, $5.00; Bro. Stetler, $10.00; "friends," Concord, N. H., $3.00; Miles Clark, Hartford, $6.00; John Denman $2.00, Wm. Denman $1.00, Sister Denman and her husband $5.00, their three children, Hattie, Johnnie, and Lydia, 25 cts. each, all of Wakeman, Ohio; "friends," Vershire, Vt., $2.50; friends in Wilbraham, 75 cts.; Bro. Dockerty, $5.00; E. L. Higgins, Worcester, $2.00; S. P. H., New Bedford, $1.00; Wm. Knowlton, Portsmouth, N. H., a New Year's present to myself, $2.00; Sr. R. A. Staples, Monroe, Ct., $2.00.

Received a barrel from Miles Clark of Hartford, half full of pop-corn, also containing a bag of walnuts, about five pounds of butter, about eight pounds of pork, some clothing, etc. A box from Sr. E. M. Fisher of Windsor, Ct., containing a salted ham from Georgia and Mary Miller, and a dozen pairs of shoes from Bro. Williams, all of Westfield, Mass; and a lot of envelopes, tracts, a few stockings, shoe-strings, etc. Received a half-barrel of clothing from M. A. Harris of Otsego, Mich.; some dried apples among the things sent, and a lot of clothing belonging to a deceased child. Dear sister, the time of rejoicing is at hand; rest in the Lord, and wait patiently for him. Received from Sr. Malinda Proctor of New Durham, N. H., a barrel containing three quilts, half a bushel of beans, some dried berries and dried apples, and a lot of clothing.

May the blessing of the Lord rest upon all these dear friends for their kind remembrance of us. We thank all, and believe that the Lord will reward. We have twenty-eight children under our care at this time. Pray for us. Yours, etc., in Christ,

708 *Lombard St.* F. H. BURBANK.

For the World's Crisis.

A BRIEF REPORT OF A SERIES OF MEETINGS HELD IN THE R. I. MISSION TENT.

The tent was located in the following places:—Bristol, R. I., Rockland, Providence, Wilbraham, Wyoming, No. Scituate, Thompson, Ct. In all these meetings the power of God was manifested in the salvation of souls and in the building up, reorganizing, and adding to the church such as we hope to be saved. Sixty-one were baptized at North Scituate, and more expecting to be. Thirteen were baptized at Thompson, and a good prospect of establishing a permanent meeting in that place. At the last named place we parted with our much beloved Bro. Reed, who through his liberality purchased the tent and hired a brother to take care of it. He has now taken it down South to carry the glad tidings of the soon coming kingdom to the poor freedmen. May the Lord guide him, and the cloud of his presence be over the tabernacle wherever it is pitched. He has placed means in my possession to obtain another tent to go wherever Providence may open the way.

Preachers who labored in connection with these meetings were Brn. Durpee, Northup, Reed, Ingham, Wood, Chapman, Hastings, Brown, J. T. Dixon, C. Dixon, Carpenter, Sweet, Phetteplace, Hopkins. Bro. E. Smith rendered essential aid (the brother employed to take care of the tent). Most of these preachers were with us but little of the time. Bro. Reed and Sr. Crumb moved with the tent and cloud in almost every place. Yours in the good work of the Lord,

E. BELLOWS.

For the World's Crisis.

ON ITS MISSION, AND WORKING.

"THE PLAN OF REDEMPTION" is having excellent success. One brother, who has sold about thirty copies among the various churches in his vicinity and travels, hears "good results from it in all quarters. It awakens investigation and produces theological revolution."

Another brother in Illinois, who has read the book, thinks it "a very useful and interesting work to circulate," and orders *one hundred dollars'* worth to begin with.

A sister in Ohio, who wishes to be useful in spreading the light on our faith and hope, orders fifty copies. May the Lord give her success, and bless the work to the building up of his people.

A Bro. in Mass., who is anxious to spread the truth of the Bible Plan of Redemption, orders fifty copies to commence with.

A Bro. in Maine, who is deeply interested that the people should see the truth on the great Plan of Redemption, orders two dozen of the book to circulate.

The first thousand copies, just published, are mostly in circulation, and a second edition will soon be got off. For sale at the Crisis office. Also by the publisher, I. C. WELLCOME, Yarmouth, Me.

For the World's Crisis.

POMPEII.

BRO. GRANT:—Reading in the Crisis of the 25th of the wickedness of Pompeii, reminds me of what I saw when in Italy, especially in Naples. Truly wickedness does abound there.

I spent one day with my late husband among the ruins of Pompeii. The walls of the city are nearly twenty feet thick and about as high, faced with blocks of lava inside and out. There are six gates, and many towers rising above the ramparts, and pierced with arches. We went by the Appian way to the "Gate of Herculaneum." Along either side of the road approaching this gate are a number of ancient tombs, many of which are in as perfect a state as though they had been erected at a more recent period; they recall the ancient glories of the Appian. The road is called the "Street of the Tombs." Judging from the number and richness of the antiquities in the Museum taken from the houses as they unburied them, it must have enjoyed a reputation for wealth and luxury far beyond ~~anything we can conceive of in these our days.~~

I was greatly disappointed in regard to the size and number of the houses and streets that have been excavated since the year 1755. I expected to have seen a single street of some fifty or sixty yards in length; instead of that, I found one-third of a city as large as Camden, entirely excavated; and as you walk the streets and observe the deep ruts made by the carriage wheels over three thousand years ago, and enter the houses and stores where they did business; walk through the amphitheatre where the gladiators fought; enter the forum where Cicero, Augustus and Nero all appeared and played a conspicuous part; you are forcibly reminded of the flight of time, and can scarcely imagine yourself standing in the very streets and treading the identical steps these people trod in ancient Rome.

The appearance of the place to me is very much like entering a city that has recently been destroyed by fire, and nothing left but the walls. In some of the wine shops the very jars that contained the wine remain undisturbed. Even the ovens where the bakers baked their bread and cakes still remain; and at the Museum I have seen the loaves just as they were taken from the oven, burnt black, and with the owner's name on them; as it would appear at the time of the eruption there must have been a batch of bread in the oven.

But this is not all. In the house of Diawde, who had an extensive villa, just within the Herculaneum gate, and who with his family was destroyed in attempting to escape, three skeletons were found in the cellar, and the impressions remain in the wall. These skeletons have been preserved in glass cases in a room in his house, and are to be seen by visitors. They are all in agonized positions, as if they had suffered much in dying, and on the finger of the youngest there is a gold signet ring. These skeletons are an evidence that many of the inhabitants were destroyed, whilst the most of them had abundance of time to escape the overwhelming destruction.

Could not some one be sent to preach to the poor deluded people of Naples in their own language, that their eyes might be opened to see the truth? Pray for the poor Italians.

Respectfully, C. M. JEWELL.

Phila., Dec. 29th.

☞ SR. A. E. SMITH acknowledges the following donations for Christmas: "A Christmas present from the Lord," by the hand of Bro. H. L. Hastings, $25.00; Sister Holden, $5.00; Widow A. Thomas, Holden, a half-barrel, with beef, just killed, some clothing, books, herbs, and a doll from Clara Bailey; a barrel from Providence, R. I., containing one quilt, twenty-three new made under garments for women, Sunday School Library, two red flannel shirts, three new pairs of shoes, a map of St. Paul's travels, besides men's clothes and papers, $1.50 from Bro. I. B. Morgan, $1.00 from his wife; "New Year's gift" from "Hope," So. Reading, Mass., $1.00; $3.00 from Bro. J. M. Weston, Keesville, N. Y., for rent; $1.00 from a friend, of South Hadley Falls, Mass.; a barrel with no name, containing four rolls of butter, dried apples, dried berries, beans and clothing, with $10.00. I would like to know where this barrel came from. The letter is signed E. A. Poole. From "better late than never," Chester, Mass., $2.50; a barrel from E. Roxbury, Vt., from a widow and her daughters, both invalids, Mary I. Glidden; friend in Portland, $1.00; C. C. M., Jersey City, $10.00; a sister in Portland, Me., $2.00, for rent; Sr. F. F. Ly-

man, Hartford, Vt., $2.00; Sr. S. T. Palmer, Sandusky, O., $2.00, for rent; 50 cts. by the hand of S. C. R. Bailey, from an aged sister, lately deceased; a barrel from Northville, N. H., of clothing, books, etc., and quilt; a small box of herbs, all nicely labeled, with salves for sores, and bandages all ready, two pieces of dried beef for the sick, some apples and nuts, no name, or letter, but expressed from Plymouth, Ct. May God bless the hands that put up that box! Many thanks for all these New Year's gifts.

Correspondence.

From Sr. A. E. Smith.

Bro. Grant:—Truly the Lord is as good as his promise. We have food and raiment, and therewith are content. We have some in this street that were converted just in time. Some were taken sick and died in a few days afterwards. One case I will mention. There was one woman we had been visiting for some time sick with consumption; she seemed indifferent about salvation, but when she found she was sinking fast, she became more earnest and was anxious to have us pray with her. She imagined one day that she could not be converted unless she was taken to the Mission. They came and asked me if they should bring her around to the Mission? I thought it was only a notion, and I sent word she could get religion in bed as well as at the Mission. But she would not. Doctor said she would not live two weeks. They finally brought her, all rolled up in quilts, in a big chair, and carried her up to the Mission room. At first she was very weak, and I feared that she would not have any strength to pray; but after awhile she revived and began to pray very earnestly; and all in the meeting seemed interested in her case. Just before the meeting closed she found peace in believing; then what a blessed time we had.

The next Sunday was our love-feast and communion. She wished to come. She was carried round again in the afternoon. When the love-feast was over she wanted to stay to the evening meeting and take the communion, as she had never received it. So we took her up some toast and tea, and she ate her supper and said she felt so much better; but I told her I thought the next time she took the communion would be in the kingdom, for I saw she was sinking. They took her home on Monday. She seemed much better, but Thursday began to sink very fast. On Saturday, at twenty minutes past eleven, she breathed her last. From the time she was converted till she died she was just as happy as she could be. She often said, "O, what a narrow escape I made; almost within a hair's breadth of being lost for ever. O glory to God."

"Amazing grace! how sweet the sound,
That saved a wretch like me."

"O," she would say, "how is it that the Lord did save me?" The night before she died she was very happy, and sung and praised the Lord.

If this were the only one saved, we have been amply paid for all our labor and expense; but she is not; there have been twenty-seven converted since we started our new mission. Praise the Lord. O, how easy it is to work when we see souls converted.

I am sorry I have to take "poor" money sometimes, and money for mission work, to pay the rent with, especially when those that send it say it is for mission work; but I am trying to do the best that I know how to keep everything moving in the Mission.

A word about books for our circulating library. You can send school books and every thing that is like a book, or slate, for all we do not need we will send down to Mother Howard's Mission schools. She expects me to supply her with books. She is going ahead, and our missionaries that have gone down are doing a good work. Keep praying for them, and the Lord will bless them.

Anna E. Smith.
No. 14 Laurens St., N. Y. City.

From Bro. Jas. M. Weston.

Bro. Grant:—I write you to relate some strange things that have lately transpired here in our midst. We have had very cold weather during the fore part of the month, so much so that for five days in succession the thermometer ranged from 16 to 10° below zero. During the first eighteen days of the month, plum trees put forth blossoms in our village in full perfection and beauty; and five miles south of us, an apple tree put forth its blossoms, in as full perfection as in Spring-time; and three miles north of us, apple and plum trees blossomed in considerable numbers; and all this time the thermometer did not rise higher than twelve above zero, from the 18th to the 27th. In a garden within a few rods of us could have been seen at any time, by any one, a red rose in full bloom, with four feet of frozen ground under it, and an atmosphere full of frost around it. "Who can account for these things?"

We had a very heavy shock of earthquake on the 18th, at ten minutes past 8 o'clock in the morning, shaking the buildings, etc.; the first sensation felt was like the cracking or heaving of a vessel on the billows, and then came the jar, which was so severe as to remove the plaster from the houses in many instances. Its duration was about thirty seconds; the course of vibration seemed to run north-west to south-east. At our house the effect of the shock was felt with more violence than any other ever experienced in this part of the country.

We are earnestly trying to serve the Lord acceptably, and heartily pray, Thy kingdom come, thy will be done on earth as in heaven.

Your Bro., James M. Weston.
Keesville, N. Y., Dec. 28th, '67.

The Earthquake at Santa Cruz.

The Disaster to the U. S. Steamer Monongahela.

An officer on board the U. S. ship Monongahela, which was left "high and dry" by the recent earthquake at Santa Cruz, sends us a vivid account of it as witnessed and experienced on board the ship. We make the following extracts. It is dated U. S. steamer Monongahela, Frederickstadth, Santa Cruz, Nov. 20:

"On the afternoon of the 18th inst., about 3 o'clock, we were visited by one of those infernal, or internal, shakings of the earth, which I am sure will remain un-obliterated in the minds of the present generation of this island and the present crew of the Monongahela. The first intimation we had of the terrible affair was a violent shaking of the ship as if she was easing her boilers by blowing off steam, but with twenty times the force. So violently did she tremble that there was every fear the masts and spars would fall and crush all under them. The water was actually seething as in a caldron, and though anchored about a mile from shore, the shocks were as perceptibly felt as they were on the land. At first everybody laughed at the strange phenomena. We felt no sense of danger until the second shock. Then we saw the houses swinging to and fro, the church steeples tumbling and the people leaving their houses and running for the hills. The sea rushed past us, our anchor seemed to sink, and the bottom seemed to have sunk, for the sea rushed past us at the rate of forty or fifty knots, and the land seemed moving and appeared to approach the ship and then sink into its natural position, and out we floated with the receding of the water. Our cable not being slipped in time, we were left on the bottom, the water receding a half a mile astern of us. This hove the ship on her side, sending all on board to the other side and injuring several. When the sea went as far as it could in a seaward direction, it instantly gathered itself together with all its power, like a boa ready to pounce on its prey. The bottom of the sea was visible for a mile and a half and looked like a fine sanded beach. Soon the order rang out 'Hold on, boys, the sea is advancing!' Who can imagine the sensation that came over us; every man holding on for life, but no one expected to escape. When that terrible boa came rushing on the ship, roaring with a terrific noise, thirty or forty feet high, we shut our eyes, expecting it would roll over us and swamp the ship, never more to rise. But Providence ordained otherwise. The sea took us up as if a chip, and hurled us with crushing force against the houses and trees of the town. The water at this time rushed furiously through the town, fifteen feet high, sweeping everything before it. The screams and shouts of the people, as they ran before it, trying to escape, were fearful. Whole houses were swept from their foundation, merchandise of all descriptions floated out of the stores and shops. Suddenly the water receded, carrying with it everything it picked up in its ravishing course. Our ship was carried out almost to her old anchorage, and then was enacted over the scene of the first shock, viz: the receding of the water, leaving us on the ocean's bottom; the rumbling of the earth, like heavy thunder, followed by that soul-fearing quaking, as if the ground would open and swallow all. Then came another boa, more dreadful than the first, rolling on the ship as if she was doomed, lifting us a second time, and sending us against the store houses of Mr. Moore (American consul) with terrific force, crushing them as if they were so many paper boxes, and breaking the trees as if they were pipe stems.

Again the water receded, and careened the ship on her port side on the rocks, at the water's edge, where she now lies a wreck. The last time we struck shore, orders were given for every man to leave the ship and save himself. I must confess it looked dubious, for we were then expecting another boa, which, if it came, would inevitably have crushed the ship on the rocks, or carried her out to sea, where she would have sunk, and all hands lost. The crew understood this, and, as life is dear to every man, all obeyed orders. Every one rushed to the side, and threw ropes over, and escaped from the ship, only to meet a large body of water forcing its way through the town, through which the men had to struggle against the rapid current waist and neck deep. The rushing back of the waters carried with it all sorts of rubbish, which felt rather unpleasant against the tender part of a man's leg, especially when he had a mouthful of salt water and sand.

The mass of water rushing to its natural bed was fearful. That, with the cries of the struggling women and children, as they went down and rose successively, carried under by the rapid current, and the trembling, rumbling and shaking of the earth, will ever be impressed on my memory. At every subsequent shock the poor people would fall upon their knees and send up a heart-rending shout, supplicating their Maker to spare them. Mothers with their daughters, fathers with their sons, crowding and pressing together for a place of refuge amongst the hills. Christians with their prayer books and bibles in hand, quietly sending up prayers and exhortations to their Creator, thinking no doubt the day of judgment had come.

The second shock threw up a bar a mile astern of us, and sunk, causing the receding of the water, to fill up the vacuum created by the sinking of that transient *bar*. Our loss of life was four men, drowned by the capsizing of one of the boats in which they were. Their names are Charles Haggett, ship's cooper; Albert Voseman, Commodore's coxswain: John Cotter and James Smalden, landsmen. We lost our Parrot 100-pounder, which was unsecured on the forecastle. It rolled off at the second shock.—*Journal.*

☞ Received from the church in Castleton, Vt., for Sr. Turner, $39.39.
D. Mathewson.

Obituaries.

Pray. On the eleventh day of April, 1867, Edwin Irving Pray, son of Harley W. and Hannah A. Pray, of Newport, R. I., died of consumption, at Taunton, Mass., aged twenty years, eleven months and one day.

Edwin was a child of rare powers and much promise. Active, intelligent and precocious, he was not exempt from the faults and sins of youth so common among those who are exposed to the temptations of city life, but his deep conscientiousness allowed him no rest in scenes of sin, and the grace of God led him gently to the Savior's feet.

He could not carry sin upon his conscience, and well does the writer recollect the evening when Edwin came into his study, and after a few hesitating remarks burst into tears, confessing the waywardness and wickedness of his life, and endeavoring to right the wrongs that he had done. During the several months through which he was an inmate of the writer's family, his feet seemed to be turned to the testimonies of the Lord, and thus recalled from his wanderings he endeavored to live as one who had been buried by baptism, and had risen with Christ, and who sought the things that are above.

For some months he was employed as a clerk in the office of *The World's Crisis*, and by his tact, his diligence, and his ability, he won the esteem of all. Leaving this situation under a strong conviction of duty, he at once assumed the charge of his father's extensive watchmaking establishment, and devoting himself to it with the utmost assiduity, he gave fresh promise of a noble manhood, if he should be permitted to enjoy it.

His ardent temperament, however, drove him beyond his powers of endurance, and he only retired from his post in quest of health when that precious boon was beyond his reach for this life. With intense solicitude we marked his slow decline, and were glad to hear him testify amid it that whether living or dying he was the Lord's, that great question having been so settled that he felt himself safe in the grace of Jesus Christ.

He died at last in conscious peace, and in good hope of everlasting life. The writer was called to minister consolation to the living by unfolding the hope of all the dead in Christ; and the burying ground in North Scituate, R. I., treasures his precious dust "until the day break and the shadows flee away." In that morning may we see his face in everlasting peace! H. L. H.

☞ There are eight newspapers published by colored men in this country. The New Orleans Tribune has the largest circulation—10,000 copies daily.

☞ The reports of distress in all parts of the South among whites and blacks are not exaggerated.

☞ Grief knits two hearts in closer bonds than happiness ever can; and common sufferings are far stronger links than common joys.

☞ Our greatest troubles are those that never happen.

Summary of News.

FOREIGN.

Cable Dispatches.

Paris, Jan. 1. Baron Von Goltz was received to-day by the Emperor Napoleon as the Ambassador from Prussia and of the Confederation of the North German States. The Baron assured the Emperor of the earnest desire of his Majesty, the King of Prussia, for peace and for close friendship with France.

Napoleon, in his reply, expressed in warm terms his approval of the unity of Northern Germany, and hoped that the Baron Von Goltz would continue to promote the peaceful relations between Prussia and France.

Florence, Jan. 1. King Victor Emanuel, in reply to an address of both Houses of the National Parliament, says that Italy is now passing through a crisis, surrounded by her foes, but he hopes for a good result and advises the Parliament and people to be calm.

Paris, Jan. 2. On New Year's day, in accordance with the time-honored custom, all ambassadors of foreign powers now in Paris were received in a body by the Emperor at the palace of the Tuilleries. The Papal Nuncio, speaking for the diplomatic corps, assured the Emperor of their good wishes for himself and the Imperial family. The Emperor, in reply, addressing the assembled diplomats, said he was happy to again begin a new year, as heretofore, surrounded by all the Great Powers, to once more reaffirm by this interchange of assurances the friendly relations which now exist between France and their respective Governments.

The Archbishop of Paris, who was present, prayed that God would preserve the life of the Emperor as a guaranty of peace. He said progress of religious and moral ideas in France was the only safe basis for the Throne.

To this the Emperor responded in these words: "The wish deeply touches me. Believe me, the interests of the religion of the country and of civilization are inseparable."

Vienna, Jan. 2. The Government has forbidden recruiting of reinforcements for the Papal army in the Austrian Empire.

London, Jan. 2. Dr. Livingston, the African traveller, is alive and well. Positive advices just received from Africa leave no longer any doubt of his safety.

Florence Jan. 2. In a public speech yesterday King Victor Emanuel declared it was the unanimous desire of Italy that Rome should be the capital of the nation, but treatment of the question demanded patience on the part of the people.

Paris, Jan. 3. It is now generally conceded that, notwithstanding the recent attempt of certain journals to the contrary, all hopes of the assembling of a general conference of the European powers for the settlement of the Roman question have been abandoned by the French Government.

Paris, Jan. 5. The *Constitutionnel* editorially declares that the relations of France and Italy were never more satisfactory than they are at the present moment, but fear is expressed that the false and mischievous rumors now in circulation in regard to the new Ministry which Gen. Menabrea is forming will have a bad effect.

DOMESTIC.

Hudson, N. Y., Jan. 3. On Wednesday last a terrific gale swept along the line of the Harlem Railroad and the southeastern section of this county. The morning up freight train, with a passenger car attached, was struck by the gale while between Boston Corner and Copake stations, and the passenger car and one platform car were raised bodily from the track and precipitated down an embankment some fifteen feet. There were five men in the car who were more or less injured, but none seriously. In the descent the stove was capsized, and the car set on fire, but the flames were extinguished before they had gained much headway. A gentleman from Martindale was severely burned about the head. Mr. Hawley, of Egremonte, was badly bruised about the face. The other passengers were but slightly hurt. Three ladies had fortunately left the car at Boston Corner a few minutes before the accident. The gale continued from early in the morning until three in the afternoon.

The Massacre in Fiji.—The Australian papers give a full account of the murder of the Rev. T. Baker, Wesleyan missionary, Shadrach Seileka, a native assistant missionary, a native catechist and six (natives) students in the circuit training institution under Mr. Baker's superintendence. It appears that they were endeavoring to cross over the island of Viti-levu, so as to arrive on the coast at Vuda. On the 20th of July they reached the principal town of the Navosa tribe, and though not cordially received, went peaceably to rest. Next morning Mr. Baker observed that the natives were excited, and told his companions that they must be off, or they would all be killed. After concluding the mornings devotions, he stepped out again, when a chief approached and said, "Come, let us show you the path to Vuda." They all started off, the chief leading the way with a battle-ax in his hand. After going about one hundred yards, one of the students, who had stopped to speak to a native, saw the people rapidly coming out of their houses, with guns and clubs, and hurrying after them. Rushing to his comrades he exclaimed, "We are to be clubbed." At that instant Aisea, one of their number, who was carrying a tin box on his shoulder, was struck with a club from behind. The box, however, received the full force of the blow, and merely glanced against the left side of his head. He dropped the box and rushed from the path. Mr. Baker turned round at once on hearing the stir behind and said, "Don't run away," or "Don't" when the chief, who was immediately before him, turned sharply round and struck him on the back of the neck with his ax, and he fell dead upon the spot. The native minister, who was but a few yards behind, stooped down over the body to kiss it, saying as he did so, "We will die together with our missionary," in which position he too was chopped down. All the party were instantly dispatched, with the exception of Aisea and Josefata. These men only ran a few yards and then threw themselves down and crept under the long and decayed reeds. By the exercise of a great amount of skill both of them managed to escape and convey the tidings to the headquarters of the missionaries. The savages who perpetrated this inhuman tragedy are to be punished. A military force is to be sent into their country for this purpose.

The Earthquake.

Rouse's Point, N. Y., Dec. 29, 1867.

The earthquake which occurred at 3 o'clock on the morning of the 18th of December was no inconsiderable affair. The throb and tremor was felt as far east as Three Rivers and west to Belleville; north to Montreal and Ottawa and south to Syracuse and Springfield, embracing an inland area of country equal to a length of four or five hundred and a breadth of three hundred miles, or from 120,000 to 150,000 square miles, being as much solid earth as is contained in all the States of New England and New York combined. At Three Rivers the shock was pretty severe; at Sorel and Chambly it was felt distinctly; at Berthier, a slight vibration. Along the entire valley of Lake Champlain the shock was perceptible; at Burlington, a very distinct shock, lasting twenty seconds; at Syracuse a considerable shock, lasting a minute and a half; at Auburn a very distinct shock, shaking buildings to their foundations. At Rouse's Point and westward all through northern New York the oscillation varied from twenty seconds to one minute. At Montreal the shock was severe; it appeared to be a low rumbling sound, followed by a throb—then an earth-wave, which lasted two or three minutes. The city was generally aroused, and people arose from their beds in great terror. The fear was augmented by the vivid recollection of a prediction made by a dying nun at the Hotel Dieu some years ago, who declared on her death bed that an earthquake would some day overwhelm the whole city and sink it in the St. Lawrence. This belief is current among all the lower French families, and many were almost scared out of their senses.

Houses rocked, and strange stories are told of beds rolling over the floors, and affrighted husbands and wives leaping from their couches, believing the house was gliding into some abyss of ruin.

At Ottawa the shock was heavy and the tremor a low rolling sound like distinct artillery. The vibrations continued two minutes, and nearly every one in the city was awakened. The shock in Ogdensburg was violent, shaking the firmest buildings and lasting about two minutes. In all directions people sprang from their beds in terror or lay still in solemn awe. In Cornwall and Kingston the earth-throb was very severe. We hear of doorbells rung, doors opened, stoves shaken, windows rattled, beds in which persons lay seemed tossed up and down, crockery in many places was tumbled from the shelves and broken, walls were cracked, and in one instance the roof of a dwelling was removed some inches. Dancers ceased their revels and retired to their homes, and gamblers laid aside their cards at the stamp of the earthquake's terrible foot. Everywhere the people were sobered, made thoughtful and awe-struck. Would that these moral effects were perpetual, in some cases at least.

With atmospheric convulsions the whole world over; with almost a thousand earthquake shocks occurring in the West Indies in the short space of two months; with Vesuvius in magnificent eruption, and our own continent in a tremor; how striking the language of a celebrated savan, who says: "It is a well established geological fact that the interior of our earth is a subterranean lake of fire, and that earthquakes are but the concussions of its rolling waves, and volcanoes safety-valves for its escape," and we are likewise reminded of the uncomfortable theory of Professor Loomis of Yale College, who supposes that steam may generate in the bowels of our globe in sufficient quantities to blow it into a thousand pieces. Whatever these fearful forces are that lie in muttering insurrection far beneath our feet, it would appear from certain facts and statistics lately put forth that they are slowly, century after century, approaching nearer and nearer the surface. Ansted, the English geologist, reports that, after immense research, he discovers the number of earthquakes from the earliest period to have been no less than seven thousand, his data bringing these phenomena down to 1850. During a period of three hundred years, from 1500 to 1800, there occurred two thousand eight hundred and four earthquakes, while from 1800 to 1850 there is on record no less than three thousand two hundred and forty, or nearly half as many in the short space of the last three-quarters of a century as have occurred in all the time since creation! And both Ansted and Merriam have asserted that from fifty to sixty distinct earthquakes have occurred yearly in various parts of the globe during the present century. Assuredly, of late this number is more than quadrupled. Is the crust of the earth getting thinner? Are the internal fires gradually or rapidly eating it away as running waters underneath wear away the ice? Is the molten heart of old mother Earth like the heart of a fevered patient, beating faster and faster until it shall break and end in one mighty convulsion, rocking empires to their ruin? Who shall answer and tell us?—*Journal.*

The Eruption of Mount Vesuvius.

Naples, Jan. 4. The eruption of Mount Vesuvius, which was described some few days since as becoming still more intensely grand, is just now quite alarming. The whole of the volcano is in violent action, and flames issue not only from the old crater and many new openings to the air, but it continues to blaze after its ejection. A slight subsidence of the volcanic motion had taken place, and on Monday, 9th of December, the mountain remained quiescent, its sides being covered to a great extent with lava. A heavy colored smoke issued from what savans term the "smoke holes," old and new. Tuesday night, Dec. 10, the eruption was resumed with great force, and a mass of lava resembling a solid rock was shot from the crater to a great height, and as seen from this city rolled down the sides of the great cone after falling. A loud roar as of artillery was heard during the entire night. The mountain was veiled in darkness long after the hour of daybreak next morning. As the forenoon advanced a strong wind sprung up from the north and dispelled the gloom, and Vesuvius has been witnessed in its fiery grandeur daily since. To-day a perfect river of fire is seen to flow from the mountain, running in a westerly direction. The fiery flood is nearing the town of Bercala. The upheavings of the volcano are attended with shocks resembling those of an earthquake, and loud detonations, as if a battery of heavy guns in full play was heard. A perfect panic prevails among the inhabitants of all the villages situated in the neighborhood of the foot of the mountain.

Married.

In this city, Jan. 5th, by Elder C. C. Ramsey, Mr. John L. Maloone and Miss Prudia A. Leavitt, both of Boston.

Notices.

Conference Notice.

The first quarterly meeting of the Conn. A. C. Conference will be holden at Day's Hall, northwest corner of Elm and York Streets, New Haven, Ct., commencing Wednesday evening, Jan. 8th, at 7 o'clock, and hold over the following Sunday. The church at Day's Hall propose to accommodate all who will come. They, therefore, cordially invite the friends of the cause throughout the State to assemble with the brethren in the ministry. They, with the conference, would also be glad to welcome brethren from other States. Brethren coming to the meeting will call on Bro. Dunham, 138 George street, or G. W. Denny, at the same number; Bro. Gillespie, 2 Lafayette Place; or Eld. Amzi Steele, 20 Franklin street.

Come from all points by R. R. By boat, from New York, if you wish. Propeller Line, 26 E. R., (Peck Slip), 4 P. M., arrive at 10 P. M. Fare 75 cts. Old Line, 25, E. R. (Peck Slip), 3.15 P. M., arrive at 8 P. M. Fare $1.00.

W. S. Campbell, President.
B. St. John, Secretary.

Notice.

The church worshiping at the Bethel, in Concord, N. H., have secured the labors of Sister Anna E. Smith, the Lord willing, in a protracted effort, to commence Tuesday, Jan. 14th, and hold over the following Sunday. The object of this meeting is to try to save men and women from the coming wrath of God, so soon to burst upon a sleeping church and guilty world. We invite our preaching brethren, and all the Lord's children in the adjacent towns, and elsewhere, to come and assist us in laboring for the perishing. May our prayers unitedly ascend the throne of grace, that this meeting may be specially blessed of God, and result in the highest good to all who may attend. "The Judge standeth at the door." For the church,

T. H. Ford,
J. T. Kimbell,
A. H. Saltmarsh.

Ministerial Conference at Lewiston, Me.

The fifth Ministerial Advent Conference will hold its session Tuesday, Jan. 21st, 1868, at 2 P. M. Preaching in the evening. Ministers are invited to attend and confer with each other in relation to spreading the gospel of the kingdom in Maine, that we may labor in harmony together in the great work of saving sinners. Homes for brethren and sisters, but no stables for horses.

S. K. Partridge, President.
C. H. Leverton, Secretary.

Notice.

I would say to the readers of the Crisis that I am publishing a book containing all the testimony of the Old and New Testaments, relating to the second personal coming of Jesus Christ. Also extracts from history of the early reformers on the subject. Price, $3.00 per hundred; 50 cts. per dozen; 5 cts. single, postpaid. All orders may be sent to Allen Daman, Fall River, Mass., for the present.

Conference.

There will be a conference at the Federal meeting-house in Buckfield, Me., commencing Thursday evening, Jan. 9th, 1868, and continue over the following Sunday. Ministers and brethren from abroad are cordially invited to attend. Call on R. A. Haggett and Cyrus Bartlett.

E. M. Haggett.

Notice.

I will hold a series of meetings in New London, Fish Creek Landing, Oneida Co., N. Y., as Bro. Wm. Morrel may appoint, commencing Jan. 16th, 1868. Bro. Stevens will be present to help preach the word; also Sr. Jennings a part of the time. Meetings will continue as long as seems duty.

M. R. Miles.

Conference.

The Maine Quarterly Conference will be held at Friendship, Me., Feb. 6th, to commence at 6 o'clock in the evening, and hold over Sunday. Brethren and sisters, with ministers, are invited.

S. K. Partridge.

Notice.

Advent meetings are held every Sunday in North Adams, Mass., on Center Street, corner of Lincoln Street. Preaching brethren are invited to give us a call. Inquire for Isaac Blanchard, Jr., Eagle Street.

Notice.

My tracts have not been completed as soon as I expected, but I shall be ready to fill all orders soon. All orders sent to *Fairhaven, Mass.*

Allen Damon.

STAR OF HOPE MISSION,

No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.
Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
A. Ross........Sunday, Jan. 12th

Chelsea, Mass., (Library Hall, first floor.)
C. Goodrich........Sunday, Jan. 12th
A. Simpson........Sundays, Jan. 26th and Feb. 2d

Danville, P. Q., Canada, Wednesday, Thursday and Friday evenings, Jan. 8th, 9th and 10th.
Quebec, P. Q., Canada........Sabbath, Jan. 12th to 19th
Miles Grant.

Lake Village, N. H........Sunday, Jan. 12th
Lowell, Mass........Sunday, Jan. 19th
Lawrence, Mass........Sunday, Jan. 26th
J. Couch.

South Boston, (Union Hall, Broadway.)
Enoch Morrill........Sunday, Jan. 12th
J. M. Muhlig........Sunday, Jan. 19th

North Somers........Sunday, Jan. 19th
L. F. Moore.

Bath, Me........Sunday, Jan. 12th
I. C. Wellcome.

East Canaan, N. H........Sunday, Jan. 12th
J. A. Cleaveland.

New Boston, N. H........Sunday, Jan. 12th
Schoodoc, (Warner)........Sunday, Jan. 26th
C. W. Sargent.

Yalesville, Ct........Sunday, Jan. 12th
The Lord's supper will be administered.
S. Woodruff.

Wellfleet, Mass........Sunday, Jan. 12th
and through the week. Joseph W. White.

Acushnet........Wednesday evening, Jan. 8th
and over the following Sabbath. Allen Damon.

Suncook, N. H........Sunday, Jan. 12th
T. T. Farrell.

Worcester, Mass........Sunday, Jan. 12th
Ira Wyman.

Mechanic Falls, Me........Sunday, Jan. 12th
J. A. Libby.

Richmond, Me., (Reed meeting-house), Sunday, January 12th.
West Falmouth, Me........Sunday, Jan 19th
Lewiston, Me........Sunday, Jan. 26th
N. G. Reed.

Springwater Valley, N. Y., Sundays, Jan. 12th and 19th
Knowlesville, N. Y........Sunday, Jan. 26th
Lockport, N. Y........Sunday, Feb. 2d
Youngstown, N. Y., Niag. Co., (where Bro. Tryon may appoint), Sunday, Feb. 9th. E. Cotton.

Springfield, Mass., (Bethel Church), Sunday, Jan. 12th
Rufus Wendell.

Scituate, R. I........Sunday, Jan. 12th
J. M. Muhlig.

Lewiston, Me........Sunday, Jan. 19th
J. C. Wheeler.

Pittsfield, (Bethel)........Sunday, Jan. 12th
W. Glidden.

Concord, N. H., (Center Street Church), Sunday, Jan. 12th.
Lowell, Mass........Sunday, Jan. 26th
E. G. Chadsey.

Hall Stream, C. E........Sunday, Jan. 26th
Upper Pittsburgh, N. H........Sunday, Feb. 2d
Coaticook, (Kenney school-house)........Sunday, Feb. 9th
D. N. Chadsey.

Merideth Neck, N. H........Jan. 10th and over Sunday
Center Harbor, N. H........Jan. 19th
W. H. McDaniels.

Lawrence, Mass........Sunday, Jan. 12th
Elliot, Me........Tuesday evening, Jan. 14th
Portland, Me........Sunday, Jan. 19th
L. Boutell.

Square Pond........Sunday, Jan. 19th
I. B. Potter.

Westfield........Sunday, Jan. 12th
Southington, Ct........Sunday, Jan. 26th
E. Owen.

Wilmot Flat, N. H., (at the Baptist Church), Sunday, Jan. 12th, and continue as long as seems duty.
J. H. F. Varney.
J. Pinkham.

New York City, (corner of Grand and Allen Streets), Sunday, Jan. 12th, A. M.; P. M. at Cooper Institute; evening at 24th Street. John G. Hook.

New York City, Jan. 12th, A. M., at Cooper Institute; P. M., 24th Street; evening, Star of Hope Mission, 14 Laurens Street. O. D. Woodruff.

Philadelphia, (9th and Spring Garden Streets,) Sunday, Jan. 12th, and every evening this week. Subject, the appearing of Christ this year.
William C. Thurman.

Square Pond, Ct.
B. Hitchcock........Sunday, Jan. 12th
I. B. Potter........Sunday, Jan. 19th
A. M. Higgins........Sunday, Jan. 26th
P. S. Butler........Sunday, Feb. 2d

Hartford, Ct........Sunday, Jan. 12th
New Britain, Ct........Sunday, Jan. 19th
Southington, Ct........Jan. 20th
New Haven, Ct........Jan. 21st
West Haven, Ct........Jan. 26th
J. S. White.

Portsmouth, N. H.
D. M. Leavitt........Sunday, Jan. 12th

Dover, N. H........Sunday, Jan. 12th
Wm. Bodge.

Keene, N. H........Sunday, Jan. 12th
Sacrament on first Sunday. A. M. Higgins.

Manchester, N. H........Sunday, Jan. 12th
A. Mussey Tripp.

Yarmouth, Me.
R. R. York.....every Sunday in January and February except Jan. 12th.
L. F. Cole........Sunday, Jan. 12th

Bath, Me........Sunday, Jan. 19th
L. P. Cole.

Alton Corner........Sunday, Jan. 12th
Melvin Village........Sunday, Jan. 19th
Wolfborough (Furber school-house), Tuesday evening, Jan. 21st, and over Sunday, Jan. 26th.
S. S. Mooney.

Madison, N. H., Saturday, P. M., Jan. 18th, for conference, and Sabbath for baptism. T. W. Piper.

Square Pond, Ct........Sunday, Jan. 12th
B. Hitchcock.

New York City........Sunday, Jan. 12th
Pleasantville, N. Y........evenings, Jan. 13th and 14th
Brewsters, N. Y., (as Bro. H. Bailey may arrange), evenings, Jan. 15th and 16th.
Pawling, N. Y........evening, Jan. 17th
and over the following Sunday. C. H. Sweet.

Holderness, N. H., (Tine school-house), eve., Jan. 1st
Brick school-house, Jan. 9th.
Meredith, N. H., (Dulloff school-house), Sunday, Jan. 12th.
Campton, N. H., (Bump school-house), Sunday, January 19th.
Lake Village, N. H., (Chapel), Saturday evening, Jan. 25th, and over Sunday, the 26th.
John H. Evans.

Thomaston, Ct........Sunday, Jan. 12th
New Haven........Jan. 19th
New Britain........Jan. 26th
Hartford........Feb. 2d
W. S. Campbell.

Prospect, Conn........Sunday, Jan. 12th
Bro. Berkeley, please meet me at the depot, last train south, Saturday, Jan. 11th.
Bristol, Conn........Sunday, Jan. 19th
Middletown, Conn........Sunday, Jan. 26th
Wm. Stuart.

New Britain, Ct........Sunday, Jan. 12th
Springfield, Mass........Sunday, Jan. 19th
Brimfield, Mass........Tuesday evening, Jan. 21st
till Friday evening. A. Simpson.

West Abington, Mass........Sunday, Jan. 12th
J. M. Muhlig.

New Britain........Sunday, Jan. 12th
Wm. J. Ripley.

Litchfield, (Chesnut Hill, or as Sr. Abbie Baldwin may arrange), Jan. 12th.
Morris, Ct., (as Bro. S. Glover may arrange), Sunday, Jan. 19th.
New Preston, Ct., (as Bro. Baldwin may arrange), Sunday, Jan. 26th.
Lanesville, (as Bro. Marsh may arrange), Sunday, Feb. 2d.
Brookfield, Ct., (as Sr. C. Barnes may arrange), Sunday, Feb. 9th.
Will Bro. James Squires be so kind as to meet me at the Westfield station, when the 12 o'clock train from Springfield arrives on Friday?
If any of these appointments conflict with others, brethren interested will please drop me a line to that effect, as soon as they see this notice. Direct to H. Rockwell, care of H. H. Dickinson, 44 Windsor Street, Hartford, Ct. H. Rockwell.

Lynn........Sunday, Jan. 12th
Auburn, (at A. F. Fox school-house)........Jan. 19th
Derry, (Killray school-house)........Sunday, Jan. 26th
Will Bro. Brown meet me at the Lynn depot?
Calab Richardson.

Charlton, Mass., Dresser Hill, (as brethren may arrange), Jan. 10th, and over Sunday, and on as the Lord directs. Geo. A. Streeter.

Concord, N. H., (at the Bethel.)
J. T. Dixon........Sunday, Jan. 12th
Sr. Anna E. Smith........Jan. 14th and onward

Business.

TO CORRESPONDENTS.

☞ Correspondents should, and ought to know, that we cannot discontinue or send their orders, unless they give us the post office and state in plain letters.

☞ A. Lathrop—Money order received.

☞ J. B. Chamberlain—Money received. Pays to 687.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 639. The No. which follows your name is the No. to which you have paid. If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—G. Alkire 659, M. Whitman 634, S. P. Vickery 698, S. B. Davis 655, E. C. Wheeler 658, J J Whitman 533, N Bailey 660, W H Norville 635, J Roberts 641, C W Palmer 661, C S Bushnell 657.

$1.25 each—J. Archibald 665, H C Dennis 665, G A Guynap 665, W Goldsmith 665, D. Platt 644, G Tyler 664, A Tandy 654, A Kimball 654, A J Barrett 656, N Morse 639, M Shatswell 652, O D Batcheley 665, W J Cabot 663, C Sheldon 658, J. G. Clark 663, W. Collier 650, D D Shattuck 635, D W Bucklin 639, J N Shattuck 650, H Jones 665, R P Austin 665, W H Bradley 647.

$2.00 each—T Ness 669, N Lewis 679, J M Rannells 658, O M Brooks 668, J Whitman 669.

$2.50 each—R Emery 695, Z A Waterhouse 701, S J Gaylord 691, A T Rice 692, D Fiske 690, C R Wiggin 685, G B Cargill 691, J E Babbidge 661, J W Huston 660, A Libby 691, L B Moore 691, R Shepardson 691, H A Heckman 641, S Robinson 684, G W Makepeace 691, E Dunham 693, R Sevely 653, J Lawson 682, E Ludden 691, J. Burgess 724, M Flint 660, R. Clark 687, M Ramsdell 691, N Andrews 691, W P Knightly 679, P Campbell 686, Y M C A, Bristol, Ct., 691, J Card 731, H Batch 691, S L Searle 666, L R Gilmore 722, J H Cotton 669.

Various Sums—L L Soper $3.00, 624; A Wyeth $3.75, 689; G Marsh 50c, 649; A. Labounty $3.00, 594; J W Thayer $5.00, 630; W. H. Card $2.65, 639; S. A. Card $1.35, 667; J Harmon $2.05, 638; J. Stockwell Jr. 50c, 670; C Prince $2.25, 666; H. L. Gage $1.50, 693; J M Durham $3.00, 668; A Munger $2.25, 776; N A Brooks $1.50, 647; O Glines $1.50, 665; A Moore $1.20, 641; C B Hall $5.00, 657; A Choates $3.00, 642; J Maxim 50c, 649; I C Jackson 63c, 652; L C Collins $3.00, 662; A Smith $3.00, 686; G W Smith 50c, 660; S P Baxter 63c, 652; H Phelps $5.00, 684; J M Durnam $5.00, 705.

FOR BOOKS AND TRACTS.

A T Rice $1.50, J. Craig $3.00, C. Colegrove 35c, L Cresson $1.00, W L Brown $1.15, E L DeLam $4.00, M H Whitman $1.25, A Lord 35c, B N Dowe 50c, H Darling $4.75, A A Bickford 88c, J F Cloutman 50c, J D. Hancock $1.50, L M McEwen $2.00, J V Himes $20.00, J Roberts $1.00, N White $1.00, G W Stetson $2.00, S Mitchell $1.75, H Balch $2.50, O R Fassett $16.90.

BOOKS AND TRACTS SENT.

By Mail—S Wheelock, Geo. W Burnham, Annie R Shaw, Chas. S Hall, Nathl. Daman, Mrs. L R Brown, L Sears, A T Rice, Thomas Ness, C Colegrove, L Cresson, W S Brown, E L DeLam, Arvilla Lord, Benj. N Dow, D Eastman, Jas. B Wilbur, Geo. B Macomber, Miss M F Rogers, Wm. Nash, L W King, John P Baker, J Porter, H B Eaton, R S Johnson, J I Mettler, J F Kidder, L M McEwen, J D Hancock, Mrs Bickford, J J Smith, Saml. Smith, N White, S Mitchell, H Balch.

By Express—I B Potter, Thos. Smith.

LETTERS RECEIVED.

C E Williamson, A T Gorham, E E Coolidge, E S Willard, A Damon, S K Partridge, B Mathewson, F S Ainsworth, P A Smith, G W Hurd, A E Smith, I C Wellcome, O D Woodruff, J T Briggs, A S Whitney, Jas. M Weston, Geo. D Dager, H Pratt, G W Stetson, M D Wellcome, J G Hook, H H Hall, E A Libby, S K Paine, N B McMurphy, N F Nason, N M Henry, F H Chamberlain, O D Eastman, J Weston, C C Ramsey.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
J. S. White—93 Decatur Street, East Boston, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
Allen Damman—Fairhaven, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
S. Anderson—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
I. K. Lombard—Machiasport, Me.
J. Carr—South Albion, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
C. C. Stevens—Exeter, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Fisherville, N. H.
O. D. Eastman—Landaff, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clemensport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 4th Street, St. Louis, Mo.
H. Rockwell—Lenox, Ashtabula Co., Ohio.
L. C. McKinstry—Norwalk, Ohio.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
J. Wilbur—Box 882 Janesville, Wis.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.

New Music.

"'Tis the very same Jesus" (separate sheets, at 5c.), Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c. For sale at this office.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 16 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to Miles Grant, *Boston, Mass.*

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00; paper, 50c.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00; paper, 50c.
THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 60c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 1, By S. S. Brewer. 7c; by mail, 9c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.
THE LAST-DAY TOKENS, No. 3, By S. S. Brewer. 21c; by mail, 23c.
THE KINGDOM OF GOD, and Signs of the Times. By S. S. Brewer. 18c; by mail, 20c.
THESSALONICA; or, The Model Church. By H. L. Hastings. 25c.
SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00; paper, 50c.
THE SEVEN SEALS. Exposition of Rev. vi. By S. S. Brewer. 8c; by mail, 10c.
LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.
THE DAYS WE LIVE IN; The Lord soon to come By S. S. Brewer. 10c; by mail, 12c.
THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.
THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.
THE SLAYING OF THE WITNESSES. By S. S. Brewer. 8c; by mail, 10c.
THE TEN VIRGINS; or, Wisdom and Folly contrasted. By T. M. Preble. 3c; by mail, 5c.
THE GREAT IMAGE soon to be dashed to pieces By S. S. Brewer. 4c; by mail, 5c.
THE TWO ADAMS. By T. M. Preble. 5c; by mail, 7c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, etc. By H. L. Hastings. Cloth, $1.00; paper, 50c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. 20c; by mail, 22c.
RETRIBUTION; or, The Doom of the Ungodly. By H. L. Hastings. 20c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the Epistles of Paul. H. L. H. 10c.
GLAD TIDINGS; or, The End of Woe and Sin by the Destruction of the Wicked. (Three chapters from "Death not Life.") By J. Blain. 8c; by mail, 10c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.
ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.
REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, post-paid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
"THE JUBILEE SONGSTER." A choice collection of original and selected Hymns. A pamphlet edition of ninety-eight hymns. By S. S. Brewer. By mail, 15c. single copy; $1.50 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God By Wm. Shepherd. 20c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.
COOKERY or How to prepare food from Grain, Fruits and Vegetables. By F. W. Hurd, M. D. 15c; by mail, 17c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SABBATH, and its Relation to Man. By mail 3 cts.
SPIRITUAL EVIL: A Warning for the Unwary. 3c. single; 5c. by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, 88c.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. $1.50; by mail, $1.75.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.
SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.
THE PROPHETIC TIME QUESTION; or, Bible Time Examined. By Wm. Sheldon. 27c.
CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.
NON-RESISTANCE. By W. C. Thurman. 20c; by mail, 24c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.
THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.
"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.
"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley 3c. single copy by mail; 20c. per dozen.
"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.
"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.
"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy 5c.; 40c. per dozen.
AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

FATHER, TAKE MY HAND.

The way is dark, my Father, cloud on cloud
Is gathering thickly o'er my head; and loud
The thunder roars above me. See, I stand
Like one bewildered. Father, take my hand,
And through the gloom lead safe along thy child.

The way is dark, my child, but leads to light;
I would not always have thee walk by sight;
My dealings now thou canst not understand
I meant it so; but I will take thy hand,
And through the gloom lead safely home my child.

The day goes past, my Father, and the night
Is drawing darkly down; my faithless sight
Sees ghostly visions; fears, a spectral band,
Encompass me. O Father, take my hand,
And through the gloom lead safe to light thy child.

The day goes past, my child; but is the night
Darker to me than day? In me is light;
Keep close to me, and every spectral band
Of fear shall vanish; I will take thy hand,
And through the night lead on to light, my child.

The path is rough, my Father; many a thorn
Has pierced me, and my weary feet, all torn
And bleeding, mark the way; yet thy command
Bids me go forward. Father, take my hand,
Then safe and blest lead on to rest thy child.

The path is rough, my child, but oh, how sweet
Will be the rest when weary pilgrims meet;
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
And safe and blest with me shall rest, my child.

The cross is heavy, Father; I have borne it long,
And still do bear it; let my worn
And fainting spirit rest in that blest land,
Where crowns are given; Father, take my hand,
And reaching down lead to the crown thy child.

The cross is heavy, child; yet there was One
Who bore a heavier for thee,—my Son,
My well beloved; for him bear thine, and stand
With him at last, and from thy Father's hand,
Thy cross laid down, receive a crown, my child.

—*Selected by S. W. Pollard, North Fairfield, O.*

For the World's Crisis.

THE FRUIT OF THE SPIRIT.

The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."—GAL. 5: 22.

LONG-SUFFERING.

The first three fruits of the Spirit are rich blessings upon him who bears them. The world cannot see the love, the joy, the peace, which are in the heart of the one who has the Holy Spirit. Though the inner life may be bright and glorious, it is hid from the gaze of man. But the next three fruits of the Spirit, long-suffering, gentleness, and goodness, affect the outward life, and are manifested in our intercourse with others.

The genuine christian, whoever and wherever he is, has severe trials. We are purified through trial, as gold is purified by fire; and the more dross there is in us, the more fire it takes to purify us; for we must be pure before we can receive the crown of life. No dross will enter the kingdom.

The true children of God are different from the children of the world in every respect. Their dress, conversation, ways of living, motives and desires, are directly opposite from those of the worldling, and their daily life constantly condemns sinners, and more especially those who profess to be christians and yet are so like those who do not that they cannot be told apart. The proud man of the world, whose chief object in life is to be honored by his fellow men, is condemned by him who cares not for the praise of men if he can only be honored by God; and she who dresses so as to be admired and attract attention, is annoyed by her who dresses in the manner that she can best glorify God; and as a natural consequence, those who are condemned hate those who condemn them, and those who are not governed by natural benevolence, self-respect, or worldly policy, if they can in any way hurt the feelings or try the patience of God's children, will.

There is a class of individuals who enjoy tormenting those who serve the Lord. They are some like boys who take pleasure in sticking bugs on pins, pulling off the wings of flies, fastening tin pans to the tails of dogs, and otherwise inflicting pain on every innocent creature they come across who has not spirit or power to resist them; and these persons take every opportunity to insult and injure the despised, peculiar follower of the meek and lowly Jesus; and it takes grace to bear this persecution and always be forbearing, kind and pleasant.

Those who are called Adventists have peculiar trials. Being looked upon as a foolish, deluded set of fanatics, and counted as the offscouring of the people, we have much to bear, much to work in us patience. Many young persons, as they enter the ranks of "Millerism," little know how they will be looked upon, both by the world and the popular churches. Their load of sin is removed, and their hearts are light and filled with love for Jesus. They see the light on the speedy coming of Christ, and it is to them joyful news. They love it, and think that others when they hear the arguments will gladly go with them, and they start on their pilgrimage light-hearted and hopeful, fearing no storms or contrary winds and tides, but expecting to sail into the harbor of eternal rest, without a trial or a struggle worth mentioning. But they have a lesson to learn which may be bitter and agonizing, and will find before they have gone far that their trials have only just commenced.

There is a warfare before them. They have a great enemy to overcome,—self; for self is an enemy to God, and every selfish desire, every selfish habit, every selfish passion, must be overcome.

When those who were once their friends, and are still near and dear to them, forsake them, or, still worse, contrive every way to drive or lead them from such "absurd nonsense," when their reputations are attacked and their names cast out as evil, when they are watched and criticized and ridiculed and insulted in every possible way, then the warfare commences.

Jesus said, "Love your enemies, do good to them who hate you, bless them that curse you, and pray for them who despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh of thee, and of him who taketh away thy goods, ask them not again. And as ye would that men should do to you, do ye also to them likewise."—Luke 6: 27–31.

It is hard to bear the cutting remark, the scornful look, the unjust reproach, the hateful insinuation, and always speak pleasantly and return kind acts for injury, kind words for insult. No one can do this by nature; it requires help from above; and in this is shown the goodness of God. By grace we are saved, wholly, entirely by grace; we can do nothing ourselves. From the time the sinner first felt a regret for sin, till he a christian shall receive eternal life, all his joy, all his sorrow, all his overcoming, all his christian experience, is but an evidence of the love of God.

While we were far from life, in the broad way of death, the Father sent the Holy Spirit and convicted us of sin; and when we repented of our sins and wished them remembered no more against us, they were forgiven; and when we knew we were all weakness, and could not in our strength keep from sin, he gave us the Spirit, which brought forth the fruits of righteousness; and the same grace which saves us from sin now, will in the day of judgment save us from the second death. It is free and full salvation by grace, salvation from sin now, and salvation from death when Jesus shall come.

Great trials are easily borne compared with the little petty trials of every-day life. A heavy shower does not wear the rock so much as one drop constantly falling in one place day after day and year after year. I have known men and women who could bear great afflictions with patience, who, when they lost friends and property, would bow to the will of God without a murmur; but if a button was lost, a book mislaid, or a clean floor soiled, would make a household miserable by their fretting and scolding, and perhaps for a week that little trivial offence would be mentioned whenever anything was said that brought it to mind.

We all like to see a patient, forbearing spirit. The most quarrelsome admire patience and forbearance in others. We enjoy a visit in a family whose members are all trying to serve the Lord. Where the father never finds fault, the mother never scolds and the children never quarrel, but all are patient and forbearing with each other. A heavenly calm pervades the very atmosphere of such a home, and those who enter there can feel its power. But such homes are few, even among those who profess christianity; for many whose names are on the church book know very little about the true principles of godliness. All who are truly converted have the spirit of Christ.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." All homes would be pleasant if all would control the tongue and repress every word unlike Jesus. "Grievous words stir up anger," and where anger and discord are, the Holy Spirit cannot stay. The two spirits are antagonistic. "Doth a fountain send forth sweet water and bitter?" Many who wonder why they have no enjoyment of religion, if they would review one day, and recall their sharp words and impatient complaining, would wonder no longer, for the same Spirit which brings forth love, joy and peace, brings forth long-suffering, and those who have the Spirit bear all the fruits.

O how good the Lord is! He gives grace for every time of need. Whatever he suffers to befall his children is for their best good, and he will give them strength to bear every trial they have. "My strength is made perfect in weakness."

I have known nervous, high-spirited, and impulsive women, with large families and a thousand cares, who fretted and stormed continually, who, after they were converted, could endure the teasing of the children, the carelessness of the servant, and the unkindness of their husbands, and remain calm and cheerful.

I have known those who were by nature passionate, strong-willed and proud, who would not bear a disrespectful word, but by their resolution and sarcasm ruled all with whom they associated, and made themselves hated and feared by all who knew them; who, after they gave their hearts to God and received the Holy Spirit, became patient as lambs, and would bear insult and injury with gentle forbearance, and watch for an opportunity to do the unkind one a kindness. I have known those who were nervous and irritable when well, to be taken with lingering, painful disease, and during their illness to find peace in Christ, and for years to suffer untold agonies with cheerful patience.

There is no virtue God requires of us but he will help us obtain. He has promised the gift of the Spirit whose fruit is long-suffering.

Then let us walk in the Spirit, and run with patience the race set before us; let patience have its perfect work, and of the Spirit reap life everlasting. S. K. PAINE.

East Killingly, Ct.

For the World's Crisis.

THE READING OF GOOD BOOKS.

I wish to call the attention of our brethren, and especially our ministers and others who "give attention to reading," to the importance of greater activity in, and more special effort for a much wider circulation of books. We are doing about nothing in this direction, while some of us know it is one of the most powerful agencies in promoting any *good* or *evil* work.

A really good book will accomplish a vast amount of good in a neighborhood, when owned by any one who has been awakened, instructed, and benefited by it; for they will lend it, recommend it, and get it into many a dark corner where a preacher's voice would not be heard; and thus the truth will work in awakening many to inquiry, and turn their attention to the Bible to see whether these things are so.

But some, yes, many of our traveling preachers think they cannot be encumbered with books, and devote attention to selling them; others have other objections. I know full well the labor, care, and cross of such work; and I know something of the good results it has effected in many families. I can count hundreds of believers in the speedy coming of our Lord, and kindred views, through the instrumentality of our books.

Among the various instrumentalities in promoting a cause, the circulation of books is one of the most powerful. The Methodists in this and other countries owe a very large share of their success in gaining adherents to Methodism, and their former usefulness in society, to their incessant activity in their "book concerns," while their ministers were active agents in introducing and recommending them everywhere. And such of them as have tended to induce an interest in the Bible and its Christ, such as have improved the mind and made society, have answered an important end.

But my present object in this article is to awaken the minds of my brethren everywhere to activity in recommending to the readers of our papers, and of any papers where you can speak, such books as you value highly for the truths they contain, and such as you think would be of real service to tens of thousands of our brethren and sisters who never saw them, and which, if they should obtain, they would not only be greatly benefited by their perusal, but would recommend them and put them into the hands of ten thousand others who are starving for lack of knowledge.

It seems to me that many of us who have read valuable books, which laid open great Bible truths which had been dark to us, leading us to see new light and beauty in the Bible, bringing us to enjoy what we now do, forget that thousands of our brethren and others never read them nor saw them. They may have seen the titles of them in the papers, but have had no knowledge of what they contain.

If some who do know would take the opportunity to recommend such books frequently through the papers, it would awaken a great interest in others to send and get them, and share the benefits of them, as well as put them into neighborhood circulation.

Look into the columns of the various religious papers. See the array they make under the heads, "Our Book Table," or "Book Notices," every week. This gives their readers an idea of what the books are; then they are obtained and exert their influence, while the money goes to help publish more, and thus the work goes on.

THE SIGNS OF THE TIMES, by H. L. Hastings. This is a work which gives more historical facts in relation to the actual moral condition of Christendom, statistics of war ships, armies, munitions of war, of the rise and progress of slavery; intemperance in rum, opium; prostitution and other alarming sins, than any other work to be found. It also gives statistics and facts on the progress of civilization; the rise of Bible, tract, and mission societies, and what has been done by them to benefit the race; together with a vast amount of facts on the rapid increase of evil in this generation, as fulfilling the Scripture prophecies. Then it presents the blessed hope. It is a truly important work, just what all ought to read. Price $1.00. I. C. WELLCOME.

For the World's Crisis.

PLEDGES FOR THE NEW CAMP-GROUND AT SPRINGFIELD, MASS.

BRO. GRANT:—Having been appointed one of the committee at the last annual camp-meeting, together with Bro. S. G. Mathewson and Bro. I. B. Potter, to solicit subscriptions in money from brethren not present at the time of the meeting, called at that time in front of the stand for the purpose of raising the funds necessary to fit up the new camp-ground, would report progress. Generally, I have found this begging for money to carry forward some Christian enterprise, rather an unpleasant than a pleasing task. But this time, when I have called upon the brethren to ask for their pledges to fit up the new camp-ground, the brethren have received me so kindly, and donated so liberally, that really I begin to feel that begging goes well.

The following brethren have pledged the sums annexed to their names:—

Wm. Roworth, New York, $25.00; J. Stone, Charlestown, Mass. (paid), $10.00; E. T. Welsh, Oceanport, N. J., $5.00; Wm. H. Hanford, New York (paid), $5.00; Frederick C. Upson, Westville, Ct., $3.00; Wm. Payne, Springfield, Mass., $3.00; Helen Robertson (paid), $1.00; she is quite poor; hope some brother will refund the same back to her. She lives in Philadelphia. Life and Advent Union Association, New York, $100.00; Leonard C. Thorne, New York, $50.00; Wm. H. Thorne, New York, $50.00; Geo. K. Carroll, New York, $25.00; A. W. McDonald, New York, $23.00.

Thus far, you see, I have pledged and paid to me $300.00. But we have not enough yet. It costs money to fit up a new ground for so large a gathering as we expect next year (if indeed we are here); for we think we shall see the largest gathering of waiting ones ever gathered together in this country; indeed, we think it will be the largest gathering of the kind in the world. Sinners are being converted in many places. The churches are growing in many places. Thank God. Good and efficient men are being raised up, and are entering the field to labor for God and sinners. I feel it is a blessed work.

Come, brethren; come, sisters, have you a mite for the camp-ground? Be it ever so small, it will help. We hope you will be wonderfully blessed there next fall, and sinners too. O that a multitude of sinners might be brought to Christ. Come, brethren; come, sisters,—

"If you cannot be a Watchman,
Standing high on Zion's wall,
Pointing out the path to glory,
Offering life and peace to all;
With your prayers and with your bounties
You can do what heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley,
While the multitudes go by;
You can chant in happy measure
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you cannot in the harvest
Garner up the richest sheaves,
Many a grain, both ripe and golden,
Will the careless reapers leave;
Go and glean among the briars,
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you:
Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labor,
You can find it anywhere."

New Haven, Ct. G. W. DENNY.

THE RIGHT PERSUASION.—In terrible agony, a soldier lay dying in the hospital. A visitor asked him,—"What church are you of?" "Of the church of Christ," he replied. "I mean of what persuasion are you?" "Persuasion!" said the dying man, as his eyes looked heavenward, "I am persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus."

☞ There is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, sweetest, richest, brightest, holiest, and most enduring happiness.

For the World's Crisis.

LETTER FROM BRO. R. W. WILSON.

BRO. GRANT:—I wish to say a few words for the comfort and encouragement of God's praying people who are scattered abroad. Our meetings daily increase in interest, being more marked by the power of God in convicting and converting sinners; the precious "incorruptible seed" has taken deep root in some honest hearts, and the good work is spreading rapidly. Our tracts are read by some of all classes, and the blessed Bible is a new book to many. We frequently hear persons say that they never heard it preached before they heard it by Bro. Smith.

How true it is that the Bible is not taught by the popular teachers of our day; and in teaching the plain, naked, blessed word of God, we necessarily grieve those who "teach for doctrines the commandments of men." It is now as it was in the days of John and Peter. "As they spake unto the people, the priests and the rulers of the temple, and the Sadducees, came upon them, being grieved that they taught the people and preached through Jesus the resurrection from the dead."

A day or two ago, as I was going from house to house distributing tracts, talking about Jesus, and praying with and for this famishing people, I met the Methodist minister of this place; and after saying—

"How do you do, Bro. ——?" I quoted this portion of Scripture: "In the morning sow thy seed, and in the evening withhold not thy hand." His reply was—

"You are circulating your dogmas among my people," and said it was very annoying to him; and in a very imperative manner he requested me to desist from doing so any more.

I answered him, first, that we had no dogmas to circulate; that we taught and distributed the word of God only. Second, that inasmuch as several of his people had told me already that they were not living in the enjoyment of religion, I considered it my duty to labor for the salvation of all such, whether I found them in his church or out of it; and that he might be sure that I would continue to do my work faithfully.

Some of the Catholics have been reading our tracts and attending our meetings. Their priest has told them that if they attend any more he will excommunicate them; and the colored ministers also have given warning to their people in relation to their danger in attending our meetings.

The Presbyterian minister has commenced a course of lectures for the express purpose of trying to confute the doctrine of God which we teach; and the Methodist minister above mentioned has secured the aid of a revivalist from abroad, and they are about to commence a series of meetings.

All the various sects are working against us night and day; but, "if God be for us, who can be against us?" Again, "Who is he that will harm you if ye be followers of that which is good?" In all my life I never followed after anything so truly good as this. I never had such sweet, solid, constant peace of mind, and "joy in God through our Lord Jesus Christ," as now; and with all my heart I do sing—

"I have given all for Christ,
He's my all, he's my all."

My whole heart is in this work. I love it more than my life. I am exceedingly thankful to be able to take even an humble part in a work so glorious. It is written, "And they that be *teachers* [marginal reading] shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." I have always thought that this glory was for ministers only; but by reading this passage over more carefully of late, I see there is a chance for me too, praise the Lord.

Last night we had a prayer meeting at a private house. The room was well filled, and we had the most heavenly meeting that I ever was in. It was very affecting to listen to the precious testimonies of those who had just "tasted the good word of God," and were feeling the "powers of the world to come," and to hear them thank God for sending these two brethren to Jacksonville, and to listen to their ardent prayers for us and the dear ones we had left at home in order to come here. We earnestly desire the continuance of your prayers for the success of this Mission.

I would like to hear from any of my friends who may read this. I am your Bro. in Christ, hasting unto the coming of the day of God." R. W. WILSON.

Jacksonville, Fla., Dec. 24th.

IT PAYS.

Reader, it pays to be a thorough christian. It pays to be converted. It pays to serve Christ. I do not tell you that it will increase your income. But I do tell you that it pays in happiness. In peace and hope and inward comfort, it pays a thousand times over.

The service of sin and the world is utterly unprofitable. It is a service in which there are plenty of promises, and very little performance. No wonder that Paul asks the Romans, "What fruit had ye in those things whereof ye are now ashamed?" Rom. 6: 21. Be like the many around you,—a thoughtless, careless, prayerless child of the world, and you will find one day that it does not pay at all. Be like the few who serve Christ,—a humble, penitent, believing, praying, Bible-reading christian, and you will most certainly find that it pays.

Out of all the millions who have turned to God, and repented, and been converted, who ever repented of repentance? I answer boldly, no one. Thousands repent every year of folly and unbelief. Thousands mourn over time misspent. Thousands regret their drunkenness and gambling and fornication and adultery and oaths and neglected opportunities. But no one has ever risen up and declared to the world that he repents of repenting, and turning toward God. The steps in the narrow way of life are all in one direction. You will never see in the narrow way the steps of one who turned back because the narrow way was not good. All find that it pays to serve Christ.

I remember reading of a remarkable event that occurred in a place of worship where a puritan minister, Mr. Doolittle, was preaching, two hundred years ago. Just as he was about to begin his sermon, he saw a young man, a stranger, coming into his church. He guessed, by the young man's manner, that he was anxious about his soul, and yet undecided about religion. He took a remarkable course with him. He tried a curious experiment; but God blest it to the young man's soul. Before Mr. Doolittle gave out his text, he turned to an old christian, whom he saw on one side of his church. He addressed him by name, and said to him, "Brother, do you repent of having served God?" The old christian stood up manfully before the congregation, and said, "Sir, I have served the Lord from my youth, and he has never done me anything but good." He turned to the left hand, where he saw another christian, and addressed him in the same way. "Brother," said he, calling him by his name, "Do you repent of having served Christ?" That man also stood up manfully before the congregation, and said, "Sir, I never was truly happy till I took up the cross, and served the Lord Jesus Christ." Then Mr. Doolittle turned to the young man, and said, "Young man, will you repent? Young man, will you take up the cross? Young man, will you this day begin to serve Christ?" God sent power with these words. The young man stood up before the congregation, and said, in an humble tone, "Yes, sir, I will." . . .

Reader, depend upon it, the two answers which Mr. Doolittle got that day are the experience of all true christians. Depend upon it, no man ever repents of repentance. No man was ever sorry that he served the Lord. No man ever said, at the end of his days, "I have read my Bible too much. I have thought of God too much. I have prayed too much. I have been too careful about my soul." Oh, no! The people of God would always say, "Had I to live my life over again, I would walk far more closely with God than ever I have done. I am sorry that I have not served God better; but I am not sorry that I have served him. The way of Christ may have its cross; but it is a way of pleasantness, and a path of peace."

Reader, cast fear away, and begin to be a true christian without delay. Repent, and be converted. Take up the cross, and follow Christ. There may be trials to be borne, and battles to be fought in the way to heaven. But never doubt for a moment that Christ's service is the best service. Godliness is profitable in the highest sense. It pays.—*Ex.*

BALM FOR THE WRONGED HEART.

Right or wrong, deservedly or undeservedly, most of us have at different crises of our lives, known this feeling—the bitter sense of being wronged; of having opened one's heart to the sunshine and had it all blighted and blackened with frost; of having laid one's self down in a passion of devotedness for beloved feet to walk upon, and been trampled upon and beaten down to the dust. In time it might have changed any one of us to a bitter, disappointed, suspicious cynic, had there not also come to us with strong conviction one truth—a truth preached on the shores of Galilee eighteen hundred years ago—the truth that can save the wronged heart from breaking—that he who gives away only a cup of cold water shall in no wise lose his reward. Still the reward is not temporal, and is rarely reward in kind. He—and He alone—to whom the debt is due, repays it not in our, but in his own way. One only consolation remains to the sufferers from ingratitude, but that one is all sufficing: "Inasmuch as ye have done it unto the least of these little ones, ye have done it unto me."

FRESH FROM THE FOUNTAIN.

The following, on freshness of preaching, is well to the point. Too often people are supplied with that which has become stale from being long peddled about. Sermons, like refreshing drink, should always be just from the fountain. When thirsty, we always prefer water that is fresh and just drawn from the living fountain. We are not satisfied with that which has been long standing in some vessel of human construction. We want it as it comes from the bucket which God has made.

The Bible is a deep well containing the waters of divine truth. And when people come to the sanctuary to drink of these waters and slake their spiritual thirst, they do not want their ministers to hand about to them that which has become stale by long standing in the old painted buckets of formal theology. This water may yet contain all the elements of truth. But yet it will taste far better if the minister will just dip fresh from the great, deep well of the Bible which God has made.—*Ex.*

TAKE FREELY.

A ship was sailing in the southern waters of the Atlantic, when they saw another vessel making signals of distress. They bore down towards the distressed ship and hailed them.

"What is the matter?"

"We are dying for water," was the response.

"Dip it up, then!" was answered. "You are in the mouth of the Amazon River!"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and supposing that there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there were a hundred miles of fresh water all around them, and they had nothing to do but to "Dip it up!"

Jesus Christ says, "If any man thirst let him come unto *me* and *drink*." "And the Spirit and the Bride say, come, and let him that heareth say, come, and whosoever will, let him come, and take of the water of life freely." Thirsting soul, the flood is all around you. "Dip it up!" and drink, and thirst no more.

USEFUL HINTS.

Never make an apology while preaching—you will lessen yourself by so doing. Don't make long introductions to your sermons—a portico should never be as large as the house. Do not make a repeater of yourself, by repeating the same thoughts in your firstly, secondly, lastly, and in conclusion. Never defend yourself (while preaching) against any evil thing said of you; you are set for the defense of the gospel, and not for your own reputation. Keep your account with God, and not with man, and he will defend you. Do not preach long sermons; for long sermons do no good, but often do harm. Every moment that you detain your hearers after they become weary, you damage them and yourself also.

But the length of the sermon is not always measured by the time taken in its delivery. A sermon that has neither height, depth, or breadth, must necessarily be a long one. As long as you can hold the fixed attention of your hearers, it will be safe to go on; but when you can neither gain nor retain such attention, close it as soon as possible. Give your hearers as many thoughts in as few words as you possibly can.

☞ If you would know what a dollar is worth, try to borrow it.

SPEAKING WELL OF OTHERS.

If the disposition to speak well of others were universally prevalent, the world would become a comparative paradise. The opposite disposition is the Pandora box, which, when opened, fills every house and every neighborhood with pain and sorrow. How many enmities and heart burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy and the malignant spirit of evil, when they find vent by the lips, go forth on their mission like foul fiends, to blast the reputation and peace of others.

Every one has his imperfections; and in the conduct of the best there will be occasional faults which might seem to justify animadversion. It is a good rule, however, when there is occasion for fault-finding, to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual which will generally be taken kindly, if the manner of doing it is not offensive. The common and unchristian rule on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian, and shows a despicable heart.—*Ex.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

JESUS LOVES YOU.

Dear Young Pilgrims:—Did you ever think of this, how that Jesus came into the world and suffered for us, and died, that we by belief on him might obtain forgiveness of sins, and in all his teachings how great his love for the fallen race of man? Hear his words: "A new commandment I give unto you; that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

But have you ever felt that love for Christ, felt that you would willingly forsake all and follow him, take him as your Savior, love your enemies, love them that would try to injure you in every way, love all those that associate with you daily, love your parents, brothers and sisters? If so, you have the love of God in your hearts. You have the assurance that Jesus loves you, and though weighed down by sorrow and trials, how good it seems to know that Jesus loves us, and that we can go to him and pour out our sorrows to him, and know that he will not turn a deaf ear to our entreaties.

How glad I am Jesus loves me. "By this we know that we love the children of God, when we love God and keep his commandments." "For this is the love of God, that we keep his commandments"; and his "commandments are not grievous."

It is right that we should love Him who first loved us; but if we have not the love of God in our hearts, and have never felt the pardoning grace of God, let us think of this—Jesus loves me. Oh! let us strive to live so each day that we may perfect the love of God in our hearts, and be ready to hail him when he comes with joy and not with grief.

Winsted, Ct. UNCLE FRED.

For the "Children's Corner."

THE SAVIOR.

Who left a beauteous throne on high,
Came down to earth, and came to die
For all the world; thus, you and I?
Emanuel!

Who drove disease from man away,
Who with the humble made his stay,
Nor turned the suppliant away!
The Man Divine!

Who, loving, left his sacred seat,
"Girded himself," thinking it meet
To wash his own disciples' feet?
Our Savior dear!

Who conquered Death in Death's domain,
Triumphant over sin and pain,
And in like manner comes again?
"This same Jesus!"

Who comes to reign o'er all below,
Give wickedness its overthrow,
And crushing sin, to banish woe?
The King of kings!

He comes; let us his kingdom sing;
He comes; let us our offerings bring,
Prepare ourselves for Christ, the King,
Of David's throne the heir!

Philad. CHS. GREENE.

THERE'S ROCK AT THE BOTTOM.

When my Willie was sixteen he accidentally dropped a valuable watch into the well. His father was absent from home, and, without consulting me, he resolved to recover the treasure. Providing himself with a long handled rake, he gave it in charge of his sister Jennie, two years younger, and bidding her lower it to him when he called, he stepped into the bucket, and holding fast by the rope, commenced his descent. The bucket descended more rapidly than Willie expected, and struck heavily against the side of the well; the rope broke, and he was thrown into the water.

"Mother, I shall be drowned!" was his despairing cry, which Jennie re-echoed with a wail of anguish. But I knew the depth of the water, and shouted to him as calmly as I could, "Stand upon your feet, Willie, the water isn't over four feet deep."

"But I shall sink in the mud," said the poor boy, still striving to keep himself afloat by clinging desperately to the slippery stones.

"No, Willie, there's rock at the bottom. Let go the stones and stand."

The assurance of hard foundation and the impossibility of holding much longer to the slimy surface of the stone wall gave him confidence. He felt for the bottom, placed his feet firmly upon it, and to his great joy found that the water only reached his shoulders. I sent Jennie into the house for a new, strong rope, and fastening one end securely, I lowered the other to be tied into the bucket, and we drew him up.

"O, mother," said the dear boy, when he was rescued, "those were precious words to me, '*there's rock at the bottom.*' I shall never forget them."

Two years after, in a commercial panic, my husband's property was swept away, and we were reduced to poverty. At first I bore bravely up. I chiefly mourned for my husband's disappointment and crushed hopes, and strove by unflagging cheerfulness to chase away the gloom which settled so heavily upon him. I endeavored to assist him, not only by the utmost economy in household expenses, but by devising plans for the future. Willie and Jennie were old enough to earn their support, and even to assist in the education of the young children. I succeeded in putting them in the way to do this. I felt strong and brave, and wondered at my husband's despondency.

But new reverses came. The bank in which Jennie had deposited her quarter's salary, which might possibly meet our necessities, suddenly failed, and her money was lost. I could bear this too; she would soon be able to replace it. Next, the school in which she taught was disbanded, and Jennie had to take much lower wages; but she still earned a little, and I said cheerfully: "We will not murmur; half a loaf is better than no bread."

Next, Willie's hand was disabled by an accident, and he lost his situation. My courage began to give way, but rallying myself for one effort, I resolved to brave the reproach of friends and the world's dread laugh, and seek remunerative employment for myself. It sorely tried my woman's delicacy, yet it brought the needed aid, and I battled with my wounded sensitiveness, and again screwed up my failing courage.

But the last blow came. Sickness suddenly laid me prostrate. "I shall give up now; we must sink together," was the language of my despairing soul.

"Dear mother," said Willie, when he heard my lamentation, "do you remember what you said to me when I was at the bottom of the well? I have often thought of it of late. I know we are in deep water, but God has promised they shall not overflow us. And is his word without foundation? Let us plant our feet on his promises, and stand firmly. We cannot sink, for *there's rock at the bottom.*"

I heard, and took the lesson to my heart. I saw that I had been clinging to the slippery stones of human strength and self-dependence, and so when the providence of God bade me let go my hold, I was in despair. But the bank of heaven had not failed; and though I stood in deep water, it would not overwhelm me; neither would I sink, for "there's rock at the bottom."

So, from the chamber where pain and illness still hold me a prisoner, I send to each burdened and weary child of God who is tempted to feel that all is lost, the key-note of my new and grateful psalm. Whatever your sorrow or strait may be, plant your feet on the rock of ages, and with me, "thank God and take courage."

AN UGLY COMPANION.

Nobody can say that Impatience makes little show, or keeps himself in the background. Nobody ever accuses him of speaking softly. Don't he know how to slam the doors? And can anybody fling things about with more success than Impatience, when he has a mind? And as to seeing the best side—he hardly leaves a best side to see. Impatience can bring a cloud over everything, and generally gets hold of the thorns instead of the roses. Indeed his bushes rarely have roses at all, for he picks the green buds rather than wait for them to open, and eats all his fruit half-ripe. Impatience has two tempers; in the one he is angry with everything to-day, in the other he wants everything that belongs to to-morrow, and can't wait.

He has a strange way, too, of misnaming things. It is "cruel" to make Grace learn her lessons, instead of playing all day—it is "cross" not to give her cake between breakfast and dinner; and a rainy Saturday is always "provoking." He tells her "to-morrow" is "an age" off; he makes her think to-day not worth the having.

Impatience always gives selfish counsel. How can Grace finish her doll's dress, if she has to play with the baby, or run up stairs to get her sister's thimble? And when she has sharpened her pencil for herself, of course she does not want to lend it—just to have the point worn off again. And then the dinner bell must always ring just when she is in the midst of an interesting book—and it is so tiresome to run all the way up stairs to brush her hair before she goes to the table! But if dinner were delayed a little too long, no interesting book can keep Impatience quiet then. What he likes is anything but what he can get.

HONOR AND GENEROSITY.

A man was once carrying along a basket of peaches, covered with cloth, and slung over his shoulder, making a pretty heavy load. By some means the cover became loosened, and quite a number of the tempting-looking peaches rolled down upon the sidewalk, and the man went on without perceiving it.

A poorly-dressed boy, about ten years old, who was walking a little way behind, observed them, and immediately picked them up. But he did not put them in his pocket and run away, as too many boys would have done.

"Here! here!" he shouted to the man, who stopped, and the honest little fellow restored him his property.

The man rewarded him with one of the finest peaches, and went on his way. But this is not all. Just then the lad met two of his companions, and immediately divided his peach with them.

Was not that a noble-hearted little fellow? Who could but love him, ragged and dirty as he was? The part of the peach he had for his portion was sweetened by kindness, by honesty and generosity, and the fruit was more luscious than the most costly could have been, if obtained dishonestly.

GOOD ADVICE.

Be choice in your company.
Be not awkward in manner.
Be not forward.
Boast not.
Do not equivocate.
Ask no abrupt questions.
Improve every moment.
Confess your faults.
Interrupt no man's story.
Keep your temper.
Avoid debt.
Persevere against discouragements.
Be good natured.
Practice strict temperance.
Rather set than follow examples.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.60
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,
THE YOUNG PILGRIM;
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.
TERMS:
Payable always in advance.
[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 641. BOSTON, WEDNESDAY, JANUARY 15, 1868. VOL. XXVI.—NO. 18.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

TAKE ME BY THE HAND, FATHER.

O, the heavy, heavy trials
Pressing closely round my way;
Take me by the hand, dear Father,
All my weary soul doth pray.
Clouds are gathering, wildly frowning
With sad portent o'er my head;
Sorrow's waves roll darkly round me,
Pathless wastes my footsteps press.

Hold me in thy arms, dear Savior!
Bear, oh, bear me safely through;
Save me from the misty darkness,
Light of home, oh, let me view.
Praise! the threat'ning clouds are lifting;
Joy! the raging waters cease;
Faith's high towers light up in glory;
Jesus sweetly whispers peace!

Perth Amboy, N. J. ANNA E. MCELLISTER.

For the World's Crisis.

THE BIBLE.

"For thou hast magnified thy word above all thy name."—Ps. 138: 7.
"Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119: 105.
"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way."—Ps. 119: 103, 104.

Thus we feel towards this blessed book. What the ark was to Noah this book is to us. And what the ark was to his generation this book is to this generation. Those who entered the ark were saved from the impending destruction; so those who accept the Bible as their guide will escape the impending destruction, by fire, to this generation.

Do you wonder that we love it? that we press it to our bosoms as the most precious earthly thing? How would Noah have felt just as the ark was completed had certain antediluvians stepped forward with axes and hammers to demolish it? As we suppose he would have felt, so do we feel toward every voice that is raised to weaken faith in God's revealed word. The Bible is our deed for an inheritance in the world to come. If the deed be destroyed, all is lost to us.

Every part of the Bible has its relative importance. What can a man know about a stream who has never seen nor heard anything about it except its mouth? or should he chance along its center, and know nothing of its origin or outflow, what would he know of the stream? or should he linger about its source only, what would he know of the stream? So what does a man know of the stream of Revelation who has never navigated it—who has not begun "in the beginning" and gone to its "Amen"?

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

Here is the word of the Lord on the point, and who is he that dare contradict him? Who is he that dare select any one of the sixty-six books of the Bible and say, This is not "profitable"? Would this not be taking from the words of the book of this prophecy, and incur the penalty there threatened? Who dare cast aside any one of the seventeen writers of the Old Testament, or either of the eight writers of the New, and say he does not need what they say—that he is perfect, thoroughly furnished, without them? God forbid. Let God be true and listened to, for he knows best.

What, then, shall be said of the equipment of the man of God who casts aside two-thirds of his armor by rejecting the Old Testament entire? by treating it as absolete? Meager indeed is the outfit of such an one to enter upon "the good fight of faith, and lay hold on eternal life." How does he know that Jesus of Nazareth is the Messiah except he search the Scriptures of the Old Testament that testify of him? What does he know of Abraham, or of what it avails to become his seed by coming into Christ, if he search not the Scriptures as Jesus exhorted his hearers? What does he know of the "Israelites," of the "Covenants," of the "promises," without a careful study of the Old Testament? It is, indeed, the nomenclature of the New, and indispensable to its proper understanding. The Old Testament is the beginning of the story, and the New the sequel. They are indispensable to each other, and are joined together of God himself; therefore, let not man put them asunder.

Added to all this is the real native interest of the Old Testament. Its simplicity and natural way of saying everything, with its vein of Omnipotence so prominent; its noble characters without paint; its beautiful stories that never grow old, its vast variety of incidents, with its one great burden—Israel; then follows its crowning interest underlying the whole, the lineaments distinctly drawn of its coming Messiah—the "seed" of the woman, the "man of sorrows," the King in his beauty."

Thank God for the Old Testament and for the New. Together they are "the sword of the Spirit" so needful in this age of the serpent's guile. All his craft and cunning seem directed against "the word of God," which is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

Let us not be ignorant of the use of this powerful agent, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits] in high places." Wherefore we need the whole armor of God that having overcome all we may stand. Heb. 6: 12.

Hence let it be the great business of our lives to become acquainted with our Bible; it is a library of itself. Let none feel poor and without books that have a Bible. Here are sixty-six books, and some twenty-five different writers each chosen in the wisdom of God, and guided what to say, and all bound together in one book, and presented to us as GOD'S BOOK, and shall we remain ignorant of any part of it?

What if we should get a letter from a friend, and only read a part of it! What could show a greater indifference to that friend than such a course? The Bible is God's letter, and shall we remain ignorant of any part of it? God forbid.

And just here rushes in the New Year and welcome! welcome! saith our souls, and what a good time to begin to know our Bibles anew. "Thanks be unto God for his unspeakable gift" in this blessed book, and may we use it as the God-given treasure which he has magnified above all his name.

A New Year's greeting to all the dear saints under every variety of circumstance. Remember that "the God of all consolation" knows it all, and "if there be first a willing mind, it is accepted according to that a man hath," both in talent, and in things temporal, and in suffering. "Brethren, pray for us."

Yours, E. S. WILLARD.

Haddonfield, N. J., Jan. 1st, 1868.

For the World's Crisis.

HOLINESS, PERFECTION, AND SANCTIFICATION.

Many seem to think that these gifts and attainments are not to be possessed while in this mortal state; but, dear brethren and sisters, does not the inspired word teach far otherwise? And can we expect to be made partakers of the glories to be revealed unless we avail ourselves of these gospel provisions? If we expect that anything less than these gospel requirements will avail us, or secure to us its saving power, then the sooner we understand our true position and relation to these things, the better will it be for us.

I think none of us are ready to take the position that our heavenly Father requires of us anything impossible or unreasonable, or that which is not for our best good. Therefore let us examine some of the Bible proofs on these points. In the first chapter of Luke we read, "That we . . . . might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1: 74, 75. Says the apostle, "And that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. 4: 24. This is plain language, and none of us can fail to understand it. Says the apostle to Timothy, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. . . . Who hath saved us, and called us with a holy calling." 2 Tim. 1: 7, 9. "For God hath not called us unto uncleanness, but unto holiness."—1 Thess. 4: 7.

It is evident from the language of the apostle that sin and holiness can not dwell in the same breast. "What then? shall we sin, because we are not under the law, but under grace? God forbid." "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Can we adopt this language? "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6: 15, 16, 22. If we do not feel freed from sin, what are we to do? Ans. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7: 1. Thus this duty is made plain to us.

The apostle also exhorts us to increase and abound in love towards one another, etc., "to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thess. 3: 12, 13. It is also recorded that "whom the Lord loveth he chasteneth," and that for our profit, "that we might be partakers of his holiness." Heb. 12: 6, 10. "For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches."—Rom. 11: 10.

What reasonable service is required of us? Let Paul answer: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12: 1. How does Peter exhort us on this point? "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy."—1 Pet. 1: 15, 16. We have examples in the past of holy men, and women also, of whom Peter says their adorning was not of plaiting the hair, or wearing of gold, etc., but the ornament of a meek and quiet spirit. "For after this manner in the old time the holy women also adorned themselves."—1 Pet. 3: 3–5. And of holy men he says, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1: 21. "That ye may be mindful of the words which were spoken before by the holy prophets." Also in connection with the destruction of Anti-typical Babylon, says the Revelator, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."—Rev. 18: 20. Again, "Blessed and holy is he that hath part in the first resurrection,"—20: 6; and, "He that is holy, let him be holy still."—22: 11.

Again, the apostle Paul exhorts us to "follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12: 14. He also says "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Is not any and every sin defiling? Now if we acknowledge we can not or do not live without committing sin, or sin daily, then do we not stand in our own condemnation? "He that sinneth is of the devil." "Let not sin, therefore, reign in your mortal bodies."

Again, some professors of religion say there is no one perfect, and we never can be perfect in this world. Now shall we take heed to this teaching, or to Jesus Christ who thus taught, "Be ye therfore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 48. "If thou wilt be perfect, go and sell that thou hast, and give to the poor." Matt. 19: 21. And of his followers he also says, "I in them, and thou in me, that they may be made perfect in one."—John 17: 23. Says St. Paul, "Howbeit we speak wisdom among them that are perfect."—1 Cor. 2: 6. "Finally, brethren, farewell. Be perfect, be of good comfort."—2 Cor. 13: 11. In pressing toward the mark for the prize, he says, "Let us, therefore, as many as be perfect, be thus minded"; and, "Brethren, be followers together of me."—Phil. 3: 14–17.

Paul also, in speaking of "the glory of this mystery among the Gentiles," which is Christ in you the hope of glory, says: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present [some men? a few? or none at all? No, but] every man perfect in Christ Jesus, whereunto I also labor."—Col. 1: 27–29. He also speaks of "Epaphras, a servant of Christ, . . . laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."—Col. 3: 12. We know what Paul says to Timothy, "All Scripture is given by inspiration of God, . . . that the man of God may be perfect, thoroughly furnished unto all good works." And to the Hebrews he says, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will."—Heb. 13: 20, 21.

In regard to "patience having her perfect work," says St. James, "That ye may be perfect and entire, wanting nothing."—James 1: 4. Also, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—3: 3. The apostle Peter also says, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." 1 Pet. 5: 10. Says St. John, "God dwelleth in us, and his love is perfected in us. . . . . Herein is our love made perfect; . . . but perfect love casteth out fear."—1 John 4: 12–18. "The disciple is not above his Master; but every one that is perfect shall be as his Master."—Luke 6: 40. "But whoso keepeth his word, in him verily is the love of God perfected."—1 John 2: 5. Again, says the apostle Paul, "For by one offering he hath perfected for ever them that are sanctified."—Heb. 10: 14.

And of the sanctified, our Savior says—"Sanctify them through thy truth; thy word is truth. . . . And for their sakes I sanctify myself, that they also may be sanctified through the truth."—John 17: 17–19. Yet how many are ready to say, this doctrine is fanaticism, which nobody can attain to in this imperfect state. But what did Paul say? "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts 20: 32. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, and called to be saints: Grace be unto you," etc.—1 Cor. 1: 2.

Still further examples: "And such were some of you; but ye are washed, but ye are sanctified."—1 Cor. 6: 11. Again says Paul to Timothy, in regard to some things being to honor and some to dishonor, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."—2 Tim. 2: 20, 21. Thus the sanctified, quickened and renewed by the Spirit of God, are effectually fitted to do the work of the Lord.

We know not from scriptural authority how sin and sanctification can dwell together. If we say we cannot live without committing sin daily, then condemnation (instead of sanctification) is our inheritance. Brethren, let us examine ourselves, and see if we do truly come up to the Bible standard of christianity. We had better give alms, with closet prayer and fasting, as stated by our Savior in Matt. 6: 3–18, if we would have the promised reward, rather than fail in this matter. "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."—Heb. 2: 11. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Heb. 10: 10. Again, Paul says to the Thessalonians, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5: 23. Is not this as necessary for us as for them? and especially as we believe that day is just at hand. Seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."—2 Peter 3: 14. "And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3: 2, 3.

Brethren, each of us have our own work to do in regard to these practical truths, as they apply to us individually. Says Jude, "The servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: mercy unto you, and peace, and love, be multiplied." We are exhorted to "earnestly contend for the faith once delivered to the saints"; "building up ourselves on our most holy faith"; and "to keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."—Jude. Beloved, do we possess all these christian graces? If so, then this benediction will apply to us also; but if we do not, then it is time to awake to truth and duty in this matter, and apply ourselves at once without further delay to our high calling. The Judge is waiting at the door. That day is just at hand.

Marion, N. Y. S. L. MANLEY.

For the World's Crisis.

HOW SOON?

The weary, lonely pilgrim,
Treading life's thorny way,
Asks oft amid his wandering—
How soon will come the day,

The bright celestial morning,
When Christ shall claim his own,
Descending in his glory
From heaven's beaming throne;

To reign in glory ever,
King over all supreme,
His kingdom never ending,
His glory ever seen?

Then shall the christian, resting,
Be free from sorrow there;
Free from all sin and suffering,
And in Christ's kingdom share.

All now may seek an entrance
Into that home so bright;
The Day-Star beaming from on high,
Sheds forth a radiant light.

A. WHITFORD.

For the World's Crisis.

A FEW QUESTIONS ANSWERED.

BRO. GRANT:—As we have become an inquiring people, it is not strange that we should differ in some things, as some see quicker than others, some see further, and some are to do one kind of work and others do a different work. Some are good to settle disputed questions. But there is one question yet to be settled, i. e., the nature of the Adamic penalty, about which so many differ. I will ask and answer a few questions, as they present themselves to me. If any one can give more light on them it will be gladly received.

I. If man died a temporal death for his own sins, why do children and christians die?

II. What did the broken law claim of Christ to satisfy the demand against Adam?

Answer. It does not claim eternal death; if so, Christ is dead yet, and the Scriptures are broken.

2. It does not claim eternal torment; if so, Christ is suffering it now, and is not at the right hand of God.

3. It does not claim a spiritual or moral death; if so, Christ could not pay the debt.

III. What law did Adam break?

It cannot be the law of the ten commandments, or decalogue, for it was not given subsequent to the deluge to Moses; hence not in heaven. See Rev. 11: 19. If it was not the law of the ten commandments Adam violated, it was not that law whose claim Christ paid, but the one God gave Adam in the garden. Gen. 3: 2, 3. Hence a right to bring to life all the human family from the dominion of the devil or grave, and become the Savior of all men from the penalty of the Adamic death or sleep, and give eternal life or a special salvation to those who have sought for it by patiently serving him.

Some demand more than the law claims, and others less; while another class repudiate the claim of the law altogether. Yours after a settlement of these questions, if they can be reconciled so all can see.

HIRAM MUNGER.

For the World's Crisis.

CHURCH DISCIPLINE.

The article headed "Achan" in last week's Crisis seemed so pertinently truthful, as to give rise to some serious reflections relative to the religious duty of exercising church discipline, especially when I came to the question whether the modern "Achans" should *remain* in the camp. The answer was "No." If they will not repent, and change their course, and cleanse themselves, *drive* them from the camp, but leave the stoning until the day of judgment.

It is quite apparent that no stoning is to be performed under the gospel, but God both commands and threatens the local church relative to this point, and gives the example of commendation where church discipline has been rigorously exercised on those who professedly held a high office in the church.

In the catalogue of good works awarded the church at Ephesus, the following stands out in bold relief: "Thou hast *tried* them which *say* they are apostles, and hast found them liars." And then the church in Thyatira were commended for their faith, works, and patience; nevertheless God threatens them because they allowed *one* to remain among them who seduced God's servants, committed fornication, etc.

Inspiration has warned the church relative to these things, forbidding even social intercourse with those who *profess* to be of the faith, but who in fact are fornicators, covetous, idolaters, revilers, drunkards, or extortioners. If any one is *called* a brother, and possesses any of these characteristics, keep no company with him. No matter if their name be on the church-book, and they have an honorary title affixed thereto; if they are ever so learned, understanding all mysteries, or possess all the wealth of India, whether it be a king on the throne, or a beggar on the dung-hill;—let all see that it is *moral worth* you appreciate instead of sectarianism, intellect, honor, or gold. 1 Cor. 5: 11.

But does Inspiration teach us to *avoid* wicked people altogether, that is, those who make no profession? Nay, verily. It would not only have us humble ourselves to eat with publicans and sinners, but it would have us appreciate and kindly reciprocate every act of kindness and beneficence they may extend towards us; and more also. It would have us put ourselves quite forward in this matter to seek by every act of kindness to win them to Christ. It would have us extend our hand to the burning flame, if perchance we may snatch some burning brand ere they wholly consume.

But is it right to allow the names of those who are guilty of fornication, covetousness, idolatry, drunkenness, etc., to remain among the saints? I think not, from the command in 1 Cor. 5: 13, which reads thus: "Therefore *put away from among yourselves that wicked person.*" And in numerous places the gospel enjoins it upon us to *withdraw ourselves* from all those who walk disorderly, that they may be ashamed, and perhaps so feel their guilt as to repent and be saved. 2 Thess. 3: 6, 14; 1 Tim. 6: 5; 1 John 4: 1.

But then, there exists that ever memorable warning of the Master to the servants against *pulling up tares*, with this cogent reason, "Lest while ye gather up the tares, *ye root up also* the wheat with them." Now while God's word is clear relative to exercising faithful Bible discipline, that much care and prayerfulness should be exercised in the matter is quite apparent.

When a great tare makes its appearance, one growing a long time, and been allowed influence, riches, position, or education, to enrich its soil, and having roots extending under numerous spears of young and tender wheat; it would appear hazardous to molest it. The only safe way is to pray the great Husbandman himself to manage the affair; and if by his providences he shows it to be the more prudent not to molest it, why, then let it alone until it be his pleasure to separate it from the wheat; meantime keep the case before Him in solemn prayer.

But when certain marked providences indicate this tare uplifting on one side, and then on the other, we may rest assured what the Master undertakes he never leaves done at the halves. The *time* of its accomplishment may seem long to those who are waiting; as Bro. —— used to say, "God's mill grinds *slow*, but it grinds to powder." But it will be performed in a different manner from what mortals expected, and so adroitly as to cause them to marvel.

But what if this tare appear in such a manner before you as to cause painful solicitude and misgivings relative to the prosperity of those tender blades of wheat? Cast this burden right on Him who is abundantly able to carry it, every time the adversary casts it upon you. "It is good to both hope and quietly wait for the salvation of God." *Trust him*, TRUST HIM, TRUST HIM always, for—

"He doeth all things well."

B. MATHEWSON.

For the World's Crisis.

LOVE AND FEAR.

"There is no fear in love; but perfect love casteth out fear."—1 JOHN 4: 18.

John, "that disciple whom Jesus loved," was one of the most fervent lovers of Jesus, and in the record he gave of the "gospel of Christ," as well as in his epistles, he strove to show the importance of love. And where Christ spoke to his disciples concerning love, John was very faithful to record it. See John 14, and 15.

And Jesus said, "He that *loveth* me shall be loved of my Father, and *I will love him.*" John 14: 21. John loved Jesus much, and Jesus in return loved John much. Therefore when John wrote that there was no fear in love, he wrote from experience. He feared not to confess before the persecuting Jews that he was a disciple of Jesus. And when they sent Jesus to Caiaphas, the high priest, "that other disciple" (which was the manner in which John spoke of himself), went right up with him; while Peter, who had a warlike spirit (which is not like Christ's love), and "smote the servant of the high priest, and cut off his ear," follows "afar off"; and after John had brought him into the palace, he (Peter) denied that he was Jesus' disciple.

Wherever there is the most love for God, there is the most confidence in him. Elijah loved God, and had confidence to obey his word; and after the three years had passed in which there was no rain, Elijah obeyed the word of the Lord, and went down to Ahab, who had searched in every "nation and kingdom" for him, because he thought that Elijah had "troubled Israel." And he did not fear [illegible] before the "four hundred and fifty prophets of Baal." 1 Kings 18.

Daniel [illegible] the king's decree [illegible] the Lord, and in defiance of his windows being open into his house, and, [illegible] ard Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he had done aforetime. Dan. 6: 10.

The three worthies had confidence in God, and were not afraid of the king, and refused to bow down to his image, and the Lord was faithful to deliver them.

Dear brethren and sisters, time is short; our beloved Lord is coming soon to take the faithful home. Take courage and march forward. And you, poor, trembling ones, that feel it is a great cross to speak for Jesus, and let your light shine before the world, I entreat of you to get nearer to Christ. Study his word, and think of what he has suffered for you, that you may love him more. Do not cease striving to love him more until you have confidence to declare him before all his adversaries, and grace to keep all his words; for if we fail to confess him before the world, he will not confess us before his Father. If we love the Lord with all our heart, soul, mind, and strength, we shall not fear to stand before him in judgment. May the Lord help us all to continue in his love until he comes.

Prospect, Me. J. RIDLEY.

For the World's Crisis.

THINGS THAT MUST NOT BE.

Dear brethren and sisters in Christ, and all who may read these lines: Let me say to you, we cannot serve two masters; we cannot serve God and mammon. If we try to serve two masters, we shall most surely miss of salvation. We must not fail to love our enemies, and pray for them that hate us; for "God is love," and "we love him because he first loved us." We must not stand still in the way to heaven. We must not, we cannot, occupy mutual ground. We are going forward or backward every moment of our lives. We must not cease to pray; and we must watch and labor as well as pray. Let us not fail to have an eye single to the glory of God in all that we do. Let our hearts be *strictly honest*, and our motives *pure*; then our efforts for good will not be in vain.

Let us not fail to secure the favor of God, as it is impossible for us to be happy without it. "Be not deceived, for God is not mocked." We must not fail to bear our cross here, if we would wear a crown hereafter. If we are anxious to see the desires of our hearts, we must not cease to pray and work, work and pray, with our trust in the Lord alone. We must be holy, or never see the Lord in peace. Merely praying for it will not secure the blessing; we must labor for it in the name and strength of the Lord.

We must not fail to get our hearts cleansed from all unrighteousness, and then the Lord will fill us with the Holy Ghost; "for without the spirit of Christ we are none of his." Wicked men and seducers are waxing worse and worse, and the powers of darkness are let loose, to destroy, if possible, the very elect; but we are safe in our Father's hands so long as we continue faithful to him. O! let us never be weary in well doing, "for in due season we shall reap, if we faint not."

Much has been said, and much is being said, about obtaining a crown. And the question arises—

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?
Sure we must fight, if we would reign;
Increase our courage, Lord."

But, while we are running the race to obtain the crown of righteousness, we must not indulge in vanity, vice, and folly. Neither should we seek for worldly honor, and not the honor that cometh from God only. Nor should we seek for worldly gain; but let us earnestly seek for durable riches and righteousness, that will never fade away.

Now, my dear friends, if we mean to dwell with the pure and the blessed, we must "cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of the Lord." In order for this, we must abstain from the filthy use of tobacco in chewing or smoking, and from taking snuff also. Oh! how sinful, filthy and mean these things make people appear. Neither should we indulge in the intoxicating cup, nor in drinking strong tea and coffee; for they tend to weaken the nerves, and thus hinder our usefulness in God's cause. God is not well pleased with any such work.

If we mean to "live as strangers and pilgrims on the earth," we must not imitate the world in personal adornments, in wearing gold, or costly array; we must not engage in idle conversation, or "foolish talking"; we must not cheat our neighbor, or tell lies, swear, or take God's name in vain. Let us "break off our sins by righteousness, and our iniquities by turning to the Lord." May God help us to be faithful to the end.

P. TANDY.

WORK AND WAGES.

This is a working world. Idleness is not the normal condition of human life. Men not engaged in doing good are doing evil. Those called idlers are only idlers in a good cause:

"And Satan finds some mischief still
For idle hands to do."

Hence, all are at work, and all as certainly get wages. The seeker of temporal bliss, the praise-seeking pharisee, praying to be seen of men, and the giver of a cup of cold water in the name of a disciple, all have their reward.

And work is the measure and maker of wages. A pearl will sell for as much more than a potato, as it costs of labor to obtain it. Gold is not as useful a metal as iron, for iron can be put to ten uses where gold can to one; but gold is valued ten thousand more than iron, and chiefly because it requires ten thousand times as much work to get it from the mines. Hence, work regulates its own wages, and secures to toil, in due time, its just compensation. The trampling, unmuzzled ox, gets his share of the corn. "He that reapeth, receiveth wages, and gathereth fruit unto eternal life; that both he that soweth and he that reapeth, may rejoice together." Let the desponding and discouraged think of this and "take heart again." "The laborer is worthy of his hire." He may not always get it in this world. But all the losses and deficiencies of this life will be so grandly made up in the life to come, that he who is poor for Jesus' sake may rejoice that he has treasures in heaven.

Wages for work are sometimes long coming, but are none the less sure. The navigator boldly sails forth, with an almost unearthly hope of discovering some trackless shore, where the bloom of spring lasts all the summer, and summer all the year. Let him sail on—his reward is sure. The inventor, with subtle skill, may construct and arrange wheels and levers, pinions and pulleys, and by an adroit adjustment, set in motion a machine, which will save time, labor and life—only let him persevere;—after the work come the wages. The gold-hunter blasts far into the mountain side, only let him dig far enough, and he will find where nature sits behind her crystal counter, and deals out to her rare visitors her yellow ingots. But let the worker for Christ set forth at the call of duty, and grander than discovery, and nobler than invention, and surer and richer than ingots of gold are the work and the wages which bless him. "He that goeth forth and weepeth, bearing precious seed," though he sicken, falter and fall in its sowing, yet in human hearts that tear-watered seed shall germinate, and the sower, at last shall "doubtless come again with rejoicing, bringing his sheaves with him." Let him work now—his wages through Jesus' mercy will come by and bye, when tears and labors end.

The best work gets the best wages in compensation. For work so poorly done that it will only serve as an excuse, and stand in the way of better workers, will pay nothing. Low grades of work bring low wages. And good wages can only be obtained by good work.

The greatest personal work any one can do in this life is that of personal consecration to God. A work that involves the whole being now and forever, for time and eternity. Whoever he be that goes in for full salvation, must expect it to cost him everything,—must pay the uttermost farthing of property, earthly hopes, interests and ambitions, pride, self-love, good name, worldly pleasures, friends, social position—*everything*, and then, and not till then, is the offering made complete. This done, and God comes and accepts the offering, the old habitation is renovated and refitted, and made the sweet, glad home of the soul. The wages are an assurance of acceptance with God, and joy and peace now attend that soul through all its paths of storm and darkness. Fidelity and unswerving integrity, through years of life, bring that soul into such position that God can put confidence in it. I say, through years of consecration. For though we are well paid on the instant of giving all and doing all for Christ, yet larger dividends are paid to that man who holds on his way through every test and trial.

Then, dear fellow pilgrim, if you would have wages—work. Work long and unswervingly. Though the world despise and forsake you, work—they left your Savior, too. Strike strong and rapid blows for truth and God. Work within your own heart until all illuminated by the Holy Ghost, and then awaken the slumbering world around. God still wants watchmen upon his walls "*who shall never hold their peace day nor night!*" Then, sound the tocsin of alarm—cry from rampart and tower, "BEHOLD THE SWORD COMETH! Be faithful in thy work—thy wages are sure.—*Ear. Chris.*

DISTRACTIONS.

The distractions of the professing world perplex the unbelievers without, and many believers within. They are saying, *What* shall we believe? The great variety of distracting views held and advocated by the leaders of the christian church has led many very unwisely to cast the whole matter of religion aside. Of late this same difficulty has affected the students of the prophetic word. They begin to differ so widely among themselves on matters of unfulfilled prophesy that many stumble.

These things, however, instead of perplexing or discouraging us in the pursuit of truth, should make us more diligent in the study of the divine word. "Call no man master." Christ is the only master; follow him and you will have light and rest. Unless we give ourselves up to the divine word, and take our ideas of the coming kingdom and reign of Christ entirely from it, we shall not be secure against distractions and delusions; nor shall we be able to withstand the current of the popular theology, which overbears all independent thought by the cry, "Have any of the Scribes or Pharisees believed" it? Both of these dangers are to be resolutely avoided And we should understand that the distractions and perils into which we are now cast were predicted. They are to try us, and at the same time be harbingers of the coming day.

Let us, then, with the calmness of faith, And as Peter says, "Wherefore, beloved, see-study the prophetic word, and with confidence wait its fulfillment; and so much the more as we see the day approaching." That the day approacheth the signs and the prophetic periods plainly declare. We are living near the last trump and third woe. We must be late in the fourth and last watch of the night. The stars are fading from view, and the Day-Star is just about to appear. The "man of sin" has had his day, and is soon to be destroyed by the brightness of Christ's coming. Infidelity has poisoned and affected the moral atmosphere with its pestilential breath, but it is soon to go into perdition. Then comes the glory of the kingdom. All rule of human hand shall be put down, and "Jehovah alone shall be exalted in that day." "The saints shall possess the kingdom under the whole heavens." The wilderness and the solitary place shall be made glad, and the creature shall be delivered from the bondage of corruption; the earth shall stand forth in a beautiful restoration, more glorious than when the morning stars sang together, and all the sons of God shouted for joy.—*Voice.*

☞ The judges in the court of the Areopagus at Athens used to hear and decide causes by night, lest the sight of the parties might tempt them to decide unjustly.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 641. BOSTON, WEDNESDAY, JANUARY 15, 1868. VOL. XXVI.—NO. 18.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

TAKE ME BY THE HAND, FATHER.

O, the heavy, heavy trials
Pressing closely round my way;
Take me by the hand, dear Father,
All my weary soul doth pray.
Clouds are gathering, wildly frowning
With sad portent o'er my head;
Sorrow's waves roll darkly round me,
Pathless wastes my footsteps press.

Hold me in thy arms, dear Savior!
Bear, oh, bear me safely through;
Save me from the misty darkness,
Light of home, oh, let me view.
Praise! the threat'ning clouds are lifting;
Joy! the raging waters cease;
Faith's high towers light up in glory;
Jesus sweetly whispers peace!

Perth Amboy, N. J. Anna E. McEllister.

For the World's Crisis.

THE BIBLE.

"For thou hast magnified thy word above all thy name."—Ps. 138: 7.
"Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119: 105.
"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way."—Ps. 119: 103, 104.

Thus we feel towards this blessed book. What the ark was to Noah this book is to us. And what the ark was to his generation this book is to this generation. Those who entered the ark were saved from the impending destruction; so those who accept the Bible as their guide will escape the impending destruction, by fire, to this generation.

Do you wonder that we love it? that we press it to our bosoms as the most precious earthly thing? How would Noah have felt just as the ark was completed had certain antediluvians stepped forward with axes and hammers to demolish it? As we suppose he would have felt, so do we feel toward every voice that is raised to weaken faith in God's revealed word. The Bible is our deed for an inheritance in the world to come. If the deed be destroyed, all is lost to us.

Every part of the Bible has its relative importance. What can a man know about a stream who has never seen nor heard anything about it except its mouth? or should he chance along its center, and know nothing of its origin or outflow, what would he know of the stream? or should he linger about its source only, what would he know of the stream? So what does a man know of the stream of Revelation who has never navigated it—who has not begun "in the beginning" and gone to its "Amen"?

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

Here is the word of the Lord on the point, and who is he that dare contradict him? Who is he that dare select any one of the sixty-six books of the Bible and say, This is not "profitable"? Would this not be taking from the words of the book of this prophecy, and incur the penalty there threatened? Who dare cast aside any one of the seventeen writers of the Old Testament, or either of the eight writers of the New, and say he does not need what they say—that he is perfect, thoroughly furnished, without them? God forbid. Let God be true and listened to, for he knows best.

What, then, shall be said of the equipment of the man of God who casts aside two-thirds of his armor by rejecting the Old Testament entire? by treating it as absolete? Meager indeed is the outfit of such an one to enter upon "the good fight of faith, and lay hold on eternal life." How does he know that Jesus of Nazareth is the Messiah except he search the Scriptures of the Old Testament that testify of him? What does he know of Abraham, or of what it avails to become his seed by coming into Christ, if he search not the Scriptures as Jesus exhorted his hearers? What does he know of the "Israelites," of the "Covenants," of the "promises," without a careful study of the Old Testament? It is, indeed, the nomenclature of the New, and indispensable to its proper understanding. The Old Testament is the beginning of the story, and the New the sequel. They are indispensable to each other, and are joined together of God himself; therefore, let not man put them asunder.

Added to all this is the real native interest of the Old Testament. Its simplicity and natural way of saying everything, with its vein of Omnipotence so prominent; its noble characters without paint; its beautiful stories that never grow old, its vast variety of incidents, with its one great burden—Israel; then follows its crowning interest underlying the whole, the lineaments distinctly drawn of its coming Messiah—the "seed" of the woman, the "man of sorrows," the King in his beauty."

Thank God for the Old Testament and for the New. Together they are "the sword of the Spirit" so needful in this age of the serpent's guile. All his craft and cunning seem directed against "the word of God," which is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

Let us not be ignorant of the use of this powerful agent, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits] in high places." Wherefore we need the whole armor of God that having overcome all we may stand. Heb. 6: 12.

Hence let it be the great business of our lives to become acquainted with our Bible; it is a library of itself. Let none feel poor and without books that have a Bible. Here are sixty-six books, and some twenty-five different writers each chosen in the wisdom of God, and guided what to say, and all bound together in one book, and presented to us as God's Book, and shall we remain ignorant of any part of it?

What if we should get a letter from a friend, and only read a part of it! What could show a greater indifference to that friend than such a course? The Bible is God's letter, and shall we remain ignorant of any part of it? God forbid.

And just here rushes in the New Year and welcome! welcome! saith our souls, and what a good time to begin to know our Bibles anew. "Thanks be unto God for his unspeakable gift" in this blessed book, and may we use it as the God-given treasure which he has magnified above all his name.

A New Year's greeting to all the dear saints under every variety of circumstance. Remember that "the God of all consolation" knows it all, and "if there be first a willing mind, it is accepted according to that a man hath," both in talent, and in things temporal, and in suffering. "Brethren, pray for us."

Yours, E. S. Willard.

Haddonfield, N. J., Jan. 1st, 1868.

For the World's Crisis.

HOLINESS, PERFECTION, AND SANCTIFICATION.

Many seem to think that these gifts and attainments are not to be possessed while in this mortal state; but, dear brethren and sisters, does not the inspired word teach far otherwise? And can we expect to be made partakers of the glories to be revealed unless we avail ourselves of these gospel provisions? If we expect that anything less than these gospel requirements will avail us, or secure to us its saving power, then the sooner we understand our true position and relation to these things, the better will it be for us.

I think none of us are ready to take the position that our heavenly Father requires of us anything impossible or unreasonable, or that which is not for our best good. Therefore let us examine some of the Bible proofs on these points. In the first chapter of Luke we read, "That we . . . . might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1: 74, 75. Says the apostle, "And that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. 4: 24. This is plain language, and none of us can fail to understand it. Says the apostle to Timothy, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. . . . Who hath saved us, and called us with a holy calling." 2 Tim. 1: 7, 9. "For God hath not called us unto uncleanness, but unto holiness."—1 Thess. 4: 7.

It is evident from the language of the apostle that sin and holiness can not dwell in the same breast. "What then? shall we sin, because we are not under the law, but under grace? God forbid." "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Can we adopt this language? "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6: 15, 16, 22. If we do not feel freed from sin, what are we to do? Ans. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7: 1. Thus this duty is made plain to us.

The apostle also exhorts us to increase and abound in love towards one another, etc., "to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thess. 3: 12, 13. It is also recorded that "whom the Lord loveth he chasteneth," and that for our profit, "that we might be partakers of his holiness." Heb. 12: 6, 10. "For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches."—Rom. 11: 10.

What reasonable service is required of us? Let Paul answer: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12: 1. How does Peter exhort us on this point? "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy."—1 Pet. 1: 15, 16. We have examples in the past of holy men, and women also, of whom Peter says their adorning was not of plaiting the hair, or wearing of gold, etc., but the ornament of a meek and quiet spirit. "For after this manner in the old time the holy women also adorned themselves."—1 Pet. 3: 3–5. And of holy men he says, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1: 21. "That ye may be mindful of the words which were spoken before by the holy prophets." Also in connection with the destruction of anti-typical Babylon, says the Revelator, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."—Rev. 18: 20. Again, "Blessed and holy is he that hath part in the first resurrection,"—20: 6; and, "He that is holy, let him be holy still."—22: 11.

Again, the apostle Paul exhorts us to "follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12: 14. He also says "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Is not any and every sin defiling? Now if we acknowledge we can not or do not live without committing sin, or sin daily, then do we not stand in our own condemnation? "He that sinneth is of the devil." "Let not sin, therefore, reign in your mortal bodies."

Again, some professors of religion say there is no one perfect, and we never can be perfect in this world. Now shall we take heed to this teaching, or to Jesus Christ who thus taught, "Be ye therfore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 48. "If thou wilt be perfect, go and sell that thou hast, and give to the poor." Matt. 19: 21. And of his followers he also says, "I in them, and thou in me, that they may be made perfect in one."—John 17: 23. Says St. Paul, "Howbeit we speak wisdom among them that are perfect."—1 Cor. 2: 6. "Finally, brethren, farewell. Be perfect, be of good comfort."—2 Cor. 13: 11. In pressing toward the mark for the prize, he says, "Let us, therefore, as many as be perfect, be thus minded"; and, "Brethren, be followers together of me."—Phil. 3: 14–17.

Paul also, in speaking of "the glory of this mystery among the Gentiles," which is Christ in you the hope of glory, says: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present [some men? a few? or none at all? No, but] every man perfect in Christ Jesus, whereunto I also labor."—Col. 1: 27–29. He also speaks of "Epaphras, a servant of Christ, . . . laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."—Col. 3: 12. We know what Paul says to Timothy, "All Scripture is given by inspiration of God, . . . that the man of God may be perfect, thoroughly furnished unto all good works." And to the Hebrews he says, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will."—Heb. 13: 20, 21.

In regard to "patience having her perfect work," says St. James, "That ye may be perfect and entire, wanting nothing."—James 1: 4. Also, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—3: 3. The apostle Peter also says, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." 1 Pet. 5: 10. Says St. John, "God dwelleth in us, and his love is perfected in us. . . . . Herein is our love made perfect; . . . but perfect love casteth out fear."—1 John 4: 12–18. "The disciple is not above his Master; but every one that is perfect shall be as his Master."—Luke 6: 40. "But whoso keepeth his word, in him verily is the love of God perfected."—1 John 2: 5. Again, says the apostle Paul, "For by one offering he hath perfected for ever them that are sanctified."—Heb. 10: 14.

And of the sanctified, our Savior says—"Sanctify them through thy truth; thy word is truth. . . . And for their sakes I sanctify myself, that they also may be sanctified through the truth."—John 17: 17–19. Yet how many are ready to say, this doctrine is fanaticism, which nobody can attain to in this imperfect state. But what did Paul say? "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts 20: 32. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, and called to be saints: Grace be unto you," etc.—1 Cor. 1: 2.

Still further examples: "And such were some of you; but ye are washed, but ye are sanctified."—1 Cor. 6: 11. Again says Paul to Timothy, in regard to some things being to honor and some to dishonor, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."—2 Tim. 2: 20, 21. Thus the sanctified, quickened and renewed by the Spirit of God, are effectually fitted to do the work of the Lord.

We know not from scriptural authority how sin and sanctification can dwell together. If we say we cannot live without committing sin daily, then condemnation (instead of sanctification) is our inheritance. Brethren, let us examine ourselves, and see if we do truly come up to the Bible standard of christianity. We had better give alms, with closet prayer and fasting, as stated by our Savior in Matt. 6: 3–18, if we would have the promised reward, rather than fail in this matter. "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."—Heb. 2: 11. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Heb. 10: 10. Again, Paul says to the Thessalonians, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5: 23. Is not this as necessary for us as for them? and especially as we believe that day is just at hand, ing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."—2 Peter 3: 14. "And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3: 2, 3.

Brethren, each of us have our own work to do in regard to these practical truths, as they apply to us individually. Says Jude, "The servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: mercy unto you, and peace, and love, be multiplied." We are exhorted to "earnestly contend for the faith once delivered to the saints"; "building up ourselves on our most holy faith"; and "to keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."—Jude. Beloved, do we possess all these christian graces? If so, then this benediction will apply to us also; but if we do not, then it is time to awake to truth and duty in this matter, and apply ourselves at once without further delay to our high calling. The Judge is waiting at the door. That day is just at hand.

Marion, N. Y. S. L. Manley.

For the World's Crisis.

HOW SOON?

The weary, lonely pilgrim,
Treading life's thorny way,
Asks oft amid his wandering—
How soon will come the day,

The bright celestial morning,
When Christ shall claim his own,
Descending in his glory
From heaven's beaming throne;

To reign in glory ever,
King over all supreme,
His kingdom never ending,
His glory ever seen?

Then shall the christian, resting,
Be free from sorrow there;
Free from all sin and suffering,
And in Christ's kingdom share.

All now may seek an entrance
Into that home so bright;
The Day-Star beaming from on high,
Sheds forth a radiant light.

A. Whitford.

For the World's Crisis.

A FEW QUESTIONS ANSWERED.

Bro. Grant:—As we have become an inquiring people, it is not strange that we should differ in some things, as some see quicker than others, some see further, and some are to do one kind of work and others do a different work. Some are good to settle disputed questions. But there is one question yet to be settled, i. e., the nature of the Adamic penalty, about which so many differ. I will ask and answer a few questions, as they present themselves to me. If any one can give more light on them it will be gladly received.

I. If man died a temporal death for his own sins, why do children and christians die?

II. What did the broken law claim of Christ to satisfy the demand against Adam?

Answer. It does not claim eternal death; if so, Christ is dead yet, and the Scriptures are broken.

2. It does not claim eternal torment; if so, Christ is suffering it now, and is not at the right hand of God.

3. It does not claim a spiritual or moral death; if so, Christ could not pay the debt.

III. What law did Adam break?

It cannot be the law of the ten commandments, or decalogue, for it was not given subsequent to the deluge to Moses; hence not in heaven. See Rev. 11: 19. If it was not the law of the ten commandments Adam violated, it was not that law whose claim Christ paid, but the one God gave Adam in the garden. Gen. 3: 2, 3. Hence a right to bring to life all the human family from the dominion of the devil or grave, and become the Savior of all men from the penalty of the Adamic death or sleep, and give eternal life or a special salvation to those who have sought for it by patiently serving him.

Some demand more than the law claims, and others less; while another class repudiate the claim of the law altogether. Yours after a settlement of these questions, if they can be reconciled so all can see.

Hiram Munger.

For the World's Crisis.

CHURCH DISCIPLINE.

The article headed "Achan" in last week's Crisis seemed so pertinently truthful, as to give rise to some serious reflections relative to the religious duty of exercising church discipline, especially when I came to the question whether the modern "Achans" should *remain* in the camp. The answer was "No." If they will not repent, and change their course, and cleanse themselves, *drive* them from the camp, but leave the stoning until the day of judgment.

It is quite apparent that no stoning is to be performed under the gospel, but God both commands and threatens the gospel church relative to this point, and gives the example of commendation where church discipline has been rigorously exercised on those who professedly held a high office in the church.

In the catalogue of good works awarded the church at Ephesus, the following stands out in bold relief: "Thou hast *tried* them which say they are apostles, and hast found them liars." And then the church in Thyatira were commended for their faith, works, and patience; nevertheless God threatens them because they allowed *one* to remain among them who seduced God's servants, committed fornication, etc.

Inspiration has warned the church relative to these things, forbidding even social intercourse with those who *profess* to be of the faith, but who in fact are fornicators, covetous, idolaters, revilers, drunkards, or extortioners. If any one is *called* a brother, and possesses any of these characteristics, keep no company with him. No matter if their name be on the church-book, and they have an honorary title affixed thereto; if they are ever so learned, understanding all mysteries, or possess all the wealth of India, whether it be a king on the throne, or a beggar on the dung-hill;—let all see that it is *moral worth* you appreciate instead of sectarianism, intellect, honor, or gold. 1 Cor. 5: 11.

But does Inspiration teach us to *avoid* wicked people altogether, that is, those who make no profession? Nay, verily. It would not only have us humble ourselves to eat with publicans and sinners, but it would have us appreciate and kindly reciprocate every act of kindness and beneficence they may extend towards us; and more also. It would have us put ourselves quite forward in this matter to seek by every act of kindness to win them to Christ. It would have us extend our hand to the burning flame, if perchance we may snatch some burning brand ere they wholly consume.

But is it right to allow the names of those who are guilty of fornication, covetousness, idolatry, drunkenness, etc., to remain among the saints? I think not, from the command in 1 Cor. 5: 13, which reads thus: "Therefore *put away from among yourselves that wicked person.*" And in numerous places the gospel enjoins it upon us to *withdraw ourselves* from all those who walk disorderly, that they may be ashamed, and perhaps so feel their guilt as to repent and be saved. 2 Thess. 3: 6, 14; 1 Tim. 6: 5; 1 John 4: 1.

But then, there exists that ever memorable warning of the Master to the servants against *pulling up tares*, with this cogent reason, "Lest while ye gather up the tares, *ye root up also* the wheat with them." Now while God's word is clear relative to exercising faithful Bible discipline, that much care and prayerfulness should be exercised in the matter is quite apparent.

When a great tare makes its appearance, one growing a long time, and been allowed influence, riches, position, or education, to enrich its soil, and having roots extending under numerous spears of young and tender wheat; it would appear hazardous to molest it. The only safe way is to pray the great Husbandman himself to manage the affair; and if by his providences he shows it to be the more prudent not to molest it, why, then let it alone until it be his pleasure to separate it from the wheat; meantime keep the case before Him in solemn prayer.

But when certain marked providences indicate this tare uplifting on one side, and then on the other, we may rest assured what the Master undertakes he never leaves done at the halves. The *time* of its accomplishment may seem long to those who are waiting; as Bro. —— used to say, "God's mill grinds *slow*, but it grinds to powder." But it will be performed in a different manner from what mortals expected, and so adroitly as to cause them to marvel.

But what if this tare appear in such a manner before you as to cause painful solicitude and misgivings relative to the prosperity of those tender blades of wheat? Cast this burden right on Him who is abundantly able to carry it, every time the adversary casts it upon you. "It is good to both hope and quietly wait for the salvation of God." *Trust him*, TRUST HIM, TRUST HIM always, for—

"He doeth all things well."

B. Mathewson.

For the World's Crisis.

LOVE AND FEAR.

"There is no fear in love; but perfect love casteth out fear."—1 John 4: 18.

John, "that disciple whom Jesus loved," was one of the most fervent lovers of Jesus, and in the record he gave of the "gospel of Christ," as well as in his epistles, he strove to show the importance of love. And where Christ spoke to his disciples concerning love, John was very faithful to record it. See John 14, and 15.

And Jesus said, "He that *loveth* me shall be loved of my Father, and *I will love him.*" John 14: 21. John loved Jesus much, and Jesus in return loved John much. Therefore when John wrote that there was no fear in love, he wrote from experience. He feared not to confess before the persecuting Jews that he was a disciple of Jesus. And when they sent Jesus to Caiaphas, the high priest, "that other disciple" (which was the manner in which John spoke of himself), went right up with him; while Peter, who had a warlike spirit (which is not like Christ's love), and "smote the servant of the high priest, and cut off his ear," follows "afar off"; and after John had brought him into the palace, he (Peter) denied that he was Jesus' disciple.

Wherever there is the most love for God, there is the most confidence in him. Elijah loved God, and had confidence to obey his word; and after the three years had passed in which there was no rain, Elijah obeyed the word of the Lord, and went down to Ahab, who had searched in every "nation and kingdom" for him, because he thought that Elijah had "troubled Israel." And he did not fear to stand before the "four hundred and fifty prophets of Baal." 1 Kings 18.

Daniel loved the Lord, and in defiance of the king's decree went into his house, and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he had done aforetime. Dan. 6: 10.

The three worthies had confidence in God, and were not afraid of the king, and refused to bow down to his image, and the Lord was faithful to deliver them.

Dear brethren and sisters, time is short; our beloved Lord is coming soon to take the faithful home. Take courage and march forward. And you, poor, trembling ones, that feel it is a great cross to speak for Jesus, and let your light shine before the world, I entreat of you to get nearer to Christ. Study his word, and think of what he has suffered for you, that you may love him more. Do not cease striving to love him more until you have confidence to declare him before all his adversaries, and grace to keep all his words; for if we fail to confess him before the world, he will not confess us before his Father. If we love the Lord with all our heart, soul, mind, and strength, we shall not fear to stand before him in judgment. May the Lord help us all to continue in his love until he comes.

Prospect, Me. J. Ridley.

For the World's Crisis.

THINGS THAT MUST NOT BE.

Dear brethren and sisters in Christ, and all who may read these lines: Let me say to you, we cannot serve two masters; we cannot serve God and mammon. If we try to serve two masters, we shall most surely miss of salvation. We must not fail to love our enemies, and pray for them that hate us; for "God is love," and "we love him because he first loved us." We must not stand still in the way to heaven. We must not, we cannot, occupy mutual ground. We are going forward or backward every moment of our lives. We must not cease to pray; and we must watch and labor as well as pray. Let us not fail to have an eye single to the glory of God in all that we do. Let our hearts be *strictly honest*, and our motives *pure*; then our efforts for good will not be in vain.

Let us not fail to secure the favor of God, as it is impossible for us to be happy without it. "Be not deceived, for God is not mocked." We must not fail to bear our cross here, if we would wear a crown hereafter. If we are anxious to see the desires of our hearts, we must not cease to pray and work, work and pray, with our trust in the Lord alone. We must be holy, or never see the Lord in peace. Merely praying for it will not secure the blessing; we must labor for it in the name and strength of the Lord.

We must not fail to get our hearts cleansed from all unrighteousness, and then the Lord will fill us with the Holy Ghost; "for without the spirit of Christ we are none of his." Wicked men and seducers are waxing worse and worse, and the powers of darkness are let loose, to destroy, if possible, the very elect; but we are safe in our Father's hands so long as we continue faithful to him. O! let us never be weary in well doing, "for in due season we shall reap, if we faint not."

Much has been said, and much is being said, about obtaining a crown. And the question arises—

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?
Sure we must fight, if we would reign;
Increase our courage, Lord."

But, while we are running the race to obtain the crown of righteousness, we must not indulge in vanity, vice, and folly. Neither should we seek for worldly honor, and not the honor that cometh from God only. Nor should we seek for worldly gain; but let us earnestly seek for durable riches and righteousness, that will never fade away.

Now, my dear friends, if we mean to dwell with the pure and the blessed, we must "cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of the Lord." In order for this, we must abstain from the filthy use of tobacco in chewing or smoking, and from taking snuff also. Oh! how sinful, filthy and mean these things make people appear. Neither should we indulge in the intoxicating cup, nor in drinking strong tea and coffee; for they tend to weaken the nerves, and thus hinder our usefulness in God's cause. God is not well pleased with any such work.

If we mean to "live as strangers and pilgrims on the earth," we must not imitate the world in personal adornments, in wearing gold, or costly array; we must not engage in idle conversation, or "foolish talking"; we must not cheat our neighbor, or tell lies, swear, or take God's name in vain. Let us "break off our sins by righteousness, and our iniquities by turning to the Lord." May God help us to be faithful to the end.

P. Tandy.

WORK AND WAGES.

This is a working world. Idleness is not the normal condition of human life. Men not engaged in doing good are doing evil. Those called idlers are only idlers in a good cause:

"And Satan finds some mischief still
For idle hands to do."

Hence, all are at work, and all as certainly get wages. The seeker of temporal bliss, the praise-seeking pharisee, praying to be seen of men, and the giver of a cup of cold water in the name of a disciple, all have their reward.

And work is the measure and maker of wages. A pearl will sell for as much more than a potato, as it costs of labor to obtain it. Gold is not as useful a metal as iron, for iron can be put to ten uses where gold can to one; but gold is valued ten thousand more than iron, and chiefly because it requires ten thousand times as much work to get it from the mines. Hence, work regulates its own wages, and secures to toil, in due time, its just compensation. The trampling, unmuzzled ox, gets his share of the corn. "He that reapeth, receiveth wages, and gathereth fruit unto eternal life, that both he that soweth and he that reapeth, may rejoice together." Let the desponding and discouraged think of this, and "take heart again." "The laborer is worthy of his hire." He may not always get it in this world. But all the losses and deficiencies of this life will be so grandly made up in the life to come, that he who is poor for Jesus' sake, may rejoice that he has treasures in heaven.

Wages for work are sometimes long coming, but are none the less sure. The navigator boldly sails forth, with an almost unearthly hope of discovering some trackless shore, where the bloom of spring lasts all the summer, and summer all the year. Let him sail on—his reward is sure. The inventor, with subtle skill, may construct and arrange wheels and levers, pinions and pulleys, and by an adroit adjustment, set in motion a machine, which will save time, labor and life—only let him persevere;—after the work come the wages. The gold-hunter blasts far into the mountain side, only let him dig far enough, and he will find where nature sits behind her crystal counter, and deals out to her rare visitors her yellow ingots. But let the worker for Christ set forth at the call of duty, and grander than discovery, and nobler than invention, and surer and richer than ingots of gold are the work and the wages which bless him. "He that goeth forth and weepeth, bearing precious seed," though he sicken, falter and fall in its sowing, yet in human hearts that tear-watered seed shall germinate, and the sower, at last shall "doubtless come again with rejoicing, bringing his sheaves with him." Let him work now—his wages through Jesus' mercy will come by and bye, when tears and labors end.

The best work gets the best wages in compensation. For work so poorly done that it will only serve as an excuse, and stand in the way of better workers, will pay nothing. Low grades of work bring low wages. And good wages can only be obtained by good work.

The greatest personal work any one can do in this life is that of personal consecration to God. A work that involves the whole being now and forever, for time and eternity. Whoever he be that goes in for full salvation, must expect it to cost him everything,—must pay the uttermost farthing of property, earthly hopes, interests and ambitions, pride, self-love, good name, worldly pleasures, friends, social position—*everything*, and then, and not till then, is the offering made complete. This done, and God comes and accepts the offering, the old habitation is renovated and refitted, and made the sweet, glad home of the soul. The wages are an assurance of acceptance with God, and joy and peace now attend that soul through all its paths of storm and darkness. Fidelity and unswerving integrity, through years of life, bring that soul into such position that God can put confidence in it. I say, through years of consecration. For though we are well paid on the instant of giving all and doing all for Christ, yet larger dividends are paid to that man who holds on his way through every test and trial.

Then, dear fellow pilgrim, if you would have wages—work. Work long and unswervingly. Though the world despise and forsake you, work—they left your Savior, too. Strike strong and rapid blows for truth and God. Work within your own heart until all illuminated by the Holy Ghost, and then awaken the slumbering world around. God still wants watchmen upon his walls "*who shall never hold their peace day nor night!*" Then, sound the tocsin of alarm—cry from rampart and tower, "Behold the Sword cometh! Be faithful in thy work—thy wages are sure.—*Ear. Chris.*

DISTRACTIONS.

The distractions of the professing world perplex the unbelievers without, and many believers within. They are saying, *What* shall we believe? The great variety of distracting views held and advocated by the leaders of the christian church has led many very unwisely to cast the whole matter of religion aside. Of late this same difficulty has affected the students of the prophetic word. They begin to differ so widely among themselves on matters of unfulfilled prophesy that many stumble.

These things, however, instead of perplexing or discouraging us in the pursuit of truth, should make us more diligent in the study of the divine word. "Call no man master." Christ is the only master; follow him and you will have light and rest. Unless we give ourselves up to the divine word, and take our ideas of the coming kingdom and reign of Christ entirely from it, we shall not be secure against distractions and delusions; nor shall we be able to withstand the current of the popular theology, which overbears all independent thought by the cry, "Have any of the Scribes or Pharisees believed" it? Both of these dangers are to be resolutely avoided And we should understand that the distractions and perils into which we are now cast were predicted. They are to try us, and at the same time be harbingers of the coming day.

Let us, then, with the calmness of faith, And as Peter says, "Wherefore, beloved, seestudy the prophetic word, and with confidence wait its fulfillment; and so much the more as we see the day approaching. That the day approacheth, both the signs and the prophetic periods plainly declare. We are living near the last trump and third woe. We must be late in the fourth and last watch of the night. The stars are fading from view, and the Day-Star is just about to appear. The "man of sin" has had his day, and is soon to be destroyed by the brightness of Christ's coming. Infidelity has poisoned and affected the moral atmosphere with its pestilential breath, but it is soon to go into perdition. Then comes the glory of the kingdom. All rule of *human* hand shall be put down, and "Jehovah alone shall be exalted in that day." "The saints shall possess the kingdom under the whole heavens." The wilderness and the solitary place shall be made glad, and the creature shall be delivered from the bondage of corruption: the earth shall stand forth in a beautiful restitution, more glorious than when the morning stars sang together, and all the sons of God shouted for joy.—*Voice.*

☞ The judges in the court of the Areopagus at Athens used to hear and decide causes by night, lest the sight of the parties might tempt them to decide unjustly.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 15, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE; at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any person* may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ CASH RECEIPTS.

Our subscribers in *Massachusetts* and *Maine* will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

MONTREAL.

Our meetings in Montreal continued to increase in interest till their close. We have never had before so candid a hearing in that city. The audience were intelligent, very attentive, and treated the subjects presented with much candor. The door for the reception of truth seemed to be more widely opened than ever before. One was converted, others commenced seeking for the way of life, and several members of other denominations became very much interested in the meetings and our views of the Scriptures. The church was very much refreshed, and felt more than ever decided to endure to the end. We did not have the pleasure of seeing Bro. Salmon, their pastor, as he was away in the States; but trust that, on his return, he will find new ones ready to stay up his hands, and help him in his noble work in that city. We believe the Lord has opened a door there which the enemies of the cross cannot close.

For the World's Crisis.

NOTES, QUERIES AND OBJECTIONS.

BY REV. A. A. PHELPS.

11. As the term "life" often has a secondary or "pregnant" meaning, so also has "death." It is used to denote the cessation of certain functions. This is *physical* death. It is also used to denote *moral condition*. Those who are alienated from God by wicked works, are scripturally denominated *dead*. Sin distorts the moral nature, and destroys the elements of holiness and happiness. Man was originally threatened with death, to be inflicted on the day of transgression. He sinned; and on that very day there was a terrible *severance* from the divine fellowship, and a fearful moral degeneracy. If this was not *death*, then how and when was the penalty inflicted? There are many Scripture proofs that men are considered *dead*, while they yet move among their fellows in a state of conscious existence. Of the prodigal son it was said: "This my son *was dead* and *is alive* again." Paul said: "We know that we have passed *from death unto life*." "She that liveth in pleasure is *dead* while she liveth." "You hath he quickened who *were dead*." "Awake thou that sleepest and *arise from the dead*." Jesus said: "Let the *dead* bury their dead." "He that heareth my word, and believeth on him that sent me, . . . *is passed from death unto life*." Of the church in Sardis it was said: "Thou hast a name that thou livest, and art *dead*."

Since "death" is used with so wide a latitude of meaning, how is it that you always exclude the idea of consciousness from the *second* death, which represents the sinner's condition in the world to come?

REPLY BY THE EDITOR.

The only death the sinner can die in this world, aside from *literal* death of the whole man, is to die to righteousness, or be dead to holiness. He is even then literally dead in relation to that, and literally alive in sinful pleasures. This is not his punishment, but his *crime*. When we make *moral* death the punishment for sin, we make the crime and penalty both one. And again, if moral or spiritual death was the penalty pronounced on Adam, then did Jesus suffer the penalty of the law, and die a spiritual death, or become a sinner. No one, who believes the Bible, would take such a position; but we see no way to avoid such a conclusion, provided Adam's punishment was moral death.

In answer to the inquiry, "How and when was the penalty inflicted?" we would answer, by the *literal death* of Adam at the age of nine hundred and thirty years. The record of his death says, "All the days that Adam *lived* were nine hundred and thirty years, and he died." His penalty for his sins is expressed as follows:—"In the sweat of thy face shalt *thou* eat bread, till *thou* return unto the ground; for out of it wast thou taken; for dust *thou* art, and unto dust shalt *thou* return."—Gen. 3: 19. Who is represented by the pronoun "*thou*"? The one who *sinned*—"the *real* man." That one died notwithstanding Satan said he should not. But the death was literal and not spiritual. It caused *the man* to go back to dust again. As stated in Gen. 3: 22-24, he was sent "from the garden of Eden to till the ground from whence *he* was taken." This was done "lest *he* put forth *his* hand, and take also of the tree of life, and eat, and live forever." Admitting that literal death was his penalty for sin, we do not see how it could be more plainly expressed. With this view all is plain.

Some say it must have been a moral death, because Adam did not die literally the day he sinned. This objection is easily met. The margin reads, "dying thou shalt die." That is, it was decided he should die, after he partook of the forbidden fruit. As Dr. Clarke says: "From that moment thou shalt become mortal, and continue in a dying state till thou die. This we find literally accomplished." If the penalty was a moral death, why drive him from "the tree of life," lest he "eat and live forever"? The Greek of Symmachus renders the phrase "thou shalt surely die," "thou shalt be *mortal*." Likewise the Syriac, which is approved by Jerome, Grotius, Chrysostom, Theodoret, Ambrose, the venerable Bede, Drusius, Diodati, Knapp, Cahen, Ainsworth, Patrick, D'Oyly, Mant, Henry, and Dr. Payne.—See *Christ our Life*, p. 43. The Arabic renders it, "Thou shalt *deserve* to die." The Targum of Jonathan, "Thou shalt be subject to death." Vatabulus says, "Thou shalt be subject to death, both of body and soul."

The phrase "thou shalt surely die," occurs in twenty other passages, all of which refer to a literal death. Why shall we say that this first use of the phrase, when language was used in its most simple form, is not literal? Does it look reasonable that the Lord should give to our first parents a command with its penalty in any other than literal language? Certainly not.

We will now give the twenty other passages where we find the phrase, "Thou shalt surely die." "Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know thou that thou shalt *surely die*, thou, and all that are thine."—Gen. 7: 20. "As the Lord liveth, who saveth Israel, though it be in Jonathan my son, he shall *surely die*." "Thou shalt *surely die*, Jonathan."—1 Sam. 14: 39, 44. "As long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall *surely die*."—1 Sam. 20: 31. "Thou shalt *surely die*; thy blood shall be upon thine own head."—1 Kings 2: 37. "Thou shalt *surely die*, Abimeleck, thou and all thy father's house."—1 Sam. 22: 16. "Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt *surely die*."—1 Kings 2: 42. "When I say unto the wicked, Thou shalt *surely die*."—Ezk. 3: 18. "He shall *surely die*, his blood shall be upon him."—Ezk. 18: 13. "O wicked man thou shalt *surely die*."—Ezk. 33: 8. "Again when I say unto the wicked, Thou shalt *surely die*."—Ezk. 33: 14. This can not mean a moral death, for the wicked are already morally dead. The death they are surely to die, is the death which is "the wages of sin," "which is the second death." "They shall *surely die* in the wilderness."—Num. 26: 25. "And Manoah said unto his wife, We shall *surely die*."—Judges 13: 22. "He said to Nathan, As the Lord liveth, the man that hath done this thing shall *surely die*."—2 Sam. 12: 5. "The child also that is born unto thee shall *surely die*."—2 Sam. 12: 14. "Shall I recover of this disease? . . The Lord hath showed me that he shall *surely die*."—2 Kings 8: 8, 10. "Thou shalt not come down from that bed, . . but shalt *surely die*. . . Thou shalt not come down from that bed on which thou art gone up, but shalt *surely die*."—2 Kin. 1: 4, 6. "Thou shalt not come down off that bed on which thou art gone up, but shalt *surely die*."—2 Kings 1: 16. "When Jeremiah had made an end of speaking all that the Lord had commanded him, . . . that . . . all the people took him, saying, "Thou shalt *surely die*."—Jer. 26: 8.

The preposition *in* is translated from the Hebrew word *be*, which is translated in thirteen ways, three of which could be used in Gen. 2: 17, which are *in*, *against* and *after*. The word *against* would not make very good sense; hence the choice is between *in* and *after*. As King James' translators understood the death to be spiritual, consisting of Adam's sin, they chose the word *in*, thus affirming that he died that day. Had they rendered it *after*, as in other places, it would have harmonized with all the facts and the whole Bible. In numbers 28: 26, the same Hebrew word *be* is rendered both *in* and *after*: "Also *in* the day of the first fruits, when ye bring a new meat-offering unto the Lord, *after* your weeks be out, ye shall have a holy convocation."

It is certain the Lord did not intend that Adam should die in the day he sinned, because he said to him;—"In the sweat of thy face shalt thou eat bread, *till* thou return unto the ground."—Gen. 3: 19. Had he died the day he sinned, it would have ended the human race, for at that time Adam had not received his first born son. Let the penalty for Adam's sin be the literal death which he died at the age of nine hundred thirty years, and all is plain and harmonious; whereas, if we assume that his punishment was spiritual death, all is confusion, and mystical.

When it is said of the prodigal son, "This my son was dead, and is alive again," the father is only saying what he supposed was the case in relation to his *death*. But when the son came home, then he could say, the one he thought was dead is alive. He had reference to literal, and not moral death.

When Paul speaks of passing from death unto life, we understand him to mean that he has changed his course of life, which led to *death*, as the wages of sin, to one which leads to eternal life. He has passed out of the broad road into the narrow way of life. In that condition he is a prospective heir to eternal life. Like a minor, who has an estate in the care of his guardian, he can say it is mine; yet he cannot receive it till he is of age.

Death, when used in a literal sense, always signifies a state of total unconsciousness. Says the Scripture, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9: 10. The word here rendered *grave* (*sheol*) denotes the state of those literally dead. This is the first death, the death that Adam died. As has been shown, this death was literal. The second death" must be just as literal; therefore, when the sinner shall die "the second death," he will again be where "there is no work, nor device, nor knowledge, nor wisdom." When in such a condition, they must be *wholly unconscious*. The last mention of punishment found in the Scriptures occurs in Rev. 21: 8, as follows: "The fearful and unbelieving, and the abominable, and murders, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the *second death*. Can the wicked live in a lake of "fire and brimstone?" Does the Bible say they will live there? It says the fire "shall *burn them up*, . . . that it shall leave them neither root nor branch." Mal. 4: 1. Why not believe this statement, and let sin and sinners "be no more"?

LIKE SODOM.

The days of Sodom are at hand. Wickedness is abounding to an alarming extent; especially the sin of licentiousness. Like a rising tide it seems to be sweeping all before it. It is truly alarming to see what Satan is doing in this direction at the present time. The following is from the Chicago *Republican*:—

"There is an outcry in some of the Eastern papers against the innovations of the social evil upon steamboat routes. It is notorious to all who have had occasion to travel on the river and sound steamers that harlots have occupied the best state-rooms, and plied their vocation of bewitching and tempting male travelers with brazen audacity. The saloons of these 'floating palaces' have become floating brothels. Vice has invaded, and is fast assuming the control of these highways of travel, with the aid of the golden purse its victims fill. It is quite time there should be a protest made. The most emphatic and effective protest is to avoid such routes as apparently encourage this vile traffic."

We may well inquire to what are we coming? There is already a deluge of vice; and but few are free from contaminations. Virtue is waylaid on every side by the wiles of Satan. It is a sad hour for children. Parents' hearts are often wrung with anguish at the corruptions of their dear ones. A promising daughter or son, in whom is centered their fondest earthly affections and hopes, is led captive by the seducer's charms, and ruined for this life and the next. Vice now moves in the highest circles, dresses in richest apparel, and holds the honors and wealth of the world. For this reason it is courted and tolerated.

Now is the time for those who are truly righteous to manifest their lion-boldness, and stand up in the strength of Jesus against sin in all its hideous forms. It will not do to make the least compromise. It is the hour of peril, when the truly brave will find an earnest foe in the field ready for a terrible conflict. Let us strike for victory in the name of our great conquering King. If we have to go alone to warn a whole city of 120,000 inhabitants, as did Jonah, or like Lot in Sodom, let us not shrink from the cross. He who made the heavens and earth does not conquer by *numbers* but by *holy* ones. One real living christian will do more to stay the floods of wickedness than hundreds of lukewarm professors. The latter are to christianity what moderate drinkers are to the temperance cause,—one of the greatest obstacles against success. To all, we would say, Beware of any *compromise* with evil. Be immovably fixed for the *right*.

☞ *Wanted at this office*, the Crisis, No. 14, Dec. 18th, 1867. Also, No. 16, Jan. 1st, 1868. Thankful for past favors.

A VALUABLE WORK.

We have just received and examined a *valuable* work, issued by Dr. E. P. Miller, 15 Laight Street, New York City, which should be read by *every body*. It is entitled "ABUSES OF THE SEXUAL FUNCTIONS." We most heartily recommend it to our readers as a work containing important information for all classes. *Every young man and woman, and every married man and woman*, should read it. A vast amount of suffering, as well as physical, mental, social and moral ruin, would be prevented if all were acquainted with the facts contained in the work, and would follow its excellent advice. We think every one who gets the book would not be without it for ten times its cost; and many had better give a thousand dollars for it, rather than be without a knowledge of its valuable contents.

For sale at the Crisis office. Price, paper 75 cts.; muslin $1.00; tinted $1 25; which we will send, postage free, on receipt of the price.

For the World's Crisis.

THE YOUNG PILGRIM FOR JAN. 15.

The number for Jan. 15th contains a variety of good reading both for the youth and the little ones, and some for their elders:—

A beautiful piece of poetry on "The Better Land"; an interesting article on "The Resurrection"; a capital story about "Bennie Wilson's Anti-Society," or Band of Hope, and the good it did; a piece about "The Snow," and the sports for boys and girls that come with it; an answer to a question about "The Hyssop" of Scripture, and its uses; a story of "True Courage," or the boy who had moral courage to do right; how to promote the cause of "Temperance among the Children"; the importance of "Selecting Good Books" for our S. S. Libraries; "Going to the Foundation," a word to teachers; letters from George and Florence; Arctic Comforts; questions on "The Rivers of the Bible," and "Enigmas."

The Band of Hope column contains a sketch of "The Boy that Smoked," showing the evil consequences of Tobacco-smoking; "When the Devil Sows," and "How to Resist the Devil." The column *For our Wee Ones* contains four little stories—"I'll keep my eyes shut," or how to resist Temptation; "Don't give up," or the little boy who said "I can, and I *will*"; "Good Manners," and "I'm God's Child."

Now is the time to subscribe for your children, to form clubs in your Sunday Schools and neighborhoods, and make an effort to enlarge the circulation of The Young Pilgrim for 1868. Single copy, 50 cents; to clubs of ten, 40 cents; to clubs of fifty, 35 cents.

☞ *Persons in neighboring towns may combine in clubs, at the above prices, and have the papers sent to different post-offices, if desired.* Address *Young Pilgrim, Boston, Mass.*

W. B. H.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office.

TRACTS IN PACKAGES.

On doctrinal and practical subjects; also Leaflets for Letters, and Children's Tracts; all put up in neat, printed wrappers, and selling for 25c., 50c., and $1.00, *postpaid*. Also $1.00 packages of Pamphlets, containing our *best*. Who wants one, five, or fifty packages of tracts and pamphlets, to scatter among their friends? Packages sent directly to any Post Office desired.

THE PLAN OF REDEMPTION.

Brn. I. C. Wellcome and C. Goud have just issued an interesting work on the Atonement and Plan of Redemption. It contains 328 octavo pp. With it is bound Bro. Wellcome's valuable work on Baptism, of 82 pp. Price of book, $1.25, postage 16 cents. For sale at this office.

THE SCRIPTURAL QUESTION BOOK.

A new edition of this work has just been issued by the A. C. P. Society. Price reduced as follows: $1.25 per dozen, or $1.50 by mail. Single copy 15 cents by mail.

Two Hundred Stories for Children.

BY T. M. PREBLE.

(*A new edition.* 234 pp.)

This valuable book for children needs no other recommendation at this time, than to say that the present edition is the *nineteenth thousand* since its first publication. Many will be glad to know that this favorite book is again in print. The *Voice of the West* says of it:—"One of the best story books for children ever published. Never fails to interest." To be had at this office. Price 88c., *postpaid*.

Stories for Young Pilgrims.—Vol. II.

Another neat little volume of 200 pages, with 12 illustrations, has been issued by the Advent Christian Publication Society, and is for sale at this office for 80 cents postpaid. A good book for your Sunday School library. Send for one.

For the World's Crisis.

BOOK NOTICES.

"Give attendance to reading."

"A GOLDEN TREASURY."

By C. H. V. Bogatsky, A. D. 1746.

The above is the title of a very valuable book, "consisting of devotional and practical observations on select passages of Scripture, *for every day in the year*."

Although there are ideas and remarks found in the book we dissent from, yet in the main it is a work of rare merit, full of the best thoughts and words from one of deeper christian experience, more scriptural knowledge, and correct doctrine than we find in most religious writers of the present generation. It was written when the Bible faith was less corrupted than now. Every christian family would be well repaid in the daily reading of it in connection with family devotions. We have circulated hundreds of them. Price 50 cents. Published by the American Tract society.

"THE GREAT CONTROVERSY BETWEEN GOD AND MAN; WITH OTHER TRACTS."

By H. L. Hastings.

In this time of national troubles, and almost universal anarchy, the minds of most religious persons become greatly tried, perplexed and confused, often tending to scepticism about the truth of the Bible. This is because they have been taught a false system of theology concerning the nature and end of nations. I know of no book so well calculated to lead such minds into the Bible view of this matter, and to awaken investigation on the destiny of nations as the above work. It will do to lend to all your neighbors, and most of them will read it in these times. Paper 50c., cloth $1.00.

"SPIRITUALISM UNVEILED." *By Miles Grant.*

This little book ought to be circulated by hundreds of thousands, to open the eyes of those who "don't see much good or evil in Spiritualism any way." It is a bomb that does great execution when thrown into their camp. It costs only 15 cts. Help it to a wide circulation.

TREATISE ON MATT. 24TH AND 25TH.

By I. C. Wellcome.

This work shows by infallible proofs that Christ's predictions concerning the Gentile times, the persecutions of the church, the signs of his coming, etc., are fulfilled, and the kingdom of God is now "nigh at hand." Although many thousands have read it and been enlightened by it, yet others ought to have it. The fourth edition is nearly exhausted. 180 Pages, 25 cts.

"FUTURE PUNISHMENT, AS TAUGHT IN THE SCRIPTURES." *By H. L. Hastings.*

This subject is now really before the people for investigation and discussion. Twenty years ago we feared it would be choked off by the self-styled orthodox teachers, but we are glad to have been mistaken; everybody in christendom hears it; many works are coming out on all sides of it; some deep, lengthy and learned, some candid, and some rabid. We think the above work one of the most clear, candid, and readable for for all classes, especially the common reader, of any we have seen. Cloth $1.00. Paper covers, 50 cts.

I. C. WELLCOME.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	$282.29
O. Kimball	.50
J. R. Hopkins	.25
M. L. Calder	.50
G. W. Sleeper	.25
S. R. Blanchard	.25
T. E. Wilson	.50
A. Warner	.25
M. M. Pitkin	.50
H. Beadle	.25

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	86.85
O. Kimball	.50
J. R. Hopkins	.25
M. L. Calder	.25
O. A. Wilbur	.25
S. R. Blanchard	.25
Della Perry	.25
M. C. Spear	.25
R. A. Haines	.25
A Friend	.25

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$3610.79
Hannah T. Miller	2.50
M. Sunderland	5.00
Tooker and McAndrews	10.00
Eliza Davis	2.50
Louisa Murphy ($3 Canada Note) sold for	2.75

From the Christian Church of Castleton, Vt., for the poor of the Memphis Mission, $22.00. From the "Try Company" of the classes of Alice and Gertrude Sherman, of Castleton, Vt., for the Memphis Mission, $2.00.

EUROPEAN MISSION.

Previous acknowledgments	$111.37
Tooker and McAndrews	5.00

For the World's Crisis.

LETTER FROM ST. LOUIS, MO.

BRO. GRANT:—In the providence of God it is my opportunity as well as pleasure to address you once more. We are still striving to walk right in the light in which it was your opportunity to direct our wayward steps. And we trust that we are making some progress in that direction. I have long thought that, should God vouchsafe another year to the calendar of time, I would write you concerning his providential dealings with or towards this mission and its work.

Bro. Flagg is, under God, doing a great work here. He is both breaking up fallow ground, and paving the way to still greater good and usefulness. God has blessed him, both personally and in his labors, far beyond any thing of the kind that has ever fallen under my observation; concerning which a few items may not be uninteresting to your readers and his friends; notwithstanding allusion may have recently been made to some of the points, yet I may be indulged a few words on this subject.

Our mission church, as you are already advised, was on or about the last of August removed to our present commodious and convenient hall, corner of 5th and Biddle Sts., No. 1136, which is designated "Advent Christian Hall." From that time every interest connected with the mission began to improve greatly.

To give you some idea of his labors, I may remark that at this time we were having our usual morning service at eleven, and from one to two P. M. Bro. Flagg conducted a congregational and juvenile singing school; the juvenile department, his class, has often received the compliment of surpassing all others in the city, black or white. After singing, commenced the Sabbath School, which is rapidly increasing in numbers and interest; attendance ranging from one hundred to a hundred and twenty-five. Bro. F. is superintendent. At three o'clock public service, after which during the fall was administered the ordinance of baptism oftener than every other Sabbath, which was preceded by a short discourse at the river side, to large and for the most part attentive audiences, resulting as we have already seen in great good. The exercises for the day were invariably closed by preaching at half-past seven P. M. Tuesday evenings he devotes to Biblical instruction relating to prophetic and doctrinal subjects. Aside from this, during the week are two class meetings and one prayer meeting.

In addition to all this, the entire financial responsibility of the Mission was and is resting upon him. In October last, while engaged in arduous labors as above stated, he was taken suddenly and violently ill, by reason of what first seemed to be an ulcerating tooth, which shortly proved to be an attack of erysipelas. The inflammation and swelling extended over the entire left side of his face, seriously affecting his throat, extending up into his head and down into his body. He was completely prostrated from the first. In fact, with many years' experience in the practice of medicine, I have never met with a case of the kind more distressing or threatening in its aspect, and at the same time have never met with a case of the kind in which remedial agents or appliances seemed to be of so little avail. He was able to see but few of his friends; could articulate only in a whisper; deglutition was also attended with great difficulty.

Such was his condition when I saw him just before noon on Saturday; in view of which I had that day stated to our friends that I thought his illness would be protracted, possibly fatal. Hence how was I surprised, on my return home (between three and four that afternoon), when my wife asked me if I had seen Bro. Flagg, remarking that he had been over to see me, and that he had just been healed in answer to prayer. I returned his call immediately, and found that he was indeed well. He could and did sing, shout and praise God with as much freedom as ever in his life. He told me that afternoon he was impressed that it was the Lord's will that he should be healed, that he might attend to the duties of the morrow; hence he straightway arose from the bed upon which he had been confined, for nearly one week, casting aside remedies and remedial appliances, and by the time he got upon the floor he was a well man.

From that moment to the present he has not had the least symptom of erysipelas, in consequence of which he had been almost a constant sufferer for fifteen years. He was able to walk about the city considerable that evening, attending to business that he had been compelled to neglect through the week, without inconvenience or fatigue; and the next Sabbath he attended to his usual round of duties with more than ordinary liberty. This, however, is not all; for about this time the financial matters of the Mission threatened to become embarrassing. Hence he submitted the entire matter to the hand of Him who has promised not only to provide, but to be with him even unto the end. The result on this point was this: after he arose, while he was yet bathing, the postman delivered him a letter containing a money order from Bro. —— for twenty dollars, which entirely covered or relieved every pressing necessity.

One other incident I will give on this subject, showing the providence of God over his work here, also Bro. F.'s abiding confidence in him. New Year's eve had come; the brethren and sisters were convening at our hall to hold a watch meeting. Even then Bro. F. said to Mrs. B., "To-morrow morning our rents fall due ($60), and I have not one cent towards it." He added, "The Lord will provide." That evening, before the services commenced, he was in receipt of fifty dollars from the East. He received also a small remittance from parts unknown.

Thus far God has wonderfully manifested his watch-care over his servant and his work, which has been of late and is being prospered in a correspondingly wonderful manner; but of this I cannot write in full at this time, as I have already exceeded my proposed limits.

Jan. 3d, 1868. HIRAM BEADLE.

Correspondence.

From Sr. A. E. Smith.

BRO. GRANT:—Sr. Boide and myself have just returned from holding our quarterly conference at Hackensack. We had a blessed time. Srs. Williams and Murray have been holding a protracted meeting, and some have been converted; more are seeking the Lord. The church is prospering spiritually, but as to temporal matters they are poor and have not much of this world's goods; but they do what they can. Our new church is all fenced in, and it is a pretty place indeed. We are trying to get it paid for as fast as we can. The day school is doing well. What an improvement there is among the children and youth since Sister Williams has been among them! The children sing like angels. Next week they have their Anniversary. Are there any of the readers of the Crisis rich enough to give that school forty copies of the "Young Pilgrim," and fifty copies of the "Christian"? If so, will they write to me at the commencement of the new volume? I have distributed back numbers that have come in barrels and boxes, and they are becoming very much interested in reading them; and whoever can supply their needs will not lose their reward.

About the "Star of Hope Mission," the Lord is with us; our house is full, and the power of God is so displayed that they come forward without any invitation and fall on their knees and cry for mercy. I thought the Thomas street revival was the greatest I ever saw, but in some respects this exceeds that. We closed our protracted meeting, but the revival goes on. Three nights in the week the house is full. Surely this is the last work, and the Lord is doing it up fast.

Now about temporal things. Truly the readers of the Crisis are the greatest people I ever saw; their hearts are like their faith,—very large. Just tell them what you want, and that is all that is requisite. From every direction where the Crisis is sent come letters from the widows and orphans, with from three cent stamps to twenty-five dollars enclosed; all hearts beating in unison to help in this last work of preparing a people to meet the King in his beauty. O what a work is before us. But it is short. What a week of blessings this has been; barrel after barrel, and letter after letter, full of kindness, have made sunshine in our Mission. May God bless those who have sent us. For my own part, I have nothing to say. I did think God would sustain us in our work, but he is doing more than I expected. We are helping hundreds, and yet there is no lack. It seems the more we give out the more comes in; coats, pants, hats, shoes, dresses, shawls, sacques, bonnets, quilts, blankets, in fact every thing to cover from the cold. They come after, and we take to them, and still there is more. And bread, meat, oatmeal, potatoes, rice, coal, and medicine, and everything else that the poor need, we have on hand to give just as they need. Who is like our God? Surely if I was to doubt that God called us to this work, I should sin; and such thankful hearts; such "God bless yous" as we hear, and such big tears and broken expressions, as they pray for God Almighty to bless those that sent the things to us. It would melt the hardest heart.

What shall I say to you, my dear brethren and sisters? Language fails, and my pen can never tell you our feelings as we meditate and think over the matter. But He who knoweth the hearts of us all, bless you.

Nearly all we receive comes from the East. Some of the letters are very precious indeed. Dear ones, I have never seen you, and probably will not till I see you in the kingdom; but I do think I shall know you there. I shall be there as a witness to say, Lord, these have sent the food and raiment to do this great work with. What a day that will be. We think Wilbraham is a great place, but that is nothing to compare with the time when we shall meet on the new earth. I do not think we shall need any introduction to each other, for we shall know even as we are known. Praise the good Lord.

Jan. 4. In my haste to attend to burying the dead, I did not take all out of Sr. Fletcher's barrel till the morning after my letter went to the office; when I found at the bottom a nice box of butter, some sausages, and a chicken which we put right into the pot and made soup. One poor sick man came and brought his basket to get something for Sunday. We gave him a piece of cold chicken, bread and butter, and stewed apples; and as he ate it, the tears came to his eyes; he could not speak, but his actions spoke his thankfulness, and made us feel it was more blessed to give than to receive them. Sr. Boide filled his basket with beans, crackers, and meal; a piece of beef; yes, Sr. Thomas, your beef keeps going the rounds.

Sr. Mary found an old Indian woman yesterday who had nothing to eat, and had to stay in bed to keep warm. She was a christian. So Mary took her a basket of notions, and $1.00 to get her some coal, sugar, and bread; when they both had a crying spell; one shed tears of happiness for receiving, and the other tears of joy that she had it to give; and this is only one case out of fifty. I would say to those who have sent us medicine, it is going the rounds, like the food. We are feeding the hungry, clothing the naked, and healing the sick; and the Lord is casting out devils. If we do not do good now, the Lord will hold us accountable. What is there to hinder? Glory to God for something to work with.

Last evening Bro. Hook preached for us. The house was crowded, and more went away than could get in: but the Lord is still with us; souls are crying for mercy. Pray for us, that we faint not.

Received one barrel from Clinton, Mass.; another, with no name inside, with a lot of books and some bed-clothes. I judge it is from Sr. Titus of Northfield Farms, Mass. Very acceptable; thank you. Also $1.00 from Chas. Baker, Warren, Mass.; $1.00 for rent from Sr. Fairfield, Green Point; a friend from Middletown, Ct., $5.00; from H. Bailey, Brewster's, N. Y., $5.00; a barrel of sundries from E. M. Sperry, Wolcottville, Ct., and $1.00; $1.00 from Henry Drake, by the same; also $5.25 that Sr. Sperry handed me at Wilbraham campmeeting; also from "R.," Worcester, Mass., $8.00; by the hand of H. L. Hastings, $5.00 from James Motherwell, Lawrence, and $3.00 from Nancy Sibley.

We have now become an institution, and passed through the struggle, and come to the place where we are all square with the world, and owe no man nothing. This month,—January, I begin to pay the missionaries $10 per month, which with their board and rent is as much as the Dr. paid them; so we are getting up the ladder, one round at a time. They have all worked faithfully four months without any pay, and have been perfectly content; but the laborer is worthy of his hire, especially in such hard work as this, where they have to sacrifice society, friends, home, children, parents, and everything else.

Jan. 6. Received from "a friend to the poor," of H., Mass., and did what you requested with it; $1.15 from Ellen Wetmore, Long Point, Illinois. One barrel from Fidelia Clark, Dansville, N. Y.; a box of books and pamphlets, with $5.00, from F. A. Godfrey, Pottsville, Pa.

In answer to those who have written me about sending to our mission in Virginia, I would say, there is no steamer leaves Boston; if you send barrels or boxes they must be shipped from New York or Philadelphia. Freight is ten cents a foot, or forty cents per one hundred. If you wish to send by New York, if you direct to H. L. Hastings, Star of Hope Mission, 14 Laurens St., they will be sent with ours, without opening or unpacking. Children's clothes are in the greatest demand. I have just received another letter this morning from Bro. Boynton, saying, "Sr. Smith, send us all the clothes you can spare. We are about to start three more schools and three churches." The Lord is blessing their labors wonderfully, and doors are opening all around them. Pray for them.

ANNA E. SMITH.

No. 14 Laurens St., N. Y. City.

From Bro. O. D. Eastman.

BRO. GRANT:—I wish to say through the Crisis I expected to go to Memphis during the month of November, when Brn. Himes and Leslie went; but while making arrangements, I was taken sick, and was not able to go at that time; and there being additional help at that mission, I probably shall not go there at present, or during this winter. Being thus detained by unavoidable circumstances, I trust the Lord to overrule all for good. I pity the poor freedmen, and hope that such as have abundance of this world's goods will give to those who have none, and still aid in sending to them the word of life. There is a great field for doing good, and my whole heart was greatly interested in the work while among that poor and long oppressed people.

May our merciful God greatly bless and sustain all those who go to sound the last note of warning among them, and a people be made ready for his coming. I believe our time is short, and what we do must be done quickly. O that we may have it well done, for soon all the weary will forever rest. Yours truly, O. D. EASTMAN.

Landoff, N. H.

From Bro. H. Pratt.

BRO. GRANT:—Yesterday was thought to be one of the most decisive battles of the war in Rochester. The furnace was up to white heat, and what was not melted was turned to clinks, and, as in Stewart's parlor stoves, these were all disposed of without cooling the fire or damping the fuel. Our hall was well filled during the day, and in the evening packed. The interest has never been greater. We spread the table in the evening the whole length of our long hall, and it was filled; then seats were brought forward till they were two and three deep. Some two hundred and fifty came around that memorial supper, and great was the solemnity, and many were the tears that graced this ceremony by those who gazed upon this beautiful scene of remembrance. Many who came from curiosity said, Of a truth this is of the Lord. Unity prevails throughout our borders.

"Praise God, from whom all blessings flow."

Yours for "the land," H. PRATT.

Rochester, N. Y., Dec. 6th, 1867.

From Bro. Jas. S. Duffett.

BRO. GRANT:—It is now a little over a year since the first Second Advent church was opened for divine worship in Quebec by Bro. Salmon and a few who were not only friendly to the cause, but in reality believed in the doctrine set forth by the people professing that form of faith; and which the writer, who connected himself with the above church some time after its formation, cordially embraces, believing it to be the real and only true teaching of the Bible. The visit you paid us last year about this time no doubt helped considerably to advance the interest of the church, and to promote its welfare, by your efficient public lectures, and which had considerable influence on the minds of many who had the pleasure of hearing you, although belonging to other denominations. The little church since that time has persevered in its existence through many discouragements, but it has nobly sustained itself, notwithstanding the coldness and indifference shown her by other denominations professing to be the church of Christ; and no doubt it is because of the view we take of the Scriptures that makes our singularity. But is it not very singular that other churches cannot see the Scriptures in the same light as we do? Why is it that there seems to be such a veil over their eyes? They must not, they cannot, be blind to the fact that what the Bible teaches is the truth; but they are afraid to acknowledge it.

We still hold on, by the blessing of our heavenly Father, and our cause seems to be dearer to us than ever. We have had some little difficulties, but they have been overcome, and we are now in reality more united than

ever. True, our numbers do not increase much, but we firmly commit our affairs into His hands who has promised to do more for us than we can ask or think. We feel determined to labor on, doing what we consider to be our duty, and leave the result with him. We know that great victories were gained and battles won by the few whom the Lord was pleased to appoint; and so by us, though few in numbers, and insignificant in appearance, yet while we have the truth on our side we fear not for consequences. We will go straight on, trusting in the Lord. We have shown to the world that we can maintain ourselves, notwithstanding all the obloquy that may be thrown against us.

Quebec, Dec. 17th. Jas. S. Duffett.

From Bro. Geo. W. Hurd.

Bro. Grant:—I have just returned from holding a protracted meeting with Bro. Wm. McCulloch at Ionia, Warren Co., Ill. The Lord blessed our humble efforts. Ten were baptized, and twelve added to the church. Others are waiting to go forward as soon as an opportunity may offer. The Lord be praised!

The brethren in Ionia have just finished a beautiful chapel and dedicated it to God's service,—without first dedicating it to the devil, by the modern grab-box and bogus post-office arrangement. Their house will cost nearly three thousand dollars, which is all paid but about two hundred dollars. This is, I think, the strongest and most united church of Adventists in Illinois. Bro. Wm. McCulloch labors with them one-fourth of the time, and I shall preach for them also one-fourth of the time, thus giving them preaching once in two weeks. I have been preaching in this place for the last six years. Pray for us. Yours in the Lord Jesus Christ,

Geo. W. Hurd.

From Bro. J. G. Hook.

Bro. Grant:—I have filled my appointments to this place *en route* for the South. Found the church in good condition at Worcester, Mass.; and a few at Warehouse Point looking for Jesus and loving his appearing. Some are investigating God's word, to see if the things we preach are so. At Middletown God has a few who walk with him. They need men of God to help them labor for the perishing; they are feeling much for sinners. The church in New Britain are alive, and are striving for the unity of the Spirit, and are being knit together in love. I hope all the churches will follow the example. At Southington the brethren and sisters are trying to live for the kingdom, although they are passing through trials at the present time.

In Hartford I found a goodly company, who meet in their pleasant hall, where for the first time I had the pleasure of preaching Jesus and his soon coming to this dear church; it was a good day, and long to be remembered. This church are doing well in the Lord; some are very much disappointed in the passing of the 1867 time, and like the disciples of Jesus, who were made sad at the crucifixion of their King, they are looking with much interest for Jesus soon to come. May we all be ready.

We are having a pleasant visit with Bro. Benj. Young's family in Brooklyn, and good meetings in New York with our sister, Anna E. Smith, and in other places. We feel it duty to tarry here and labor this week, as some wish to be baptized. Pray for us, Brn., that God may be glorified, and Jesus honored in the salvation of dying men. Your Bro., looking for a better country,

New York, Jan. 5. John G. Hook.

THE FAMILY.

When we consider how carelessly the foundations for the family superstructure are laid, the wonder is, not that ruin sometimes ensues, but that it is not more general than it is now found to be. Two persons from two already established families separate themselves to establish a third, whose tastes, habits, and dispositions are little known to each other, and may prove totally dissimilar and at variance.

* * * * * * * *

Webster defines a family to be: "The collective body of persons who live in one house, *subject to one head or manager*; a household, including parents and children, servants, boarders, etc."

In every well-regulated household there must be a supreme head or umpire—one to whom all may appeal, and whose decisions must be final; from whom there is no appeal: a wise, loving, judicious center who is to be looked up to as counselor, friend, judge. Where authority is divided conflicts will arise, dissensions will exist, and these will mar the harmony of the family, disarrange its domestic economy, and eventually endanger the happiness and well-being of the inmates.

Who shall be the head of the household? St. Paul decided the question nearly two thousand years ago, by asserting that "man is the head of the woman," and she ought to be subject to her husband, etc. I know the masculine arrogance of the Jew denied the equality of woman, and accepted her in the aspect of sex mostly, as Paganism did entirely. The Jew excluded woman then, as now, from the main body of the tabernacle in worship, and yet in the earlier and better ages she had been recognized in the nation both as judge and prophetess.

Milton, whose mind was Judaic in character, is decided in regarding women as inferior to men; she must *look up to man*, as to a god. He says of the two, that he was subject

"To God only—she to God through him."

My own opinion is this: that the man is the rightful, proper head of the family; that wife, children, and servants must and ought to yield not only respect but obedience to him as the head and ruler of the household; in his place there he should be king and priest, he should rule and worship in the altar-place of home.

There is something handsome and fitting in this, and it is apparent to the most casual observer that, when any circumstance forces this natural rulership aside, the harmony and dignity of the family are impaired.

There is a peculiar charm in contemplating the grand old patriarchs of the Bible with their great families and dependents, flocks and herds, wives and children, the whole presided over by one kingly man, were it not for the question of polygamy which naturally thrusts itself into the very foreground of thought. Abraham's jealous-minded wife could not endure a rival, hence her cruelty to Hagar and her child, Ishmael. Then the two wives of Jacob were equally discordant. These rich and manful old patriarchs could not well manage more than one woman. I am afraid they could hardly do even that in our modern days!

The true idea of a family is one man and one woman—as husband and wife—with their children, servants, and dependents. The first law in the household is obedience, in its high sense, to the head and center.

The second is loyalty.

This involves perfect confidence and candor in the various members. Where the great law of the household is love, this needs not to be enjoined; where each member is bound by the spirit of genuine good will, loyalty or fidelity, each to each, is comparatively easy; it assumes the aspect of an instinct, rather than of moral obligation; but where, as is too often the case, discordant elements are introduced, this sentiment of loyalty, *or a high sense of honor*, must take its place.

The four walls inclosing a household should be regarded as sacred now as in the olden time, when the hearthstone was sacred to the genial, peace-loving Hestia, and the Penates were worshiped in the penetralia of every dwelling, distinct from all outward and external observances, and regarded by the family alone.

If every household has its *skeleton*, as is often asserted, no one has a right to insult and horrify his guests by bringing the ghastly appendage to the feast table, or to parade it in the face and eyes of his neighbors. Let it be locked up in reverent silence and patient seclusion.

What transpires within the four walls of a dwelling should be vailed from the view of all others. No member of a household should be a traitor to it. * * * *

A woman should not marry till of an age to know and appreciate the importance of the step she is about to take, but once married, she must not only make the best of her "bargain," be it good or bad, but she must also bear in mind that she has positive and solemn duties to perform.

A woman's part is generally a subordinate one. Her marriage contract involves the condition of obedience as well as chastity; it rests with the wife to preserve order, cheerfulness, and frugality in the household. She is to see that what the husband provides is not wastefully squandered; she is to look well to the ways of her household, and not eat the bread of idleness.

Further than this, let the husband's faults be what they may, his good name is in part in her keeping, and she and her children must sink or rise to his level. The woman who proclaims the errors of her husband is the meanest of all traitors. * * * *

It is my solemn opinion that more than half of the shortcomings, the sins and crimes of the other sex may be traced home to their ill-assorted wives and disorderly households.

The cares of a wife, I admit, have a tendency to belittle her; but if she be capable of any nobility of sentiment, she can invest the humblest duty with beauty, as well as dignity. The position of a married woman is always more commanding than that of the spinster or old maid, and the sentiment of wifehood is broader and more responsible than that of maidenhood. Nothing is lovelier or more holy in our sex than a thoroughly *wifely* woman.

A wife is not without authority in a family; she must be obeyed in all household matters; the husband will uphold her authority, and sustain her in exacting obedience from her children and dependents.

If she would have individual respect, she must have a wise discretion that may be relied upon, a self-poise and equanimity at once firm and gentle, and an unflinching, reliable integrity, above suspicion or reproach.

We sometimes hear quite estimable women appealing to their husbands to insist upon the obedience of children or dependents. This is a great mistake, and the cause of much domestic disquiet, and indicates not only pettiness, but imbecility, on the part of the wife. Her children should obey from spontaneous love and deference; it is all over with her when she is obliged to say to them:

"I will tell your father if you do not obey me."

Such a woman is either weak or wicked; either is bad enough in a family.—*Elizabeth Oakes Smith, in Journal of Health.*

For the World's Crisis.

CONN. CONFERENCE.

The Quar. Meeting of the Advent Christian Conference of Connecticut was one of the most blessed ever held in the State of Conn. We closed Sunday night, after a most harmonious session of four days. The business was done in order and in love. The preaching, prayer-meetings, love-feast, and Lord's Supper, were all heavenly. Missionary funds raised freely, and $40 for Anna E. Smith's Mission, N. Y. Report from the Secretary in due time.

New Haven, Ct., Jan. 13. w. s. c.

Received.—From the A. A. Mission Society, $50.00.

R. W. Wilson.
P. A. Smith.

Jacksonville, Flor., Jan. 3d, 1868.

Obituaries.

Ely. Died in New Bedford, Dec. 12th, our much esteemed brother in Christ, George E. S. Ely, aged sixty-one years and six months.

Bro. Ely experienced religion when quite young, but did not openly profess his faith in Christ until about 1842. When the evidences of the speedy advent of Christ were laid open to his mind, he readily embraced the blessed hope, in which he stood and rejoiced, until death, the cruel enemy, did its strange work; when the silver cord was loosed, the golden bowl broken, the pitcher broken at the fountain, the wheel broken at the cistern, and the dust has returned to the earth as it was, and the spirit to God who gave it.

Our brother leaves to mourn his loss, a companion and three children, who, though their hearts are riven with anguish, do not mourn as others that have no hope. May the event be sanctified to the good of the family and friends, and to the church of which he was an active member.

On the funeral occasion words of comfort were spoken to the mourning circle by Bro. H. L. Hastings. A. Ross.

Sargent. Fell asleep in Jesus, in East Andover, N. H., Nov. 25th, 1867, of consumption, Samuel W. Sargent, aged fifty years and eleven months.

Bro. Sargent embraced Christ in early life under the labors of Elder Benjamin Corlis, and united with the Christian connection, with whom for many years he worshiped the God of his fathers, ever ready to confess Christ; and being a sweet singer, was considered an important help in prayer, conference and social meetings.

About 1854, being instructed in the true nature of the kingdom of God, the nature of man and kindred truths, he readily embraced them, in which faith he continued until death, which yielded him great support and satisfaction when wasting away under the hand of disease, and in view of approaching dissolution. In his family relations he was most affectionate and provident; as a citizen and member of society he enjoyed more than respect; he was emphatically a man of peace, which shone out in his example and precept; his charity was not confined to those with whom he worshiped; but extended to all who loved God. But his record is on high. The day comes apace when all will reap that which they have sown.

The funeral services were held in the Free Baptist meeting house, where a discourse was delivered from Psalm 17: 15, by the pastor, after which the remains were deposited in the new cemetery south of the village, to await the day and event in which he believed and waited for.

John H. Morgan.

Booker. Died in Gardiner, Me., Dec. 17th, 1867, Morrill C., only son of Timothy and Lydia A. Booker, aged eleven years and seventeen days.

H. D. Reed.

Married.

In Wakefield, N. H., Jan. 2d, 1868, by Eld. Joseph Spinney, Mr. John L. Shortridge, of Brookfield, and Miss Susan E. Mitchell, of New Durham, Mass.

In Richmond, Me., Jan. 4th, 1868, by H. D. Reed, Bro. Ezekiel Graves and Sr. Mariah A. A. E. P. Robbins, both of Bowdoinham, Me.

In Chatham, Tioga Co., Pa., Jan. 5th, 1868, by Eld. J. W. Taylor, Mr. Stephen Edwards, of Farmington, Pa., and Miss Polly Mosher, of Delmar, Pa.

In Kennebunk, Jan. 7th, 1868, by Eld. W. H. Mitchell, Geo. W. Leach, of Casco, and Esther J. Edgcomb, of Saco, Me.

Summary of News.

FOREIGN.

Cable Dispatches.

St. Petersburg, Jan. 7. Reports have been received here from Siberia of the discovery of rich and extensive gold deposits on the Amoor river. The natives were flocking to the gold regions by thousands. So great was the excitement that troops had been sent by the Governor of the district to preserve order and guard the mines, and desperate and bloody conflicts had taken place between the natives and soldiers.

London, Jan. 8. It is reported that in consequence of the recent success of the rebels in China, the Imperialists have been reduced to extremities, and the Emperor of China has sent to the European Powers for their assistance in defending his throne.

Paris, Jan. 8. The *Moniteur* to-day says that dispatches have been received by the Minister of Foreign Affairs from the Diplomatic representatives of France abroad, which show that the speech of the Emperor to the Diplomatic Corps, on New Year's day, is accepted by all the governments of Europe as a pledge of peace. The flattering manner in which Baron Von Goltz was received on the same day as Minister of Prussia and the Confederation of the North was highly gratifying to Germany, and the terms in which the Emperor addressed him were eminently satisfactory to the Prussian Court.

Berlin, Jan. 9. At a large Conservative dinner in this city last evening Count Von Bismarck was present and made a speech. He reviewed the present political situation of Europe, in the course of which he said that war with France this year was a phantom, and urged his bearers to dismiss all fears in the matter. He was listened to with profound attention.

Vienna, Jan. 9. Dispatches have been received to-day which state that the Austrian frigate Novara, Admiral Tegethoff, with the remains of Maximilian on board, has arrived at the Island of Corfu on the way to Trieste.

Paris, Jan. 11. On New Year's day King William of Prussia sent the Emperor a cordial autograph note, which was answered in the same conciliatory spirit. A much better feeling has prevailed since publicity has been given of this intelligence, and no where was it better received than on the Bourse.

DOMESTIC.

False Reports from the South.—The Southern papers are contradicting the startling reports that have been sent from that section, and published at the North. The Richmond Enquirer says the dispatch sent to the New York Herald, in which it was asserted that Amelia, Nottaway, Prince Edward, Lunenburg, Halifax, Mechlenburg and Pittsylvania counties were under a reign of terror, is "false in every particular. There have been no disturbances in any of the counties mentioned, nor in any county on the line of the Richmond and Danville Railroad. No case of murder, arson or incendiarism has been heard of." The dispatch was concocted by a former rebel soldier, and was intended, of course, to create a feeling against the freedmen in the Northern States. Such reports are almost daily received, and they may be at once set down as false.—*Journal.*

Death of Bishop Hopkins of Vermont.—The Right Reverend John Henry Hopkins, Bishop of the Protestant Episcopal Church, over the diocese of Vermont, died at his residence in Rock Point, Jan. 9th, of congestion of the lungs accompanied by pleurisy. The deceased was born in Dublin, Ireland, on the 30th January, 1792, and was therefore nearly seventy-six years old at the time of his death.

The Two Sicilies.—*Movement for the Restoration of the Bourbons.*—New York, Jan. 10. Mail advices from Europe of 26th ult. state that a circular which has lately been addressed from Naples to all the embassies in Paris, is now the subject of much talk among diplomatists. This document announces the establishment of a "Central Insurrectionary Committee" in Naples, with the object of restoring "the independence of the Two Sicilies under the sceptre of their legitimate sovereign King Francis 2d., of Bourbon." The Committee declares that it has the support of "all the honorable men of the country," and that is is empowered by them to lay a true description of the Two Sicilies before civilized Europe. It then describes in very violent language the results of the rule of Victor Emanuel. Whole towns, it says, have been burnt or destroyed. Two thousand citizens have been shot, and five thousand have emigrated. The prisons are so full that monasteries have been turned into jails. The land owners have no money to pay taxes. The masses have none to buy bread, and a population of 9,000,000 have been made "the slaves of these new barbarians, who, drunk with blood and hatred, have overrun our provinces."

The War in Crete.—The schemes of the Turkish government for the pacification of Crete, according to reliable accounts, will prove failures, and the war will go on during the winter. It is stated that Hussien Pasha is in very low spirits with his prospects of subjugating the Cretans. The Turks only occupy about half the island—much less territory than they did three months ago. A few days ago a cable dispatch reported a victory of the Cretans over the Turks at Lakos, after a battle of eight hours. Lakos is a village near the coast, and the Turks say the people invited them to occupy it. They went there, but were driven off with loss. Sundry other skirmishes had taken place. The Constantinople correspondence of the *Tribune*, dated December 28, says:

"Re-enforcements are still going down from Constantinople. The Russians are still removing all the families who wish to leave, and the fighting men have the island pretty much to themselves. This is unquestionably an immense advantage to the insurgents. But the most important development upon the island is the rapidly growing discontent of the Turkish population. The war has now forced the Turks to keep within the fortified towns for more than a year. Their villages are at the mercy of armies, and they cannot pursue their ordinary avocations. They long for peace, but they see no prospect of it as things go now. The only prospect of peace is in the annexation of the island to Greece. Another thing about these Cretan Turks is that, unlike the Turks on the Continent, they have freely intermarried with the Christians, and many of them have christian wives whose fathers and mothers are now in arms against the government. It is not strange that at last these Cretan Turks are ready for any settlement which will restore peace, nor that they have given up their hope of a settlement favorable to the Turkish government. The Porte seems to be as obstinate as ever in its determination to put down the rebellion, and the prospect is that, through the winter at least, the war will go on. The Greeks again talk of declaring war against Turkey in the spring; but so they did last winter. Not much dependence can be placed upon Greek talk of this kind.—*Journal.*

A New Pulpit for Plymouth Church.—A plain mahogany table, open in front, without cushion or covering of any kind, has for twenty years rested on the platform from which Mr. Beecher has preached. The time-honored desk is now to give way to a new gothic table, made of wood from the Mount of Olives, and brought home by Captain Duncan, a member of Plymouth Church. The new pulpit is a simple straight standard, on which rests a board, the whole profusely carved, and bearing in front a Hebrew inscription. It is not a remarkably rugged looking affair, and whether it will bear the poundings Mr. Beecher gives his pulpit, or the leanings of his confidential moments, remains to be seen.

☞ Havana, Jan. 7. Strong shocks of earthquake were felt in St. Thomas on the 30th ult.

Homeric Affair.—A few days ago, at Breckinridge, Kentucky, some violent negro haters who had become enraged at the success of a colored school there, formed a plan for the destruction of all its inmates and friends at a single blow. On Christmas Eve, at an exhibition, they placed a keg of gunpowder under the platform on which the children were seated and applied a slow match, the church at the time packed with human beings. The match burned slower than was expected, so that the explosion did not occur till a few minutes after the house had been cleared on the completion of the exercises. A fiendish malignity of purpose, which contemplated the destruction of the entire audience, was evinced by the entire building's being blown to atoms.—*Journal.*

Items.

☞ In the parish of St. Mary, Louisiana, bananas are still untouched by the frost, the gardens look green and spring-like, and the grass is springing up as though the winter months had passed away.

☞ "Housatonic," long supposed to be an Indian word, is of Dutch origin, and means "the winding river of the west."

☞ A monastery, said to be the largest one belonging to its order (Cistercian) in the world is to be erected in the town of Millersy, in Dubuque county, Iowa. Its supposed cost will be between $300,000 and $400,000.

☞ Reports from Algeria describe the most frightful suffering among the Arabs. The cholera has already carried off fifty-two thousand of them, and now they are threatened with a terrible famine. An appeal has been made to France for help.

☞ An eminent physician of this city recently stated that his practice during the past year impressed him with the belief that excessive application to business was an alarming and increasing cause of disease among the merchants of Boston.

☞ The Germans are beginning to print their books in Roman type. It is found much clearer and less trying to the eyes.

☞ The Pope has ennobled three of his officers and given twelve thousand medals to the soldiers who assisted in scattering the Garibaldians.

☞ On Christmas eve, St. George's Society of Toronto distributed five thousand pounds of meat, nine hundred large loaves, and quantities of other food to the poor.

☞ A railroad is to be built around St. Petersburg and Moscow, which will connect all the railroads which centre in these two cities.

☞ The velocity of the Gulf Stream is reported by experienced navigators to have recently been greatly increased, and the currents along the Florida coast are said to be so strong as to almost draw a steam vessel upon the reefs. This phenomenon is supposed to be the result of the recent convulsions of the earth.

☞ Water in Burlington, Vt., is selling at half a dollar a barrel. Wells, springs and cisterns are generally dry, and water has to be drawn from the lake.

☞ Chicago possesses forty distilleries—twenty-five large and fifteen small—makes twenty-five thousand barrels of spirituous drinks a year, and has two thousand saloons, or one to every sixty members of her adult population.

☞ A recent letter from Rome says: Two thousand Spencer breechloaders have arrived from America for the Pontifical army.

☞ It is useless to fret before trouble comes, or growl after it goes away.

To-day's duties are more important than to-morrow's cares.

Notices.

Notice.

The church worshiping at the Bethel, in Concord, N. H., have secured the labors of Sister Anna E. Smith, the Lord willing, in a protracted effort, to commence Tuesday, Jan. 14th, and hold over the following Sunday. The object of this meeting is to try to save men and women from the coming wrath of God, so soon to burst upon a sleeping church and guilty world. We invite our preaching brethren, and all the Lord's children in the adjacent towns, and elsewhere, to come and assist us in laboring for the perishing. May our prayers unitedly ascend the throne of grace, that this meeting may be specially blessed of God, and result in the highest good to all who may attend. "The Judge standeth at the door." For the church,

T. H. Ford,
J. T. Kimbell,
A. H. Saltmarsh.

Ministerial Conference at Lewiston, Me.

The fifth Ministerial Advent Conference will hold its session Tuesday, Jan. 21st, 1868, at 2 P. M. Preaching in the evening. Ministers are invited to attend and confer with each other in relation to spreading the gospel of the kingdom in Maine, that we may labor in harmony together in the great work of saving sinners. Homes for brethren and sisters, but no stables for horses.

S. K. Partridge, President.
C. H. Leverton, Secretary.

Notice.

I would say to the readers of the Crisis that I am publishing a book containing all the testimony of the Old and New Testaments, relating to the second personal coming of Jesus Christ. Also extracts from history of the early reformers on the subject. Price, $3.00 per hundred; 50 cts. per dozen; 5 cts. single, postpaid. All orders may be sent to Allen Daman, Fall River, Mass., for the present.

Notice.

I would say to our preaching brethren, when they send an appointment to Richmond, it is necessary they should define the place, as we hold two meetings in town; one at the Reed meeting-house, which has continued since 1843, the other is held at the village. Please state for which place the appointment is intended. In behalf of the brethren. Frederic Bates, Jr.

Conference.

The Lord will, the first quarterly session of the New Hampshire State Conference for 1868 will be held at Wakefield, (Spinney meeting-house,) to commence Thursday evening, and hold over the following Lord's day. It is hoped that our preaching brethren will make a special effort to attend this meeting. An invitation is extended to *all* to come to the feast. T. W. Piper, for Com.

Notice.

There will be preaching at the house of Levi R. Teeple, by Bro. Elliot, on Sunday, Jan 26th. An invitation to all, both saint and sinner, to come to their feast. Come, children, make one more effort for this place, and let it tell for good in the coming judgment. Susan E. Teeple.

Notice.

Preachers are requested to correspond with one of the committee before sending appointments to Worcester, viz., M. M. Blackmer, N. Lazell, Wm. F. Collier. Per order of the church, Worcester, Jan., 1868.

Notice.

Preaching brethren intending to visit Lewiston, Me., before sending their appointments, will please consult the committee through Albert Burgess, corresponding secretary, to save confusion.

Notice.

I will hold a series of meetings in New London, Fish Creek Landing, Oneida Co., N. Y., as Bro. Wm. Morrel may appoint, commencing Jan. 16th, 1868. Bro. Stevens will be present to help preach the word; also Sr. Jennings a part of the time. Meetings will continue as long as seems duty.

M. R. Miles.

Conference.

The Maine Quarterly Conference will be held at Friendship, Me., Feb. 6th, to commence at 6 o'clock in the evening, and hold over Sunday. Brethren and sisters, with ministers, are invited.

S. K. Partridge.

Notice.

Advent meetings are held every Sunday in North Adams, Mass., on Center Street, corner of Lincoln Street. Preaching brethren are invited to give us a call. Inquire for Isaac Blanchard, Jr., Eagle Street.

Notice.

My tracts have not been completed as soon as I expected, but I shall be ready to fill all orders soon. All orders sent to *Fairhaven, Mass.*

Allen Damon.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

Meetings.

Sunday School 10 o'clock every Sunday.
Love Feast 3 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
S. W. Thurber..........Sundays, Jan. 19th and 26th

Chelsea, Mass., (Library Hall, first floor.)
A. Simpson..........Sundays, Jan. 26th and Feb. 2d
Geo. W. Brown..........Sunday, Jan. 19th

North Adams..........Saturday evening, Jan. 18th and Sunday, the 19th.
Hoosick, N. Y., (where Bro. Harrington may appoint), Jan. 21st.
Troy, N. Y., (where Bro. Harrington may arrange), Jan. 22d.
Canaseraga, N. Y., (where Bro. B. Roberts may arrange), Jan. 23d, and Sunday, 24th.
Ira Wyman.

Savoy, Mass..........Sunday, Jan. 19th
South Adams, Mass..........Sunday, Jan. 26th
Brimfield, Mass..........Sunday, Feb. 2d
West Stafford, Ct..........Sunday, Feb. 9th
Rufus Baker.

Pittsfield, N. H., (Bethel Church)..........Sunday, Jan. 19th
J. T. Dixon.

Great Falls, N. H..........Saturday evening, Jan. 18th to hold as long as duty requires.
Our address is New Durham, or Holderness, N. H.
J. G. Smith.
D. M. Leavitt.

Northwood Narrows..........Sunday, Jan. 19th
Epsom, (Marden's Corner)..........Sunday, Jan. 26th
N. Glidden.

East Village, Ct..........Sunday, A. M., Jan. 26th
Pleasant Vale, P. M. and evening.
Samuel W. Treat.

Whitefield..........Sunday, Feb. 2d
Nathan Wheeler.

Worcester, Mass.
T. M. Preble..........Sunday, Jan. 19th
Sr. A. E. Smith..........Sunday, Jan. 26th
S. W. Thurber..........Sunday, Feb. 2d
and through the month.

West Meriden, Ct., (dedication of new Hall), Jan. 19th
Campville, Ct..........Jan. 20th
West Winsted..........Jan. 21st and 28th
Wolcottville, (as Bro. St. John appoints)..........Jan. 23d
New Haven..........Sunday, Jan. 26th
W. S. Campbell.

Middletown, Ct..........Friday evening, Jan. 17th
New Haven, Ct..........Sunday, Jan. 19th
West Haven..........Wednesday evening, Jan. 22d
Bridgeport..........Thursday evening, Jan. 23d
Guilford, Ct..........Sunday, Jan. 26th
Hiram Munger.

Concord, N. H.
(Corner of Green and Center Streets.)
J. A. Cleaveland..........Sundays, Feb. 2d and 9th

Rockland, Scituate, R. I., Monday evening, Jan. 20th to 24th.
A. Durfee.

West Abington, Mass..........Sunday, Jan. 26th
A. P. Moore.

Portland, Me.
Anna E. Smith..........Sunday, Jan. 19th
Wm. H. Mitchell..........Sunday, Jan. 26th
Clarkson Goud..........Sunday, Feb. 2d
Luther Boutell..........Sunday, Feb. 16th
Wm. H. Mitchell..........Sunday, Feb. 23d

Elliota and Burr Oak, Minn..........Sunday, Jan. 19th
Preston, Minn..........Sunday, Jan. 26th
T. K. Allen.

Lenora and Nickols, Minn..........Sunday, Feb. 2d
Riceford, Bellville and Hesper..........Sunday, Feb. 9th
Elliota and Burr Oak..........Sunday, Feb. 16th
Preston..........Sunday, Feb. 23d
P. Ramen.

Lenora and Nickols, Minn..........March 1st
Riceford, Bellville and Hesper..........March 8th
Elliota and Burr Oak..........March 15th
Preston..........March 22d
W. J. Bursell.

Exeter, N. H..........Sunday, Jan. 19th
Dover, N. H..........Tuesday, Jan. 21st
New Durham Ridge, N. H., Wednesday and Thursday, Jan. 22d and 23d.
Alton Corner..........Friday, Jan. 24th
Pittsfield..........Saturday evening, Jan. 25th and over Sunday, the 26th.
New Bedford, Mass..........through February
A. Ross.

Bristol, Conn..........Sunday, Jan. 19th
Hartford, Conn..........Sunday, Jan. 26th
New Britain..........Sunday, Feb. 2d
Springfield, Mass..........Sunday, Feb. 9th
Middletown..........Sunday, Feb. 16th
New Britain..........Sunday, Feb. 23d
Wm. Stuart.

Pomfret, Vt..........Sunday, Jan. 26th
W. W. Sutherland.

Alton, (Chesnut Cove school-house), Thursday evening, Jan. 23d, and continue over the following Sabbath.
J. Knowles.
D. F. Leavitt.

Lowell, Mass..........Sunday, Jan. 19th
Lawrence, Mass..........Sunday, Jan. 26th
J. Couch.

South Boston, (Union Hall, Broadway.)
J. M. Muhlig..........Sunday, Jan. 19th

North Somers..........Sunday, Jan. 19th
L. P. Moore.

Schoodoc, (Warner)..........Sunday, Jan. 26th
C. W. Sargent.

West Falmouth, Me..........Sunday, Jan 19th
Lewiston, Me..........Sunday, Jan. 26th
N. G. Reed.

Springwater Valley, N. Y..........Sunday, Jan. 19th
Knowlesville, N. Y..........Sunday, Jan. 26th
Lockport, N. Y..........Sunday, Feb. 2d
Youngstown, N. Y., Niag. Co., (where Bro. Tryon may appoint), Sunday, Feb. 9th.
E. Cotton.

Lewiston, Me..........Sunday, Jan. 19th
J. C. Wheeler.

Lowell, Mass..........Sunday, Jan. 26th
E. G. Chadsey.

Hall Stream, C. E..........Sunday, Jan. 26th
Upper Pittsburgh, N. H..........Sunday, Feb. 2d
Coaticook, (Kenney school-house)..........Sunday, Feb. 9th
D. N. Chadsey.

Center Harbor, N. H..........Jan. 19th
W. H. McDaniels.

Portland, Me..........Sunday, Jan. 19th
L. Boutell.

Square Pond..........Sunday, Jan. 19th
I. B. Potter.

Southington, Ct..........Sunday, Jan. 26th
E. Owen.

Square Pond, Ct.
I. B. Potter..........Sunday, Jan. 19th
A. M. Higgins..........Sunday, Jan. 26th
P. S. Butler..........Sunday, Feb. 2d

New Britain, Ct..........Sunday, Jan. 19th
Southington, Ct..........Jan. 20th
New Haven, Ct..........Jan. 21st
West Haven, Ct..........Jan. 25th
Plymouth, Mass..........Sunday, Feb. 2d
Stoneham..........Sunday, Feb. 9th
J. S. White.

Bath, Me..........Sunday, Jan. 19th
L. F. Cole.

Melvin Village..........Sunday, Jan. 19th
Wolfborough (Furber school-house), Tuesday evening, Jan. 21st, and over Sunday, Jan. 26th.
S. S. Mooney.

Madison, N. H., Saturday, P. M., Jan. 18th, for conference, and Sabbath for baptism. T. W. Piper.

Pawling, N. Y..........evening, Jan. 17th and over the following Sunday. C. H. Sweet.

Campton, N. H., (Bump school-house), Sunday, January 19th.
Lake Village, N. H., (Chapel), Saturday evening, Jan. 25th, and over Sunday, the 26th.
John H. Evans.

Springfield, Mass..........Sunday, Jan. 19th
Brimfield, Mass..........Tuesday evening, Jan. 21st till Friday evening.
A. Simpson.

Morris, Ct., (as Bro. S. Glover may arrange), Sunday, Jan. 19th.
New Preston, Ct., (as Bro. Baldwin may arrange), Sunday, Jan. 26th.
Lanesville, (as Bro. Marsh may arrange), Sunday, Feb. 2d.
Brookfield, Ct., (as Sr. C. Barnes may arrange), Sunday, Feb. 9th.
Will Bro. James Squires be so kind as to meet me at the Westfield station, when the 12 o'clock train from Springfield arrives on Friday?
If any of these appointments conflict with others, brethren interested will please drop me a line to that effect, as soon as they see this notice. Direct to H. Rockwell, care of H. H. Dickinson, 44 Windsor Street, Hartford, Ct. H. Rockwell.

Auburn, (at A. F. Fox school-house)..........Jan. 19th
Derry, (Kilrey school-house)..........Sunday, Jan. 26th
Will Bro. Brown meet me at the Lynn depot?
Caleb Richardson.

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Business.

TO CORRESPONDENTS.

☞ Correspondents should, and ought to know, that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

☞ We received $3.50 from Whitefield, N. H. No name. Who was it from?

☞ AMANDA BROWN—Now due, 53 cents.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 641. The No. which follows your name is the No. to which you have paid. If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each.

L W Ranger 642, H J Whitaker 661, E Kingsworth 612, C A White 660, J Henderson 673.

$1.25 each.

J Connell 665, M Merrill 660, N Davis 665, F D Tyler 665, L Mather 665, J H Denio 665, D B Day 665, C G Oaks 670, L P Waldron 639, F W Dame 665, R Morrell 632, M E Smith 665, I Roscoe 665, C Barnes 630, L D Thurston 631, E Francher 669, A Williams 669, W H Barrows 666, R J Rogers 665, S Buck 666, A L Mars 666, E Spencer 665, H. L. Whipple 665, J Harrington 659, J Rothennel 666, M H Mason 662, A Fenstermaker 664, G W Cadwell 665.

$2.00 each.

I Tuttle 637, A Knowlton 656, E P Robinson 670, M Smith 663, A Randall 666, O Sherwin 641, R Chase 663, C Watson 666, J. Glidden 679, J. D. Fernand 671, N Goodell 532, W Churchill 681, H L Close 675, R Scott 681, B Crandall 650, O D Eastman 681, H A Cressey 649, S Oaks 682.

$2.50 each.

J Nudd 676, T Fitzsimons 644, J G Weymouth 691, L Ellis 691, D P Reed 688, C Andrews 676, W W Ives 676, L A Durgin 647, B Atwood 691, J Barnes 691, A J Rawson 641, F Converse 691, R Geyer 688, I Wyman 688, L D Merrell 642, I Athins 665, A K Allen 691, B S Arlin 690, E Davis 688, E Blamnot 683, F C Abom 689, J W Frye 691, A Brown 650, T M Redhead 720, O M Clark 691, C Sherman 691, J Barnes 684, L Reimer 654, C M Jewell 691, M L Kremer 691, S M Cornell 612, J P Peters 691, A Egerton 658, F McClary 679, D Leavens Jr. 691, J. Sadder 682, J. C. King 688, A Ladd 676, J Olive 671, T R Burt 691, G M Brown 658, W R Alden 635, B Beach 676, D Hodge 694, E Blaisdell 689, S A Chaplin 690, W Smith 698, A French 691, S R Muttoir 691, B. Thebaut 692, T P Vanderbeck 652, E. Dannett 660, T H Tyler 688, J Whitcar 723, L Morrison 692, J Hudson 693, J. J. Macdonald 691, A Healey 605, A Gregory 656, J Price 665, H C Coppock 692, P Clay 650, A. Harris 691, V. N. Edwards 691, T. Hodgdon 692, A. Hussey 692.

Various Sums.

J McCaughy $5.00, 629; E Sidden $1.05, 639; S Walter $3.00, 653; M Wilkins $3.00, 634; A Gillett $10.00, 667; A F Welch $1.50, 674; M D Pease $3.00, 676; II L Ellis $1.50, 585; J Burnheimer $1.13, 639; A Logan $5.00, $5.13; J Thorp $3.00, 669; J Field $3.00, 701; A Field $3.00, $701; A Strong 63c, 652; A H Kidder $3.00, 668; R. Dowe $4.00, 649; S. Crispin $5.00, 694; C Coleman $1.55, 676; G. P. Shortridge $1.70, 676; W Churchill $1.70, 676; C. Holderness $3.50, 633; C Ave $3.05, 661; W. E. Grinnell 40c, 659; J. W. Gray $1.50, 677; S. Leavenworth 63c, 651; A. Perkins $5.00, 661; S. Jones $1.15, 629; N. Jones 85c, 638; L. M. Whitney $6.00, 685; J S Milne $1.36, 637; N Milne $1.36, 637; M McCloud $1.36, 637; J Kindness $1.36, 666; R Stanley 77c, 668; R L Jones $3.27, 571; W Littleton $6.55, 597; W. Tyler $3.24, 597; W. Clelland $7.86, 637; J Corner $3.27, 707; J Morrison $2.62, 685; John Morrison $2.62, 677; W. Woodward $3.27, 659; G. P. Metz $3.75, 688; J B Luther $3.00, 651; N H Berry $1.50, 706; C L Moseley $1.30, 641.

For Books and Tracts.

U Sinclair 36c, H F Pollins 50c, F M Huxford $1.45, C M Stark $1.00, R. Geyer $5.00, I. Atkins 35c, W. Ashdown $1.50, L R Brown $1.00, W E Benham $1.00, A A Lawrence $2.80, A Fike $10.00, M A Harris 50c, J. V. Himes $10.00, S Crispen $1.50, S Goodhue 50c, E Barrows $1.75, J. W. Findley 50c, L J Quimby 55c, A C Grover 35c, I B Potter $10.00, A Egerton 35c, J V Himes $10.00, D Stevens Jr $1.50, W Nash $2.50, M F Rogers 50c, B. Beach $3.66, J. Butchart $1.00, J. V. Himes $3.25, J. T. Kidder $3.00, J. Keene $1.50, J Hendson 70c, L L Barrett 35c, F. A. Foster 75c, F A Safford 63c, P S Hooker $1.65, J V Himes $1.00, R Perkins 35c, R. D. Lacoe $5.00, D Grant $7.00, G F Metz 35c, N. H. Berry $2.50, M G Wise $2.30, G W Maker 35c, M A Northup 60c, I Tuttle $1.03.

LETTERS RECEIVED.

W L Huntley, H D Reed, H Pratt, H P Sikes, W C Thurman, J A Cleveland, G W Stetson, H Beadle, J Olive, N F Nason, N M Henry, J H Tolman, E Doolittle, H H Hall, E A Libby, N B W Murphy, P A Smith, J G Hook, S C Nichols, N A Lapham, S P Howland, C Greene.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
J. S. White—93 Decatur Street, East Boston, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
Allen Damman—Fairhaven, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
S. Anderson—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
I. K. Lombard—Machiasport, Me.
J. Carr—South Albion, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
C. C. Stevens—Exeter, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Fisherville, N. H.
O. D. Eastman—Landaff, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. P. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
H. Rockwell—Lenox, Ashtabula Co., Ohio
L. C. McKinstry—Norwalk, Ohio.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
J. Wilbur—Box 882 Janesville, Wis.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Eld. A. F. Dugger—Simpson, Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

New Music.

"'Tis the very same Jesus" (separate sheets, at 5c.) Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 30c. For sale at this office.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00; paper, 50c.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00; paper, 50c.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 1, By S. S. Brewer. 7c; by mail, 9c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

THE LAST-DAY TOKENS, No. 3, By S. S. Brewer. 21c; by mail, 23c.

THE KINGDOM OF GOD, and Signs of the Times. By S. S. Brewer. 18c; by mail, 20c.

THESSALONICA; or, The Model Church. By H. L. Hastings. 25c.

SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D.D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00; paper, 50c.

THE SEVEN SEALS. Exposition of Rev. vi. By S. S. Brewer. 8c; by mail, 10c.

LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.

THE DAYS WE LIVE IN; The Lord soon to come By S. S. Brewer. 10c; by mail, 12c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

THE SLAYING OF THE WITNESSES. By S. S. Brewer. 8c; by mail, 10c.

THE TEN VIRGINS; or, Wisdom and Folly contrasted. By T. M. Preble. 3c; by mail, 6c.

THE GREAT IMAGE soon to be dashed to pieces By S. S. Brewer. 4c; by mail, 6c.

THE TWO ADAMS. By T. M. Preble. 5c; by mail, 7c

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, etc. By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. 20c; by mail, 22c.

RETRIBUTION; or, The Doom of the Ungodly. By H. L. Hastings. 20c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the Epistles of Paul. H. L. H. 10c.

GLAD TIDINGS; or, The End of Woe and Sin by the Destruction of the Wicked. (Three chapters from "Death not Life.") By J. Blain. 8c; by mail, 10c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

"THE JUBILEE SONGSTER." A choice collection of original and selected Hymns. A pamphlet edition of ninety-eight hymns. By S. S. Brewer. By mail, 15c. single copy; $1.50 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God By Wm. Shepherd. 23c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 5c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

COOKERY or How to prepare food from Grain, Fruits and Vegetables. By F. W. Hurd, M. D. 15c; by mail, 17c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SABBATH, and its Relation to Man. By mail 3 cts.

SPIRITUAL EVIL: A Warning for the Unwary. 3c. single; 5c. by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, 88c.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. $1.50; by mail, $1.75.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.

THE PROPHETIC TIME QUESTION; or, Bible Time Examined. By Wm. Sheldon. 27c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

NON-RESISTANCE. By W. C. Thurman. 20c; by mail, 24c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c

THE DAY AND THE HOUR; a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. [illegible] by mail, 10c.

PENITENT.

Where art thou, O pitying Christ!
The night hath fallen, and the way I cannot see;
O reach down through the dark to me,
And fold me close unto thy all-forgiving heart,
Until the frozen waters of my spirit
In the sweet tears of penitence shall start;
Till thy divinest life shall mingle
With the colder tide of mine;
Fold me, Crucified and Risen,
In those arms of thine!

My doubting soul in cold rebellion went from thee,
I would not take thy proffered hand,
Nor at the fountains of thy tender mercy
With other thirsting pilgrims stand.
But now, with wandering in the night grown weary,
I lift my mute and willing hands to thee;
Canst thou, in thy compassion and thy pity,
Reach down through the dark to me,
And fold me close unto thy all-forgiving breast,
Until I feel the perfectness of rest—sweet rest!
—*Sara Clemmer Wells.*

For the World's Crisis.

THE FRUIT OF THE SPIRIT.—No. 5.

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5: 22.

GENTLENESS.

This is one of the most beautiful of the christian graces. We all like a gentle child, a gentle woman, a gentleman, one who has a mild disposition. Many seem to think that it is unmanly to be gentle; that if they are mild others will think they have no courage; that roughness and coarseness are marks of dignity; and they bluster and scold, thinking that thus they gain the respect and admiration of the community. Paul thought not thus. He says, "The wisdom that is from above is first pure, then peaceable, gentle"; and that the servant of the Lord must be gentle towards all men.

But I have known christians, so called, who appeared to take pains to be rough. If they warned a sinner, reproved a brother who had done wrong, or argued with one who differed from them, they would talk so harshly and insultingly that those to whom they talked would become angry or discouraged. I have known instances where a weak one has been overcome by temptation, and by harsh treatment been drawn deeply into sin, when gentle words and kind acts might have won that erring one back to the fold of Christ. Says Paul, "If any one be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. 6: 1.

There are many who are kind-hearted, and would not for the world discourage a weak one, who are naturally energetic and positive; and when they see anything that is especially repulsive to them, they are apt to say things rather severe: and as individuals are more easily led than driven, they awaken obstinacy in those they wish to benefit, and thus do more harm than good.

We are apt to be guided by our feelings instead of the Holy Spirit. We can never make a sinner admire and desire religion by telling him that he is a miserable fellow, not fit to associate with decent persons, even if it be true; and we never can persuade an erring brother to confess and forsake a fault by beating or avoiding him; and persons will not see the light on certain doctrines any sooner for being called fools or hypocrites.

If we treat persons with respect, they will listen patiently, and weigh our opinions with more candor, than if we are rude and careless of their feelings. Children obey more promptly and cheerfully if spoken to with mildness, than they do if commanded harshly. There is nothing that hardens a child as quickly as scolding. The only way we can separate dross from gold is by melting it. We could pound the metal until tired, and we should only pound the gold and dross together more closely.

The fruit of the Spirit is gentleness, and those who are the sons of God, and are led by the Spirit of God, are seldom sarcastic, or rude, and seldom hurt any one's feelings. "If any man offend not in word, the same is a perfect man and able also to bridle the whole body."—James 3: 2. O, how easy it is to offend in word! How natural it is to speak the angry word, the impatient word, the scandalous word, the harsh word, the idle word. The tongue can no man tame, but with God all things are possible. He knew we could not in our strength keep his commandments, so he gives us the Holy Spirit to help our infirmities and enable us to do that which is impossible for us to do by nature.

Whenever I see a marble statue, and think of the process through which that piece of marble has passed, I compare it to a christian. When it was first taken from the quarry it was a rough stone, without form or beauty; but it was hacked, and hewed, and pounded, a piece knocked off here, and another there; until after days of hard labor it arrived at a state of perfection, and is now a beautiful statue which all admire.

Many think that conversion is all that is necessary for a person's salvation; and all the experience many have to relate is the story of their conversion. They compare it to a man in a horrible pit sinking deeper and deeper in the mud and filth, until he is rescued and placed upon a rock; and after he is once on the rock, all he has to do is to sit still until death or the judgment. The first part of the comparison is good, but after the sinner is taken from the pit, he has a journey to go in a narrow way full of snares to entrap him, and stones to hurt his feet, and hills for him to climb, and pleasant by-paths to allure him from the strait and rugged way. When our sins are first forgiven we are like children, and have to grow in grace and in the knowledge of the truth in order to become perfect men and women in Christ Jesus.

The christian's life is a constant warfare with self and nature. Every natural desire for worldly pleasure or ease must be overcome; every habit which is not in accordance with the Scriptures must be abandoned; everything which cannot be done with an eye single to God's glory must be left undone; every deed, every word, must be tempered to agree with the revealed will of God.

Every grace the Lord wishes us to possess is an ornament to us. The Lord's children are more beautiful in their characters and more lovely in their dispositions than any other people living. They are kind, tender-hearted, truthful, affectionate, cheerful, forgiving, humble and happier here, a blessing to those around us, and fit to be inhabitants of the new earth. S. K. PAINE.

East Killingly, Ct.

☞ Would to God that all the party names and unscriptural phrases and forms which have divided the christian world were forgotten, and that we might all agree to sit down together as humble, loving disciples, at the feet of our common Master, to hear his word, imbibe his spirit, and to transcribe his life in our own.—*John Wesley.*

For the World's Crisis.

LETTER FROM MEMPHIS, TENN.

BRO. GRANT:—I wish to let the brethren and sisters know, through the Crisis, what I have been doing since I have been in this place. I arrived here on the sixth of April, and was kindly received by the little church of Freedmen. My first thought was to set humility before them; and this was done to good effect; and from that time to the present has been an increase of interest in love of the truth, of the Lord's soon coming, and kindred doctrines of the Bible; and they see and talk quite differently now, from what they did when I first came here, in consequence of a split just before I came; and out of the wreck afterwards I found some twenty-two souls, and they were hard-looking sheep, more like goats with their horns knocked off by butting in the war; some lame, and bad language made use of. The new idea of the saints not going to heaven when they died, was a hard thing for them to get over. But when the Scriptures spoke out so clear on the subject, they gave way to the truth, and became firm believers in the resurrection. They all are glad that I came among them; one of their own color thus lifted them up. It was hard to believe on their part at first, but it was clear to some; they had faith in God's word.

The interest increased until July first; then trouble by the cholera. How we did suffer; we lost fourteen, young and old. O, how sad the thought to me. The cholera continued among us all during the month of July. I had a hard time of it, being left alone among the Freedmen. Then the yellow fever set in, and we all feared much; but, thank the Lord, it did not come near us; but the Lord is good; there was not one case amongst us. Bless his good name forevermore. The burying of the dead was a very costly matter; to dig the graves cost from ten to fifteen dollars, according to the size; and all other expenses made it very hard with them; still our meetings were good, and souls were converted to God. The hot weather was intense, and I suffered much; but still the good work went on.

Since I have been here have baptized seventeen souls, and five more are now ready to go down to the water on next Sabbath, and two more to be added to the church soon. We number now fifty-three souls, who have consented together to love God until he comes in the clouds of heaven with power and great glory; then the song of triumph will begin, to end no more. God bless all that are looking for and praying, "Thy kingdom come."

Brn. Himes and Leslie are well, and are as busy as bees about getting up the school-house; they are progressing fast. Praise the Lord. All hearts are glad and full of hope. Bro. Reed is full of life and doing all he can to make us all happy. I am going out into the country, to-morrow or next day, to see what I can do in talking the word of life among the people on the plantations about fifty miles off. The name of the place is La Grange. Pray for me, that I may do my Master's will in all that he has for me to do in his vineyard.

Some of the dear sisters have remitted to me some small sums of money for the sick, and it was all appropriated for that purpose. Thank you, dear loved ones. "Inasmuch as ye did it unto one of the least" of them, "ye did it unto Me." Think of this. Pray for me.
B. WM. WILKINS.

For the World's Crisis.

PRAYER FOR HEALING.

"Confess your faults one to another, and pray one for another that ye may be healed."—JAMES 5: 16.

It seems clear to me that forgiveness and spiritual cleansing should be sought first. "Seek first the kingdom of God, and his righteousness"; then whatever is best for us and most for his glory will be added.

I need not stop to argue with those who affirm that a sound body is the first requisite of a healthy spiritual state; but I will agree with them just so far as to say (what every one knows) that a sound body and firm physical health are *desirable.*

And the Lord is able now to heal the sick. *He is able to heal* ME! I think I never before was brought up to the point as I am now. It seems to me that even now I feel some of the healing power, and that it only needs the *united prayers* of my faithful praying friends to finish the work. And if it is for the glory of God, this will be done.

Devout reader, do you believe this? Will you pray for me that I may be healed? "The Lord's arm is not shortened that it cannot save, neither his ear heavy that it cannot hear." He will hear, and he will answer. Do not doubt it. Let every one who has the least interest in me pray earnestly that I may be healed. Not for my sake, but only for the glory of God. And let me from henceforth be *wholly devoted to his service.*

Brethren and sisters, one and all, pray for me that I may be healed.
Sutton, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

PLAYING DINNER.

I read an account of a dinner they had in one of our large cities the other day, where they had nice dishes and silver ware, splendid boquets tied together with costly ribbon; but, strange as it may seem, they had nothing to eat. I thought that a queer dinner, but it appeared to take well, because it was something new,—latest style.

A thought came to me after reading the account: that was about the way some of the churches are doing in these last days. They have nice dishes (so to speak), and they invite the people to come in; but it is about all dishes. Look nice, rattle them a while, and that is about all it amounts to; go to meeting hungry, go home hungry; like those that played dinner, they probably went away as hungry as they came. When I am hungry I want something to eat; all dishes and boquets will not do for me. It is the same in the other case. Give me the real food. The Lord helping, I will not be so particular about the dishes, if they are only clean. I had rather have some power than all form. I had rather be spiritual than fashionable. The Lord help us to be humble, then it will not be all dishes.

Dear brethren and sisters, you know how it is in these last days; it is meet, sing, pray, sing, preach, sing, then go—about the same as they came. I have nothing against singing when the Lord is in it. So I like praying when God helps; but I do not want people to pray and sing when God wants something else done. If the right one prays and sings it is all right, or speaks; if we will all speak or sing or pray when our turn comes, it will all be right. God will be pleased with such worship, and his children will be strengthened. Who will go in for a worship of that kind? If God wants the minister to preach, all right; if not, keep still. Some one will speak or sing if they do their duty. The Lord will direct the matter. Who will take a chance in a worship like this? Says one, That is not popular. No, I knew that before, but I tell you it will pay. I feel for one like taking a large share in just such a worship as this. Thank God, there are a few trying to worship in this way. It is everlasting life we want, and we think this is just the way to get it; so we labor on.

We are going to see better days just before Jesus comes. Preach the word, ye ministers; be instant in season. And to you, dear brethren and sisters, do *your* duty; if it is a word of exhortation, speak. Says one, The minister is going to preach. Well, let him preach when it comes his turn. Do your duty. God will bless. Sing, pray, exhort, old and young, one and all. The Lord help us, is the prayer of your Bro. looking for Jesus,
Concord, N. H. J. T KIMBALL.

For the World's Crisis.

MUSINGS.

BY ABBIE M. GRANT.

The cooling dew falls lightly,
The purple air is still,
All save the murm'ring waters,
And song-birds from the hill;—

His parting hymn he giveth,
Then seeks his place of rest,
The sun long since grew weary,
And went down in the west.

The pale-faced moon comes slowly
To light the waiting sky,
Her starry train draws round her,
Then hangs her lamp on high.

The moonlight brings me sadness,
Rememb'ring how her ray
Shone ghastly on the pillow
Of one who dying, lay

On his low couch at midnight,
With strange and altered tone,
With heavy labored breathing,
And low but painful moan;

And my young heart seemed frozen
With grief and childish fear,
While loud and bitter wailing
Fell sad upon my ear.

And some, too deeply stricken
For outward sign or cry,
Stood dumb with speechless anguish,
With phrenzied, tearless eye;

While wintry winds were 'plaining
With solemn, dirge-like tone,
And mockingly upon us
The cold, white moonlight shone.

And I ne'er see it shining
With clear, unclouded sheen,
But saddened thoughts come thronging
Of that remembered scene.

For the World's Crisis.

THEOLOGY AND PHILOSOPHY AT WAR.

While true philosophy never clashes with correct theology, it often happens that the received theology and philosophy of the day come in collision; and when this is the case, it is evident that either philosophy or theology must be defective. This is true of the seven-year-change-philosophy when applied to orthodox substitute theology, or to Bible substitute theology.

By substitute theology, I mean the sacrificial death of Christ for the sinner, in his stead. Modern theology insists that only the humanity of Christ died as a sacrifice, and that included his body. It is agreed, then, that whether Christ died in part only, or as a whole, his death included the body.

Therefore, as it will not be denied that Christ's body was mortal, and subject to the same change that other bodies are, it follows, if this seven-year-change-philosophy is unqualifiedly true, that Christ had really had four bodies prior to his crucifixion, and that it was his fifth body that was crucified. Does this agree with Bible testimony? Or was the crucified body the same one that was first introduced into the world? "When he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me . . . we are sanctified through the offering of the body of Jesus Christ." Heb. 10: 5, 10.

Thus the very body that was prepared for Christ at the time he came into the world, was offered as a sacrifice on Calvary, despite the seven-year-change-philosophy to the reverse.—That kind of philosophy, which, if true, will rob us of the only sacrifice that God ever prepared for fallen man, and presents us with another in its stead, is not only at war with popular theology, but also with the Bible.

Christ came once, and will come "the second time;" not by proxy, in the person of a fourth successor. It is not true that the body which Infinite wisdom furnished as a sacrifice, passed into oblivion as a body years before the crucifixion.

That there is a continual passing off of substances received into the human system, is a conceded point; but when, on the strength of this fact, it is claimed that there is a total change of all that pertains to man, leaving man destitute of the principle of identity, except as we cling to immortal-soul theology for it, I demur. An array of facts, like an armed force, confront this claim, both from the Bible and philosophy in its undiluted form. This point we may notice at another time. WM. SHELDON.

For the World's Crisis.

SCOLDING.

BRO. GRANT:—The following is taken from the *Church Monthly* for Nov. I would like to see it in the Crisis. C. H. S.

"A little girl who had witnessed the perplexity of her mother on a certain occasion, when her fortitude gave way under severe trial, said:

'Mother, does God ever fret or scold?'

The query was so abrupt and startling that it arrested the mother's attention almost with a shock.

'Why, Lizzie, what makes you ask that question?'

'Why, God is good; you know he used to tell me he was the *good man* when I was little; and I should like to know if he ever scolded.'

'No, child, no.'

'Well, I'm glad he don't, for scolding makes me feel so bad, even if it is not me at fault. I don't think I could love God much if he scolded.'

The mother felt rebuked before her simple child. Never had she heard so forcible a lecture on the evils of scolding. The words of Lizzie sank deep into her heart, as she turned away from the face of the little one to hide the tears that gathered in her eyes."

☞ As a general rule, none obtain less sympathy than those who are continually running about to beg for it.

For the World's Crisis.

"WELL DONE."

When Jesus comes to judge the world, will he say "well done" to me? is a question which should be pressed home to every heart that professes to love God and keep his commands. And when this question is duly weighed in the mind, it is very easily answered; for the word of God is plain in teaching us what our work is as individuals, and the way to perform that work in order to have it said unto us "well done."

We understand by the Scriptures, as taught by our blessed Savior, that every person has a certain work to do, or a certain number of talents to improve; and we there learn that it depends altogether on how we improve them whether we have it said unto us "well done, good and faithful servants," or, "Depart from me," ye slothful servant. Many persons excuse themselves from duty because they have but one talent, and that a small one; but this excuse will avail nothing in that day. The smallest talent, if rightly improved, and willingly used, as God directs, will be of use somewhere, as the smallest piece of timber is of use in a structure of art. Then do not hide what little you have, but improve it. Let every person who is trying to be a servant of the Lord so improve whatever the Lord has committed to him that he may have the blessed assurance that he will say "well done." Let us all be willing to walk and do just as the Lord directs. If he gives us small things to do, do it willingly; and if he calls for a greater work at our hands, don't shrink back, but perform it in the strength of Him who will not require any more at our hands than we are able to perform.

The Master is coming in a little while to call his people to account, and he will bring his reward with him, to give to every man according as his works shall be. Then let us who are looking for him gird on the whole armor, and engage earnestly in the work which he has given us. Much remains yet to be done. Backsliders are yet out of the fold. Sinners are yet to be warned and invited. The people of God must be encouraged. The Gospel of the kingdom must be preached.

Dear brethren and friends, let us be engaged with all our hearts, and may it be said unto us finally, "Well done!"
Gilmanton, N. H. N. B. MCMURPHY.

SYSTEMATIC GIVING.

A great deal has been said as to how much we ought to consecrate to the service of God. It is an important question, on which every christian should come to a deliberate and prayerful decision.

We are only stewards, and a strict account will be required from all of us as to the use we have made of the temporal blessings entrusted to us.

When systematic giving is adopted; that is to say, when a certain proportion of our income or earnings is set apart to be given regularly to the Lord, either weekly, monthly, or annually, the custom tends to open our hearts, and it also relieves us from the effort otherwise required for each act of giving, as the money is then ready to pass on to some charitable object.

I feel confident that if any of your readers who have not tried this method will do so, they will never have cause to regret having made such a trifling sacrifice for the sake of our blessed Lord and Savior Jesus Christ, who has done so much for us.—*Ex.*

THE INFIDEL SON.

"I will never be guilty of founding my hopes of the future upon such a compiled mess of trash as is contained in that book (the Bible,) mother. Talk of that's being the production of an infinite mind; a boy ten years of age, if he was half witted, could have told a straighter story, and made a better book. I believe it to be the most—mess of lies ever imposed upon the public. I would rather go to hell, (if there is such a place,) than have the name of bowing to that imposter, (Jesus Christ,) and be dependent on his merits for salvation." "Beware! my son, 'for God is not mocked,' although, he beareth with the wicked long, yet he will not keep his anger for ever.' And all manner of sin shall be forgiven men, except the sin against the Holy Ghost; which has no forgiveness. And many are the examples, both in sacred and profane history, of men who have been smitten down in the midst of their sinning against that blessed Spirit."

"Very well, father, I'll risk all the cutting down that I shall get for cursing that book, and all the agonies connected therewith. Let it come, I'm not at all scared. "Oh! Father, lay not this sin to their charge, for he knows not what he does." "Yes, I do know what I am about, and what I say—and mean it." "John, do you mean to drive your mother distracted?—O my God! what have I done that this dreadful trial should come upon me in my old age?"—"Mother, if you do not want to hear me speak my sentiments, why do you always begin the subject? If you do not want to hear it, don't ever broach the subject again, for I never shall talk of *that book* in any other way."

The above conversation took place between two fond parents and their only son, who was at home on a visit from college, and now was about to return. And the cause of this outburst was, the kind-hearted and christian parents had essayed to give him a few words of kind admonition, which, alas! proved to be the last. And the above were his last words which he spoke to them as he left the house.

How anxiously those fond parents looked after him as though something told them that something dreadful would happen. What scalding tears were those that coursed their way down those furrowed cheeks! Oh! that they might have been put in the bottle of mercy! Poor wretched young man, it had been better for him had the avalanche from the mountain crushed him beneath its deadly weight ere those words escaped his lips. Little did he think that He who said "Honor thy father and mother," and, "He that hardeneth his heart and stiffeneth his neck, shall suddenly be destroyed, and that without remedy," was so soon going to call him to give an account for those words, so heart-rending to his aged parents, and so dreadful in the sight of a holy God. He had imbibed those dreadful principles from an infidel room-mate at college.

Beware, young men, with whom you associate, lest you fall as did this unfortunate young man. John B—— left his home and hastened to the depot, where he took the cars which were to bear him to M——, where he was in a few months to finish his studies. The whistle blew, and away swept the cars "across the trembling plain." But, alas! they had gone but a few miles, when the cars coming round a curve in a deep cut, came suddenly upon an obstruction on the track, which threw the engine and two of the cars at once from the rails. As fate would seem to have it, the wicked son, (John B——) was that moment passing between them. He was thrown in an instant from the platform, his left arm being broken and his skull fractured by the fall; and in an instant one of the wheels passed directly over both his legs near the body, breaking and mangling them in the most dreadful manner. Strange as it may seem, no one else was injured. The dreadful news soon reached his already grief-stricken parents; and ere long that beloved, yet ungrateful son, was borne back to them; not as he left, but lying upon a litter, a poor, mangled, raving maniac.

Why these pious parents were called to pass through this dreadful trial, He "whose ways are in the deep, and past finding out," only knows; except that by this sad example of his wrath many might be saved. Many skilful physicians were called, but the fiat of the Almighty had gone forth, and man could not recall it. When the news reached the college, his classmates hastened to see him. When they came, nature was fast sinking, . . . Oh! that heart-rending scene. His reason returning brought with it a dreadful sense of his situation. His first words were, and O, may never mortal hear such a cry as that again, upon the shores of time. "Mother! I'm lost! lost! lost! damned! damned! damned! forever!" and as his class-mates drew near to the bed, among whom was the one who had poisoned his mind with infidelity, with a dreadful effort he rose in the bed and cried, as he fixed his glaring eyes upon him; "J——, *you* have brought me to this, you have damned my soul! May the curses of the Almighty and the Lamb rest upon your soul forever." Then, like a hellish fiend, he gnashed his teeth, and tried to get hold of him that he might tear him to pieces. Then followed a scene from which the strongest fled with horror. But those poor parents had to hear and see it all, for he would not suffer them to be away a moment. He fell back upon his bed exhausted, crying, "O mother! mother, get some water to quench this fire that is burning me to death;" then he tore his hair and rent his breast . . . And then again he cried, "Oh mother, save me, the devils have come after, me. Oh! mother, take me in your arms, and don't let them have me. And, as his mother drew near to him, he buried his face in that fond bosom which had nourished and cherished him; but, alas! could not now protect, or shield from the storm of the Almighty's wrath; for he turned from her, and with an unearthly voice he shieked, "Father! mother! father, save me; they come to drag my soul—my soul to hell." And with his eyes starting from their sockets, he fell back upon his bed a corpse.—*Earnest Christian.*

For the World's Crisis.

LINES.

Dedicated to Sister Howard, on the death of her much loved husband.

He sleeps in Jesus and is blest,
For he has gained a quiet rest;
And when the Savior comes to wake
Our loved ones from the grave he'll take.

O! cruel death! how hard thou art,
To tear our friends from us apart;
We see them laid beneath the ground,
And all grows dark and drear around.

Our eyes grow dim with bitter weeping,
To think our loved one now is sleeping
Beneath the cold and silent ground,
But nought disturbs his rest profound.

I know it must be lonely now,
While death has paled his loving brow,
And his place is vacant by your side,
But O! may Jesus be your guide.

I know 'tis hard to say "farewell"
To those we love, when death shall call,
And see them lie in his embrace,
And we no more to see their face,

Till Jesus comes to wake the dead;
Then he'll arise from his low bed;
Then you will meet your dearest one,
And hear the Master say, "Well done."
North Dana, Mass. L. B. WEAVER.

For the World's Crisis.

A REFLECTION.

How intermixed in this life are joy and sorrow. Sometimes we are on the mountain top rejoicing; at another time we are in the valley of sorrow. The words of Jesus to his disciples were, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation. But be of good cheer, I have overcome the world." And the true christian knows what the apostle means when he says, "Sorrowful, yet always rejoicing." How sad the condition of those who have not this peace in Christ. When we have Christ for our friend, we are prepared to enjoy the blessings of this life. And then only are we prepared to endure with joyfulness our trials. A. WHITFORD.

DR. CHALMERS AND HIS VISITOR.—While very busily engaged one forenoon in his study, a man entered, who at once propitiated him under the provocation of an unexpected interruption by telling him that he called under great distress of mind. "Sit down, sir; be good enough to be seated," said Dr. Chalmers, turning eagerly and full of interest from his writing-table. The visitor explained to him that he was troubled with doubts about the divine origin of the Christian religion; and, being kindly questioned as to what these were, he gave among others what is said in the Bible about Melchizedek being without father and without mother, etc. Patiently and anxiously Dr. Chalmers sought to clear away each successive difficulty as it was stated. Expressing himself as if greatly relieved in mind, and imagining that he had gained his end, "Doctor," said the visitor, "I am in great want of a little money at present, and perhaps you could help me in that way." At once the object of his visit was seen. A perfect tornado of indignation burst upon the deceiver, driving him in very quick retreat from the study to the street-door, these words escaping among others: "Not a penny, sir; not a penny. It is too bad, it is too bad; and to haul in your hypocrisy upon the shoulders of Melchizedek!"
—*Our Own Fireside.*

SHORT PRAYERS.—There were but three words in the petition which Peter gasped out; but they were sufficient for his purpose. They reached the ear of Jesus, and his heart too. Not length, but strength, is desirable. A sense of need is a mighty teacher of brevity. Verbiage is to devotion as chaff to the wheat. Precious things lie in small compass, and all that is real in prayer in many a long address might have been uttered in a sentence as short as that which burst from the soul of the sinking apostle.

☞ "Heroine" is perhaps as peculiar a word as any in our language; the first two letters of it are male, the first three female, the first four a brave man, and the whole word a brave woman.

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

MY REMEDY.

BRO. GRANT:—As others are recommending healthy food, I wish to state a few facts which may be of use to those who are dyspeptic, or troubled with their food distressing them, especially if they eat meats. Four years ago I was not able to eat enough to support nature without distress, and "ding-bats" and Graham puddings I never could eat. All who know me well, know I do not eat one half the amount of common men, and never did from a child. I cannot get it into my stomach, and I always needed hearty food. Nearly all men come to a turn of life when forty or fifty years old, and there must be a change of diet and labor, or they run down. I came to the point at fifty-eight; my appetite was not sufficient for the requirement of nature, and my weight fell to one hundred and sixty-five pounds. I adopted the following rule: to eat just as much hearty food as tasted good, which was very little, and then take one half pint, or three gills of good new milk, sweetened with granulated sugar, and a little salt in it, and two common crackers, and top off with that instead of pies or cakes. This I followed for three months, and gained twenty pounds. It tasted good. In six months I weighed one hundred and ninety-two, and stand there now. I recommended it to one of my neighbors, who was troubled in the same way. He tried it four weeks. His blood came up; health improved, and gained ten to twelve pounds. On coming home, he told me the sweetened and salted milk had made him a new man.

Last fall, in Lynn, I found Bro. Ira Heath in the same situation. No appetite, blood low, of course taking medicine. I recommended this mode of living. He adopted it, and in three months I found him twenty-five pounds heavier, and he could eat meat, which he loved. If he ate the milk after it, it never hurt him.

One more case, and I close, although I might name many. I found Bro. Newell, of Portsmouth, with poor appetite, blood low, running down. His wife asked me to prescribe for him, at the same time sweetening and salting the milk she promised to get me if I would come there to dinner. I told him of my success and others in this way of living. He followed it three months. I saw him at Alton Bay campmeeting, fleshy, well, and heartier than ever before.

In a number of cases where young women had lost their appetite, and blood low, face pale, etc., trying this diet a few weeks they came up well and healthier.

If I can get these facts before the brethren, and they will try it, many will receive a great benefit, with little expense. Some think milk gives the headache. The sugar and salt make a body to the milk, and will digest. No headache is felt. If you drink strong tea, stop it, and use the sweetened milk in its stead, and drink a little, and that very weak, with your meat victuals.

Change of diet is better than medicine or doctors. Try it. Experience and experiment lead to much useful knowledge.
HIRAM MUNGER.

THE ART OF BREATHING.

The first, last, and one of the most important acts of life is to breathe, and there can be nothing more essential to life and health than to properly perform this function, and yet a majority of our civilized and enlightened people are utterly ignorant of the first principles of a correct inspiration. Millions of human beings pass through this life performing this act upward of twenty-five thousand times every day, or more than six hundred and fifty millions of times in a lifetime of seventy years, and yet they neither know why they do it, nor how to do it as it should be done. The consequence is their health is impaired in various ways, their vitality unnecessarily wasted, and their lives greatly shortened.

The conditions necessary for natural and healthful breathing are:

1. Pure air to breathe.
2. Freedom of motion of the respiratory organs.
3. A correct mode of inspiration.
4. Suitable physical exercise.

Most people think if they "go out to take the air" for half an hour a day that they fulfill the first requirement, even if they are shut up in close, unventilated rooms all the rest of the twenty-four hours, and many there are who do not even do as much as that. What the lungs require to purify and vitalize the blood, and give the finishing touch to the process of digestion, is pure air all the time, night and day.

The second condition, and equal in importance, requires an erect bodily position and an unrestrained movement of the chest and abdomen. A bent position of the body, with the shoulders drooping forward, habitual with many at all times, and often temporarily assumed by others, as when engaged in certain occupations, or when sleeping with the head elevated by bolsters and pillows, prevents the free expansion of the chest and lessens the amount of air inspired. So also, to a far greater extent, does compression of the chest and abdomen by corsets and tight clothing diminish the inspiratory power of the lungs, and weaken all the powers of life.

As many as nine tenths of the women of this country, and probably one-half of the men, scarcely ever use the principal respiratory muscle of the body—the diaphragm—in breathing. Tight clothing and a cramped bodily position prevent its action. The consequence is the chest is only expanded laterally, and the lungs but partially filled with air. When the diaphragm acts naturally, as it only can do when the body is unconstrained, it presses the stomach, liver, and bowels downward and outward at each inspiration, and the contraction of the abdominal muscles returns them to their position at each expiration, thus keeping up a constant motion of the digestive organs, which is essential to their normal and healthful action. Without this motion they can not act properly, and torpidity of the liver, constipation of the bowels, and other digestive derangements, are thereby induced. An example of the artificial mode of breathing can be seen in any fashionably dressed lady; the upper portion of the chest expands laboredly, because unnaturally, and that is all—there is no expansion of the lower part of the chest, of the sides, or the abdomen, as there is with those persons who have lived uprightly, physically speaking, and who have never tried to improve upon God's beautiful handiwork of the "human form divine" by pinching and squeezing themselves in accordance with the behests of Dame Fashion. New-born children always breathe correctly, as do animals of every kind. Look at them, examine them carefully, and go imitate them. In a natural inspiration the principal visible motion is in the abdomen. The upper portion of the chest expands slightly, the lower portion of the chest and sides expand more, and the abdomen most of all. Do not breathe through the mouth—the nose is the true entrance to the lungs, the mouth to the stomach. The natural position of the mouth is closed, and it should only open to eat, to drink, and to talk; the natural position of the nostrils is, open, and they never close, as, while life lasts, breathing never ceases.

Physical exercise is equally important in promoting the healthful action of the lungs, as it is of every other organ of the body. It hastens the frequency of breathing, and causes a greater quantity of air to enter the lungs at each inspiration, thus greatly increasing the quantity of inspired air, and more perfectly purifying and vitalizing the blood.—*Dr. A. L. Wood.*

THE TWO MEAL SYSTEM FOR CHILDREN.

Much has been said in this journal on the subject of the two-meal system, and it will probably be quite generally conceded by intelligent health reformers that two meals per day are sufficient for adults. But when we come to talk about children, it seems to be quite another matter. The mothers, especially, seem to think their little darlings must have at least three or four meals per day, with something to eat between, "for they are growing, you know, and need to eat oftener than others."

Doubtless, young and active children, who exercise much in the open air, can more readily dispose of three meals, and with less injury to themselves, than grown persons; but the question should not be, how much can the system be made to do in this direction? but how can the vital force be best and most economically expended?

It should be remembered that while vitality is manufactured from the food we eat, the digestion and assimilation of that food also causes quite an expenditure of vitality. A certain amount of food well and thoroughly digested, will make more and better blood than a much greater amount poorly and incompletely digested. It follows, therefore, that in order to receive the full benefit from our food, it must be perfectly digested and assimilated. It is an old saying among farmers that fifty acres of land, well cultivated, are better than one hundred poorly tilled, and it might as truly be said that two meals per day, well digested, are vastly better than any number incompletely digested.

Now, in the light of these facts, let us examine the question of two meals for children. It is a fact well known to physiologists, that nine-tenths of the people eat vastly more than is necessary, and of no class is this more emphatically true than of children. The majority of them are cramming from morning until night, in season and out of season. It is unquestionably true that if this dietetic error were so far corrected as to induce children to eat regularly, even three or four times per day, something would be accomplished; but true health reformers want the very best method, and should be satisfied with nothing less.

If two meals will furnish all the necessary vitality for growing children, and will make better blood, if well digested, than three meals poorly digested, as it necessarily must, then of course the two-meal system is the better. Probably no stronger argument need be adduced for this than actual experience, and of this we have an abundance. There are, in the families of health reformers in this city, children whose ages range from ten to fifteen years, who have adopted this system, and, so far as our knowledge extends, in every case where the practice is strictly and faithfully adhered to, a marked improvement in health has been the result, and probably in no community is there less juvenile mortality than among the health reformers of this place. But right here the question will arise, How early shall we adopt this system? A correspondent in the last *Reformer* asks if *young* children can do well on two meals per day. On this point we will also give one item of experience.

Our little boy, now less than two years of age, eats only twice in twenty-four hours; breakfast at seven, dinner at half-past one. Before he was a year old, he ate only three meals, with nothing between, and at the age of sixteen months, the third meal was discontinued. In two days he ceased calling for supper, and in less than a week had entirely forgotten it. In my opinion—and it is also the experience of others—the earlier this change is commenced, the more easily it can be brought about.

Probably there are but very few children who cannot be brought to this system before they are two years of age, and when once the practice is established and regularity is observed, the child will be far less liable to the many prevailing diseases which sweep so many of our little ones into premature graves.

Doubtless, the difference in temperaments and organizations may make some difference in the case with which the change can be made. Some mothers will say, "Why, my little boy wants to eat all the time, and I never could bring him to two meals a day." Such children have alimentiveness large, and are the very ones who should be taught early to control their appetites, before they become fixed and less easy to bring into subjection. Our little boy is very hearty and healthy, eats his food with great relish, but can see apples and other fruit in his reach, between meals, without touching it, except it may be to play with it as he would with a ball or marble. He has never eaten butter, meat nor spices, and if a mouthful of food is put into his mouth, salted as the generality of people eat it, he will spit it out with disgust. We call him a model health reformer, and he certainly furnishes good proof that young children can thrive and do well on two meals a day.—*Health Reformer.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address......$5.60
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to
MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,
THE YOUNG PILGRIM;
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.
TERMS:
Payable always in advance.
[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 642. BOSTON, WEDNESDAY, JANUARY 22, 1868. VOL. XXVI.—NO. 19.

The World's Crisis

AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon at

167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:

S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:

H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,

TREASURER AND BUSINESS AGENT.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

DE PROFUNDIS.

Draw me, O God, and I will follow thee!
Draw me in spite of my too vain excuse;
Draw me against my struggles to go free;
Draw me with claspings that I cannot loose.
Draw me by love alone, if that can be;
Draw me by love's rebuke, if so thou wilt;
Draw me by anger—only draw thou me!
Draw me although I loiter in my guilt;
Draw me although I seek not to repent;
Draw me although I cling to my despair;
Draw me by mighty succor swiftly sent;
Draw me before my lips shall cease their prayer;
Draw me before mine eyes can dry their plea;
Draw me, O God, and I will follow thee!

—*Theo. Tilton.*

For the World's Crisis.

ADVENTISM SOON TESTED.

What if 1868 passes without bringing the long-looked for King from heaven to raise the dead saints, and to establish his sinless and deathless kingdom on earth? Will not that put a quietus on Adventism? No; far from it. Time is in the Bible, and must not be ignored or repudiated; the passing of this or that point of time, instead of proving time an incomprehensible theme, would only prove that we had commenced the computation of heaven's measurements from the wrong epoch. If we have not now the full light of prophecy upon this theme, we expect we shall have it, for prophetic truth was to shine gradually upon the pathway of the church in "the time of the end," instead of shining in its fullness and clearness all at once.

The angel, after telling Daniel to "shut up the words, and seal the book [of prophecy] even to the time of the end," next tells the prophet what should take place in the time of the end," namely: "many shall run to and fro, and *knowledge shall be increased;*" so it is evident that prophetic light would not shine in its full brightness at first, but "*be increased.*" This has been true. The light of prophecy has been shining brighter and brighter for the past quarter century.

Knowledge has been increased since Miller's and Wolf's computations of time have proved premature; and if 1868 should pass, the statement of the angel would be more fully verified, "knowledge shall be *increased.*"

In the infallible programme of heaven, the different sections of earth's history of mortality and sin are so clearly marked off by the finger of inspiration, that we *know* we are in the last section, and near its termination; and a slight inaccuracy in computing our precise nearness to the termination of this last section, can never invalidate the fact that we are *near* the terminus of the prophetic programme.

If a reliable mind should inform a favorite friend that an exhaustless mine of gold was situated directly eastward from his residence, and that in order to find it he must take a road leading over four large mountains, and ten hills, and then a long ridge must be followed for 1335 rods before striking the mine, and should this friend feel a little uncertain just where to begin to measure this ridge—whether at its first elevation above the ground, or at the highest point—and finally conclude to measure from the first elevation, and fail to strike the mine, would he not then measure from a more prominent elevation?

And if he failed to strike the mine from this starting point, would he not then measure from the highest prominence, instead of concluding that nothing could be known about it? Certainly; after passing over the mountains and hills described to him, and after finding the ridge referred to, he would feel unshaken confidence; and after measuring off 1335 rods from the first elevation that appeared to be an appendage to the ridge, if he failed to strike the mine there, he would feel like saying, I am over the mountains and the hills, and even if I have commenced my measurement too soon, the greater share of the measurement is out, and I am very near the mine; and he would begin to count his distance from the next and the next prominence.

So with the prophetic student; he is traveling to a kingdom situated beyond four governmental mountains, ten governmental hills, and the long ridge of Papal supremacy, just 1335 prophetic paces from the true starting point of this ridge. It being a little doubtful whether certain elevations really helped compose this ridge, some anxious ones have ventured to include them in the measurement, and have consequently met with a disappointment.

But this is no argument against our nearness to the kingdom, nor against our finding out when the prophetic measurement will terminate. Adventism cannot be tested by the passing of 1868, even if it should pass; nor would that end time computation. Time is in the Bible.

WM. SHELDON.

☞ For a man to be just and respectable toward all mankind, he must first begin with himself. A man who is not able to make a bow to his own conscience every morning, is hardly in a condition to respectfully salute the world at any other time of the day.

For the World's Crisis.

JUDAISM OVERTHROWN.

"When they, therefore, were come together, they asked of him, saying, Lord, wilt thou *at this time* restore again the kingdom to Israel?"—Acts 1: 6, 7.

It is evident from this question of the disciples of Jesus,

1. That Israel once had a kingdom.
2. That it had been taken from them.
3. That they expected its restoration.

The answer of Christ does not intimate that they were mistaken in their expectations. "It is not for you to know the *times and seasons.*" That the disciples at *that time* had correct views of the nature of the restoration of the kingdom of Israel, is questionable. But after the Holy Ghost came upon them, they received power to understand. "Howbeit, when he, the Spirit of truth, is come, he will guide you into *all truth;* . . . and he will show you things to come."—John 16: 13.

That the apostles ever taught any *temporal* restoration of the Jews, or of the kingdom, in this mortal state, I deny, and demand the proof. When the Jews rejected Christ as their king, it sealed their fate as a nation, and proved their *eternal* overthrow politically, and this was a matter of prophecy. Ezek. 21: 25–28. "And thou, profane, wicked prince of Israel, whose day is come when iniquity shall have an end; thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until *He come whose right it is;* and I will give it him." The Jews grew so audaciously wicked, from the days of Jeroboam, king of Israel, down to Zedekiah, that the Lord could bear with them no longer; but they must be punished severely; so they were carried off into captivity to Babylon for seventy years, Zedekiah dethroned, Jerusalem overthrown and burned with fire, the temporal line of kings of the house of David broken up, and has remained broken to the present time, although they had a tributary government, after their restoration from the Babylonian captivity, down to the destruction of Jerusalem by the Romans, A. D. 70; since then they have had no political existence whatsoever; and the throne of David, or Israel, is to be "no more, *until He come whose right it is.*" This can only be the Lord Jesus Christ at his second advent to reign; as in Luke 1: 32, 33, "And the Lord God shall give unto him the *throne of his father David.* And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

In the house of David, God promised to perpetuate the royalty of the kingdom forever. 1 Chron. 17: 9: 14,—"But I will settle him in my house and in my kingdom *forever,* and his throne shall be established *forevermore.*" Ps. 89: 28–37, and 132: 11,—"Of the fruit of thy body will I sit upon thy throne." Also in Acts 2: 29-31, Peter, speaking of the patriarch David, says that "God had sworn with an oath to him that of the fruit of his loins, *according to the flesh,* he would raise up *Christ to sit on his throne,*" etc. In Isa. 9: 6, 7, we have a prediction of the birth of Christ, and his attributes; also the eternity of his government and kingdom, on the throne of David, which is to be fulfilled after his second advent to this earth.

From the foregoing testimony, it is as clear as a sunbeam that the Jews can never again have any political government in this world. In Jer. 19: 11, under the type of the breaking of a potter's vessel, is foreshadowed the destruction of the Jewish nation. "Thus saith the Lord of hosts, Even so *will I break this people and this city,* as one breaketh a potter's vessel, that cannot be made *whole again.*" Also in Dan. 9: 27, in a prophecy of the destruction of the city of Jerusalem, we read: "He shall make it desolate *even until the consummation.*" And with this agree the words of Christ in Luke 21: 24,—"And Jerusalem shall be *trodden down* of the Gentiles *until the times of the Gentiles be fulfilled.*" The times of the Gentiles will not be fulfilled until the "stone cut out of the mountain without hands shall smite the image *upon the feet*" (Dan. 2nd chap.), representing the Gentile governments of earth; at which time Christ will receive "the throne of his father David"; and the kingdoms of this world will become his.

Julian, the apostate, emperor of the Roman Empire, attempted the building of the temple at Jerusalem, and the restoration of the Jews, in order to falsify the predictions of Christ and the prophets; but was signally defeated. Gibbon, the historian, says (vol. 2, pp. 436–439), "As the Christians were firmly persuaded that the sentence of everlasting destruction had been pronounced against the whole fabric of the Mosaic law, the imperial sophist would have converted the success of his undertaking into a specious argument against the faith of prophecy, and the truth of revelation. . . . He resolved, therefore, to erect, without delay, on the commanding eminence of 'Moriah,' a stately temple, which might eclipse the splendor of the church of the resurrection on the adjacent hill of Calvary. . . . The minister to whom Julian communicated . . . received an extraordinary commission to *restore in its pristine beauty the temple of Jerusalem;* and the diligence of Alypius required and obtained the strenuous support of the governor of Palestine. At the call of their great deliverer, the Jews, from all the provinces of the empire, assembled on the holy mountain of their fathers; and their insolent triumph alarmed and exasperated the Christian inhabitants of Jerusalem.

"The desire of *rebuilding the temple* has in every age been the ruling passion of the children of Israel. In this propitious moment the men forgot their avarice, and the women their delicacy: spades and pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions; every hand claimed a share in the pious labor; and the commands of a great monarch were executed by the enthusiasm of the whole people.

"Yet on this occasion the joint efforts of power and enthusiasm were unsuccessful; and the ground of the Jewish temple which is now covered by a Mahometan mosque, still continued to exhibit the same edifying spectacle of ruin and desolation. . . But the Christians entertained a natural and pious expectation that, in this memorable contest, the honor of religion would be vindicated by some signal miracle. An earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the temple, are attested, with some variations, by contemporary and respectable evidence.

"This public event is described by Ambrose, bishop of Milan, in an epistle to the emperor Theodosius, . . . by the eloquent Chrysostom, who might appeal to the memory of the elder part of his congregation at Antioch; and by Gregory Nazienzen, who published his account of the *miracle* before the *expiration* of the *same year.* The last of these writers has *boldly declared* that this *præternatural event was not disputed by the infidels.* . . . While Alypius, assisted by the governor of the province, urged with vigor and diligence the execution of the work, *horrible balls of fire breaking out near the foundations,* with frequent and reiterated attacks, rendered the place from time to time *inaccessible to the scorched and blasted workmen;* and the victorious element continuing in this manner *obstinately and resolutely* bent as it were to drive them to a distance, *the undertaking was abandoned.*"

Says Gibbon, "Such authority *should satisfy* a believing, and must *astonish* an incredulous mind." In this impotent but determined effort of Julian to restore the Jews to Jerusalem, Judaizers in our time may well learn a lesson of wisdom.

Some maintain that God has preserved the Jews a distinct race these eighteen hundred years, for the special purpose to restore them. I maintain, on the contrary, that they have been continued to vindicate God's faithfulness in executing his threatened punishment upon them, which is to continue to the end of time. Luke 21: 23, 24. I maintain, also, that all the temporal prosperity they ever enjoyed was on account of the covenant God made with their fathers—Abraham, Isaac, and Jacob; and because of the elect or pious ones in the nation. In the days of Moses, they became so rebellious and wicked that God threatened to disinherit them, and make of Moses a mightier nation than they; and it was only by the intercession of Moses that they were spared from instant destruction; but were compelled to wander forty years in the wilderness, till the carcasses of over six hundred thousand able bodied men fell in the wilderness, and only Caleb and Joshua, out of that number of adults that came up out of Egypt, were permitted to enter the land of Canaan.

After they entered Canaan they continued the same "stiff-necked" and rebellious race in persecuting the prophets and slaying those who made known the coming of Christ, and "filled up their measure of iniquity" in betraying and murdering him.

And now, after having supplicated the blood of Christ to be on them and their children, which appears to have been fulfilled in resting on them like a weight of lead for over eighteen hundred years (and also in falsifying the plain predictions of the Scriptures that foretell their continued desolation to the end of timess; that the Rothschilds, the bankers of Europe, are going to purchase Jerusalem and return the Jews,—is believed by many who profess to be Bible students.

The apostle Paul, in his epistle to the Galatians, to meet the Judaizers of that time, infallibly establishes some points touching this subject.

1. The justification of believers, whether of Jews or Gentiles, by faith in Christ, and not by the law. Therefore he says (chap. 3: 7), "Know ye, therefore, that they which are *of faith,* the same are the children of Abraham." And this agrees with what he says in Rom. 2: 28, 29,—"For he is *not* a Jew which is one outwardly; . . . but he is a Jew which is one inwardly." Also in chap. 9: 6–8,—"For they are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are NOT the children of God; but the children of the promise are counted for the seed."

Here Paul teaches that God has never regarded the Jew, as such, or because he was a Jew, but only as they have been in possession of the faith of Abraham. Therefore he says, Gal. 3: 16–18,—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant which was confirmed before of God in *Christ,* the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Here Paul shows that the natural descendants of Abraham, as such, are not included in the promises, but only those who had the faith of Abraham; that is, had faith in Christ, by whom the promises have, and are to have a fulfillment. As in verse 29,—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

2. Paul teaches (chap. 3: 17) that "the law, which was four hundred and thirty years after" the promise, which pertained to the inheritance of the literal land of Canaan, by the natural posterity of Jacob, "was added because of transgressions, till the seed should come to whom the promise was made." So we see by this scripture that the law was only designed to be of temporary duration; and only by obedience to which the Jews could enjoy the blessings of that land flowing with milk and honey. But the promise made to Abraham embraced more than Canaan. It embraced the whole world. Rom. 4: 13, 14, "For the promise, that he should be the heir of the *world,* was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect."

In Gal. 4: 22–26, Paul speaks of the sons of Abraham, Isaac and Ishmael, the "one by a bond-maid, the other by a free woman"; "the one born after the flesh, the other by promise"; "which things," he says, "are an allegory; for those are the two covenants; the one from the mount Sinai [that is, the covenant of the law] which gendereth to bondage, which is Hagar [or the bond-woman]; which answereth to Jerusalem that now is, and is in bondage with her children. But Jerusalem which is above is free [which represents the children of promise]; which is the mother of us all," or all believers.

Therefore Abraham and the patriarchs sojourned in the land of promise, looking for the heavenly country. Also David, after he had reigned forty years in the land of Canaan, says,—"For we are strangers before thee, and sojourners, as all our fathers were." Also Ps 39: 12,—"For I am a stranger with thee, and a sojourner, as all my fathers were."

If in the days of David and Solomon, at the zenith of power and glory of the kingdom of Israel, they regarded themselves as but strangers and sojourners, as were Abraham, Isaac and Jacob in the same land; does it not follow that they regarded it as but a type of the *future* inheritance of that land in the world to come (after the resurrection of the dead)? And now, after the kingdom of Israel has been broken in its temporal phase, can we expect it will be restored again *temporally,* when God has declared "it shall be no more until *He come* whose right it is"?

Then the *true* Israel, those who have the faith of Abraham, whether Jew or Gentile, will return to the everlasting inheritance, in a world restored; when Christ shall receive the "*throne of his father David;* and he shall reign over the house of Jacob for ever; and of his kingdom *there shall be no end.*"

Some hold to the view that the Jews are to return to the land of Palestine in connection with the coming of Christ; and are then to be converted, and probation continue through the "thousand years," and they are to act as special instruments in converting the Gentiles. We have not space to examine this point at length in this article; but we think this position untenable, for the following reasons:

1. When Christ comes, it will be "*without a sin-offering.*"—Heb. 9: 28.

2. Christ will then come as "judge of the living and the dead."

3. He will separate the righteous from the wicked as a "shepherd divideth the sheep from the goats"; this he will do to ALL *nations;* receiving one class to glory and the kingdom, the other condemned to their merited punishment in "everlasting fire."

4. In the days of Noah, and in the days of Lot, the flood and the fire destroyed *all* the ungodly and the unbelieving, as soon as the righteous were secure. Christ says, "*Even thus shall it be* in the day when the Son of man is revealed."—Luke 18: 26–30.

5. "In the time of harvest" Christ will say to the reapers, which are the angels, "Gather ye together first the tares to bind them in bundles to burn them." Matt. 13: 30. From the above Scripture we learn that the wicked on the earth are disposed of before the righteous receive the kingdom. Please read the explanation that Christ gives to his several parables in Matt. 13, and it will be seen that at the harvest (or judgment), instead of probation continuing after that epoch, rewards and punishments are to be administered according to character.

From Isaiah 6: 8–13, we learn that blindness, darkness and unbelief are to remain on the Jewish people "until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate"; or as in the margin, desolate and desolation. Did such desolation ever occur, or will it until the scene described in Isaiah 24, and 2 Peter 3? Until then the blindness is on them. But there is to be a tithe who will return after this desolation ends. That tithe is the holy seed, or the elect out of the Jewish people.

In Dan. 8: 13, 14, we learn that the "sanctuary" is to be trodden under foot for 2300 years, and that is a period of indignation, both to the land and the people. The powers that are predicted to "tread down the host and sanctuary" are termed "the daily [or continual] and the transgression of desolation."

It is generally admitted by Adventists that the "sanctuary" embraces (at least) Jerusalem, and there can be no cleansing of *that* by human agency; but will be accomplished by the direct interposition of Christ, in the "time of trouble" that is coming on the world, under the "third woe," at the seventh and last trump, at which time the nations are angry, and God's wrath comes, and it is "the time of the dead that they should be judged," "and shouldest destroy them that corrupt the earth."

From the foregoing we can see that there can be no return of the carnal Jews to Jerusalem, either before or after the coming of Christ; nor probation after that event, for either Jew or Gentile. Amen.

O, Lord, prepare both the writer and the reader for the solemn judgment, which is but a step before us.

L. T. CUNNINGHAM.

☞ "Three things," said the Rev. Dr. Henry, "appeared to have been uninjured by the fall: the song of birds, the beauty of flowers, and the smile of infancy, for it is difficult to conceive how either of these could have been more perfect had man remained holy; as if God would leave us something pure to remind us of the Paradise we have lost, and to point us to that which we shall regain."

PRAYER.—The seed sown will never spring up unless it is watered by prayer. A man once said of his minister, "I love to hear him preach, because his preaching always causes me to pray."

THURMAN'S CHRONOLOGY.

For the information of some who have not read this work, we may say that this Chronology is established in seven different ways.

1. By the Bible. 2. By Astronomy. 3. By the Parian Chronicle. 4. By the annals of the kings of Tyre. 5. By the recent discoveries among the ruins of Nineveh. 6. By the Olympic games. 7. By the various historians.

And to give an idea how this Chronology is established by the combined authority of these seven different ways, we might here mention a few of the most important dates which Thurman and others consider immovably fixed.

1. Josephus gives B. C. 4125 for the beginning of creation, which is but one year short of the true Bible Chronology, which gives B. C. 4126, and is by Astronomy proven to be correct.

2. Both Josephus and the Bible give the same date (B. C. 2469) for the deluge.

2. Josephus gives B. C. 2040 for the time Abraham went to Canaan, which is again one year short of the Bible Chronology—2041.

4. For the time Israel left Egypt Josephus once gives B. C. 1614, once 1611, and four times gives 1610; which is again just one year short of the Bible Chronology, that is, B. C. 1611. This date is by Astronomy, the jubilee and the Sabbatical year, proven to be strictly correct.

5. The first jubilee commenced with the tenth day of the seventh month, B. C. 1563, according to both the Bible and the authority of the Jews.

6. End of the kingdom of Israel according to the Bible Chronology in B. C. 681, and proven to be correct by Astronomy, the recent discoveries among the ruins of Nineveh, and Demetrius, a learned Jew, who lived about two hundred years before the Christian era.

7. The eighteenth of Josiah is fixed to B. C. 583, which all, both Jews and Gentiles admit was a jubilee.

8. The captivity commenced B. C. 558, according to the Bible and Demetrius, which date is by Astronomy, the Sabbatical year, and jubilee proven to be correct.

9. The Bible and Clemens Alexandrinus are both agreed in placing the fall of Babylon in B. C. 491.

10. The first of Cyrus is fixed to B. C. 488 by Bible, Astronomy, and History.

11. The time Xerxes invaded Greece is fixed to B. C. 456, by Astronomy, History, and the Olympic games.

12. The twelfth of Artaxerxes, with which Daniel's vision of 2300 days begins, is fixed to B. C. 426 by the Bible, Astronomy, History, and the Olympic games.

13. The birth of Christ is fixed to B. C. 5, by Daniel's sixty nine weeks and the time of the death of Herod.

14. The crucifixion is fixed to A. D. 30, by Daniel's sixty-two weeks, "the death warrant of Jesus Christ," which was "engraven on a copper plate," and the Olympic games, and proven to be strictly correct by the unerring records of Astronomy.

15. Daniel's 1335 days end with the beginning of the seventy-first jubilee on the tenth day of the seventh month, 1868.

16. Daniel's "time, times and a half," the 2300 days, Moses' seven times, and the 6000 years of the world's age, all end in 1875; and since it has been so clearly proven that there must be an interval of seven years between the appearing of Christ and the end of these dates, they all point to 1868 for the year of that jubilee in which "ye shall return every man unto his possessions." Lev. 25: 13.

THE WAY TO BE USEFUL.

No man ever had more solemn views than Mr. Rowland Hill, of the true nature of the ministerial work, and of the necessity of an humble dependence on the Lord's assistance, for a blessing in it. One of his remarks was—"If favored at any time with what is called a good opportunity, I am too apt to catch myself saying—'Well done I'; when I should lie in the dust, and give God all the glory. Another was—"Lord make me distrustful of myself, that I may confide in thee alone. Self-dependence is the Pharisee's high road to destruction." "Oh dear," he said, "what poor stuff makes a preacher in the present day!—a useful minister must have brains in his head, prudence in his conduct, and grace in his heart; which is more than too many of the *made-up talkers,* who set up in these times for preachers, have."

"Some folks," he would say, "appear as if they had been bathed in *crab verjuice,* in their infancy, which penetrated through their skins, and has made them sour blooded ever since. But this will not do for a messenger of the gospel; as he must manifest a spirit of love." A minister having observed to him, that notwithstanding the fault found with his dry sermons, there were hopes of their usefulness, for Samson had slain the Philistines with the jawbone of an ass. "True, he did," replied Mr. Hill, "but it was a *moist* jaw-bone." He used to like Dr. Ryland's advice in his young academicians—"Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it—Ruin by the Fall—Redemption by Christ—Regeneration by the Holy Spirit." Of himself he remarked, "My aim, in every sermon, is a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all."

It was a favorite saying with him—"The nearer we live to God, the better we are enabled to serve him. O how I hate my own noise, when I have nothing to make a noise about. Heavenly wisdom creates heavenly utterance." In a letter to Mr. Jones he observes—"There is something in preaching the gospel with the Holy Ghost sent down from heaven, I long to get at. At times, I think I feel something like it; and then I bawl almost as bad as a Welchman. If we deal with divine realities, we ought to feel them such, and acknowledge the power that does wonders on the heart."

I *love* a serious preacher, who speaks for my sake, and not for his own; who seeks my salvation, and not his own vain glory. He best deserves to be heard, who uses speech only to clothe his thoughts, and his thoughts only to promote truth and virtue. Nothing is more detestable, than a professed declaimer, who retails his discourses, as a quack does his medicine.—*Earnest Christian.*

THE HEBREW SHEOL, HELL.

A most powerful—and to the priests, profitable—association of ideas, has been connected with the word HELL. By means of this association, they operate upon the fears of the fearful, and render them mental slaves and cowards, who dare not think for themselves, but accept their own opinions vicariously and pastorially. Thus the Divine government becomes frightfully misrepresented, christianity maligned, and infidelity engendered.

The vulgar, physical, and contradictory notions attached to the word "hell," as a place gleaming with flame, yet utterly dark, where bodies and immortal souls are made to suffer misery without disorganization, injury or death! find, indeed, a partial correspondence in Milton's Paradise Lost, but none at all in the Jewish Scriptures. The slightest collation of texts will show, that men have no authority for transferring the modern-made meaning of the *fire-hell,* with its pains and penalties, to the one Hebrew word, trifoldly translated grave, pit, and hell.

Sheol means something dug or hollowed out; literally, shooled or shoveled;—i. e., a pit or grave,—what is grooved or grubbed out. Hence also, what is covered, a shealing or hovel, a hole or hollow. All these words are kindred. In the Bible it never once stands for a place of torment. The modern quibble that the place hell is a figure for the state hell is pure moonshine. A "state" implies a "place;" and has, and can have no more meaning or sense, than the taste of a tart without either tart or taster.

When Sheol is personalized, or localized, it is always represented as within the present earth, and in regard to time, during, or at the boundary of this mortal life. In two or three texts it is used antithetically with Shamen, "heavens," i. e., the upper parts of the earth, or the depth beneath; but it is not in one solitary instance put as a place of roasting in opposition to one of rest, or as a place of suffering in opposition to one of bliss. The ancient Hebrews were complete strangers to the abominable conceptions of the modern hell-mongers.—*Dr. Lees.*

For the World's Crisis.

THE HIGHER LIFE: ENTIRENESS IN JESUS.

"Thus strong in our Redeemer's strength,
Sin, death and hell we trample down,
Fight the good fight, and win at length
Through mercy an immortal crown."

Holiness to the Lord: talk about it? pray about it? preach about it? write about it? breathe it out, live it out, act it out, sing it out, shout it out? Unquestionably; every look, thought, word, action—every moving muscle must witness for this glorious, overpowering gospel salvation. Our time, talents, property, influence—all that we are in body, soul and mind, must be for this glorious object. It must be the first thing rising up, the first and last lying down, the first going out, the first coming in.

"Holiness to the Lord" must be written on our foreheads, our doorposts, on the bells of the horses. "Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord." Zech. 14: 21. The very thought of being saved from sin in this life, through the blood of the Lamb, should fill us with ecstasy, joy unspeakable; cause us to shout hallelujah, glory to God in the highest. All heaven is in jubilee at the mere name of holiness. The heavenly host rest not day or night saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. 4: 8.

Holiness is the only thing that makes us like God. Nothing short of this can remove the curse of the fall, heal our spiritual maladies, restore the Eden lost. President Edwards says, "It was a part of God's original design in the work of redemption to destroy the works of the devil, and confound him in all his purposes. "For this purpose was the Son of God manifested that he might destroy the works of the devil." 1 John 3: 8. It was part of his design to triumph over sin, and over the corruptions of men, and to root them out of the hearts of his people by conforming them to himself. He designed also that his grace should triumph over men's guilt and sins in spite of demerit.

Friends of truth and love, advocate this blessed doctrine of the Bible; publish it, sound it out to the ends of the earth; pray for it; beseech God to perfect holiness in your own soul and in the souls of his people, that earth may blossom as the rose.

Beloved, ye who do pray, "Thy kingdom come, thy will be done on earth as it is in heaven;" you that delight in this redeeming, purifying, sanctifying grace, whose souls are kindled to a flame at the name of "holiness to the Lord," what say you? Is it not time to bestir ourselves, prepare for battle? The weapons of our warfare are "not carnal, but mighty through God to the pulling down of strong-holds, casting down imaginations, every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 5.

"Rise to a higher, holier life,
Ye who are called the sons of God;
And, girded with the Spirit's sword,
Go nobly to the strife."

We repeat with redoubled emphasis, why not preach it, publish it, pray it, declare it, day and night? Hold it up in all its clearness, fulness, freeness, gloriousness, preciousness, righteousness? Inculcate it, enforce it, insist upon it in the pulpit, in the prayer and conference meeting, at home and abroad, everywhere? Holiness is the thing, the great, the all important to save the church and the world, to convict, convert, elevate, purify; nothing else will suffice but this salt of the earth, this light-house, this elevated standard of piety, this assurance of faith, this fulness of joy; what ministers, church officers, and laymen need, must have to duly qualify them for the great work of salvation, to labor for God, to glorify God in their bodies and spirits. Why, then, is this blessed doctrine of the Bible kept in the back ground, put under a bushel, pushed from the pulpit and the press, viewed by some as erroneous or fanatical?

Do not ministers and editors and the people see and know something is wanting, that professing christians generally are not living for God? that very many are cold, indifferent, proud, covetous, worldly minded, selfish, conforming to customs diametrically opposite to gospel purity and simplicity? Do they not see and know the dreadful, lamentable state of things in our cities, villages and country places? that iniquity abounds, and the love of many is cold? Some do see it and weep over it.

One beloved minister in our vicinity has been laboring, toiling, mourning and weeping, for weeks and months (in the old beaten track), to bring his people to a sticking point, arouse them from a state of lethargy, stupidity, worldliness and calamity. He is aware that preaching to sinners over a dead church is labor lost, worse than useless. Therefore his object has been to arouse the church, lead them to a preparation of soul and spirit to labor for God, to pull sinners out of the fires of hell. Has he succeeded while keeping back part of the price? Alas! his soul is burdened, distressed, at the little success hitherto. With all his preaching, praying, exhorting, weeping between the porch and the altar, the object is not attained.

What's the matter? God speaks once, twice, three times, and man perceiveth it not. Tell this good brother he began at the wrong end, that he is neglecting to comply with a positive duty, that God has a controversy with him, will he believe you? Tell him to begin at the right place, where God would have him, tarry at Jerusalem till he and his people receive power from on high, the special influence of the Holy Spirit, the tongue of fire.

What now? sinners sleep? How was it with Peter on pentecostal day, after his reception of the spiritual baptism? How with the multitude? "Lord, save, we perish." "Men and brethren, what shall we do? "The same day were added to them about three thousand souls. Let holiness prevail in all the churches, entire consecratedness to the work of saving souls. Glory dawns—Satan falls as lightning. Hallelujahs ring from pole to pole; the kingdoms of this world become the kingdom of our Lord and Savior Jesus Christ. Glory to God in the highest. Let it come—it must come. "Yet a little while, and he that shall come will come, and will not tarry."

"Let us to perfect love restored,
Thy image here retrieve,
And in the knowledge of our Lord
The life of angels live."

D. F. NEWTON.

For the World's Crisis.

THE LORD WILL COME.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come; it will not tarry."—HAB. 2: 3.

Yes, weary pilgrim, it is the immutable promise of Jehovah. Fear not. The Lord will come, and that speedily. Ah! yes, this doomed, unbelieving, sin-ruined world is soon to witness a spectacle which will far outshine the grandest of earth's scenes. The crowning of kings and monarchs, the triumphal march of conquerors, the glories of the Crystal Palace, are as the glimmering of a taper to the noon-day sun, when viewed beside the dazzling splendor of that day.

And you, ye toil-worn, despised pilgrims, shall be exalted then. The rich, and great, and proud of earth, in utter dismay and confusion will meet an awful doom; but your "good time" will then have come. "He shall appear to your joy, and they shall be ashamed." Then will be fulfilled the prophecy of Zephaniah,—"I will get them praise and fame in every land where they have been put to shame."

But, says some faint-hearted, fearful one, "We supposed the Lord would have come long ere this. His coming is delayed so long, I hardly know what to think." Stop, brother. Had our Lord come back in '44, God's dealings with the church in this age would have been different from his usual mode of dealing with his children. We should have been an exception to the general rule. We seemed to forget, back there, that every particle of faith in God or his word must be tried. Thus it has always been. Saints in ages past have always had their faith tested. Now, suppose the Lord had come then; how would our faith in his coming have been tested?

Witness the deliverance of the children of Israel from Egyptian bondage. God had promised to bring them into the land of Canaan. And they were left to groan and sigh under the bitterest servitude for many years. At length the long-looked-for time of deliverance came.

We might mention the case of David. He had been anointed king of Israel. Yet for about the space of seven years was he most bitterly persecuted—driven from cave to cave, hunted as a partridge upon the mountains by the wicked king of Israel, till his faith almost sank. At that moment deliverance came, and he was raised to the throne of Israel. Your Bro. in hope,

H. P. STEBB.

Northfield, Mass.

☞ It is easy to look down on others; to look down on ourselves is the difficulty.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Jan. 22, 1868.

☞ Take Notice! All subscriptions for the Crisis are payable in advance, at the rate of $2.00 a year.

☞ Please Remember! All communications to the office, in the form of letters, [illegible] and postal money orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ MONEY ORDERS. Our correspondents should remember that [illegible] of the sender, and the name of the person to whom the [illegible] Geo. T. Adams, directing it to Miles Grant, [illegible] Post Office [illegible].

☞ CASH RECEIPTS. Our subscribers in *Massachusetts* and *Maine* will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

THE COMING OF CHRIST.

The subject of the coming of Christ is continually receiving more and more attention from the friends of Jesus. Those, who a few years since, had no interest in these things, are now very anxious to hear on the subject. We think this interest will continue to increase till all the followers of our Lord will be looking for his coming; while the great mass of the world will become more and more opposed to the preaching of this great truth; and will take the position that Christ is making his second advent in Spiritualism. A large number of those who once enjoyed religion are now drifting into Spiritualism, and many thousands have wholly embraced it fully, and have wholly rejected the plan of salvation as taught in the New Testament. They treat the whole subject with contempt, sneering at the idea that we are to be saved through Christ. We think the world will be divided into two classes at the coming of Jesus; one loving the Lord, and looking for his personal appearing; and the other will be Spiritualists, and will include the great mass of the human race.

The number of the various churches who are interested in the evidences of the speedy return of our great King is small when compared with the whole number of church members; and yet so many more are becoming interested, when they come together, they make larger congregations than we have had for many years. We feel very much encouraged to labor in this glorious effort to arouse as many as possible to be ready for the great day of the Lord. It is time for all who see this truth to lend a helping hand in spreading it everywhere, as far as lies in their power. If all who are satisfied that we are in the last days, would let their light shine, and be willing to be scoffed at by the enemies of the cross of Christ, great good would be accomplished. Many might do much if it were not for their fear of displeasing some who do not love the appearing of our Savior. Those who act on that principle are sure to lose ground, and be found unprepared for the event. Thousands are starving for the rich heavenly manna on which some of us have been feasting for years. Shall we not lend our aid and assist them to see the glorious hope? If we can be instrumental in persuading even one to get ready to meet Jesus it will pay for a life labor. But who is so weak that they cannot do something towards leading men to Christ? If we devote all our energies to the service of the Lord we shall be astonished at the happy results. Our working days are nearly all spent. Let the remnant be well improved. What joy will fill our hearts should we hear Jesus say, "Well done;" but who can bear the thought of hearing him say "Depart ye cursed."

Once lost, and we are lost forever. Who can endure the thought of being shut out of the everlasting kingdom. Dear reader, let us make sure of a home there, if we have nothing here. We can well afford to be poor and despised in this world, if we can only secure the glories of the next. When trials and temptations come upon us, we shall do well to think of the value of eternal life, and ask ourselves, can we afford to lose it for the sake of any thing to be enjoyed during this short life? Who will say yes to this inquiry? Let us be wise, and "lay hold on eternal life" before it is beyond our reach.

Our Life-giver is coming soon to reward all the saints. Will our course of life secure the prize? Let this question come home to our hearts, and let us attend to this matter *first*. Secure the highest prize, if the small things of this life should be neglected in consequence. If we gain the *whole world* and lose eternal life, we have lived in vain. "The wages of sin" is a poor reward for a life service; but all we shall get for serving Satan will be sorrow, remorse and misery while we live, and death as the final wages. Who can afford this? Where is the profit arising from sin? "Godliness is profitable unto all things, having the promise of the life that now is, and of the one which is to come." If we would be ready for the coming of Christ, we must be pure in heart, then we have nothing to fear. We can sing "*All is well.*"

☞ *Wanted at this office*, the Crisis, No. 14, Dec. 18th, 1867. Also, No. 16, Jan. 1st, 1868. Thankful for past favors.

[illegible] ITALY.

Italy is at present [illegible] critical [illegible] of the Papal power. Events do not come along quite as rapidly as we expected, but they are *sure* to come, because foretold by the prophets. Nearly all the great prophetic chain of events are now matters of history, and the last one—the earth's closing drama cannot be far in the future. The Pope has lost nearly all his dominion in Italy, and with it his temporal power also. He has no kingdom left under his control. The ten divisions of Italy have all revolted, and become bitter haters of the church at Rome. We believe the "ten horns," on the scarlet-colored beast, who were to hate the harlot woman and take away her dominion, have done their work successfully since 1859. Those ten divisions are as follows:—Sardinia, Lombardy, Venetia, Parma, Modena, Illyria, Tuscany, San Marino, States of the church, and Naples.

In a Catholic commentary on Rev. 17th chap., published about 1860, by J. F. Bird, when speaking on the 17th verse where it is declared, "God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast until the words of God shall be fulfilled," says:—"By the late Italian war—the war of 1859—the same two Catholic powers [France and Austria] that altered, broke up, or joined the toes, have now repaired and arranged them again. Now, after the war in Italy, the Catholics have got all their kingdoms—all the toes—ready, all ready to be given up. The Italian war of 1859 was, as it were, for this very purpose. And it ceased suddenly when this object was accomplished. The Italian war raised up an additional kingdom—the kingdom of Venetia. . . . So that viewing the late Italian war of 1859 in a Scriptural point of view, the object of it was to get the toes of the statue, . . . ten Catholic kingdoms—ready for the beast." The writer makes Mohammedanism the Little Horn of Daniel, and says, "The Little Horn will come to his end on the 23d of April 1868." He thought the Mohammedan power would take Rome in 1864, and occupy it three and a half years, till the latter part of 1867.

We introduce the foregoing to show the fact that there are ten divisions in Italy, represented by the ten horns on the scarlet-colored beast. These were to hate the harlot woman on "the seven hills," and make her desolate by taking away her dominion. All that now remains to be done, so far as we can see, is the total destruction of the seven-hilled city, either by human or divine agency. We do not know of any Scripture which marks the precise time between the taking away of the "dominion" of the little horn, and the appearing of Christ; but from reading the context in the eighteenth and nineteenth chapters of Revelation, we think it cannot be long. We may expect more light soon. The last events in prophetic history are at hand. It has become a very grave question with the great powers of Europe, especially France, What shall be done with Rome? Shall the Pope be allowed to exercise his ecclesiastical authority in the old homestead, or must he depart to some other country? Rome is the most fit place for his residence. To him there is no place like Rome. We think it will be thought best by Napoleon to have him remain at Rome as long as he lives; and to this the Italians may consent, if he will not attempt to exercise temporal power over them.

As the temporal power of the Pope has passed into the hands of the Italians, so far as the ten horns are concerned; and the dominion is taken from him, the "time and times and the dividing of time," during which the "times and laws" were "given into his hand," must be either ended, or just at their close.

The following is a proclamation issued by Major Ghirelli, commander of Garibaldi's Roman Legion, on arriving in the Papal States:

"PROCLAMATION—In the name of the Roman People reigning, His Majesty Victor Emanuel II., by the Divine Providence and the National will, King of Italy:

Citizens—In order that the arms of liberators may never be even momentarily unaccompanied by order, which is the supreme attribute of liberty, I assume the provisional government of the commune occupied by the Roman Legion.

To you, children of the people who gave the world the genesis of law, I need not recall that law claims respect and observance from all.

Citizens—The temporal power of the Popes has ceased to exist. Rome hails the dawn of her regeneration. We do not come to force conscience nor to impose preconceived designs.

We return to our homes, and in the folds of the glorious banner which waved beneath the sun of Palestro, San Marsala, Calatafimi and Castelfidardo, we bring you freedom to choose your lot.

The Commander of the Roman Legion,
JOHN PHILLIP GHIRELLI.
Headquarters, Oct. 15, 1867.

As the result of losing his dominion, the Pope, during the past year, has been obliged to look on and see the church property confiscated by the Italians and sold to pay the expenses of the government. Fifty years since, none but a student of prophecy could expect to see that mighty power at Rome reduced to its imbecile state. But the facts are before us, and the prophetic word is verified before the church and world. The kingdom of God must be "at hand." This is the hour to *watch*.

AN ANCIENT PROPHECY.—A correspondent of the Boston *Transcript*, writing from Ulm, South Germany, among other interesting matter says:—

"There is an ancient prophecy among this once powerful people, which says: 'When the steed of the Sultan shall go to wet his foot in the river Rhine, and quench his thirst with its waters, then look! for the Moslem power will be falling to its ruin.' The last summer months saw the Rhine waters troubled by the plashing hoof, and the Sultan's Arab steed drank of it to quench his thirst and wet his nostrils. And the signs of the times! do they point us to the convalescing or expiring sick man [illegible] saying, I suppose, [illegible] bright and prosperous. The 'true believers' were very averse to the visit of the Sultan to Paris and [illegible] and put in motion an avalanche that may hasten the downfall of his power."

VISIT TO QUEBEC.

Here we are again among the icebergs, biting wintry winds, and cutting cold, so peculiar to this locality. When we stepped from the cars at Point Levi it seemed as though we had really reached the polar regions. Huge piles of ice greeted our eye, and heaps of snow, with a morning temperature of eighteen degrees below zero. The winter here, thus far, has been unusually severe. The people in the States hardly know much of winter when compared with what is felt and witnessed here. The cold air here is dryer and purer than in the States, and does not produce such a chilly sensation as is often felt there. One feels invigorated by this atmosphere more than by that further south.

The people dress much warmer than in the States, and show much more common sense in the style of their dress, especially the women. Here they wear warm and comfortable shoes and caps; so that they do not seem to mind the weather any more when eighteen degrees below zero than the people of New England, when the mercury stands at zero. Every one here,—man, woman and child,—wear *caps*. We saw no one with a hat on; hence the writer could be designated as the man that wears a hat. We were truly a "gazing stock." The people passing in the streets would stop and gaze with wonder at the Yankee infidel, who receives the scorn and contempt of all the popular clergy and the mass who are under their influence. The people in the States have but a faint idea of the church power exercised over this city, surrounded by massive walls, with mounted cannon pointed so as to defend the streets leading through its five gates. It makes one think of the days when Rome put men and women to death because they would not support the church on the seven hills. If a merchant or mechanic receives the frowns of the church for embracing the blessed hope of the gospel, as some have done here, they do it at the peril of their business. But few have courage to face such a powerful influence, and risk every thing for Jesus; but those who do, are living epistles, known and read of all men, and capable of giving a reason of the hope in them. The Lord has raised up a number of such noble souls in this city, who are fully competent to defend the truth of the Bible before any of the clergy of the city, and do it in a manly and christian manner. No amount of scoffs and frowns have any weight on them. They must have a thus saith the Lord. Mere assertion will not convince them. They have found that error is noted for the bold assertions of its defenders. We have rarely met more intelligent christians than some of the members of the church in Quebec. They have kept up their meetings without a preacher, for several months; and, by the help of the Lord, have been able to defend their hope against all the attacks of their subtle enemy.

Our meetings yesterday, Jan. 12th, were seasons of refreshing and special interest. We had a number of very interesting testimonies after the morning sermon. One man, who gave a heart-cheering testimony, said he was established in infidelity when he first came to our meetings, a year ago. Then the Boston *Investigator*, a noted infidel paper, was his favorite reading; but now the infidel darkness was all gone, and he was happy in the Lord. This glorious change was brought about by his being led to see that the Bible was in harmony with reason, commonsense, and facts, in teaching that man is a *mortal* being, and must obtain immortality "by patient continuance in well doing." Other infidels were converted also, in consequence of hearing on the nature of man, the resurrection of the dead, and the destruction of the wicked. We are expecting to see others start soon, and we are more and more convinced that the truths we have embraced, for the belief of which we are called "infidels," are of first importance to this generation, to provide the church with an armor against Spiritualism, the last great delusion of the devil. The Bible is so plain and harmonious on the subject of man's entire mortality, we do not see how any one can come to any other conclusion.

It is very evident from many facts gathered that large numbers have been made infidels by the preaching of the natural immortality of man, and the consequent doctrine of eternal misery to the unsaved. As the Bishop of Quebec said, this subject has become "a very grave question. We are glad to find the theological waters so troubled on the subject. We trust they will not soon become quiet again; for the people are beginning to demand an examination of this grave question." Those who stand opposed must bring something more than contempt and ridicule if they expect to get our attention, or make any impression on our minds. We have learned that Satan is often most bitter against the important truths. We have also observed that often Satan's best tools are those who once enjoyed religion, or who may now be known as intelligent persons, but they have become conformed to the world, and hence blinded; and consequently are easily deceived by the cunning wiles of our great adversary. To such he transforms himself into an angel of light; thus gaining their confidence, and persuading them to adopt his policy, by means of which he succeeds in neutralizing the power of the gospel and the influence of its defenders. In short, backsliders are Satan's best weapons, [illegible] of Christ. [illegible] all ages. [illegible] doctrines held by the church which they support. Their doctrines are made the test of fellowship, instead of holy living,—creeds, instead of the Bible. A large number of the sects have arisen on non-essential points of doctrine. To these they adhere with the strongest tenacity; while they are almost destitute of brotherly love, without which we cannot be the disciples of Jesus. Let us all profit by our experience, and [illegible] a happy [illegible]. We had a large and very attentive audience, and all seemed specially friendly. We found it easy speaking, because the people had ears to hear. The truth was received joyfully, and we trust it will bring forth an abundance of good fruit. Some prominent citizens were present; among them was the leading Methodist minister in the city. We feel very much encouraged. In our next report, we hope to be able to give some additional good news.

THE QUEBEC DISCUSSION.

As soon as we arrived among the icebergs of Quebec, we were informed that the one with whom we were to hold a discussion had "backed out," hence victory was declared without striking a single blow. We learned that our proposed opponent was considered the best qualified of any one in the city to meet the question, and said he could use us up in half an hour, and even in less time; but it appears that courage failed at the hour of action. There is much stir about the matter, and the people feel an increased interest to hear on the subject.

We found the following in the Quebec *Chronicle*, on our arrival in the city, Jan. 11th:

"NOTICE TO THE PUBLIC.

"The religious discussion advertised in this paper will not take place, in consequence of Mr. Phillips refusing to meet Elder Grant, according to his written agreement. As Eld. Grant has traveled from Boston in consequence of said agreement, he is prepared to meet in public discussion any clergyman or gentleman, who will take the negative of the question advertised, or any other of a similar nature. Elder Grant will meantime lecture throughout the week in the Temperance Hall, beginning Monday, the 13th, each evening, at half-past [illegible], on the following subjects:—'Man entirely mortal'; 'His future life dependent on Jesus and the resurrection'; 'The complete eradication of evil from God's universe, by the destruction of evil men and demons'; 'The second coming of Christ, and the setting up of his everlasting kingdom.'

Religious services three times on Sunday, at half-past ten A. M., half-past two P. M., half-past six evening. A collection will be taken up at the close of each service."

We learned that the Bishop endeavored to discourage our opponent, telling him the question was a "very grave one."

CANADA MEETINGS.

We have been highly delighted thus far with our visit to Canada. The Lord has been pleased to comfort our heart with great peace, and a very bright hope of a home in the coming kingdom. Never were we better satisfied than now, that those who are looking for the speedy coming of Christ are looking for just what the Bible warrants them to expect at the present time. We have not a doubt on this subject. All is clear that we are *near* the time when the kingdom of God will be set up to "stand for ever." We find the people anxious to hear on the evidences of the coming of our great King. Notwithstanding all the failures, and the misconduct of many, still the people are earnestly requesting preaching on the second advent of Christ. The Spirit seems to be impressing their minds that "the end of all things is at hand."

Our meetings in Melbourne were excellent. The audiences were large, attentive, and solemn. We never had a better hearing there, nor ever saw more happy results. We only had two evening meetings, but some six or seven requested prayers, and the saints were greatly comforted and strengthened, and expressed it joyfully. Earnest calls came in for meetings in the surrounding towns. They came from eight to forty miles to the meetings, and felt as though they could not be denied the privilege of having some meetings in their own neighborhoods. We are glad to find the children of the Lord manifesting an increasing anxiety to have the people hear the glorious tidings that Jesus is soon coming. They are not satisfied to enjoy it alone. This is as it should be, and *now* is the time to make the effort. If preachers cannot be obtained, get tracts and scatter. Get up neighborhood prayer-meetings. Let each child of the Lord become a home missionary and converse with the people on the all-important subject of the coming of Christ, and blessed results will follow. Begin at *once*,—to-day, this evening. *Time is short.*

DANVILLE MEETINGS.

We have had a very interesting time at Danville. We had four meetings; three in the evenings, and one in the afternoon. They were all precious seasons. The Spirit of the Lord was specially present to admonish the sinner, and comfort the saints. We had a delightful visit at Bro. Porter's excellent pilgrim home, where the children of the Lord always find a hearty welcome. He is the pastor of the church, and for twenty-five years has been an ardent lover of the appearing of Jesus, and anxiously waiting for his coming. Those who met him at the last Wilbraham meeting will remember him as the man with one arm and only three fingers.

Large audiences were present at our meetings, and among them prominent members of other churches, some of whom took an active part in the exercises, showing a true christian spirit. We have never left Danville better pleased with the results of our meetings than at the close of this visit. Quite a number requested prayers, and expressed a strong desire to be christians. The people took great pains to get to meeting, not regarding cold nor distance. We were astonished at the efforts made by some in order to be present. It is a pleasure to talk to such people. They have "ears to hear." They are of that class who rejoice in the truth, and are willing to make a sacrifice to obtain it. They buy it and "sell it not." They have a pleasant house, warm and generous hearts, and a strong love for our coming King. We parted with them with bright hopes of an early meeting in the kingdom of heaven.

A VALUABLE WORK.

We have just received and examined a valuable work, issued by Dr. E. P. Miller, 15 Laight Street, New York City, which should be read by every body. It is entitled "ABUSES OF THE SEXUAL FUNCTIONS." We most heartily recommend it to our readers as a work containing important information for all classes. *Every young man and woman, and every married man and woman*, should read it. A vast amount of suffering, as well as physical, mental, social and moral ruin, would be prevented if all were acquainted with the facts contained in the work, and would follow its excellent advice. We think every one who gets the book would not be without it for ten times its cost; and many had better give a thousand dollars for it, rather than be without a knowledge of its valuable contents.

For sale at the Crisis office. Price, paper 75 cts.; muslin $1.00; tinted $1.25; which we will send, postage free, on receipt of the price.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

We would say to the brethren and sisters who subscribed towards fitting up the new camp-ground, those who have not as yet paid their subscriptions, that the committee have already expended several hundred dollars in the work; and that other engagements have been entered into, which will require the payment of several bills within a few weeks. So that where the friends can, if they will please forward the amount of their subscriptions *soon*, it will confer a favor upon the Committee, enabling them to meet the bills promptly. Any who have not subscribed, and who are disposed to help in fitting up the ground, are cordially invited to do so. Please direct to

GEO. T. ADAMS, *Treasurer*.

PROPHETIC CHART.

This Chart will be ready for sale by the 25th of this month, January, 1868. It is a large, illustrative Chart of the prophecies of Daniel and Revelation, with the arrangement of chronology in harmony with W. C. Thurman, giving the chronology of the world, showing the 6000 years will terminate in 1875. Also giving the Jubilee arrangement, briefly showing that the great Jubilee will fall in A. D. 1868. It brings out conspicuously the great Image of Daniel 2nd chapter; also the Beasts of Daniel 7th and 8th, with the leopard beast and scarlet-colored beast of Rev. 13th and 17th chapters, with a description of the great red dragon of Rev. 12th chapter, all in large size, making it a grand thing in aiding preachers, or any one, in understanding prophecy. The size will be about six feet square, mounted, for the use of churches, or for traveling preachers.

Send in your orders immediately. Price, $10.00. For sale at this office.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office.

NEW TRACT.

"THAT MAN OF SIN." *By Eld. O. R. Fassett.*

The above is the title of a new tract just published by the W. A. C. P. Association, to which is added "The Only Hope," and "The True and Only Hope of the Church." An interesting and valuable tract. Price 5 cents single, postage 2 cents; 50 cents per dozen, postage 6 cents.

Stories for Young Pilgrims.—Vol. II.

Another neat little volume of 200 pages, with 12 illustrations, has been issued by the Advent Christian Publication Society, and is for sale at this office for 80 cents postpaid. A good book for your Sunday School library. Send for one.

For the World's Crisis.

ORDINATION.

Bro. Alpheus D. Flagg, of Jersey City, was ordained to the work of the gospel ministry Dec. 22nd, 1867, by a vote of the Advent Mission church of New York City. The ordination sermon was preached by Eld. T. J. Cox, prayer by Eld. Henry Davis, and charge by Eld. A. H. Brown, after which Eld. Cox gave the right hand of fellowship.

We cordially recommend him to the confidence and fellowship of all christians as a minister of Christ, qualified to labor and perform all the ordinances of the house of God.

In behalf of the church,
A. H. BROWN, *Clerk*.

BRO. HENRY PRATT, *Rochester, N. Y., Dec. 31st*, writes:—"Our meetings are increasing in interest as never before. I baptized three last Sabbath, and five more are only waiting for milder weather. Our new hall will soon be too strait for us, if the interest should continue as it has for two weeks past. We are all astonished at the wonderful works of God in this place."

$3000 TRACT FUND.

At a meeting of the [illegible] Society, on [illegible] Friday, Aug. 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the coming year, to publish tracts for free distribution.

Previous acknowledgments	$285.64

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	89.60
R. C. More	.40
Mrs. M. Percival	1.50

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$3653.54
John F. Linville	1.78
George W. Brown (pledge paid)	25.00

1 barrel clothing from Whitefield, N. H., by C. Libby, and $1.00 in money. 1 barrel clothing from Castleton, Vt., by R. Mathewson. 1 barrel clothing from Lowell, Mass., by S. W. Thurber, and $3.10 in money. 1 barrel clothing from Mattapoisett, by J. B. Smith, and $3.75 in money. J. C. Newhouse $5.00. All for the poor of Memphis Mission.

EUROPEAN MISSION.

Previous acknowledgments	$116.37
Emma J. Chandler	10.00

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER TWENTY.

BRO. GRANT:—During the unusually long time that has elapsed since my last letter to America, I have found no time to write you. Having decided to make Italy my field of labor for the winter, partly on account of the state of my health, and desiring much to visit again the dear saints in the valleys of Piedmont, and also extend my labors to other parts of this country, to do all in my power to scatter the seeds of truth where error has so long had dominion, I was much occupied before leaving home in making preparations for my long absence.

I left Switzerland about the middle of November, returning to Italy by the same route that I left it with my family, a little over two years before, passing Mont Cenis on foot, the snow being at the time between two and three feet deep.

I was much encouraged by my visit to Piedmont, seeing that the good seed scattered there during my fourteen months' sojourn among that dear people had not been unfruitful. I could spend but three or four days there, but during that time I held five assemblies, which strengthened much the faithful few, and encouraged others, who were hungering and thirsting after the truth, who manifested a desire to join the little flock, and watch (Luke 12: 38,) among whom was an Evangelist, Bro. Ferrari, who desires also to proclaim the coming of our Savior. Dear Bro. Besson wished much to accompany me, and share my labors from place to place, and he is capable of aiding me much, especially in this country; but unfortunately I am destitute of means to provide for his family, and supply his daily necessities, and Italy is too poor to use hospitality, having thousands of poor in the streets to feed, so that with a sad heart I left him.

From La Tour, Pellice, I turned my steps to Turin, where I found some of my Polish compatriots, and others, apparently disposed to receive the present truth of the gospel of the kingdom, among whom I am happy to mention Louis Kossuth, formerly Dictator of Hungary, with whom I had a very pleasant interview. He accepted a prophetical chart and a volume of the *Evangile Eternel*, promising to examine them, saying that this great question of the kingdom of Christ was not new to him. May God bless him abundantly, and his dear nation.

Being unable to obtain a suitable place for lectures in Turin, I left that city after stopping three days, and pursued my way. By the grace of God I was enabled to sow the good seed in the environs of Biella, Vercelli, Martara, and Novara, which I hope will bear good fruit, and then to visit this large and beautiful city, where I have spent three weeks and labored as the Lord has opened the way. Having no means to hire a hall in a central locality for public lectures, as I much desired, I labored from house to house, and held several small assemblies, and trust that thus some good has been done. I have been privileged to find some souls here well prepared and disposed to receive the truths of the kingdom, especially two ladies of intelligence and influence, and several members of the Vandois church. Among these are a pastor and two evangelists, with whom I have had warm religious discussions, and for whose conversion to the pure truths of the gospel I have much hope. Several young men, Catholics, also listened attentively to the word, and manifested much interest.

I expect to leave this city to-morrow on foot for Verona, Padua and Venice, thinking that by continuing my colportage from place to place until a wider door shall be opened for me. I shall form acquaintances, and scatter many seeds of truth, that I trust will not be lost.

Picture to yourselves, dear brethren and sisters, a soldier of Christ, fifty years of age, carrying a fifty lbs. weight of books, tracts and papers from place to place, who often knows not where to lay his head at night, crowded with correspondence; and who, while resting, writes articles for the *Evangile Eternel*, to send each week to St. Blaise; and pray for him, and if possible aid him to finish the work you enabled him to commence. Soon will the servants of Christ receive their recompense, and we, if faithful, shall be delivered from all our tribulations.

May God bless you all abundantly at the commencement of the New Year, 1868, which will be rich in events, for which the church of God should be prepared.

Your affectionate Bro. in Christ,
M. B. CZECHOWSKI.

P. S. I pray dear Bro. Brower to send me no longer the *Bridegroom*. I am obliged to refuse it, being unable to pay the four or six cents postage on each paper. M. B. C.

Milan, Italy, Dec. 22, 1867.

☞ We trust there are many generous hearts among those whom our Lord has appointed as his "stewards," who will not read the above appeal in vain. Let not the faithful harvesters be forgotten.—ED.

☞ Very few, if any, can bear continual prosperity in this world, without being lifted up in heart; hence it is often necessary that our brightest schemes be blasted, and we be humbled in the dust, and learn more fully than ever, that all our help must come from God.

For the World's Crisis.

THE DORCAS MISSION.

The following report will inform our friends of the total amount of our receipts and expenditures for the six months ending Dec. 31st, 1867.

Contributions in this city and elsewhere for preaching, $23.27. Individual donations in various places visited, $10.15. Sums received at the Home from callers from this city and others, $313.16. Donation from the former managers of the Home (Quaker ladies), $100.00. From a brother in Bristol, R. I., $175.00. Amount received by mail, $842.33. Monies received at the Wilbraham campmeeting, $[illegible].64. Amount received at the Alton Bay campmeeting, $238.27. Sales of rags, carpet balls, etc., $9.77. Making the total amount received by me from *all* sources, $1764.59.

Expenditures: Spoons, 75 cts.; crockery, $4.77; cloths, $6.17; two iron bedsteads, $10.00; stationery and stamps, $11.07; knives and forks, stove-pipe, boiler, buckets, brushes of various kinds, brooms, etc., $19.54; Express bills, $29.67; gas bill for three months, $8.26; Dispensary, $65.09; ten tons of coal, $67.50; donations to assistants at the Home, rents, traveling expenses, $226.46; wages of the cook, repairs, etc., $197.35; donations to the poor around us in money, and in provisions bought for them, $233.32; general expenses, which include the purchase of shoes, shoe-strings, cotton, thread, pins, needles, ink, matches, nails, starch, soda, soap, and a score of other things, $144.50; provisions for feeding the entire household, $731.17, or less than $4.00 per day on the average; funeral expenses of Mary Ann Biddle, the little orphan girl who died at the Home, $13.50. Thus the total amount of our expenditures was $1764.-62.

During those six months we received thirteen and a half barrels of clothing, etc., and after supplying the Home, the balance was given to the needy around us. It is now my purpose, by the will of God, to give extracts from my journal from last June and onward, which I hope may comfort the hearts of those who trust in the Lord. We render all praise to our heavenly Father, who has helped us hitherto, and in whom we trust to-day for all things.

May He bless the Editor and the readers of the Crisis, and all others who love Jesus Christ in sincerity. Amen.

Pray for your affectionate brother in Christ,
708 *Lombard St.* F. H. BURBANK.

For the World's Crisis.

ARE WE ALMOST THERE?

Are we almost there? How often do the saints of God in this world of sorrow, pressed by the afflictions of life, ask this question,—Are we almost there? How often when hope is almost gone, when darkness comes over them, when light is unseen, do they lisp forth the inquiry, Are we almost there?

When the world persecutes us for Jesus' sake; when we are despised by those around us; when our names are cast out as evil; when we are held up as gazing stocks by our old associates; when we are derided and ridiculed by men, we ask, Are we almost there?

When we see the professed disciples of Christ, those with whom we have taken sweet counsel together, with whom we have walked to the house of prayer, turn again to the world and forget their first love; when the church joins with the world in scenes of amusement and dissipation, of folly and sin, of frolic and mirth, go with them into many vain things; when we see the breach in the church caused by this union, and see the sad condition of the church, do we ask, Are we almost there?

When we have to face the storms of this life to bear to dying men the glad tidings of salvation and the story of the cross, and meet in this work of mercy with the mocks and scoffs and rebuffs of the world; when the cross presses heavily upon us; when our duties are arduous, our work great, and we small and weak and frail, do we cry out in an agony of suspense, Are we almost there?

When we see the advancing tide of iniquity that is sweeping in upon both church and world, read the history of crimes and sins, see the downward course of humanity; when we see the effect of the curse on old earth, the falling leaf, the decaying blossom once so beautiful, the drooping bud, the withering blight; when we see earth bring forth thorns and thistles, disease and death; when we see old age and gray hairs, the stooping form and drooping frame, the dimmed eye and faltering step; we ask, Are we almost there?

When we stand by the couch of suffering and the bed of death, and see the clammy sweat upon the marble brow, see the dying struggles of some loved friend, see them grasp with the grim monster and last enemy death, contending with an enemy with whom they are not able to cope, and see them forced to yield to his power and close their eyes in death; when we see the grief of afflicted friends, of parents and children, of brothers and sisters, hear their sighs and see their tears; when we consign all that was once lovely of our friends to the grave, to await the sounding of the trumpet that shall awake the dead and call the sleeping forth; when we are compelled to part with those we love in gospel bonds; we ask, Are we almost there?

Ye watchmen on the mountain's height, are we almost there? Are we almost through with the persecutions and afflictions of life? Are we almost to the end of sin and iniquity in the present world? Have we almost done with the crosses and labors of time? Are we almost done with old earth, with its curse? Are we almost done with scenes of suffering and death? Are we almost done with the things of time? Are we almost there? Say, watchman, say, are we almost there?

Yes, we are almost there, we are almost there. Soon shall earthly scenes be gone, and sorrows all be flown. Soon shall we be free from trials and sorrows, cares and crosses. Soon shall we meet at home and be for ever blest. Yes, brethren, yes, we are almost there. God speed the time.

EDMUND MOULTON.

☞ Count the cost of loving God more than you love money. Count the cost of offending some of your friends. Christ is a better friend than they. Count the cost of quitting "profitable" sins. Count the cost of some sneers, of a great many hard knocks, and still more hard work. Count the cost of a noble, prayerful, unselfish, godly life. It will cost dearly; but, thank God, it pays!

☞ Time, patience and industry are the three grand masters of the world—they bring a man to the end of his desires; whereas an imprudent and turbulent murmur oftentimes turns him out of the way of his proposed ends.

For the World's Crisis.

WHAT PEOPLE WILL TALK THE MOST ABOUT.

I find that people who seem to love money better than anything else, talk about money the most of any thing; and they not only talk about it the most, but also how they can secure the greatest amount of it. Then I find that people who seem to like this world better than anything else, talk about it more than anything else; and not only talk about it, but also how they can stay in it the longest.

I find that people who like the world to come better than they do anything else, talk about the world to come more than anything else, and also how they are to gain an admittance into it.

I find that people who love this life better than they do anything else, talk about this life more than anything else; also how they can preserve it the greatest length of time; and some go so far as to get it insured.

I find that people who love that life to come better than they do anything else, talk about that life more than of anything else, and how they are to conduct themselves in the life that now is, so as to be accounted worthy to obtain that which is to come, when He who is their life shall appear.

In conclusion, I am one of those who think or love that life which is to come better than anything else, and because I think it will far surpass anything I have ever enjoyed in my present existence. Hence it follows that it will be perfectly natural for me to talk the most about that "life which is to come," which I expect will not be like the one that now is, but one that will never end.

There is nothing that will grieve me more than to be in a meeting where the people are so particular about what they have said in it, as not to like to have others talk the most about what they honestly love the most.

Clinton, Mass. A. S. WHITNEY.

Correspondence.

From Bro. P. A. Smith.

BRO. GRANT:—Yesterday was a glorious day here for those whose hearts have been made glad by hearing the tidings of the soon coming kingdom. Last evening we had a very large and attentive congregation; a number started to be disciples of Jesus. I preached on baptism, and the Lord blessed in the presentation of that glorious subject, and when I finished the discourse, some responded immediately to the claims of the gospel, to be baptized. It was cheering to see them so ready to say "I am a candidate for baptism." Next Sunday we expect to lead those willing ones down into the St. John's river, that beautiful body of water, and bury them in the likeness of the death and resurrection of their Master, and then to administer the Lord's supper. It would do you good to see the firm, unyielding faith of some of these disciples. Glory to God, for the unspeakable privilege of being permitted to deal out the "bread of life" to the famishing sons and daughters of Adam.

After the close of the afternoon discourse on the "new birth," a man came forward and wished to talk with me. He said the remarks that I made in regard to captains and sailors coming into the hall, and the power of truth effecting them, "touched my case. I am a sailor, and a great sinner. I have been in Boston, and have heard Eld. Adams preach." And as he said, "Will you pray for me?" the tears run down his face.

There is here the most visible manifestations of the workings of the Holy Ghost accompanying the word to the hearts of wicked men and women, that I ever witnessed. This southern country is the hardest place, except California, I ever saw wherein to live a christian life. The habits of the people are such; there is so much dissipation, so much frolicking and dancing; and if the young people feel under the most powerful conviction, it is almost impossible to keep them away from amusements, which bring condemnation on them. It requires constant watchcare and labor to keep the sheep from running off with the goats. If ever there was a place that needed strong men, it is here; men who will be ready to lay down their lives for Jesus and his gospel. The opposition is mostly from the ministers and the church members; but, in spite of all their opposition, the work goes on in power. Pray for us.

My health never was better, thank the Lord. O! how sweet it is to labor for the Lord, after having been afflicted so long with the asthma. I will praise him. Yours in hope of eternal life, P. A. SMITH.

Jacksonville, Flor., Dec. 30th, 1867.

From Bro. H. Pratt.

BRO. GRANT:—I found some fifteen or twenty in this place that had been drawn together by the tent meeting of Brn. Brewer and Decker in the fall, who are still holding on to the blessed hope. They have a small room, formerly occupied by the Quakers, where they meet, and so much the more as they see the day approaching. Some say they were drawn from the bondage of Sabbath-keeping, as they saw plainly the days had not ended, and are striving to release others as earnestly as they sought to get them into it. They are united and happy.

The Congregational minister, Mr. Bennet, gave us the use of their chapel three nights, and a Presbyterian minister, Mr. Marvin, invited us to occupy his desk Sabbath evening.

The severity of the weather made the attendance small till Sabbath, when we had a good congregation at the Temperance Hall, and a large and attentive congregation at the church in the evening. Mr. Marvin is a devoted man, and is an earnest inquirer after truth. He was much interested in the subject, as was his congregation and another minister present. He expressed his desire to hear more upon Christ's coming, and had not there been a conference this week in his church, I should have staid longer.

Never have I found preachers more affable than here. God bless them. O for judicious and experienced laborers. Will other churches listen to the voice of God through his holy prophets, and get ready for the kingdom? I hope our brethren that have been disappointed will not be discouraged, or go off into exclusiveness, but, like Garibaldi, leave home once more and battle for the Lord. Rome has not fallen, neither have the nations of the earth; therefore there is work for him and us.

I had supposed that in Lockport, where the time had been preached so positively, that great prejudice would prevail; but it is otherwise, among some at least, and the interest in the church here is greater than before. May the Lord guide us safely into port.

Lockport, Dec. 16, '67. H. PRATT.

From Bro. J. Cleveland.

BRO. GRANT:—Since the closing up of the last year and the ushering in of the present, I have felt very solemn, for it has seemed to me for some time in the past that 1868 would bring our blessed Lord to earth again. I ask myself the question, Is it so? and if so, am I ready to meet him? is my work well done? It is a very startling thought. When I consider that none but the pure can enter the kingdom, I think, perhaps I may be left out. Oh, how can

"I bear the piercing thought
To have my worthless name left out"?

I cannot have it so. I must be there. I will, by the grace of God, be there.

I have long since given up this world, and for twenty-five years have been striving for the kingdom. I cannot give it up now. It won't pay. I must be there, if it costs my life; and to-night, while watching with a sick father, who must in a very few days fall by the relentless hand of death, my heart is sad; yet I am made to rejoice, for I know it will not be long before I shall see him again on the other shore.

I thank the Lord for the heavenly prospect of soon meeting the loved of earth, where death and the tomb can divide us no more. Oh,

"I long to be there, and the thought that 'tis near,
Makes me almost impatient for Christ to appear."

I am well satisfied that this present year will bring the Savior the second time, or give us more light than any year of the past. Brethren, let us watch and be sober, and hope to the end for the grace that is to be brought at the revelation of Jesus Christ.

Tunbridge, Vt. J. A. CLEVELAND.

From Sr. C. Bragg.

BRO. GRANT:—I am very much interested in the paper, and would like to say a word of encouragement to its readers. I hope you and all that profess to love the cause of Christ and his coming may have grace and wisdom to direct in all your ways. I fear sometimes that those that set time are unwise. I think time is in the Bible, but when there is such a diversity of opinion, it would seem to be a cause of stumbling, reproach and unbelief among those that might otherwise be inclined to examine the doctrine advocated in your paper. I have for a long time thought time would be known a little while, at least, before Christ come; how long I do not know; but I expect that most of the watchmen will see the time alike. When that time comes I shall have some confidence in time.

I feel that the end is near. The Advent movement at first was of God, and is from heaven; but there have been so many failures I really hope the brethren will be sure that duty calls them to set time ere they venture to bring unnecessary scoffs upon a cause of so much importance. MRS. C. BRAGG.

Vergennes, Vt.

From Bro. O. D. Woodruff.

BRO. GRANT:—I have just returned from a visit to Mattawan, Mich. I went to do the will of the Lord, and the Spirit was poured out, and sinners and backsliders reclaimed. About twenty have come out on the side of the Lord and the blessed truths of the Bible.

This little band of believers desire the sincere milk of the word, and would be glad to have any brother in the Lord passing that way give them a call. Mattawan is situated on the line of the Michigan Central railway, and the district where we held the meetings is about four miles south of the depot. Any brother wishing to call there can correspond with Bro. Wm. Keen, Mattawan, Mich.

These people have never heard of Jesus' coming, and kindred doctrines, in the light of the gospel before, and they now want gospel food. May the good Lord send them some faithful laborer. Your Bro. in Christ, O. D. WOODRUFF.

Southington, Ct., Dec. 31st, 1867.

From Sr. M. Foss.

BRO. GRANT:—My Bible, the *Christian*, and the *Crisis*, constitute my daily reading. When I fail to get either, I deeply feel the loss. It is almost two years since I laid aside the *Ledger* and *all* other fictitious reading for the *Crisis*, and I have great reason to be thankful that ever the *Crisis* and *Christian* came under my observation. Your Sister in Christ, looking for immortality when Jesus comes, MIRIAM FOSS.

Lower Gilmanton, N. H.

BRO. P. A. SMITH, *Jacksonville, Flor., Jan. 6th*, writes:—"The sound of the gospel of the kingdom has gone through the surrounding country for a hundred miles. People that come into the city on business drop in and hear one discourse, and go into the interior and spread the tidings of two wonderful men preaching in Jacksonville. The result is, we have calls to go to different parts to preach. They want to hear.

This city is to Florida what the city of New York is to the State of N. Y.; and we think we should remain here until we establish a basis of operations, organize a church, and at the same time scatter tracts by boats and travelers into the interior.

O what a field this is to work in! But a person must have means for his own support. It will not do for a man to come here without money. Money is scarce; board is high; but with means a person can put up a house cheap, as the weather is so warm the buildings can be occupied without being plastered, and then he can live cheaper than to board. Property is changing hands fast; many are going to raising oranges. Many groves are being set out. Northern people are coming here fast from all of the northern States. There is plenty of opposition. The devil is here, stirring up the people, as in the days of the apostles. Yours in the "blessed hope."

Obituaries.

HISCOX. Died, in Stafford, Ct., Jan. 9th, Mrs. Laura S. Hiscox, aged forty years.

Sr. H. was converted several years since, and baptised by Bro. Mathewson; has been a consistent christian, and during her last illness manifested that christian patience and fortitude which always tell in favor of Christ. She suffered most intensely for months from a cancer, which broke out in several places on her body, and the pain she said was not unlike the sting from bees constantly. She longed for rest, and it came at last. She sleeps in Jesus. She selected Matt. 24: 44 as the text from which her funeral sermon was to be preached. Also the hymn, "I would not live alway," to be sung. "Blessed are the dead who die in the Lord." E. OWEN.

SPRAGUE. Died in Sangerville, Me., Dec. 30th, 1867, E. G. Sprague, aged seventy-four years. SARAH P. SPRAGUE.

Summary of News.

FOREIGN.

Cable Dispatches.

ADEN, Arabia, Jan. 4, via LONDON, Jan. 15. The Bengal brigade is passing through this city to embark on steam transports to Annesly Bay. Additional steamships are being hurried off to Bombay for troops to reinforce the army. The authorities have learned that force must be used to free the captives held by the Abyssinian king.

FLORENCE, Jan. 14. Italy is the first European Government to recognize the restoration of the Mexican Republic by a diplomatic appointment. Senor Scovasso, now Colonel General at Belgrade, has been appointed Minister of Italy to the Republic of Mexico, and will leave at an early day for the Mexican capital.

LONDON, Jan. 15. The Fenian officers and men who were arrested on the 31st of December at Merthyr Tydvil, in South Wales, have been examined and committed for trial on a charge of treason.

It is stated that Prussia has joined France and Austria in their notice to the Government of Servia censuring its hostile preparations.

PARIS, Jan. 14. The *Patrie* to-day, in a leading editorial, says the Governments of France and Prussia have agreed to act together on the Roman question so far as to restore the relations between the kingdom of Italy and the States of the Church to the exact status created by the Semptember convention between Italy and France. The *Patrie* hopes Italy will not interpose any obstacles to the accomplishment of their purpose.

The appearance of the pamphlet on the foreign relations and domestic affairs of France, which is being prepared by Prince Napoleon, is eagerly awaited by the public.

VIENNA, Jan. 15. The approach of the frigate Novara having been signaled from Trieste, the Emperor Francis Joseph, the Archdukes and other members of the Imperial family left to-day on a special train for that city to receive the remains of Archduke Maximilian.

TURIN, Jan. 15. A delegation of Italians, with Gen. Mezzorcappo at its head, has gone to Trieste to be present at the landing of the remains of Maximilian.

TRIESTE, 15th. The fleet bearing the lamented Maximilian's body on board, entered the harbor of Trieste this morning. The frigate Novara was boarded by the Archduke, who covered the catafalque containing the corpse with wreaths of flowers. Great preparations are being made in the city for the funeral ceremony.

LONDON, 16th. It is reported that Lord Bloomfield, British Minister to Austria, and Lord Clarendon have gone on a mission to Rome to request the Pope to use his influence with the inhabitants of Ireland for the suppression of the Fenian agitation.

LONDON, 16th. The aggressive policy of the Russian Government in the Eastern question causes much alarm in Turkey. The Northern Post of St. Petersburg has a noticeable article on the subject, which declares that Russia does not desire an extension of territory; that her only aim is to secure the safety of her christian subjects.

The St. Petersburg asserts that both England and France have urged the Sultan to make extensive military and naval preparations in the Mediterranean.

BRUSSELS, 16th. Intelligence of the death of the Archduke Maximilian, was for the first time communicated to his widow, Carlotta, four days ago. What effect this announcement had upon her mind and health is not known, as no report has been made as to her condition.

Trieste, 16th. The remains of Archduke Maximilian were landed from the Novara this morning with the most solemn ceremonies, and in the presence of immense crowds, gathered on buildings, piers and shipping. In the city, public and private buildings were draped in mourning, and the flags were covered with crape. Business was suspended, and the stores were all closed. On the vessels in the harbor and on the wharves flags were at half-mast.

At 10 o'clock the procession escorting the corpse from the place of landing through the city. The cortege was preceded by a body of cavalry, and consisted of the municipal government of Trieste, clergy in their vestments, the hearse loaded with flowers, the Archduke of the Empire, Admiral Tegethoff, Embassadors of foreign nations, Austrian officials of high rank, foreign consuls, various corporations of the city and the people generally. A division of infantry brought up the rear.

A feeling of profound grief was everywhere shown by the vast multitude who lined the streets and thronged the houses along the route of the procession.

The day was very fine. Almost the entire population was assembled to honor the memory of the Archduke, who was greatly beloved by the people of this city. The solemnity was one of the most touching and impressive spectacles ever witnessed.

LONDON, Jan. 17. The Turkish government is seeking to raise a loan in the English market, the proceeds of which are to be applied to improving navigation at the mouths of the Danube.

Advices from Hong Kong and Shanghae have been received, which state that another battle had been fought between the rebels and imperialists at Shingturn. The imperialist army, which was under the command of Footal, was again defeated.

CORK, Jan. 10. A strict search of the person and baggage of George Francis Train disclosed no proof of complicity with Fenian movements or anything justifying his arrest by the British police on suspicion of being concerned in Fenian plottings. Mr. Train asserts that he came over to Europe as the special correspondent from Ireland for the New York World. He has formally protested, through the United States Consul, against his detention, and declares that he was arrested on no other ground of suspicion than the finding of an Irish paper in his trunk.

DOMESTIC.

Washington, Jan. 14. Official accounts were to-day received from Crete, dated Dec. 17. The Provisional Government addressed a manifesto to the representatives of the Christian powers, expressing the futility of Ali Pasha's packed assembly, and publishing statistics of the popular vote, protesting against the delegates of the Turkish Commissioner. The Cretan Government further protests against the massacres of the Turks, and details a number of atrocities committed by them. The Cretans scornfully reject all concessions, and declare that they come too late. After two years' fighting they want their liberty and the expulsion of the Ottoman power.

New York, Jan. 17. By the arrival of the steamship Australian, one day's later details of news is received. The doings and intentions of the Fenians continued the all absorbing theme of the English journals.

The Paris correspondent of the Brussels journal *Le Nord* says: It has been proved that the Fenian organization has its accomplices in France, and that its name is legion. Searches have been made by order of the prefect of police in certain quarters which have led to the seizure of correspondence between English Fenians. Among it were discovered plans of fresh outrages to be carried out in England, one of which is the destruction of the fleet, and names of the most important correspondents of the Fenian movement in London. The discovery has been kept quite secret, but the documents have been forwarded by the Police of Paris to the Government of Great Britain.

Some of the survivors of the battle of Montana having met at a fraternal banquet in Montana on the 16th ult., the following telegram was sent to General Garibaldi:

"Some of the survivors of Montana send their General an affectionate greeting. Push on the completion of our unity. Call upon us; we are ready."

The General sent the following reply:

"CAPRERA, Dec. 22, 1867.

My Dear Fingi: I have received from a lady the following motto: 'Victory is achieved by perseverance.' I hope Italy will remember the motto next Spring. My affectionate compliments to the companions in arms of yours, G. GARIBALDI."

Charleston, S. C., Jan. 15. Gen. Scott, Commissioner of the Freedmen's Bureau, will issue a circular letter to-morrow, announcing that the government has again devolved upon him the duty of distributing food to the people of this State for the double purpose of relieving suffering and preventing the recurrence of like destitution. Relief will be granted to the full extent allowed by the government, but only to the extremely destitute and those about to plant a sufficient area in cereals to insure them provisions for the next year, and who have a reasonable prospect of being able to repay the government the cost of the provisions advanced.

THE EMPEROR'S PRIZE.—The Emperor Napoleon has received the hat and sword which the Pope blessed at the last consistory, and which, according to custom, are presented to the sovereign who has rendered during the year the greatest service to the Holy See and the Catholic church.

☞ Robert Johnson, son and private Secretary of the President, has been placed in the lunatic asylum of the District of Columbia, to cure him, if possible, of periodical drunkenness, which in his case amounts to insanity.

BURLINGTON, Vt., Jan. 15. The funeral ceremonies of Bishop Hopkins took place at St. Paul's Church in this city at noon to-day. The church was heavily draped. The remains of the deceased, clad in Episcopal robes, lay in state in the vestibule of the church from 9 o'clock until half-past 11. A vast number of persons viewed the corpse. The features of the deceased were full and extremely life-like. The coffin was made of live oak, and heavily mounted, on the lid was a crown and full length cross. At the base of the cross were eight steps, indicating his eighth decade. The following Bishops were present: Bishops Neely of Maine, Clark of Rhode Island, Williams of Connecticut, Randall of Colorado, and the Lord Bishop of Quebec. Archdeacon Leach and Canon Balch of Montreal, and fifty clergymen from various dioceses, were also present. The services were participated in by all the Bishops and many clergymen. Eloquent addresses were made by the Lord Bishop of Quebec and Bishop Williams. The remains were temporarily deposited in the public cemetery. After the funeral the Bishops and clergymen held a meeting, appointing a committee of one from each diocese to draft suitable resolutions.

THE LAW OF NEWSPAPERS.—For the instruction and guidance of some who may possibly need information on the subject, we publish the following:—

Postmasters are required to give advice by letter when a subscriber does not take his paper from the office; and give the reason for its not being taken. Neglecting to do so makes the postmasters responsible to the publisher for the payment. The letter of information should be addressed as "post-office business" to the postmaster in the place the paper is published.

Any person who takes a paper regularly from the post-office, whether he has subscribed or not, is responsible for the payment of the subscription.

Any person ordering his paper discontinued must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.

The courts have decided that refusing to take a newspaper and periodicals from the office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

Married.

Jan. 8th, by Elder E. M'Culloch, Mr. JOHN H. TOWLE and GALESTA A. THAYER, both of Savoy.

Notices.

Discussion.

There will be a public discussion in the Bethel Church, Vernon Street, Springfield, Mass., commencing Jan. 29th, at 7½ P. M., of the following questions:—

1st. Does Reason teach the *natural immortality of man?*

2d. Does the *Bible* teach that *man is naturally immortal?* Jas. Chattaway, Esq., of this city, takes the affirmative. R. Wendell, of Salem, the negative.

3d. Does the Bible teach the *literal resurrection of the dead?* Wendell affirms, Chattaway denies.

Conference at Westfield.

Our next quarterly conference will be held at Westfield, Mass., commencing Feb. 5th, at 7 P. M., and continue through the week, and over the Sabbath. Come, brethren and sisters, let us go up to Westfield and do what we can for the Lord's cause. The people need and want the truth that God has commissioned us to preach. Can we be justified in letting worldly business keep us at home? We want the small gifts to work in this place, and this conference will give all a chance to work where there is an interest to hear. Come, one and all that can, to work for the Lord.

Per order, J. HEMENWAY.

Dedication.

The new Advent Chapel in Bridgewater, Vermont, will be dedicated on Saturday, Feb. 1st, 1868, at 11 o'clock A. M. Preaching again in the evening and over Sunday. Dedication sermon by Dr. G. W. Stetson, of Rutland. All that can are respectfully invited to come in the name of the Lord, looking for a pentecostal season. By request of the brethren, STEPHEN BARROWS.

Ministerial Conference at Lewiston, Me.

The fifth Ministerial Advent Conference will hold its session Tuesday, Jan. 21st, 1868, at 2 P. M. Preaching in the evening. Ministers are invited to attend and confer with each other in relation to spreading the gospel of the kingdom in Maine, that we may labor in harmony together in the great work of saving sinners. Homes for brethren and sisters, but no stables for horses.

S. K. PARTRIDGE, President.
C. H. LEVERTON, Secretary.

Conference.

The Lord will, the first quarterly session of the New Hampshire State Conference for 1868 will be held at Wakefield, (Spinney meeting-house,) to commence Thursday evening, Jan. 30th, 1868, and hold over the following Lord's day. It is hoped that our preaching brethren will make a special effort to attend this meeting. An invitation is extended to *all* to come to the feast.

T. W. PIPER, for Com.

A Quarterly Conference.

A quarterly session of the Advent Christian State Conference of New Hampshire will be held in Wakefield, N. H., (Spinney meeting-house), commencing Feb. 13th, and hold over the following Sunday. In the meantime let prayer go up to God for his blessing. A. W. SIBLEY, Secretary.

Notice.

My tracts are now completed, which include all the testimony of the Bible relative to the second coming of Christ. Price $3.00 per hundred; 50 cts. per dozen, 5 cts. single copy. Orders sent to ALLEN DAMON, *Fairhaven, Mass.*

Notice.

There will be meetings at Union Hall, Westminster Street, (rear of 1st Universalist Church), Providence, R. I., regularly every first day of the week, as long as the Lord will.

WM. H. DOUGHTY, for the Church.

Notice.

There will be preaching at the house of Levi R. Teeple, by Bro. Elliot, on Sunday, Jan 26th. An invitation to all, both saint and sinner, to come to their feast. Come, children, make one more effort for this place, and let it tell for good in the coming judgment. SUSAN E. TEEPLE.

Conference.

The Maine Quarterly Conference will be held at Friendship, Me., Feb. 6th, to commence at 6 o'clock in the evening, and hold over Sunday. Brethren and sisters, with ministers, are invited.

S. K. PARTRIDGE.

Notice.

Advent meetings are held every Sunday in North Adams, Mass., on Center Street, corner of Lincoln Street. Preaching brethren are invited to give us a call. Inquire for Isaac Blanchard, Jr., Eagle Street.

Notice.

I would say to our preaching brethren, when they send an appointment to Richmond, it is necessary they should define the place, as we hold two meetings in town; one at the Reed meeting-house, which has continued since 1843, the other is held at the village. Please state for which place the appointment is intended. In behalf of the brethren. FREDERIC BATES, JR.

Notice.

Preachers are requested to correspond with one of the committee before sending appointments to Worcester, viz., M. M. Blackmer, N. Lazell, Wm. F. Collier. Per order of the church, Worcester, Jan., 1868.

Notice.

Preaching brethren intending to visit Lewiston, Me., before settling their appointments, will please consult the committee through Albert Burgess, corresponding secretary, to save confusion.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.
Sunday School 10 o'clock every Sunday.
Love Feast 3 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
S. W. Thurber ...... Sunday, Jan. 26th

Chelsea, Mass., (Library Hall, first floor.)
A. Simpson ...... Sundays, Jan. 26th and Feb. 2d

SOUTH BOSTON, (Union Hall, Broadway.)
J. M. Mahlig ...... Sunday, Feb. 2d

Portsmouth, N. H. ...... Sunday, Feb. 2d
MILES GRANT.

South Reading ...... Sunday, Jan. 26th
JOSEPH W. WHITE.

New Haven ...... Sunday, Jan. 26th
West Winsted ...... Jan. 28th
Hartford ...... Sunday, Feb. 2d
New Britain ...... Sunday, Feb. 9th
W. S. CAMPBELL.

SPRINGFIELD, MASS.
Wm. Stuart ...... Sunday, Feb. 9th
H. F. Carpenter ...... Sundays, Feb. 16th and 23d

Warsaw, Wyoming Co., N. Y. ...... Sunday, Jan. 26th and part of the week following. J. BLAIN.

Meredith, N. H., (Dolloff school-house), Sunday, Jan. 26th, and onward. JULIA BUZZELL.

Warehouse Point ...... Sunday, Jan. 26th
Scitico ...... Sunday, Feb. 2d
The sacrament of the Lord's supper will be administered. L. F. MOORE.

Springwater, N. Y. ...... Sunday, Jan. 26th
Conesus, N. Y. ...... Jan. 30th
Dansville, N. Y. ...... Feb. 6th
Rogersville, N. Y. ...... Feb. 13th
Stop one week in each place. J. K. BELLOWS.

BRISTOL, RT.
Sr. M. L. Durand ...... Sunday, Feb. 2d
Wm. J. Ripley ...... Sunday, Feb. 16th

Centre Harbor, (Town House) ...... Sunday, Jan. 26th
Meredith Village, N. H., Wednesday evening, Jan. 29th
Tuftonborough, N. H., (Melvin Village), Thursday evening, Jan. 30th.
Moultonborough, N. H., (Hedgdon school-house), Friday evening, Jan. 31st.
Parsonsfield, Me. ...... Sunday, Feb. 2d
WM. H. SHAW.

Suncook ...... Sunday, Feb. 2d
T. T. FARRELL.

CONCORD, N. H., (AT THE BETHEL.)
J. T. Dixon ...... Sunday, Jan. 26th

Hampton, N. H., (Town Hall) ...... evenings of Jan. 23d and 24th. ANNA E. SMITH.

Windsorville, Conn., (as Bro. St. Clair may arrange), Thursday evening, Jan. 30th, and over Sunday.
S. C. HANCOCK.

Groton, Vt. ...... evening, Jan. 23d
Andover ...... Sunday, Jan. 26th
North Haverhill, N. H., (as Bro. Abbott may arrange), evening, Jan. 27th. T. E. LANG, JR.
C. H. WILLEY.

Woodstock Valley ...... Sunday, Jan. 26th
I. B. POTTER.

Lunenburg Corner, Vt., (Town Hall), Wednesday evening, Feb. 19th, and over Sunday. A. GORDON.

Rocky Brook, R. I. ...... Sunday, San. 26th
J. M. MUHLIG.

Keene, N. H., (where the brethren may appoint), Friday evening, Jan. 24th, and over the following Sunday.
D. EASTMAN.
J. C. MOORE.

Laconia, N. H., (where the brethren may appoint), evening, Jan. 28th.
Loudon Ridge, N. H. ...... evening, Jan. 30th
Concord, N. H., (Centre St. Church), Sunday, Feb. 2d
JOHN H. EVANS.

Pleasant Valley, Ct. ...... Sunday, Jan. 26th
Wallingford Farms, Ct. ...... Sunday, Feb. 2d
New Haven, Ct., (Day's Hall) ...... Sunday, Feb. 9th
Hartford, Ct ...... Sunday, Feb. 23d
B. HITCHCOCK.

Northwood Narrows ...... Sunday, Jan. 26th
Tuftonboro, (Melvin Village) ...... Sunday, Feb. 9th
Dover, N. H. ...... Sunday, Feb. 16th
WM. BODGE.

Dover, N. H. ...... Sunday, Feb. 2d
Rochester, (New Chapel), evenings ...... Feb. 4th and 5th
East Rochester ...... evenings, Feb. 6th and 7th
Farmington ...... Sunday, Feb. 9th
H. M. BRYANT.

Lanesville, Ct. ...... evening, Jan. 28th
New Preston ...... evening, Jan. 29th and over the following Sunday.
West Haven ...... evening, Feb. 4th
Wallingford, (as Bro. Ives may arrange), evening, Feb. 5th.
Middletown, (if desired) ...... evening, Feb. 7th
Yalesville ...... Sunday, Feb. 9th
Buckland, (as Bro. Grant may arrange), evening, Feb. 11th.
Square Pond ...... Sunday, Feb. 16th
C. H. SWEET.

Pittsfield ...... Saturday evening, Jan. 25th and over Sunday, the 26th.
New Bedford, Mass ...... through February
A. ROSS.

Hartford, Conn. ...... Sunday, Jan. 26th
New Britain ...... Sunday, Feb. 2d
Springfield, Mass. ...... Sunday, Feb. 9th
Middletown ...... Sunday, Feb. 16th
New Britain ...... Sunday, Feb. 23d
WM. STUART.

Pomfret, Vt. ...... Sunday, Jan. 26th
W. W. SUTHERLAND.

Alton, (Chesnut Cove school-house), Thursday evening, Jan. 23d, and continue over the following Sabbath.
J. KNOWLES.
D. F. LEAVITT.

Lawrence, Mass ...... Sunday, Jan. 26th
J. COUCH.

Canastota, N. Y., (where Bro. B. Roberts may arrange), Jan. 23d, and Sunday, 26th.
IRA WYMAN.

South Adams, Mass ...... Sunday, Jan. 26th
Brimfield, Mass ...... Sunday, Feb. 2d
West Stafford, Ct. ...... Sunday, Feb. 9th
RUFUS BAKER.

Epsom, (Marden's Corner) ...... Sunday, Jan. 26th
N. GLIDDEN.

East Village, Ct. ...... Sunday, A. M., Jan. 26th
Pleasant Vale, P. M. and evening.
SAMUEL W. TREAT.

Whitefield ...... Sunday, Feb. 2d
NATHAN WHEELER.

WORCESTER, MASS.
Sr. A. E. Smith ...... Sunday, Jan. 26th
S. W. Thurber ...... Sunday, Feb. 2d and through the month.

Bridgeport ...... Thursday evening, Jan. 23d
Guilford, Ct ...... Sunday, Jan. 26th
HIRAM MUNGER.

CONCORD, N. H.
(Corner of Green and Center Streets.)
J. A. Cleaveland ...... Sundays, Feb. 2d and 9th

West Abington, Mass ...... Sunday, Jan. 26th
A. P. MOORE.

PORTLAND, ME.
Wm. H. Mitchell ...... Sunday, Jan. 26th
Clarkson Goud ...... Sunday, Feb. 2d
Luther Boutell ...... Sunday, Feb. 16th
Wm. H. Mitchell ...... Sunday, Feb. 23d

Preston, Minn. ...... Sunday, Jan. 26th
T. K. ALLEN.

Lenora and Nichols, Minn. ...... Sunday, Feb. 2d
Riceford, Bellville and Hesper ...... Sunday, Feb. 9th
Elliota and Burr Oak ...... Sunday, Feb. 16th
Preston ...... Sunday, Feb. 23d
P. BAKER.

Lenora and Nichols, Minn. ...... March 1st
Riceford, Bellville and Hesper ...... March 8th
Elliota and Burr Oak ...... March 15th
Preston ...... March 22d
W. J. BURRELL.

Schoodoc, (Warner) ...... Sunday, Jan. 26th
C. W. SARGENT.

Lewiston, Me. ...... Sunday, Jan. 26th
N. G. REED.

Knowlesville, N. Y. ...... Sunday, Jan. 26th
Lockport, N. Y. ...... Sunday, Feb. 2d
Youngstown, N. Y., Niag. Co., (where Bro. Tryon may appoint), Sunday, Feb. 9th. E. COTTON.

Lowell, Mass ...... Sunday, Jan. 26th
R. G. CHADSEY.

Hall Stream, C. E. ...... Sunday, Jan. 26th
Upper Pittsburgh, N. H. ...... Sunday, Feb. 2d
Coaticook, (Kenney school-house) ...... Sunday, Feb. 9th
D. N. CHADSEY.

Southington, Ct ...... Sunday, Jan. 26th
E. OWEN.

SQUARE POND, CT.
A. M. Higgins ...... Sunday, Jan. 26th
P. S. Butler ...... Sunday, Feb. 2d

West Haven, Ct ...... Jan. 26th
Plymouth, Mass ...... Sunday, Feb. 2d
Stoneham ...... Sunday, Feb. 9th
S. W. [illegible]

Lake Village, N. H., (Chapel), Saturday evening, Jan. 25th, and onward. [illegible] JOHN H. EVANS.

[illegible]

Derry, (Killrey school-house) ...... Sunday, Jan. 26th. Will Bro. Brown meet me at the Lynn depot? CALEB RICHARDSON.

ROCHESTER, N. Y.
Meetings are held in the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD, AND OUGHT TO KNOW, THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ AURELIA LAWRENCE—Money received—Pays to 651.

☞ JAMES BOWLY—You only sent one dollar.

☞ NANCY DOWD—Give us your Post Office, Town and State, and we will credit your money.

☞ EMERY BARBER writes from Stewartstown, sends $3.00, and wishes his paper stopped, but does not give his P. O. address. We can neither credit his money nor stop his paper.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 642. The No. which follows your name is the No. to which you have paid. If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to is *less* than the present No., the difference shows how many weeks you owe. For every week of indebtedness, if less than 26 weeks, charge five cents; if more than 26 weeks, six cents. From the credit of each person will be a fraction over the actual indebtedness (about four cents for every dollar,) and you have the exact amount due.

$1.00 each—Wm. Forrister 692.

$1.25 each—E. Hazen 644, W. Lawrence 656, M Eaton 658, C E Lawrence 658.

$2.00 each—C Bond 680, W Richardson 680, H Vandry 680.

$2.50 each—H R Moore 695, O A Scott 692, R Hinkley 650, C C Hutchinson 690, J Webb 679, W Barnard 693, W Culross 687.

Various sums—F. Robbinson $2.55, 692; J. Wilson $2.67, 682; E Yale $1.31, 659; J Daniels $1.26, 653; H Perkins $2.62, 617; T. Adams $2.37, 631; D Blackwell 62c, 653; S Cole 62c, 645; W. D. Davis 63c, 664; W P Willoughby $3.00, 662; M Nowlin $3.00, 683.

FOR BOOKS AND TRACTS.

C. M. Jackman 52c, J. M. Hackett 35c, H. F. Holton $1.00, W. E. Brown 50c, A. Churchill 36c, J Thomas $1.00, T Smith $1.00.

BOOKS AND TRACTS SENT.

BY MAIL—H F Holton, J F Funk, A Churchill, S A Dunham, G W Maker, M S Barnard, Mrs C M Stark, J Blain, I Atkins, A A Phelps, U R Sinclair, H F Pollina, P A Smith, R Barrows, J F Linville, E Edwards, D Moshier, S E Trott, A F Hawkins, A Edgerton, L J Quimby, A C Grover, F H Safford, B Burroughs, John Butchart, J Keene, J K Graves, J Hudson, L L Barrett, Fannie A Porter, H Decher, H S Hooker, Cyrus Reeves, Z D Drake, B Perkins, T Jones, G P Metze, N Berry, M. G. Wise, C L Mosely, G W Maker, M A Northup, Ira Tuttle, A. H. Hooker, W E Bowen, J M Hackett, — Jackman, M J Pierce, C. E. Rounds, O Stone, F Sterling, J M Drill, F H Safford, J B Reynolds, Geo W Fisher, E. O. Kimball, W L Churchill, G H Bundy, Sarah Smith, S A Seaman, Dr. E G Bills, D Z Lantz, R M Rising, A Phillips, E Luddon, R Clark, J M Andrews, B B Scott, J G Putnam, B C Russell, C Palmer, C H Baker, D W Lamb, Wm Payne, Wm Bursley, J B Chamberlin.

BY EXPRESS—A Cressey, E H Eggleston, H S Mitchell, Mrs. D Leavens, Jr., W Williams, Eld J Porter, B Taylor, T W Piper, C G Darrow.

LETTERS RECEIVED.

S H Brown, C E Gilbert, E W Waters, C Colegrove, H Beadle, W F Collier, M R Phetteplace, F Alling, H Pratt, W Bicknell, M S Horne, J H Morgan, E Seymour, C Greene, F H Burbank, J R Graves, J G Bush, T H Cheney, A Damon, W Vreeland, I C Wellcome, L A Reed, J Compton, O Sherwin, W Keen.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Street—North Dana, Mass.
Allen Damon—Fairhaven, Mass.
C. H. Sweet—Millville, Mass.
J. W. Britten—Westboro, Mass.
S. Anderson—Ware, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brewer—Cold Spring, Mass.
N. J. Stratton—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
I. K. Lombard—Machiasport, Me.
J. Carr—South Albion, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
C. C. Stevens—Exeter, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Fisherville, N. H.
O. D. Eastman—Landaff, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
R. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—Westfield, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Waterbury, Ct.
Dr. Samuel Wells Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—[illegible]
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
S. Wood—Unionville, Ct.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. [illegible]—[illegible], N. Y.
Phineas A. Smith—Rochester, N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street.
S. P. Babcock—Malaga, New Jersey.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Oagley—Lincolnville, Crawford Co., Pa.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
H. K. Flegel—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
H. Rockwell—Lenox, Ashtabula Co., Ohio
L. C. McKinstry—Norwalk, Ohio.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCullock—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Lanark, Ill.
F. Burr—New Rutland, Ill.
J. Wilbur—Box 863 Janesville, Wis.
B. Wm. Wilkins—Memphis, Tenn., Box 634, care of I. L. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. L. Leslie.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
F. W. Hough—West Salem, Wis.
George Thompson—Albion, Green Co., Wis.
Eld. A. P. Duggett—Simpson, Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.50 per dozen.

☞ Postage 16 cents a copy additional, when sent by mail.

New Music.

[illegible]

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00; paper, 50c.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00; paper, 50c.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 20c; by mail, 27c.

THE LAST-DAY TOKENS, No. 1, By S. S. Brewer. 7c; by mail, 8c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 22c.

THE LAST-DAY TOKENS, No. 3, By S. S. Brewer. 21c; by mail, 22c.

THE KINGDOM OF GOD, and Signs of the Times. By S. S. Brewer. 18c; by mail, 20c.

THESSALONICA; or, The Model Church. By H. L. Hastings. 25c.

SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00; paper, 50c.

THE SEVEN SEALS. Exposition of Rev. vi. By S. S. Brewer. 8c; by mail, 10c.

LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.

THE DAYS WE LIVE IN; The Lord soon to come By S. S. Brewer. 10c; by mail, 12c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

THE SLAYING OF THE WITNESSES. By S. S. Brewer. 8c; by mail, 10c.

THE TEN VIRGINS; or, Wisdom and Folly contrasted. By T. M. Preble. 3c; by mail, 5c.

THE GREAT IMAGE soon to be dashed to pieces By S. S. Brewer. 4c; by mail, 6c.

THE TWO ADAMS. By T. M. Preble. 5c; by mail, 7c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $1.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, etc. By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. 20c; by mail, 22c.

RETRIBUTION; or, The Doom of the Ungodly. By H. L. Hastings. 20c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the Epistles of Paul. H. L. H. 10c.

GLAD TIDINGS; or, The End of Woe and Sin by the Destruction of the Wicked. (Three chapters from "Death not Life.") By J. Blain. 8c; by mail, 10c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 5c; by mail, 6c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

"THE JUBILEE SONGSTER." A choice collection of original and selected Hymns. A pamphlet edition of ninety-eight hymns. By S. S. Brewer. By mail, 15c. single copy; $1.50 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 3c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.35c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with Illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

COOKERY or How to prepare food from Grains, Fruits and Vegetables. By F. W. Hurd, M. D. 15c; by mail, 17c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SABBATH, and its Relation to Man. By mail 3 cts.

SPIRITUAL EVIL; A Warning for the Unwary. 3c. single; 5c. by mail.

BLIND BARTIMEUS; or, How to be Saved. 35c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, 88c.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 5c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. $1.50; by mail, $1.75.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 30c.

SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.

THE PROPHETIC TIME QUESTION; or, Bible Time Examined. By Wm. Sheldon. 27c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

NON-RESISTANCE. By W. C. Thurman. 20c; by mail, 24c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR; a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley 5c. single copy by mail; 40c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 25c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 25c. per 100 copies.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; per dozen, 40c.

AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. [illegible]

TWO WAYS TO LIVE ON EARTH.

There are two ways to live on earth—
Two ways to judge—to act—to view;
For all things here have double birth—
A right and wrong—a false and true!
Give me the home where kindness seeks
To make that sweet which else were small;
Where every lip in fondness speaks,
And every mind hath care for all.

Whose inmates live in glad exchange
Of pleasures, free from vain expense;
Whose thoughts beyond their means ne'er range,
Nor wise denials give offence.

Who in a neighbor's fortune find
No wish—no impulse—to complain;
Who feel not—never felt—the wind
To envy yet another's gain!

Who dream not of the mocking tide
Ambition's foiled endeavors meet—
The bitter pangs of wounded pride,
Nor fallen Power that shuns the streets.

Though Fate deny its glittering store,
Love's wealth is still the wealth to choose;
For all that man can purchase more
Are sands, it is no loss to lose!

Some beings, wheresoe'er they go,
Find naught to please or to exalt—
Their constant study but to show
Perpetual modes of finding fault.

While others in the ceaseless round
Of daily wants and daily care,
Can yet cull flowers from common ground,
And twine enjoy the joy they share;

Oh! happy they who happy make—
Who, blessing, still themselves are blest!
Who something spare for others' sake,
And strive in all things for the best!

For the World's Crisis.

TIME!

Although much has been said in regard to this subject, both for and against, still there is a great deal more that might be said, and if said in the right spirit would most certainly prove to be a great benefit to sceptics. Some are for driving stakes so deep that it looks almost impossible to draw them; the consequence is, that a great many who are carried away as it were by infatuation, pin their faith fast to the stake that is driven, and there they are.

But this, methinks, is not the proper way; for we know that men are sometimes led to jump at conclusions, when really they are rather doubtful in regard to the matter themselves; but simply because the thing looks plausible to them they advocate it. This is the light in which I look at the subject. Taking the 24th of Matt., I consider that here is need of great study. I also consider that there is time connected with it. Running over the verses till we get to the fifteenth, we would consider well the language, and its connection.

In the first place, let me say, that it is necessary to bear one thing in mind, i. e., that Jesus was talking to his apostles, who were *Jews*; remembering this, all will be straight. Now the language, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," etc.; "then let them which be in Judea flee to the mountains."

Now we would consider what abomination is meant. I am aware that some of our brethren say, It is the abomination of desolation of the twelfth of Daniel, and charge it to the Papacy; but I would ask, What has or had Papacy to do with the land of Judea? and also that the abomination was the edict of Justinian; but I would ask, If all had the space of three months, under the Justinian edict, to embrace or reject the faith of the apostate church, why the need of praying that their flight be not on the Sabbath day? We rather reject their mode of interpretation, because after examining it thoroughly, we are satisfied that it is not correct.

Now considering candidly, and laying aside every preconceived opinion, let us read and examine verses 15 and 16: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the most holy place," etc.; "Then let them which be in Judea flee to the mountains." Did Daniel speak of any abomination in connection with the land of Judea? He did, and in the ninth of Daniel we can find something to unlock the door and give us a fair view. But before considering this, let us make a few remarks further on the twenty-fourth of Matt.

Reading from the 17th to the 20th, we find them all connected; then the 21st,—"For then [When? "when ye see the abomination spoken of by Daniel the prophet," etc.] shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." Now we see no disconnection between the verses from the fifteenth to the twenty-second, and no reason whatever presents itself for disconnecting them, because it is one subject, and the laws of grammar and language forbid our separating any of them. Therefore, we are willing to examine Daniel ninth for a solution of the subject.

In the twenty-fourth verse we have this language: "Seventy weeks are determined upon thy [Daniel's] people and upon thy holy city" [Jerusalem]. What shall transpire during those seventy weeks? Not the total destruction of Daniel's people, nor of their city; but the seventy weeks are only determined upon them as measuring the time in which the people of Daniel should have to choose between life and death, blessing or curses; and as we find them during the last of the seventy weeks rejecting their Messiah and crucifying the "Prince of Life," we are led to the conclusion that they chose death.

But again, after giving the measurement of the sixty-nine and the sixty-two weeks, and what should take place at their end, we read, "And the people of the prince that shall come shall destroy the city [Jerusalem] and the sanctuary," etc. "And he [the prince of the people that shall come] shall confirm the covenant with many for one week." Here, then, we have ground to work from. Then taking the armies of Antichrist (as a warning to the followers of Christ to flee to the mountains), which was most certainly the Jewish army, and composed of those who deny that "Christ is come in the flesh," for the abomination of desolation which did stand in the holy place, and then the coming of the Roman army and surrounding and laying siege to the city, we have the beginning of the "great tribulation"; and what tongue or pen can describe the misery and suffering at the destruction of the Holy City! It was terrible in the extreme.

Now we have nothing to measure the length of this time of trouble definitely as to years, till we arrive at the darkening of the sun and moon, [illegible] follow, making it to be, by humble opinion, the whole of the twelfth fourth of Matthew is upon the Jews, exclusively, and does not touch either Gentile or Christian; and by reason of their Christ rejecting to his apostles, who were Jews, and the Jews did not know that the gospel was to be preached to all to the Gentiles till that time. This is evident, for we find them asking, "Wilt thou restore the kingdom to Israel?" Again, they knew nothing about preaching to the Gentiles till after the day of Pentecost, which was some fifty days after Christ's ascension. And the language of the twenty-third and twenty-fourth verses will warrant me in my statement. "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs," etc. How is this to be placed upon the Gentiles? Every man knows that the Gentiles never looked for false Christs to arise among them, for they knew that the *Jews*, according to their Scriptures, looked for a Messiah or Christ; and would it not be absurd to think of placing this language any where else but with the Jews? True it is that Mahomet in 622 professed to be a prophet; but mark, he did not represent himself to be Christ, but said that before him there had been other prophets—Abraham, Moses, and Jesus Christ; but that he was the last and greatest of the *prophets*.

But, says one, How will you reconcile the darkening of the sun? God had made a covenant with the Jews, which may be considered blessings if they obeyed, and curses if they disobeyed. The language of Daniel is, "The covenant should be confirmed with *many* for one week." It does not read *all*, but only "many" of Daniel's people; therefore we are not restricted to the one week or seven years employed in the destruction of the Holy city and the confirming of the covenant, but can run beyond that even; and after that we find false Christs arising among the Jews all the way from A. D. 434 to A. D. 1682, and all the way down we find also the covenant being confirmed, and the Jews despised and hated of all nations.

In the Papacy they found a most implacable enemy. During the Crusades, they suffered terribly in Spain, France, and England. We see them driven and hunted like brutes, deprived of every privilege or right of men, and looked upon with scorn, and considered not fit to live. Pilate washed his hands, thus showing his innocence of the blood of Christ; but the Jews cried, "His blood be upon us and upon our children"; and this, together with the covenant of our faithful God, who will bring to pass all things written by the prophets, follows the Jews, fulfilling this part of the covenant, which was "curses."

Verse 29,—"Immediately after the tribulation [here you see the subjects are connected] of those days shall the sun be darkened." Some of our brethren have been obliged to break the language of the connection in the subject, and place this tribulation with the Papacy. That this is not correct, we will thus prove:

In 1792 or 1793, free toleration of religious worship was allowed by the beast from the bottomless pit (Infidel France). This is their statement. Very well. Now, then, "Immediately after the tribulation" the sun was to "be darkened"; or, "In those days, after the tribulation," as Mark has it. Question. Has the sun been supernaturally darkened since 1793? In 1780 the sun was darkened, so that astronomers can not account for it; but this was thirteen years before the Papal tribulation ceased; or, cutting off the time of the Revolution of Infidel France against Papacy, it will be at least ten years before; but the language is positive: *immediately after*, not before, or just prior to the end, but *after* the tribulation has ceased, the sun must be darkened.

So our brethren are in error. Now as we remarked, the Jews suffered terribly, from the year 65, all the way down the stream of time till 1753, when we find measures taken for their amelioration, but the people objected, and some trouble ensued; but in 1780 we find edicts issued for their toleration. Then begins the Reformation, the tribulation was over, and the sun was darkened immediately after the tribulation.

"And except those days shall be shortened," etc. A few words on this, and I am through. In Luke 21: 24, we read that "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled." Now we consider this simply that the days of the tribulation should be shorter than the times of the Gentiles, for if they had not been, it is almost certain that all Jewish flesh would have been destroyed from the face of the earth.

In verses 33, 34, we have a positive command from our Savior to "know that it [i. e., the end of the world] is near"; also that this generation, seeing those signs—the darkening of the sun, the falling of the stars, the shaking of the powers of heaven, shall not pass away till all be fulfilled. Therefore we reckon thus: the darkening of the sun taking place in 1780, and beginning the generation then, and allowing ninety years for a generation (which is too much) we conclude that our Lord will come very soon. Brethren and sisters, watch.

Somerville, Ct. L. F. MOORE.

For the World's Crisis.

READING THE BIBLE.

To the true child of God, nothing is more precious than the volume of Inspiration. He loves God, therefore in obedience to the command of Jesus (John 5: 39), he searches for a correct knowledge of his heavenly Father's will concerning him, with far more eagerness than for hid treasures of silver and gold. When he has succeeded in obtaining this knowledge, he makes that will the rule of his conduct.

This being true of him who is earnestly engaged in the service of God, what can we think of those who go day after day, week after week, and perhaps month after month, without reading a chapter in the Bible, to say nothing of carefully studying it? Is this not an evidence that they do not love the Supreme Being as they should? To such I would say, endeavor to cultivate more love to God by studying his word with greater care.

But says one, "I can find but very little time to read." This may be true, but how do you improve the little time you do find? Is it all taken up in reading the political paper, a fictitious story, or something of the kind? This, alas! is too often the case. Now do you not think it would be more profitable to read your Bible, though you have to neglect all other reading?

How can we expect to make advancement in the divine life, or stand ready at all times to give a reason for our hope, while we are continually neglecting to read and study the Bible?

I will here suggest a plan for reading the Bible in 1868, as we are about entering upon that year.

There are eleven hundred and eighty-nine chapters in the Bible. Now if you will read three chapters each week-day, and five on Sunday, should the last until Dec. 27th, 1868, you will have read the Bible through. Let all adopt this plan. Should anything occur to prevent your reading the allotted number of chapters one day, read so many more the next day, and thus carefully continue this plan to those who have been in the past so negligent about reading the Bible.

C. H. SWEET.

Lanesville, Ct., Dec. 24th, 1867.

For the World's Crisis.

FIERY TRIALS.

Do you feel that your trials are more severe than the trials of all others, and are you ready to cry out, "Was ever sorrow like my sorrow?" No finite creature can measure the length and breadth and depth of your wo. What nights of grief, and days of wretchedness—what clouds of darkness, and storms of sorrow; what unutterable longings for the return of the loved and lost. Oh, who can tell the vain regrets, the sighs of anguish; the bitterness of the dregs of that cup which is now being pressed to your lips! Do you think these trials strange, as though "some strange thing happened unto you?" Do you dare to say that you are chastened too severely, or more than you deserve?

You may say that you are set as a mark, or target, and that all the arrows of His quiver are being showered upon you, and piercing even to the dividing asunder of the soul and spirit, yet remember that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And there is consolation for every afflicted soul. As no other can measure the extent of your calamity, so you can measure the grief of others *only by your own!* Yes, the sword has pierced other stricken ones, and some have suffered even as you have suffered. Think of this. And let your heart flow out in sympathy toward your suffering fellow creatures.

"Thou too hast suffered, and thy heart can feel
For all thy brother's grief."

Countless thousands still beneath the same fierce torture bleed, and your anguish is but a reflex of theirs. And as surely as you are a friend of Jesus, so surely all these trials are for your profit. "No affliction for the present seemeth to be joyous, but grievous; but afterward it yieldeth the peaceable fruits of righteousness to them who are exercised thereby." And when the trial is over, you shall come forth as gold purified seven times.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy."

Sutton, Mass. F. H. CHAMBERLAIN.

STANDING ALONE.

Well, what of it? Better; a thousand times better *stand alone*, with correct principles and everlasting truth, for a rock foundation under you, than,—being destitute of all principle, and divested of all truth,—not be able to get into upright position at all. Better *stand alone* in the light of truth and *live*, than to drift, and float with the multitude, with the scum and filth of error, hoodwinked, groping in darkness, until you are knocked down by time's death dealing blow, and covered with the rubbish or borne away in silence to be buried in forgetfulness and rest in oblivion forever. Better stand alone, and upright, than be tempest tossed and driven furiously before the fierce winds of passion on to the breakers, without a life boat, without a preserver, without the light of hope, there to be wrecked and founder amid the foam, or lie like a beast in the filth, and roll in the mire and pollution of error and falsehood unable to touch bottom anywhere, or rise from such dead level to a living perpendicular.

Oh! anything, but three dead stones that go like lead, right straight to the bottom of corruption's cess pools, in order to find company, rather than stand alone, in the world, or travel alone through it, however rough the road may be.

There is a summit, away up yonder, above the level of the common walks of life, on the mountain's top, where storm-cloud and tempest never come to obstruct the genial rays of God's glorious sunlight, where the lightning's fierce flash, and the thunder's angry growl never blind the eye nor grate harshly on the ear. Where the fogs never obscure, nor false lights bewilder the clear vision of him who climbs with cool head, firm foot, steady hand and fixed determination of mind, to that glorious look out, on the top of truth, justice, goodness and mercy. Few there be that find it, for to reach it, you must *leave* "the crowd" and go *alone*,—*think* for yourself, then reduce your thoughts to action.

The dog follows his master, and fawns, that crumbs and bones may follow *him*. Do not take the quadruped's place, but get up! *do* stand up: lift yourself up, if you do not, rest assured no one will do it for you, and if you cannot, then you are not worth lifting. If you have got any soul of your own, do *dare* in this free country to claim it; if any manhood, assert it; if any mind, unshackle it; exercise it vigorously, freely, fully, unbiased by pre-conceptions, untrammelled by prejudices and unswayed by force of habit and popular influences around you.

There is a servitude in bondage, to be feared and deprecated more than that of chains and manacles that bind the limbs and gall and chafe the flesh of man. 'Tis that which holds the human intellect in slavery, and chains down the powers of reason, and clogs the human will, till in its self-abasement, and forced habitual degradation, it loses its natural elasticity and power to rise, in which abnormal state, it becomes a subject of merchandise and is bought and sold by "dealers in the souls of men," like sheep in the shambles, or knocked down to the highest bidder for ballots, in order to political self aggrandizement, like damaged goods upon the auction block.

What a *miserable* must that *thing* be, that can thus prostitute the semblance of a human soul to such base usage. The voluntary humiliation of a freeman! a rational intelligence! of an American citizen! born under the folds of the Star Spangled Banner, nourished under and protected by our constitutional government, reared amid our free institutions, and religious toleration, surrounded by schools, colleges, academies, mechanic arts and sciences, breathing God's free atmosphere, drinking from the pure mountain stream, and eating the bread of honest toil. The willing self-abasement of such an one, claiming to be, what God made him for—a MAN!—under such God-given privileges,—is the villest—scarce credible more than any kind of flesh.—*Saturday Evening, Rutland,* with all its due thereof. Once more, be one of our public, dismiss the fair [illegible] of our Bible, or belief and thought and conclusion of history of Rights. Why, you had better get off from that bilge which [illegible], and get on the temperance waves amid the soothing billows of a horticultural Truth for a support, and Right for a chart, while bring your little shallop safe into harbor, on the other side of that vast ocean, with Faith and Hope for cable and anchor, then leave those principles behind you, and taking passage with thousands find your resting place in—well, say Perdition!

Young man, you had better, every way better, take your pick and spade to the pit, or to the ditch, and dig; your axe to the woods, your maul and wedge to the rail-cut, your plow to the furrow, your sickle to the grain. Yes, you had better take your shovel and barrow to the road and wheel dirt at a shilling a day, sleeping on a pile of Canada thistles for a bed and a bundle of porcupine quills for a pillow, eat brown bread, drink cold water, and cover yourself with a fit of the night-mare, than abandon correct principles, for the sake of popularity to go with the crowd, that fickle fool, that changing mass, that *vox populi*, that crucified the Lord of glory, and go to prison and to death, go to shame and the Devil, which is the sure end of that road that is frequented with so many unprincipled travelers.

G. W. STETSON.—*Rutland Independent.*

For the World's Crisis.

THE MEMPHIS MISSION.

Jan. 1, 1868. Another New Year! and the one to which so many have looked forward with joyful anticipations. Around this year how many hopes of redemption cluster! Will it be the year of jubilee? Will thy kingdom, O Savior, come ere its circle shall be completed? Come, if thou canst, dear Redeemer, and end this scene of sorrow and suffering. Come to thy people ere they faint and fall. Let them be with Thee soon, and behold thy glory.

Awoke this morning to see the storm-clouds flying from the sky, and the earth covered with a garment of snow. For the last twenty-four hours we have been in the midst of a northern-like snow storm; hurling itself into every cabin, through every crevice, and huddling together the inmates over an old broken and smoking stove, or around the fire-place, blazing with a little picked-up wood and bark from the sawmill yard, or the river bank.

A snow storm here is a sad event to many of these poor half shod and scantily clad children of poverty and oppression. When it rains and is mild, they can get out and shift about for something to do, and go through the mud and wet to meeting; but when the ground is covered with snow, and it is cold, but few of them are seen away from their cabins.

Our watch-meeting last night was therefore not very fully attended. There were, however, more present than we expected. Had the weather been mild, and there had been no snow, the house that was but half filled would not have contained more than half that would have come. This people are night worshipers; and so our evening meetings are the best attended. This comes from their habit of meeting when in slavery only at night. As we have said, our evening meetings are better attended than those of the day; but we are trying to break up this habit of neglecting the day meetings for the night; and are succeeding to some extent, and hope soon to obliterate that old slave habit of late and midnight meetings, with doors and windows all closed, as if to prevent still the slave driver from hearing them, or knowing of their worship.

Our meeting closed at about half-past twelve. The old year has taken farewell of with gratitude to God for his goodness and mercy to us all during its revolving months of pestilence and death; and the new year welcomed with the prayer that we all might still be kept from the enemy until the great Deliverer should come. Nearly all present testified to the goodness of God in sending us here with the blessed tidings of the Lord's coming. Some of them said they never heard the gospel preached until we came here. Their hearts were full of joy, and we separated with praise to God, after singing the hymn

"Come, let us anew our journey pursue."

The work upon the chapel has been stopped by the storm, and we shall have to wait until the snow melts away before we go on again. The walls are covered and painted once; the roof is nearly closed in and ready to shingle. A few days of fair weather and the outside will be finished.

This house of God is preaching loudly and effectually here. Far and wide has the sound of its building gone out, and strangers are already coming to see who we are, and attend our meetings. Some are moving in from the country, and taking homes in this part of the city, in order to be near us and the church, as they say. There is much inquiry in relation to our views and preaching; and the interest increases as the house progresses. We and the chapel are the subject of much conversation and discussion. We are spoken against by many, and our preaching and views are denounced as false; but still the truth reaches the hearts of many, and so we are rejoicing in persecution.

Just now the letter carrier comes. A letter from Boston, and from Bro. Adams. It reads as follows:—

DEAR BRO. LESLIE:—Inclosed you will find a Postal Order for $30.00 sent by 'friends,' and to be used expressly for the purchase of food and clothing for the suffering freedmen, as mentioned in your last letter in the Crisis. Also an order for ten dollars, which amount is sent by Bro. G. S. Harwood, of Providence, R. I., for the Sunday School at Memphis, and is to be disposed of as follows: Five dollars to be given to the scholar who will commit to memory and recite the best the greatest number of verses from the Bible. Three dollars to be given to the one who will learn and recite the next highest number; and two dollars for the next highest number committed. The understanding is to be, that the money shall be presented by each of the winners to help finish the chapel, giving it themselves as their earnings; and the result to be published in the *Crisis*, *Young Pilgrim*, and *Voice of the West.*"

This coming on the first day of the year, is surely a New Year's present. God bless the givers.

Next Sabbath I shall lay the matter before the school, and find how many will try to gain the first prize. As the time was not fixed by Bro. H. within which the trial was to be made, I have decided to limit it to two months; so that sometime in March the result will be made known. And then—think of it—to see the prizes each a Jubilee Harp. This plan of Bro. H. will add greatly to the interest of the school, and thus increase the knowledge of the Scriptures among them.

Since my last acknowledgment I have received the following donations for the sick and destitute: D. A. Dickinson, Camden, Iowa, $5.00; "Thrown out to Mrs. Wakefield," $2.50; T. C. Cook, Cuttingsville, Vt., $3.00; Isaiah and Lucinda Allen of North Church, of the Village, N. H., $5.00; Sr. R. W. Jones, Pleasant Valley, Ct., $10.00; "One who pities the poor," $2.00; "Friends," by the hand of Bro. G. T. Adams, $30.00.

We learn also that two barrels of clothing have been sent by the North Church, Lake Village, N. H. May God bless Bro. Knowles, and all those, for their efforts to help us in our work here. Thanks also to all the dear friends who have sent us aid in this time of need among the "little ones" here. We are giving daily as their conditions demand, and our hearts are lighter as we are able to give.

A happy New Year to all the dear ones, everywhere, is our wish; hoping ere its close we may be done with labor and suffering, and find rest with all the good of every age and clime. I. I. LESLIE.

A HEALTHY CHRISTIAN.

"A healthy christian is one who can work as well as eat. If there is a heavy load to carry in Christ's cause, he takes to it at once. If there's a wall to build, he is the man to lift the big stones. If some one has to go out in the storm and endure pelting opposition, who so able to bear it as his broad breast and brawny arm? A man that loves Christ, loves work. A dyspeptic christian dreads work, A lazy one shirks it.

What a hospital is many a church! Here lies one poor man down with the paralysis of faith. Here is another, laid up with a sprain which he got by a sudden fall into temptation. Here is one whom the fever of passion has burned out; he looks hardly worth the medicine to cure him. Alas for another! he is under pastoral treatment for the blindness of unbelief, and for another whose gaping wound reveals the spot where Satan's fiery arrow went in.

A revival commonly clears the church. A long period of spiritual declension crams it to the doorway." F. F.

Every member of the church would do well to meditate upon the above and profit by it. The church as a whole is a large body, but if it was separated into its two classes, those who labor for it, and those who do not, the former would be a handful—the latter a host. Laborers are wanted in the vineyard—not idlers. Too many need "treatment." Reader, what do you do for the church and its advancement? If you cannot work by your own exertion, help some one else—don't be idle. Such as work have promise of reward.—*Church Reporter.*

For the World's Crisis.

DEMONISM.

If any doubt that Spiritualism can do harm, or that it is of God, or in any way superior to the present system of Christianity, let those read the following, and be satisfied that it is Demonism from beginning to end. From the Boston *Herald* of Jan. 7, quoting from New York of the 6th:—

"The party of Spiritualists who have been making demonstrations [It might read *demonstrations*] in Newark, N. J., are all declared to be partially insane by the doctors; the chief of them, a man by the name of Mc Ewan, declared himself Jesus Christ, and demands to be crucified; while Mrs. Reeves, the oldest woman of the party, believes herself to be either Eve, or the Virgin Mary. They were in the habit of haranguing multitudes on the doctrine of Spiritualism . . . from their door-steps, while in a nude state. They are all in the station house." "Go not after them, as they will lead you down to dusty death."

New Sharon, Me. JOHN TAYLOR.

WISE WORDS FROM JOHN WESLEY.—We may die without the knowledge of many truths, and be carried to Abraham's bosom; but if we do without love, what will knowledge avail us? Just as much as it avails the devil and his angels. I will not quarrel with you about any opinion; only see that your hearts be right towards God—that you love the Lord Jesus Christ—that you love your neighbor—walk as your Master walked, and I desire no more. I am sick of *opinions*; I am weary to bear them—my soul loathes their frothy food. Give me a humble lover of God and man—a man full of mercy and good fruits—a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with such christians, wheresoever they are; and whatsoever opinions they may hold. "He that doeth the will of my Father in heaven, the same is my brother, and my sister, and my mother."

THE VOLCANIC ERUPTION IN NICARAGUA.

Hon. A. B. Dickerson, U. S. Minister to Nicaragua, has written a very interesting letter describing the new volcano which broke out in a range of volcanic mountains in that country on the 14th of November, about eight leagues to the east of the city Leon. It began at midnight with a succession of explosions, which opened a fissure through the earth's crust about half a mile long. Fire issued from various places, and the explosions continued irregularly. Low rumbling sounds were heard almost incessantly. In the course of a few days two craters were opened in the fissure about one thousand feet apart, one discharging perpendicularly and the other at an angle of forty-five degrees. The flames from these two craters steadily increased in volume and height. On the 22nd of November the main crater appeared to be about sixty feet in diameter, and was constantly filled to its utmost capacity with the ascending masses of flame and cinders. A regular cone, built up of cinders was now white with heat, and outside was clear lava. Lava was belched over the side of the cone and flowed down. [illegible] red hot half the way down, while the remainder of its black groundwork was glittering with innumerable glowing sparks. The column of flame and cinders rose about five hundred feet above the mouth of the orifice. Explosions occurred at short intervals. The cinders went up in half-fused blazing masses, from one to three feet in diameter, and came down upon the cone hardened, striking with a clinking, metallic sound. After daylight there appeared ance of the cone changed to a bluish black. The other crater was about twenty feet in diameter, and was in constant activity.

On the afternoon of the 27th, after a series of explosions, which seemed to shake the earth to its centre, the volcano commenced discharging large quantities of black sand and heavier rocks. The column of flame at night was considerably increased in height, and bright meteor-like spots were seen ascending in the flames to the height of not less than three thousand feet, and the largest rocks discharged of two and five feet in diameter. The next morning the streets and house-tops of Leon were covered with a fine black sand, and for three days and a half, the city was [illegible] under its fall. This continued until the 30th, when the volcano died away, apparently exhausted by its exertions. The new crater is about one hundred and twenty feet in diameter, its sides sloping away from the crater to the Pacific. It is from an eighth to one-third of a mile from the opening to the base of the cone. Nearer the volcano it became deeper and coarser, at the distance of a mile being a foot in depth, and half an inch in diameter. Still nearer it increases to several feet in depth and the particles increase in size till they become small broken rocks. Around the base of the cone heavy rocks are thickly scattered.

The crater, at the close of the eruption, was found to be 200 feet in diameter and about the same in depth. The slaggy, lava-like scoria which first issued from the main crater, is now principally covered up by the hard plutonic rocks which came out from the profounder depths with the last discharge. The forest for leagues around is scarred and maimed by the sharp cutting storms of sand, and near the volcanoes the trees lie cut into numerous fragments. The eruption lasted for sixteen days. The sand which has rained down from this and the numerous other volcanoes in the range is exceedingly fertile. The recent fall of sand was succeeded by a shower of rain, and vegetation throve with surprising vigor. Some weeds and plants the sand kills, but to others it imparts new life and growth.—*Journal.*

GENTLENESS.

"Thy gentleness," said the Psalmist, "has made me great." There is true greatness in gentleness. Little minds, with little grace, cannot bear contradiction. But he whose heart is filled with love to God and love to man can bear with the weaknesses, the imperfections, and even the perverseness of others. If you find yourself fired with every body, rest assured of one thing, that however much out of the way they may be, you are not right yourself. Glass imparts its own color to every object that is seen through it; so do the passions and prejudices of our own souls color the actions of others. To one absolutely deaf there are no sounds; and to one fully saved there are no provocations that disturb the equanimity of the soul.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

THE CHILDREN'S FRIEND.

Children, will you listen to me
While to you a tale I tell,
Of a little cherub infant
Who once on our earth did dwell?
And he had a loving mother,
Gentle, kind, and pure, and true;
And she loved her little darling
As your mothers now love you.

Oft she gazed upon her dear one,
Kissed her smiling, fair-haired boy,
While she breathed a prayer to heaven,
God would guide and bless her joy;
But he had no little cradle,
Such as hold your infant head;
He was cradled in a manger,
In a stable was his bed.

In those days of ancient story
There arose a man of strife;
Herod feared the future glory,
And he sought the young child's life;
Many little infant children
By his cruelty he slew,
And in Ramah there was weeping,
Rachel would no comfort know.

But a God of love watched o'er him,
And an angel, in a dream,
Bade his parents flee to Egypt,
That no harm might come to him;
Then there came unto him wise men,
Guided by a shining star,
And their hearts were filled with gladness,
Gifts they brought, frankincense, myrrh.

Herod fain would have these wise men
Show him where the young child lay;
But they foiled his wicked scheming,
And returned another way.
Listen, children, while I tell you
Of this little infant's name,
It was JESUS, God's Beloved,
And from glory bright he came.

He increased in years and stature,
Yet no sin he ever knew,
Never disobeyed his parents,
Can you, children, say so too?
But the world would not receive him,
Though to save them he was sent;
Though he toiled in pain and anguish,
And for them his life he spent.

Yes, they persecuted, hated
God's dear blest beloved Son,
While he prayed God would forgive them
For the wicked deeds they done.
O methinks I see him bowing
Low in dark Gethsemane,
While the sweat, like blood and water,
Freely flows for you and me.

But, at last, his work was finished,
And they nailed him to the cross;
Him who long had toiled and striven,
That their souls might not be lost.
Children, 'twas for you he suffered,
'Twas for you this Jesus died;
Not alone for those who killed him,
Was the Savior crucified.

Jesus died, and he was buried,
Laid in Joseph's own new tomb;
But he burst the bars asunder,
And he banished all its gloom.
Now he reigns in heaven triumphant,
Seated on his Father's throne;
Now he pleads for you, dear children,
If you to him will but come.

He will hear you though in heaven,
Even as in olden days;
For he turns away none empty,
That in faith unto him prays.
Bow before him with contrition,
You shall his forgiveness gain,
Then, at last, when time is ended,
With him you shall ever reign.

Berwick, Me. MRS. EDWARD A. LIBBY.

AUNT LINA'S SUNSHINE.

"And what is your name?" said I, as the child of the friend whom I had just come to visit passed before me.

"I'se Aunt Lina's Sunshine," was the pleasant answer of Louisa.

"That is a queer name," I said. "Why do they call you so?"

Shaking back her long ringlets, and looking up to me with her earnest, speaking eyes, she said:

"Aunt Lina is papa's sister; she is blind and cannot see anything; not the pretty flowers, nor the soft, white clouds, nor the little birds. She hears the birds sing, though; but she cannot see their pretty colors. She feels the warm sunshine, too, but she can't see how beautiful it makes the meadows look after the rain. But sometimes when she is sad and lonely she calls me to her, and I sit on my little stool by her side and say the pretty verses to her that I learn in the Sabbath school; and I have learned some hymns, too, and I repeat those to her, and then she calls me her sunshine. Don't you think it's very nice to be Aunt Lina's Sunshine?"

"Yes, indeed I do. You are a real little missionary," I said.

"No, I am not a missionary. I know who the missionaries are. They are people who go a great way off to the poor heathen that don't know anything about Jesus, and tell them about him. What made you say that I was a missionary?"

"Because missionaries do good, and you do good to Aunt Lina, don't you?"

"I don't tell her about Jesus, because she knows all about him;" and the child stopped and thought a moment, and then looked up and added, "No, I am not a missionary; I'se only Aunt Lina's Sunshine."

I kissed her cheek, white brow, but said no more to her. But although I was silent, I did not cease thinking of the little girl and her new name. I wondered how many of my acquaintances would have the name of "Sunshine" if in their homes. How many of them carry the light of love in their hearts by their quiet endeavors to make others happy. All have not an "Aunt Lina," blind in body and needing all the light the heart may be gladdened by the love of a little child, but many have a sick friend or acquaintance who by the sunshine of their presence may make the home brighter. With a cheerful look, making an otherwise dreary home bright and cheerful; and all have friends who are somewhat "sad and lonely," to whom a word of love or sympathy would be more precious than the sunshine.—*Band of Hope Rev.*

THE EVIL OF DISOBEDIENCE!

Frederic and Henry B—— were pious brothers, the children of kind and pious parents. Frederic, the oldest son, was a sharp, intelligent lad, while Henry, on the other hand, though not so quick as Frederic, was far from being a stupid boy. Although Frederic was clever, yet he was a bad boy. He was very disobedient, and you will hear how fearfully he was punished.

One morning, after school, Mrs. B—— said, "now, boys, you may go and play till dinner-time."

"Mamma," said Frederic, "what is there in that box on the high shelf in the cellar?"

"Nothing, my dear, that is in any way useful to yourself," replied Mrs. B——, "and be sure you do not touch it."

"Oh, no, mamma, we will not," said Frederic; and then both boys immediately scampered off to the garden. Marbles, hoop, and ball amused them for some time in the garden; but getting tired of these, they wandered forth from the garden.

Suddenly a thought struck Frederic, and he said; "Let's go and jump in the cellar." This proposal met with consent from cousin Henry, and in a few minutes the boys were engaged pulling off their coats previous to jumping.

"Look," said Frederic, "that is the box I was asking mamma about. Here goes," said he; placing a high stool under the shelf.

"Don't, Frederic, don't," said Henry; "you know mamma told us not to touch it."

"Well, I dare say there is no harm in it; we shall soon see." With this he got upon the stool, and soon his eyes were scanning the contents of the forbidden box. "There is nothing here to be afraid of," he replied, "only some rusty nails and a few empty bottles. Oh, here are one or two bottles labelled poison; but surely mamma doesn't think I am going to take poison, does she? As to this bottle, it is only full of water. I have a mind to break it," said he, carelessly tossing it up and catching it. Again and again the bottle was tossed up, sometimes narrowly escaping falling. Suddenly Frederic uttered a piercing shriek and jumped to the ground, scratching and tearing himself like a madman, and then, rolling on the ground, he cried piteously. Henry soon perceived that the cork had fallen from the bottle, and the contents had been thrown over the disobedient Frederic. His shrieks soon attracted his mother to the spot.

Mrs. —— was nearly frantic to see her son in such a state, and to think it was all owing to his disobedience. A doctor was soon on the spot. The bottle contained oil of vitriol. Poor Frederic was burnt nearly all over, the vitriol having run in the opening of his shirt at his breast, and thus over his body, bringing up blisters wherever it went. The doctor quickly bandaged up his wounds, and placed him in a bed; but judge of the mother's grief when she heard that it was impossible for her son to live more than two days. The poor boy lingered on in agonizing torture. Toward the end of the second day a great change came over him, and it was plain to every one that death was fast approaching.

A few minutes before he died, he cast a glance on all the persons assembled in the room, and then fixing them upon his mother, he said: "Mamma, forgive me." A few minutes afterward, he faintly pronounced the word "disobedience." Then followed a brief interval of silence, during which nothing could be heard but the hard breathing of the dying boy; a few minutes more, and Frederic B—— ceased to exist.

Three days after, this boy was committed to the earth, and never, never shall I forget that funeral.

THE STARVED DOGS.

A while ago a sportsman in England was suddenly called out of town on important business. Expecting to return in a few hours, he shut up his dogs in a room with his game. But instead of coming back in a little while, as he thought to do, he found it needful to go a long distance into the country. He forgot all about his poor dogs. On returning home several days after, he found them all dead. The game lay all around them, but the noble, faithful animals had starved to death rather than touch a single mouthful of their master's property.

The grief of their master was great, but none of his sorrow or reproaches could restore the emaciated creatures to life.

The faithfulness of dumb beasts sometimes puts our integrity to shame. My little friend, do you think you could have resisted such a temptation? Would you have starved to death with food before you, rather than steal? You are a great deal wiser than any dog. God has taught you much more clearly what right and wrong is. I hope you will listen to the faithful conscience within you, and always obey its voice.—S. A. A. in *The Christian.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..........$2.50 a year.
Five copies six months to one address.....$5.50
Same rate for any larger number under ten.
Ten copies six months to one address.....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private*.

Over all business matters, write—*Business*.

Over all articles for the paper, write—*For the Crisis*.

All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.

When the names of new subscribers are sent, please say they are *new*, and it will save much labor.

PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.

☞ Put business matters and appointments on separate pieces of paper, so they can be detached without interfering with any other communication.

All orders for the paper, or other articles, should be written in a plain and neat hand, giving distinctly and plainly the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED, ALSO AT THE SAME OFFICE,

THE YOUNG PILGRIM;

A SEMI-MONTHLY PAPER

FOR CHILDREN AND YOUTH.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 643. BOSTON, WEDNESDAY, JANUARY 29, 1868. VOL. XXVI.—NO. 20.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

TRUST IN GOD.

While the joys of earth are bright,
Dancing in unclouded light;
While our path is strewn with flowers,
And our hearts scarce heed the hours;
While but loving smiles we see,
Father! we will trust in thee.

While our friends their tribute pay,
Brightly cheering all our way,
While our hearth is richly blest
With the loved ones, dearest, best,
When we would the gladdest be,
Father! we will trust in thee.

Trust in thee! without thy care
Dare we hope to shun the snare
Sin has spread in Pleasure's halls,
Where innocence is lured and falls?
Oh, then let our motto be,
Father! now we trust in thee.

Selfish, cold must be that heart
Trusting self till sorrows smart;
Spending life for silly gain,
Till in love God sendeth rain;
Father! may we wiser be,
May we ever trust in thee.

Selected by Lucy R. Prettyplace.

For the World's Crisis.

THE WILLFUL KING OF DAN. 11: 36.

In order to determine what king is described by Dan. 11: 36, and onward, we must not only examine the connection, but take the general drift of the prophecy into the account.

The eleventh chapter of Daniel is a prophetic explanation of the vision recorded in chapter eight. This vision includes the Medo-Persian, Grecian, and Roman kingdoms. The Roman kingdom is represented by the "little horn," which came out of one of the four horns that symbolized the divided Grecian empire. These divisions, according to Josephus, were Asia, Babylon, Macedonia, and Egypt.

According to the vision, the "little horn" was to come out of one of these divisions, and wax exceeding great toward the south, and toward the east, and toward the pleasant land. This cannot, therefore, relate to Antiochus Epiphanes, for his kingdom did not *come out of*, but was one of the four divisions of the Grecian kingdom. Besides, he did not wax exceeding great, but was tributary to the Romans. Medo-Persia, according to the vision, was to become "great"; which proves that the power thus symbolized was to become greater than either Medo-Persia or Grecia.

Rome came out of the western or Macedonian division of the Grecian empire, and waxed exceeding great towards the south; for it conquered Africa, together with Egypt; and toward the east, for it subdued all Asia; and toward the west, for Europe itself came under the dominion of Rome.

That Rome came out of one of these divisions, is proved by the speech of Perseus, king of Macedonia, to his army, when about to make war with the Romans. "It remains, therefore, Macedonians," said he, in concluding, "only to act with the same courage your ancestors showed when, having conquered all Europe, they crossed into Asia, and set no other bounds to their conquests than those of the universe."—*Rollin.*

This shows that the Macedonians regarded Rome as originally belonging to the Macedonian kingdom. This, together with other peculiarities, which the vision ascribes to the "little horn," proves that Rome is the power symbolized thereby. He was to stand up against the prince of princes, which was fulfilled in the crucifixion of Christ, in the interest of Tiberius Cæsar, because he made himself king without his authority. The little horn was to prosper till the indignation was accomplished, and then to be broken without hands; clearly teaching his continuance till the end of the world, and his destruction independent of all human agency.

Now, then, since the little horn of chapter eight symbolizes the Roman power, and since the eleventh chapter is a prophetic exposition of that vision, it follows that the Roman power must be described in the eleventh chapter, since the angel declared that he would make known to Daniel what should befall his people "in the latter days"; and, therefore, during the supremacy of the Romans, which the little horn symbolized, commencing with Dan. 11: 6, we have a prophetic allusion to the marriage of Berenice, daughter of Ptolemy Philadelphus, with Antiochus Theos, king of the north, and death of all the parties named.

Vers. 7–9. The succession of Ptolemy Euergetes to the throne of Egypt, and his war with Seleucus Callinicus, the successor of Antiochus Theos.

Ver. 10. The sons of Callinicus make war against Ptolemy Philopater, the king of the south; that is, Egypt.

Vers. 11–12. Ptolemy Philopater defeats Antiochus the Great, the successor of Callinicus.

Vers. 13–19. Antiochus the Great makes war on Ptolemy Epiphanes, successor of Ptolemy Philopater, and overcomes him.

Ver. 20. Seleucus Philopater, successor to Antiochus the Great, stands up as "a raiser of taxes" to pay tribute to the Romans.

Some have endeavored to make this apply to Augustus Cæsar, to which there are serious objections. It was said of this "raiser of taxes" that "in a few days he should be destroyed"; whereas, Augustus Cæsar reigned fifty-seven years from his first association with Anthony, and forty-four years as sole monarch of the Roman empire. Besides, the angel is speaking of the kingdom of the north, and not of Rome, which was in the west.

Vers. 21–30. Antiochus Epiphanes succeeds Seleucus Philopater, as the king of the north, makes war on Ptolemy Philometer, but is finally forced to quit Egypt on demand of the Roman senate. The prophecy declared that the ships of Chittem should come against him, on his last attempt to invade Egypt. Chittem denotes the Macedonians, which at this time were under the dominion of the Romans. And the Roman consul sailed in a fleet of Macedonian ships, in order to put a stop to Antiochus' designs on Egypt, and forced him to relinquish any further attempt to conquer that country. With this ends the prophecy concerning Antiochus Epiphanes; for the next verse speaks of his successors. For the Septuagint translation of the next verse says that "his seed shall stand up, and shall pollute the sanctuary of strength," etc.

The Cottage Bible alludes to the fact that the Hebrew word translated "arm," also signifies "offspring." This being so, the Septuagint translators, knowing that "arms," in the literal acceptation of the term, could not "stand up," very properly translated it, "And his seed shall stand up"; that is, the seed, or successors, of Antiochus Epiphanes.

Now, since the thirty-first verse speaks of the successors of Antiochus, and since the Syrian succession is always called the "king of the north" in Daniel, it is clear that this power is not the power symbolized by the little horn; for the latter was to come out of one of the great divisions of the Grecian empire, as a smaller division contained in one of the four, and so could not denote the kingdom of Antiochus, which is here called the king of the north. And since the little horn was to take away the daily sacrifice, and since this little horn can not apply to any other but Rome, the agency of the successors of Antiochus, in taking away the daily sacrifice, can only apply to their agency in developing the apostasy which led to Roman supremacy, and to the final establishment of the Papal religion as the only legal religion of the world. And since the prophetic description of a regular succession ends with Antiochus, it is clear that "the king," spoken of afterwards, who was to "do according to his will," is to be understood of a lineal succession, and not of any one individual king.

And as the king spoken of answers to the power symbolized by the little horn, and since this can apply to none other than the Roman power, the lineal succession denotes the Papal succession. Wm. Hobbs.

For the World's Crisis.

NOW IT IS PAST.

It is a fact that the "vital point" in the '67 "time theory" is *now* past, and the Lord has not come. I do not feel like joining with the scoffing world in rejoicing over the disappointment of its advocates; but I *do* feel to lament the injury it has done the cause of Christ. It may be contended that no very strong faith has been shocked by the disappointment; but I reply that faith which might have been strong has been shocked materially. There are many sound christians whose minds could not comprehend the arguments, yet who placed such explicit confidence in their leaders that they firmly believed the "time theory" to be all sound, and that the Lord would surely come by the 20th of Nov. The faith of such—many of them, *will* be shocked; they begin to lose confidence in their leaders, and think if they have failed in this they may be mistaken in other things also. But the "vital point" is now past, and those who conscientiously did reject the arguments are not hurled into the vortex of perdition yet. And I have faith to believe that it is not policy to be *too positive* with regard to any fixed time for the advent of the Lord. It is evident that great events are just before us, and in the midst of them *I confidently believe the Lord will come*; but for me to say he is coming in '67, or '68, I can not do it, because *I do not know it*; and I always hate to tell a thing that I do not know. Neither do I like to stand upon platforms laid by other men without first satisfying myself with regard to their foundation; or quote other men's "quotations of history," etc., without first examining the history myself. Daniel was informed that "the wise should understand"; but if I do not understand the '67 theory, I may be as wise as those that did understand it and got disappointed. And the reason why I did not understand it, is not because I did not investigate; by no means; but because I could not find a plank in the platform wide enough for faith to stand upon, nor a handle for faith to hold on to.

I am of the faith myself that before the Lord comes "the time" will be known by the the church, and all true christians will be looking for the return of the Bridegroom; but I as firmly believe that when the time *is* known, *the church will all be agreed*, and not one looking for the advent at one time, and another at another. No doubt but there are just as wise men in the advocacy of the '68 theory as in that of the '67, and yet if the time has come when "the wise shall understand," why do they not understand alike?

When I say that I reject the '67 time theory, I do not wish to be understood as saying that I reject *all* the arguments; no, no; some of the arguments are undoubtedly sound; and others, if tried by the "law of symbols," no doubt would appear more like "symbolic absurdities" than like "sound arguments."

But the theory *as a whole* I do reject; I have rejected from the beginning; other and abler pens have given some of the reasons why I rejected it, and time has proved me wise in rejecting it.

By the way, however, I have heard it remarked that the contest would be between the two theories—'67 and '68; that one or the other must be correct; and this remark has been made by one who is thoroughly versed in history, and perfectly conversant with prophecy. If this be so, then as the '67 time theory has failed, the '68 arguments must be correct. If this should not be the case, however, let us not be disheartened, but "hold fast the confidence of our faith firm unto the end." "If the vision tarry, wait for it," for "yet a little while and He who shall come wil come, and will not tarry." Amen.

J. W. Taylor.

GOSPEL TESTS.

Many a man is reputed rich, who is, in reality, poor. He does a large business, but it is upon borrowed capital. So, too, many have a reputation for piety, who are utterly destitute of saving grace. There is no doubt upon this point; for the Savior has told us that this is the case. He says he will, at the last day, say to many who expected to be saved, "I never knew you." But why will there be so great and so general a disappointment? Why will so many fail of their dearest, long cherished hopes? Why so sad a waking up from the pleasing dreams of illusion to dreadful, ever-biding realities?

One reason, doubtless, is, that false standards of piety are so prevalent. Practically, the people are taught by those in whom they have confidence that they will gain heaven on much easier terms than those which the gospel imposes. Faith is made to act as a substitute for obedience to the commandments of God. The preaching to which they listen assumes that they are christians. It is sometimes hinted that they are not as devoted as they ought to be, but it is taken for granted that they are in the way to Heaven. What are the grounds on which this assumption is based? Simply these: They lead outwardly moral lives, belong to the church, and contribute their proportion for its support. They have not the marks of a new creature in Christ Jesus. They do not make his word their rule of action. They live as those live with whom they associate. Whatever commands of God they keep, they observe, not from principle, but because they would otherwise lose their standing in society. They call themselves the followers of Christ, whereas they are, in reality, the devotees of fashion;—of religious fashion, it may be, yet it is of no more authority than any other of the fashions of the age.

Beloved reader, is this your case? What can be more appropriate for the first of a new year than a searching, rigorous, self-examination, by that word by which we shall be judged at the last day?

Do you deny yourself for the sake of Jesus? Wherein? In what particular? Do you do it every day? Is your life one of self-denial, or one of self-gratification? Brother, can you live in the old but comfortable house, that you may have the more abundant means to devote for the advancement of the cause of God? Sister, you love a good religious meeting; can you deny yourself of the privilege of attending one, and for Jesus' sake, take care of the children of some weary, worn-out mother, that she may visit the sanctuary of God, from which domestic cares have so long detained her? Do you take up your cross daily? Do those duties which God requires though they may be ever so contrary to your material inclinations? Is your religion of the practical, every-day kind, which controls all your actions and all your words? Have you the Spirit of Christ? Some discharge their duties outwardly, but it is in a cold, Pharisaical, self-complacent spirit. They are building upon self, instead of Christ. There is too much human nature, and too little of the Divine about their religion to have it profit them in the day of judgment. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?"—*Earnest Christian.*

WHAT OUR NEIGHBORS SAY.

In the Quebec *Chronicle* for Jan. 17th, we find a leading editorial of three and a half columns on the political condition of the United States, from which we make the following extract:—Ed.

The political condition of the United States, at present, is one that excites the gravest alarm throughout the Union. It is no exaggeration to say, that the events now transpiring on the American side of the Line are watched by the people of Canada with a sorrowful interest, little less than that pervading the minds of our Republican neighbors themselves. The unfortunate condition to which their political, industrial and commercial affairs have been reduced bears melancholy testimony to the evils of civil war, and afford but too painful confirmation of the predictions often made before the termination of the fratricidal struggle—that with the cessation of the clash of arms and the horrors of war would arise new difficulties for the Northern States, problems infinitely harder to solve than those which fell to the settlement of the sword. It is matter of the deepest regret to all men living on this Northern Continent—to all friendly-disposed to the system of free government derived from our Anglo-Saxon forefathers, that the Constitution, under which our neighbors have grown to a mighty power threatens to go down amid the waves of sectional strife and political passion.

After three years' vain attempts to restore the Union, in fact as well as in name—after anxious and wearisome legislation, and no end of party and benevolent effort, by various Northern organizations, it is humiliating and disheartening to think that the restoration of the South is far from complete—is, in fact, arrested, with no certainty of a speedy accomplishment. The root of the evil lies in the United States form of government, and the readiness with which the national constitution can be violated by the different departments of the governing body. Those who condemned infractions of the constitution during the war, when "necessity" was constantly pleaded as their sufficient justification, now behold the realization of their predictions as to the repetition of such acts, when no such excuse could be pleaded. The barriers and safeguards of that instrument thrown down, on any pretense, open the way to innumerable inroads upon the great charter of the national rights and liberties. Unfortunately, the decline of the national respect for the constitution has been rapid of late years, the war itself creating circumstances and emergencies which contributed materially to destroy the little regard still entertained for it in the minds of the majority of the Republican party. Furthermore, patriotism has come to be less a motive and an object with the bulk of the people than party, which for years has been gradually monopolizing the public homage. All things are sacrificed before this shrine, in many cases even right and justice.

Now, however adapted to political calm the United States constitution may have been, it was not found suited to the altered circumstances of the republic, and the changed tone of public feeling growing out of the civil war. The bulk of the people of the North, at the end of the war, partly to punish the rebel South, to reward the negroes and rectify their wrongs, and to preclude the possibility of future secessions, demanded a plan of reconstruction which overstept the limits of the constitution. A radical congress looked only to the will of the people, as the supreme authority and justification for its acts. It was unfortunate for the South that at the outset it did not accept the constitutional amendment, and comparatively mild conditions prescribed for its re-admission to the Union; and it was unfortunate that the President and Congress became involved in bitter quarrels, which had for effect the encouragement of the South to hold on, expecting better terms, and the exasperation of the radical majority in Congress against both the President and the Rebel States. Mr. Johnson's exhibition of democratic sympathies but inflamed the quarrel, which ultimately carried both parties to extremes, and produced dead locks and delays and difficulties as to the work of reconstruction, of incalculable mischief to the nation, and the outcome of which may be revolution. * * *

No wonder the Union is in a fever of excitement, and that men's minds are harrassed by the gravest apprehensions of coming disasters. What will the President do? is the anxious question which was past from mouth to mouth during the last few days. Upon his moderation and wisdom, or upon his obstinacy and folly depend the most momentous issues for the United States. Finally, commercially, politically, the Union is at this moment in the gravest straits; let us hope the crisis will quickly pass away, and that the Republic will soon emerge from the present threatening gloom of revolution, with brighter prospects of internal peace and harmony, and a more widespread prosperity than ever dawned upon her before.

For the World's Crisis.

THE WAY TO BE HAPPY.

Have something to do; something to love; something to hope for. A desire to be happy exists in human nature, and all make more or less effort to acquire happiness; yet but few are happy, or succeed in gaining lasting pleasure. True happiness is not to be had for money, neither is the possession of it accidental. True happiness is identical and alike in all its relations to the happy possessor.

Happiness is sought in a variety of ways, but found only in doing duty. Have something to do; be determined to get a livelihood by honest industry. Idleness is corrosive; it eats like a canker both health and pleasure. Industry is the road to usefulness, and usefulness to happiness.

Mental labor should not be overlooked. Mental labor! exclaims one, I did not know that the mind could work. I never thought editors, preachers, teachers, students, etc., ever worked. Professor Houghton, of Dublin, has been investigating the relative wear of intellectual and physical labors. By a series of carefully conducted chemical experiments he has proved that two hours of intellectual effort are as wearing to the system as a whole day of physical labor.

Have something to love; something worthy of love, then love it with true and lasting affection. The mind needs something that is reciprocal, that it may open its innermost chambers to with perfect trust and confidence. The soul if left alone may prey upon itself to its ruin. It is better to be alone than in bad company, for then evil influences are increased by the ratio of associates. Love must begin at home among brothers and sisters, children and parents; it is innate in the heart, the great binding chain of society. Without it there could be no friendship, and the purpose of God in creating intelligent beings would be lost. Cultivate an affectionate disposition; it will pay, for when we love others we love ourselves. Fill the mind so full with love that there will be no place for hate.

Have something to hope for. Without something to hope for life is a burden too great to be borne. To hope and expect are seated deep in human nature. If it was not for hope, our caskets would take wings and fly away; yes, the heart would break, and, if we knew the future, discouragements too great to be borne would arise.

Now if we do our duty we have much to hope for, and if we fail to do duty we have all to dread. Hope is life, and as long as we live we hope to a certain extent.

Hope amounts to more than a desire; it approximates to an expectation. The pleasure that arises from a hope and anticipation of future enjoyment is often greater than the realization of the expected enjoyment.

Hope is the couterpart of work and love—the key to the soul. Work, love, and hope. Work for God, love God, and hope for salvation through the extended mercy of God by his Son, Jesus Christ. Which will you do? idle, hate, and fear, or work, love, and hope?

A. L. Adams.

SELF-DENIAL.

To deny self, is pre-eminently a christian duty. This is seen from the word of God. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Herein we see the principles of a christian's life.

1. There must be, according to the established relation existing between God the Creator, and man the created, a voluntary yielding, or an entire surrendering of all that appertains directly or indirectly to him, in this present life. And, connected with this, there will be a sincere desire to be a meek and humble disciple of the Master.

2. He must deny himself. That is, renounce most perseveringly, all self dependence and all selfish pursuits. For our ugly self is bitterly opposed to God; therefore opposed to real happiness. "For, to be carnally minded, is (spiritual) death."

3. Whoever will thus accept and embrace the conditions which God has appointed, and is willing to bear the troubles and difficulties consequent upon the christian warfare, let him also take up his cross daily.

4. He must emulate the example of Jesus, in doing and in suffering all in the spirit of him who really loved his enemies, and always did good, both to the souls and bodies of all, and even to those who despitefully used him. "Let him follow me." The doctrine of self-denial, it will be observed, enters very largely into the above principles. For the very instant that an individual yields himself to be the Lord's wholly, that very moment he denies self. Self seeks and desires to have its own way, which is always counter to God's way. The term cross implies denial; because everything, which is opposite to our wills, may justly be termed a cross. To bring ourselves (by the help of grace,) into a state of entire subjection, both as it refers to our internal and external life, so that in all things and under all circumstances we can say, "thy will be done," implies accurate and constant self-denial. Therefore, to deny self, is pre-eminently a christian's duty; and one that enters into all the walks of life.

Self-denial must be exercised in regard to every forbidden indulgence, how pleasant soever, or seemingly profitable. This sentiment is taught by the words of Jesus, "If thy right hand offend thee cut it off;" i. e., if thou hast a cherished habit, which has in any degree caused you to stumble, or to be irregular in your enjoyment, or vacillating in your purposes in the christian course; pluck it out and cast it from thee. If thy right hand—any employment which leads you into sin, cannot be carried on to the glory of God and the good of mankind, break with it at once, how lucrative soever it may be; treat it as a deadly enemy, for certainly such it is.

We are to deny self in every forbidden indulgence. And is it not a fact, that we are prone to squander the golden moments of probation in inactivity and idleness? Even when the fields are ripe to the harvest? The exhortation is, "redeem the time;" "work while the day lasts." "Whatsoever thy hand findeth to do it with thy might," i. e., steadily improve every present moment, by laboring in the vineyard of the Lord. The discipline makes an inquiry, "Why are we not more knowing?" The answer given is, "Because we are idle." The first rule to a certain degree is forgotten, which is, "Be diligent." * * * *

Reader, dost thou need to reform in this matter? begin the work now: you will find that self will enters largely into the struggle; but self must be promptly met, and always denied. Give "all diligence," so you may "add to your faith, virtue; and to your virtue, knowledge."—*Ex.*

For the World's Crisis.

WHAT IS TRUTH?

This question of our Savior by Pilate, who did not wait for a reply, is fully answered in the inspired word, to a few passages of which we will briefly refer on various points.

Is it not truth that there shall in no wise enter into the New Jerusalem "any thing that defileth, neither whatsoever worketh abomination, or maketh a lie"? Is not every sin defiling? Is it not sin to indulge in or allow any thing contrary to the plain teachings of the New Testament, or to deny what is there expressly taught?

Is not covetousness, which is idolatry, defiling? and does not the inspired word declare no covetous man shall inherit the kingdom of God? Are not jesting and joking, forbidden in God's word, also defiling? Is not all idle or vain conversation, which even many professors of religion indulge in, also defiling? Is not the wearing of gold, or pearls, braided hair, or costly array, contrary to the plain teachings of God's word, and consequently defiling? Is not indulging in the fashionable extravagance of the day, either in dress or equipages, fine or needless furniture, or fine houses, also contrary to the teachings of the New Testament, and defiling?

Is not laying up for ourselves earthly treasures, or the desire of riches, or love of money, also forbidden, and also defiling? If we withhold our substance from our poor brethren, or shall fail to entirely consecrate all to the Lord as he shall see fit or best to direct to his own glory, then are we not doing contrary to Scripture teachings in these matters, and are thereby defiled?

Are we not to deny ourselves, and take up our cross daily, that is, to deny ungodliness and worldly lusts, according to Scripture? And if we do not, do we not commit sin, and thereby are defiled? Are not the inordinate indulgence of our appetites in over eating or drinking, or needless extravagant expenditure to pamper or gratify the same, accounted in the Scripture as gluttony and drunkenness, and consequently defiling?

Are not all useless, filthy indulgences, such as tobacco, snuff, opium, etc., to gratify a perverted appetite, entirely contrary to the instructions of holy writ, and also defiling? Are we not to present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service? Are we not to cleanse ourselves from all filthiness of the flesh and spirit, as the Bible instructs? And if we do not do thus, as directed, are we not defiled? Furthermore, are not many of the sectarian and religious institutions of the present day abominations, and defiling?

Are not the honors, pleasures and fashions, as well as wars, political strifes and contentions of this world (in which so many professing christians engage at the present day), all contrary to the plain commands of God's word, and, as a matter of course, defiling? Are not the various pursuits and callings of the present day, in which many professors of religion engage, which the world highly esteem, considered abominations in the sight of God, and defiling?

Are not the Lord's people to keep out of the current of worldly affairs? By inspiration they are told to love not the world, nor the things in the world; to come out from among them and be separate; who are considered as strangers and pilgrims, seeking a better country, whose bodies are the temple of the Holy Ghost. Now if they do contrary to these instructions, will they not be defiled? Evil speaking, or evil thinking,—are not these contrary to the instructions of the inspired word, and, if indulged in, are they not defiling? If we lack that charity, or love, which the inspired word instructs us in regard to having, are we not defiled?

Again, if we have "left our first love," does not the voice of inspiration declare of such, "thou art fallen"? Are not such defiled? Or if found in that lukewarm state spoken of by the "faithful and true witness," in which position we fear the mass of the churches are blindly flattering and indulging themselves at the present day, are not they consequently defiled? Are not those who do not heed this gospel admonition, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," and are not some who profess to be looking for the coming of Jesus, as well as the great mass of the churches, entirely neglecting this admonition, and consequently are defiled?

Dearly beloved, the day of destinies will soon, very soon, be past. Let us, therefore, cheerfully discharge every christian duty, and by watchfulness, prayer, and fasting and faithfulness in all things, with supreme love to our heavenly Father, and by his Spirit abiding with us, we may know we are adopted sons and daughters, and by patient continuance in well doing, *we shall be kept undefiled*, be established unblamable in holiness, and ready to be called to the marriage supper of the Lamb.

Dear brethren and sisters, do not fail to be fully prepared and in readiness. We may look for that day now at any time. Praise the Lord. Rejoicing will come then.

Marion, N. Y. S. L. Manley.

SHORT SERMON ON LONG ONES.

My friends, I have forty reasons against long sermons; but, for the sake of brevity, I shall omit all but two.

1st. Long sermons seldom effect the object of preaching—the design of the preacher, is to convince, instruct, and persuade.

Now, to convince, it is not necessary to dig a channel to the understanding as long as the Erie canal—and, generally, two good reasons clearly presented, and powerfully urged, will produce more conviction than twenty. To instruct—neither a whole system of theology, nor a world of illustration, nor a vocabulary of words, are necessary. Such surfeiting the mind rejects. To impress, it is not necessary to thunder long and loud—the oak is riven by a single stroke of lightning—and to persuade, the man that cannot be moved in half an hour, will not be teased into submission in an hour and a half. So that all beyond a sermon is lost, and worse than lost; the lover of truth leaves the house of God with a weary body, a jaded mind, and a heavy heart, not because the preaching was not evangelical, or was inappropriate, but because of its unreasonable length.

2d. Long sermons drive not a few from the house of God. How often is the excuse made—"I would attend church, but—but—who can endure an endless sermon."

Such an apology may indeed arise from an aversion of the heart to truth, but let the cause be removed, and this excuse at least will die.

Two Remarks:—1st. We see one reason why some ministers are so unsuccessful in their preaching. Were they to condense their thoughts, and urge them home briefly, vividly, and fervently, with the blessing of God, glorious results would follow.

2nd. Let not ministers complain that hearers sleep, nor of inattention, when they take the very way to produce it.—*Lutheran Observer.*

☞ Nature bids me love myself, and hate all that hurt me; reason bids me love my friends, and hate those who envy me; religion bids me love all and hate none. Nature showeth care, reason, wit, religion, love. Nature may induce me, reason persuade me, but religion shall rule me. I will hearken to nature in much, to reason in more, to religion in all.—*Warwick.*

For the World's Crisis.

"WHERE NO WOOD IS, THE FIRE GOETH OUT."

REVIVALS HINDERED; THE WORK OF GRACE.

"Turn you at my reproof."—Prov. 1: 23.

Revivals hindered! when? how?

1. Neglecting to enforce proper discipline. Achans are in the camp; cannot Israel move a step? "A little leaven leaveneth the whole lump."

2. Variances in the church unreconciled. "If ye bite and devour one another, take heed that ye be not consumed one of another."

3. Neglect of suitable confession and restitution.

4. Neglect of fasting and humiliation.

5. Long prayers and exhortations, without any point, pith, *soul*, or special aim.

6. A few principal members occupying most of the time in prayer and conference meetings, while others are silent, or not called upon. Ruinous!

7. For some brother to rise in the meeting and say, "There is a lion in the way, a lion!" Awful!

8. Not praying to the point, fervently, in faith, in the Holy Spirit, perseveringly, like Jacob saying, "*I will not let thee go.*"

9. Neglecting to bring *all* the tithes into the store-house.

10. Preaching without the Holy Spirit, point, pith, condensation, practical application, and not making every one feel "Thou art the man."

11. Preaching three long sermons on the Sabbath to one congregation.

12. Reading sermons instead of preaching them.

13. Preaching on popular subjects, merely to excite public attention, without special aim at holiness of heart and life, or the conviction and conversion of sinners. Quite common.

14. The *life*, out of the pulpit, not corresponding with the life *in* the pulpit. Alas, how frequent!

15. Preaching to sinners over the heads of lukewarm, worldly-minded, covetous church members! Horrible!

16. Neglecting to break up the fallow ground thoroughly, remove every stumbling-block, and elevate the church to a holy standard.

17. Not making every church member feel that *he* has something to do.

18. Not removing every drone from the hive.

19. Neglect of faithful and continued pastoral and church visitations.

20. Preachers carrying on other kinds of business, and not giving their whole time, talents and *soul* to the work.

21. Want of union—united and hearty co-operation between the church and the minister.

22. Narcotic poisons, tobacco, opium, etc., though their power to excite the baser passions may not equal that of alcohol, yet their sedative effects, in destroying the sensibilities, as effectually incapacitates its victim for spiritual exercises. Though those under the influence of narcotics, or of alcohol, may appear to themselves and others quite devotional,—may write, preach, pray and exhort, it is all spurious; the offering of strange fire! God abhors it.

23. Another stumbling block or hindrance to revivals and the onward movement of salvation is—the light, popular readings, works of fiction, novels, romances, fashion-plate magazines, and comicals! These are the most potent engines the devil ever planted upon the earth to undermine the principles of virtue, and subvert the morality of the Bible. They drive the individuals from the sanctuary, close the Bible, alienate the heart from God, and plunge the soul into temporal ruin and eternal death.

24. Again; one great and special hindrance to revivals in our cities is, worldly and carnal excitements—"picnic religion," sitting down to eat and drink, and "rising up to play."

Is money to be raised for church debts, church building, or repairing? for a Sabbath School or a missionary enterprise? for the increase of the minister's salary? Is money wanted to relieve the poor, or for any benevolent operation? What now? How is this money to be forthcoming? In a sober, rational, gospel way? Nay, a feast is prepared, a soiree introduced, a fancy fair, a picnic, a concert or exhibition of some kind, a donation, tea or strawberry party, a sleigh-ride, oyster supper, a tin or gold wedding, something to inflame the passions, excite and enlarge the appetite, produce a little fun or vulgar merriment. These are stratagems of Satan, death, double death to serious thought and reflection. O what a curse, what a curse! "Awake! *awake!* arise, put on strength, O Zion."

"How long wilt thou sleep, O sluggard? when wilt thou arise out of sleep?"

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in all the earth."

"Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." "Cast ye up, cast ye up, prepare the way, take up the stumbling-blocks out of the way."

"Wake, thou that sleepest; [illegible]
[illegible]
[illegible]"

"Break up your fallow ground, and sow not among thorns." "Set up the standard toward Zion."

Whatever is done by a church, or by a portion of the members for it, should be so done as neither to sacrifice nor to obscure that which distinguishes the church from the world. How totally [illegible] to meet this requirement, we need not stay to depict. They are scenes of worldliness and levity, in which men can trace nothing that distinguishes the church from the world. "Be not conformed." D. F. Newton.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 29, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, directing it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ CASH RECEIPTS.

Our subscribers in *Massachusetts* and *Maine* will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

QUEBEC.

Our meetings in Quebec have produced a great commotion in the theological waters, and brought to the surface some unpleasant sights. Where many supposed all was nice rock bottom, they now find only a mass of mud and filth, which had produced an abundance of poisonous weeds, scripturally known by the name of "fables," which were to be sought by many "in the last days." We have never been in any other place where these fables had taken so deep root, and received so little disturbance as in Quebec. Nearly all the leading powers of the city seemed to have taken one common root from the same stagnant pool, whose great reservoir is on the seven-hilled city. Those who receive their doctrine from the church of Rome hold a large proportion of the wealth, power and influence in the city; and are very jealous of any one who dares to cross their path. He who does it is at once a marked man; and all his movements and words are closely inspected, reported and criticised. Surrounded as he is by walls, soldiers and cannon, he may easily imagine himself a stranger in a strange land; and recall to mind the days when good men were shut in prisons to starve, because they dare expose the fables and corruptions that brooded under the hypocrite's cloak, by the civil and ecclesiastical arm. We have seen what we called bigotry, in other places; but in Quebec we find the genuine article, unadulterated with the spirit of toleration. Yet, notwithstanding all this, the Lord has raised up some noble souls here, who love his word and appearing, and are willing to share in the reproaches of Christ, be despised and rejected from society, that they may at last be counted worthy of everlasting life.

Our audiences have been large, but sometimes quite disorderly. The feeling against us has been so strong, that quite a number who were anxious to attend the meetings, dare not come, because of their fear of violence from the enemies of the cross of Christ. Our hall will seat about four hundred; but it is said we have had in it eight hundred. The aisles, platforms, window-sills, were all full; and, notwithstanding the cold weather, the doors were opened, and many listened outside; while many others were obliged to go away. In this crowd were a number of the most noted wicked men in the city of Quebec, who are a terror even to the police. In the early part of the meeting on Friday evening, Jan. 17th, these daring fellows made some disturbance, but at length became more or less interested to hear what we had to say on the final destiny of those who obey not the gospel of God, and they listened attentively. We felt most sensibly that the Lord was our helper. The presence and conduct of these well-known bravos caused considerable fear in some hearts; especially the ladies. At the beginning of the meeting one daring fellow, who began to mock at us, was taken out by the police; but after the crowd got in, and the band of organised wicked ones, the police were powerless before them, and allowed them to do as they pleased. Kind words spoken to them from the desk served to disarm them, and to prevent them from doing any violence or making much disturbance after the first fifteen minutes of the meeting till the close of the sermon. We then gave permission to ask questions, as previously announced, when several were asked by different individuals. During this time, some of those who neither fear God nor man, became noisy and saucy, and finally succeeded in breaking up the meeting, and closed it by a fiendish hurrah. We learned, however, that a number of respectable people became satisfied that our preaching was in harmony with the Bible, and felt anxious to hear more on the subject.

Saturday evening, we could not have the hall, but we had one of the most interesting Bible classes at Bro. David Lawson's, we ever enjoyed. We have a good home at Bro. L's, who is an intelligent christian, who frequently addresses the church on the Sabbath. We think the Lord will call him to devote his time to the preaching of the gospel of the kingdom.

Sabbath, Jan. 19th, was a good day in the Lord. We had a love-feast at 9-30, preaching at 10½ A. M., 2½ and 6½ P. M., and sacrament at 6 in the evening. The afternoon and evening audiences were large, attentive, orderly and intelligent. The truth was well received, and we had good evidence that the Lord was raising up some warm friends in Quebec. The police stood at the door and prevented the "roughs" from coming in, and when meeting was over escorted us to our home, as they did also on Friday evening. They showed us much kindness, although they were opposed to us in faith.

Monday evening, 20th, an attempt was made to keep out those who had a disposition to disturb the meeting, but they were finally let in, on condition that they should manifest good behavior. Some of them failed to observe good order; and after the audience had borne with their misconduct for a while, they rose up almost *en masse* and cried "Put them out!" whereupon they left in haste. We then went on with our meeting, and had a most excellent one. The Spirit of the Lord was with us in power. Several of those who were ordered out came back and listened attentively. We felt great liberty in preaching the word of life. It was our purpose to have left for the States Monday, Jan. 20th, but the interest is such that we feel it duty to remain the most of this week. We learn that Mr. Phillips, with whom we expected to have had a discussion, is to issue this week on Thursday, a pamphlet entitled:—"Short Work with Miles Grant and the Adventists." We hope to receive a copy in season to review it before leaving the city.

Tuesday, Jan. 21st. There is a rumor in the city to-day that the "roughs" are to greet us to-night with a warm reception. It is said they are coming all organized, with a determination to have things their own way. Our trust is in the Lord, who does not suffer us to fear or tremble at the threats of his enemies. The chief of police has just sent a messenger to inquire what time our meeting is to begin this evening, as he intends to send a body of the "Harbor Police," the most effective in the city, to protect us. Some of our Brn. and Srs. will not dare to go to meeting this evening. We shall calmly wait the issue.

THE QUEBEC DISCUSSION.

The public mind is quite stirred in Quebec, relative to our proposed discussion with Mr. Phillips. The opposition has lost ground in consequence of the course pursued, and is trying to secure it again by the following, which appeared in the Quebec *Chronicle*, Jan. 15th:—

(To the Editor of the Morning Chronicle.)

SIR,—In an advertisement in your issue of this morning, under the heading of "Religious Discussion," I am accused of bringing on a Mr. Miles Grant, from Boston, and then refusing to meet him.

The facts are these:—Some months ago, I was challenged to meet Mr. Grant by several of his followers, who believe in the annihilation of the wicked, soul and body, after the day of resurrection, and signed a paper to that effect. It was understood on both sides that a probable contingency might prevent the discussion.

That contingency has been realized by the Bishop of Quebec requesting me not to meet Mr. Grant, on the ground that such encounter would be dissonant to the character of a Minister of Christ.

I have deferred to courteous request what I should not have yielded either to Episcopal judgment or authority.

Mr. Grant was coming to Quebec, even if I had not engaged to meet him. He makes annually money-making tours. I have before me, in his journal, the *World's Crisis*, a programme of his tour from Boston to Montreal, and so on to Quebec.

It will be seen then that the disappointment to Mr. Grant's followers is not so much the result of refusal on my part, as prevention on the part of my Superior and Diocesan.

As a free agent, I am still willing, with permission, to meet Mr. Grant; for I do not think it would be difficult to prove to the intelligent community of Quebec how unworthy of sympathy and support is that man who would destroy all social and moral obligations by endeavoring to prove that man has no more soul than a dog, not so many lives as a cat, no more brains than a calf, consequently no better than a sheep, and that he is born an animal, lives like a brute, and dies like a beast. I wish his followers joy with such opinions. Mr. Grant's whole reasoning is based on a false construction of terms in the Hebrew and Greek language, of which he is woefully ignorant.

SAMUEL HENRY PHILLIPS,
Assistant Minister, Chapel of the Holy Trinity, Quebec.
Quebec, 14th Jany., 1868.

The next day the following appeared in the *Chronicle*, giving a correct version of the case:—

(To the Editor of the Morning Chronicle.)

SIR,—With your permission, I wish to lay before the public a few facts having reference to the religious discussion advertised in your journal, that the public, with both sides of the question before them, may judge correctly. The following letter will speak for itself:—

35 Urvile Street, Oct. 3d, 1867.

DEAR SIR,—Should I receive from Mr. Grant, personally, an invitation to meet him in discussion, I shall be willing to accept the same. The latter end of November would suit me best. Faithfully yours,
S. H. PHILLIPS.
David Lawson, No. 7, John Street.

Elder Grant accordingly sent the required invitation, at the same time requesting Mr. Davidson and myself to act for him. After submitting several questions for discussion, the subjoined was selected, and the following agreement entered into:

"Do the Scriptures teach, that after the judgment the wicked will be punished with eternal death, and cease to exist as conscious beings?"

The above question is hereby agreed to be discussed on the second Monday of January, 1868, between the Rev. S. H. Phillips and Miles Grant, of Boston, the discussion to extend over five evenings, of two hours' session, and speeches to occupy twenty minutes.

This agreement was signed by Thos. Davidson and David Lawson, acting for Elder Grant, and by the Rev. S. H. Phillips, C. E. K., in the month of September, 1867. On the occasion of our first visit to Mr. Phillips, he very *courteously* spoke of Elder Grant as a cunning Yankee, who made it his business to get up these discussions for the purpose of making money. I am surprised and hurt to find him renew the offensive charge, when he can have no means of knowing whether it be true or not. Mr. Phillips knows this at least, that Elder Grant was to receive nothing from this discussion, save his fare to Quebec and home again, and the whole proceeds were to be given to the Protestant Home. Towards the end of December, Mr. Davidson and myself waited on Mr. Phillips to get him to appoint some one to act with us as a committee of Management. At that time, he informed us that he had been requested by several clergymen of this city not to meet Mr. Grant. We reminded him of the agreement he had signed, which we had forwarded to Mr. Grant, and showed him in the *World's Crisis* (Mr. Grant's paper) the appointment for the discussion, and also Mr. Grant's purpose to stop at several places on the way. Mr. Phillips promised to see the Bishop, who was then expected home, and then he would communicate his final decision. Some few days after we saw Mr. Phillips again, when he informed us he would meet Mr. Grant according to agreement, but would take no responsibility with regard to procuring a Hall, &c., &c., which he would leave entirely in our hands. We then tried to hire the Lecture Hall, but failing in that, we had to take the Temperance Hall, and on Wednesday morning the first advertisement appeared. About ten o'clock of the same day, I received the following note:

DEAR SIR,—Cannot meet Mr. Grant in the Temperance Hall, as it will not afford suitable accommodation for my friends. Truly yours, S. H. PHILLIPS.
Wednesday morning.

That same day, Mr. Phillips read to me a letter, which he had received from the Bishop, requesting him not to discuss so *grave a question* in public, as he thought it would result in no good. Mr. Phillips informed me his mind was not fully made up yet; but he promised to let me know next day. I saw Mr. Phillips the next day, when he informed me he had decided not to meet Mr. Grant. I remonstrated with him for leading us to incur expenses, and bringing Elder Grant so far, to no purpose. Mr. Phillips said we had better say nothing about the expenses, or it would be worse for us. These then are the facts, and we submit them to the public. I think, from the tenor of Bishop Williams' letter, he was not aware that Mr. Phillips had made a written agreement, or he would not have requested that gentleman to break it. As it is, it is still possible to carry out the agreement, if the Bishop will grant permission. Perhaps, after all, Mr. Phillips, in searching the good Old Book, came across something different from that which he was looking for, and shrewdly suspects that there is just as much authority for believing in "the immortality of the soul" and the eternity of evil, as he has for assigning a plurality of "lives" to a "cat."

Mr. Grant had no intention of visiting Canada, till the arrangements for the discussion were made. As for making money, I can confidently say, that if Mr. Grant is not rewarded in the "world to come," his is a wretched business, financially, indeed.

DAVID LAWSON.

PREPARATIONS FOR WAR.

The preparations for war that are now being made in the world are truly alarming. And yet the cry of "peace and safety" is heard from the very ones who are preparing for war upon a gigantic scale; and many professed watchmen on the walls of Zion repeat the cry of "peace and safety." This is one of the last-day signs. It is well known that Napoleon III. is noted for his talk about peace, especially when he intends to make any new preparations for war. This has been emphatically true for the past year, during the progress of his great Exposition. That unparalleled world's fair served to blind the other nations, and keep them off their guard, while Napoleon was laying plans to get prepared for war in advance of all other nations. An article has just been passed in the French Corps Legislatif, obliging every Frenchman to "serve in the National Guard." A telegram from Paris, Jan. 10th, says:—

"An amendment for exempting the infirm from the operation of the article was introduced, but was opposed by Rouher. During the debate which preceded the final action of the Corps upon the bill, M. Rouher said this article will startle attentive ears abroad, and will inspire the army which precedes the National Guard to the battle field."

We may expect to hear of startling events before many months are passed.

BOND OF UNION.

"The Church Union," a large weekly, published in New York and Brooklyn, is taking a bold stand in favor of church union, in opposition to the sectarian spirit that has caused such a multitude of denominations and church dissensions. The conductors of the *Union* seem to be well convinced that it is not for the glory of the Lord that the different professed members of Christ's body should be contending against one another, when he prayed that they might "be *one*," "even as" he and the Father "are *one*." We are glad to see any movement in that direction.

The following stands at the head of the editorial column of "The Church Union:"—

BOND OF UNION.

"We, the undersigned, believers in the doctrines of the Holy Scriptures as set forth in the Apostles' and Nicene Creeds, do hereby pledge ourselves to secure, under God, an open communion, and the reception of one evangelical ministry, by the interchange of pulpits, thus to make visible the unity of the church. And we furthermore solemnly pledge ourselves to stand by each other in securing these ends.

PAPAL TROOPS.

An important movement is now on foot to save the Pope from ruin; and that is the enlistment of troops in Canada, and the various countries of Europe, for the Papal service. This movement indicates a time of trouble and terrible conflict, as drawing near. The Montreal *Witness* takes up the subject and says:—

"We venture again respectfully to ask our authorities, and especially the representative of the Queen, what steps are being taken with respect to the public and ostentatiously avowed enlistments for the Papal service which are going on upon a large scale in Lower Canada, at the instigation of the authorities of the Church of Rome?

When attempts were made in the quietest way to enlist men here for the American army, justice was Argus-eyed and Briareus-handed. Every tavern and barber's shop was watched; and if any one was detected in the attempt, he was convicted, often upon the most flimsy and doubtful evidence, and subjected by our French-Canadian judges to the severest punishments. One poor colored man, against whom there was no reliable evidence, was virtually sentenced to imprisonment for life, inasmuch as the fine of forty pounds sterling, imposed upon him (besides a long term of imprisonment,) could never be paid.

Now, we may well ask, What is the difference, in point of turpitude, in enlisting for the American or for the Papal service? We can perceive none, unless it be that the war in which the Union was engaged was for freedom and justice, whilst that in which the Pope is engaged is in behalf of mediæval injustice and oppression.

Will not a government which acts so inconsistently as ours is in this matter doing, cover itself with well merited reproach? Is British honor to be thus trifled with? Is the representative of the British Crown among us a substantial power, or to be the mere servant of the French-Canadian political leader, who is the servant of the Bishops, who are the servants of the Pope? If this is the case, he is a great deal better entitled to the application *servus servorum* than even the Pope himself.

When shall we see a manly, straightforward executive government in Canada, instead of one which is ready at any time, in humble submission, to drag itself through the dirt to serve alternately the Pope, Louis Napoleon, and the Grand Trunk?

"CHRISTIAN SPIRITUALISM."

While the spirits and Spiritualists deny every cardinal doctrine of the Bible, and that Jesus is our Savior, at the same time some of them seem anxious to appropriate the word *Christian* to their system. This is the policy of Satan, who is determined, if possible, to substitute his great antichristian system of Spiritualism for the holy religion of Jesus; and from present prospects, there is good reason to believe that he will secure the mass of nominal professors of religion, and all the non-religious portion of the world. His vast success for the past few years, and the hundreds of millions of his subjects, give him and his followers great boldness.

In the *Banner of Light*, Dec. 28th, 1867, under the head of "Christian Spiritualism," we find the following:—

"The simple fact that a few, or even many men in days gone by, who have had vice and iniquity in their hearts, have taken the name of christian upon themselves, is no reason why we, living in this enlightened nineteenth century, should be ashamed to assume the name of Him whose footsteps we are in our daily lives practically following. History bears record of no man whose daily life was so well worthy of imitation; and no faith, creed, religion or philosophy was ever in such perfect harmony with the life and teachings of Christ as what is termed modern Spiritualism.

It is true, our ancestors have brought shame and disgrace upon his name, have crucified him afresh, and set at naught his shame, yet this is no reason why we should be ashamed to 'own him before men,' and with unwavering fidelity adhere to and proclaim the glorious light and truth, as set forth by him by both precept and example, but rather let us conduct ourselves in such a manner that church christians will be ashamed of their profession, and seek for new light and soul-food in the beautiful truths of Spiritualism or the enlightened views of Christianity. The principles which Christ advocated, were in no identical respect different from those displayed by Spiritualism; consequently, Christian and Spiritualist are one and the same, inseparable. If we are a Christian, we are a Spiritualist; if we are one, we are the other. Perhaps it is unnecessary to use both terms at once, yet I should hardly know, all things considered, which should be dropped."

On the foregoing, the editor of the *Banner* remarks as follows:—

"Jesus of Nazareth, begotten like other men, (infinite, unchanging law, spanning all ages and worlds,) was anointed of angels to do a commissioned work, as was Confucius the moralist, and Plato the reasoner. * * * The term 'Christian' pales into Egyptian midnight before that of man, true, harmonial man! And 'Christian' tacked to Spiritualism, is only comparable to a blotch upon the face of beauty, a sloughing scab upon the fair goddess of spiritual liberty."

READ THIS.

The following wise words are worthy of the deep experience of the man who uttered them, and should be treasured up by all. How many divisions that have occurred among the followers of Jesus, would have been prevented if they had only followed such advice as the following from John Wesley:—

"We may die without the knowledge of many truths, and be carried to Abraham's bosom; . . . but if we die without love, what will knowledge avail us? Just as much as it avails the devil and his angels. I will not quarrel with you about any opinion; only see that your hearts be right toward God—that you love the Lord Jesus Christ—that you love your neighbor—walk as your Master walked, and I desire no more. I am sick of opinions; I am weary to hear them—my soul loathes their frothy food. Give me a humble lover of God and man—a man full of mercy and good fruits—a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with such christians, wheresoever they are, and whatsoever opinions they may hold. 'He that doeth the will of my Father in heaven, the same is my brother, and my sister, and my mother.'"

SWEDENBORGIANISM.

Many are not aware that Swedenborgianism is only a branch of Spiritualism, adapted to those who are specially fond of the *ideal* and *mystical*; such as love to revel in fiction, fancy, the poetical, marvelous, sublime, ethereal, visionary, while floating in imagination above every thing of a material and earthly nature. This system can never become popular, because it cannot be comprehended by the common people, sufficiently to produce faith in its theories. It is a system which neutralizes the teachings of Jesus, and experimental religion, as surely as the more common form of Spiritualism. It destroys confidence in the Bible, and substitutes a false system of salvation taught nowhere in the Scriptures; while at the same time it claims to be the only right way, unknown till Swedenborg appeared to explain it. It is astonishing to see the efforts made by the enemies of the cross of Christ to get up some plan of salvation different from the one taught so plainly in the Bible. The natural man is ready to try all ways but the right one. He does not like to go by the way of the *Cross*.

We presume it is not generally known that Swedenborg rejected from his canon of the Scriptures some of the most important books in our Bible, especially the writings of Paul. We will let him speak for himself, as follows:

"The books of the word are all those which have the internal sense; but those which have not the internal sense are not the word. The books of the word in the Old Testament are the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke and John and the Revelations. This list excludes Ruth, Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes and the Song of Solomon, in the Old Testament; and the Acts, Paul's fourteen epistles, the epistle of James, the two epistles of Peter, the three epistles of John, and the epistle of Jude in the New Testament.

The above citation may be found in a note appended to the 66th section of Swedenborg's "Heavenly Doctrine."

It is one peculiar trait of Spiritualism in all its phases to reject a portion, or all of the Bible, as being the result of divine inspiration. As soon as the demons can persuade us to reject certain important parts of the Scriptures, they have greatly weakened our faith in the remainder; and have moved us to where we are ready to take what they offer as a substitute; and thus be led on step by step till we are fully joined to their antichristian system. Our safety consists in letting the whole thing alone. We cannot be too careful to keep in "the old paths." We are now amid the perils of the last days, when we need to watch and pray continually.

THE DAVENPORT BROTHERS.

These wonderful mediums are astonishing the great men of Europe. The following report of their success is from one of our exchanges:—

"By correspondence dated Vienna, Austria, Oct. 17th, we learn that these world-famed mediums were to leave that city the next day for France. Their visit to the 'Court of the Russias,' as among nobles and crowned heads in other portions of Europe, was a complete success. Multitudes honor them for their tangible demonstrations of immortality."

A VALUABLE WORK.

We have just received and examined a *valuable* work, issued by Dr. E. P. Miller, 15 Laight Street, New York City, which should be read by *every body*. It is entitled "ABUSES OF THE SEXUAL FUNCTIONS." We most heartily recommend it to our readers as a work containing important information for all classes. *Every young man and woman, and every married man and woman*, should read it. A vast amount of suffering, as well as physical, mental, social and moral ruin, would be prevented if all were acquainted with the facts contained in the work, and would follow its excellent advice. We think every one who gets the book would not be without it for ten times its cost; and many had better give a thousand dollars for it, rather than be without a knowledge of its valuable contents.

For sale at the Crisis office. Price, paper 75 cts.; muslin $1.00; tinted $1 25; which we will send, postage free, on receipt of the price.

For the World's Crisis.

OUR CAMP-GROUND.

The building committee find it necessary to engage most of the lumber this winter, on account of getting it some twenty per cent cheaper, sending our bills to lumber men instead of getting it at the lumber yards. The tent poles must be had this winter, as the kind we want grow in swamps, and must be got out when the swamps are frozen over. We have engaged them.

We make a statement of these facts, that the friends may understand subscriptions will be needed earlier, to make this saving. Some had as soon pay now as to wait for weeks.

We make these suggestions as your agents. All business men will understand.

There is a great amount of labor and perplexity involved in fitting up such a ground, and putting it in such order as the place and cause demand. It is our continental meeting, for the whole "body," by vote, and we mean to act in concert with that body; and therefore appeal to it for help and advice. Our Treasurer, Bro. Adams, has not the funds on hand to pay for what we have already engaged.

Now, brethren, the facts are before you. Will you send in your donations, such as can, to him, that our hands may not be tied, and we be unable to take the advantage of prices as above stated?

HIRAM MUNGER,
For the Building Committee.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office.

NEW TRACT.

"THAT MAN OF SIN." *By Eld. O. R. Fassett.*

The above is the title of a new tract just published by the W. A. C. P. Association, to which is added "The Only Hope," and "The True and Only Hope of the Church." An interesting and valuable tract. Price 5 cents single, postage 2 cents; 50 cents per dozen, postage 6 cents.

For the World's Crisis.

"THE FIRST DAY SABBATH."

Prejudice is giving way before the light of truth. My new work, with the title at the head of this article, is gaining favor with the people, as the following testimonials will show:

Eld. Miles Grant says:—"Bro. T. M. Preble's new and interesting work on the Sabbath . . . . all should read who think the seventh-day Sabbath should be kept by Christians.—*World's Crisis*.

Elder J. V. Himes says:—"The most complete defense of the Christian Sabbath ever offered to the public. It will fill a space long vacant in our literature." T. M. PREBLE.
Lynn, Mass.

The above work is for sale at this office, and also by the author at Lynn. pp. 471, price $1.50.

For the World's Crisis.

"THE GLAD TIDINGS."

We wish to inform our brethren and friends that the "Glad Tidings" is in the hands of the printer, and will be issued as soon as possible. All who desire specimen copies before subscribing, please send in immediately. Single copies, postpaid, 10 cts. If we had the means to do so, we should be glad to distribute a large number *gratis*.

Address WM. H. SPENCER, Brockport, N.Y.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments..................$235.84

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments..................$1.00

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments..................$3620.22
W. Mosher (pledge paid)..................5.00
Mrs. D. A. Bean (pledge paid)..................5.00
S. D. Berrey ".................. 10.00
J. Couch "..................25.00
Abner Hardy..................1.00
Rachel H. Evans (part pay't of pledge)..................10.00

EUROPEAN MISSION.

Previous acknowledgments..................$126.37

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments..................$571.44
W. Mosher (payment of pledge)..................5.00
D. J. Elsworth " "..................5.00

For the World's Crisis.

MORE ABOUT FREE BOOK DISTRIBUTION.

BRO. GRANT:—I have omitted to notice in our papers what has been sent me to pay for works given out larger than tracts, and only written to each one to let them know it was received; but as I purpose continuing the same work another year, should time continue, and give my plan a full trial, it will be duty to let brethren know the amount I have received, and the number of works given out, also where and how distributed.

In January, 1867, I noticed that I had four thousand of my tracts I wished to give out, and soon after proposed to give out "Death not Life" the same as tracts. Up to January 18th, 1867, brethren have contributed as follows: as some have sent twice in the time, I will so state it:

G W Place, Ill., $2, G L Brewster, Conn., $2, S P Clark, R. I., $10 and $2, M Whicker, N. Y., $1, Bro. and Sr. Newton, Mass., $5 and $10, N W Wait, N. Y., $40 and $40, Dr. P B Wait, O., $1, H. A. Chittenden $2, Abr. Ogsberry, Ill., $5, Sr. Mallory, Wis., $3 and $25, Zader, Wis., $5 and $1, J Eaton, O., $3, C M Shepard, Wis., $5, Dr. Trever & Sons, N. Y., $6, Dr. Ralph, New York City, $5, W Edgerton, New York, $1 and $2, Bro. J M Stetler, Pa., $10 and $10, Brn. at Arcade, N. Y., $3, Eld. King, O., $7, S Bean, Ill., $1, R Willard, N. J., $3, J F Busch, Pa., $5, J W Whitman, Mich., $1, Lockport Brn., $3, Brn. at Warsaw, N. Y., $4, Wm. Watson, Ill., $10, Wm. Cummings, Ill., $2, L Stocking, Ill., $5, Wilson, Ill., $2, Moses Smith, Ill., $10.

Given in Buffalo. Sr. Allen $4, E Lamarsh $5, Bro. Squires $4, Bro. Shaw $5, Dr. Green $1, and wife $1, D N Clark $2, Bro. Cummings $2, Bro. Montgomery $1, Dunbar $5; making $282 00.

I have sold at cost, to Eld. Himes $26, to A. C. P. Society, $25; to Bro. Hull, Ia., $10; to Bro. Peppel, Ia., $4; burned on R. R. and paid for by Exp. Co., $10. Sold at retail about $35—$110. Got pay in all, $392.00.

I have given out twenty-nine hundred "Death not Life" (one hundred of the three thousand on hand), at $12 per one hundred—$324; four hundred "Pauline," $26, "Six Sermons" and "Bible *vs.* Tradition" $10; "Spiritualism and Tracts" $6; my own tracts, four thousand, at one cent, $40,—in all $406, leaving a balance of $14 unpaid. This statement cannot be far from right, as I aim to put all on book, except what I retail. I have also paid out some $15 for postage and expressage.

The works have been spread by sending and taking them to general meetings, to be divided among preachers and brethren, to take into their fields of labor; and by request I have sent forty-five packages of six to twelve by mail, and paid the postage; also twelve packages of twenty-five to fifty to churches. About seven hundred have been spread in Buffalo and this county, and have produced effects enough to enrage the Baptist Association and ministers against me and Eld. Colegrove; which however does not trouble us, only as we grieve for and pity their blindness and bigotry, and will lead to do *more* instead of *less* to spread light. I know of the works going into eighteen States and C. W., within the year.

As my health forbids traveling and selling a general assortment of works as heretofore, I have obtained but very little to live on the past year. But my "bread and water will be sure,"—not because I have means in hand, but because God has promised it. Isa. 33:16.

As my Father still blesses me with a strong desire to spread his truth while *life* and *time* last, I am decided to print and give out my work the present year, and also to procure "Pauline Theology" to go with them; yet believing my Master will move his children to contribute to this object, as well as to the many others now presented. I know I have "not labored in vain," by the many letters of encouragement I have lately received, and by what I have seen and heard. Is not an object which aims to affect all Christendom of more importance than local ones? And as to aiding the poor, though a duty, yet all sects are interested in that, while none but Advent brethren are ready and striving to root up errors which we know are undermining the very foundation of christianity, by driving to Universalism, Spiritualism, and infidelity. As our God has of late blessed our efforts with glorious revivals, should we not "bestir ourselves," as David did when he heard "the sound . . . in the mulberry trees"? 2 Sam. 5:23.

And now, who will further aid me in this work? Bro. Hastings offers to print me one thousand "Pauline Theology" to send out with mine, for $55—five and a half cts. per copy, charging no profits. As paper has fallen some, I can now print one thousand of "Death not Life" for $100,—ten cents per copy. Who among our able brethren and sisters desires the joy of preaching by proxy, by pledging $55, to send out one thousand of "Pauline," that powerful and successful preacher? Who wishes to pay $100 to have one thousand of "Death not Life" spread in eighteen or twenty-five States,—equal to sending out ten thousand sermons on our views? Or who will pay $50, for five hundred? or $25, for two hundred and fifty? Smaller sums count up as they have the past year, and for each dollar ten will be sent out. Where different pamphlets are in a neighborhood they are preserved, lent, and exchanged, as tracts seldom are. I want to print and get "Pauline" soon; and as a friend who loves the cause offers to lend me the money to do so, till summer or fall, those who may wish to aid and have not the means at present can send a pledge to pay at a future day.

There is no limit to giving out books to advantage, and we have only begun to supply our country. I could send out ten thousand as well as one thousand, and ministers and brethren would rejoice to spread them; and with warm hearts thank the donors, and Him who moved them to give.

I have just had printed fifty-seven hundred of my six tracts, half of which the A. C. P. Society are to take at cost, and the rest I shall give out with the larger works. Some tracts are useful where there are larger works or preaching to back them up. But we have preaching in only a small part of our land, and there many get the truth by books, and there we should try to send them. That christian has not "the full mind of Christ" who only strives to be a blessing to his friends and his own neighborhood. In this matter we have all too much selfishness. True, it is a wise Providence which leads to care *first* for our "own household."

Surely the striking signs of Christ's soon coming to "reckon with his stewards," should remind us of using our earthly means for his glory while we may do so. When he comes the time ends to "gain other five or ten pounds." The precious promise yet stands sure—"they who turn many to righteousness shall shine as the stars forever and ever." We are learning by a happy experience that showing men they are not *immortal*, but under sentence of *eternal death*, does "turn many to righteousness." Thanks be to our God for the encouragement of the past year.

Buffalo, Jan. 21, 1867. J. BLAIN.

For the World's Crisis.

MINNESOTA QUAR. MEETING.

The second quarterly meeting for this present conference year was held at Elliota, Dec. 27th, 1867, and was opened by a discourse by Bro. Corliss, from 1 Pet. 1:3; after which a goodly number testified to the truth and of their hope of life when the Life-giver shall come. Saturday, at nine o'clock A. M., conference met for business. Eld. G. W. Miller presided. Eld. T. K. Allen was elected Secretary. On motion, the Christian Advent church at Hesper, Iowa, was received into the conference, and the Secretary was instructed to insert upon the minutes that that was an exception to the general rule of receiving churches out of the State; but that that church being on the border, isolated and destitute of ministerial labor, was received under the circumstances. Elds. Bursell, Elliot and Allen were appointed a committee to form one or more circuits in this part of the State, and solicit ministerial labor for the same. On motion, Brn. Miller, Elliot and Bursell were appointed to arrange the preaching during the conference. Bro. Wilcox was received as a member of this conference. Bro. Corliss was licensed to exercise his gifts in a public capacity. Adjourned.

Afternoon, at two o'clock, preaching by Bro. Allen on the nature and destiny of man, after which a number of testimonies were given. Conference met immediately after for business pursuant to adjournment. There was considerable conversation on topics relative to the interests of the cause, but there being no motion before the house, it was adjourned to meet at the call of the chair. Preaching in the evening by Eld. Miller, from Isa. 8:17, after which there were many flaming testimonies, and the shout of a king in the camp. Some were convicted and rose for prayer.

Sunday morning, love-feast at nine o'clock; many testified and praised God aloud; after which Eld. Rathburn, of Ill., preached from these words: "Those things that are written belong to us and our children." It was preached in demonstration of the Spirit and with power, and the hearty amen and hallelujah were heard at intervals through the congregation. It was remarked by some present, who had been in the habit of attending the Wilbraham campmeeting, that this meeting was equal to anything they had seen there. Afternoon, at two o'clock, preaching by Elder Ramer, from these words: "God so loved the world." It was delivered with much feeling and power, after which conference met for business. Committee on circuits reported the following plan of appointments for one circuit, viz., Lenora, Nickols, Riceford, Bellville, Hesper, Elliota, Burr, Oak, and Preston; which was adopted. Adjourned.

Preaching in the evening by Elder Miller, after which the Lord's Supper was commemorated by probably no less than fifty believers.

Conference met for business, Dec. 30th, at two o'clock. Bro. Ramer presided. Prayer by Brn. Allen and Mitson. On motion, the conference took into consideration the difficulties existing between Eld. Mitson and Bro. Gorwood Bursell; the latter not being present, Bro. Mitson was kindly advised to obey our Savior's command, viz., "If thy brother trespass," etc. Brn. Gilbert and Rathburn were solicited to accompany him. Adjourned.

Jan. 1st. Conference met at ten o'clock, Bro. Ramer in the chair, and read Acts 15th, which was followed by prayer. Bro. Mitson reported that the difficulty that had existed between him and Bro. Gorwood Bursell was adjusted, and both parties reconciled.

The committee on circuits reported that they had procured Elders Allen, Ramer and Bursell to supply the above appointments with preaching once in four weeks, requesting the preaching brethren living in the neighborhood of the above churches to supply as much as possible the demand for the intermediate Sundays; which was accepted, and the Secretary was instructed to publish the plan of appointments in the *Crisis* and *Voice*.

Bro. W. J. Bursell, in behalf of the Canton church, entered a complaint against Bro. J. W. Elliot for dividing the above church and organizing the Elliota church. Bro. Elliot in reply admitted the fact, and gave as a reason for so doing that many if not most all of the members of that church had given up water baptism, and that he felt it his duty to separate and form a new church. The conference investigated the case, when it was ascertained by members of the Canton church that there were but two members in that church who believe that water baptism is not essential to

salvation, all the other members either have been baptized or are ready to obey that command as soon as opportunity offers; which resulted in the following resolution:

Resolved, That this conference, having investigated the cause of division in the Canton church, there is found to be no longer any cause for a separation, the apparent cause of difficulty and division having been removed and obviated, we kindly advise the two churches to unite and consider themselves one as heretofore.

On motion, adjourned to meet at Ottawa, Friday, March 6th, and continue over the following Sunday. THOS. K. ALLEN, *Sec'y*.

"*Voice*" please copy.

For the World's Crisis.

FOR DEBT ON ME. MISSION TENT.

H. A. Arnold, $2.00; H——, $5.00; M. J. Howland, $2.00; Mrs. L. Curtis, $1.00; Mrs. G. L. Stanwood, $1.00; Dr. H. B. Eaton, $5.00; Mrs. S. J. Wetherell, $2.00; Mrs. J. Stubbs, $1.00; John Staples, $5.00; T. Bonney, $2.00; D. B. Bonney, $1.00; Eld. T. Smith, $2.00; Joseph Turner, $5.00; Petros, $2. I. C. WELLCOME, Treasurer.

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—I am at home, disabled by age and infirmities from laboring in the good cause. I do not forget the cause I have so much loved and labored for. My mind remains firm in the blessed truths and doctrines of the Bible, and though my memory fails me very much, I can remember Bible truth; yes, and my good and hospitable brethren and sisters, whom I still love for the truth's sake.

Let me pen a few ideas on the Restitution. In the beginning God made man in his own image, intelligent, holy, capable of loving, serving, and enjoying him; he was not afraid of his King, but walked and talked with him. The earth was made and pronounced good. It brought forth fruit bountifully for man and beast; no briers, thorns or evil weeds infested the ground; no sickness, sorrow or pain afflicted man; no frosts, blights or insects destroyed the fruits of the earth. Thus were our first parents placed in these happy circumstances.

But, alas! man sinned. God gave him a law to try him; it was simple, not hard to obey, but he broke it, and, alas for the consequences! The penalty for breaking the law was death. And Adam and Eve having eaten of the forbidden tree at the suggestion of Satan, God proceeds to pronounce the sentence of death upon them. "Because thou hast done this, cursed be the ground for thy sake. Briers and thorns shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, until thou return to the earth; . . . dust thou art, and unto dust shalt thou return." Six thousand years have nearly passed, and the curse and death still remain in the earth.

But oh! the richness of God's mercy to sinful man. He devised a plan whereby his law could be honored, his justice satisfied, and yet the sinner be saved. None but a God could have devised it. None but a God-man could have executed it. The Savior now is promised, and the promises keep growing brighter and brighter until the time arrives that he should come, and in Bethlehem of Judea an infant is born. The angels proclaim to the shepherds the good news, and they seek for and find the promised one, and worshiping him present gold, frankincense and myrrh. The infant grows, is obedient to his parents, lives a holy life, obeys the law perfectly, just as Adam should have done; then he stepped into the place of the sinner, and died upon the cross, the just for the unjust. He suffered the penalty due to the sinner.

And now salvation is promised, not through the law, but on condition of repentance for sin, and faith in the Mediator provided. This work Jesus undertook and began eighteen hundred years ago. He lived, obeyed the law, and died; was resurrected from the grave, an example of what the resurrection of man will be; and after giving many infallible proofs of his resurrection, he ascended to his Father, where he now sits as a Mediator between God and man, to plead our cause. Yes, and has promised to come again to resurrect and restore man to the favor of God.

This is what fills our hearts with joy and gratitude. We see the prophecies fulfilled literally down to the time of his coming; therefore our minds seem to centre on this great event. In the past we see all has been literally fulfilled; we expect the remaining prophecies will be just as literally fulfilled; that he will come a personal Jesus, that he will raise the sleeping dead, change the living righteous into a state of immortality, and establish his kingdom on the earth, making Mount Zion the seat of his government, from whence his law will go forth, and the word of God from Jerusalem.

Then will they beat their swords into plowshares, and their spears into pruning-hooks. Then shall all nations serve him, for the nation that will not serve him shall be utterly destroyed.

The restitution of the earth is also a part of Jesus' great work of redemption; it is his purchased possession; it will be restored to its primitive state of beauty and fertility. The tree will yield its fruit, the field its increase, the desert blossom as the rose; then will the cedar the fir and pine wave their stately tops; there will be all trees for meat (food), and what is best of all, there will be the tree of life, to which the righteous will have free access; and they will eat of its twelve kinds of fruit, and become immortal.

The curse will be taken off, and there will be no frosts, blights, or devouring insects, to destroy the fruit; no sickness, sorrow, pain, or death, to man. The animals will become deathless, living on herbage; the wolf and lamb will dwell and feed together, and the lion eat straw like the ox; the cow and bear feed side by side, while the calf and cub will be playing together.

Then cometh the end, the end of the times of restitution, when Jesus has finished the work of redemption, and he will give up the restored kingdom to his Father, having resurrected the wicked, and the great burning day having burned them up, root and branch, death the last enemy being destroyed. Then will he be subject to his Father. Then will the saints sing the song of victory. Then will begin the everlasting age. And may I be found worthy to be there to meet my brethren and see Jesus, free from the infirmities of age, and join in singing, Worthy the Lamb who died. Truly yours,

Chelmsford, Mass. B. SPAULDING.

From Bro. J. G. Hook.

BRO. GRANT:—I expected ere this to have been far away in the sunny South; but here I am, in this great, wicked city, laboring for the perishing; expect soon to go on.

I find the same effect produced here as in other places, as the result of preaching the gospel. Sinners are being converted, backsliders are coming home to Father's house; the saints are comforted, quickened, united and strengthened. We have had two precious seasons at the baptismal waters, and expect another next Sunday. I never saw greater manifestations of the divine power at baptism than last Sunday. Not only were the candidates baptized with water (which is a figure of the resurrection), but with the Holy Spirit; for the power of the Highest rested upon his people.

Last Sunday, among others who were baptized was Sr. Sallie Lambert of Philadelphia. Although she has been in her Master's service for years, and has labored five years in the missionary cause, not till now could she see her way clear to follow her Lord in this precious ordinance. Those who witnessed the scene will never forget it. The Spirit could not be seen as when Jesus came up out of the water, but its effects were. I was reminded of the transfiguration scene.

You that have tried to get along with sprinkling, and others that have been waiting to grow better first, and see if you can serve God while neglecting to do his commandments, just halt no longer, but arise, and be baptized, and wash away your sins. Those who believe Peter's preaching on the day of Pentecost, cried out, "What shall we do?" the answer was, "Repent, and be baptized, for the remission of sins; and ye shall receive the gift of the Holy Ghost." Let all mind the Lord Jesus, the Captain of our salvation.

Bro. O. D. Woodruff, of Southington, Ct., is here laboring with me to good effect. Your Bro. in the field, JOHN G. HOOK.

New York, Jan. 20th.

From Bro. H. Pratt.

BRO. GRANT:—Yesterday was another great day in Rochester. We are more than astonished at the wonderful works of God in this city. Some rose for prayers just as soon as the meeting was opened in the evening. One man about thirty says, "I have been seeking Jesus for three days; do pray for me." The congregation seem all on the anxious seat. I know of no church in New England among us that can count any such numbers. We have about one hundred in our Bible class, and such a growing interest I never witnessed in all my experience. I hope you will take my place here while I go home a few weeks.

I was in Fairport two evenings in the Congregational church, before a crowded house, with some thirty of our Rochester singers, and the effect was salutary. H. PRATT.

Rochester, Jan. 20th.

From Sr. A. E. Smith.

BRO. GRANT:—I want to say a word to the brethren and sisters who are interested in sending barrels and boxes to our mission. I shall be at home by the 28th of this month, the Lord willing, and open all letters, and all barrels and boxes, and acknowledge all through the Crisis. I have been away laboring since the 7th of this month, but am now on my way home. I came away from New York to rest, but have not found the resting place yet, and guess I shall not till Jesus comes. The Lord is with us. Pray for us, that our visit may be for the glory of God and the salvation of souls. Yours in Christ,

Portsmouth, Jan. 21st. ANNA E. SMITH.

THE POPE'S ALLOCUTION.

The Pope feels that his position is indeed critical; yet he is hoping that deliverance may come from some source. His prospect is a gloomy one. When speaking on the Pope's condition, the London *Times* says:—

"Does the Pope want men? Roman Catholic parents send their only born sons; men of very noble birth shed their blood like the Maccabees. Does His Holiness require money? The faithful of both sexes come to his relief with their 'mites,' mites which within the last three months, as we are told, amount to 3,000,000f. for France alone, and to 40,000*l*. for poverty-stricken Ireland. With such a tide of prosperity in his favor it would seem as if the Pope ought to be joyous and thankful; it would seem, above all things, as if he could afford to be magnanimous. But his wrath waxes within him with every show of what he calls Divine favor. His enemy is no longer 'Sub-Alpine' King. The present designation is 'Satan with his sons and satellites;' the charge against them is 'their fury let loose in the most horrible manner against our divine religion.' The Pope is determined to make of the cause of the Temporal Power the cause of Heaven; to see in M. Thiers, M. Rouher, and Emperor Napoleon the instruments of the inscrutable will of the All-wise.

We wish we could attribute such outpouring to the promptings of an earnest conviction; but we hardly think that even the Pope can deceive himself on that score. Surely he must have read what arguments led M. Thiers to constitute himself a champion of the Papacy. Surely he cannot have forgotten how much more of the Papal edifice was demolished by the Emperor Napoleon in 1859 than is propped up by him in 1867. If it is by God's will that the French now garrison Rome, by whose will was it that they drove the Austrian garrisons from Bologna and Ravenna after the victory of Solferino? The God who now gives is the one who then took away. The author of today's hallowed deed is the sharer of the sacrilege of eight years ago. He who is now the guardian angel of the Vatican was till yesterday the ally and accomplice of Satan, his sons and satellites. Has the Pope no curses except for the vexed and tormented population of most unhappy Italy?' The Italians see their dead volunteers strewing the hillside at Mentana. They hear M. Rouher's inexorable "Never; they are concerned at the threat of combined hostilities of the Catholic world.

Their motto, however, is still that of Galileo—"It moves, though!" The world advances, and the absurdity and wickedness of priestly rule appear daily more manifest.

"It is vainly, we think, that the Pope would anathematise the impiety of the Italians by contrasting it with the enthusiastic zeal of all other Catholic nations. Such as the Italians are, they were made by the Pope and by his priests. If forty-five archbishops, a hundred and ninety-eight bishops, with so many thousands of their regular and clerical clergy, have failed to impress the people of the Italian kingdom with the doctrine that 'the kingdom of Christ's Vicar is of this world,' it must be that the doctrine seems very hard to digest to those who are to make the experiment in their own persons. The Pope declares himself greatly moved by the affection and submission of which the Romans have given proof in recent occurrences. But can he explain how it is that these same Romans seemed so glad to be rid of him in 1849? Can he tell us how it happened that the Legations so readily fell off from his allegiance as soon as they were relieved from the pressure of Austrian force? Can he account for the fact that nine out of ten of the Garibaldians who so lately were in arms against him were natives of those very provinces of Umbria and the Marches, which were only lost to him at Castelfidardo? We do not know whether by 'Satan, his sons and satellites,' who, as the Pope says, 'vex and torment the population of most unhappy Italy,' we are to understand Victor Emmanuel, his Cabinet, and Parliament; but, so far as this latter is concerned, it is a sufficiently striking fact that out of four hundred representatives of the nation, discordant as they mostly are on other points, two only, Count di Costigliole and Baron D'Ondes Reggio, refused to join the common vote claiming Rome as the capital of Italy, and were ready to acknowledge the pretensions of the Catholic world upon that city."

Obituaries.

PIPER. Died in Guilford, Oct. 16th, 1867, Charles Henry Franklin, youngest son of Samuel Piper, aged twenty-seven years and eleven months.

He left a wife and two children, parents and brothers, to mourn; but they mourn not without hope, for they believe he died in the Lord, and will come up in the first resurrection. May they all be ready to meet him. Sermon by J. Couch, from Job 14: 14.

SEARLES. Died in Rochester, Dec. 6th, 1867, Edward D. Searles, husband of our much esteemed Sister Searles, aged fifty-six.

May He who cares for the sparrows comfort the widow. H. PRATT.

Summary of News.

FOREIGN.

Cable Dispatches.

FLORENCE, Jan. 21. According to a statement made by the government, the measures taken to prevent and put a stop to the late invasion of the States of the Church by the Garibaldians have added eighteen millions of livres to the expenditures during the past year.

Prime Minister Menabrea has addressed a sharp note to the Spanish Government. It was called forth by the speech of Queen Isabella, at the opening of the Cortes, in which it was announced that Spain was ready to interfere for the defense of the Papal States. Menabrea informs the Spanish Cabinet that Italy will not admit the intervention in her affairs of any foreign powers save France, in whose case such intervention is only allowed by special treaty stipulations.

PARIS, Jan. 21. The *Moniteur* publishes a letter from South America which says the communications of President Lopez at Humista are secure, and the attempt to take that fortification by siege is hopeless. The cholera had broken out in Buenos Ayres, and specie payment had been suspended in Montevideo. These internal difficulties, the writer thinks, will prevent a vigorous prosecution of the war against Paraguay on the part of Brazil and Uruguay.

PARIS, Jan. 24 A Republican paper was put into circulation here to-day, but the copies were immediately seized by the police.

COPENHAGEN, Jan. 27. At the termination of the discussion in the Rigsdag yesterday on the transfer of the Danish West India Islands to the United States, the President said he could not leave the subject without a tribute to the loyalty and consideration shown by the American Government, qualities so worthy of a mighty people.

VIENNA, Jan. 24. His Imperial Highness, the Archduke Alorecht, in command of the Austrian army, has been ordered to prepare, and make ready to take the field.

ST. PETERSBURG, Jan. 24. The *Journal* of St. Petersburgh, official organ of the Government, has an article in reply to the assertions made by some of the Paris newspapers, relative to the attitude and intentions of the imperial government, particularly toward the East. The *Journal* says that the Empire of Russia is great, powerful and strong. In its resources it is equal to France. At the same time it is neither her wish, nor perhaps her policy, to seek to extend her frontiers, but on the contrary, to endeavor to maintain peace, so as to ensure a continuance of progress. She bears no ill will or hate to the other powers of Europe, but does not wish to see any one of them claim particular preponderance in the influencing of its affairs, nor will Russia allow others to arrogate such a position. The article concludes with the assertion, that whatever power precipitates war in Europe, just now, will insure for itself and deserve the execration of history in the future.

LONDON, Jan. 24. A dispatch from Madrid, dated to-day, says that news has been received there from the provinces of Arragon and Cataloma, that a speedy rising was anticipated in favor of the eldest son of Don Juan. The widow of Don Carlos had sent forty million reals to aid the insurrection.

MADRID, Jan. 24. The Minister of War has ordered fifty thousand American breech-loading rifles.

LONDON, Jan. 24. Rumors have reached here from Lisbon that the Duke of Saldanaha is contemplating a "*coup d' etat*."

ST. PETERSBURG, Jan. 25. All the city journals are out this morning with editorial articles and comments on the political situation in Europe and the condition of affairs in the East. The writers advocate the maintenance of peace with great unanimity. The *Borsea Zeitung* makes an appeal to the Russian Government, as a strong and influential power, to immediately take initiative steps for a general disarmament, as her example in this direction would be almost certainly adopted and carried out by her neighbors.

DOMESTIC.

New York, Jan. 22. The following cable special in regard to Mr. Train is published:

London, Jan. 21—10.15 P. M. The causes leading to Geo. F. Train's arrest are these: An Englishman named Gee, a fellow passenger of Mr. Train, informed the officers on the tug which boarded the Scotia at Queenstown, that Train had said he came to Ireland for the purpose of organizing the Fenians and commencing a fight. Mr. Train was arrested upon this information. Gee denied that he had given such information when he was in court. Mr. Eastman, United States Consul at Queenstown, was exceedingly active in Mr. Train's behalf. Mr. Adams, United States Minister here at once saw Lord Stanley, who, on his representation, ordered the release of Mr. Train.

Lord Stanley disavowed the act on the part of the Government, and stated that the local authorities were solely responsible for it. Mr. Adams' prompt action secured Mr. Train's speedy release.

New York, Jan. 25. A communication from Col. Willard, of Gen. Canby's staff, and in charge of the Bureau of Civil Affairs in Charleston, is published. It states in substance that crime in the States of South and North Carolina is no greater than the courts are able to attend to; that life and property are as secure as in the Northern States; and that there are no indications of the truth of the reports that a war of races is probable.

Havana, Jan. Jan. 25. Advices from Hayti are to the 8th inst. President Salnave was absent at Cape Haytien with a large force, but was demanding reinforcements.

At Aux Cayes disaffection reigned among the people. The cause was that a large body of young aristocrats had been enlisted into the advance guard, and that a terrific fight had been announced as having taken place on the frontiers. The losses were immense on both sides, causing great mourning among the best families of the capital. The stores were closed and business was suspended. Meanwhile Salnave demands more conscripts.

☞ The London *Review* says that at this time there is no country, no matter how embarrassed or how poor, in which there is so much pressing and painful poverty, so much vice, so much misery as in England. Yet England is the richest country on the globe.

☞ A Parisian left direction before his death that a copy of one of the morning papers should be placed on his tomb every day. The eccentric request is duly carried out, and there on his grave may be seen a heap of musty old papers.

STATE CHRISTIAN CONVENTION.—The following is a list of the topics to be discussed at the Christian Convention to be held in this city this week:

What are the obstacles in the way of a revival of religion?

How can the gospel be carried to neighborhoods remote from churches?

What are the best methods for organizing and developing the christian activity of the entire membership of a church?

How can the personal and social study of God's word be made more universal?

How can the Sunday school exercises be so modified as to secure greater co-operation and a more general interest on the part of pastor, church and congregation?

Why do so many churches fail to reach the poor?

How can our devotional meetings be made more interesting and profitable?

How can the influence of christian homes be increased?

How can the unity of Christ's followers be better manifested to the world?

FAMINE IN EUROPE.—There is great distress among the poorer classes in Russia, owing to bad harvests, and the government has had to make liberal appropriations to supply the peasantry with subsistence. Of the sufferings of the Swedish Norlanders late descriptions have been given. In France, in several places, there is great lack of breadstuffs, and according to accounts from Algeria (one of the French African colonies) a hundred thousand people have died within eight months from starvation. In eastern Prussia there has been much destitution, and although contributions to alleviate have been numerous, they have been quite insufficient. It will require at least seven months, with the assurance of liberal harvests at the end of that period, to relieve the above peoples from the evils of famine. In London and all the principal towns in Great Britain, poverty is very extreme. A great many skilled laborers who were kept employed during the American war have been thrown idle, and the sufferings of these men and their families are described to be lamentable.

☞ On the 4th of January the eruption of Mount Vesuvius assumed alarming proportions. An immense current of lava had overflowed the cone, and was skirting the hill on the west and northwest, and approaching the valley of Cercola. Constant shocks and loud reports were occurring. Great panic prevailed in the villages on the slopes of Vesuvius.

☞ In the Congregational society of Pittsfield, Mass., it has been a custom for fifty years to hold a "sunrise prayer meeting" on the first day of the year. The present pastor, Rev. John Todd, says of this meeting: "I esteem it one of the brightest jewels Pittsfield has ever won, and hope it may be continued as long as her hills shall surround her valleys."

☞ In the little village of Pembroke, during the progress of a protracted meeting, one hopeful and exceedingly liberal convert prayed in behalf of the many who had ranged themselves on the "anxious seat," that the Lord would "convert them at once." "Come down now, Lord—right off; right down through the roof; *I'll pay for the shingles!*"

☞ A correspondent traveling in Utah says that the waters of the Great Salt Lake rose last year three feet above their former level, and are still slowly but surely rising. The lake drains an immense district, and has no visible outlet.

☞ Huge icicles and mountains of solid ice have formed at the foot of Niagara Falls from the constant accretions of spray, forming a beautiful sight. An ice bridge has also formed below the falls, and hundreds of people have passed over.

☞ Friday, the 17th, was the anniversary of the great snow storm of 1867—when a depth of nearly two feet fell in this vicinity.

☞ Over nineteen millions of letters and newspapers were delivered by the Post Office carriers of New York during a year ending with last November.

☞ Work on the Cologne Cathedral, suspended three centuries ago, will be resumed next spring.

New York, Jan. 18. John Jacob Astor died yesterday, aged sixty-five.

Married.

At the house of John F. Wescott, Butler, N. Y., December, 1867, by Eld. B. P. Stevens, WILLIAM BARNARD and ANNAH HILL, both of Butler, N. Y.

In Gerry, Chautauqua Co., N. Y., Jan. 14th, 1868, at the residence of the bride, by Elder C. W. Low, Mr. JAMES HEATH and Miss LEPHA ANN PRATT, both of Gerry.

In Kennebunk, Jan. 18th 1868, by Eld. W. H. Mitchell, SAMUEL W. BROWN and MARCELLA R. MERRILL, both of Kennebunk.

Notices.

Conference at Westfield.

Our next quarterly conference will be held at Westfield, Mass., commencing Feb. 5th, at 7 P. M., and continue through the week, and over the Sabbath. Come, brethren and sisters, let us go up to Westfield and do what we can for the Lord's cause. The people need and want the truth that God has commissioned us to preach. Can we be justified in letting worldly business keep us at home? We want the small gifts to work in this place, and this conference will give all a chance to work where there is an interest to hear. Come, one and all that can, to work for the Lord.

Per order, J. HEMENWAY.

Dedication.

The new Advent Chapel in Bridgewater, Vermont, will be dedicated on Saturday, Feb. 1st, 1868, at 11 o'clock A. M. Preaching again in the evening and over Sunday. Dedication sermon by Dr. G. W. Stetson, of Rutland. All that can are respectfully invited to come in the name of the Lord, looking for a pentecostal season. By request of the brethren, STEPHEN BARROWS.

Conference.

The Lord will, the first quarterly session of the New Hampshire State Conference for 1868 will be held at Wakefield, (Spinney meeting-house,) to commence Thursday evening, Jan. 30th, 1868, and hold over the following Lord's day. It is hoped that our preaching brethren will make a special effort to attend this meeting. An invitation is extended to *all* to come to the feast.

T. W. PIPER, for Com.

Notice.

My tracts are now completed, which include all the testimony of the Bible relative to the second coming of Christ. Price $3.00 per hundred; 50 cts. per dozen; 5 cts. single copy. Orders sent to ALLEN DAMON, *Fairhaven, Mass.*

Notice.

There will be meetings at Union Hall, Westminster Street, (rear of 1st Universalist Church), Providence, R. I., regularly every first day of the week, as long as the Lord will.

WM. H. DOUGHTY, for the Church.

Conference.

The Maine Quarterly Conference will be held at Friendship, Me., Feb. 6th, to commence at 6 o'clock in the evening, and hold over Sunday. Brethren and sisters, with ministers, are invited.

S. K. PARTRIDGE.

Notice.

Advent meetings are held every Sunday in North Adams, Mass., on Center Street, corner of Lincoln Street. Preaching brethren are invited to give us a call. Inquire for Isaac Blanchard, Jr., Eagle Street.

Notice.

I would say to our preaching brethren, when they send an appointment to Richmond, it is necessary they should define the place, as we hold two meetings in town; one at the Reed meeting-house, which has continued since 1843, the other is held at the village. Please state for which place the appointment is intended. In behalf of the brethren. FREDERIC BATES, JR.

Notice.

Preachers are requested to correspond with one of the committee before sending appointments to Worcester, viz., M. M. Blackmer, N. Lasell, Wm. F. Collier. Per order of the church, Worcester, Jan., 1868.

Notice.

Preaching brethren intending to visit Lewiston, Me., before sending their appointments, will please consult the committee through Albert Burgess, corresponding secretary, to save confusion.

STAR OF HOPE MISSION,

No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

Joseph W. White........Sunday, Feb. 2d
A. Simpson........Sundays, Feb. 9th and 16th

Chelsea, Mass., (Library Hall, first floor.)

A. Simpson........Sunday, Feb. 2d
J. T. Dixon........Sundays, Feb. 9th and 16th

SOUTH BOSTON, (Union Hall, Broadway.)

J. M. Mahlig........Sunday, Feb. 2d
Enoch Merrill........Sunday, Feb. 9th

Portsmouth, N. H........Sunday, Feb. 2d
MILES GRANT.

Westfield, Mass........Sunday, Feb. 2d
A. M. HIGGINS.

Danielsonville, Ct........Sunday, Feb. 2d
H. F. CARPENTER.

CONCORD, N. H., (AT THE BETHEL.)

J. T. Dixon........Sunday, Feb. 2d

Portsmouth, N. H........Sunday, Feb. 9th
JOSEPH W. WHITE.

Hartford........Sunday, Feb. 2d
New Britain........Sunday, Feb. 9th
West Abington, Mass........Sunday, Feb. 16th
New York, (Cooper Institute)........Sunday, Feb. 23d
24th Street in the evening. W. S. CAMPBELL.

PORTLAND, ME.

Clarkson Goud........Sunday, Feb. 2d
Luther Boutell........Sunday, Feb. 9th
Sr. A. E. Smith........Feb. 16th, 17th, and 18th
Wm. H. Mitchell........Sunday, Feb. 23d

Haverhill, Mass........Sunday, Feb. 2d
A. P. MOORE.

Pittsfield, N. H........Sunday, Feb. 2d
Sugar Hill........Sunday, Feb. 9th
J. COUCH.

New Haven, Ct........Sunday, Feb. 2d
Westfield Conference........Feb. 6th and 7th
Guilford, Ct., Saturday evening, Feb. 8th, and over Sunday, the 9th, and until Friday, the 13th.
The brethren are invited from adjoining towns to come and help in this protracted meeting.
HIRAM MUNGER.

Dover, N. H........Sunday, Feb. 2d
Rochester, (New Chapel), evenings........Feb. 4th and 5th
East Rochester........evenings, Feb. 6th and 7th
Farmington........Sunday, Feb. 9th
Alton Corner........evening, Feb. 11th
West Alton........evenings, Feb. 13th and 14th
Lake Village........Sunday, Feb. 16th
Meredith Village........evenings, Feb. 18th and 19th
Moultonboro (Hodgdon school-house), evenings, Feb. 20th and 21st.
Tuftonboro, (Melvin Village)........Sunday, Feb. 23d
Expect Bro. John Langley to be with me at Alton Corner, and onward. H. M. BRYANT.

Center Harbor, N. H........Friday evening, Feb. 7th and over the following Sunday. W. H. MCDANIEL.

Lake Village........Sunday, Feb. 2d
C. W. SARGENT.

Newport, or South Sunapee, (as Bro. Barton may appoint), Saturday evening, Feb. 1st, and over Sunday.
F. S. RANSOM.

Massena, N. Y., (as brethren may arrange), Sundays, Feb. 9th and 16th. W. W. SUTHERLAND.

Scitico........Sunday, Feb. 2d
The sacrament of the Lord's supper will be administered.
North Somers, Ct........Sunday, Feb. 16th
L. F. MOORE.

Corinna, Me., (meeting-house)........Sunday, Feb. 2d
I. DAMMAN.

Haverhill, Mass........Sunday, Feb. 9th
B. WOODSIDE.

Frankfort Mills........Feb. 15th
Bangor........Feb. 22d
South Sangerville........Feb. 29th
I. K. LOMBARD.

Northwood Narrows........Lord's day, Feb. 2d
SUBJECT.—The glorious appearing of Christ this year reduced almost to absolute certainty.
WILLIAM C. THURMAN.

North Norway........Sunday, Feb. 2d
J. WHITMAN.

Wilmot Flat, N. H., Wednesday evening, Jan. 29th, and over Sunday, Feb. 9th, except Sunday, Feb. 2d.
J. PINKHAM.
J. H. F. VARNEY.

Lake Village, (North Church)........Sunday, Feb. 9th
T. W. PIPER.

Pleasant Valley, Ct........Sunday, Feb. 9th
SETH WOODRUFF.

Newport, Northville, N. H........Sunday, Feb. 2d
A. MURRAY TRIPP.

Knowlesville, Orleans Co., N. Y........Sunday, Feb. 2d through the week, and over the following Sunday.
C. W. LOW.

SPRINGFIELD, MASS.

Wm. Stuart........Sunday, Feb. 9th
H. F. Carpenter........Sundays, Feb. 16th and 23d

Dansville, N. Y........Feb. 6th
Rogersville, N. Y........Feb. 13th
Stop one week in each place. J. K. BELLOWS.

BRISTOL, BT.

Sr. M. L. Durand........Sunday, Feb. 2d
Wm. J. Ripley........Sunday, Feb. 16th

Parsonsfield, Me........Sunday, Feb. 2d
WM. H. SHAW.

Suncook........Sunday, Feb. 2d
T. T. FARRELL.

Windsorville, Conn., (as Bro. St. Clair may arrange), Thursday evening, Jan. 30th, and over Sunday.
S. C. HANCOCK.

Lunenburg Corner, Vt., (Town Hall), Wednesday evening, Feb. 19th, and over Sunday. A. GORDON.

Concord, N. H., (Centre St. Church), Sunday, Feb. 2d
JOHN H. EVANS.

Wallingford Farms, Ct........Sunday, Feb. 2d
New Haven, Ct., (Day's Hall)........Sunday, Feb. 9th
Hartford, Ct........Sunday, Feb. 23d
B. HITCHCOCK.

Tuftonboro, (Melvin Village)........Sunday, Feb. 9th
Dover, N. H........Sunday, Feb. 16th
WM. BODGE.

New Preston........evening, Jan. 29th and over the following Sunday.
West Haven........evening, Feb. 4th
Wallingford, (as Bro. Ives may arrange), evening, Feb. 5th.
Middletown, (if desired)........evening, Feb. 7th
Yalesville........Sunday, Feb 9th
Buckland, (as Bro. Grant may arrange), evening, Feb. 11th.
Square Pond........Sunday, Feb. 16th
C. H. SWEET.

New Bedford, Mass........through February
A. ROSS.

New Britain........Sunday, Feb. 2d
Springfield, Mass........Sunday, Feb. 9th
Middletown........Sunday, Feb. 16th
New Britain........Sunday, Feb. 23d
WM. STUART.

Brimfield, Mass........Sunday, Feb. 2d
West Stafford, Ct........Sunday, Feb. 9th
RUFUS BAKER.

Whitefield........Sunday, Feb. 2d
NATHAN WHEELER.

WORCESTER, MASS.

S. W. Thurber........Sunday, Feb. 2d and through the month.

CONCORD, N. H.
(Corner of Green and Center Streets.)

J. A. Cleaveland........Sundays, Feb. 2d and 9th

Lenora and Nichols, Minn........Sunday, Feb. 2d
Riceford, Bellville and Hesper........Sunday, Feb. 9th
Elliota and Burr Oak........Sunday, Feb. 16th
Preston........Sunday, Feb. 23d
P. RAMER.

Lenora and Nichols, Minn........March 1st
Riceford, Bellville and Hesper........March 8th
Elliota and Burr Oak........March 15th
Preston........March 22d
W. J. BURRELL.

Lanesville, (as Bro. Marsh may arrange), Sunday, Feb. 2d.
Brookfield, Ct., (as Sr. C. Barnes may arrange), Sunday, Feb. 9th.
Will Bro. James Squires be so kind as to meet me at the Westfield station, when the 12 o'clock train from Springfield arrives on Friday?
If any of these appointments conflict with others, brethren interested will please drop me a line to that effect, as soon as they see this notice. Direct to H. Rockwell, care of H. H. Dickinson, 44 Windsor Street, Hartford, Ct. H. ROCKWELL.

SQUARE POND, CT.

F. S. Butler........Sunday, Feb. 2d

Plymouth, Mass........Sunday, Feb. 2d
Stoneham........Sunday, Feb. 9th
J. S. WHITE.

Upper Pittsburgh, N. H........Sunday, Feb. 2d
Coatibook, (Kinney school-house)........Sunday, Feb. 9th
D. N. CHADSEY.

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Lockport, N. Y........Sunday, Feb. 2d
Youngstown, N. Y., Niag. Co., (where Bro. Tryon may appoint), Sunday, Feb. 9th. E. CERTON.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD, AND OUGHT TO KNOW, THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ WHO sends us $1.50 from Worcester, Mass., and does not sign his name?

☞ R. S. JENNINGS—Money all right.

☞ O. A. LADD—Money received.

☞ J. HUDSON—All right.

☞ J. E. SCRIBNER writes to have his paper discontinued. Where does he live?

☞ B. P. STEVENS—Money received. All right.

☞ JOHN R. BOYNTON'S P. O. address is Smithfield, Isle of Wight County, Virginia.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 642. The No. which follows your name is the No. to which you have paid.

If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct *four* cents for every dollar, and you have the exact amount due.

$1.00 each—T Wentworth 630, N Potter 647, C Cheney 663, J Dick 631, J Fisher 643, J Lading 667, D B Salter 656.

$1.25 each—W S Huntley 665, J Colby 668, S Brown 668, J C Ackerman 659, W. S. Darling 668, S M Lum 637, J McKeene 668, S Smith 668, E Williams 661, P E Hardy 656, M Kenyon 660, C Bitgood 660, E Potter 668, T Fraser 665, S T Tanner 668, E D Hansom 648, M Hansom 648.

$2.00 each—W. Emmons 684, W. Kidney 584, M. J. Stearns 653, G H Bundy 676, J Wise 683.

$2.50 each—J. L. Wiggin 695, N. Collins 692, S. A. Dunham 691, W A Bevin 691, S A McFadden 690, H Crippin 692, J W Finn 689, S Cooper 695, E L Burnap 682, G Simmons 694, A Bickford 684, L Tiffany 686, E Watkins 694, S M Smally 691, O Stone 669, P Cannon 713, N N Thompson 686, W D Hunt 687, L B Potter 687, B M Felton 649, I R Johnson 653, J Warner 704, L Johnson 691, S. Valentine 694, A T StClair 679, M Coy 681.

Various Sums—M. A. Belding 60c. 649; J Lewis 50c, 646; E P Tryon $2.63, 690; J A McKay $2.38, 692; J H Mundy $4.60, 657; C M Andrews $2.30, 670; H B Dunlap $1.30, 656; M. P. Pattee $1.50, 670; H. W. French $3.75, 641; L. Newton $3.00, 674; W. Cook $1.30, 66c; J I Cox $4.40, 643; O A Ladd $4.00 668; J Vermilya 50c, 652; B Kipling $1.31, 653; J S Beman $3.00, 698; R H Duming 62c, 610.

FOR BOOKS AND TRACTS.

S A Dunham $1.00, F A Baker $1.10, J. V. Himes $10.00; N Potter $30c, S A Seaman $1.00, S Smith 88c, J P Thing $1.10, S Sterling 65c, G E Round 35c, O Stone 80c, E H Eggleston $3.00, O W Fisher 45c, J M Drill $1.00, W L Churchill 40c, J B Reynolds 60c, G H Bundy $3.65, E G Kimball 60c, T T Farrell 35c, R Andrews $3.70. L. Perkins $1.00, A. Phillips $1.00, A. Cressey $4.75. J I Cox 60c, B Taylor $2.50, R H Duming 38c, E Edwards 95c, D Mosher 35c, H A Williams 40c.

LETTERS RECEIVED.

W A Fenn, L F Moore, E L Barton, A M Haight, S M S Haynes, J W Taylor, H F Carpenter, I K Lombard, F S Ainsworth, I I Leslie, E M King, L H Little, E S Moulton, T K Allen, F L Wright, C Greene, N D Babcock, J E Clark, I C Wellcome, J G Hook, J Blain, H Pratt, W F Schwilk, M R Phetteplace, H E F Stone, L B Weaver, B P Manning, T Wheeler, A T Rice.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
Allen Damman—Fairhaven, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
S. Anderson—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
I. K. Lombard—Machiasport, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
C. C. Stevens—Exeter, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Fisherville, N. H.
O. D. Eastman—Landaff, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
S. Woodruff—Unionville, Ct.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
H. Rockwell—Lenox, Ashtabula Co., Ohio.
L. C. McKinstry—Norwalk, Ohio.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634; care of I. I. Leslie.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Eld. A. F. Dugger—Simpson, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
J. Wilbur—Box 882 Janesville, Wis.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

New Music.

"'Tis the very same Jesus" (Separate sheets, at 5c.), Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c. For sale at this office.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00; paper, 50c.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings, and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00; paper, 50c.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 1, By S. S. Brewer. 7c; by mail, 8c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

THE LAST-DAY TOKENS, No. 3, By S. S. Brewer. 21c; by mail, 23c.

THE KINGDOM OF GOD, and Signs of the Times. By S. S. Brewer. 18c; by mail, 20c.

THESSALONICA; or, The Model Church. By H. L. Hastings. 25c.

SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00; paper, 60c.

THE SEVEN SEALS. Exposition of Rev. vi. By S. S. Brewer. 8c; by mail, 10c.

LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.

THE DAYS WE LIVE IN; The Lord soon to come. By S. S. Brewer. 10c; by mail, 12c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.

THE THREE KINGDOMS. By T. M. Preble. 18c; by mail, 15c.

THE SLAYING OF THE WITNESSES. By S. S. Brewer. 8c; by mail, 10c.

THE TEN VIRGINS; or, Wisdom and Folly contrasted. By T. M. Preble. 3c; by mail, 5c.

THE GREAT IMAGE soon to be dashed to pieces. By S. S. Brewer. 4c; by mail, 6c.

THE TWO ADAMS. By T. M. Preble. 5c; by mail, 7c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, etc. By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. 20c; by mail, 22c.

RETRIBUTION; or, The Doom of the Ungodly. By H. L. Hastings. 20c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 28c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the Epistles of Paul. H. L. H. 10c.

GLAD TIDINGS; or, The End of Woe and Sin by the Destruction of the Wicked. (Three chapters from "Death not Life.") By J. Blain. 8c; by mail, 10c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

"THE JUBILEE SONGSTER." A choice collection of original and selected Hymns. A pamphlet edition of ninety-eight hymns. By S. S. Brewer. By mail, 15c. single copy; $1.50 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 23c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 5c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.26c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By F. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 3c. single, postpaid.

COOKERY or How to prepare food from Grain, Fruits and Vegetables. By F. W. Hurd, M. D. 15c; by mail, 17c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SABBATH, and its Relation to Man. By mail 3 cts.

SPIRITUAL EVIL: A Warning for the Unwary. 3c. single; 5c. by mail.

BLIND BARTIMEUS; or, How to be Saved. 20c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c. postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, 86c.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. $1.50; by mail, $1.75.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 30c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE PROPHETIC TIME QUESTION; or, Bible Time Examined. By Wm. Sheldon. 27c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

NON-RESISTANCE. By W. C. Thurman. 20c; by mail, 25c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture. By Joseph A. Seiss, D. D. [illegible]

"OUR LOSS IN ADAM, OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 5c. single copy by mail; 30c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 25c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 25c. per 100 copies.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

For the World's Crisis.

OH COME, MY DEAR SAVIOR.

AIR.—"*Come this way, my Father.*"

I remember a "star" which once guided the way
Of the "wise men" to where the sweet Bethl'em babe lay,
'Twas the star of bright hope in old Israel's dark sky
To tell that Messiah their Deliv'rer was nigh,
To say, Come, oh "wise men," come straight to me,
I will guide to the place where the babe you will see.

I remember how, led by that star's cheering ray,
They soon came to the place where the dear infant lay;
How they gave to him gold and frankincense, and then
Bowed and worshiped and honored the great Savior of men.
Oh wise men, your wisdom taught you that he
Whom you worshiped, the hope of his people must be.

I remember that child grew in wisdom and love,
Till God's pure bright spirit, dovelike, came from above,
Making people to know his anointing from heaven,
That to him David's throne forever was given.
Oh Israel, behold him, let your people rejoice,
As you hear from the cloud the heavenly voice.

I remember how mountains and cold midnight air
Oft witnessed the fervor of his strong matchless prayer,
How he homeless wandered, he the rejected King,
That he all his people to his kingdom might bring.
Come follow him, wand'rer, his footprints see,
This life of privation he has endured for thee.

I remember how thorns at the last crowned his brow,
How beneath the rough cross the sufferer did bow,
How he yielded his life as an off'ring for me,
How he poured out his blood so abundant and free.
Come, gaze on him, sinner, thy Savior see,
Here bleeding and dying he is waiting for thee.

He was laid in the tomb, but he saw no decay,
Though the stone had been sealed, angels rolled it away;
In the shades of the morn, o'er the darkness had fled,
He arose from the tomb, he arose from the dead.
Then, oh my dear Savior, didst conquer the grave,
The Lion of Judah, the Almighty to save.

He ascended to plead, but he's coming again,
"This very same Jesus," "on the earth" he will reign;
Oh! how sweet to my heart is the thought of that day,
And oft for his coming and his kingdom I pray.
Oh come, my dear Savior, come back to me,
Thy lone bride is waiting, she is longing for thee.

He has promised to come, and the day draweth nigh,
When his "sign," like the "star," shall be seen in the sky;
The "scepter," the King's sign, it shall tell he will reign,
In the Eden restored, when his foes are all slain.
Oh come, my dear Savior, come back to me,
Thy lone bride is waiting, she is longing for thee.

Attended by angels, amid bright golden clouds,
He will come, and dead saints will leave their damp shrouds,
And be caught up to meet him in chorus to sing,
All glory to Jesus, our bless'd conquering King.
Oh, come, my dear Savior, come back to me,
Thy lone bride is waiting, she is longing for thee.

L. C. McKINSTRY.

For the World's Crisis.

THE FRUIT OF THE SPIRIT.—No. 6.

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—GAL. 5: 22.

GOODNESS.

There is much dispute about perfection. When one came to Jesus and asked him what he should do to inherit eternal life, Jesus said, "Why callest thou me good? there is none good but one, that is, God"; and many use this text to prove that no one can be good, that is, holy; but that Jesus did not mean this is evident, for he mentioned the commandments—Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and Thou shalt love thy neighbor as thyself; and when the man said he had kept them from his youth up, Jesus replied, "If thou wilt be perfect, go and sell that thou hast and give to the poor"; thus showing that when we have no idol between us and the Lord, but are entirely consecrated, we are perfect.

This young man felt a lack of something. Although he had kept the letter of the law perfectly, he had not the evidence of his acceptance with God; and he asked Jesus what he should do to inherit eternal life; and when Jesus told him to sell his possessions and give to the poor, he went away sorrowful, for his treasure was below and his heart also. Many are like this young man; they keep the law outwardly, but the law is not written by the Spirit of God in their hearts, and their works of righteousness are but as sounding brass or a tinkling cymbal.

Jesus says, "Be ye perfect, even as your Father which is in heaven is perfect." A perfect man is not a perfect God, any more than a perfect apple is a perfect planet; but a man can be as perfect in his sphere as God is in his. He cannot be perfect in wisdom; that is not one of his attributes; nor in power; but he can be free from sin. No matter how wicked a man has been, when he is forgiven his sins are washed away; for when God forgives sin he remembers it no more against us; he is as pure as if he had never sinned.

A piece of white cloth may be dipped in mud until you cannot tell the original color of the cloth; but after it is washed and thoroughly cleansed, it is as white as ever before. A child is innocent before it is old enough to know right from wrong; but if, after years spent in sin, the man repents and seeks forgiveness, the blood of Jesus Christ cleanses from all sin, and in the sight of God he is as pure as he was before he wandered in the broad way; and as long as the Holy Spirit abides in his heart he is perfect, for "the fruit of the Spirit is . . . goodness."

A good apple is a sound apple. A good man is one who is sound in principle, honest, upright, honorable; one who is as honest in little things as in large ones, with pennies as with dollars. A good man will no sooner cheat a man out of ten cents, than he will out of a thousand dollars. When selling an article he tells its poor as well as its good qualities. If he owes anything, he will deny himself of everything unnecessary until that debt is paid. If he borrows an umbrella or a newspaper, he returns it in as good condition as it was when he borrowed it. He does not sell chalk for flour, or color his winter butter with carrots. He is not amiable when strangers are present, and unkind and disagreeable when alone with his family. He treats his children as human beings, and his wife and mother and servants with respect.

Some honorable men are so from self-respect. Some are kind and honest from natural benevolence. They will not injure any one because they dislike to see any one suffer. Others are honest because they fear the speech of people. They wish to be respected by their fellow men, and take that way to gain their respect; but if they could commit a crime and know no one would know of it, they would. But a man without natural goodness, or regard for the opinions of others, will, if he is a child of God, keep the commandments—Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not bear false witness, Thou shalt not steal, Honor thy father and thy mother, and Thou shalt love thy neighbor as thyself, and have no idols.

Some apples are fair and beautiful, and appear to be sound, but when we cut them we find the core rotten; and some men are outwardly good while circumstances alone prevent them from doing evil; but religion reaches the heart and purifies the motives. He who has the law written upon his heart, has no need of the Mosaic law. He keeps the commandments from love to God and love to his fellow men. He not only is kind to his enemies, but he loves them. Some will not themselves hurt an enemy, but if harm happens to him through another, they rejoice; but he who has the spirit of Christ wishes nothing but blessings upon his foes. He not only does not steal, but does not covet. He not only commits no murder, but hates no man. He does not lust after evil things, but every thought is brought into captivity to the obedience of Christ.

O how blessed it is to live thus free from sin, free from condemnation! for "there is no condemnation to them who are in Christ Jesus; who walk not after the flesh, but after the Spirit." "To be carnally minded is death; but to be spiritually minded is life and peace." "So, then, they that are in the flesh cannot please God." "If we live after the flesh, we shall die; but if we through the Spirit do mortify the deeds of the body, we shall live. For as many as are led by the Spirit of God, they are the sons of God"; and "the Spirit itself beareth witness with our Spirit that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ"; and "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

East Killingly, Ct. S. K. PAINE.

For the World's Crisis.

REPORT OF THE R. I. AND E. CT. QUAR. CONF., NO. SCITUATE, R. I.

Each succeeding conference is more and more abundant in blessing. How precious to attend them; how pleasant to report them; and best of all every church finds it profitable to invite them.

In spite of storm on Wednesday, Jan. 1st, a goodly number gathered at the appointed time, and a joyous season of social worship gave evidence of better things to come. Bro. E. Bellows preached in the evening, and his voice is always welcome to the conference.

Thursday, 9 A. M. Another social season of interest. 2 P. M. After prayer and the acceptance of the minutes of last conference, the Treasurer reported past collections all expended in tracts and a balance due the treasury of fifty-three cents. This report accepted. On motion it was voted, To purchase of the Clerk certain tracts and pamphlets offered at 75 per cent of cost; viz., $1.50.

The church at Thompson, Ct., raised up last fall under the old tent, with seventeen members, sustaining three prayer meetings a week, asked admission to conference and was accepted.

Report of churches: Lafayette, R. I., by Bro. Thomas.—A few serving God. Foster, R. I., by Bro. Durfee.—Very low. Danielsonville, Ct., by Bro. Shumway.—Not quite salvation enough to go through bad weather. A watch meeting of unusual interest, giving promise of future good. Gloucester, R. I., by Bro. Keach.—Strong in the Lord. Interest enough to meet for prayer and praise in bad weather. Clark's Mills, R. I.—In a distracted condition. Rockland, R. I.—Thirty-six in number—two added—three dismissed since last conference—some waiting to be baptized.

The church at North Scituate, R. I., asked admission to conference, and was accepted. Reported by Bro. Knight.—Whole number eighty-two. In good condition. The Lord is with us. Twenty-one children have their prayer meetings regularly, and have done much good. A Band of Hope indeed! Abington, Ct., by the Clerk.—Enjoying an interesting state of prosperity. Eleven baptized and admitted to church since the last conference, and others waiting to be baptized.

Report of preachers: Reports were given in from Brn. E. Bellows, J. J. Northrup, M. R. Phetteplace, D. O. Hopkins, J. W. Thomas, Knight, Collins, A. Durfee, Sister Crumb, the Clerk, and also from Bro. Eldridge. From these reports it was evident that an unusual spirit of labor rested upon the watchmen. Labor had not been in vain. Nearly all had seen sinners converted to God, and felt encouraged to enlarge their sphere of usefulness by more wide-spread and earnest efforts for perishing souls.

Thursday evening, Bro. A. Durfee spoke upon the love of God to sinful man. The word was not without effect. Many confessed a blessing through it. Friday, 9 A. M. After prayer, Brn. Phetteplace, Northrup, Thomas, Knight, and Shumway were appointed a committee to hear the report of the investigating committee on the case of Eld. Geo. Champlin, condemned by council at Vernon, Vt.

Brn. E. Bellows and M. R. Phetteplace were appointed to visit the church at Clark's Mills, to cheer, strengthen and rebuild, as God may help, and also to bear a letter from us of rebuke and exhortation. This committee were requested to visit Foster also, if possible.

To correct misunderstanding, inquiries were made concerning the large tent, whether it was to return from the South in the spring, and who owned it, as some thought it had been given to the Conference. These inquiries soon elicited the fact that the tent was given to Bro. E. Bellows, and that Bro. Reed in taking it South had given Bro. B. means to secure another tent as large as the first. A motion that the Conference provide a tent of its own was lost, as there seemed to be no demand. Adjourned till four A. M.

Freedmen's Mission. The Treasurer reported two dollars in the treasury, after sending appropriations to various missions. An interesting letter was read from Bro. H. K. Flagg, St. Louis, Mo.

On motion it was voted, To appropriate funds raised at this conference for missionary purposes, as Brn. E. Bellows, H. F. Carpenter and N. Shumway may deem best. Adjourned.

Friday, 2 P. M. Preaching by the Clerk. In the social meeting which followed, three came forward for prayers, while others were much moved. One soon found peace in believing and joy in the Holy Ghost. A collection was taken up for missionary purposes.

4 P. M. Conference listened to Report of Ministerial Committee:

To the R. I. and E. Ct. Conference in special session assembled. Your committee at earliest opportunity met, organized, and after hearing the report of your former committee of investigation in the case of Eld. George Champlin, we unanimously agreed in submitting to you the following

PREAMBLE AND RESOLUTIONS.

Whereas Eld. Geo. Champlain, a member of this Conference, and a former co-laborer with us, with whom we have taken sweet counsel in the work of God, has had charges preferred against him by the church in Vernon, Vt., for crimes there committed, and has therefore been condemned by a ministerial committee, and has never relented, confessed, or shown due penitence for that crime; and whereas the committee appointed by this conference has failed to reconcile him to said council and *vice versa*, therefore

Resolved, that with tearful sadness we are compelled from evidence of unconfessed crime, and hereby do withdraw from him the hand of christian fellowship until he gives evidence of contrition and repentance.

Resolved, that his name be striken from the roll of this conference.

The committee's report on ministerial standing was accepted, and the Preamble and Resolutions adopted; whereupon the conference adjourned to meet at East Gloucester, April 1st, 1868.

Friday evening. Sister Crumb spoke to a densely packed house, from these words—"When I see the blood I will pass over you." Ex. 12: 13. The meeting was most blessed and powerfully solemn. It was sad to part after such happy greetings, such refreshing fellowship in the joyous worship of God. We hope to meet again.

H. F. CARPENTER, *Clerk.*

For the World's Crisis.

"THE MARK OF THE HIGH CALLING."

With earnest desire and unceasing prayer let us strive to please our divine Master in all things. It is our fixed purpose to obey him, following in his footsteps who said, "I do always those things that please him."

We are not required to do this without help, but abundant grace is bestowed to help our infirmities. We feel our weakness, and our need of help to put on the whole armor, and to "fight the good fight of faith, and lay hold on eternal life."

We freely confess our shortcomings, and are assured that it is not in us but in the Lord that we have righteousness and strength. He will give grace and glory. No good thing will he withhold from them that walk uprightly.

Let us have no fellowship with the unfruitful works of darkness, but rather reprove them. If in time past we have not come up to the mark, let the time past suffice for such poor service, and from *henceforth* let us "deal justly, love mercy, and walk humbly with God." Are we now free in Christ?

Then let us "stand fast" in that liberty. Are we troubled by the assaults of the enemy? The Lord is our refuge and deliverer, "a very present help in every time of need." He is able to keep the great adversary away from us, and I fully believe he is *willing* to do this in answer to prayer. And "whoso keepeth his word, in him verily is the love of *God* perfected; hereby know we that we are in him." SUSAN S. CHAMBERLAIN.

Sutton, Mass.

For the World's Crisis.

THE MEMPHIS MISSION.

Jan. 11, 1868. Since my last, dated the 1st, there have been some dark and cloudy days here. The storm of snow which came on the last day of December was succeeded by a few days of warm weather, which took the snow all away, and we went to work again upon the chapel. We worked three days, when again it began to grow cold, and a storm of rain came on which froze as it fell, covering the ground and everything with a coat of ice. This has lasted until to-day, when the clouds have again left the sky, and the sun and south wind have unbound the fettered earth.

The sleet and cold have prevented us from shingling the roof of our chapel as we expected this week; but we trust that next week it will be warm, so that we can go on with the work.

Our hearts have been both cheered and made sad during those cold and stormy days. They have been made sad in witnessing the want and suffering all around us, and gladdened by having it within our power to administer to the necessities of those who were perishing. How many blessings we have asked upon those who have sent us the means to help these poor ones! While we have taken some of these children of want who have come to us to the market house, and filled their arms with good things, or taken them ourselves to their cabins, we have thanked God for such kind hearts at home.

O how this religion tells upon this people, and all around here. They are strangers to such a christianity as ours. Singing and praying has been all the religion of this people, if we except what they call preaching. They say if there are any who live their religion it is we. Our example in laboring, giving and living, is having its effect; and every day we notice the influence upon this people for good. Never was there a people that made more progress in light and knowledge than this, at the present time.

Still there are those who hold back and wish to remain in the darkness of slave times. One part of our work is to press them on and into the light and truth. They naturally desire to settle down, and continue to go on morally, religiously and physically, as they have been. This makes the work harder than it otherwise would be. It is harder for us than for other missionaries here, because we are in advance of all others in light and progress. We have a message to proclaim which no other class of light-givers have; and it being new and contrary to the preconceived opinions of all, our work is greater and more difficult to accomplish. Other teachers and missionaries have no such opposition and obstacles to meet and surmount as do we. Their work is light when compared with ours.

But God is with us and is strong, and so we go on and are blest in our work. As the winter advances, and the cold weather continues, the condition of the poor grows more sad, and their destitution increases. This is owing chiefly to the falling off of business and the demand for laborers. All the lumber mills, where many of the colored men have been employed, have stopped on account of the cold weather, or lack of business; and thus many families are left without any means of support except what the women can get by washing, and this now is very poorly paid for, on account of the scarcity of money and the many who are driven to do something else.

We are doing all we can with the means sent us. And we thank again those who have so kindly responded to our call for help.

To-day we have received seven barrels of vegetables from brethren in Bristol, R. I., all unfrozen, and in a good condition. These were forwarded by Bro. Gideon Gray, and consisted of four barrels of potatoes, one of carrots, one of onions, and one of turnips. Also three barrels of clothing, two from the North Church, Lake Village, N. H., and the other from Bro. J. L. Hastings and friends, Needham, Mass. On these ten barrels we paid $31.05 freight.

We have also received the following additional donations: L. A. Waterhouse, South Poland, Me., $5.00. From a brother and sister in Mass., $2.00; Eliza Hastings, Needham, Mass., $4.00. From a friend in Vermont, by the hand of M. A. D., $1.00. One who says, "Read Matt. 6: 1-4," $5.00. "Hope," $2.00. I. L. LESLIE.

For the World's Crisis.

BOOK NOTICES.

"Give attendance to reading."

THE PLAN OF REDEMPTION. BY WELLCOME AND GOUD.

This work must recommend itself, or work its way silently on until some of "the chiefs" criticise it, and acknowledge its arguments and conclusions correct, or try their efforts to refute them. We have several D. D.'s and other scholars investigating it. It gives Bible light on the design of God in the creation of man and the world, man's nature, sin, its effects, death, the atonement, Adam's probation, why all the race must come up from the grave, why all die, how we gain eternal life, the nature and design of the old covenant, also of the new, the nature of the new birth, and of the book of life, who are blotted out, the second death, scriptural predestination, the nature of Christ, and his death, its benefits, the restitution and glorification of the earth, the judgment, the kingdom of God, the New Jerusalem, and much more. The first thousand mostly sold in a few weeks. It is highly estimated by the simple, but I wait to hear from those who may "grapple" and chafe over it. Its mission is scarcely under way. Many of its thoughts are new, and will cause some struggling and revolution. *Call for it.*

Neatly bound in cloth, $1.25. Sold at the Crisis office.

THESSALONICA, THE MODEL CHURCH, WITH REASONS FOR MY HOPE, AND SPIRITUALISM. *By H. L. Hastings and Dr. Ramsay.*

Those who wish to have their minds thoroughly impressed with the nature of the gospel hope, as preached by Paul, and of its radical effects on those who believed it in apostolic times, cannot fail to be gratified by reading the above work. If any wish a valuable work to lend or give to friends or neighbors, to show the difference between ancient gospel faith and hope, and modern *superstitions* and *vain traditions*, here they have it. If any wish to know what the rapping spirits are, how they became demons, how they came on earth, and their history in the past ages among the heathen nations, here they find it. If any desire to see the Bible hope of the children of God in all ages graphically displayed and applied, brought together and exemplified, forcibly and clearly, they have it here. It is worth more than a piano, or organ.

Sold at the Crisis office. Paper, 50 cents; cloth, $1.00.

THE LAST DAY TOKENS. No. 1, 2, 3. *By S. S. Brewer.*

The modern modes of reading and applying the Scriptures, by which they are made to speak any and every thing except the truth, should lead us to take heed how we read, and learn care in applying Scripture. These tokens carefully trace the mode of fulfillment of Old Testament Scriptures, as recorded in the New, thus showing the basis on which prophecy stands; then the fulfillment of prophecy is traced in the language of history to the present time, with cuts of various signs in the sun, moon, stars, and in the heavens, showing conclusively that Jesus is soon coming. These are very valuable pamphlets.

Sold at the Crisis office. Paper, in sets, 55 cents. I. C. WELLCOME.

Richmond, Me.

For the World's Crisis.

OUR CONFERENCE.

To the churches in Mass. scattered abroad: Beloved in the Lord:—Are you aware if our conference ever becomes an efficient institution it must be the embodiment of the church's wishes? must be conversant with the church's interests? must be adapted to the church's necessities? must be an organization of the churches? And how can it become such unless you feel sufficiently interested in it to choose your delegates who may represent your interests and send them to Westfield Feb. 6th? one from every band of believers in the State who meet regularly for worship, and one additional for every twenty-five members?

Will you attend to the matter at once? Let there be a full delegation, and the condition of the cause fully represented.

The brethren in Westfield propose to provide for all who may attend.

May the Spirit of God direct us in all our deliberations, that good may result and souls be saved through Jesus' name.

Brethren, pray for us. E. OWEN.

THAT DOLLAR.

What dollar? Why the dollar which you spent the other day for one quart. Can you tell us how much you accomplished with it in the way of doing good?

Have you received any real good yourself? Did any one receive a real benefit from it? Are there no bruised faces, no skinned noses—no blood-shot eyes—no inflamed stomachs—no dull headaches?

Was not the wife's heart broken when she saw her husband reeling in the street? Were not the children frightened when they heard you raving and blaspheming?

Do you know that one of your sons is following your example, and is even now almost a proverbial drunkard?

When I rebuked him not long since for his disorderly conduct he simply replied, "talk to the old man about it; he is to blame."

At a party a few evenings since, I saw your daughter, M——, all alone. Her face was deathly pale, as she sat in one corner of the parlor, with her eyes steadfastly fixed upon the gaudy tapestry of a window on her right.

The hour was one of sweet repast to many. The voice of merry laughter and of sweet song rang through the spacious hall. Bright eyes sparkled with intelligence, and loving faces teemed with hope. But there sat Mattie, who appeared as cold and as motionless as the statue of Minerva, and seemed to be buried in her own sad and sorrowful reflections. Twice did I approach her with words of cheer—but all in vain! At the request of a generous hearted lady, I made a third and final attempt to rouse her from her mental stupor, by asking her this question:—"Miss Mattie what can I say or do to make you happy?" Casting her eyes in mine, and giving me a look of sorrow, which I shall never forget, she said in a tremulous voice—"talk to my father and brother Joe."

My sympathies were so much awakened in behalf of the poor suffering girl that the unbidden tear came in my eye, and placing my hand in one of her's, I said with all my heart, "I will do what I can."

From that moment she appeared more cheerful; but on parting with her for the evening, her last words were, "don't forget your promise,"—thus showing that the burden of her heart was not removed, but simply lightened by the expression of sympathy and hope. And now, dear father, a fortnight having passed away, I appeal to you through the columns of the *Kentucky Baptist*, in behalf of your own dear offspring—your loving companion—never to spend another dollar for drink. I entreat you by all that is good on earth, or in heaven, by all that is terrible in the drunkard's hell, not to spend "that dollar" for that which will banish peace and sunshine forever from your own bosom, and the bosom of your family.—*Ky. Baptist.*

For the World's Crisis.

LONG AGO.

Sitting in the gath'ring twilight,
List'ning to the river's flow,
Still my thoughts keep turning backward
To the days of long ago.

Then, as now, the flaming maples
Held their crimson arms on high,
And I saw the gay witch-hazels
Gleaming in their golden dye.

All the wealth of corn was garnered,
And the purple grapes were press'd,
And the land, from vale to upland,
A tired laborer, lay at rest.

Where the red-leaved vines were climbing,
Where the blue, fringed gentians wave,
On that mild October morning
We stood by a narrow grave.

Fallen leaves around us rustled,
Rain clouds gathered in the West,
As we gazed within the coffin
Where the weary had found rest.

On her breast lay, meekly folded,
Hands that toiled through many years,
And the lids shut closely over
Eyes that oft were dim with tears.

On her brow gray hairs were parted,
And the pulseless heart was still,
Feeling neither joy nor sorrow,
Knowing neither good nor ill.

Lowly in the grave we laid her,
Earth to earth, and dust to dust,
Knowing well that we should meet her
When the trumpet calls the just.

When the angel-band descendeth,
When earth's weary years are o'er,
She will dwell 'mid endless pleasures,
Ne'er to weep or slumber more.

Soon our King, Priest, and Creator,
Rending heaven, shall come down;
Those who love not his appearing,
Cannot hope to wear a crown.

But the watchers, worn and weary,
Then shall raise exultant cheers;
'Tis *our* GOD! we've *waited* for him,
Through the long and weary years.

In that hour of joy, triumphant,
We shall surely see and know
Those who dropp'd life's heavy burden,
In the days of long ago.

MRS. C. A. KNOWLES.

Peace Dale, R. I., Oct. 20, 1867.

For the World's Crisis.

TRIALS WHILE WE WAIT FOR CHRIST.

It will not all be sunshine while we are waiting for our Master's return. Some will "draw back," and God will have no pleasure in them. Some will repudiate the prophetic measurements of the Bible, to the great joy of Satan.

But none of these things can move the prophetic student. "All Asia" once forsook Paul, but the cause was just as valuable and precious as when many were in sympathy with it. A multitude of Jesus' disciples, who had long hung on his words with breathless attention, once forsook him, "and walked no more with him;" but the precious cause was not diminished in value by this departure. John became acquainted with a class in his day, of whom he could say, "They went out from us, because they were not of us."

If all these things were to be acted over in our history, while we are waiting for the coming King, the cause of truth would still be God's own cause. If men swerve from the truth, truth is truth still: and though we may regret such apostasies, they should never shake our confidence in Heaven's programme.

Trials of this nature should only lead us to cling more firmly to the prophetic word which marked out the first Advent with precision, and now points to the second mission of the great Messiah. WM. SHELDON.

For the World's Crisis.

THE WORK ONWARD.

BRO. GRANT:—I feel that in the dispensation of God's providence and grace, there are indications of great good. The Spirit of the Lord seems to be moving upon the hearts of the people. I have been preaching the gospel of the kingdom of late to quite large and attentive congregations, who seemed to have ears to hear, and eyes to see, and hearts to understand and appreciate the truth. I have just returned from Darien, N. Y., where I left Bro. Newell to labor a few weeks with that people, who, I understand, has been doing a good work in other parts of the gospel field. God has blessed his labors. There are some, at least in our own society, who begin to feel that earth and heaven are worth but little without the indwelling of a living Christ in the heart; and that a living Christ is worth but little without a '*living faith* in him; and that a living faith will die, unless sustained by *life-giving works*.

I hope that all the dear brethren, of the one faith and hope, will live very near the consecrated cross, and be found ready to meet their Lord at his coming. C. W. LOW.

Fredonia, N. Y., Jan. 20th, 1868.

NOVEL CELEBRATION.—The Second Baptist Church of Newport, R. I., recently celebrated a "Love-feast," after the manner of the *Agapæ* as practiced by the early christian church, at which nearly one thousand persons were present. The church was very richly ornamented with evergreens, shields bearing mottoes, symbols, etc.; and long tables were spread laden with refreshments. The pastor of the church, Rev. Charles Howard Malcom, assisted by six other clergymen, representing different denominations, conducted services of worship; after which liberal gifts were distributed to the poor and to the children of the church, and the congregation partook of the social repast. In an address delivered by Mr. Malcom he plead for a warmer social life in the churches, and urged the restoration of the observance of the *Agapæ*, as tending to promote fraternity and mutual fellowship.—*Journal.*

☞ Professor Palmieri of Naples, who is making a rigid scientific investigation into the phenomena accompanying the eruption of Vesuvius, states that he has never seen the magnetic needle so frequently and so seriously disturbed as it is at present, and that the seismograph records at least ten distinct earthquake shocks daily.

☞ The oldest inhabitant of Quebec asserts this to be the coldest winter in his memory; not so much from the occasional state of the thermometer as the steady average degree of cold.

MANNER OF PREACHING.—A lady, recently in giving her views of the preaching of a minister, to whom she had listened several times, said: "I thought it was the business of the minister to feed the sheep. This man don't feed us; he only throws clubs and stones at us, and sends us bleating and hungry home." Many a one might gather a useful hint from this as to the proper mode of dealing with the flock of Christ. Harshness, severity, fault-finding accomplish but little good in the family, the church, or the world. True, it is the pastor's duty to admonish and rebuke, to correct error and reform sin; but always in the spirit of the Master. A scolding minister never yet succeeded in anything, but in scattering the flock and weakening his hold upon the affections of his people. There is a magazine of power in an affectionate spirit and kind words.

☞ The talent of success is nothing more than doing what you can do well, without a share of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is an indiscreet and troublesome ambition which cares so much about fame, about what the world says of us; to be always looking in the face of others for approval; to be always anxious about the effect of what we do or say; to be always shouting, to hear the echoes of our own voices.

Hygiene.

"This is for your health."—Paul.

SUNLIGHT.

It seems to me that those whose minds are enlightened on the beneficial effects which this agency exerts upon us healthwise, have no reasonable excuse under ordinary circumstances for putting themselves upon so small an allowance of this heaven-given blessing as thousands and millions do.

The sun, the great luminary of the world, daily circles the earth with its life and light giving rays. It has its seasons for visiting all nations, so that all may say in the language of inspiration, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Its beams are flung upon the most towering mountains, and stretch across the most distant plains. The opening leaf, the budding and blooming flower, the ripening fruit and golden harvest, and tender spire of grass, all feel its genial rays. The moon and twinkling star send forth their milder rays of light, borrowed of the sun, to cheer and bless the inhabitants of earth, so that when the sable curtain of night is dropped around us, all may thank God that he has pinned it with the stars of heaven.

What reason, then, can we assign for shutting ourselves away from the sunlight as we often do? We know that vegetation cannot thrive, or attain to a healthy, vigorous condition, without it. And were we as anxious for its cheering and life-imparting rays as the almost instinctive flower or plant, which always inclines toward the sun, how much more healthful and hardy would be our condition.

Says an able writer, "The operation of light on the animal organism has always been recognized as urging to exercise, and increasing the activity of both the bodily and mental powers, while its absence or privation disposes to indolence and obesity."

We say, then, give us the light of the sun, the pure, cheering rays of heavenly light. Let it come into your kitchens, sitting-rooms, and parlors. It may fade your carpets a little, and change the color of the paint in the rooms, but it will do you a thousand times more good than it can do harm to these.

Let it shine in beauty and power into your sleeping-rooms. Do not shut it out. It is your friend. It comes to do you good. And let us have it in our meeting-houses. Let all look light, cheerful, pleasant and heavenly there.

Yea, and let us all prepare for that world of light and glory, where the light of the sun shall be seven-fold, as the light of seven days. Isa. 30: 26.—*Health Reformer.*

DRUGS.

"For men are brought to worse distresses
By taking physic than diseases;
And therefore commonly recover
As soon as doctors give them over."

The above was written a great while ago, and proves that even then a mind here and there perceived the pernicious effects of drugs. Serious doubts of their utility in any case, have prevailed more extensively than is now generally known. Jefferson, Franklin, and other progressive minds, in the past, have seen that the creation of a new sickness was a desperate way to cure an old one. Hence they disputed that,

"Wounds by wider wounds are heal'd,
And poisons by themselves expell'd."

Such an absurd theory is now being rigidly examined and most hopefully rejected. Like will not cure like, no more than can two wrongs make one right. To emerge from evil of any kind, is not to repeat it, but to cease it. The poor inebriate has never risen above the horrid results of drunkenness by repeating his doses, either in the form of liquor or drugs, but by discarding at once each and every part of them as ruinous poisons. The same, and for the same reason is true of the patient sinking under a complication of disease and drugs. As Butler has it—he can only recover, as the doctor gives him over.

The proposition that in no case should one aiming to escape from evil, repeat the evil, is too clear to argue. The attempt to prove that a repetition of any old injury, or the infliction of a new one, must always make the case worse instead of better, is little less than an effort to demonstrate a self-evident proposition. The truth in hand is intuitive and therefore needs no proof. As Dr. Breckenridge once said that he who can't see the wrongs of slavery has simply no moral sense, so may we affirm of this truth. Poison can no more cure poison, than crime can cure crime. Evil spirits never have been, nor ever can be, cast out by Beelzebub the prince of devils. The laws of God's universe are too consistent and too firmly established ever to admit of conviction. Bad causes are invariably followed by bad effects. He who spoke as did never any man before, has said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

A notion prevails in the administration of drugs, as false as the system is ruinous; viz., that the medicine somehow acts on the disease. The drug is inorganic and can therefore act on nothing. The living system acts on it, and expels it as far as it can be expelled. Disease itself is but the wise effort of the body to right itself and overcome the injuries inflicted. Drugs can do no more than repeat the injury. They invariably make a well man sick; how then can they make a sick man well? All they ever do or can do, is to tax the system more or less heavily in the ratio of their poisonous qualities and the amount taken, to expel them and then repair their injuries, so that nothing is more manifest than their evil effects. They come in the nature and in the form of a foe. Not a friendly indication about them. They disgust the eye, the smell and the taste. They sicken the poor patient even before he forces them down his throat. Then, he not infrequently vomits them up. If by any possibility they are kept on his stomach and diffused through the system, there is just so much the more irreparable damage done. Hence in cases of recovery, the patient has to struggle through life, under injuries from poisonous remedies, ten-fold worse than the disease they were given to cure.

Readers have seen, it may be felt—the ruinous effects of calomel. Mouths in too many cases have been eaten up by it; and in consequence the whole system shattered.

One thing in view of all this, it would seem can be, ought to be, and will be done. Poisonous drugs can be let alone. Eight out of the ten commandments are negative. A thousand times better do nothing, than something wrong. Nature is certain to do, and do right if let alone. Dr. Hall once offered to pay New York one hundred thousand dollars if she would close every drug store, and save thereby fifty per cent. of the lives annually lost.—*Laws of Life.*

TOTAL ABSTINENCE.

The gospel is an effectual remedy for sin, but only when applied. The soul that yearns to be delivered from the bondage of sin turns as with unerring instinct to the cross. So abstinence has this high pre-eminence, that the drunkard's wife hails it as the dawn of a better future; and the father of a drunken son lifts up his hands in thanksgiving to God when that son is won to abstinence, and every reformed man has it as anchor of his soul, and the drunkard knows that without it there is for him no hope.

Lately a dying inebriate gave impressive testimony. Back in better days his anxious mother plead with him to sign the pledge. But he refused. At length dying of delirium tremens, he was found crawling about on hands and knees, reaching out on this hand and that, and calling in pleading tones "find me that pledge, find me that pledge."

Alas! for him it was too late—but for tens of thousands, following him to ruin, it is not yet too late—they may find the pledge, and with it temporal salvation, and the possibility of eternal life.

It is settled that total abstinence is favorable to health, longevity, industry, thrift, domestic happiness, intelligence, morality and religion.

It is settled that total abstinence men, other things being equal, are the most reliable civil and military officers, the best parents and the most exemplary christians.

Everybody knows that total abstinence is an effectual remedy for personal intemperance and hence to a candid mind, Father Matthew's logic is irresistible: "Total abstinence is evidently the lever by which great good could be effected; it therefore becomes the duty of all to assist in working that lever."—*Temp. Journal.*

TREATMENT OF CONSUMPTION.

It seems at first sight as superfluous to state that in a disease of debility like consumption, patients should breathe pure air, as that they should have good nourishing food, but it is not so. Theoretically, the value of pure air is accepted; but practically it is universally neglected. Healthful respiration has yet to be applied not only to every-day life, but in the treatment of disease. In ill health, and particularly diseases of the respiratory organs, the dictates of science and common sense are grossly outraged. If those persons who have consumption, or who have an inclination to it, would spend an hour every day in breathing pure air to the fullest extent to which their lungs are capable of taking it in, they would do more to prevent and cure this disease than it is possible to do by medication.—*Ex.*

OVEREATING.

Some people seem to entertain the idea that the more they eat, the stronger they will grow. Such need to be informed of the fact that, besides not half digesting the food with which they cram themselves, they impose an additional burden on the vital powers to dispose of that which the stomach, in its overworked condition, cannot take care of, and thus more vitality is expended than is obtained from the additional meal.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address......$5.60
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM;

An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 644. BOSTON, WEDNESDAY, FEBRUARY 5, 1868. VOL. XXVI.—NO. 21.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE ADVENT.

Jesus comes!
The dread Arch-angel's trumpet sounds,
And He who bowed 'neath death and frowns,
Now comes bedecked with "many crowns."

At His voice
The mountains fall, the isles are fled,
The mighty millions of the dead
Arise from grave and coral bed.

Judgment comes!
The orbs and planets roll in fire,
And all God's enemies expire
Beneath the lightning of his ire.

Sin-cursed earth,
That then has groaned six thousand years,
Neath curses, burdens, blood and tears,
Puts on the youth of endless years.

Conflicts end;
The weary, tempted, sad, opprest,
Who have their pilgrimage confess'd,
Now end their toils in endless rest.

Shout for joy!
Shout His praise who praises gave,
Shout thy triumph o'er the grave,
Shout His matchless power to save.

Sinner, where,
Dread thought! will you be found,
When the Arch-angels' trump shall sound,
And Jesus comes with glory crowned?

Seek his face!
Fly, O fly to his embrace,
And seek a peaceful hiding-place
In the pavilion of his grace.

Chepachet, R. I. M. R. PHETTEPLACE.

WHO KINDLETH THE FIRE?

BY REV. THEO. L. CUYLER.

One article in the Mosaic law—given from heaven—is this. "If fire break out and catch in thorns, so that the stacks of corn or the standing corn be consumed therewith, *he that kindled the fire* shall surely make restitution." This statute had a peculiar necessity in such a hot, dry country as Palestine, where there was a peculiar danger from accidental conflagrations. If a man burned over his stubble-field, it was necessary, before the dry grass was lighted, to see that the wind was in the right quarter, and every precaution taken that the flames should not kindle upon the property of a neighbor. If any farmer *neglected* to take these precautions, and the swift-footed flames went careering through vineyards, and orchards, and stacks of barley, then he who kindled the fire was required to pay for the damage produced by his own carelessness.

The sound principle that underlies this law is that men must suffer for the evil they do through thoughtless recklessness, as well as for what they do with malicious intent. Men are to be held accountable, not only for the injuries which they wilfully perpetrate, but for the injuries which they *occasion* to others through wanton carelessness or even thoughtless indifference. The person who set his neighbor's barley-stacks on fire was required to make restitution, although he did not *intend* to burn him out. The responsibility comes back on him who kindled the flames. Let us apply the principle of this divine enactment to our own times, and point out the moral dangers of *playing with fire*. Perhaps we may discover that some very respectable people are often very destructive incendiaries.

1. If I invite a group of young men in my house to surround a card-table I may simply design to furnish them an hour's amusement. But perhaps a lust for gambling may lie latent in some young man's breast, and I may quicken it into life by my offer of a temptation. There is fire in that pack of cards! And I deliberately place that fire amid the inflammable passions of that youthful breast. On *me* rests the consequences of the act, as well as upon him whom I lead into temptation. The motive does not alter the result by one iota.

"For evil is wrought by want of thought,
As well as by want of heart."

2. Among social virtues none is more popular than that of hospitality. When bountifully practiced toward the *needy*, it rises to the dignity of a christian grace. And ordinary hospitalities may be set to the credit of a generous spirit. But here is the master or mistress of a house who spread their table with a lavish provision for the entertainment of their evening guests. Among the abundant viands of that table the lady of the house places the choicest brands of Madeira wine, and on a sideboard she sets out a huge bowl of inviting punch. And among the invited guests of the evening comes a man who has promised the wife of his early love that he will never again yield to his awful appetite and turn their sweet home into a hell. He sees the tempter in that accursed punch-bowl, and is pressed very courteously to "take a glass." The fire "catches in the dry thorns" in an instant. He drinks. He goes reeling into his own door that night, and his whole household is in a flame of excitement, and terror, and agony, and shame. *Now who kindled that fire?* Let her who put that bottle to her neighbor's lips make answer! According to the Jewish law, the incendiary was required to pay the damages of the conflagration. But what "restitution" can be made for a ruined character, a desolated home, or a broken heart? If my house and its contents are destroyed by fire, the insurance company may restore my pecuniary loss. But they cannot replace the precious keepsakes and the relics of the loved and lost which my dwelling contained. To-day there are thousands of human houses in New York and Brooklyn that are on fire! In these burning bodies of our fellow-men are precious things beyond the wealth of Ophir—hopes, talents, faculties, and affections. * * * *

Who kindled those fires? We answer that every one who tempts another to the social glass is a partner in producing the conflagration. Who *feed* the fires? Unquestionably the venders of strong drink, who, for lucre's sake, deal out the liquid flames of perdition. The proprietors of the 10,000 drinking-saloons in our twin cities do not *aim* to kill their fellow-men. But they *do* kill them, whatever be their secret motives in pursuing their abominable traffic. At the bar of God they will be held responsible. And let me inquire just here whether those christian citizens who do not even lift a finger to sustain the law which *banks the grogseller's fires during God's own Sabbath* are not themselves partially guilty for some of the consequences of the wide-spread conflagration?

3. The artillery of this divine law against incendiarism has a wide range. It is pointed against that social nuisance, the *slanderer*. "Behold how great a matter his little fire kindleth!" The utterance of evil reports may be well likened to playing with fire. For there is but spark required to set a whole neighborhood in a blaze; and when the flame gets under way it is beyond all human control. No matter that the spark may have been lighted without malicious motive. The ugly scorch upon the commercial integrity of the merchant, or upon the good name of the christian minister, or upon the reputation of the young maiden, may not have been the prompting of willful malignity. But the scorch is there; and somebody struck the spark.

A careless word sometimes makes irremediable mischief. I have read that a foolish young English clerk—fond of practical jokes—once said to a friend, "Have you heard that E—— and Co., the bankers, have stopped payment?" He merely meant that the banking-house had, as usual, closed up for the night. But he amused himself by seeing how he had startled his friend. He did not stop to explain his real meaning. His friend mentioned the alarming report to another; the rumor spread. Next day there was a "run upon the bank," and Messrs. E——& Co., were obliged to suspend payment! The silly youth did not *mean* to burn down the commercial credit of a prosperous house; he only meant to amuse himself *by playing with fire*. And a kindred mischief to his is perpetrated by every one who retails contemptible gossip, or gives birth to a scurrilous slander. "An abomination to the Lord is the false witness who speaketh lies, and he that soweth discord among brethren."

4. This law against incendiarism applies to every utterance of spiritual error and infidelity. He who utters a devilish suggestion to corrupt the innocence of chastity sets fire to a passion, and becomes the incendiary of a soul. He who scatters a pernicious literature comes under the same condemnation. He who sows skepticism, by tongue or pen, sets fire to the "standing corn" of righteous opinion. Beware how you play with the sparks of falsehood! Beware how you play with the fire of wicked *suggestion*, that may kindle a blaze of sin in another's heart! Beware how you fling an infidel thought among the growing barley of a young and sensitive mind! For in the day of final reckoning you will be called up to answer to the question, Who *kindled* the fire?—*The Independent.*

For the World's Crisis.

SHAKING OF THE POWERS OF HEAVEN.

"And the powers of the heavens shall be shaken."—MATT. 24: 29.

Various conflicting opinions exist concerning what is meant by the shaking of the powers of heaven,—some interpreting it *figuratively*, and others literally. A *literal* interpretation is requisite, because it occurs in the Savior's prediction of literal events—"There shall not be left one stone upon another"—literal stones—"false Christs"—literal—"wars and rumors of wars," "kingdoms shall rise against kingdoms"—literal—"Shall kill you, and ye shall be hated of all nations," etc. Indeed, the whole catalogue, from beginning to end, is a catalogue of literal events; then why should the shaking of the powers of heaven be an exception? After he had foretold events to be witnessed on earth, among men, he proceeded to give signs in the sun, moon, and stars, all of which were to be literal: then he adds, "The powers of the heavens shall be shaken." That this prediction is to receive a literal fulfillment is further evident from the following consideration: the Revelator gives, under the sixth seal, the same signs in the heavens that Christ does, but where Christ says, "The powers of the heavens shall be shaken." John affirms, "The heaven *departed* as a scroll." Rev. 6: 14.

1. Christ and John agree that there should be a sign in the sun.

2. Christ and John agree that there should be a sign in the moon.

3. Christ and John agree that there should be a sign in the stars.

4. Christ then mentions the shaking of the powers of heaven, while John speaks of the departing of the heaven; hence, it is plain to be seen that the "shaking" referred to ends in the passing away of the heaven. This same shaking is referred to by Paul, in speaking of the terrific scene on Sinai, when the earth trembled under the voice of God; "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven . . . signifieth the removing of those things that are shaken." Heb. 12: 26.

Beneath the mighty blast of the trump of God, not only will the earth tremble, but also the atmospheric heavens will be shaken, and "pass away with a great noise." The shaking mentioned by Paul must be literal, because the phrase "once more" requires this exposition—the first shaking on Sinai being literal; the "once more" must also be literal; and this "once more" is not confined to a future shaking of the earth, but "also heaven." Was the past shaking of the earth literal? Yes. When it is shaken "once more" will it not be a literal shaking? Yes. And if heaven also is then shaken, will it not be a literal shaking of heaven? Certainly. Then we have a literal shaking of the powers of the atmospheric heavens predicted, synchronizing with the Savior's prediction. The component elements of the atmospheric heavens will be disarranged, or the powers of the heavens be disorganized—that combination which holds them in a state of order. W. SHELDON.

OUR WHEREABOUTS.

By request I write an article for the *Herald* on Chronology, touching a few important points. As Bro. Bliss has said in the preface of his work on this subject:

"If Chronology is 'the soul of history, it is equally so of prophecy. Without it the Scriptures would lose much of their harmony and beauty. It is carefully interwoven into the sacred text, and gives the order and dependence of the several parts on each other. The Chronology of the Bible is as important in its place, as any other subject of revelation."

To this sentiment my heart responds, "Amen." Although the chronology of the Bible in *all* its parts, may be somewhat intricate; yet there is *much* that is plain and easy to be comprehended. We propose to examine a few points of this character.

In Dan. 9: 25, we read, "Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be *seven weeks* and *threescore and two weeks*." As it is generally conceded that these "weeks" form a period of 483 years, we will not stop to give the reasons for such a conclusion, but will endeavor to determine the *date* from which they are to be reckoned. The heavenly instructor says to Daniel: "*From the going forth of the commandment* to restore and to build Jerusalem." The question naturally arises, what commandment is referred to? and where is it spoken of? I know of but one such, and that is recorded in Isaiah 44: 24 to 28, and 45: 13, "Thus saith the Lord, thy Redeemer. . . . that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to *Jerusalem, Thou shalt be built*; and to the temple, Thy foundations shall be laid. . . . I have raised him up in righteousness, *and I will direct all his ways: he shall build my city* and *he shall let go my captives*, not for price nor reward, saith the Lord of hosts." In 2 Chron. 36: 22, 23; Ezra 1: 1, 2, we read, "Now in the first year of Cyrus king of Persia, (that the word of the Lord by the mouth of Jeremiah might be fulfilled,) the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath *charged me* to build him an house at Jerusalem, which is in Judah." Let the reader peruse the rest of the first chapter of Ezra. I think these Scripture quotations should settle the point that Cyrus was the individual that God chose as the instrument in his hands to restore the captive Jews from Babylon, to Jerusalem. Let it be distinctly understood that this commandment was given at the *proper time*, which was at the *termination* of the 70 *years' captivity*. Jer. 29: 11. As corroborative evidence that Cyrus was the agent in the hand of God of this restoration, Josephus says:

"In the first year of the reign of Cyrus, which was the *seventieth from the day* that our people were removed out of their own land into Babylon, God commiserated the captivity and calamity of these poor people, according as he had foretold to them by Jeremiah the prophet; . . . that he would restore them again to the land of their fathers, and they should build their temple, and enjoy their ancient prosperity, and these things did God afford them; for he stirred up the mind of Cyrus, and made him write this throughout all Asia:" "Cyrus also sent an epistle to the governors that were in Syria, . . . 'I have given leave to as many of the Jews that dwell in my country as please to return to their own country, and to rebuild their *city* and to build the *temple* of God at Jerusalem, on the same place where it was before.'"—*Anti B.* XI *ch.* I.

I have only given a few extracts from Josephus; but enough to show that he regarded "king Cyrus" as the person divinely appointed to give the commandment to restore the Jews from their captivity in Babylon, at the expiration of the 70 years. Now it being true, that Cyrus issued the commandment for the restoration of the captive Jews from Babylon and for the rebuilding of their city, Jerusalem; it follows as a fixed fact, that the 69 weeks of Dan. 9: 25, commence in the first year of his reign. This point being established beyond all successful contradiction, we proceed to show where the 69 weeks terminated. Gabriel says they extend "*unto the Messiah the Prince*;" the same as saying, "*unto Christ*," as in Matt. 1: 17 . . . "from the carrying away into Babylon unto Christ," etc., therefore we see it is unto his birth. The apostle Paul, in Gal. 4: 4, makes this evident; hear him: "But when *the fulness of the time* was come, God sent forth his Son, made of a woman, made under the law." If "out of the mouth of two or three witnesses every word shall be established," we think this settles the point, that "*unto Christ*," *is unto his birth*, therefore 69 weeks, (equivalent to 483 years,) is the period of time that did elapse from the first year of the reign of Cyrus king of Persia to the birth of Christ. I think we have now proved from incontrovertible facts of history and the word of God, that Cyrus was the divinely appointed person to release the Jews from their captivity in Babylon, and restore them to Jerusalem; and from this period the 483 years of Dan. 9: 25 date, and terminate at the birth of Christ. Now as there is the best of evidence, (which we have not space to give,) which proves Christ to have been born in the 5th year before our A. D., it follows that 488 years elapsed from the first of Cyrus down to our A. D. I know this may be regarded by some as being untenable gronnd *not* having many great names (from a human stand point,) to defend it. But, nevertheless, I regard it as *the only tenable* position we can take, and one that will produce harmony and consistency in Bible chronology, and restore order, where heretofore there has been confusion, by reason of following what is called the "Canon of Ptolomy," rather than the word of God.

We will now see how the position we have taken, agrees with other points in Bible chronology. In the first chapter of Ezekiel we read, "Now it came to pass in the *thirtieth* year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw a vision of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity." Here we have a "thirtieth year" brought to notice. It does not state what, or where, this "thirtieth year" dates from; but simply says, "It came to pass in the "thirtieth year." Now is there any clue to determine when, and from what event this point is to be dated? I think it is from the last Jubilee and this is the opinion of eminent Jewish authors, such as R. Joseph Kimchi, Jarchi, and Abendana. This "*thirtieth year*," let it be remembered, was in the *fifth year* of king Jehoiachin's captivity;" which was the 13th year of Nebuchadnazzar, and the fifth year of Zedekiah, king of Judah; therefore it could not be legitimately connected with any king's reign. Christian commentators as well as Jewish writers are puzzled in reference to its application, and give various *conjectures* as to its meaning.

As the cycle of 7 years, and 49 years, were important periods in Jewish history after they entered the land of Canaan, and which the Jews were required to observe by the Law of Moses, it is reasonable to suppose that from jubilee to jubilee they would date their time; at least it would be one method of reckoning time. We can see no reasonable application of this "thirtieth year" only as referring to the last jubilee. We learn from Ezekiel 1: 1, 2, that this "thirtieth year" synchronizes with the 5th year of the Jewish captivity. As we have proved that the "captivity" terminated in the first year of Cyrus, king of Persia, and his first year dates 488 years before our A. D., then the commencement of the "captivity" must have been 70 years previous to B. C. 488, which would be in 558 B. C. Then the 5th year of the "captivity" which Ezekiel says was the 'thirtieth" and which we understand to be from the last jubilee, would in 553 B. C. or before our A. D.

Having proved that this "thirtieth year" in the jubilee cycle synchronizes with the year 553 before our A. D., all we have now to do is to prove when the first jubilee was kept, in order to make apparent this application of this "thirtieth year." When the children of Israel came out of the land of Egypt, they came to the wilderness of Sinai in the third month of the first year; the Lord gave the law from Mount Sinai to Moses, which required the observance of the Sabbatical year and the year of Jubilee. In Lev. 25: 9, we read:

"And the Lord spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you, then shall the land keep a Sabbath unto the Lord. Six years thou shalt sow thy field. . . . But in the seventh year shall be a Sabbath for the Lord. . . And thou shalt number seven Sabbaths of years unto thee, seven times seven years, and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month."

In Exod. 16: 1, we learn "that the children of Israel came into the wilderness of Sin on the fifteenth day of the second month, after their departure out of the land of Egypt." It is evident from reading the 16th chapter of Exodus, that this 15th day was on Saturday; and according to W. C. Thurman, it is astronomically proven to have heen on Saturday in B. C. 1611, and that there are only two years on which the 15th day of the second month occurred on Saturday, in a period of 441 years, commencing in B. C. 1856,—one in B. C. 1611, the other in B. C. 1415. This period of 441 years runs through the limits of the dispute among chronologists, and as B. C. 1415 is too short, and B. C. 1856 too long, it proves B. C. 1611 to be the year that the Hebrews left the land of Egypt; and as the Israelites were forty years in the wilderness, and Joshua led them over Jordan, the ninth year of his leadership would make 49 years from the giving of the law by Moses in B. C. 1611; thus these 49 years would bring us to B. C. 1563, which would be where the first jubilee would fall. In the law the Jews were required to return, every man to his possessions, on this jubilee year. Thus we find Joshua calling upon them to return to the land of their possessions. Josh. 22: 4.

Having found the year on which the first jubilee fell, we proceed to test the application of the "thirtieth year," given in Ezk. 1: 1, to the jubilee. We have proved this "thirtieth year" to have been in B. C. 553, in the fifth year of the captivity in Babylon. Now we wish to find out how many years there were from where the first jubilee fell, in 1563, B. C., down to the fifth year of "king Jehoiachin's captivity" in B. C. 553. Take 553 from 1563, it leaves 1010 years for the period of time that intervened. Now divide these 1010 years by 49 years—the jubilee cycle—and we have 20 jubilees and 30 years remainder, or the "thirtieth year" in the cycle to another jubilee. Thus proving B. C. 1563 as the proper date for the first jubilee; and the year A. D. 1868 a jubilee year according to this arrangement; when we may expect the type to reach the antitype, in the eternal redemption of the purchased possession, commencing in the gathering of the "hosts of God's elect, from the four winds, from one end of heaven to the other," when they will be "caught up in the clouds to meet the Lord in the air," preparatory to the cleansing of the territory, by gathering out of it "all things that offend, and them that do iniquity," and casting them into the furnace of fire, where there will be weeping and gnashing of teeth—an awful condition to be in, and there is only a step before it will be reached by this ungodly and unbelieving world.

As additional proof that this "thirtieth year" was the thirtieth in the jubilee cycle, we read in Ezekiel 40: 1,—"In the five and twentieth year of our captivity, in the *beginning* of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten." The point to be specially noticed here is, what year but a jubilee year ever began on the *tenth day* of the month. Dr. Gill, in his commentary on this verse says, "This, according to the Talmudists, was the year of the jubilee." Says the Duke of Manchester, "Jarchi challenges, What year begins on the *tenth* of the month but that of the jubilee?" This is from eminent Jewish authority, and the Duke of Manchester adds, "For this the Jewish interpreter has scriptural warrant." So if the *twenty-fifth* of Jehoiachin's captivity was a jubilee, the *fifth* was the "thirtieth year" from the jubilee preceding. Thus we see these points mutually confirm each other.

We regard the period of the "captivity," its commencement, and termination, as very important to a correct understanding of chronological dates as given us in the Bible. It is evident, by comparing Jer. 25: 11, 12, with Jer. 29: 1–10, that the "service" to the king of Babylon of 70 years, is distinct from the 70 years' captivity,—the "service" commencing 3 years previous to the captivity, in the 8th year of Jehoiakim king of Judah, and the fifth year of Nebuchadnezzar king of Babylon. But the "captivity" dates from the 11th year of Jehoiakim, and the 8th of Nebuchadnezzar; for it was when Jehoiachin, the son of Jehoiakim was on the throne (being placed there by Nebuchadnezzar, to fill up the remainder of the year, for which Jehoiakim had "bought his peace with money" of the king of Babylon, according to Josephus, *B.* 10, *ch.* 6, *Sec.* 1), that Nebuchadnezzar "carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths; none remained save the poorest sort of the people of the land. 2 Kings 24: 8–16. Thus we see that the period of 70 years that the Jews were to *serve* the king of Babylon dates from the 8th year of Jehoiakim, in B. C. 561, and ends at the death of Belshazzar, B. C. 491 (Jer. 25: 11, 12; Dan. 5: 30, 31); but the "captivity" dates from the 11th year of Jehoiakim, B. C. 558, and ends in the first of Cyrus, king of Persia, in B. C. 488.

There is much more evidence on these points that might be given, but it must be omitted for want of space. I would refer the reader who wishes to investigate the subject further to W. C. Thurman's work—"The Sealed Book of Daniel Opened," pp. 97–108. In Heb. 10: 1, we read that the law had "a shadow of good things to come," and as the "shadow" must reach to the substance, so the type of the jubilee must reach the antitype; and we think it will be in accordance with the *time* in the type, which was on the tenth day of the seventh month. Therefore I expect that on the tenth day of the seventh month A. D. 1868, will commence the great antitypical Jubilee. "Amen, even so, come, Lord Jesus."

Newton, Mass. L. T. CUNNINGHAM.
—Advent Herald.

For the World's Crisis.

BE READY.

"Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."—MATT. 24: 44.

Many people tell us that it will be many years before Jesus Christ will return to earth again personally; thus signifying their willingness to disobey the above passage of holy writ,—the words of Jesus himself. Many and wide are the speculations concerning his second advent, both in regard to the *time* and *manner* of his coming. In this chapter, he is giving his disciples a chain of events and signs which should precede his second coming. In the first place he foretold to them the overthrow of the temple: "Not one stone should be left upon another." After they had departed from the city to the Mount of Olives, the disciples came to him privately, to inquire concerning these things, and to know the sign of his coming, and of the end of the world. He gives them the signs and events both in regard to the destruction of Jerusalem, and end of the world. But says no man knoweth the day nor the hour; thus giving them an admonition to be on the watch. And again he says, "Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his hour to be broken up. Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh." Now if that good time is coming, that we hear so much about, why watch? Why strive to be ready? Why look out for the signs and events now? Why be ready for the coming of the Son of man? Let Jesus answer: The wheat and tares shall grow together till the harvest; and the harvest is the end of the world. Then we need not look for that good time till after the Master returns. Thus we have the reasons for being ready.

When we look into the history of the past, we see that most of the signs and events spoken of in this (24th) chapter, are in the past; consequently, we are in the time when we should be ready, watching and waiting for the Master's return. But being ready does not imply that we can put it off to some future day. But one thing is made sure: when ye see these things come to pass, then know "that it is near even at the door"; not a thousand years hence, but right at the door; God has got a people down here in these last days that are striving to be ready. They love Jesus, and love the idea that he is soon to redeem them from the power of the enemy. Yes, coming to take his ransomed ones home. O, then let us be ready to hail him with joy. Let us heed the admonitions given us to watch and be ready to go in to the marriage supper of the Lamb.

But what of those who are not ready? As a snare will he come upon them. He will come in an hour when they think not. Let us have on the wedding garment, and be found among them that shall be giving meat in due season. N. B. MCMURPHY.

Gilmanton, N. H.

For the World's Crisis.

FACTS, DUTIES, AND REWARDS.

Doubtless many of our brethren and sisters and families of the household of faith (if facts were made known) would be found in circumstances of trial, suffering and want, who are too reserved, or timid, or retiring, to let their wants be known; and had we some faithful Jobs to search out all cases, facts would be developed that would cause benevolent souls not only to sympathize, but promptly to act in this matter. Paul says, "Now ye are the body of Christ, and members in particular." "And whether one member suffer, all the members suffer with it"; and "that the members should have the same care one for another." Now, if our brethren who have the means should respond to these sentiments, and through our papers, or some other way, request or invite these members "of the household of faith," who are in low circumstances, or enduring privations, to let their wants be made known, and then act as the gospel requires in these matters, then they would be entitled to the rewards which are promised, which are of no trifling consideration. Says the apostle, "And let us not be weary in well doing; for in due season we shall reap if we faint not."

The reward comes in connection with "well doing." What is well doing? "As we have therefore opportunity, let us *do good* unto all men, *especially* unto them who are of the household of faith." Christ will say to such, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Now shall any of us lose, or forfeit this reward in the day of Jesus which is just at hand? The truly wise will not. Those who have a living, active, practical faith, whose faith and works are of this character, will receive the reward, even eternal life in the kingdom.

Marion, N. Y. S. L. MANLEY.

For the World's Crisis.

"BEWARE OF OFFENCES."

"Whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged around his neck, and that he were drowned in the depths of the sea."

These are the Savior's words, and they are not without meaning. The good shepherd has a tender care over the lambs of the flock; hence the injunction to Peter, "Feed my lambs." The convert has many trials to endure which those more advanced in the divine life do not have to encounter; and they need advice and encouragement from older christians; and they naturally expect sympathy from God's children.

Satan is never willing to lose any from his ranks, and he will try in every way to destroy those who are trying to serve God, if he can; he will tempt and try them in every conceivable manner, and if in an unguarded moment they are led into temptation, and step aside from the narrow way, how is it with some professing christians? do they speak kindly to the erring one, and with words of love and kind entreaty seek to bring him back to the fold of Christ? Or rather do we hear some say, "I knew they would backslide. I did not expect they would hold out." And by sour looks and harsh treatment they get discouraged, and are soon back in the world; and they will rise up in judgment against some one, who might have been instrumental in winning them back to Christ, if that one had possessed the spirit of Jesus whom they profess to love.

Is not this the truth? Are there not scores to-day in the broad road that leads to death, who might have been ornaments in the church of God, if when in the hour of temptation and trial some one had spoken kindly instead of reproaching and discouraging them? God help us to be very careful how we treat his little ones, and not expect a young convert can understand the way as well as those who have been serving God for years.

We shall soon have to give an account to God for all we have done, whether it be good or evil. Then let us not judge one another, nor put a stumbling-block in our brother's way; but "be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

And to the little ones, who are halting by the way, I would say, Do not be discouraged; live near to Jesus; he has said in his word and for your encouragement, if you are faithful to him, he will give you eternal life, "and my Father which gave them unto me is greater than all; and no man is able to pluck them out of my Father's hand."

O! it is blessed to feel that we have a Savior who is "touched with the feeling of our infirmities"; one who "was tempted in all points like as we are, yet without sin." We need not fear what man may say about us, if we have the blest assurance that we are of God's little ones. Then do not be discouraged. Pray much. Keep the good Spirit, and when reviled, revile not again; and when friends forsake you, God will be your friend; Jesus and angels will be your friends; and you will have friends that will be friends in deed and in truth, if you leave all for Jesus' sake, and in the world to come eternal life. Hide in Christ, and when persecution comes you will be safe, and you can

"Smile at Satan's rage,
And face a frowning world."

Goffstown, N. H. JENNIE E. WHIPPLE.

For the World's Crisis.

FORGIVING INJURIES.

The disposition of the natural heart is to render evil for evil. The character of Satan is to render evil for good, but to render good for evil is God-like. The great principle of Christianity is love that knoweth no revenge, that "worketh no ill to his neighbor." Says Christ, "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."—Matt. 6: 14, 15. This is plain language, and easy to understand.

To secure the blessing of God, is to receive from him the forgiveness of our sins; but this we need never expect so long as we retain in our hearts a spirit of malice or revenge towards others. To cherish in our hearts an unforgiving spirit towards others, gives strong proof that we have never relented towards God. Christ has taught us to pray the Father to "forgive us our trespasses, as we forgive them that trespass against us"; therefore to pray after this manner, and at the same time not to freely and fully forgive others, is in fact to pray that God would not forgive us.

This is a solemn truth which we need to consider, lest with feelings of resentment in our hearts toward others, our prayers bring upon us greater condemnation. How important to forgive if we would be forgiven. "If ye forgive men their trespasses," the wrongs and injuries they have done you, and hold no malice or revenge toward them, "your heavenly Father will forgive your trespasses." Even among Christ's disciples occasions of difference will arise, hence we need to be placable, ready to "forgive one another, even as God for Christ's sake hath forgiven us."

We, as professed christians, are under the most serious obligation to forgive injuries; it is the command of the Lord (Mark 11: 25–26) not only to forgive for once, or "seven times," but, if need be, "until seventy times seven." Matt. 18: 22. Another reason of our obligation to forgive injuries is the example of God's forgiving mercy (which we should always imitate), as shown in the parable of the unmerciful servant. "I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" Matt. 18: 32, 33.

Again, our obligation arises from the consideration of our own liability to be at fault, and to need forgiveness ourselves, as the apostle says, "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. 6: 1. Being thus obligated, may we in earnest prayer seek God's Spirit to help, that we may be enabled when persecuted to bless, when injured to forgive.

O brother! sister! remember the time you were first made happy through God's forgiving love and mercy; when your sins were all freely forgiven you; then, under the influence of God's Holy Spirit, you felt no hardness; no malice or revenge towards any; how freely, how gladly, you then could forgive even your worst enemies. Can you now? do you now? should we not continue in love, become more and more like Christ? more humble, more ready to forgive, to bear and forbear? Resenting an injury never removes it, but to forgive will cure it.

There is a power in forgiving love; it is a mighty weapon of defence against all malice, and every injury that may be inflicted upon us. Says the apostle James, "Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door." Does the thought of near redemption gladden our hearts? then let us heed the admonition, "Grudge not." Time is short; we have but a moment to prepare for the kingdom.

May the Spirit of Christ dwell richly in our hearts, yea, the spirit of forgiving love; and as the apostle says, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4: 31, 32.

"When we think how much our Father
Has forgiven and does forgive,
Brethren, we should learn the rather
Free from wrath and strife to live;
Far removing
All that might offend or grieve."

So. Norwalk, Ct. F. S. AINSWORTH.

☞ Man, without a knowledge of the Holy Scriptures, is a soldier without weapons, a horse without a bridle, a ship without a rudder, a writer without a pen, and a bird without wings.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 5, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year.

☞ Please Remember!

All remittances to this office, i.e. the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which gives the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount at the office, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get the money.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, directing it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ CASH RECEIPTS.

Our subscribers in *Massachusetts* and *Maine* will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

MEETINGS IN BOSTON.

Our meetings at the corner of Causeway and Lowell streets, in Boston, are excellent. Bro. S. W. Thurber has been here for some two weeks, and quite a number are seeking the Lord, while the saints are rejoicing in hope of soon seeing our coming King. Bro. T. is an earnest laborer in the vineyard of the Lord.

MEETINGS IN QUEBEC.

In our last report we came to Tuesday evening, Jan. 21st, with a strong prospect that we should have a stormy time from the Catholic power. During the day (21st,) we learned they were determined to break up our meetings. Is was currently reported that one hundred men were coming, all organized, armed, and prepared for the worst. This was communicated to the Mayor of Quebec, who happens this year to be a Protestant; and he instructed the Chief of police to send his best men to protect our meetings, being determined that we should have the right of free speech while we remained in the city. We had a prayer-meeting appointed at 7 o'clock, and preaching at 7½. We arrived at the hall about 6.45, and found a strong body of noble police stationed at the door to keep out any "roughs" who might come to disturb the meeting. When we got inside, we found another body of police. Soon our hall was full, and the audience was the most intelligent of any tha' we had ever met in Quebec. They came to hear us speak on the meaning of the word *soul*. The meeting was a most happy success, without one particle of disturbance. It was as solemn as a funeral. The Lord gave us a great victory. We felt like giving much credit to the Mayor and Chief of police for their timely aid in favor of free speech. We trust the door now opened will not be shut again. The prospect for good looks more encouraging than at any time in the past. It has required a hard and persevering struggle to get a stand-point where we could be free to preach the whole word of the Lord, but we feel it is gained at last; and that the powers of darkness must now give back before the advancing light and truth of the Lord.

From that time our meetings continued to increase in interest until their close, which was on Friday evening, Jan. 24th. In our audiences might be seen ministers, lawyers, members of the city government, and other intelligent men and women, who listened with deep attention, and were astonished at the simplicity of the truth as presented. We heard of several who were defending our positions as both scriptural and reasonable; while they expressed much surprise that they had never seen the truth before. They now can see that the popular doctrine of the immortality of the soul is only a fable; and without any foundation in the word of the Lord.

Learning the result of our meetings, of course, the popular clergy, who had called us all sorts of names but good ones, felt very much stirred up to make an effort to put us down if possible. The day before we left, we clipped the following from the Quebec *Gazette*:—

"ELDER GRANT'S GOSPEL ANOTHER GOSPEL.

Discourses, illustrative and in proof of the above, will be delivered by the Rev. O. H. DAVIS, in the WESLEYAN CHURCH of this city, as follows:—

On Sabbath Evening, Jan. 26th. Subject:—"The Souls of the Martyred Dead; Where are they?"

On Sabbath evening, Feb. 2nd. Subject:—"The ultimate doom and destiny of the finally impenitent and wicked: Will they be annihilated?"

On Sabbath evening, Feb. 9th. Subject:—"The Second Coming of the Son of Man: Will it be to reign personally on the earth antecedent to the Millenium? or, to the Execution of Final and Eternal Judgment?"

On Sabbath evening, Feb. 16th. Subject:—"The Signs of the Times; or, what are we to expect?"

Service each evening to commence at half-past 6 o'clock.

P. S.—The public are respectfully informed that a series of Special Religious Services will be held every night of the week in the basement of the church, during the delivery of the above Discourses.

Quebec, Jan. 25, 1868."

The following also appeared in the Quebec Daily *Chronicle*:—

(To the Editor of the Morning Chronicle.)

SIR,—As one of the congregation attending the Chapel of the Holy Trinity, I feel constrained to express my approbation of the sermon delivered in that Chapel on Sunday evening. The preacher was the Rev. S. H. Phillips, the assistant minister, and a more masterly production on a confessedly difficult subject "What is Man," I have never heard. It is a subject of regret to me, and I believe to many others in this city, that circumstances prevented his meeting to discuss the matter with Mr. Grant—I fear however that there is no prospect of a public discussion. I am informed that the Rev. Gentleman will, D. V., continue this interesting subject on Sunday evening next, and I strenuously advise all who hold the opinions of Mr. Grant to attend.

I am, Sir, yours, JUSTICE.

Quebec, Jan. 20th, 1868.

(To the Editor of the Morning Chronicle.)

SIR,—Is it not deplorable that while a gentleman lecturing in the Temperance Hall, on the most solemn subjects, that he should be subject to the grossest insults, and the whole meeting disturbed, by a gang of rowdies of the lowest grade, who come there for the purpose of creating disturbance and uproar, as has occurred on two occasions; first on Friday evening last, and on Monday evening. Sir, it is really too bad that Mr. Grant, the gentleman referred to above, and those who come to hear him, cannot be permitted to conduct their meetings in peace. It is true the police have been appealed to, but their presence seem not to have the desired effect of keeping quietness.

These meetings are free and open to the public, and the public have a right to be protected from any annoyance, by the guardians of the peace.

Yours, truly, AN EYE-WITNESS.

Quebec, Jan. 21st, 1868.

(To the Editor of the Morning Chronicle.)

SIR,—On behalf of Elder Grant, and the Christians in Quebec, called Adventists, I beg leave to thank the city authorities for the pains they have taken to preserve the right of free speech in this community. Whatever may be thought of our doctrinal views (and we are willing to have them tested by the Word of God) or however much in error people may consider us, let them respect a right which belongs to all living under British constitutional law. Elder Grant's meetings have been attended by some of our most respectable and intelligent citizens, and many have expressed their astonishment that the odious name of "Infidel" should have been cast at so able a champion of God's truth. And it is the custom of Elder Grant to invite any one to put questions touching the subject, at the close of each lecture, surely here is a good opportunity to apply a searching test to the doctrines propounded by Elder Grant. Why is it that none of those able men (to whom has been committed the defense of the truth) do not avail themselves of such an opportunity? Let *them* answer.

With reference to the advice of one signing himself "Justice," I pledge the whole of Mr. Grant's (so-styled "followers,") though they claim to follow Christ only, to attend lectures on these controverted subjects, to be delivered by the Rev. S. H. Phillips, or any other Minister of God's Word, who will give us the same privilege of asking questions, touching the subject, at the close of each lecture.

Let truth and error grapple, and have no fears for the consequences, like one who is

INTERESTED.

Quebec, Jan. 24th, 1868.

The prospect is now more encouraging in Quebec than at any former period. Quite a number are waiting for an opportunity to be buried with Christ in baptism, which could not well be attended to at this season of the year, as the St. Lawrence is hemmed in by ice banks from twelve to fifteen feet high. Those who have embraced the blessed hope in Quebec are in earnest, and resolved to let their l'ght shine, whether it cause good or evil report.

We left Saturday morning (Jan. 25th,) and had a good meeting at Danville that evening and the next day. Several requested prayers. We had a heart-cheering visit at Bro. Porter's pilgrim home. Our meetings there closed with an interesting communion season; when between sixty and seventy gathered around the table of the Lord. When Jesus comes, we shall expect to see a good representation from Dansville.

We arrived home in safety Tuesday evening. Thank the Lord.

SHORT WORK.

It is well known to our readers that we went to Quebec, in January, to attend a discussion with Mr. S. H. Phillips, an Episcopalian minister, who has expressed himself better prepared to meet us than any other man, in consequence of his superior scholarship; but after our arrival he refused to engage in the discussion; but issued a four-paged tract, with the following heading: "SHORT WORK WITH ELDER MILES GRANT, THE ANNIHILATIONIST."

We had the pleasure of reviewing this remarkable tract the evening of the day it was issued (Jan. 23d), before a large audience of intelligent people. The following is the tract, with our notes of review interspersed:

"Mr. Miles Grant, in his Tract, 'The Spirit in Man,' (Old Testament), writes as follows: 'There are four words in the Bible which are rendered spirit in our translation, to wit: 'ruach' and 'n'shamah' in the Old Testament, and 'pneuma' and phantasma' in the New. 'N'shamah,' in the Old Testament, is rendered spirit twice; and 'phantasma,' in the New Testament, is also rendered spirit twice. All other examples in the Old Testament are from 'RUACH,' and in the New Testament from 'pneuma.'"

'And on page 20, after a useless dissertation on the Hebrew word 'ruach,' he writes: 'We now pass to the examination of 'pneuma,' the corresponding word in the New Testament.'

Without noticing the strange jumble of 'ruach, 'n'shamah,' 'pneuma,' and 'phantasma,' which at once betrays his utter ignorance of their positive uses and signification, I direct the attention of all, and more particularly of the Hebrew and Greek scholar, to the analysis of the two words:—

Hebrew—Ruach, spirit. Greek—Pneuma, spirit.

Mr. Grant calls them corresponding or synonymous words. If so, and if, for example illustrative, 'ruach' meant animal, 'pneuma' would signify animal; instead of which, if I translated 'pneuma' dog, because dog is an animal, and hence assumed that all animals are dogs, I should commit a great blunder, betray great ignorance, and merit the application of the tawse.*

This is precisely the mistake which Mr. Grant commits, '*abinitio*.'† Hence, all his arguments about 'ruach,' 'nephesh chaiyah,' 'n'shamah,' 'pneuma,' etc., go for nothing, presenting a heap of confused rubbish.

'Ruach' is a generic term, and comprises all spirit; but 'pneuma' is a specific word, confined to divine influence. Hence, every 'pneuma' is a 'ruach;' but every 'ruach' is not a 'pneuma;' just as every 'dog' is an 'animal;' but every 'animal' is not a 'dog.' The Annihilationist would prove too much—every animal, even man himself, a dog. Very complimentary, indeed, to Mr. Grant's followers!"

* A leather strap cut into strings as an instrument to whip children, and used in Canada.

† From the beginning.

We will pause here a moment to consider the foregoing. The learned author of the tract says "*ruach* is a generic term, and comprises *all spirit*." We will turn to a few examples of the use of *ruach*. It is rendered *breath* twenty-eight times. The following are examples:—"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the *breath* (*ruach*) of life, from under heaven; and every thing that is in the earth shall die."—Gen. 6: 17. If "*ruach* . . . comprises all spirit," it follows that "all flesh," including every animal that was destroyed by the flood had this *spirit* (*ruach*); hence if it represents something in man that lives independent of the physical organism, the same is true of the beasts. We read again, "And they went in unto Noah into the ark two and two of all flesh, wherein is the *breath* (*ruach*) of life. Gen. 7: 15. If that spirit was the real animal, and lives on by itself, as an entity, why cause the animals to go into the ark to keep them alive? The wise man says, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one *dieth* so dieth the other; yea, they have all one *breath* (*ruach*.) Eccl. 3: 19. These scriptures show that *ruach* is a term expressing what is *common* to all men and animals; hence, if it is an immortal spirit in the one, it must be in the other; but if it is such a spirit as claimed by the author of the tract, why does not the Bible say so in some passage?

Let us look at other examples of the use of *ruach*. "The Lord brought an east *wind* (*ruach*) upon the land all that day, and all that night, and when it was morning, the east *wind* (*ruach*) brought the locusts."—Ex. 10: 13. Was it an east *spirit* that brought the locusts? "And the Lord turned a mighty strong west *wind* (*ruach*,) which took away the locusts." Ex. 10: 19. "The heaven was black with clouds and *wind* (*ruach*,) and there was a great rain."—1 Kings 18: 45. Was it a west *spirit* that took away the locusts, and were "the heavens black with clouds and *spirit?* "He that observeth the *wind* (*ruach*) shall not sow?

We find the word *ruach* is rendered *wind* ninety-five times. This is the word employed to represent "the breath of life" in the nostrils of man and beast; and never represents an intelligent being tha' goes out of man at death. It is also used to denote a state of mind, or feeling: as "a haughty *spirit*," proud in *spirit*." It likewise represents a *being*. God is a spirit." Angels are "ministering spirits." Demons, the fallen angels, are called "unclean spirits." Whenever the word is used to represent a *being*, it indicates a *personality*. The same word is used to denote the Holy *Spirit*, "which proceedeth from the Father." John 15: 36. Whenever the word *ruach* is applied to man or beasts, representing something naturally in them, it never signifies an intelligent being that will continue to live when the men or beasts are dead; but means "the breath of life" in their nostrils; and without this breath of life no man or animal can live. Job says, "The *spirit* (*ruach*) of God is in my nostrils." Job. 27: 3. Says David, "Thou hidest thy face, they are troubled; thou takest away their *breath* (*ruach*,) they die and return to their dust." Ps. 104: 29. Again he says of man, "His *breath* (*ruach*) goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146: 4. Thus the whole Bible harmonizes with the view that *ruach*, when it is used to represent a spirit in man, means simply "the breath of life" "in his nostrils;" and we find no proof in the Scriptures that any other spirit leaves man at death.

We come next to the assertion of the learned author of the tract, that "*pneuma* is a specific word, confined to *Divine* influence." Let us put this declaration by the side of some passages of Scripture. "Blessed are the poor in *spirit* (*pneuma*.) Matt. 5: 3. Did the Savior mean, "Blessed are the poor" in "Divine influence"? which would mean having but little of the Lord's Spirit? All can see at once, that the word *pneuma* in this passage has no reference whatever to "Divine influence," but refers to the man's state of mind as opposed to a proud and haughty spirit. "They brought unto him many that were possessed with devils; and he cast out the *spirits* (*pneumata*) with his word."—Matt. 8: 16. Does this passage mean that Jesus cast out the "Divine influence" in those persons? When he had called unto him his disciples, he gave them power against unclean *spirits* (*pneumaton*), to cast them out." Matt. 10: 1. Did Jesus give his disciples "power against unclean" "Divine influence"? Thus we see, that the learned author's assertion, that "*pneuma* is a specific word, *confined* to Divine influence," is an unscriptural doctrine, "presenting a heap of confused rubbish." We now return him our compliments on this point, and proceed to examine others.

We find him saying next:—

"Man's nature comprises body, soul, and spirit.—(Gen. 2: 7; 1 Thess. 5: 23.) With regard to body, there is no doubt. Few distinguish accurately between 'spirit' and 'soul.'—(Heb. 4: 12.) In the New Testament, Greek words always correspond to Hebrew ones in the Old, though frequently confounded in the Septuagint.

The proper terms for 'spirit' and 'soul' are:

	GENERIC. *Hebrew.*	SPECIFIC. *Greek.*
Ruach	OLD. TEST.	NEW TEST.
	N'Shamah.	Pneuma, the spirit, rational or immortal soul.
	Nephesh.	Psuke, the soul, animal life."

When he says, "Man's *nature* comprises body, soul and spirit,—Gen. 2: 7; 1 Thess. 5: 23," it should be observed that the *nature* of a man is not a man, any more than the nature of a horse is something distinct from the horse that lives as a horse after his death. In the account of the creation of *man*, recorded in Gen. 2: 7, we read, "And the Lord God *formed* man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." There is not a word in this account of man's creation about "spirit," except what is contained in the words "breathed into his nostrils the breath of life." But this "breath of life" is common to all living creatures on our planet; as saith the wise man, when speaking of man and beast: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one *dieth*, so dieth the other; yea, they have all *one breath*."—Eccl. 3: 19.

The passage in 1 Thess. 5: 23 reads as follows: "And the very God of peace sanctify you wholly. And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Some render it, "May all your bodily parts be preserved blameless." Others render it, "May every part of you be preserved blameless." Others, "May your whole spirit and life be preserved blameless." It is not a whole spirit, and a whole soul, and a whole body, that are to be preserved blameless, distinct from each other, as so many beings; but the whole *man* should be thus preserved in his spirit; that is, in all his feelings, desires, appetites, imaginations, or in all his bodily parts; so that his whole soul, or life, shall be consecrated entirely to the Lord.

The passage in Heb. 4: 12, with its context, reads as follows: "Let us labor therefore to enter into that rest, lest any *man* fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Wakefield renders the word "soul," "life." Thompson renders it "animal life." The Emphatic Diaglott renders it, "even to a separation of life and breath." We see nothing in either of these passages to prove that man has an immortal soul or spirit, or that he will be alive when he is dead.

Mr. Phillips very correctly remarks, "In the New Testament, Greek words always *correspond* to Hebrew ones in the Old." Yet he took occasion to say of *ruach* and *pneuma*, when analyzing these words, that *ruach*, in the Hebrew, and *pneuma* in the Greek, represented spirit; and then immediately said, "Mr. Grant calls them corresponding or synonymous words," and then endeavors to show that this is as great a "blunder" as to assume "that all animals are dogs," because a "dog is an animal." All who have examined the subject carefully must admit that *pneuma* in the Greek is the corresponding word for *ruach* in the Hebrew. Both are used to represent the air we breathe, a state of mind, the Holy Spirit, and the angels.

When he assumes that *ruach* represents the same as *nephesh*, we think the proof will be wanting; for, although *ruach* occurs in the Hebrew scriptures four hundred times, it is not *once* rendered soul. Again, the word *nephesh* is found in the Hebrew Bible seven hundred and fifty-two times, and is not rendered spirit *once*; hence they are not used interchangeably. He speaks correctly when he says *psukee* signifies "the soul, animal life." But when he says that *pneuma* represents the "rational or immortal soul," we are disposed to call for the *proof*. Let us examine a few passages, and see if they will bear such a construction. "Blessed are the poor in the "rational, immortal soul." Matt. 5: 3. "They brought unto him many that were possessed with devils; and he cast out the "rational or immortal soul" "with his word."—Matt. 8: 16. "Let us cleanse ourselves from all filthiness of the flesh and" from the "rational or immortal soul." 2 Cor. 7: 1. "And, behold, there was a woman which had a "rational or immortal soul" "of infirmity eighteen years, and was bowed together, and could in no wise lift up herself."—Luke 13: 11. "The *wind* (*pneuma*)—the "rational or immortal soul"—bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth."—John 3: 8. Do these passages prove that *pneuma* signifies a "rational or immortal soul"? The fact is, there are no words in the Bible applied to man that signify any such thing; and he who expects to find them will search in vain. Let us look at a few other passages. "As it is written, God hath given them the" "rational or immortal soul" "of slumber."—Rom. 11: 8. "Ye have not received the" "rational or immortal soul" "of bondage again to fear."—Rom. 8: 15. "Restore such an one in the" "rational or immortal soul" "of meekness."—Gal. 6: 1. These examples must suffice to show that *pneuma* is *not* "confined to Divine influence," and does not signify a "rational or immortal soul."

We advance to the next paragraph:

"'N'Shamah' is never applied to animals, not even Gen. 7: 22, quoted by Mr. Grant, who wilfully omits or overlooks the concurrent word 'ruach,' of which 'n'shamah' fixes the meaning and application. The expression is 'N'Shamah-Ruach'—'The Spirit Soul.' The Seventy, in translating Isaiah 32: 5, render 'n'shamah' the rational soul by 'pnoe,' a blast of wind, and 'ruach,' the generic word for spirit, by 'pneuma,' the specific word, limited to divine natures and influences—the latter, the very mistake committed by Mr. Grant. The proper signification of 'ruach' and 'n'shamah' is beautifully illustrated in Isa. 57: 16. 'The spirit ('ruach,' the animated frame common to every animal) should fail before me, and the souls ('n'shamah,' the rational souls limited to man) which I have made.' In Job, we have another illustration of the word—'N'Shamah Shaddai,' the breath of the Almighty, certainly not imparted or applied to animals."

'*N'shah-mah* occurs twenty four times in the Hebrew scriptures, and is usually rendered *breath*, breathe, breathed, or breathing. It is first used in Gen. 2: 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath* (*n'shah-mah*) of life, and man became a living soul." The learned author of the tract says, "*n'shah-mah* is never applied to animals." The second passage where the word occurs is in Gen. 7: 22, which with its context reads as follows: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the *breath* (n'shah-mah) of life, of all that was in the dry land, died." We need not stop to tell the reader that *n'shah-mah* applies here to *all* that were destroyed by the flood.

It is true that in the original Hebrew the words *n'shah-mah* and *ruach* are coupled together, and would read "the *breath* of the *spirit of life*." The *ruach*, or air, is the spirit of life; and when it is employed in breathing it is properly called "the *breath*," or breathing of the *ruach*—spirit of life, or "breath of life." The term "Spirit Soul" cannot be made out from *n'shah-mah ruach*. *Ruach* is not *once* rendered *soul* in all of its four hundred passages. We think it a little singular that "the seventy" should render *n'shah-mah* by *pnoe*, a blast of wind," if they had understood it to mean "the rational soul," as claimed by the learned author of the tracts.

In the next paragraph we find the following:

"As to English, Mr. Grant is also ignorant of the rule, 'Terminus ad quem,'* which limits the signification of such words as 'ever,' 'everlasting,' 'eternal, unquenchable,' etc. For example, the expression, 'O King, live forever,' referring to time, is limited to time; but 'Thy throne, O God, is established for ever,' applying to eternity, is limitless. Unquenchable fire on earth may burn out of itself; unquenchable fire in hell is in eternity, and never goes out. Life eternal in eternity never ends; eternal or everlasting punishment (see Matt. 25) being also in eternity, never ends.

Eternal punishment, then, in eternity, is eternal pain, or it ceases to be punishment; for there can be no punishment where there is neither feeling nor suffering.

If a man is condemned to be hanged or beheaded, the punishment ends when life ceases to exist. If he die between sentence and execution, he escapes punishment; for, what use would it be to hang a dead man, unconscious of suffering? It is absurd to say that punishment is not ended when the infliction of it ceases."

We have yet to learn that a "*rule*" in Latin can be expressed without a *verb*. Will the author of the tract, entitled "Short work with Eld. Miles Grant," please inform our ignorance relative to "the rule, 'Terminus ad quem,' which limits the signification of such words as 'ever,' 'everlasting,' 'eternal,' 'unquenchable,' etc?"

As the author of the tract admits that an "unquenchable fire on earth may burn out of itself;" and as the Bible teaches that the wicked are to be punished "upon the earth," he concedes all that we claim for the destruction of the wicked; for "the saints of the Most High shall take . . . the kingdom *under the whole heaven*;" or, as expressed by Jesus, "Blessed are the meek, for they shall inherit earth." When the saints take the earth, then the wicked will have been burnt up root and branch by the "unquenchable fire," which will burn out of itself" when the objects to be burnt are all consumed.

There is no doubt but that the punishment of the wicked is *eternal*, but what is it according to the Scriptures? If it were "pain," then the sinner must *live* eternally in order to feel it; but if it is DEATH, as declared in the Bible, then the sinner must die "the second death," and remain *dead* eternally. If the punishment is death, as the word of the Lord repeatedly affirms, then it *begins* at the point where it may be truly said of the sinner he is *dead*; and the punishment would continue till he came to life again; and if he *never* lives again, then his punishment would be eternal. Not eternal pain, but eternal *death*, which is the greatest of all punishments. As the righteous receive an infinite gain when they obtain eternal life; so the wicked sustain an infinite loss when they lose it.

The following are the concluding remarks in the learned tract:

"Mr. Grant is not acquainted with the first principles of argument, or logical deduction. He starts wrong, and consequently arrives at a point very far from truth.

He is also singularly unfortunate in his use of the words 'perish.' 'die,' etc. To perish or die, is simply the separation of constituent parts. There are very few simple bodies. Man, in the highest sense, is not man, if either spirit or soul or body is taken away. If the higher parts, spirit and soul, be removed, there remains not a dead man, but the dead, or, rather, lifeless body of what had been a man. Pure spirit furnishes a good illustration:—It is formed of carbon, hydrogen, and oxygen. Remove the hydrogen and oxygen, no longer does spirit remain: but the result is carbon. Remove spirit and soul from man, an inert mass of earthy matter remains, and not a man, whilst spirit and soul still exist and return to God, who gave them.

Soul and spirit are man's likeness to God. The spirit is to the soul, what the soul is to the body. In soul and spirit consits man's likeness to God, giving intelligence to man, whereas, the brute is possessed of instinct only. The breath of the Almighty, the 'N'Shamah Shaddai' only giveth understanding. Animals are 'Nephesh Chaiyah' from regular natural causes. Man became 'Nephesh Chaiyah' by the inspiration of the Almighty.

The Apostle writes, 'Now to the King eternal, invisible, immortal.' Man was made like God in spirit, for God is a spirit; therefore, man's spirit is eternal, immortal, invisible to human eye. Mr. Grant being convicted of ignorance of Hebrew and Greek terms, and the meaning of English words, the argument for 'Man all Mortal,' etc. built on ignorant assumption, fails; and his whole theory, baseless as to foundation, totters, falls, and crumbles into ruins.

He may be popular among the uneducated. The scholar at once sees that an ignorant man may be very successful while disputing with ignorant people. Like Goldsmith's village schoolmaster—

'In arguing, all admire his wond'rous skill;
For, even though vanquished, he will argue still.'"

Our author *assumes* that "soul and spirit are man's *likeness* to God. . . . Man was made like God in spirit, for God is a spirit; therefore, man's spirit is eternal, immortal, invisible to human eye." All that is lacking in relation to the foregoing is the *proof*. If it were true that man's spirit is eternal," and in this consists his "likeness to God;" it would follow that, as he had no recollection of what took place *before* his birth, he will know nothing after the death of his physical organism, till he is raised again from the dead; consequently his existence as a "spirit" was without intelligence. According to the Scriptures, man had *no existence* till he was *formed* upon the *earth*. We much prefer the Bible account of man's origin, to that of Plato, who taught that the soul of man is eternal, immortal, invisible to human eye. If the learned author of the tract assumes that as man was made in the "*likeness*" of God, he must be immortal, because immortality is an attribute of his Creator; then why not also assume that man is omnipotent, omniscient, omnipresent, because the one who made him possesses these attributes? It will be seen by all that his argument to prove man immortal "fails, and his whole theory, baseless as to foundation, totters, falls, and crumbles into ruins.

We hope our learned friend will take time to re-examine the Bible on the nature of man, which is truly, as said by the Bishop of Quebec, "a very grave subject." It is possible that he may find his views more at variance with the teaching of the Scriptures on the immortality of the soul, than his quotation from Goldsmith differs from the following original lines:—

"In arguing too, the Parson owned his skill;
"For, e'en though vanquished, he could argue still."

* "The time to which."

CONDITION OF CANADA.

A writer in the St. Hyacinth Journal, when describing the condition of Lower Canada, very truly says:—

"French Canada sleeps a deep sleep; taxes increase; industry withers; commerce declines; misery squats on her hearth; her children, driven away by hunger, leave her by thousands. The people open their eyes, and ask why? The priest replies, "All right, (*C'est bien*), and the people go to sleep again."

There is a very great contrast between Lower Canada and the States. The priests bear rule, whether the people love to have it so or not. Enterprise is crushed out, the people are kept in ignorance, and heavily taxed to support mammoth Papal institutions, under the control of "Greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his own quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant."—Isa. 56: 11–12. We think this prophecy contains a graphic description of the professed "watchmen" who say "All right." Had the prophet been describing the very men who control ecclesiastical matters in Montreal, Quebec, and other places in Lower Canada, he could not have made a more life-like picture than the one just noticed. It surpises us that the people will submit to it so patiently.

PROPHETIC CHART.

This Chart is now ready for sale. It is a large, illustrative Chart of the prophecies of Daniel and Revelation, with the arrangement of chronology in harmony with W. C. Thurman, giving the chronology of the world, showing the 6000 years will terminate in 1875. Also giving the Jubilee arrangement, briefly showing that the great Jubilee will fall in A. D. 1868. It brings out conspicuously the great Image of Daniel 2nd chapter; also the Beasts of Daniel 7th and 8th, with the leopard beast and scarlet-colored beast of Rev. 13th and 17th chapters, with a description of the great red dragon of Rev. 12th chapter, all in large size, making it a grand thing in aiding preachers, or any one, in understanding prophecy. The size will be about six feet square, mounted, for the use of churches, or for traveling preachers.

Send in your orders immediately. Price, $10.00. For sale at this office.

A VALUABLE WORK.

We have just received and examined a *valuable* work, issued by Dr. E. P. Miller, 15 Laight Street, New York City, which should be read by *every body*. It is entitled "ABUSES OF THE SEXUAL FUNCTIONS." We most heartily recommend it to our readers as a work containing important information for all classes. *Every young man and woman, and every married man and woman*, should read it.

For sale at the Crisis office. Price, paper 75 cts.; muslin $1.00; tinted $1 25; which we will send, postage free, on receipt of the price.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office.

NEW TRACT.

"THAT MAN OF SIN." *By Eld. O. R. Fassett.*

The above is the title of a new tract just published by the W. A. C. P. Association, to which is added "The Only Hope," and "The True and Only Hope of the Church." An interesting and valuable tract. Price 5 cents single, postage 2 cents; 50 cents per dozen, postage 6 cents.

For the World's Crisis.

RESPONSES TO THE CALL.

Bro. S. P. Clark, of Richmond, R. I., has contributed $9.50, and A. D. L., of Hartford, $2.00, in response to our call for $60.00, making $33.50 now subscribed. If you will furnish the means, we can now obtain good sheeting at eleven cents per yard, and prints for eight cents. "He that soweth bountifully, shall reap bountifully."

M. R. & L. E. PIERPETPLACE.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	$285.64
S. B. Colton	1.25
Rufus Pike	5.00
Miles Grant (received for tracts)	6.03
John F. Linville	20.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	91.00
Rufus Pike	5.00
Mrs. M. Percival	1.25
John F. Linvill	10.00

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$3716.32
John F. Linvill	60.00
G. E. Hooper	1.00
B. R. Fellows	65.00

EUROPEAN MISSION

Previous acknowledgments	$126.37
D. Miner (for the personal benefit of M. C. C., to enable him to take his papers from Post Office)	5.00
P. W. Higgins	5.00
Rufus Pike	15.00
W. A. H. (Pilgrim)	4.20
John F. Linvill	10.00
J. M. Stetler	10.00
A Friend	1.00
C. B. Keech	.15

For the World's Crisis.

HEALING OF THE SICK.

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick; and the Lord shall raise him up."

I believe it. Blessed be the name of the Lord. We have had a trial of that faith in my family, at my home in Charlestown. My wife was taken sick, last September, with the lung fever, and was very sick for nine days; the fever left her very low and weak, but she was able to go into the country, and was gone about two weeks, and returned back to Charlestown, and was again taken down with wha' they called the asthma, lung and liver complaint, with a very severe cough, with great distress in breathing the most part of the time. We tried every kind of medicine for these diseases recommended by many medical men; but all did her no good, but seemed to sink her lower and lower, weaker and weaker, till she was not able to sit up but a very little.

Finally, after all help from man and medicine had failed, we were obliged to trust wholly in the Lord for help; and a week ago last Sabbath (Jan. 19th), we sent for the elders of the church to come. Brn. Thurber, Johnson and Adams came over to the house Sunday noon, and prayed and anointed according to the word of the Lord, and the Lord heard and answered before our eyes, for she immediately arose up and said she felt well, and praised the Lord for what he had done for her. Then she gave us a lesson in the unknown tongue, the substance of which was that we must give God all the glory; and we did have a blessed good time in giving him the glory. She then dressed herself, and went over to Boston with us in the afternoon, and had to walk some distance to take the cars. She attended meeting at the Lowell Street Chapel, and arose and testified to a full congregation what God had done in her behalf. The brethren and sisters assembled with full hearts and loud voises gave God all glory. She returned after meeting feeling well, and had one of the best night's rest that she ever had in her life, and has continued to gain strength of body every day since, and yesterday (Sunday) again went over to Boston to meeting.

And now I would say to the brethren and sisters that lie sick, take the word fully for the man of your counsel. Trust wholly in the Lord, in faith believing, and you may be healed and raised in like manner. I am satisfied that we are in the last and morning watch. May we all keep the faith, and keep His word strictly, and he has promised to keep us from the hour of temptation, which was to come on the whole world to try them.

From your brother expecting to see the Lord soon, A. BAYLES.

Charlestown, Mass., Jan. 27th, 1868.

For the World's Crisis.

THE DORCAS MISSION.

Receipts. For my personal use, from friends in Elliot, Me., through Sr. Athorne, $10.00; from friends in Castleton, Vt., $8.63; Joseph T. Howland, New York, $5.00; friends in Holden, Mass., $2.00; Bro. Charles Dixon's family, Elliot, Me., $3.25; "A friend of the cause of the blessed Savior," Boston, Mass., $1.00; J. C. Baston, E. Boston, $5.00; M. Sunderland, Fairmount, $5 00; Wm. J. Huggins, Vineland, N. J., $5.70; J. S. Alexander, Sandy Hill, N. Y., $2.00; and the following donations from friends in this city: Jay Cooke, $10 00; Adaline Sager, $10.00; M. Baird, $10.00; W. Sellers, $5.00; George Watson, $5.00.

A half barrel of clothing from friends in Lowell; a barrel of potatoes from Bro. Gresty, Winslow, N. J., and a pair of pet chickens from his little daughter Lizzie; two barrels of clothing from friends in Salem, Mass.,—in one a bag with fifty cents in it, the savings of a little girl given to the mission (God bless her), and a pair of slippers made by Bro. Boutell's own hands for myself; the Lord be with him. From friends in Danielsonville, a barrel containing a box of excellent soap, some beans, clothing, etc.; a barrel of clothing from Lewiston, Me.; a barrel from friends in Elliot, Me., containing clothing, two quilts, a tack or comfortable, several lots of beans, dried apples, herbs, etc.; from friends in New Bedford, a box containing clothing, two quilts, and a lot of new under-garments for children; from friends in Castleton, Vt., a box containing a new quilt from Sr. Mathewson and her S. S. class, seven new calico dresses, about twenty-two yards of calico, quite a number of yards of fine cotton cloth, and four new aprons made by Lillie Smead, Lizzie Robinson, Hattie Everson, and Jessie Hawkins,—the two latter are eleven and eight years of age; finally, three firkins of trout, from Mrs. Sager of this city. To all these friends we say, May the Lord of heaven bless you in basket and in store, and enrich you in spiritual knowledge. You have been instrumental in the Lord's hands of doing us much good. Now we desire your prayers that we may be preserved blameless unto the coming of our Lord Jesus Christ. Yours in Christ,

Phila., Pa. F. H. BURNHAM.

Correspondence.

From Bro. L. S. Smith.

Bro. Grant:—Our meeting commenced, according to appointment, Wednesday evening, Nov. 20th, and continued over the following Sunday. Brn. H. B. Sevey and I. C. Wellcome were with us at the commencement of our meeting, and remained with us until the close. We were comforted and strengthened by their faithful labors. Bro. A. H. Walker, L. Rhodes, and H. D. Reed, were with us during a part of the meeting, to help publish the glad tidings of the coming kingdom of our Lord. The meeting was truly a profitable season to the brethren and sisters. The good cementing Spirit of the Lord was with us, and union prevailed throughout the meeting. The truth was spoken to the people, and we believe it will prove a savor of life unto life, or a savor of death unto death to some.

The word preached was meat in due season. We hope and trust that it will be the means of bringing some into the liberty of the gospel. We rejoice to know that the Lord is still at work, and that some are falling in love with the truth. Our hearts are made glad by the addition of one to our little company since the meeting. May the good work go on, and more be led to see the truth and embrace it.

West Gardiner, Me. Levi S. Smith.

From Bro. H. Pratt.

Bro. Grant:—The cause in Rochester is still more interesting. Every night finds some new inquirers. Eight last night started in the heavenly journey. I was informed that one of the most eminent preachers of this city, in his prayer Sunday morning, thanked God that so many of the members of his church were "watching for the coming of Christ." I doubt whether Corinthian Hall would hold the whole number that have been converted and reclaimed since the tent came to Rochester. Some have taken tracts and gone to Virginia and North Carolina, through Bro. Sidney Hall's liberality; some into the interior of the State. Some are scouring the Canadas with the truth, like fire shut up in their bones; others to Pennsylvania,—one goes to-day, who came to this place to spend the winter, but having received the truth, she hastens to bear the glad tidings to friends at home. And beside the many that are covering their light with a bushel, and the many that are letting it shine in the churches, we have between two and three hundred that are pouring on oil to the big fire, which is radiating its warming and healing influence to whosoever will receive it.

"Amazing grace" is seen and felt; the "unspeakable" joy is manifest; and the tears and smiles and looks all say, "I love Jesus; he's my Savior." Even Methodists, who used to be called "Crazy Methodists," are afraid that their children are becoming crazy, not because we are noisy, or unduly excited, but because it is the Bible, the whole *Bible*, and, glory to God, nothing but the Bible. H. Pratt.

From Bro. B. P. Manning.

Bro. Grant:—I wish to say a few words to the dear children of the Lord. My dear brethren and sisters in Christ, I thought I would let you know that I am trying to serve the good Lord, and to be ready to meet him when he comes. Brethren and sisters, I do believe, if ever there was a time to trust in the Lord with all the heart and soul, might, mind and strength, and love our neighbor as ourselves, it is this time in which we now live. My dear brethren and sisters, I think Jesus will come this year and receive all of the dear saints to himself. How I love to be with the children of God, and try to comfort them in this time of trial.

As it regards my health, it is no better at this time than it was last summer. I have to stay at home at present, but hope to be able to get out, if I should live till Spring. How glad I should be to have some of the dear children come and meet with us and stop awhile. I cannot travel on my feet to meet with them, but it does rejoice my poor heart when I see some of the children come into my poor house; notwithstanding I can say with the poet—

> "No foot of land do I possess,
> No cottage in this wilderness";

yet I feel that I shall have a blessed home in a little while, and live forevermore.

O how I love Jesus. I long to see him and be made like him. Bless his dear name. I shall see him as he is soon. I long to have a letter from some of the children. You do not know how it rejoices my poor heart to hear from any of God's saints. Remember me at the throne of grace. Beloved brethren, is it not time to wake up to the subject of the coming of the Lord? May God have mercy on the watchmen. O my brethren and sisters, trust in the Lord till he comes. Thy brother in Christ, B. P. Manning.

Goffstown, N. H.

From Bro. J. Maxim.

Bro. Grant:—By the politeness of a friend, I have been recently favored with the reading of your excellent paper, "The World's Crisis"; and I must say that many of the doctrines as advocated in that paper fully meet my approbation. I have for many years past believed that God will finally destroy the devil and his works, and make an end of sin and suffering; that the end of the wicked shall be cut off; that their place shall not be, and that they shall be destroyed, root and branch.

I was brought up a Calvinist; but on a careful examination of that system I found it not only cruel, but making "our Father in heaven" a partial being. I then entered into the other extreme, viz., "ultra Universalism." After a few years' experience in the advocacy of that system, and finding it rather set aside the necessity of faith and repentance as the only conditions of salvation, I then sought for truth in the more plausible doctrine of Restorationism; but having so much difficulty in reconciling it with Scripture, and being so full of uncertainty, and so "far off," it did not give me the satisfaction I needed. I then entered in with the Christian Baptists, and subsequently attended with the Methodists. But those sects still held and advocated the doctrine of endless misery. I could fellowship them, but not their creed; for I thought it as comfortable to be cast into an endless hell under the Calvinistic theory as under the Methodist; yea, rather more consoling, as the former made my destiny the absolute decree of God, while the latter leaves me the bitter pang of reflecting how that I might have escaped the fiery doom. Either system appears to me to rob God of that fatherly love and infinite goodness which the Scriptures everywhere attribute to him.

But the Crisis seems to advocate doctrines of truth and common sense, and which everywhere accord with Scripture, reason, and the best desires of the regenerated heart.

Life and death are set before us. We have moral power to choose between them. If we repent, believe, and obey the gospel, we shall live, shall have eternal life, and a part in the first resurrection, on whom the second death shall have no power; but if not, we must suffer the pains of the second death; for "the soul that sinneth, it shall die," "when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

In conclusion, I say with the poet—

> "If I am right, thy grace impart
> Still in the right to stay;
> If I am wrong, O! teach my heart
> To find that better way."

So. Carver, Mass. J. Maxim.

From Bro. O. Ryder.

Dear Brn. and Srs. in Christ:—How good it is to have a medium, like the Crisis, through which we can talk to each other of our glorious hope, which is so soon to be realized. Blessed hope! I long to see the blessed Savior, who has made such a great sacrifice for us, and is so soon coming to finish up the work of redemption. I think we have good reason to look for the return of the Nobleman to take possession of the kingdom this year. Let us see to it that we are not overcharged with the cares of this world, and so that day overtake us unawares; but, denying ourselves of all ungodliness and worldly lusts, let us live soberly, righteously and godly in this present evil world, that we may be found of Him in peace when he comes.

Your brother, waiting for the consolation of Israel, Otis Ryder.

Baraboo, Sauk Co., Wis.

Married.

In Auburn, Me., at the bride's residence, Dec. 25th, by Eld. J. Albert Libby, Bro. Albert H. Walker, of Tuftonboro, N. H., and Sister Arabine Wright.

Also in West Poland, Me., Jan. 18th, Bro. Edwin A. Libby, of Lynn, Mass., and Sister Sarah O. Jordan, of Poland.

Obituaries.

Steinbeck. Fell asleep in Jesus, on Tuesday, Dec 10th, 1867, at the house of J. L. Boyd, Philadelphia, Mrs. Mary E. Steinbeck, formerly of Groton, Mass., aged thirty-four years.

Though hers was not a long life, our beloved Sister had seen many, and some of them, very painful vicissitudes.

In the year 1853, she went with her father and other members of his family to Palestine, Syria, where, for five years, they labored for the benefit of the Jews and other natives of the land. Here she was married to Frederick G. Steinbeck, a German missionary, became the mother of two children, a girl and boy, and lived most happily with her beloved companion until Jan. 12th, 1858, when a party of Arabs attacked and plundered her father's house, where they also lived, beating her father, brutally outraging her mother and herself, and murdering her husband, making her a widow, and her children fatherless.

Soon after this, leaving her dear husband sleeping on Mt. Hope, near Jaffa, she returned with the family to their native town. At first by teaching, afterward as professional nurse, and aided by kind friends, she obtained a livelihood for herself and little ones, till Nov. 1864, when her health failed. Her physician recommended a warmer climate than New England, and to our mutual gratification, she became an inmate of our family.

But though the less rigorous climate of this pleasant city benefitted her, and doubtless prolonged her valuable life, the shock which her system received at the fearful tragedy in Palestine made it impossible for her to regain health, and though not suffering acutely until within the last six months of her life, she was always weary, and never entirely free from pain. Still she never murmured. Sometimes she would say,—"Lizzie, the Lord has led me in a very strange and trying way; but I trust that his purpose of good will be accomplished in it."

Her greatest trial was in her separation from her children, for whose sake she wanted to live and to labor; but she said she "had given them into the *special* care of her Father years ago; that she believed he had accepted the gift, and that they will be partakers of eternal life in the resurrection." He had "raised up friends and taken care of them thus far, and she could trust him still."

Her faith in the near coming of the Savior to raise up those who sleep in him, and her hope of life only through him, were beautifully blest with love for all who love him; exemplifying in her life the command "that he who loveth God love his brother also."

It was my blessed privilege, after enjoying her society for nearly three years, to be also her nurse in the last three months, in which she was mostly confined to her bed; to witness her unvarying patience in severest pain, her complete resignation to the will of God; to hear from her lips the frequent assurance of perfect trust in Jesus, and unclouded hope of life by a resurrection "when He who is our life shall appear;" then, at the last, to support the loved one in my arms as, after hours of intense suffering, she yielded to the dominion of death; yet in Jesus slept.

She is gone from our family circle. We miss her gentle, loving voice, her ever ready word of encouragement or advice; but we "sorrow not as those without hope," for we expect soon to meet her "where there will be no more death."

Philadelphia, Jan. 1868. Lizzie C. M. Boyd.

Crocker. Died at Machiasport, Me., Bro. Timothy T. Crocker, son of Benjamin and Temperance Crocker, aged twenty-nine years.

He died with a firm trust in his Savior, and was reconciled to the will of his heavenly Father. His bodily sufferings were great, but his mind was calm. The Savior's sweet voice had reached him in his pain, tossed as it were upon the waves of affliction and distress, saying, "It is I, be not afraid." We shall miss our brother at the Lord's table, the prayer room, and at the fireside; but we trust in the promises of God, that as he raised up his Son, he will by the same power raise up also all those that sleep in Jesus, to dwell in immortal glory.

> Let this sweet thought dry up each tear,
> While bending o'er his silent clay;
> Let not one gloomy doubt or fear
> Distress thy bleeding hearts to-day.
>
> His sleep is sweet, he knows no pain;
> The sting of death for him is o'er;
> Sweet shall he sleep, till once again
> He'll wake to life forevermore.

Henry C. Ames.

Thompson. Died in Meredith, N. H., Dec. 25th, 1867, Sister Lucinda Thompson, wife of Bro. J. Thompson, aged sixty-three years.

Sister T. embraced the Savior by faith in early life; she also most gladly received the Advent message early in its proclamation, and continued to live a devoted christian life, looking for the speedy return of her Master, and the establishment of his glorious kingdom, unto the day of her death. She left a husband and children to mourn the loss of a most dutiful, kind, and affectionate wife and mother; but they mourn not as those who have no hope, expecting soon to meet her again when all the dead in Christ shall be awakened to glory. J. Couch.

Summary of News.

FOREIGN.

Cable Dispatches.

London, Jan. 29. Additional particulars of the assault on the Martello Tower at Duncannon on Monday night have been received. After receiving the first fire of the garrison the attacking party retired, but did not leave the field. They waited until their numbers were largely increased from the crowds who seemed to be near at hand, and again advanced upon the tower, beginning a general discharge of firearms, by which one of the garrison was wounded. When the assailants had almost reached the foot of the tower the troops again fired, and two men were seen to fall. The crowd then fell back and disappeared in the darkness. The two men who were shot were carried off by their companions, and it is not known whether they were wounded or killed. The affair has caused great excitement in Wexford county. No arrests have yet been made, but the Government is using every method to discover the leaders of the assault.

Paris, Jan. 29. The bill for the reorganization of the army having passed the Corps Legislatif, came before the Senate this week and gave rise to an interesting discussion. M. Michel Chevalier, in a powerful speech, opposed the bill. He took strong grounds in favor of peace for France, and on these grounds argued against the measure. He said France should maintain close relations with the neighboring European powers, all of whom should unite to resist the Empire of Russia and Republican America, nations which, in the extraordinary growth of their territory, power and ambition, threatened to overshadow the world.

Marshal Neil, speaking for the Government, supported the bill. He replied to the arguments addressed against the bill by M. Chevalier, declaring the grounds on which they rested untenable. As for the fears expressed by M. Chevalier in regard to Russia, they were absurd. Such reviews were refuted by every event in Europe since the war in the Crimea. The debate ended yesterday evening, when the vote was taken and the bill passed.

London, Jan. 29. The internal condition of Italy is becoming critical. Fears are entertained that a *coup d' etat* is contemplated at Florence. It is believed at Paris that the relations between the French and Italian governments are not so cordial as they have been.

Paris, Jan. 29. It is now considered certain that the General Council of the Roman Catholic Church, preparations for calling which were some time ago by Pope Pius IX confided to a special commission of seven cardinals, will assemble at Rome in November next.

Florence, Jan. 29. The *Unita Catolica* newspaper says that a special agent of the President of the United States has arrived at Rome on a select mission to the Pope, and that he will be supported by Admiral Farragut, whose fleet is hourly expected at Naples, and whose arrival in Rome is looked for at an early day. No information is given as to the character or object of the mission upon which the American agent has been sent.

Naples, Jan. 29. Via London, Jan. 29. The eruption of Mount Vesuvius, which has continued with greater or less intensity since its occurrence in the past year, has culminated, if I may so term it, in an unusual and very fatal catastrophe. Yesterday evening the side of Mount Vesuvius lying right opposite to the gate of Castello Nuovo, one of the fortifications of this city, situated between the Royal Palace and the sea, fell, tumbling outward. The detached portion buried several houses built in the vicinity and overwhelmed carriages and other conveyances passing on the highway at the moment. The scene is melancholy and full of ruin. The road running in the neighborhood of the volcano is filled with rocks and earth which but lately formed part of the mountain. This extraordinary event has also been attended with considerable loss of life, but the number of persons killed has not yet been ascertained.

DOMESTIC.

New York, Feb. 1. The World's Washington special states:

The tergiversation of Secretary Seward is of avail no more. Another and higher authority has determined upon the course which is to be pursued in respect to the claims of the United States Government upon Great Britain. I am authorized to state most confidently and decisively that the legitimate demands which have been too meekly urged by the Secretary of State upon the British Cabinet are to be enforced at whatever hazard. The new British Minister, Mr. Thornton, will probably be presented to President Johnson on Tuesday next. Although the addresses that are to be exchanged between the President and Minister Thornton may be guarded and serene, the fact yet remains that a speedy and satisfactory response must be made by the British Government to the ultimatum of the Executive of the United States, or else a declaration of war against Great Britain must inevitably ensue.

The Tribune's special says, on the same subject: All negotiations for a settlement of the Alabama claims having been closed by correspondence between our Government and that of Great Britain, the matter stands as though nothing had been done by either Government tending to an adjustment. There is authority for saying that these claims will at once be pushed to a finality with vigor, and that the government will demand immediate reparation for the wrongs suffered by our citizens at the hands of the Alabama and other vessels fitted out in England under like circumstances during the rebellion.

Great Feat in Telegraphy—*Ten Thousand Miles in Three Minutes.*

The weather Friday night being unusually favorable for telegraphing, an experiment was made, according to previous arrangements, by connecting the lines through from Valencia, Ireland, to San Francisco, California, direct, a distance of between five and six thousand miles. A message was sent through and an answer received at the place whence it was dispatched in three minutes. This is the greatest feat in telegraphy ever accomplished.

The Emperor Napoleon and the Ticket-collector.—A man, who is still a stout and good servant of the company in whose employ he has been for some thirty years, was on duty one night on the platform where he is still stationed, when the London train came in. Among the passengers was one gentleman who missed his footing at the carriage door just as the train was about to start, and fell between the platform and the wheels. At that instant the train moved on. Another moment and all would have been over; but a strong hand seized him, and twitched him on the platform; so, with no more injury than a fright and a shaking, the passenger went his way. Had that ticket-collector not been there, or had he been less ready, the history of the world would have read no man can say how differently; for the traveler was Louis Napoleon.—*Cassell's Magazine.*

Couldn't Help it.—In a certain town on the Penobscot river lived two worthy men, neighbors and friends; but they could never agree on political questions. In dispute one day, one of the disputants lost temper and called the other "liar," "fool," "knave," and so on. This was his weakness. He easily lost self-control; then was very abusive; and then repented. On the occasion referred to, he was so chagrined at the exhibition he had made of passion, that he soon called upon his neighbor, penitent and purposing an apology. We give, in substance, the apology:

"I am ashamed of myself for being so abusive in my talk to you. To think I should call a neighbor and friend 'liar,' 'fool,' and 'knave.' I am sorry, and have come to apologize. Forgive me. I know not how it is, that, in my talk with you, I lose my temper. But the fact is, you always talk so much like a jackass,—I can't help it!"

☞ There is a great destitution for pastors for the Baptist churches in Vermont. Seventeen churches, most of which have houses of worship and comfortable parsonages, are now in want of ministers.

☞ Those who pretend to know say there is more dissipation in Washington this winter than at any time since the war.

☞ Last Sunday in one of the New York fashionable churches, in which the "holy opera" is the style, an apparently young and timid girl supplied the place of the regular prima donna, who was absent. Her refined face and modest demeanor attracted admiration, and much sympathy for her was expressed by the congregation on their way home, on account of her timidity and embarrassment, as evinced by the trembling of her voice. It has since transpired that the demure young girl was one of the performers of the Black Crook.

☞ Two of our city churches have delighted our citizens with well managed and very entertaining musical and dramatic performances, the pecuniary results of which, we understand, have been highly gratifying. Now that the pulpit and the stage have joined hands so cordially, if some one of the remaining churches would procure the "Black Crook" we think it would have an immense run, and turn a large amount of secular change into pious or benevolent channels.

☞ The famine in the northern part of Sweden, in a province called Norland, has now reached its climax. The sufferings of its people, with their dwellings surrounded, in midwinter, by snow from ten to twenty feet deep, are so great, according to official reports, that immediate relief is needed to prevent the whole number of these sufferers—over 300,000 souls—from dying of starvation.

☞ There are now twenty-five Protestant missionary societies that are laboring in India. Of these, three are organized in Scotland, eight in England, one in Ireland, four on the continent of Europe, and nine in America. These societies maintain about 550 missionaries, and expend annually in that country not far from $1,250,000.

☞ It is a singular fact, that the Emperor Napoleon III., in his youthful days, fought against the temporal power of the Pope, which he is now doing his utmost to maintain. He and his brother were actively concerned in the revolutionary movement of 1831; a movement which might perhaps have succeeded but for the intervention of France and Austria.

Notices.

Conference at Springfield.

The Bethel Church in Springfield will hold a special Conference in their Chapel, Vernon street, commencing Wednesday evening, Feb. 19th, and holding over the following Lord's day. The object will be to awaken an increased interest in this city on the subject of the speedy coming of our Lord, and to seek a deeper work of grace in the church in preparation for his coming. Preaching brethren will be present to hold forth the word of life, and we cordially invite our brethren and sisters in the vicinity to "come up with us to the help of the Lord."

This Conference is intended solely for spiritual labor and improvement, and in no way to interfere with the work of the State Conference.

In behalf of the Com., R. E. Ladd.

Conference at Westfield.

Our next quarterly conference will be held at Westfield, Mass., commencing Feb. 5th, at 7 P. M., and continue through the week, and over the Sabbath. Come, brethren and sisters, let us go up to Westfield and do what we can for the Lord's cause. The people need and want the truth that God has commissioned us to preach. Can we be justified in letting worldly business keep us at home? We want the small gifts to work in this place, and this conference will give all a chance to work where there is an interest to hear. Come, one and all that can, to work for the Lord.

Per order, J. Hemenway.

Conference.

The Eastern Conference will be held at Frankfort Mills, N. H., commencing at six o'clock P. M., Thursday, March 5th, to continue over the following Sabbath. Brethren from abroad are invited to attend and labor for the Lord.

L. French, Clerk of Conference.

Discussion at Wilmot Flat, N. H.

If the Lord will, there will be a discussion between the Rev. Mr. Roberts, of the M. E. Church, and J. H. F. Varney, to commence Thursday, Feb. 6th, at one o'clock P. M. Subject: Sleep of the dead. J. Pinkham.

Notice.

We would say that as the churches of Wallingford and Yalesville have become united as one church, we would request the preaching brethren to correspond with the following brethren previous to publishing their appointment for either place.

W. W. Ives, Wallingford.
H. H. Mix, Yalesville.

Change of Address.

Our business connection with "Austin, Hurd & Co., and "F. Wilson Hurd & Co.," having been dissolved, our friends will hereafter please address us,—Box 382 Dansville, Livingston Co., N. Y., and not "Our Home," as formerly.

F. Wilson Hurd, M. D.
Mrs. Hannah J. Hurd.

Conference.

The Maine Quarterly Conference will be held at Friendship, Me., Feb. 6th, to commence at 6 o'clock in the evening, and hold over Sunday. Brethren and sisters, with ministers, are invited.

S. K. Partridge.

Notice.

I will be at Friendship conference, also at Stark, to attend the dedication of their meeting-house, as requested, if the Lord will. I. C. Wellcome.

Notice.

Before sending their appointments to Richmond Village, Me., the preaching brethren are requested to consult the committee, to save confusion.

Per order of Committee, S. Brown.

Notice.

Preachers are requested to correspond with H. C. Aborn, Clerk, before sending appointments to Square Pond, Conn.

Notice.

My tracts are now completed, which include all the testimony of the Bible relative to the second coming of Christ. Price $3.00 per hundred; 50 cts. per dozen, 5 cts. single copy. Orders sent to Allen Damon, *Fairhaven, Mass.*

Notice.

I would say to our preaching brethren, when they send an appointment to Richmond, it is necessary they should define the place, as we hold two meetings in town; one at the Reed meeting-house, which has continued since 1843, the other is held at the village. Please state for which place the appointment is intended. In behalf of the brethren. Frederic Bates, Jr.

Notice.

There will be meetings at Union Hall, Westminster Street, (rear of 1st Universalist Church), Providence, R. I., regularly every first day of the week, as long as the Lord will.

Wm. H. Doughty, for the Church.

Notice.

Advent meetings are held every Sunday in North Adams, Mass., on Center Street, corner of Lincoln Street. Preaching brethren are invited to give us a call. Inquire for Isaac Blanchard, Jr., Eagle Street.

Notice.

Preachers are requested to correspond with one of the committee before sending appointments to Worcester, viz., M. M. Blackmer, N. Lazell, Wm. F. Collier. Per order of the church, Worcester, Jan., 1868.

Notice.

Preaching brethren intending to visit Lewiston, Me., before sending their appointments, will please consult the committee through Albert Burgess, corresponding secretary, to save confusion.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.
Anna E. Smith, *Superintendent and Manager.*
Meetings.
Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

THE CHRISTIAN. 60 CENTS!!

A large, live, 8 page monthly religious and family paper, containing facts, incidents, tales, sketches, music, poetry, true stories, pictures, reading for young, old, saints, sinners, one and all. No sectarianism, controversy, politics, puffs, pills, or patent medicines. 60 cts. a year; 10 copies $5. For Sunday Schools, 10 copies $4. Send 10 cts. for three specimens before you forget it. Vol. 3 begins Jan., '68. 1000 pages new, live tracts, for $1. Address H. L. Hastings, Tract Repository, 19 Lindall Street, Boston, Mass.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
A. Simpson..........Sundays, Feb. 9th and 16th

Chelsea, Mass., (Library Hall, first floor.)
J. T. Dixon..........Sundays, Feb. 9th and 16th

South Boston, (Union Hall, Broadway.)
Geo. A. Brown..........Thursday evening, Feb. 6th

Portsmouth, N. H..........Sunday, Feb. 9th
Lowell, Mass..........Sunday, Feb. 16th
Joseph W. White.

Meredith Village..........Sunday, Feb. 9th
A. Murray Thipp.

Bristol, Ct..........Sunday, March 1st
Southington..........Sunday, March 8th
New Haven, (Day's Hall)..........Sunday, March 15th
L. B. Potter.

Newfane, (Whitakerville), Vt..........Sunday, Feb. 9th
Isaac Blanchard.
Gilbert Mayhew.

Guilford, Conn., Feb. 8th, and onward as the Lord shall direct, in compliance with request.
Wm. A. & M. L. Durand.

Pleasant Valley, Ct..........Sunday, Feb. 9th
New Britain, Ct..........Sunday, Feb. 16th
Prospect, Ct..........Sunday, Feb. 23d
New Haven, (Day's Hall)..........Sunday, March 1st
Seth Woodruff.

New Britain..........Sunday, Feb. 9th
E. Owen.

Woodhull, Steuben Co., N. Y., Feb. 28th, and continue each evening and Sundays for ten days, embracing two Sundays.
C. F. Sweet.

Roxbury, (as Sr. Susan E. Teeple may arrange), Sunday, Feb. 9th, and until Saturday, the 15th, if desired.
Morris, Ct., as (Bro. I. Curtis and Glover may arrange), Sunday, Feb. 16th, and until Saturday, 22d, if desired.
Middletown..........Sunday, Feb. 23d
H. Rockwell.

Northfield, Ct..........Feb. 5th
Morris, Ct..........Feb. 6th
Thomaston, Ct..........Feb. 7th
Southington, Ct..........Sunday, Feb. 9th
Guilford, Ct..........Feb. 10th
Rocky Brook, R. I..........Feb. 11th
West Abington, Mass..........Sunday, Feb. 16th
New Bedford..........Feb. 18th
Acushnet..........Feb. 19th
Fair Haven..........Feb. 20th
New York, (Cooper Institute)..........Sunday, Feb. 23d
24th Street in the evening. W. S. Campbell.

South Adams, Mass..........evening, Feb. 8th
North Adams..........Sunday, Feb. 9th
Savoy..........Feb. 16th and 23d
Rufus Baker.

Lynn, Mass..........through the month of February
T. M. Preble.

Vernon, Vt., Saturday evening, Feb. 8th, and over Sunday. Will Bro. Kendall meet me at Vernon depot, Saturday afternoon? Mary C. Whitaker.

Warren Summit..........Sunday, Feb. 9th
Haverhill Corner..........evening, Feb. 11th
North Haverhill, (Sr. Glazier's)..........Feb. 12th
North Benton, (East school-house)..........Feb. 13th
and over the following Sabbath.
East Landaff, (where the brethren may appoint), evenings, Feb. 19th and 20th.
Sugar Hill..........Sunday, Feb. 23d
John Knowles.

Middletown, Ct., (if desired)..........evening, Feb. 7th
Yalesville..........Sunday, Feb. 9th
Pleasant Valley..........evening, Feb. 14th
and over the following Sunday.
Buckland, (as Bro. Grant may arrange), evening, Feb. 18th.
Square Pond..........Sunday, Feb. 23d
C. H. Sweet.

Danielsonville, Ct..........Sunday, Feb. 9th
Miles Grant.

Abington, Ct..........Sunday, Feb. 9th
H. F. Carpenter.

Brimfield, Mass..........Sunday, Feb. 16th
Charlton, Dresser Hill, at Bro. Seavey's, evenings, Feb. 19th and 20th. Bro. H. Stone's, evening, Feb. 21st. At school-house, Feb. 23d.
Geo. A. Streeter.

River Point..........Sunday, Feb. 9th
M. R. Prettyplace.

Warner, N. H., (Waterloo school-house), Sunday, Feb. 16th.
Manchester, N. H..........Tuesday evening, Feb. 18th
Simeon Roby.

Keene, N. H..........Sunday, Feb. 9th
J. S. White.

Dover, N. H., Tuesday and Wednesday evenings, Feb. 18th and 19th.
Barrington, N. H..........Friday evening, Feb. 21st
and over the following Sunday.
If this appointment is agreeable to Bro. Preston, will he please write me at Dover, N. H., care of Henry Glidden, where and when he will meet me?
Alton Corner, N. H., Tuesday and Wednesday evenings, Feb. 25th and 26th.
Concord, N. H..........Sunday, March 1st
A. Simpson.

Portland, Me.
Luther Boutell..........Sunday, Feb. 9th
Sr. A. E. Smith..........Feb. 16th, 17th, and 18th
Wm. H. Mitchell..........Sunday, Feb. 23d

Sugar Hill..........Sunday, Feb. 9th
J. Couch.

Guilford, Ct., Saturday evening, Feb. 8th, and over Sunday, the 9th, and until Friday, the 13th.
The brethren are invited from adjoining towns to come and help in this protracted meeting.
Hiram Munger.

Farmington..........Sunday, Feb. 9th
Alton Corner..........evening, Feb. 11th
West Alton..........evenings, Feb. 13th and 14th
Lake Village..........Sunday, Feb. 16th
Meredith Village..........evenings, Feb. 18th and 19th
Moultonboro (Hodgdon school-house), evenings, Feb. 20th and 21st.
Tuftonboro, (Melvin Village)..........Sunday, Feb. 23d
Expect Bro. John Langley to be with me at Alton Corner, and onward. H. M. Bryant.

Center Harbor, N. H..........Friday evening, Feb. 7th
and over the following Sunday. W. H. McDaniel.

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Youngstown, N. Y., Niag. Co., (where Bro. Tryon may appoint), Sunday, Feb. 9th. E. Cotton.

New Haven, Ct., (Day's Hall)..........Sunday, Feb. 9th
Hartford, Ct..........Sunday, Feb. 23d
B. Hitchcock.

Tuftonboro, (Melvin Village)..........Sunday, Feb. 9th
Dover, N. H..........Sunday, Feb. 16th
Wm. Bodge.

Lunenburg Corner, Vt., (Town Hall), Wednesday evening, Feb. 19th, and over Sunday. A. Gordon.

Dansville, N. Y..........Feb. 6th
Rogersville, N. Y..........Feb. 13th
Stop one week in each place. J. K. Bellows.

Bristol, Vt.
Wm. J. Ripley..........Sunday, Feb. 16th

Springfield, Mass.
Wm. Stuart..........Sunday, Feb. 9th
H. F. Carpenter..........Sundays, Feb. 16th and 23d

Lake Village, (North Church)..........Sunday, Feb. 9th
T. W. Piper.

Massena, N. Y., (as brethren may arrange), Sundays, Feb. 9th and 16th. W. W. Sutherland.

North Somers, Ct..........Sunday, Feb. 16th
L. F. Moore.

Haverhill, Mass..........Sunday, Feb. 9th
B. Woodside.

Frankfort Mills..........Feb. 15th
Bangor..........Feb. 23d
South Sangerville..........Feb. 29th
I. E. Lombard.

Riceford, Bellville and Hesper..........Sunday, Feb. 9th
Elliota and Burr Oak..........Sunday, Feb. 16th
Preston..........Sunday, Feb. 23d
P. Ramer.

Lenora and Nickols, Minn..........March 1st
Riceford, Bellville and Hesper..........March 8th
Elliota and Burr Oak..........March 15th
Preston..........March 22d
W. J. Burrell.

Worcester, Mass.
S. W. Thurber..........through the month of Feb.

Concord, N. H.
(Corner of Green and Center Streets.)
J. A. Cleaveland..........Sundays, Feb. 9th

New Bedford, Mass..........through February
A. Ross.

Springfield, Mass..........Sunday, Feb. 9th
Middletown..........Sunday, Feb. 16th
New Britain..........Sunday, Feb. 23d
Wm. Stuart.

West Stafford, Ct..........Sunday, Feb. 9th
Rufus Baker.

Coaticook, (Kenney school-house)..........Sunday, Feb. 9th
D. N. Chadsey.

Business.

TO CORRESPONDENTS.

☞ Correspondents should, and ought to know, that we cannot [illegible] their orders, unless they give, in the Post Office and State in plain letters.

☞ F. B. ANDREW—Money received.

☞ MRS. M. A. HARRIS—Money received. We are waiting for "Tokens."

☞ W. VREELAND—We credit you $2.50.

☞ WM. C. FORD—All right. Money received.

☞ LOUISA BARKER—Money received.

☞ A. MARCY—Money received.

☞ M. SUMNER—All right.

☞ BRO. A. SIMPSON wishes to say to the church in Danville, P. Q., that he will not be able to be there in Feb. as proposed.

☞ A. C. GEER—Letter received.

☞ Will D. T. Rogel please give us his P. O. address?

☞ L. WHEELER—Money received.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 644. The No. which follows your name is the No. to which you have paid. If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—J W Findley 648, F S Storrs 654, G F D Rice 668.

$1.25 each—O. B. Crandall 690, O Colvin 665, R R Tyrrell 647, W C Sweet 665, D Titus 668, G Lawrence 657, W Vreeland 676, W D Munson 669, O A Vanantwerp 630; L A Waters 634.

$2.00 each—E A Moore 684, P Alling 683, A Fenn 645, F J Mansfield 668, A Adams 682.

$2.50 each—B N Smith 693, E Hood 691, F A Sherman 691, D D Cole 693, A Heiss 693, J C Rogers 690, L A Waters 686, D W Lamb 653, J Little 656, M Metcalf 657.

Various Sums—D Mizzell 90c, 640; G Durkee $2.00, 636; A Thatcher $1.50, 657; W Keene $3.00, 640; H Hiscock 75c, 658.

FOR BOOKS AND TRACTS.

G S Peterson $5.88, M Bullard 50c, A Boynton $1.00, G W Maker 35c, S B Colton $1.75, J J Sullivan $1.00, I K Lombard $1.25, M L Thayer $1.50, C Palmer 50c, R C Russell $1.50, R B Scott 60c, J G Putnam 50c, J F Funk $2.00, G B Macumber $1.00, E Ludden, 35c, M Percival $2.55, J B Chamberlain $1.00, W Payne 75c, D W Lamb 50c, W. Lee $24.10, M. A. Harris 45c, S Wheelock $10.00, D T Ross $6.00, W D Johnson 60c, C E Gilbert 60c, C A Miller $1.41, A B Sage 45c, C Stone 50c, E D Renff $1.25, D M Leavitt $2.00, M E Davis 25c, N B McMurphy 45c, N D Wright 30c, H Adams $3.50, H L Woodard 40c.

LETTERS RECEIVED.

J B Cook, C H Hurd, H A King, E G Leaser, F C Northrup, M B, S K Paine, O Ryder, S, J Blain, R Burnside, C N Harvey, F H Burbank, B Waterhouse, G A Streeter, J E Wells, F Coghill, G F Morse, J Daley, C F Sweet, B St John, L F Sweet, L F Cole, F C Northrup, C Greene, Geo Needham, T H Ford, J Elkins, A E Smith, Bemis, D F Newton, J Taylor, E C M Boyd, J E Whipple, H Pratt, F J Mansfield.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
Allen Dammah—Fairhaven, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
S. Anderson—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. R. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
I. K. Lombard—Machiasport, Me.
J. Carr—South Albion, Me.
Irrael Damman—Corinna, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 425 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Fisherville, N. H.
O. D. Eastman—Landaff, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 705 Lombard street, Philadelphia, Pa.
John T. Oagley—Lincolnville, Crawford Co., Pa.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clemenspert, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
H. Rockwell—Lenox, Ashtabula Co., Ohio
L. C. McKinstry—Norwalk, Ohio.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. L. Leslie.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Eld. A. F. Dugger—Simpson, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
J. Wilbur—Box 882 Janesville, Wis.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to Miles Grant, *Boston, Mass.*

New Music.

"'Tis the very same Jesus" (separate sheets, at 5c.) Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c. For sale at this office.

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1.	I don't believe in Religion..........	12 pp., 3c.
2.	Did the World make itself?..........	16 pp., 4c.
3.	Is God Everybody, and Everybody God?	16 pp., 4c.
4.	Have we any need of the Bible?..........	24 pp., 4c.
5.	Who wrote the New Testament?..........	16 pp., 4c.
6.	Is the Gospel Fact or Fable?..........	16 pp., 4c.
7.	Can we believe Christ and his Apostles?	16 pp., 4c.
8.	Prophecy..........	32 pp., 5c.
9.	Moses and the Prophets..........	32 pp., 5c.
10.	Infidelity among the Stars..........	32 pp., 5c.
11.	Daylight before Sunrise..........	24 pp., 5c.
12.	Telescopic Views of Scripture..........	32 pp., 5c.
13.	Science, or Faith?..........	32 pp., 5c.

For the Set, (making 304 pp.)..........50c. postpaid.
Address all orders to Miles Grant, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.50.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings, and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00; paper, 50c.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Prediction detailed, and His Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 1, By S. S. Brewer. 7c; by mail, 9c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 22c.

THE LAST-DAY TOKENS, No. 3, By S. S. Brewer. 21c; by mail, 22c.

THESSALONICA; or, The Model Church. By H. L. Hastings. 25c.

SPIRITUALISM a Satanic Delusion. By Wm. Ramsey, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00; paper, 50c.

THE SEVEN SEALS. Exposition of Rev. vi. By S. S. Brewer. 8c; by mail 9c.

LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.

THE DAYS WE LIVE IN: The Lord soon to come. By S. S. Brewer. 10c; by mail, 12c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, etc. By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. 20c; by mail, 22c.

RETRIBUTION; or, The Doom of the Ungodly. By H. L. Hastings. 20c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 28c.

PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the Epistles of Paul. H. L. H. 10c.

GLAD TIDINGS; or, The End of Woe and Sin by the Destruction of the Wicked. (Three chapters from "Death not Life.") By J. Blain. 8c; by mail, 10c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 12 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 40c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, [illegible] By P. A. Smith. [illegible]

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. [illegible]

STORIES FOR YOUNG PILGRIMS. [illegible]

COOKERY [illegible]

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook [illegible]

THE SABBATH, and its Relation to Man. By M. Baxter. [illegible]

SPIRITUAL EVIL: A Warning for the Unwary. [illegible]

BLIND [illegible]

CHILDREN'S HYMNS. [illegible]

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. [illegible]

DICTIONARY OF THE HOLY BIBLE, [illegible]

THE LIFE OF TRUST. [illegible]

RAHAB THE HARLOT. [illegible]

CANON OF THE HOLY SCRIPTURES [illegible]

THE CHRISTIAN LYRE; [illegible]

PREMATURE DECAY [illegible]

THE OLD AND NEW COVENANT [illegible]

THURMAN'S BIBLE CHRONOLOGY; [illegible]

THE BIBLE FROM HEAVEN; [illegible]

SHOULD CHRISTIANS FIGHT? [illegible]

CHLOE LANKTON; [illegible]

NON-RESISTANCE. By W. C. Thurman. [illegible]

DIPHTHERIA: [illegible]

THE DAY AND THE HOUR: [illegible]

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." [illegible]

THE BIBLE, OR TRADITION—Which shall we Believe? [illegible]

"ONE MORE [illegible]"

"GOLDEN [illegible]"

"THE PENALTY OF SIN." [illegible]

AMERICA [illegible] XVIII. [illegible]

THE JUBILEE HARP.

We are now [illegible] new Hymn [illegible] prices: [illegible]

JESUS WEPT.

Jesus wept! those tears are over,
But his heart is still the same;
Kinsman, Friend, and Elder Brother,
Is his everlasting name.
Savior, who can love like thee,
Gracious One of Bethany?

When the pangs of trial seize us,
When the waves of sorrow roll,
I will lay my head on Jesus,
Pillow of the troubled soul.
Surely none can feel like thee,
Weeping One of Bethany!

Jesus wept! and still in glory
He can mark each mourner's tear,
Living to retrace the story
Of the hearts he solaced here.
Lord, if I am called to die,
Let me think of Bethany!

Jesus wept! that tear of sorrow
Is a legacy of love;
Yesterday, to-day, to-morrow,
He the same shall ever prove.
Thou art all in all to me,
Living One of Bethany!

For the World's Crisis.

PROGRESS OF OUR AGE.

The *Christian Advocate* of Jan. 9th, 1868, in a leader on "Past and Future," says:—"The year 1867 has been, perhaps, more than usually devoid of strange events. We see no cause for dismay. The outlook into the future is altogether hopeful. The world is moving forward toward the Millennium; but there is much yet between us and that great consummation." No wonder the people are blind to the signs of the times, when their leaders can write like the above, lulling the church and world to sleep; when, if the author had been fully awake, he must know that facts are against him; for there never has been a year like 1867 in the commission of all kinds of deviltry, and also for its many earthquakes. Since November last there have been, since the St. Thomas affair, over one thousand shocks, and the papers are teeming with the deluge of crime. Yet the *Christian Advocate* can "see no cause for dismay"; the future is altogether "hopeful" for "the Millennium"! The only truthful remark it made is, "But there is much yet between us and that great consummation."

Theological papers are generally reticent on the matter. I took up the *Independent*, the other day, and after looking over its contents, I was not surprised that people are not more spiritual. In this one solitary paper I found about fifty-six novels advertised, including Dickens.' Found a hundred and fifty popular other things advertised, including "Banner of Light," the Spiritualist, infidel paper; also the New York *Ledger*, the novel paper, the paper that Beecher fits so well in,—so he says himself. This same paper contained about seventeen comic sayings, etc. Here is No. 1: "What is the difference between a Barber and a Mother? The one has razors to shave, and the other has shavers to raise." No. 2: "Do you like cod-fish balls, Mr. Wiggins? Mr. Wiggins hesitatingly replied, "I really don't know, Miss; I don't recollect attending one." Now after you have deducted all of the above from one paper, how much religious reading must there be left? Precious little, I tell you; for out of sixty-two columns, I found only about eight or nine filled with religious reading. I think if Paul filled the editorial chair, you would not find sixty-two columns to the world and nine to the church only. But such is our boasted christianity. Yet if you stand up in bold defense of pure christianity, the coming of Christ, with practical holiness, you are ridiculed, or, as my opponent in public debate told me in Town Hall last week, that "the Second Advent doctrine was a miserable doctrine; and that Christ would never come again."

MODERN CHURCHES. The Boston *Herald*, of Jan. 2nd, says:—"A Methodist church is finishing at Washington, D. C., costing $200,000. Pews are made in it for the President, etc. Windows to be memorial, or historical, commemorating great men, and great events of the age. Altar and pulpit from cedar and fir wood, brought from Mount Lebanon." The *Herald*, of Jan. 25th, also says: "The Methodists have dedicated the most magnificent church, probably in the world, at Wilmington, Del. Bishops Scott, Ames, and Simpson, were present." The *Earnest Christian*, on such matters, says, and with all the truth on its side;—"There is a great rage for fine church edifices. . . . Buildings that are large enough, for which a house of worship is intended, are sold for breweries, or some other base purpose. The arguments used for such a course are, 'If we do not have a fine church, the rich will leave us.' Suppose the rich do leave you; they left the Savior when he was upon earth. Where there is one soul saved in the costly church, there are ten in the plain one. Where rich men are necessary to a church, they will control it. Said a wealthy rumseller to the presiding Elder, 'If you do not send us Dr. S., we will close the church.' The old Methodist discipline wisely said: 'Let all our houses of worship be built plain and decent, with free seats.' When any church cannot get along without rich men, farewell to the gospel in its purity. 'I am so thankful,' said a Presbyterian minister of the city of New York, in our presence, 'that I have the privilege of preaching to a congregation composed of the poor, for they will let me preach the truth.' The poor are effectually shut out of costly churches."

INTEMPERANCE. The Portland *Press*, of Jan. 2nd, 1868, in a letter from England, says: "To be drunk three days out of seven is the normal condition of an immense number of Englishmen, and of more English women, than an American has any idea of." Of crime in Boston, for 1867, the *Press* says:—"The total number of cases disposed of in municipal court during the past year, 1867, was 13,895, an increase of 1219 over 1866."

The *Herald* for Jan. 3d, 1868, says of "The morals of Chicago": "The rapid increase of divorce cases (the *Post* of Jan. 3d says, that two hundred cases were granted in 1867,) is an alarming feature of our society, which is affecting all classes of society. Mistress-keeping is as much in vogue with our rich men as it is in Paris. It is the ton; and it is done openly. It is estimated that there are eight hundred houses of prostitution in the city, and thirty-five hundred courtesans. Where the end will be it is difficult to determine." A Louisville paper publishes an appeal from the Grand Jury in that city, addressed to the Legislature of Kentucky. In this document, we find an appalling revelation of the iniquities of Louisville. Open vice and adultery are the rule, and not the exception. Gambling is an open trade, and the worst places are licensed. Murders, arson and robbery are of daily occurrence. In short, there is no end to the depravity that is flouted in the face of day. This serious document is signed by Claudius Duvall, foreman, and all the members of the Grand Jury. Perhaps the Legislature will change the name of Louisville to Sodom."

EARTHQUAKES. The Boston *Journal* of Jan. 2nd, on the moral effect of earthquakes, quoting from the Ogdensburg *Journal*, says of the earthquake shocks, "The more we hear of the impressions of Wednesday morn, the more we appreciate its awful grandeur. Very many pious people supposed that the 'judgment day' had actually arrived, and remained in a state of almost suspended animation for several seconds, expecting to hear the 'last trumpet' sound. In the third ward, a dancing party suddenly broke up, and departed for home and places to pray. Very few in looking over the records of their deeds, which always pass so rapidly in moments of such fearful suspense, were satisfied with the balance sheet."

"PREPARE WAR." The *Herald* of Jan. 25th, 1868, just received, contains foreign news by cable, of Jan. 24th, from St. Petersburg. The *Boersen Zeitung* calls attention to the fact that the new French Army Bill increases the power of Louis Napoleon, and is sure to prompt him to assume a higher stand, and a bolder tone in regard to European politics. A Paris telegram of the 24th ult., from *La Patrie*, says: "Every power in Europe is entirely engaged in arming itself, as if for anticipated war." Yet in all this the *Christian Advocate* writer sees everything "hopeful" for the Millennium. Yet the Revelator says that it indicates "the time of the dead that they should be judged." JOHN TAYLOR.

New Sharon, Me.

For the World's Crisis.

FORMER AND RECENT REVIVALS.

DEAR READER:—If ever we needed such revivals as they had in former days, we need them now in this crisis of time; for instead of the people growing better, as a general thing, they are growing "worse and worse." In ancient times, revivals caused people to rejoice in the Lord. When the disciples of our Master went forth to preach the gospel, the people rejoiced and were glad. When there was a revival in a certain city, we are informed by the inspired penman that "there was great joy in that city." Is such the case in modern times? No; in their general sway they are like cisterns that hold no waters of divine grace. They deliver not the soul from the bondage of sin, nor give a foretaste of heaven. Then there is good reason in this crisis of time why we should desire a revival of pure and undefiled religion; that those our fellow men who are out of the ark of safety, and who are led captive by the adversary of souls at his will, may be delivered from the bondage of error, superstition and sin, and admitted into the glorious liberty of the children of God. "O Lord, revive thy work."

When we look about us, and see so many of our fellow mortals groping in darkness, strangers to God, ignorant of his character, his will, and his love; we cannot suppress our desires for a revival of that religion which is pure and undefiled; which works by love and purifies the heart. There is great need of a revival of this kind of religion in this trying and heart-rending day of confusion. We need it that neighborhoods and communities may be bound together by the ties of affection and love; that we may be led to love our neighbors as we do ourselves; that we may be led to love God more and better, and to live in obedience to his requirements; that we may have more zeal in the cause of love and righteousness; that we may be strengthened against sin and temptation, and enabled to overcome the world, the flesh, and the deceitful works of darkness. We want to see the professed followers of our Master more zealous in the cause in which they profess to be engaged; we want to see more working, acting, praying christians; we desire to see them live and act in such a way as will give them a foretaste of heaven. We wish to see them live in such a way as will prove the sincerity of their professions. We want to see them practice the principles of the gospel, so that the unbeliever may be led to banish his doubts, the deluded his fears, and the sinner his sins; that all may be brought to a knowledge of the truth, and finally be prepared for the joys of heaven, where there is no sorrow, pain, or woe.

In closing this subject, let me make a few remarks which I think may not be amiss. There are, no doubt, many at the present day, who profess to be disciples of Christ, who have need of regeneration, who are praised and puffed up, who are far from being like Him who took little children in his arms and blessed them. Such should become meek and lowly, like their Master; they should become humble, penitent, and teachable, like little children. By so doing, they may enter that kingdom which is everlasting. Let us then strive to be like Him who humbled himself and became obedient unto the death of the cross, for our good, for our redemption, and for our salvation. May we keep his examples ever before us, and follow them; and in due time we shall reap our reward,—everlasting life, and partake of the joys of eternal bliss. God grant that we may all be true, loyal, and faithful subjects of the great King, and eventually be permitted to sit down in the everlasting kingdom of rest in the world to come.

Fisherville, N. H. JOHN ELKINS.

THE GOSPEL OF WORK.

The latest gospel in this world is work. Know thy work, and do it. Know what thou canst work at, and work at it like a Hercules. Blessed is he who has found his work. Let him ask no other blessedness. He has a work and life purpose; he has found it and will follow it. Every noble work is at first impossible. In very truth for every noble work the possibilities lie diffused through immensity, inarticulate, undiscoverable except to faith. Like Gideon thou shalt spread out thy fleece at the door of thy tent, and see if under the wide arch of Heaven there be any bounteous moisture or none. Thy heart and life purpose shall be as a miraculous Gideon-fleece spread out in silent appeal to Heaven, and from the kind immensities, what from the poor unkind localities and town and country parishes, there never could blessed dew-moisture to suffice thee shall have fallen. All true work is sacred. In all true work were it but hand-craft, there is something of divineness.

Labor, wide as the earth, has its summit in Heaven. Sweat of the brow, and up from that to sweat of the brain, sweat of the heart, which includes all Kelper calculations, Newton meditations, all sciences, all spoken epics, all acted heroisms, and martyrdoms, up to that bloody sweat which men have called divine. O, brother, if this is not worship, the more pity for worship, for this is the noblest thing under God's sky.—*Home Guardian.*

For the World's Crisis.

THE MEMPHIS MISSION.

Jan. 17. A pleasant day, and the snow and ice are yielding to the warm rays of the sun. Our work on the Chapel, which has been suspended for more than a week, was this morning recommenced. Four men, besides Bro. Reed and myself, are at work, and we hope in a few days to have the outside finished. Had the weather continued warm and pleasant until now, the house would have been nearly completed. The severity of the winter here has greatly affected business and outdoor work. This people cannot work in the cold, nor do the whites here exhibit much enterprise when the thermometer gets below freezing point. All is still here in a snow-storm, or when it is not thawing. When we ourselves could have worked on the building, no one could be obtained to do so. So all has had to lie still until the "weather broke."

Bro. Himes is not with us now. He left us more than a week ago for Randolph, in this state, which is up the river from here about one hundred miles. He went to preach the glad tidings in the "regions beyond." We are anxiously looking for his return, and trust he will soon be with us again to help establish fully the work here begun.

Our school is not now in session. To reduce our expenses and enable me to devote my time as much as possible to the building of the chapel, we gave up the place we have hired so long and stopped the school. We now hold our meetings in the house in which we live. Sabbath evenings we have two meetings—one about a mile distant, and thus divide our surplus of help, and have all hear that we can. Our meetings of late have been most blessed—better than ever before. There is an increasing interest manifested in the message we are proclaiming. The ear is fully open to hear, and the heart is more deeply affected by the word of God than ever I have before witnessed among this people.

18th. Another sunny day, but still the air is sharp and chilly. We are making another great soup. The beef for it cost one dollar. The vegetables sent to us from Bristol, R. I., come into use now; and with many thanks to God and the dear friends there we deal them out to the hungry. Yesterday I bought a barrel of meal to give out ourselves, instead of buying in small quantities at the grocery, as the poor call for it. Something is saved by purchasing in large quantities; and thus more can be given. But it is seldom that we have funds on hand to buy thus; so we have to purchase at retail prices.

We have now in our family three orphan girls, who have no place to live. We are hoping to find places for two of them, the other will remain to assist Sr. Northrup in the duties of the mission family. It is very difficult here now to find homes or places for the poor and friendless colored children; so we must provide as well as we can for those who are left on our hands. We are making the best use possible of the means and clothing sent us for distribution. We can give only to those who are really suffering for the necessaries of life. We give no money, but purchase all that we give which is not sent us. We give to none without protesting against their using stimulants; and are trying to get all to leave off the use of tobacco, snuff, coffee, and the general use of sugar. We positively refuse to give to those who drink whiskey, or are in the habit of spending their money for ardent spirits of any kind. We exact a pledge of many to whom we give, of habits of temperance; and it is generally understood that none who are not trying to be temperate will be the recipients of our bounty. The past week has been one of special labor and trial; our situation is a very trying one. Our house is constantly thronged with those who hear we have to give; and with the comparative little we have, and the many who come to be helped, it is very difficult to give satisfaction, and make all feel that they are treated equally well. Many of those who are less needy think they ought to receive as much as others, and often complain, and say we are partial. We give as privately as possible, but it is impossible to give and not have them tell each other what they receive.

Then there are other difficulties in all the work which only those who are here know. It is a burden bearing position, and requires great strength of mind as well as body, to bear up and maintain at all times an even condition of spirit. But the trial and labor is not long, and so we can afford to suffer more, and work the harder while they last.

Sunday, 19th. Prayer meeting in the morning from seven to nine, Sunday School from ten until two P. M. Preaching from two to four, and at seven in the evening. The day has been cloudy, with indications of rain. The frozen ground and ice have yielded sufficiently to make the traveling muddy and bad for many of our poor ones here who have not shoes sufficiently whole to keep their feet dry. But notwithstanding this, we had quite a full Sunday School, and meeting. Two hundred and thirty-six verses from the Bible were recited, an increase over last week of fifty-one. One scholar, a girl of thirteen years of age, learned during the week and recited to-day fifty-six verses. It is quite certain she will obtain the first prize. Her mother, a woman of about forty years, recited the next highest number, twenty-six. Another, an orphan girl, who lives with us, recited thirty; all of which she learned during the week. Twenty was her number last week. There is great interest in this exercise; and if the weather and traveling were favorable, or the people had proper shoes, there would be a much larger attendance, and consequently many more verses learned. We are laboring under great disadvantages now, but hope soon to be better provided for, and be able to enlarge the ground of our labor.

Since my last journal, I have received the following donations in money, with the statement that the clothing is on the way: Bro. R. E. and Sr. R. G. Ladd, Springfield, Mass., $5.00, and one barrel of clothing. From Bro. Geo. T. Adams, $22.00, which came from the Christian church in Castleton, Vt., through Bro. C. S. Sherman. Two "aged ladies," $2.00. From the family of N. D. Wight and Sr. C. Boynton, Bond's Village, Mass., $3.00, and a barrel of clothing. From Srs. Hewitt and Thayer, and others in Seneca Falls, N. Y., $2.00, and two barrels of clothing. Emma L. Higgins, Worcester, Mass.* "A Bro. in Christ," East Boston, Mass., $3.00.

I. I. LESLIE.

* No amount specified.—ED.

For the World's Crisis.

HYMN.

Bright the hours, faith attending,
When our Lord in love we greet,
Sweet the time, his grace descending,
While, like Mary at his feet,
We wait and worship and rejoice
In love divine, our happy choice.

Raise high our thoughts, our voices raise,
With feelings bowed before the throne,
"His name," indeed, "above his praise,"
Yet loving, looks upon our own.
Such condescension, all divine,
May this experience be mine!

Philad. CHS. GREENE.

For the World's Crisis.

"BONDS AND AFFLICTIONS ABIDE ME."

There is no tutor under which we are schooled whose lessons are so indelibly fixed on the mind and heart as experience, especially when applied in the form of reverses and afflictions.

We often have presented to our sight objects of sympathy which are, perhaps, viewed with indifference, simply because the quivering chord of suffering in them meets with no response, from the remembrance of a like affliction endured by ourselves.

It is the scarred hand that winds the soothing bandage around the burnt finger with gentlest touch; and the bowed form, whose frame has been racked with pain, that can so adjust that pillow, and smooth that bed, that the sufferer looks up with astonished satisfaction.

It is that cottage whose inmates have passed through the furnace of affliction, that you approach with fullest confidence that your call for help will meet with a hearty response.

Theory makes a gentleman scholar; but experience alone can develope a practical man.

A naturally sympathetic heart, whose covering is the picture of health, may think to feel for others' woes; but, alas! when experience instructs such a heart, it learns for the first time how to feel for the afflicted.

I feel entitled to the liberty of making the above observations from recent experience, having witnessed the sufferings of my wife for the last eight weeks, whose sickness has required watchers every night. I have learned the worth of some things which were not appreciated before. Yet she is the pupil, still in the furnace.

O for grace that we may feel that our light afflictions will work out for us a "far more exceeding and eternal weight of glory." True, it is the bitter that makes the sweet desirable. The Lord is good in this our affliction. He knoweth our needs, and each want is supplied. Little did I think my winter's work would be what it is. Thus the Lord has suffered it to be, and I must submit. There has some good come out of it to me, which I hope may be sanctified to the good of others.

WM. A. FENN.

P. S.—Let the above serve as an an explanation to my friends who have called for my labors without receiving a response.

W. A. F.

TROUBLE FROM WITHIN.

The passionate, ill natured man lives always in stormy weather, even though it be the quiet of dew-fall around him; always wronged always hurt, always complaining of some enemy. He has no conception that this enemy is in his own bosom, in the sourness, the ungoverned irritability, the habitual ill nature of his own bad spirit and character. I speak not here of some single burst of passion, into which a man of amiable temper may for once be betrayed; but I speak more especially of angry characters, always brewing in some tempest of violated feeling. They have a great many enemies, are unaccountably ill-treated, and cannot understand why it is. They have no suspicion that they see and suffer bad things because they are bad, that being ill-natured is about the same thing as receiving ill-treatment, and that all the enemies they suffer from are snugly closeted in their own evil temper.

The same is true of fretful persons—men and women that wear away fast and die, because they have worried life completely out. Nothing goes right; husband, or wife, or child, or customer, or sermon. They are pricked and stung at every motion they make, and wonder why it is that others are permitted to float along so peacefully, and they never suffered to have a moment's peace in their lives. And the very simple reason is, that life is a field of nettles to them, because their worrying tempers are pricking out through the tender skin of their uneasiness. Why, if they were set down in paradise, carrying their bad mind with them, they would fret at the good angels, and the climate, and the color even of the roses.—*Dr. Bushnell.*

WORKING CHEAP.—"What does Satan pay you for swearing?" asked a gentleman.—"He don't pay me anything," was the reply. "Well, you work cheap; to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer; and lastly to risk losing your own precious soul, and all for nothing. You certainly do work cheap—very cheap indeed.

☞ The influence of the press is rapidly increasing in Pagan lands. A missionary at Kolapoor, India, writes that in 1866 he circulated 4610 volumes of the publications of the American Tract Society of this city. He says that the number of Hindoo readers shows a remarkable increase from year to year.

☞ If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

LETTERS FOR THE PEOPLE.

BRO. GRANT:—The following appeared in the Rochester *Express*, in answer to the article I sent you, signed "A Servant of the Lord Jesus Christ," headed "*Letters from the people*."

MESSRS. EDITORS:—In your issue of Dec. 30th, I find myself with others accused again not only of being "revisers of the divine word," but, "insidious, subtle," and "bold blasphemers of that word." The apology for this language is, "that the children of God in this city be not deceived and led away by these specious and cunning devices of the adversary." I shall think myself happy if permitted through your columns to speak for myself, "touching all the things whereof I am accused of the Jews."

First—as "revisers of the divine word." Who revised Eccl. 12: 7, so as to read soul for the Hebrew word *ruach*, never once rendered soul in our English version? Who has revised Acts 4: 12, and left out the only (*onoma*) name by which we can be saved? Who revises Titus 2: 13, to make God and our Savior one person, and then accuses us as "pretended revisers?" Consistency, thou art a jewel!

Their principal teacher publicly declared that the word "immortal" occurs but once in the scriptures and is applied to God, and never to Jesus Christ. Does the writer attempt to show that it occurs more than once? No. He boasts of going even "further than these learned men, and says that the word 'immortal' does not occur at all in the 'scripthres,' and is not applied even to God." Then our English version is not the "Scriptures," and where, then, is our fault? Did the writer suppose that we should find our English word "immortal" in the Greek text? Not certainly *for revising*, but for *not revising*. But as teachers "if they have any knowledge of the Greek language, they know that their statement that the word 'immortal' occurs but once to be in every respect false." Did King James' translators understand the Greek? Do Prof. Whiting, McKnight and other translators "have any knowledge of the Greek," and did they know when they translated the Greek word *apthartos* "immortal," in 1st Tim. 1: 17, that it is in every respect false? Why has this "servant of the Lord Jesus Christ," as he styles himself, suffered such things from such men so long, and now anathematizes us who simply quote their words? Ah! we should have known them false. A writer who signs himself F. W. H., believes that the letter of the Scriptures "killeth," and like an honest man has fled from it altogether, and will have no more to do with "textual quibling," and so gives his own opinion in his own language, But this writer, while he repudiates the English text as the "Scriptures," has fled to the Greek, and no doubt seems formidable to many in his Grecian fort, which has so often proved a refuge from pursuit for the "clerical order. Permit us therefore, to "feel" of him somewhat in his new entrenchment, and see whether he has "stove pipe" or cannon.

He says that the word translated immortal in 1 Tim. 1: 17, is the Greek word *apthartos*, and only once rendered "immortal." Then it does occur once? That is just what we preach. Where is the "blasphemy?" It should not have been rendered immortal at all, he says. Is not the Greek word *athanasia* correctly translated "immortality?" This he admits. Then, when I read 1 Tim. 6: 16, Who only hath "immortality," (*athanasia*) and applied to the same being that it is called eternal, and "immortal" from *apthartos*, elsewhere rendered incorruptible, shall I say that the translators knew it was false in every respect? Here, then, is one word that is correctly rendered immortal. "Who only hath immortality." If this be spoken of the Son, then the Father is wanting. If it be of the Father, then the Son is dependent. Here are facts. Let us test them. In 1 Tim. 1: 17, we read of a "king" eternal, immortal, invisible, called the only wise God. In 1 Tim. 6: 15, we read that Christ "in his times will show the blessed and only Potentate (*dunastees*) the King of kings and Lord of lords," and will show "who only hath immortality," whom no man hath seen or can see. Here in both texts there is brought to view, 1st a being that is called a King; this is applied to Father and Son. 2d. An eternal, immortal and an invisible being. Does the eternal and immortal belong to Christ? What is immortality? "The quality of never ceasing to live." Did Christ die? "I am he that liveth and was dead!" Rev. 1: 18. "Unto him that loved us and washed us in his own blood." Rev. 1: 5. Then the Son (*whyos*) was not "immortal," and the declaration, who only hath immortality, belongeth to "the all-wise God." Does the invisible and unseen belong to the Father or Son? "No man hath seen the Father at any time." John 1: 18. "Ye have neither heard his voice nor seen his shape." John 5: 37. Who saith this? "The only begotten Son [*whyos*] which is in the bosom of the Father." Then the invisible, unseen belongeth not to Him that saith, "handle me and see," but to Him "who only hath immortality, whom no man hath seen or can see."

But is the Father ever called "the King"? Yes, "the King invisible." The word King is first applied to God, as Cruden says. Ps. 44: 4, Isa. 43: 15. Is God ever called "the Savior" of saviors and the God of gods? It is he that raiseth up Saviors to his people. Judges 3: 9. He raised up a Savior for us; blessed be his name forever. He raised him up from death; therefore our Savior was not immortal. Acts 13: 23. "Of this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus;" they procured his death; they took him down from the tree and laid him in a sepulchre. "But God raised him from the dead." Acts 13: 30. But is not salvation the peculiar work of the Lord Jesus Christ, and of him alone?" No. The Father so loved the world as to give his Son to die to save, "that whosoever believeth might not perish," and raised him from the dead for this purpose. The Father had "immortality;" the Son was made a little lower than the angels for the suffering of death, that he might taste death for every man. Heb. 2: 9, 10.

So the Father gave him another life, and hence he is "alive forevermore," "death hath no more dominion over him." So he saith, "As the Father hath life in himself, so hath he given unto the Son to have life in himself." John 5: 26. "By this statement," says the writer, "they boldly and blasphemously deny the co-equality, co-existence and co-eternity of the Son with the Father." Whoever charged him with making himself equal with God but the Jews? Neither the English nor Greek Scriptures assert it of Christ. And himself saith, "My Father is greater (*mizon*) than I. *Mizon*, the Greek word rendered here "greater," is rendered "greater" and "greatest" forty-two times, once "more," and once "elder." Which will you have it, "greater" or "elder?" Either incurs the imputation of "bold and blasphemous" with the writer. Who charged our blessed Savior with "blasphemy" because he said, "I am the Son of God"? Jews! Who will call us "bold blasphemers" when we repeat our adorable Lord's word? Let the curious answer. "But they boldly and blasphemously deny his co-existence with the Father." Co-existence is defined, "to exist at the same time." If the writer means that the Son has existed all the time that the Father has, then the Son is again "blasphemous," for he says, "I am he that was dead, and am alive again," unless it can be shown that the Father was dead at the same time. Then how could the Father raise up the Son if he was dead himself? Lastly, his co-eternity with the Father is "boldly and blasphemously" denied. To make men believe that God, the Father, has begotten a Son as old as himself, may do or be suffered in the dark ages of Papal rule, but will not go down with unprejudiced thinkers in the nineteenth century, when he declares himself to be "the beginning of the (*krisis*) creation of God." Rev. iii: 14. Thus "the Christ" "boldly," and as the writer says, "blasphemously," *denies* his co-equality, co-eternity and co-existence with the Father. I am happy to stand up (and be reproached) for Jesus. How true the saying, "The servant is not above his master;" and how blessed the promise, "If we suffer with him we shall reign with him."

"I stand upon His precious word,
My soul rejoiceth free;
The glorious light the gospel gives,
Is light that shines for me.
I'll suffer now, I'll triumph then,
I'll die for Jesus here;
In that bright world I'll live again,
A conqueror's crown to wear."

Rochester, Jan. 3, 1868. H. PRATT.

THE UNSEARCHABLE WORK.

When our wickedness had reached its height, and it had been clearly shown that its reward—punishment and death—was impending over us; and when the time had come, before appointed of God, for manifesting his kindness and power, how the one love of God, did not thrust us away, with hatred,; but took upon himself the burden of our iniquities.

For what else could cover our sins but his righteousness? By what other one was it possible that we, the wicked and ungodly, could be justified than by the only Son of God? O, what a sweet exchange! O, unsearchable work! O benefits surpassing all expectation! that the wickedness of many should be hid in a single righteous One, and that the righteous one should justify many transgressors!—*Anonymous Epistle to Diognetus, written early in the second century.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE FIRST LESSON.

The first lesson a child is to learn is *to obey*. It is the duty of parents, and particularly of the mother, to teach their little ones this lesson. The happiness and good of the child require it; and nothing so much promotes the comfort of the parents. Therefore it is the *duty* of the parent to secure obedience from his children; and, if he does not do it, he will have to answer to God for his neglect and sin.

Obedience to parents is the law of God, who thought it a matter of sufficient importance to make it one of the ten commandments, which he wrote with his own fingers upon the tables of stone. "Honor thy father and thy mother" is God's word; and to this command he added a promise, "that thy days may be long in the land which the Lord thy God giveth thee." This is the only command which has a promise added to it.

Now, if this is his law for children, is it not just as much his will that parents should secure this obedience; that they should teach it to their children, and train them into it?

When shall the parent begin to teach this great lesson? Just as soon as the child knows any thing. The mother must not let the child have its own way until it is four or five years old, and then try to make it obedient; it will be too late then. She must not wait even until the babe can talk and walk; it will be hard work then. No; she must begin with the tiny babe in her arms. An infant three months old will know its mother from a stranger; it will notice when it is to have its food, and will be quite wise in many things; and then is the time to begin to make it obey. Says a wise mother, "My baby, only three months old, knew, when I held up my finger and put on a grave look, that such was the language of reproof, though I did not speak a word. If a child wanted any thing not within its reach, and cried if it was not given immediately, it certainly never got it then, and was made to understand this; so that it soon learned it was useless to cry. By a constant, gentle drilling, I found it easy to bring my children to obedience, which made us all comfortable and happy." A home can never be a happy one which is ruled by turbulent, willful children. No; the parents are to be the rulers, and the children ever under the quiet law of obedience.

God meant children to be thus a restraint to the parent, and a help in doing right.

THE WRONG SIDE OF STAR.

I have heard an amusing story of a raw Irish sailor, who was called to the ship's wheel, one night, to steer the vessel.

The captain was intending to take a little rest. As the green sailor might not be able to understand steering by the compass, he pointed out to him the north star, and told him to steer towards that; and not to take his eyes off from it, and to keep the ship headed towards it all the time.

"Never you fear," said the confident sailor, "I'll keep one eye on the little darling and steer right into her."

With some anxiety the captain left his man, with his eye fastened upon the star, as if he never meant to look upon anything else, and went down to his berth.

"O, ye purty little thing, you needn't keep winking out of your bright eye to me, for I shan't let ye out of my sight for a minit," said the proud Irishman, as he grasped the wheel, and turned the ship until it lay exactly under the ray of the star.

All went on well for some time; Patrick talking to his "little hearty," as he affectionately called the star, and keeping his eye steadily upon this beautiful lighthouse in the sky.

But by and by Patrick grew weary at his post. Every now and then he nodded over the wheel, and when he recovered he would find his star at a considerable distance either to his right or left. Finally he entirely lost himself in sleep, and had quite a nap before he awaked. In the meantime, the wind had changed and freshened, and the ship, having no hindrance from the rudder had fairly swung around, and was flying away towards the Southern Cross instead of the North Star.

At length our Irish friend is roused by the flapping of the sails. Rubbing his eyes, he peers into the heavens for his "bright particular star." Of course it was nowhere to be seen in the direction they were then sailing.

Turning round, in his confusion, and looking behind him, sure enough, there it was, blazing away as brightly as ever!

Down into the cabin he hurried: "Captain, captain!" he shouted, at the top of his voice. "Come right up here, this present minit."

"What's the matter now?" said the captain, leaping from his berth.

"Why, ye jest see," said Patrick, "that I've sailed intirely by my star, and ye will have to pick me out another."

The star was all right, but the poor sailor was turned around himself, and moving in the wrong direction.

I am acquainted with many young people who have sailed beyond their star. I know a young man with religious parents, who has himself united with the church, and has been aided by his friends to secure a good education. He entered college. Soon he fell into bad company; and in thoughtless hours he took his eye off from the star of Bethlehem towards which he had been sailing. He does not seem to be aware of it himself; he is certainly asleep as to eternal things, and is flying along like the wind in the opposite direction. The star is still shining behind him. I wonder if he ever turn around to look upon it!

There go a company of lads into a billiard saloon, laughing as they go. They are members of a Sabbath school, and, on Sunday, the star that hung over the place where Jesus was, sheds its light upon them. But I am sure they leave it behind them as they close the door of that saloon upon themselves. God have mercy upon them! and grant that they may find its hallowed light again before the night of death settles down upon them!

When I see young people sailing or walking for pleasure on the Sabbath, while others are gathering in the house of God, I cannot help feeling and saying to myself, "those mistaken young people have passed beyond their star; and a fearful voyage must be before them, without one cheering ray of light."

GOOD AND BAD APPLES.

One day Robert's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worse in his son; and now he knew the cause. He was very sorry; but he said nothing to Robert at the time.

In the evening, he brought from the garden six beautiful rosy-cheeked apples, put them on a plate, and presented them to Robert. He was much pleased at his father's kindness, and thanked him. "You must lay them aside for a few days, that they may become mellow," said the father; and Robert cheerfully placed the plate with the apples in his mother's store-room.

Just as he was putting them aside, his father laid on the plate a seventh apple, which was quite rotten, and desired him to allow it to remain there.

"But, father," said Robert, "the rotten apple will spoil all the others."

"Do you think so? Why should not the fresh apples rather make the rotten one fresh?" said his father. And with these words he shut the door of the room.

Eight days afterward, he asked his son to open the door, and take out the apples. But what a sight presented itself! The six apples, which had been so sound and rosy-cheeked, were now quite rotten, and spread a bad smell through the room.

"O papa!" cried he, "did I not tell you that the rotten apple would spoil the good ones? yet you did not listen to me."

"My boy, said the father, "have I not told you often that the company of bad children will make you bad? Yet you do not listen to me. See in the condition of the apples that which will happen to you if you keep company with wicked boys."

Robert did not forget the lesson. When any of his former playfellows asked him to join in their sports, he thought of the rotten apples, and kept himself apart from them.

LOVING JESUS BEST.

"Mother," said little Hugh, coming in from an evening prayer meeting, where he had met the Savior, and held in his little heart sweet communion with him,—"mother, would it hurt your feelings if I should love Christ more than I love you?"

"No, my son!" replied the trembling mother, as she hardly dared to think she had heard aright,—"no! Jesus has done a great deal more for you than any mother has done, or can do, for her dearest child."

Looking up into her face earnestly, Hugh said,—

"I asked you first because I *do*, mother."

How many mothers would be willing to have their "feelings hurt" in this way? Then let them pray for the Spirit; for it is the Holy Spirit alone that can unlock the heart of even a little child, and open it to such love. We may instruct them in the most blessed truths; but the Spirit must "take of these truths, and show them unto them." The disciples, on their way to Emmaus, talked with Jesus himself; but until their eyes were opened, they "knew not that it was Jesus." The Spirit can open the eyes of the blind, unstop deaf ears, and make the dumb to sing; even more, it can call the dead to life. And this Spirit comes in answer to prayer. If you would have your child love Christ more than he loves you, pray that the Spirit may show Christ to him, not as "a root out of a dry ground," but as the "chiefest among ten thousand, the one altogether lovely."—*Child at Home.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance...............$2.50 a year.
Five copies six months to one address.........$5.50
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO, AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM;
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.
TERMS:
Payable always in advance.

[illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 645. BOSTON, WEDNESDAY, FEBRUARY 12, 1868. VOL. XXVI.—NO. 22.

The World's Crisis AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

BLESSINGS.

O the many, many blessings
  Thickly showered round life's way;
Priceless joys in Christ possessing,
  Countless mercies day by day.
On my loving Savior casting
  All my burdens, weight of woes;
He who gives life everlasting
  Bids me in his love repose.

Warmly sweet the sun is shining,
  Clouds are scattering o'er my head;—
Darkest cloud hath silver lining,
  Paths of peace my footsteps tread.
In my soul's deep inmost dwelling,
  Hope sits smiling at the door;
There love's grateful tide is swelling,
  Flooding all its threshold o'er.

Faith unfolds her radiant pinion,
  Plumes her wing for higher flight;
Tells us soon Christ's blest dominion
  Shall dispel dark sorrow's night;
Points to what the prophets, sages,
  Have in by-gone days foretold;
Read me inspiration's pages
  By the light she doth unfold.

While we con prophetic story,
  All our soul exulting sings,
Jesus comes to reign in glory,
  Lord of lords, and King of kings!

Perth Amboy, N. J. ANNA E. McELLISTER.

For the World's Crisis.

THE 2300 DAYS.

WHERE DO THEY BEGIN?

Says Daniel, "I saw in a vision, and it came to pass, when I saw, that I was at Shushan, in the palace, which is in the province of Elam. I saw the ram pushing . . . so that no beasts [or what would be a more proper translation, *so that no living*] might stand before him." Dan. 8: 2, 4. The "living" (Hebrew *ghahy**) that the ram pushed against were Daniel's people, the Jews. For the instruction given to Daniel by Gabriel was, "Now I am come to make thee understand what shall befall thy people in the latter days; Dan. 10: 14. After the time had been given to Daniel, from the pushing of the ram, to the cleansing of the sanctuary (Dan. 8: 14), the command came forth (v. 16), "Gabriel, make this man to understand the vision. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be. . . . The ram which thou sawest, having two horns, are the kings of Media and Persia." Then the time commenced some where in the Medo-Persian kingdom. But it could not have been during the reign of Cyrus, for he never pushed against Daniel's people; but he befriended them by causing them to return to their own land. "Thus saith the Lord to his anointed, to Cyrus, I have raised him up in righteousness, and I will direct all his ways; he shall build my city, and he shall let go my captives, not for price, nor reward, saith the Lord of hosts."—Isa. 45: 1, 13.

If the time had begun in the first year of Cyrus, the sanctuary would have been cleansed in A. D. 1812. For the Bible makes his first year, 488, before the Christian Era. Neither could it have been while Cambyses, Darius, or Xerxes, were on the throne; for the sanctuary is still trodden down by the Gentiles. Luke 21: 24. Neither could it have been in the first year of Artaxerxes, the fifth king of Persia; for I can prove from the Bible that his reign commenced in the B. C. 438. Therefore the 2300 days would have ended in A. D. 1862. The pushing of the ram was after the conquest of Babylon. That pushing was not against the governments of earth, but against Daniel's people, that no living might stand before him. After Gabriel had explained to Daniel the three kingdoms, Grecia, Persia, and Rome, Daniel fainted and was sick certain days. Dan. 8: 20–27. Now the angel had to leave Daniel, for he could not instruct a man that was faint. After Daniel had recovered, he set his face unto the Lord God, to seek by prayer and supplications with fasting. Dan. 9: 3. And while he was engaged in prayer (vers. 21–23), "even the man Gabriel," whom he "had seen in the vision at the beginning" touched him and said, "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee. . . Therefore understand the matter, and consider the vision." What commandment? The one given to Gabriel, Dan. 8: 16.

What vision is he to understand? The one given him as recorded in the eighth chapter; for there is no vision in the ninth chapter. What did Gabriel come back for the second time? To make Daniel understand the time, which he failed to make him understand (when he explained to him the three kingdoms), in consequence of his fainting. Did Gabriel give the key, in the ninth chapter, that unlocks the 2300 days? He did, in the twenty-fourth verse; for Daniel says in the last verse of the eighth chapter, he did not understand the vision; but in the first verse of the tenth chapter he did.

No one has ever been able to give the beginning or ending of the 2300 days, till since the light has shone upon the seventy weeks. For while we ended them at the crucifixion, we were all in the dark on that point. "Seventy weeks are determined upon thy people and upon thy holy city, ... and to seal up the vision and prophecy."—Dan. 9: 24. To seal, is to shut up and make fast. So by the fulfillment of the seventy weeks, the vision of the eighth and the prophecy of the ninth chapters of Daniel should be confirmed, and the measure of time sealed, a day for a year.

Mr. Shimeall says on the word "determined" (Dan. 9: 24), it occurs but once in the Hebrew Scriptures; and signifies to cut off. Rabbinical usage assigns to it but one signification; that of cutting off. In the Chaldeo Rabbinic Dictionary of Stockius, the word *chathak* is defined 'cut off.' Profs. Bush, Whiting, Fulsom, Saixas, Wolfe of Asia, all say the same. Dr. Wilson of Cincinnati, who is high authority in the Presbyterian church, in a discourse on the cleansing of the sanctuary says:—"I undertake to show that Daniel's seventy weeks are the beginning or first part of the 2300 days allotted for the cleansing of the sanctuary."

Now all can see if the seventy weeks had ended with the death of Christ, the 2300 days must have ended in 1840; for it can be proved beyond all cavil that Christ expired on the cross Thursday afternoon, April 6th, which fell on the fourteenth of the Jewish first month, in A. D. 30. And in 1810 years from his death, the vision would have ended, as shown above. The seventy weeks were cut off from the 2300 days, upon Daniel's people and the holy city.

I think Christ referred to the seventy weeks in Luke 19: 44: "Because thou knewest not the *time* of thy visitation," the only *time* given in the Old Testament to the destruction of Jerusalem. Josephus says the war broke out on Jerusalem in the twelfth year of Nero. Dion Cassius says Nero began to reign Oct. 14th, A. D. 53. Add twelve to fifty-three, and you have A. D. 65; just where the seventy weeks ended, and the very year that the war broke out on Jerusalem. The eastern gate of the inner court of the temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, opened of its own accord about the sixth hour of the night, by which the men of learning understood that the security of their holy house was dissolved of its own accord; that the signal foreshadowed the desolation that was coming upon them. *Wars, b. 6, c. 5, s. 3.* This was in the first month of A. D. 65. The same year Sextius Gallus, president of Syria, with a powerful army marched against Jerusalem, which he might have taken, but without any reason he raised the siege and departed. And many of the Jews quitted the city like a sinking ship.

Now run back from the first month in A. D. 65, where the seventy weeks ended, and you will reach the first month in the year B. C. 426; and counting 2300 years, you will find the same point of time in A. D. 1875. Now take the seventy weeks (490 years), which ended in A. D. 65, out of 2300 years, and you have 1810 years; add 1810 years to 65, and you have A. D. 1875 for the cleansing of the sanctuary.

We will now bring on to the stand an eye witness, one who was at the seat of government in the Persian empire, and saw what Daniel saw in vision, when the ram pushed, in Shushan the palace. And this eye witness will tell us the very people the ram pushed against in the Persian empire.

Esther 1: 1, 2,—"Now it came to pass in the days of Ahasuerus (this Ahasuerus which reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces), that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace." The Septuagint render, instead of Ahasuerus, Artaxerxes, in every place where it occurs in the book of Esther. Josephus, Prideaux, Dr. Hales, Dr. Clarke, and a host of biblical scholars, say that Ahasuerus, the husband of Esther, is Artaxerxes. Esther says (3: 7–15), "In the first month, in the twelfth year of the king, Haman cast Pur, for a lucky day to slay the Jews. Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace." Esther says the decree to destroy the Jews was given in Shushan the palace. Daniel says that the pushing of the ram, that no living might stand before him, was in Shushan the palace. Shushan was the capital of Elam, and was built on the river Ulai; and Elam is in Persia.

We now turn to Dan. 7: 5,—"And behold another beast . . . like to a bear, . . . and it had three ribs in the mouth of it, between the teeth of it, and they said thus unto it, Arise, devour much flesh." The bear is Media and Persia. The ribs are no part of the bear. They said to the bear, "Arise, devour much flesh." It may be asked, Can ribs talk? No; but the people that the ribs represented did talk; but they cannot talk now, for there is not one of that nation alive on the face of the earth. For God had said, "Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."—Deut. 25: 19. Dr. Gill says the three ribs represent Haman and his family, the remnant of the Amalekites. I believe it; for we read in Esther 3: 8, 9,—"And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces in thy kingdom, and their laws are diverse from all people, neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed. And when the news reached Mordecai and Esther, that the Jewish nation were to be destroyed by the king's decree, Esther appointed a fast, that all the Jews should fast three days. And I will go in unto the king, which is not according to the law; and if I perish, I perish."—Esther 4: 16. Her whole nation, the Jews, were soon to be cut off; and she risked her own life in going in before the king while he sat on the throne. But she obtained favor in his sight, and touched the sceptre, which was an omen of good. And thus God used her and Mordecai as instruments for saving the Jewish nation.

From the time the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women in one day; and in just 490 years from the time the posts went forth, to a day, the gate of the inner court of the temple opened of its own accord. And Esther says that Haman and his ten sons were hanged on the gallows that he prepared for Mordecai; which put an end to the Amalekites. And the word of the Lord was fulfilled, for his word is truth. Then we see, according to Dan. 8: 4, that Artaxerxes did according to his will, in that he slew them not, after he discovered his mistake; for he made a law that they should stand in their own defence, and they were saved as a nation 490 years till the war broke out on Jerusalem, and there they lost their political power.

In the siege that lasted one week (seven years) from A. D. 65 to 72 (Dan. 9: 27), there were 1,100,000 perished, and 97,000 sold into captivity. In the midst of the week, the Roman prince caused the sacrifice to cease. And now Titus gave orders to his soldiers that were with him to dig up the foundation of the tower of Antonia, and make him a ready passage for his army to come up; for he had been informed that on that very day, which was the seventeenth day of Panemus (Tamuz), the sacrifice called the daily sacrifice had failed, and that the people were grievously troubled at it. *Wars, b. 6, c. 2, s. 1.*

Artaxerxes became great (Dan. 8: 4) in the eyes of the Jews, for they celebrate the day of their deliverance as a memorial of this day. Now I will prove by three writers in the Bible that the twelfth year of Artaxerxes, the year that he signed the decree, was in the year B. C. 426. Daniel informs us that, from the completion of the walls that were built in troublous times (by the commandment of Cyrus), there should be sixty-two weeks, after which shall Messiah be cut off. The Messiah was cut off the fourteenth day of the first month, A. D. 30. In sixty-two weeks there are 434 years. Now commence in A. D. 29, for they only run fourteen days into A. D. 30 (which answers to the expression "after threescore and two weeks"), and run back 434 years, and we reach B. C. 406. And Nehemiah says the wall was finished in the twenty-fifth day of the month Elul, in the thirty-second year of Artaxerxes. Neh. 5: 14; 6: 15.

I have proved by Daniel and Nehemiah that the thirty-second year of Artaxerxes is in the year B. C. 406. Now turn to Esther 3: 7, and you will see that the decree was signed in the first month of the twelfth year of the king. From the thirty-second year of Artaxerxes we shall have to run back twenty years to reach his twelfth year. Add twenty to 406, and we have B. C. 426 for the commencement of the 2300 days.

So we think it is fairly proved from the Bible that the sanctuary will be cleansed in 1875. We believe the Savior will appear in the clouds of heaven before that time, to take the saints to himself; for the first resurrection will take place before the sanctuary is cleansed. Christ's appearing in the clouds is one thing, and his coming to the earth with all the saints is quite another. I may at some future time give the Bible view of the sanctuary to be cleansed, and also the Chronology of the Bible.

A. SIMPSON.

* The Hebrew word *ghahy*, rendered beasts in Daniel 8: 4, occurs 509 times, and is rendered "living," "life," "lifetime," "liveth," etc., 412, and might be thus rendered, and make sense in the other passages. It is the word rendered "living" in Gen. 2: 7—"Man became a *living* soul." The same word is rendered *living* in Num. 16: 28.—"He stood between the dead and the *living*." The following are a few among many similar examples:—"The *living* God." Deut. 5: 26. "His kindness to the *living*." Ruth 2: 20. "The *living* is my son." 1 Kings 3: 22. "Neither is it found in the land of the *living*." Job 28: 13. "The *living*, the *living*, he shall praise thee, as I do this day."—Isa. 38: 19. —ED.

For the World's Crisis.

"LET YOUR WOMEN KEEP SILENCE IN THE CHURCHES."—
1 Cor. 14: 34.

Peter cautions us in reading Paul's epistles by saying that he has written "some things hard to be understood, which they that are unlearned and unstable wrest, as they do the other scriptures, unto their own destruction." Hence it becomes us carefully to examine this text, before we decide as to Paul's meaning, lest we "wrest" this scripture to our "own destruction" by forbidding women from doing that which our God has so positively commanded them to do. Paul has certainly forbidden women from speaking in the churches. There is no evading this. Therefore it only remains to inquire whether he intended to forbid their preaching the gospel; or whether he only meant to forbid their speaking in "the church" when assembled in church capacity to transact church business.

Now whether Paul really intended to forbid women from preaching or not, it is certain that all that he mentions is their speaking "in the church." Therefore, if he meant no more than just what he said, he did not forbid their preaching the gospel, which Christ commanded to be preached, not in the churches, but in "all the world." The reader will now discover that the difficulty is not in what Paul said, but in the erroneous and modern idea of calling a house "the church"; for when we call to mind that the church is neither the house nor a congregation of people, but only those christians called the body of Christ (Col. 1: 24), the difficulty is removed; for Paul forbids a woman's speaking neither in a house, nor to a number of persons, but only "in the church." And since Christ has given that "authority to his servants" (Mark 13: 34), when thus assembled, with which a woman can share no part without usurping that "authority over the man" which the law and the gospel so positively forbid (1 Tim. 2: 12), Paul may well have said, when alluding to this kind of speaking, "Let your women keep silence in the churches."

But how can this "silence in the churches," when thus assembled in a church capacity, conflict with the commission to all baptized believers to preach, not in the churches, but "in all the world"? Paul informs us what kind of speaking it was to which he had reference, by telling us that it was that which violates the "command to be under obedience, as also saith the law" (1 Cor. 14: 34); which law requires that the man "shall rule over" woman. Gen. 3: 16. For if she be allowed a voice "in the church," or the privilege of casting a vote, the law of God is broken, for then the woman would rule over the man; which, says Paul, "I suffer not." But for a woman, with a heart all melted down with love, to call sinners to repentance, or admonish christians to faithfulness, can do violence to no law.

The speaking to which Paul has reference was that concerning which it is a shame for a woman to ask a question "in the church" (1 Cor. 14: 35). Hence, if it be not improper for a woman to ask the question, "What shall I do to be saved?" in that church which Christ has commissioned to "teach all nations," it is certain that this is not the kind of speaking to which the apostle had reference.

But is it not a shame for a woman in a church meeting to ask a question, when by so doing she puts in force that church authority which rules over the man?

Once, in a church meeting in Illinois, I heard this question put to a man: "Will you abide by the decision of the annual, or council meeting?" His answer was, "So far as it does not conflict with the gospel"; which I thought was as much as any man could do, without making that body superior to the authority of Christ. But a woman, forgetting the commandment of the Lord—"Let your women keep silence in the churches," spoke up, saying, "He must take that back"; which the church, being influenced by her, required him to do; hence in this case, at least, it was an everlasting "shame for a woman to speak in the church"; for she, in this case, did not only rule over the man, but caused him to dishonor Christ, by acknowledging the counsels of men as of higher authority than that of the word of God.

That the reader may know for a certainty that Paul only intended to forbid a woman thus "to usurp authority over the man," we will now show that no man, with due reverence for the Bible, can believe that he intended to forbid a woman from preaching the gospel of Christ. This is made clear by noticing that the speaking to which Paul had reference was that which "is not permitted"; or to take the more literal reading of the Greek, "it has not been permitted to them." 1 Cor. 14: 34. It will now be discovered that if we can find a single case in which a woman was ever "permitted," in a public congregation, to preach the gospel, or speak on spiritual things, we will have proved that this is not the kind of speaking to which he referred. We find a woman preaching the gospel even in the temple at Jerusalem, the metropolis of the world, and that not to ordinary persons like us, but to God's peculiar people,—to "all them that looked for redemption in Jerusalem" (Luke 2: 38); therefore, no man can charge Paul with having forbidden women from preaching or speaking on spiritual things, without charging him with having told an untruth. Indeed, so far from women being forbidden to preach the gospel, the Lord has honored Mary so much as to give her sermon a place in the book of God, by which she has been enabled to preach, not to that people only, but to all the world. Luke 1: 47–55.

But in allusion to the speaking of women in a church capacity, Paul could well say, "*it has not been permitted*"; for even to the present day the nations of the world will not suffer women to have a controlling voice in their government, as much as to cast a vote at the polls. To say that Paul did not allow women to prophesy, is to make him clash and conflict with himself. For he had even said in the same chapter, to "THE WHOLE CHURCH . . . YE MAY ALL PROPHESY." 1 Cor. 14: 23–31. The whole church includes both men and women. And now, since he himself has given us the definition of the word prophesy, there can be no doubt as to his meaning; and the definition which he gives is this: "one* that prophesieth speaketh unto men to edification and exhortation and comfort," and "one that prophesieth edifieth the church." 1 Cor. 14: 3, 4.

Now, according to Paul's own definition of the term prophecy, can his meaning be more or less than this: "Ye may all," both men and women, "speak unto men to edification and exhortation and comfort," by thus speaking to them "in the church." Then how could he in the next breath have forbidden this? Notice that it is impossible that Paul could have excluded women when he said, "Ye may all prophesy"; for he had in the same epistle even prescribed the covering which women must have when they prophesy. In that age a woman might appear unveiled in a congregation of women; but it was considered a shame for a woman to appear in a congregation of men without her veil; therefore, when prophesying, that is (to use Paul's definition of the term), when she "speaketh unto men to edification and exhortation and comfort," she must be covered.

To the church of Philippi Paul says, "Help those women which labored with me in the gospel" (Phil. 4: 3); and could he have forbidden the Corinthian sisters from preaching that gospel which he did not only allow the Philippian sisters to preach, but even allowed them to have the honor of laboring with him in doing so? To prove that Paul only intended to forbid women from speaking when the church had assembled to transact business, we may now show that women are as positively commanded to preach the gospel as are men.

The truth of the matter is, that women have the honor of being the first ever commissioned to preach the glorious gospel of the resurrection of Christ. Luke 24: 4–9. Indeed, no man on earth can boast of such an honor as this; for they not only preached the gospel "to all the rest," that is, to that church, which was "a chosen generation, a royal priesthood, an holy nation," but even to the apostles themselves, "as they mourned and wept." Mark 16: 10. It now being certain that women are authorized by the authorities of heaven to preach, it only remains to know whether men have the same privilege.

By reference to Mark 16: 15, we find that on the evening of the same day there was a commission given to men. This commission was given to all of "the disciples," who were at that time "assembled" (John 20: 19), both men and women. To the apostles "and them that were assembled with them," both men and women, Christ said, "Ye are my witnesses of these things" (Luke 24: 33, 48). But the apostles having all forsaken Christ and fled, of all the witnesses present the women were the best; for they did not only remain to witness "where he was laid" (Mark 15: 47), but were the first at the sepulchre to witness his resurrection; and having this evidence twelve hours before the apostles, the women had the honor of being even their witnesses. These women "followed Jesus from Galilee." Matt. 27: 55. And Paul declares that those "who came up with him from Galilee to Jerusalem are his witnesses unto the people." Acts 13: 31.

And who can be better qualified to preach the gospel than those who witnessed the resurrection? These witnesses were required to "tarry in the city of Jerusalem until ye be endowed with power from on high." Luke 24: 49. And those who did thus tarry there were both men and women. Acts 1: 14. And now "they," that is they all, both men and women, "were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2: 4); for, saith the Lord, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Acts 2: 17.

From this it would appear that the daughters have the same privilege with the sons. Therefore Paul has well said, "Ye may all prophesy," that is, "in the church" speak "unto men to edification and exhortation and comfort." But the women are permitted "in the church" to speak "unto men to edification." It would appear that they were not allowed to prophesy in the way of teaching men something which they may have claimed to have received as a revelation from God to them. For Paul did not suffer a woman thus "to teach nor to usurp authority over the man," even in a private manner. 1 Tim. 2: 12.

Paul could not here have meant to forbid her teaching what she had learned of him and the other apostles. For the women had the right to teach their children (1 Tim. 5: 10), and "they may teach the young women" (Tit. 2: 3, 4), or their own husbands (1 Cor. 7: 16); indeed, Priscilla, one of Paul's disciples, even instructed Apollos in "the way of God more perfectly." Acts 17: 26.

That all baptized believers, both men and women, are commanded to preach the gospel, is clear from the following: On the evening after the resurrection our Lord commanded his disciples to "go into all the world and preach the gospel." This, then, was one of those commandments given, as all admit, at least to the apostles. And now, sometime which could not have been short of eight days after (John 20: 26), Christ commanded them to teach all baptized believers "to observe all things whatsoever I have commanded you." Matt. 24: 20. Therefore the apostles were here under as much obligation to teach all baptized believers to preach the gospel as any other commandment that had been given them. Hence the baptized believers "were all scattered abroad," and "went everywhere preaching the word." Acts 8: 14.

The church had the right to elect its bishops and officers; as Matthias was elected to his "bishopric" (Acts 1: 20), and the apostles "ordained elders in every city." Titus 1: 6. But since all baptized believers are, by the authority of Christ himself, commissioned to preach the gospel, Paul could well say, "I conferred not with flesh and blood," but went immediately to preaching the gospel. Gal. 1: 16. Apollos, as it would appear, commenced preaching the gospel before he had seen but two members of the church. Acts 18: 28. And the eunuch had never seen but one of Christ's disciples before he commenced preaching the gospel in Ethiopia, where it is said he planted a large church.

But Paul foretold that "the time will come when men will not endure sound doctrine, but after their own lust shall they heap to themselves teachers." 2 Tim. 4: 3. These teachers are generally more zealous for the doctrine of the church that sends them to preach, than for the word of God; and being servants of men, they preach when the church puts them in the ministry, and stop when it takes them out. They go when and where money calls them, and refuse to go where they can get no pay.

WM. C. THURMAN.

* The word "he," as three times used in the two verses, is not in the original; hence Paul's definition is, "one that prophesieth edifieth the church."

For the World's Crisis.

BIBLE CHRONOLOGY MADE PLAIN
ACCORDING TO
THE HEBREW TEXT.

The chronology of the world from Adam to the flood, amounts to sixteen hundred and fifty-six years; as may be seen in Gen. 5th chapter, commencing with the age of Adam, when Seth was born; and thus down to Noah, who was six hundred years old when the flood came; Gen. 7: 6. These periods added together make 1656. The flood was upon the earth *one* year, as may be learned from Gen. 8: 13.

It was two years after the flood that Shem begat Arphaxad. The chronology of the periods from Shem to the death of Terah, the father of Abraham, (including the two years Shem lived after the flood, before he begat Arphaxad), as may be seen in Gen. 2: 10–32, amounts to *four hundred and twenty-seven years.*

According to the testimony of Stephen (Acts 7: 4), Abraham left Haran after the death of his father Terah. The flood ended on the twenty-seventh day of the second month of the civil year. Gen. 8: 14. The same as the twenty-seventh day of the eighth month of the sacred year.

As Abraham was seventy-five years old when he departed from Haran, (Gen. 12: 4), and married Hagar ten years after reaching Canaan (Gen. 16: 3), Hagar bearing him a son when he was eighty-six years old (Gen. 16: 16); this proves that Abraham reached Canaan in three or four months after leaving Haran, after the death of his father Terah.

Paul says (Gal. 3: 17), that "the law" was four hundred and thirty years after the promise that God made to Abraham. We also learn from Ex. 12: 41, that the *four hundred and thirty years* ended on the fifteenth day of the month Abib, the first month of the sacred year, when all the hosts of the Lord went out of the land of Egypt. The law was given on the third month of the same year.

The next period is the wandering of the Israelites in the wilderness, *forty* years. Num. 14: 33.

Then Joshua led the people after the death of Moses, according to *Jos. b. 5, c. 1, s. 29*, *twenty-five* years.

After the death of Joshua, the Israelites were in a state of anarchy for *eighteen* years *Jos. b. 6, c. 5, s. 4.*

Then commenced the period called the *Judges*, which was intermixed with servitudes. The first servitude was by the hand of Chushan-rishathan, king of Mesopotamia, *eight* years. Jud. 3: 8.

Then the Israelites were delivered by Othniel, and the land had rest *forty* years. Jud. 3: 11.

The second servitude was by the hand of Eglon, king of Moab, *eighteen* years. Jud. 3: 14.

Then they were delivered by Ehud, the son of Gera, a Benjamite, and the land had rest *eighty* years. Jud. 3: 30.

Third servitude, by Jabin, king of Canaan, *twenty* years. Jud. 4: 3.

They were delivered by Deborah, a prophetess, and the land had rest *forty* years. Jud. 5: 31.

Fourth servitude by Midian, *seven* years. Jud. 6: 1.

They were delivered by Gideon, and the land had rest *forty* years. Jud. 8: 28.

After this, Abimelech reigned *three* years. Jud. 9: 40.

After Abimelech, Tola judged Israel *twenty-three* years. Jud. 10: 2.

After Tola, Jair, a Gedealite, judged Israel *twenty-two* years. Jud. 10: 3.

Fifth servitude, by the Philistines and Ammonites, *eighteen* years. Jud. 10: 8.

Then they were delivered by Jephthah, who judged Israel *six* years. Jud. 12: 7.

After this, Ibzan judged them *seven* years. Jud. 12: 9.

Then Eglon judged Israel *ten* years. Jud. 12: 11.

After Eglon, Abdon judged Israel *eight* years. Jud. 12: 14.

Sixth servitude, by the Philistines, *forty* years. Jud. 13: 1.

After this, Eli judged Israel *forty* years. 1 Sam. 4: 18.

Seventh servitude by the Philistines *twenty* years. 1 Sam. 7: 2.

It will be seen that, by adding these periods of time (from the servitude of Chushan-rishathain) together, we have just four hundred and fifty years; the same number that Paul gives for the Judges. Acts 13: 20. This proves that Paul reckoned these periods from the same point that we have. Josephus is very express in stating the time for Joshua and the anarchy, and also the time of Samuel. He says (Ant. b. 6, c. 13, s. 5), "Now he governed and presided over the people *alone*, after the death of Eli the high priest, *twelve* years."

From this point commence the kings of Israel and Judah. Saul was the first king. He reigned *forty* years. Acts 13: 21.

Then David reigned *forty* years. 2 Sam. 5: 4.

After David, Solomon reigned *forty* years. 1 Kings 11: 42.

Then Rehoboam reigned *seventeen* years. 1 Kings 14: 21.

Then Abijam reigned *three* years. 1 Kings 15: 12.

Then Asa reigned *forty-one* years. 1 Kings 15: 9, 10.

Then Jehoshaphat reigned *twenty-five* years. 1 Kings 22: 41, 42.

Jehozam, son of Jehoshaphat, king of Judah, reigned eight years in Jerusalem. 2 Kings 8: 17. Three years he reigned in consort with his father; as will appear by comparing 2 Kings 3: 1, with 2 Kings 8: 16. If Jehoram (or Joram, as the names are indiscriminately called), son of Ahab, king of Israel, began his reign in the eighteenth year of Jehoshaphat, king of Judah, the fifth of Joram's, would synchronise with the twenty-third of Jehoshaphat. This is the period where Jehoram, son of Jehoshaphat, began to reign in consort with his father. Therefore his sole reign was *five* years.

Ahaziah began to reign in the eleventh year of Joram, king of Israel, 2 Kings 9: 29. As he reigned one year in Jerusalem, it must have been in consort with his father Jehoram; for Jehoram, king of Judah, began to reign in the fifth of Joram, king of Israel (2 Kings 8: 16), and Joram, king of Israel, and Ahaziah, king of Judah, both died the same year by the hand of Jehu. 2 Kings 9: 24, 27. And as Joram, king of Israel, reigned *twelve* years (2 Kings 3: 1), and Jehoram, king of Judah, began his reign in the *fifth* of Joram, king of Israel (2 Kings 8: 16), and reigned *eight* years, it follows that Jehoram and his son Ahaziah, kings of Judah, and Joram, king of Israel, all died the same year. These facts may be seen by comparing 2 Kings 3: 1, 2 Kings 8: 16, and 9: 24, 27, with 2 Chron. 21: 20. It must be borne in mind that these kings, Jehoram of Israel, and Jehoram of Judah, are of the same name, and sometimes the same king's name is spelled differently, thereby causing confusion, unless we discriminate when the Scriptures are read.

In the seventh year of Jehu, king of Israel, Jehoash, king of Judah, began to reign. Seven years from Ahaziah's death. 2 Kings 12: 1. Jehoash reigned *forty* years in Jerusalem. 2 Kings 12: 1.

Amaziah began his reign in the second year of Joash, king of Israel. 2 Kings 14: 1. And as Joash, king of Israel, commenced his reign in the thirty-seventh year of Joash, king of Judah. 2 Kings 13: 10. And as Joash, king of Judah, reigned *forty* years, it is evident that Amaziah reigned two years in consort with his father Joash; therefore his sole reign would be *twenty-seven* years.

An interval of twelve years took place between the reign of Amaziah, and his son Azariah (or Uzziah), for in the fifteenth year of Amaziah, the father of Azariah, Jeroboam, king of Israel, began to reign (2 Kings 14: 23); and in the twenty-seventh year of Jeroboam, Azariah, the son of Amaziah, began to reign. The difference of time between the fifteenth of Jeroboam and the twenty-seventh, is twelve years; therefore *twelve* years elapsed from the time that Amaziah fled to Lachish (2 Chron. 25: 27), before his son Azariah began to reign.

Azariah (or Uzziah) reigned *fifty-two* years. 2 Kings 15: 1, 2. Jotham reigned *sixteen* years. 2 Kings 15: 33. Ahaz reigned *sixteen* years; but one year in consort with his father Jotham; for Jotham began to reign in the second year of Pekah, king of Israel, and Ahaz began to reign in the seventeenth year of Pekah; making Ahaz's sole reign but *fifteen* years. Compare 2 Kings 16: 1, 2, with 2 Kings 15: 32. Hezekiah reigned *twenty-nine* years. 2 Kings 18: 1, 2. Manasseh reigned *fifty-five* years. 2 Kings 21: 1, and 2 Chron. 33: 1. Amon reigned *two* years. 2 Kings 21: 19, and 2 Chron. 33: 21. Josiah reigned *thirty-one* years. 2 Kings 22: 1, and 2 Chron. 34: 1. Jehoahaz reigned *three months*. 2 Kings 23: 31, and 2 Chron. 36: 2. Jehoiakim reigned *eleven* years. 2 Kings 23: 36, and 2 Chron. 36: 5. Jehoiachin reigned *three months and ten days*. 2 Chron. 36: 9. We here add *one* year for the odd months that have not been recorded.

We have now come to the seventy years captivity. 2 Chron. 36: 21. At the termination of the seventy years captivity, is the point to commence the sixty-nine weeks (or four hundred and eighty-three years) of Dan. 9: 25 and 2 Chron. 36: 22, 23, in the going forth of the commandment by Cyrus, king of Persia, unto the birth of Christ. These four hundred and eighty-three years give us an inspired chain of chronology, from creation to the birth of Christ, with the exception of the periods for Joshua, the Anarchy, and Samuel. These are all given by Josephus, as we have shown; and *that he is right in the length of those periods*, is proved by the Jubilee arrangement, commencing the first Jubilee in the ninth year of Joshua, where it must fall, according to the "law" of Moses. In B. C. 1611 Moses received the law, in which the Jubilee arrangement is given, from which to the ninth of Joshua there were forty-nine years; in B. C. 1563. This is the period for the first Jubilee, and as we have the best of evidence that the twelfth of Solomon, and the eighteenth of Josiah, and the twenty-fifth of Jehoiachin's captivity were Jubilee years, they all fall in exact harmony with our "Bible Chronology made Plain."

From what we have proved from the foregoing, all may see that we have no need of what is called "The Canon of Ptolemy," to fill up the links in the chain from the captivity to the birth of Christ, for they are filled by the *four hundred and eighty-three years* of Dan. 9: 25.

As Christ was born in the fifth year before our A. D., as is easily proved, we have this period to add, to bring the time to A. D., making the chronology of the world from creation to A. D. 4126 years. So that 1874 added will complete the 6000 years. Amen.

L. T. CUNNINGHAM.

P. S. I think we have just as strong argument to prove that Christ will come this year, as we have that the six thousand years terminate in 1875. L. T. C.

THE GLORIOUS GOSPEL. Preach the gospel to every creature; that is, go tell every man, without exception, whatsoever his sins be, whatsoever his rebellions be—go and tell him these glad tidings, that if he will come in, Jesus will accept him, his sins shall be forgiven him, and he shall be saved. [illegible]

☞ Much is being now said concerning the christian uses of tobacco. As for us, we do not get beyond this term. Fancy reading a new version of the Bible; "Take up thy cross, and cigar, and follow me!"

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 12, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any person* may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ CASH RECEIPTS.

Our subscribers in *Massachusetts* and *Maine* will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

OUR MISSIONARIES.

We have reason to praise the Lord for sending out such faithful men and women as are now at work in Memphis, Tenn., St. Louis, Mo., New York, Philadelphia, Jacksonville, Flo., and in Italy. Let us all do what we can to sustain them. Money invested there will produce great profits. It will not canker nor rust; cannot be stolen by thieves; and garments sent will be safe from the attack of moths. We hope all who can will aid in this noble work, and thus lay up something for "the world to come." If our readers could but spend one hour with the missionaries in visiting the sad scenes of destitution which they see daily, and see how much good might be done with a little means, we think they would send a shower of blessings to cheer those desolated homes and heavy hearts. Let us remember the saying of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE ITALIAN MISSION.

We hope our readers will not forget the Italian Mission. Bro. Czechowski is doing a good work there, which but very few could accomplish. He is in earnest, and enduring many privations for the sake of scattering the light in those dark regions, where there are but very few to bestow upon him their sympathies, and lend him a helping hand. The people among whom he labors are mostly very poor. Bro. C. has taken his life in his hand, and gone forth among them to proclaim the glad tidings of the speedy coming of the Son of man, and other great truths connected with the subject. Bro. C. needs help. Shall he have it? Are there not some who can give him a liberal donation that will make his saddened heart rejoice? *Now* is the time. Think it over, and do as you will wish you had done when the Lord comes.

TAKING AWAY HER DOMINION.

It is very evident that Daniel's prophecy relative to the "Little Horn," is having its fulfillment. The last item in the prophecy concerning the "Little Horn," is as follows: "*They* shall take away his *dominion*, to consume and destroy it unto the end."—Dan. 7: 26. The next verse says, "And the kingdom and dominion, and the greatness of the kingdom under the *whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Thus the context of verse twenty-six shows, that the taking away of the "dominion" of the power represented by the Little Horn, is the last event before the setting up of the kingdom of God. The inquiry arises, Who are represented by the pronoun *they*, who "shall take away his dominion?" If we turn to Rev. 17: 12–17, we find that the word "*they*" stands for the "ten horns" upon the scarlet-colored beast, that carries the woman, which became "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." These ten horns represent the powers who "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire; for God hath put in their hearts to fulfill his will."

We think there can be no doubt but that the "Little Horn" of Daniel and the scarlet-colored beast, with its rider, represent the same power—Rome in its Papal form. A short time before the saints shall take the kingdom, the ten horns are to hate the woman, and their hatred will lead them to take away her dominion. This work is already about accomplished. It began with the war of 1859, when Napoleon assisted the Italians to drive Austria out of Italy, with the exception of the north-east corner, where a new kingdom was formed, called Venetia, thus making just ten divisions in Italy, as follows:—(1) Sardinia, (2) Lombardy, (3) Parma, (4) Modena, (5) Tuscany, (6) San Marino, (7) Naples, (8) Venetia, (9) Illyria, (10) States of the church. These occupy the territory, or "dominion" of the Roman woman, known as the "Patrimony of St. Peter." This "dominion" is now nearly all taken away from the "Little Horn," by those very horns that formerly loved and supported the woman, or church at Rome. Their hatred of her is great, and they are determined to have the last vestige of her dominion, and are only prevented by Napoleon from doing it at once.

The London *Spectator* thus comments on the "Last defeat of Rome:"

"Another and terrible blow has this week fallen upon the Papacy, a blow which will affect its authority more directly than the series of reverses which have followed the great defeat at Sadowa. Since that battle Venetia has been liberated, and the last hope of regaining power in Italy finally swept away. The Polish Church has been virtually released from Papal authority, the clerical party has been utterly overthrown in Mexico, Church property has been sequestrated throughout Italy, and Ultramontanism has been expelled from the kingdom of Hungary. The Concordat which had been restored there while the Hapsburgs were absolute, required the sanction of the Diet, and with the revival of constitutional life it silently disappeared. In less than twelve months the Papacy has lost control of three great kingdoms, a province nearly as large as a kingdom, and property which in Italy, Mexico and Poland must be worth at the very least £100,000,000 sterling, and might twenty years hence have been valued at thrice that sum. It is a frightful list of misfortunes, yet it is doubtful whether the whole together will be so bitterly felt in Rome as the decision of the 26th of July, when the Austrian Reichsrath, by a vote of 130 to 25, solemnly decreed that the Concordat should cease to exist. A great and stately kingdom, within which there is no spiritual dissent and can therefore be no spiritual harshness; in which the Church, being invested with all rights, can show herself careless of all privileges; in which bishops, receiving abundantly of both respect and cash, need exact nothing—this is the true Roman ideal, and it is fast passing beyond hope. With the Lutherans rising daily higher, Spanish America fallen or falling away, whole Catholic races asserting the right of private judgment upon sacraments, a Mussulman sovereign received by all Europe, an indifferentist Republic growing steadily into a terror to the world, Italian troops steadily drawing in towards St. Peter's itself, where half the Bishops of Christendom in conclave are declaring the Papacy divine, the Vatican must perceive that it is gazing into a somewhat hopeless world."

"WHAT IS TO COME NEXT?"

The above inquiry is becoming quite common in society. The feeling of "perplexity" is rapidly increasing in the minds of the people. They are well satisfied that great and startling events are at hand; but are very much perplexed to know what they are. As they neglect the study of the prophecies, they are all in the dark as to the nature of coming events; and are led to adopt very wild and speculative notions, which are directly opposed to the word of the Lord. None but those who hear or read the prophetic word of the Bible can have a correct idea of "what is to come next."

The following is the leading editorial article in the Minneapolis *Tribune*, Dec. 29th, 1867; and expresses the pervading feeling in the civilized world at the present time:—

"Our dispatches yesterday brought us accounts of a shipwreck and the loss of four hundred lives. Scarce a day passes but the telegraph or the mail bring their chapters of accidents, murder, and every description or crime; of wars and rumors of wars; of revolutions, plots and conspiracies; of famine and desolation; and in the physical world of mighty upheavings of which language fails to furnish an adequate description. The elements seem to vie with each other as to which can do most violence or lash itself to greatest fury—and in the rivalry of earth, air, water and fire, the old earth is racked and shaken until it seems as if it would be torn from its moorings in the heavens and hurled incontinently through space. Nor do these fearful disturbances among the forces of nature stop with inanimate matter. They permeate the dominion of man, and are exciting peoples and individuals to eccentric courses. Even the inventions of science—the elemental forces which men have tamed and applied to their use, partaking of the irregularity of the times, break beyond the bounds set for their action, plunge madly from the control of governing causes, and bring ruin, death and destruction upon those of whom they were wont to be their tractable servants.

And why not? The men of science tell us that the earth and all that therein is, is composed of matter, and that all particles of matter, when reduced to their ultimate atoms, are precisely alike. Those which enter into the composition of earth, water and air, are identical with the component parts of the flesh and blood of the human body, and the timber and iron which make our ships, and railways, and cars, and engines—and, we are also to suppose, of the subtle fibres which compose the brains, and nerves, and passions of mankind. Why, then, should not the same causes that influence matter to produce an eruption of Vesuvius; an earthquake at Caracas; a hurricane at St. Thomas; a cyclone on the Gulf coast, or a flood in Louisiana, also influence matter to produce revolutions and wars in Hayti and South America; brigandage in Mexico; Fenian plots in England; railroad accidents at Angola and elsewhere; shipwrecks at sea; starvation in India and Norway; the quicksand of passion, hatred and idleness in the south that results in famine and wretchedness; financial and business disturbance and depression, and the whole startling array of crime and suffering that crowd the columns of every newspaper, and show that the machinery of this immense sphere is fearfully out of gear? All, crowding and overlapping each other in a single period of time, must be traceable to a common cause, and that cause a mysterious power beyond the human ken.

Let not the gentle reader suppose that we are endeavoring to excite undue alarm. The facts to which we allude are patent to all careful readers of the daily papers. Others besides us have noticed the universal prevalence—the deluge, we might say—of accident and crime. One of our exchanges in a distant part of the country tells us that the telegraph wires bend under a weigh of woe; that the old earth quivers with throbs of agony from the center to the pole; cities are shaken down, countries are engulfed, fair domains are overflowed with red hot lava; wife is arrayed against husband, mother against child, son against father; a hectacomb is sacrificed on one railway, half as many on another, and on still another the width of a hair stands between a thousand and sudden death; that in social life newspapers are smutched all over with reports of divorce and separation trials, of infidelity and disgrace, of gigantic crimes undertaken, half accomplished or completed.

This is a fearful record. Verily these be strange times, and in reflecting upon them, *the eternal why?* stares us in the face. Why are these things thus? What do they portend? What is to come next? Really, we don't know, and we question if anybody else does. It may be the voice of providence, speaking in tones of prophetic warning to the guilty inhabitants of earth. At any rate, we deem it prudent to repeat our advice given a short time ago, that all take heed to the error of their ways, and prepare themselves to ride securely amid the wreck of a ruined world when the seven vials of wrath shall be poured out, and there shall be voices, and thunders, and lightnings, and a *great earthquake*; when the islands and mountains shall disappear, and the last great hail storm shall fall out of the heavens upon men."

"ORDER OF ETERNAL PROGRESS."

The above heading is a peculiar one, unlike any other we ever saw. The following from the *Banner of Light*, Nov. 23d, 1867, will explain the above heading:—

"We learn from Philadelphia that the Committee appointed at the Cleveland National Convention of Spiritualists, to consider the project of a Secret Society, etc., in response to a call from the Chairman, (M. M. Dyott,) met again in the city of Philadelphia, Nov. 4th, for the purpose of perfecting the organization of said Society. The Committee, and others favorable to the idea, were in session three days, and, after due deliberation, inaugurated a Secret Society, to be known as the "Order of Eternal Progress."

After the adoption of the Constitution and By-Laws, the following named persons were elected as officers for the first term:

Supreme Director—M. B. Dyott, Philadelphia. Box 684.

Supreme Directress—Mary I. Dyott, Philadelphia.

Supreme Vice-Director—Col. D. M. Fox, Lyons, Mich.

Supreme Directress—Mary F. Davis, Orange, N. J.

Supreme Recording Secretary—Henry T. Child, M. D., 634 Race street, Philadelphia.

Supreme Corresponding Secretary—Miss Sue G. Osborn, 917 Arch street, Philadelphia.

Supreme Treasurer—F. B. J. Read, New Jersey.

Supreme Marshal—John Mayhew, Box 607, Washington, D. C.

Supreme Guardian—Mr. E. W. Capron, Williamsport, Pa.

Supreme Sentinel—George Ballinger, Philadelphia.

The work and forms of the Order were then considered and adopted. A Constisution for 'Subordinate Sanctuaries' was prepared and and adopted, and a Charter granted to 'Aurora Sanctuary, No. 1, of Philadelphia.'

Those wishing further information concerning the above Society, can address either of the Secretaries."

It is well known to those who are familiar with the history of the past, that secret societies, when composed of large numbers, have great power to control political, social and religious matters. We are well satisfied that the "ORDER OF ETERNAL PROGRESS" will become a great power in the earth. It is one of Satan's cunning plans to secure power against christianity, and to overthrow whatever stands in its way. While the world is actually growing more wicked every day, and will to the end of the present dispensation; the deceiver is endeavoring to make people believe the opposite; and that a happy state of things will be brought about by the "ORDER OF ETERNAL PROGRESS."

No scheme of the Jesuites was ever more directly opposed to the cause of Christ than this secret society of Spiritualists, which began at the last National Convention, held in Cleveland last Sept. In that Convention, Mr. Dyott, the chairman of the committee appointed to prepare a plan for a "secret society," remarked that "Nine tenths of all the male Spiritualists in the world are Masons and Odd Fellows." He also said, as reported in the *Banner of Light*, Nov. 23d, 1867, that it is the purpose of Spiritualism, aided by the "ORDER OF ETERNAL PROGRESS," to take measures to "become a world-wide organization, spreading its branches over the empire of the earth, and become a power in our land, rearing its majestic temples in every city and town." This language expresses what the spirits purpose to do. They will not rest till the power is in their hands. They intend to govern the world in their own way, and overturn all that is in harmony with Christ. This is the time for the lovers of Jesus to be brave for their divine Master.

For the World's Crisis.

NOTES, QUERIES AND OBJECTIONS.

BY REV. A. A. PHELPS.

12. You rely upon several passages containing the terms "destroy" and "destruction," to prove the final extinction of ungodly men. Such are the following: "All the wicked will he destroy."—Ps. 145: 20. "Fear him which is able to destroy both soul and body in hell."—Matt. 10: 28. "Broad is the way that leadeth to destruction."—Matt. 7: 13. "Who shall be punished with everlasting destruction.—2 Thess. 1: 9.

The same Greek word (*apollumi*) is also rendered "perish," "perdition," and "lose." Hence you claim several texts containing these terms, as teaching the same doctrine of extinction. The following are samples: "As many as have sinned without law shall also perish without law."—Rom. 2: 12. "He that findeth his life shall lose it."—Matt. 10: 39. "We are not of them who draw back unto perdition."—Heb. 10: 39.

While these terms are sometimes used to designate physical ruin or death, it will not be denied that they are often used in a widely different sense. God said to his ancient people: "O Israel, thou hast *destroyed* thyself; but in me is thy help."—Hos. 13: 9. Certainly Israel was *not extinct*. "My people are *destroyed* for lack of knowledge."—Hos. 4: 6. Job said: "He hath *destroyed* me on every side." "The heart of the king shall *perish*."—Jer. 4: 9. "The valley shall perish, and the plain shall be destroyed."—Jer. 48: 8. The prodigal son was "lost," though neither dead nor annihilated. Christ came to "seek and to save that which was *lost*." These and many other passages prove that the terms under consideration are used in a more general sense than you seem disposed to admit. The genuine meaning of them is *ruin*—of various kinds—sometimes referring to the demolition of a city, or the taking of physical life; but also applied to the devastation of a land—the miserable condition of its inhabitants—the humiliation of a living monarch—the downfall of a haughty sinner. What authority have you for restricting these terms, in the case of the sinner's doom, to mean extinction of being?

REPLY BY THE EDITOR.

The passage referred to in Hosea 13: 9 is very often quoted to show that "destroy" does not signify to bring to an end: "O Israel, thou hast *destroyed* thyself; but in me is thine help." It is argued that after they are *destroyed*, they may still obtain "help" from the Lord; consequently, they may be "destroyed" and still be alive. This is considered the strong proof text on this point. A few facts may throw light on this subject. The Hebrew word rendered "destroyed," in Hos. 13: 9, is *shah-ghath*, and defined as follows: "corrupt, to be corrupt, to be corrupted." Let us examine the first three passages in the Bible where this word occurs: "The earth also was *corrupt* before God, and the earth was filled with violence. And God looked upon the earth, and behold it was *corrupt*; for all flesh had *corrupted* his way upon the earth."—Gen. 6: 11–12. The word is used in the same sense in Hosea 13: 9,—"O Israel, thou hast *corrupted* thyself; but in me is thine help." Notwithstanding Israel had become *corrupted*, yet there was *help* in the Lord. Thus the text in Hosea, which our opponents have used so much to prove that one may be destroyed and still be alive, falls powerless before the light of truth.

Very frequently we find words used in the Bible, as in other books, in a prolepetical sense; that is, anticipating what is to come. When the children of Israel were about to leave Egypt, it is said in Ex. 12: 33, "The Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men," meaning we shall die if we do not get rid of the children of Israel. In Gen. 20: 3. we read, "God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife." It is often said, when one has taken a dose of poison, "He is a dead man," by which it is meant, he is sure to die. This mode of speech is common. Thus it might be said of Israel at times when their conduct was such as to make it necessary for the Lord to bring destruction upon them. When it was decided to visit them in judgment, as in the case of Korah and his company, it was proper to say, using the prolepsis, (that is, speaking by anticipation,) they have destroyed themselves. In such cases, the destruction, or death mentioned, is *literal*, and not a figure of speech. The Lord is simply speaking of future events as though they were present. Paul says in Rom. 4: 17, "God . . . calleth those things which be not as though they were."

When it was said the prodigal son was "*lost*," the father supposed he was dead; but when he saw him coming home, he said: "This my son was *dead*, and is alive again; he was *lost*, and is found." Luke 15: 24. Before the son appeared, his father spoke of him as being dead, or destroyed; but when he saw him, he reverses his language, and puts "alive" in the place of "dead;" and "found" in the place of lost." He was "found" "alive," instead of "dead," or destroyed as his father supposed.

There are thirty-eight words in the Hebrew Testament and eleven in the Greek, which are rendered destroy, destroyed, destruction, etc., but not one of these words is defined to mean *suffering*. Why, then shall we say when these words apply to the future punishment of the wicked, they signify torment in unending existence? Let us look at a few examples where the word destroy occurs. "And the Lord said, I will *destroy man*, whom I have created, from the face of the earth; both man and beast, and the creeping thing. and the fowls of the air."—Gen. 6: 7. "And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark." Gen. 7: 23. Will any one say that when those beasts, creeping things, fowls, and men were *destroyed*" by the flood, that they all "remained alive?" The Scriptures affirm that "Noah *only* remained alive, and they that were with him in the ark." Those in the ark were there on purpose to keep them *alive*; then it follows that those who were *destroyed* were not alive after the destruction had taken place. "The Lord preserveth all them that love him; but all the wicked will he *destroy*."—Ps. 145: 20. The Septuagint reads, "But all sinners he will *utterly destroy*."

2300 DAYS.—We commend to our readers Bro. Simpson's article on the 2300 days. Let all examine it carefully. We think it is the true position on that subject.

☞ In Bro. Wm. Hobb's article of Jan. 29, third paragraph, eleventh line, after word "great," Grecia "very great," while the little horn was to become "exceeding great," etc.

TENDENCY OF SWEDENBORGIANISM.

A Congregationalist gives some reasons why "all Protestants should read and circulate the writings of Swedenborg." Among others is the following:—

"They will prevent any intelligent person from becoming a Mormon, or a Millerite, or 'Second Advent;' and these '*no-souled fanatics*' are even now breaking up churches at a fearful rate, and teaching, among other blasphemous dogmas, that the breath of God, as breathed into Adam, and the breath of Jesus, as breathed upon his disciples after his resurrection, when he said 'Receive ye the Holy Ghost,' was nothing but common air—the same as the breath of natural men and of beasts; and that when a person stops breathing the soul dies, and is buried with the body. These poor deluded creatures are filling insane asylums; and I am informed that two-thirds of the inmates of the asylum at Concord, N. H., were, at one time, of this class."

We do not doubt the conclusion of the "Congregationalist," that those who become Swedenborgians will not be likely to embrace the "blessed hope" of the literal coming of Christ, the resurrection of the dead, and the coming kingdom. Swedenborgianism, as has been frequently shown, is only refined Spiritualism; and is well calculated to prevent the spread of christianity, and destroy confidence in the Bible; for Swedenborg, like other Spiritualists, rejected quite a portion of the Bible, and then endeavored to turn the rest into Spiritual mysticism, which none could understand.

For the World's Crisis.

ORDINATION.

At Lowell Street Chapel, Thursday evening, Feb. 6th, Bro. Benjamin Woodside was ordained to the work of the gospel ministry. Sermon by Bro. Joseph W. White; Prayer, by Bro. Enoch Morrill; Charge, by Bro. J. T. Dixon; Right hand of fellowship, by Joseph W. White. J. W. WHITE.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	$317.32
L. M. Richardson	1.00
J. C. Young	2.40

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	108.55
L. M. Richardson	1.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$3842.23
Amasa Morse	5.00
Advent Church, Thomaston, Ct., for Memphis Mission, by D. S. Cables,	15.00
J. L. Witherell	1.00
M. Russell	5.00
S. P. S. Brown	3.75

One barrel clothing from friends at Carver, Mass., with $3.00, by L. Beanson. Second barrel of clothing from friends at Lowell, Mass., with $3.00, by S. W. Thurber. One barrel clothing from Stewartstown, with $2.00, by Emery Baker. One barrel from Bradford, N. H., with $1.75, by John F. Davis. One barrel, collected by O. D. Eastman, with $5.00. One package clothing, with $1.00, from G. E. Foster. One package from S. Allen. One package from Sarah Barbadoes.—All for the poor of Memphis Mission.

EUROPEAN MISSION.

Previous acknowledgments	$176.70
Geo. W. Johnson	3.00
Sarah	2.00
J. L. Witherell	1.00
H. F. Robbins	1.00
M. F. Howard	1.00

PROPHETIC CHART.

This Chart is now ready for sale. It is a large, illustrative Chart of the prophecies of Daniel and Revelation, with the arrangement of chronology in harmony with W. C. Thurman, giving the chronology of the world, showing the 6000 years will terminate in 1875. Also giving the Jubilee arrangement, briefly showing that the great Jubilee will fall in A. D. 1868. It brings out conspicuously the great Image of Daniel 2nd chapter; also the Beasts of Daniel 7th and 8th, with the leopard beast and scarlet-colored beast of Rev. 13th and 17th chapters, with a description of the great red dragon of Rev. 12th chapter, all in large size, making it a grand thing in aiding preachers, or any one, in understanding prophecy. The size will be about six feet square, mounted, for the use of churches, or for traveling preachers.

Send in your orders immediately. Price, $10.00. For sale at this office.

A VALUABLE WORK.

We have just received and examined a *valuable* work, issued by Dr. E. P. Miller, 15 Laight Street, New York City, which should be read by *every body*. It is entitled "ABUSES OF THE SEXUAL FUNCTIONS." We most heartily recommend it to our readers as a work containing important information for all classes. *Every young man and woman, and every married man and woman*, should read it.

For sale at the Crisis office. Price, paper 75 cts.; muslin $1.00; tinted $1 25; which we will send, postage free, on receipt of the price.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office.

The Young Pilgrim for Feb. 1 and 15.

The number for February 1st contains, "The Children of the Kingdom," a very interesting story about two young pilgrims, and their trials and persecutions, and the good results of their christian course; a beautiful piece of poetry, "In a few days more, we shall meet on the shore"; "A New Year's Wish," which will do all the young pilgrims good to read; "The Reindeer," with a cut; "Sunday Schools and their Fruits," or churches that have had their origin in a Sunday School; "The Best Liquor," and "Why don't you Swear," for the Band of Hope children; a column of good reading for the Wee Ones; and a very interesting "Love Feast" of letters from the young pilgrims; Bible Questions, Enigmas, etc.

The Young Pilgrim for Feb. 15th contains "The King's Army," a continuation of the story about "The Children of the Kingdom," giving more of the trials and persecutions of the two young pilgrims of Jesus, Paul and Ruth"; "The Books of Olden Time," with two illustrations; "How we may be like Jesus"; "How we may help one another"; "The First Lesson in Gambling"; "Bishop Soule on Dancing"; a word "From the Memphis Mission"; "Zion's Pilgrim," poetry; "The Influence of Bad Companions"; "Snowballing," with an illustration; "Excellencies of the Sabbath School"; a column of Young Pilgrim Letters; a column for the Wee Ones; a beautiful piece of poetry about "The Snow Storm"; with Bible Questions, Enigmas, etc.

Now is a good time to subscribe for the Young Pilgrim for 1868. Several hundred new subscribers have already been added to our list since the first of January, and we shall be glad to receive several hundred more. See terms on last page. W. B. H.

For the World's Crisis.

"ADMONITION."—2nd Edition.

The 5000 copies of this sharp reproof of "lovers of pleasure," in church fairs, levees, and other church gambling, are gone, and another edition of 5000 is published. The *first* were sold too low to cover expenses. We put the *second* a little higher. It is doing the best work in admonishing weak christians and serious-minded persons, who are drifting into these snares of the devil, of anything we have yet seen. Let them go on the wings of the wind. They cost but a trifle—$1.00 per 100 copies, or 20 cts. a dozen, postpaid. Address (with cash) I. C. WELLCOME, *Yarmouth, Me.*

For the World's Crisis.

ARE YOU ON THE ROCK?

A man who builds his house on an insecure foundation may not rest comfortably a single night. The structure may be beautiful in all its apartments, and admired by all who see it; yet this one defect or oversight renders it comparatively of little value. No man would invest much capital in it, for fear of utter ruin. But suppose the house less handsome, being founded on a rock will increase its value and give both durability and security.

So you may be in your profession of Christ: outside handsome and attractive, having all the appliances of a real christian, while you are utterly destitute of his Spirit. Men may admire your strict profession, and extol you as godly and pious; but all this human flattery can not for a moment give you security, while you must be conscious that you are building on the sand. You may really utter some awful truths, under which God's enemies tremble; and yet you may love the praise of men more than the praise of God. There may be a thirst for human applause while your lips are uttering God's praise.

You may preach Christ as the elect and precious corner-stone, and yet not have him in your building. You may denounce human honor, and yet when you do not receive it feel mortified and discouraged. To be counted "the filth and offscouring of the world" is a lesson that has never entered your experience. You may never have been in much sympathy with the "Man of sorrow."

Have you been trying to make Jesus fashionable? You can not separate the *cross* and the *crucified*. There must be harmony in the two. "Other foundation can no man lay than that is laid, which is Jesus Christ." Unless you make the Bible your guide, and build your hope of eternal life on the merits of Jesus exclusively, God will show to an assembled world your foolishness. How dare you trust in uncertain things? If you are a member of a formal or fashionable church, God will not excuse you if you are quiet and do as the rest, but cry aloud and spare not, and show the people their sins.

Perhaps God has come nearer to you than others; he may have spoken to you to sound the alarm. Remember your only help comes from God. It is your duty to dig through the surface, sand, gravel, and clay, until you strike the Rock. It may cost you your good name, or your friends, perhaps father or mother, brother or sister; and suppose it does? are you not infinitely better off? You shall receive an "hundred fold, and shall inherit everlasting life." Men may separate you from their company, but even then you are exchanging only the evil for the good, the earthly for the heavenly. O, look well to your foundation. If your fat salary blinds your eyes to the truth, better starve. They may shut their pulpits against you; even then you are to rejoice for Christ's sake. It is far better to have the woes of man, than the curse of God. Let it never be said of you, "They did not confess Him for fear, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God."

O, dear pilgrim, while passing along, let not earthly things blind your eyes. Many look well on the surface, but are inwardly full of rottenness and dead men's bones.

O how many love a name in the church, and glory in it; and a blind zeal for sectarianism makes them compass sea and land to spread the form of *our church*; while over the door might be written, "The glory is departed." In this ungodly age, when but few are found willing to stand up for Jesus, what better course can be taken than the precept of Paul to Timothy, "*Keep thyself pure.*"

This ground-work is the essential element in our christian experience. The man who discovers that his title for a certain piece of land is disputed, how quickly he runs to search the records; and how much more, dear brother, should we seek in God's book to be sure we have no disputed claim. "Let no man take thy crown."

To what painful operations a man will submit to have a dangerous limb amputated, to save life; and yet we see thousands lame, maimed, and dangerously diseased, but refusing the cure from heaven. Better lose one of your feet, or hands, than be cast into hell-fire with both. Do not take another uncertain step. Let God's lamp shine on your path. Pray Him to open your heart and create it anew in Christ Jesus.

You are and have been getting ready to die. Stop! Get ready for the judgment. Nothing will support you but this Rock. When the judgment fires are kindled you will see all other support will fail you. When time shall be no longer, you then will wish for this.

Be wise, take thought, act for eternity, flee every evil work; let your feet press the eternal Rock. Stand on it, walk on it, rejoice on it, glory in it; if you do this, you will see no failure; but if you delay, at the Judgment you can not get on it. If you are not careful, the Rock will fall on you and grind you to powder. S. KELLY.

Port Colden, N. J.

For the World's Crisis.

WHO IS THE OPPRESSOR?

You may learn who it is by reading the thirty-fourth chapter of Ezekiel. I hope all who feel much interested in the subject of this letter, will take the Bible and read the whole chapter. False priests, who eat the fat, and drink the sweet, and rob the flock, and clothe themselves with the wool: they seek not to restore the lost, or to heal the sick, or strengthen the weak, or bind up that which is broken, but trample upon them, and rule them with force and cruelty. Who will apply the reproof found in this chapter, and fearlessly rebuke the "idol shepherds" of the present day? I can hardly expect at this time to do more than suggest a few trains of thought, which others may follow out according to their ability.

Some of these wicked shepherds are to be found in the pulpits of popular churches, prophesying smooth things to the rich, while the poor are virtually crowded out of their *select* assemblies. They thrust with side and with shoulder, and push all the diseased with their horns, and scatter them abroad.

Perhaps it is natural for the strong to oppress the weak, but it certainly is not Christian. Christ came to heal the sick, seek the lost, feed the hungry, and preach the glad tidings of salvation to the poor. And he commissioned his followers to feed the hungry, clothe the naked, "and bring in hither the poor, and the maimed, and the halt and the blind." But these cannot pay the ten or fifteen thousand dollar salaries, and as much more for pew rent, and the salary of the opera troupe called the choir. This class of poor out-casts are not invited to unite with the popular churches. Yet what saith the Master to those who call the poor to the gospel feast? "Thou shalt be blessed: for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

When a preacher can have his choice between preaching to the poor without pay, or preaching to the rich in a grand edifice, splendidly equipped, for a salary of ten thousand dollars a year, which will he choose? We know the choice of our Master; when all the kingdoms of the world were offered, he spurned the offer, and went on his mission to the poor, and persevered, even when he had not where to lay his head. Follower of Jesus, minister of the gospel, are you ready and willing to follow in his steps?

One thought more and I close. We are told now that "it is a sin to be sick." It cannot be the choice of any one to be sick. All alike desire to be well and strong. And all *will be* soon, praise the Lord. Let the man that is without sin cast the first stone. I boldly retort upon those mighty ones that stand up in the pride of their power, that they are equally guilty with those they despise; only for the present more fortunate. "With the same judgment that ye judge, ye shall be judged." F. H. C.

Sutton, Mass.

For the World's Crisis.

ACKNOWLEDGMENTS.

Mrs. C. B. Turner acknowledges the following donations: William Morrell, New London, $4.00; Hiram Austin, $5.00; C. M. Jewett, Philadelphia, $5.00; "a friend to the cause of the blessed Savior," $1.00; I. Whittaker, $1.00; M. Smith, $1.00; M. S. Ichtenthaler, $1.00; Sister Hathaway, Woodhull, $1.00; from a poor preacher, Silas P. Whitney, Ohio, $5.00.

Dear friends: with heartfelt thanks I acknowledge your kindness and liberality, made manifest in this hour of deep affliction and bereavement. You have administered to my necessities after a godly sort. May you in return receive a good measure, pressed down, and running over. Language fails to express my gratitude for so many kind, sympathizing friends. To God be all the glory. I deeply mourn the loss of an affectionate companion. Pray for me. I need your sympathies in this sad affliction. I rejoice that the long, dark night of weeping is almost over. Praise God, we are nearing home. Omens are thickening on every hand that proclaim the near approach of our Life-giver. With a heart all aglow with the love of God, I can respond "Amen, even so, come, Lord Jesus." My longing heart is there, and soon the long-expected day will come, when I hope to be there. From your sister in tribulation, MRS. C. B. TURNER.

Syracuse, N. Y.

For the World's Crisis.

"MODERN DELUSION."

BRO. GRANT:—You will see by the following from the *Union and Advertiser* of this city, under the above head, that we are getting our advertising free. After showing the advantage of such a call for the church by following the directions of the Master, "Blessed are ye when men shall revile you, and say all manner of evil against you falsely; rejoice, and be exceeding glad, for great is your reward in heaven," we gave opportunity for conference, and the Master's advice for rejoicing was carried out to perfection.

One gentleman, a stranger, says, "I find more christianity in this meeting than in all the newspapers ever published." One deaf brother spoke for twenty minutes with an inspiration that touched all hearts. He said, though he could not hear one word that was said in the meeting, he could hear the voice of Jesus, and read the rejoicing of our hearts upon our shining faces. Six or more started for the kingdom; and so we go on above all storms of ridicule, contempt, and slander, rejoicing in Him who makes us more than conquerors in this blessed warfare.

Would men turn, and read, and learn that the doctrine of the mortality of Christ and the soul were the doctrines of the Christian martyrs, I think they would be a little more careful about the cry of heresy, unless they had great sympathy for the scarlet woman upon the "seven hilled" city of Rome.

Rochester. H. PRATT.

MODERN DELUSION.

As the world becomes older—as civilization progresses—as the light of christianity spreads—as liberal views in religious matters begin to be more generally entertained—and sects are more fraternal and friendly in their intercourse—it really seems that delusion does not give up its hold upon the minds of men, and people who claim to be intelligent will run after every itinerant preacher who comes along and avows some ideas that, though not new, are different from the popular theology of the day. The small halls about this city are often occupied by this class of preachers or prophets, for they really are looked upon in the latter light by many of their followers; and when halls cannot be obtained, to give novelty to the exhibition, tents are pitched in vacant lots and by-places.

It matters not how absurd or extravagant the doctrines may be that these preachers advance, they will be swallowed by men and women who will follow them night after night to listen, until they become fit only for a lunatic asylum. If a Mormon Saint were to come to Rochester and adopt the same means to insinuate himself into the good will of those peculiar people who are ready for such imposters, they would be quite as ready to adopt his ideas as they are those of others no less worthy of their confidence.

There has been for some time past a man named Pratt preaching to a gathering of people in a room in the Curtiss Block, on Main street, over the billiard rooms. This man, we understand, preaches that the soul dies with the body—that Christ was wholly mortal, and died body and soul upon the cross. A congregation—or church as it is called, is organized—and at times a table is spread at which all take seats to partake of the sacrament. The progress of this "church" is reported through a small periodical published somewhere at the east, and the man who runs the concern here writes marvellous stories about Rochester in his correspondence.

At a recent meeting of the singular people who have given themselves up to the guidance of this man Pratt, he called them to account for belonging to various associations and societies other than the 'church' that he had organized. He was particularly severe upon the Temperance societies, and then followed up with condemnation of Masons, Odd Fellows, etc. We are told that there were among the congregation some who were connected with all the organizations named and they attempted to put in a defence of their course, but were put down by Pratt, who would listen to nothing of the kind. Nothing was right that did not meet his approval.

We understand very well that the class of persons engaged in this kind of business de-

sire to be denounced and seek notoriety in that way, and it does not do to gratify them too much or too often. But it is due to some persons who are not suitable candidates for the Insane Asylum to inform them how they are looked upon by their fellow-citizens and advise them to save themselves ere it is too late. The regular church organizations of our city offer the seeker for religious light and truth the most ample field for inquiry, and such had better seek it among them and save their brains, their character and their pecuniary substance wasted upon these irresponsible itinerant pedlars of absurd theories, which have been advanced over and over again in the last few centuries and as often thoroughly refuted, if they did not fall by the neglect and contempt of intelligent theologists."

For the World's Crisis.

THE DORCAS MISSION.

E. J. Ripley, $1.00; B. R. Fellows, for personal use, $5.00; Louisa Barber, $1.00; I. T. Howland, for the mission $5.00, and for personal use $2.00; friends in Lowell, $3.50; this sum was sent many weeks ago, and was about two months in reaching us. From W. Killingly, $1.00; friends in Kennebunkport, $10.00; Sr. Cole, ditto, the widow's mite, $1.00; a lender to the Lord in New York, $5.00; Sr. Ladd, $5.00; Frank Fielden, $5.00; Sr. Barnes, $1.00; William Simes, $5.00; Mrs. S. T. Palmer, $1.00; a sister in Hartford, $1.00; friends in Bristol, Conn, $6.00; F. B. Jones, $3.00; Mrs. E. D. Randolph, New York, $5.00.

Received a barrel of clothing from friends in Kennebunkport; a half barrel from Sr. Ladd of Springfield; from Haddonfield, 5 lbs. of lump butter, and chickens; from friends in Bristol, Conn., a barrel containing six new quilts, an apron made by Clarissa Bradley, a lot of beans and nuts. These friends have also made me presents of under-clothing.

May the grace of our Lord abide with the donors. We thank them for their kindness towards. We have *thirty-six* children under our care at the present time. The Lord is working mightily in our midst. About one quarter of our Sunday School have professed to be converted within the last three weeks. As far as I can learn, fifty boys and girls are now rejoicing. We hold children's meetings every afternoon, and have held them nearly a month. We had prayed for this work for a long time, and now we see this glorious result. Many more of the children are seeking Christ. Am up to my eyes in cares and labors, but loving the work. Pray for your aff. Bro. in Christ, F. H. BURBANK.

708 *Lombard St.*

Correspondence.

From Sr. A. E. Smith.

DEAR BRN. AND SRS.:—I have just arrived home safe and well. Thank the Lord; he has watched over me all the way, and brought me safe back to my field of labor. Though I have labored hard while I was away, I feel much better than when I left home. Thank the Lord. I find lots of barrels and letters to open, and answer, which I shall do as fast as possible. You must remember, friends, that it takes some time to open and enter in the book eighty-five letters and twenty-one barrels, and see where and who they came from. Besides, I have received three letters from our missionaries in Va., asking for help and clothing, which we shall send immediately. They are doing a great work, and must be sustained. I would say to those that have written to me, Bro. John R. Boynton's address is Smithfield, Va. All you wish to send to that address he will get.

I will answer another question to those that have written to me about books. You can send any kind. We can use all either here, at Hackensack, or in Va. We shall repack and send this week eight or ten barrels of clothing and books to Mother Howard, with more laborers to teach and to preach. One word more. I want to say to the brethren East, I shall be under the necessity of withdrawing all my appointments for February and the first of March. My hands, head and heart are full at home, and I cannot leave for some time.

Now, friends, just wait, and I will put all in the Crisis as early as possible. Still pray for us. ANNA E. SMITH.

No. 14 Laurens St., N. Y. City.

From Bro. H. Pratt.

BRO. GRANT:—Still they come, and without any undue excitement they yield to the melting influence of simple truth. Strangers come in and catch the hallowed flame, and like Samson's foxes (Judg. 15: 5) are spreading the fire in new places, to the wonder of the Philistines who inquire, "Who hath done this!" Calls for help come in from all directions. We have three prayer meetings a week in private houses, and three at the Hall.

Yesterday was a day of special interest. Eleven adults, mostly heads of families, went down into the cold, liquid grave, while some thousand people stood gazing at the wondrous scene. Blessed influence!

"O how happy are they
Who their Savior obey."

These lines were fully realized by the smiling candidates. The afternoon was a precious time while we talked about, "*How are the dead raised? and with what* BODY *do they come?*" In the evening we spread the long table again, and the multitude from two to three feet deep gathered round, and a multitude gazed with tearful eyes upon that most impressive scene. The vacant chair at the head, the *broken* bread and the cup, told more than words the object of the sacrament. We felt in our hearts to exclaim—

"O what hath Jesus bought for me!"
"Amazing grace! how sweet the sound."

Many, who do not identify themselves with us, aided much for our comfort and convenience at the water, and one family on the island gave the candidates a warm reception as they passed up from the water. Says Paul, "All things are yours"; but never did we so fully realize it as now. God has called men of all professions that are necessary to our aid—carpenters, masons, doctors, tailors, merchants, dress-makers, etc., etc.; and last, not least, policemen, one of which renders us much aid in the crowd at the water and elsewhere. He makes our comfort a speciality. God help him to take the badge of Christ fully.

Twelve weeks next Sabbath since I left home, and never have I seen an ocean steamer plough the waves more firmly than I have seen the cause of truth move through these western waters. Here, where it took three years to educate my son in modern theology, I have in three months seen hundreds rooted, grounded, and established in the truth of God, with a foundation as solid as the rock bottom of the Genesee river. To Him be all the glory forever. H. PRATT.

From Bro. T. H. Ford.

BRO. GRANT:—Knowing that yourself and readers of the Crisis are interested in the great work of saving souls, I would therefore say that some two months ago, our dearly loved Bro. and Sr. Brewer spent two Sabbaths and the intervening week with the Bethel church in this place, and labored effectually; not only to the comfort and edification of the saints, but sinners were made to feel the power of truth, and acknowledge the certainty of the soon coming judgment. Two young men and their wives, one a backslider, came out and decided to be christians. It would gladden your hearts to hear their intelligent confessions of truth; though heretofore they had stood side by side with the scoffers of Jesus' soon coming; but now it is their sweet theme. Since Bro. B.'s visit, there has been a perceptible increase of interest until some three weeks since, when Bro. J. T. Dixon came among us; since which time the interest has increased more and more; and I am happy to say that there are some living epistles whose lives give evidence of the great change the Lord has wrought in them through his faithful, interesting, and instructive ministrations.

Jan. 14th, Sr. Anna E. Smith commenced a series of meetings, which continued some six days. Many brethren and sisters from the adjacent towns and vicinity came in with us, and were much cheered and strengthened, and we were made to feel more in earnest for ourselves and others in the great preparation work for the reckoning day, so close at hand.

The constant attendance and hearty co-operation of many of our brethren and sisters of the Centre St. church added greatly to the interest. Some of their children started in earnest to serve the Lord. May he give them their dear ones to walk with them in the narrow way.

We would also say that we believe the Lord gave our Sr. Smith special favor in the sight of the people, and wisdom to select from the great store-house portions of truth suited to the condition and wants of the people in this place. Good, solid, old-fashioned, practical truth was made prominent in all the preaching. We thought surely this is that quoted by Peter, Acts 2: 17–18,—"I will pour out of my Spirit . . . on my servants and on my handmaidens, . . . and they shall prophesy"; which is to testify. We had some manifestation of the Holy Spirit in our social meetings, such as is not often witnessed in these days of declension and spiritual dearth. Some twenty-six requested the prayers of christians, and there were some thorough conversions.

We sincerely hope that the seed sown at this meeting has fallen into good and honest hearts, and will bring forth fruit to perfection. The coming day will alone reveal how much good has been accomplished. T. H. FORD.

Concord, N. H., Jan. 30th, 1868.

From Bro. C. H. Hurd.

BRO. GRANT:—Knowing that the hearts of the dear saints scattered over the old earth are always rejoiced to hear of the prosperity of the cause of our blessed Redeemer, I embrace this opportunity to inform you that the Lord is wonderfully blessing the people in the little isolated town of Madison, N. H. Nearly a score have been forward for prayers; the most of whom have found the Savior to be precious. Praise his holy name.

Sunday, Jan. 19th, Bro. T. W. Piper, under whose labors the Lord has worked to the salvation of many precious ones, had the happy privilege of planting eight lovely youth in the likeness of Christ's death and resurrection, in the cold waters of a mountain brook, near the base of the famous Chocorua Peak. Others will probably go forward soon. When Bro. Piper began this series of meetings in Madison, several weeks ago, there had been no Advent meetings there for a long time, although there were several Advent families living in the place and vicinity. God is graciously smiling upon them now, and giving them their children to go with them. All feel to praise God for what he has done in Madison.

Brethren and sisters, remember them in your prayers, that they may have grace to endure to the end. They are not as highly favored with preaching as are some of you. I would also say that the little church at Parsonsfield, Me., which has been struggling for light and life for three years past, holding regular prayer meetings once and twice a week, when often not more than six were in attendance, have at last been refreshed, as a reward for their constancy. Four have been hopefully converted, and others have been forward for prayers, and one or two reclaimed. Bless the Lord. CHAS. H. HURD.

Freedom, N. H., Jan. 27th, 1868.

For the World's Crisis.

AND STILL THEY COME.

BRO. GRANT:—I feel it a duty to cheer and encourage our scattered and persecuted brethren by sometimes sending to our papers extracts from the many letters I receive in relation to our doctrines. Good news, even from a far country, is like cold water to a thirsty soul. The following is from a Methodist brother and a young lawyer by profession. He writes in Jan., 1868:

"*Dear Bro. Blain*:—I have read your work "Death not Life," and so nearly do your sentiments accord with my own, that I seem to be acquainted with you. . . . For a few months past I have done little more than study the Bible, and the doctrines of the Second Adventists, which for the most part I find to be the doctrines of the Bible and early Christians. Of all the works I have read, none have given me the pleasure and benefit that your work has given me. I write you this letter mostly for the reason that you may know that one man at least thoroughly appreciates your able and convincing argument, showing the Bible teaches that the wicked will be destroyed, and not that they will suffer endless torment. I heartily and entirely agree with you, that not men nor demons ever invented a more God-dishonoring doctrine than this of endless misery. Your review of Dr. Beecher's "*Conflict of Ages*," is admirable. . . . If I was rich, I would like to scatter one million of them in the U. S. . . . I have already delivered one public lecture on the rewards of the righteous and the punishment of the wicked; and Providence permitting, I will continue to let the gospel truth shine on this question, and do all that lies in my power to vindicate the attributes of my Creator, as being those of mercy, love, pity, holiness, justice, and not of revenge, vindictiveness and hatred. I never really believed the doctrine of ceaseless agony, yet I gave a sort of passive or negative assent, because the M. E. church to which I belonged taught that the human soul was immortal, and so must live forever, either in pleasure or pain. I called it a mystery and let it pass. . . . Your work was given me by Bro. ——, to whom you sent some for free distribution. Enclosed find $1, for which send me what you can afford of your work, and I will distribute them. With sentiments of esteem, I am very truly and fraternally yours."

Bro. J. W. Cragg, of Warsaw, N. Y., is lecturing some on our views, and thinks God has called him to prepare for preaching the gospel. I have visited him twice, and believe he should obey the call. *Thus they come.* Amen. J. BLAIN.

Buffalo, N. Y., Jan. 31st, 1868.

For the World's Crisis.

A RESOLUTION.

AGE TO COME OR IN THE PAST.

At a regular meeting of the Advent Christian Church of Norwalk, O., held on the evening of the 1st inst., the following resolution was passed without a dissenting vote; viz:—"That we fellowship all who maintain christian character as the only test, without reference to their views *as to the age to come or in the past*; and that this has ever been our position, and that this be published in the Crisis." P. ALLING, *Secretary.*

Norwalk, O., Feb. 6th, 1868.

Obituaries.

LEATHE. Died at South Reading, Mass., Jan. 27th, Bro. William T. Leathe, aged fifty years and nine months.

Bro. Leathe was converted under the labors of Bro. Miller, about the year 1841, and continued to live a devoted christian until his death. The coming of the Savior was his constant theme, and his great object was to have men see and embrace the truth, and prepare for the judgment. His heart and house were ever open to receive the servants of Christ, and warm hearts and willing hands made them feel that they were in a pilgrim's home. But he sleeps in Jesus, and awaits the voice of the archangel's trump to raise him from the sleep of death to a glorious and immortal life.

He leaves a wife and children to mourn the loss of a kind and affectionate husband and father; but they mourn not as those that have no hope. Funeral sermon by the writer, from Psalms 17: 15. JOSEPH W. WHITE.

Died in Falmouth, Me., Jan. 28th, 1868, little Winthrop B., only son of Horace A. and Lizzie M. Farwell, of Cumberland, aged fourteen months.

Our fairest flowers fade away,
We lay them in the tomb,
But hope bids us rejoice that they
In paradise shall bloom.

Yes, when our loving Savior comes,
And death yields up its prey,
We'll meet those darling little ones
In realms of endless day.

R. R. YORK.

SHATTON. Died in Athol, Jan. 28th, of diphtheria, Fanny T. Shatton, daughter of Henry and Fanny M. Shatton, aged six years and five months.

Little Fanny sleeps in Jesus, and with her parents we mourn her absence; but we rejoice that death must soon yield up its precious treasure to the King of kings. J. HEMENWAY.

Married.

In Surry, Me., Jan. 31st, 1868, by Eld. C. H. Leverton, Mr. EUGENE B. TREWORGY and Miss JULIA A. MILLIKEN, both of Surry.

Feb. 4th, 1868, by Elder Rufus Wendell, at the residence of the bride's father, in New Haven, Ct., Mr. JAMES ALLING, of West Haven, and Miss ADDIE E. DENNY, daughter of Geo. W. Denny.

Summary of News.

FOREIGN.

Cable Dispatches.

PARIS, Feb. 6. It is said that the Emperor Napoleon has accepted an invitation from the Sultan of Turkey to visit Constantinople next summer.

VIENNA, Feb. 6. The Vienna *Debatte*, a semi-official journal, asserts that the Czar Alexander, acting upon the suggestions of Prussia, has protested with other European powers against the extensive armament going on in the principal city of Servia. The same paper says the recent appearance of a number of armed bands in the Province of Bulgaria is calling attention to affairs on the Danube, and adds, that the Prince Metternich, the Austrian Am. at Paris, has been instructed by his Government to press upon the Marquis De Moustier, the French Minister of Foreign Affairs, the immediate consideration of the subject.

LISBON, Feb. 6. The King and Queen of Portugal and their suite, while returning from a hunting party near Brazes, were fired upon from the roadside. The guard returned the fire, killing some of the assassins and wounding others. The Royal party then rode rapidly into town.
The King and Queen are unhurt.

FLORENCE, Feb. 4. Garibaldi has written an eloquent and enthusiastic letter to Admiral Farragut, in which he congratulates the United States on encouraging, by the presence of an American fleet, the national aspirations of Italy.

CORK, Feb. 4. One of the gates of this city was undermined last night and blown up. At the same time all the telegraph lines leading into the city were cut. The prompt action of the police prevented any further demonstrations.

VIENNA, Feb. 4. It is reported that Pope Pius IX is willing to resume negotiations with the Imperial Government for a revision of the Concordat.

PARIS, Feb. 8. The diplomatic relations existing between the Emperor Napoleon and the Pope have suddenly assumed much color. The aspect of the correspondence between Paris and Rome is regarded as of a far less cordial character on the part of the Emperor than even a week ago. It is said that the cause of this unlooked for change in the imperial policy is the fact that His Majesty has become convinced of the existence of Bourbon intrigues against his throne, and that these intrigues are for the most part hatched in Rome, and radiate from the Eternal City to the great encouragement of the legitimist party in France and other countries of Europe. As a set off to this state of affairs Napoleon has renewed with King Victor Emanuel his friendly tone and assurances toward United Italy, and has just forwarded a special order to his representative, the French Minister in Florence, to that effect, and also enjoining him to shape his diplomacy with that object.

MADRID, Feb. 8. None of the troops raised in Spain for the service of the Pope will go to Rome, as Her Majesty has received an official dispatch from Paris stating that Emperor Napoleon flatly objects to such interference. It is pretty certain, therefore, that the Hispano-Papal armed Contingents, for which some recruitments have been made here, will be at once disbanded, and that the Queen will be obliged to revoke her military warrant issued in support of the Chair of St. Peter.

DOMESTIC.

THE EMPRESS CARLOTTA.—About a fortnight ago, according to a Brussels paper, Carlotta, the wife of the late Emperor Maximilian of Mexico, was informed of his death and the manner in which it was accomplished. Her first movement was to utter a cry of anguish, immediately followed by tears; but her firmness soon returned, when she observed that she had long expected that a great calamity had taken place; and then (woman like) gave orders that proper mourning dresses be provided her. So far the cruel trial of her feelings had not—the report says—injured her health.

A REMARKABLE OLD COUPLE.—There is now living in the town of Bridgewater, Vt., a noteworthy pair, Daniel Lake and his wife Susan. Both are nearly eighty-five years of age, and are now in the sixty-third year of their married life, and enjoy excellent health, keeping house alone, where they have made it their home for more than half a century. They seem like a young married couple; a cross word never passed between them; and they declare that they never enjoyed life better than they do at the present time. Mr. Lake is a farmer, and as a notable instance of his physical strength and activity, he in his fiftieth year mowed an acre of grass with a scythe and snath—mowing machines not being then invented—in fifty-six minutes, the only man known to have cut an acre in less than an hour.

☞ Rev. Laban Clark is now the senior member of the Methodist Episcopal Church in America. He is about ninety years of age, having been sixty-seven years in the ministry. He commenced preaching on what was called the Brandon circuit, which included the whole of Rutland county, Vermont.

☞ Austria is preparing her budget. She is going to spend 80,000,000 florins on fortifications and breech-loading rifles.

☞ A new sect, terming themselves "Non-fighting Men," have appeared among the sailors of the British navy. Some of the ten years' men of this sect, on claiming their discharge, were asked why they wished to leave the service, and replied, "For the love of the Lord and liberty."

☞ An American missionary has recently, most unexpectedly, encountered a Mohammedan community in one of the interior provinces of China. It is estimated that one-third of the population of the province are followers of the False Prophet.

☞ Very sad accounts are received of the famine in Finland. The peasants in that country are reduced to such extremities that they think themselves happy if they can procure loaves composed, in equal portions, of sawdust, moss and a coarse rye flour. Many have obtained permission from the Government to emigrate.

☞ From Salt Lake papers we learn that the whole country has been deluged with rain storms unparalleled in its history. Wheat sown on the 20th of September was ten inches in hight on the 24th ult.

☞ In Japan, one of the leading men has in course of erection at Yokohama a steam power loom factory for the manufacture of cotton piece goods.

☞ A Russian lady, Mme. Sousloff, has obtained a diploma as Doctor of Medicine in the University of Zurich.

☞ The population of Concord, N. H., is thought to be about 13,000.

Notices.

Vermont State and Rutland Quarterly Conference.

Whereas, we having been frequently importuned, by letters from different parts of the State, and also personally solicited by numerous brethren, who are "looking for that blessed hope, and love the appearing of Jesus," to set a time, and call a meeting in Rutland, as the most central and accessible place, for the purpose of organizing a State Conference, to promote the cause of our Master, the spread of the gospel "in the regions beyond," to obtain a more perfect system of mutual co-operation in this good work; to have a better knowledge of each other, and thereby increase the bond of peace, the oneness of the Spirit, and our fraternal regard for each other in the love of Jesus; and whereas, the S. A. Church in Rutland having set apart the entire present month for a special effort; and whereas our own quarterly conference comes on the 29th of February and 1st of March, therefore,

NOTICE is hereby given that February 27th, 28th and 29th are appointed for said time and opportunity of meeting to organize, as may then be deemed expedient. Our chapel, as also our hearts and homes, will be open to receive all that may desire to come, but beyond *that* we shall not be *able* to do or go. We would be pleased to have as many as can remain over Sunday, and participate in the exercises, and partake of the Lord's Supper with us. Sister adjacent churches are cordially invited. Christian character the only test of fellowship. By request,
G. W. STETSON, Pastor.

N. B. Those churches which believe in and are looking for the personal appearing of the Lord Jesus Christ, will please appoint delegates and furnish credentials. Preaching brethren are such *ex officio*. G. W. S.

Conference at Springfield.

The Bethel Church in Springfield will hold a special Conference in their Chapel, Vernon street, commencing Wednesday evening, Feb. 19th, and holding over the following Lord's day. The object will be to awaken an increased interest in this city on the subject of the speedy coming of our Lord, and to seek a deeper work of grace in the church in preparation for his coming. Preaching brethren will be present to hold forth the word of life, and we cordially invite our brethren and sisters in the vicinity to "come up with us to the help of the Lord."

This Conference is intended solely for spiritual labor and improvement, and in no way to interfere with the work of the State Conference.
In behalf of the Com., R. E. LADD.

Northern Ohio Conference.

There will be a Conference of the churches in Northern Ohio, at Norwalk, to commence on Saturday, at 10½ o'clock, Feb. 29th, and continue over the Sabbath. Sister churches are requested to send as large delegations as possible, and all who are interested in the great truth of the speedy coming of Christ, and kindred doctrines advocated by us as a people, are affectionately invited to attend.

In behalf of the Advent Christian Church of Norwalk, O. P. ALLING, Secretary.

Notice.

There will be a meeting Sunday, Feb. 16th, at the dwelling of William Eden, in Buxton, York County, Maine. Brn. William H. Mitchell and B. S. Emery are expected to be present to preach the word. Come one and all.
WILLIAM EDEN.

Conference.

The Eastern Conference will be held at Frankfort Mills, N. H., commencing at six o'clock P. M., Thursday, March 5th, to continue over the following Sabbath. Brethren from abroad are invited to attend and labor for the Lord.
L. FRENCH, Clerk of Conference.

Discussion at Wilmot Flat, N. H.

If the Lord will, there will be a discussion between the Rev. Mr. Roberts, of the M. E. Church, and J. H. F. Yarney, to commence Thursday, Feb. 6th, at one o'clock P. M. Subject: Sleep of the dead. J. PINKHAM.

Notice.

We would say that as the churches of Wallingford and Yalesville have become united as one church, we would request the preaching brethren to correspond with the following brethren previous to publishing their appointment for either place.
W. W. IVES, Wallingford.
H. H. MIX, Yalesville.

Change of Address.

Our business connection with "Austin, Hurd & Co., and "F. Wilson Hurd & Co.," having been dissolved, our friends will hereafter please address us,—Box 382 Dansville, Livingston Co., N. Y., and not "Our Home," as formerly.
F. WILSON HURD, M. D.
MRS. HANNAH J. HURD.

Notice.

There will be meetings at Union Hall, Westminster Street, (rear of 1st Universalist Church). Providence, R. I., regularly every first day of the week, as long as the Lord will.
WM. H. DOUGHTY, for the Church.

Notice.

Advent meetings are held every Sunday in North Adams, Mass., on Center Street, corner of Lincoln Street. Preaching brethren are invited to give us a call. Inquire for Isaac Blanchard, Jr., Eagle Street.

Notice.

My tracts are now completed, which include all the testimony of the Bible relative to the second coming of Christ. Price $3.00 per hundred; 50 cts. per dozen, 5 cts. single copy. Orders sent to ALLEN DAMON, *Fairhaven, Mass.*

To the Preaching Brethren.

I would say to our preaching brethren, when they send an appointment to Richmond, it is necessary they should define the place, as we hold two meetings in town; one at the Reed meeting-house, which has continued since 1843, the other is held at the village. Please state for which place the appointment is intended. In behalf of the brethren. FREDERIC BATES, JR.

Preachers are requested to correspond with one of the committee before sending appointments to Worcester, viz., M. M. Blackmer, N. Lazell, Wm. F. Collier. Per order of the church, Worcester, Jan., 1868.

Before sending their appointments to Richmond Village, Me., the preaching brethren are requested to consult the committee, to save confusion.
Per order of Committee, S. BROWN.

Preaching brethren intending to visit Lewiston, Me., before sending their appointments, will please consult the committee through Albert Burgess, corresponding secretary, to save confusion.

Preachers are requested to correspond with H. C. Aborn, Clerk, before sending appointments to Square Pond, Conn.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.
Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
A. Simpson..........Sunday, Feb. 16th

Chelsea, Mass., (Library Hall, first floor.)
J. T. Dixon..........Sunday, Feb. 16th

SOUTH BOSTON, (Union Hall, Broadway.)
J. M. Mubllg..........Sunday, Feb. 16th

Keene, N. H., Wednesday evening, Feb. 12th, every evening during the week, and over the Sabbath.
MILES GRANT.

CONCORD, N. H.
(Corner of Green and Center Streets.)
B. Woodside..........Sundays, Feb. 16th and 23d

CONCORD, N. H., (AT THE BETHEL.)
J. G. Smith and D. M. Leavitt..........Thursday evening, Feb. 13th, and over the following Sunday.
A. Simpson..........Sunday, March 1st
I. K. Lombard..........Sunday, March 29th

Manchester, N. H..........Sunday, Feb. 16th
GEO. A. BROWN.

Plymouth, Mass..........Sunday, Feb. 16th
M. BATCHELOR.

Hoosick..........Friday, Feb. 14th and over Sunday.
E. MCCULLOCK.

Northwood Narrows..........Sunday, Feb. 23d
C. W. SARGENT.

Waterbury, Ct..........Sunday, Feb. 23d
WM. J. RIPLEY.

Groton, Vt., (Geo. Ricker school-house), Saturday evening, Feb. 22d, and onward as long as the interest demands.
T. R. LANG, JR.

Loudon Ridge..........Sunday, Feb. 16th
New Durham Ridge..........Sunday, Feb. 23d
S. S. MOONEY.

Auburn, N. Y., (in the vicinity)..........Feb. 20th and onward.
SR. E. S. JENNINGS.

Millport, Chemung Co., N. Y., (as Bro. Saml. Cole and others may arrange), Thursday evening Feb. 20th, and over the following Sunday.
J. K. BELLOWS.
D. COGSWELL.

Woodstock Valley..........Sunday, Feb. 23d
L. B. POTTER.

Bow Centre, N. H..........Sunday, Feb. 16th
Z. FORD.

Suncook, N. H..........Feb. 15th and over the following Sunday.
W. H. MCDANIELS.

Pleasant Valley..........Sunday, Feb. 23d
H. BEACH.

Granby, Conn..........Sunday, Feb. 23d
S. M. & H. R. TATRO.

Alton, (Loon Cove)..........Sunday, Feb. 16th
Meredith, (Dolloff school-house)..........Sunday, Feb. 23d
N. GLIDDEN.

Lowell, Mass..........Sunday, Feb. 16th
JOSEPH W. WHITE.

Bristol, Ct..........Sunday, March 1st
Southington..........Sunday, March 8th
New Haven, (Day's Hall)..........Sunday, March 15th
I. B. POTTER.

New Britain, Ct..........Sunday, Feb. 16th
Prospect, Ct..........Sunday, Feb. 23d
New Haven, (Day's Hall)..........Sunday, March 1st
SETH WOODRUFF.

Woodhull, Steuben Co., N. Y., Feb. 28th, and continue each evening and Sundays for ten days, embracing two Sundays.
C. F. SWEET.

Morris, Ct., as (Bro. I. Curtis and Glover may arrange), Sunday, Feb. 16th, and until Saturday, 22d, if desired.
Middletown..........Sunday, Feb. 23d
H. ROCKWELL.

West Abington, Mass..........Sunday, Feb. 16th
New Bedford..........Feb. 18th
Acushnet..........Feb. 19th
Fair Haven..........Feb. 20th
New York, (Cooper Institute)..........Sunday, Feb. 23d
24th Street in the evening. W. S. CAMPBELL.

Savoy..........Feb. 16th and 23d
RUFUS BAKER.

Lynn, Mass..........through the month of February
T. M. PREBLE.

North Benton, (East school-house)..........Feb. 13th and over the following Sabbath.
East Landaff, (where the brethren may appoint), evenings, Feb. 19th and 20th.
Sugar Hill..........Sunday, Feb. 23d
JOHN KNOWLES.

Pleasant Valley..........evening, Feb. 14th and over the following Sunday.
Buckland, (as Bro. Grant may arrange), evening, Feb. 18th.
Square Pond..........Sunday, Feb. 23d
C. H. SWEET.

Brimfield, Mass..........Sunday, Feb. 16th
Charlton, Dresser Hill, at Bro. Seavey's, evenings, Feb. 19th and 20th. Bro. H. Stone's, evening, Feb. 21st. At school-house, Feb. 23d.
GEO. A. STREETER.

Warner, N. H., (Waterloo school-house), Sunday, Feb. 16th.
Manchester, N. H..........Tuesday evening, Feb. 18th
SIMEON ROBY.

Dover, N. H., Tuesday and Wednesday evenings, Feb. 18th and 19th.
Barrington, N. H..........Friday evening, Feb. 21st and over the following Sunday.
If this appointment is agreeable to Bro. Preston, will he please write me at Dover, N. H., care of Henry Glidden, where and when he will meet me?
Alton Corner, N. H., Tuesday and Wednesday evenings, Feb. 25th and 26th.
Concord, N. H..........Sunday, March 1st
A. SIMPSON.

PORTLAND, ME.
Wm. H. Mitchell..........Sunday, Feb. 23d

Lake Village..........Sunday, Feb. 16th
Meredith Village..........evenings, Feb. 18th and 19th
Moultonboro (Hodgdon school-house), evenings, Feb. 20th and 21st.
Tuftonboro, (Melvin Village)..........Sunday, Feb. 23d
Expect Bro. John Langley to be with me at Alton Corner, and onward.
H. M. BRYANT.

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Hartford, Ct..........Sunday, Feb. 23d
B. HITCHCOCK.

Dover, N. H..........Sunday, Feb. 16th
WM. BODGE.

Lunenburg Corner, Vt., (Town Hall), Wednesday evening, Feb. 19th, and over Sunday. A. GORDON.

BRISTOL, BT.
Wm. J. Ripley..........Sunday, Feb. 16th

SPRINGFIELD, MASS.
H. F. Carpenter..........Sundays, Feb. 16th and 23d

Massena, N. Y., (as brethren may arrange), Sundays, Feb. 16th. W. W. SUTHERLAND.

Frankfort Mills..........Feb. 16th
Bangor..........Feb. 22d
South Sangerville..........Feb. 29th
I. K. LOMBARD.

North Somers, Ct..........Sunday, Feb. 16th
L. F. MOORE.

Elliota and Burr Oak..........Sunday, Feb. 16th
Preston..........Sunday, Feb. 23d
P. RAMER.

Lenora and Nickols, Minn..........March 1st
Riceford, Bellville and Hesper..........March 8th
Elliota and Burr Oak..........March 15th
Preston..........March 22d
W. J. BURRELL.

WORCESTER, MASS.
S. W. Thurber..........through the month of Feb.

New Bedford, Mass..........through February
A. ROSS.

Middletown..........Sunday, Feb. 16th
New Britain..........Sunday, Feb. 23d
WM. STUART.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW, THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ E. P. STREETER—The money was credited.
☞ B. R. CLARK—Money received.
☞ MRS. LYDIA PIERCE—Money received.
☞ B. W. BERRY sends $1.00 for Hannah Berry. Will he please give her P. O. address?
☞ MRS. M. C. SNELL—Look at the date on your paper.
☞ MRS. M. HAYFORD—We are out of "Powers of the Air." Will send as soon as we can get them.
☞ C. M. CURRIER—Money received.
☞ H. P. BRADLEY—Money received.
☞ G. S. AUSTIN—Money received.
☞ B. ANDREW—You have paid to 647.
☞ C. F. SWEET—We have not seen it.
☞ Correspondents will please observe the notice of CASH RECEIPTS in another column.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 645. The No. which follows your name is the No. to which you have paid.

If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—D Lillie 664, H S Hough 644, M A Pribble 542.

$1.25 each—S C Stevens 663, J Stevens 660, G Russell 669, L Houriet 669, C L Trast 670, N R Sage 670, M Hinkley 670, J R Wheeler 670.

$2.00 each—M. C. Denman 658, W. H. Wiley 666, S Cooper 678.

$2.50 each—S. Woodruff 676, L. Spencer 694, L. A. Rose 665, S Griffin 687, W Gilman 646, D Shaw 680, A A. Reynolds 680, W. Perkins 700, J. S. Heath 665, J Thomas 695, J C Young 684, J. Douglas 690, Mrs. D. Miller 713, J Toppin 696, H M Sells 697, C M Mathews 636, V B Gates 674.

Various Sums.—P J Pilcher $4.00, 700; A Yates 23c, 673; T. Cowan $1.65, 678; P. White $1.65, 678; J. K. Clark $2.64, 698; A. McGinnis $1.64, 693; D. Lawson $2.64, 699; J Elliot $2.64, 676; T D Field $1.32, 679; N Wark $3.00, 646; E Luce $3.00, 636; E D Lyon 60c, 655; E W Waters 75c, 600; W C Reve $5.00, 679; A H Steele $6.00, 676; M. Wilson $6.00, 679; J. T. Porter 50c, 607; M. Tupper 50c, 632; W. F. Carpenter $5.00, 723; J. M. Motts $4.20, 684; R. M. Sayles 55c, 614; J Roberts $3.00, 673; D. C. Corwin $1.70, 640; J. Hall $2.05, 670.

FOR BOOKS AND TRACTS.

P J Pilcher $1.00, J Porter $4.50, A Yale $1.75, H Vandry 75c, E F Young 75c, J V Himes $20.00, J L Doon 50c, C Haley 75c, W T Doremus $5.00, G P Cottrill 35c, M. G. Schrock $1.25, H. Bailey $3.00, B. F. Greenman 75c, P. Tandy $1.05, O Proctor $2.25, J C Libby $5.00, E Luce $1.66, F H Safford 50c, J G Munsey $4.25, L. Greenleaf 75c, C. W. White $1.00, N B Crowell $1.15, R E Ladd $3.50, J. Claflin $1.05, R. Brooks $1.25, W D Cook $1.00, W S Reynolds $1.40, E D Lyon $2.10, J Hayford $1.50, F S Ainsworth $1.25, A H Steele $3.00, H Wilber $1.15, J C Young 45c, S L Wise $1.00, J W Bentley 50c, A Wyeth 75c, C C Winn $1.00, D B Closman 50c, C D Hibbard 75c, M G Day 30c, J. M. Mott 80c, R Allen $6.00, J. Lyle $1.00, S Mitchell $1.00, J Roberts $1.00, G. P. Knight $1.25, J F Linville 50c, B W Hansom 75c, J D Jones $1.00, C D Wallace 50c, E Orton $1.15, V B Gates $1.50, D C Corwin $2.05.

BOOKS AND TRACTS SENT.

BY MAIL—Wm. D. Hunt, R. Andrews, Churchill, Jane Thomas, Mrs. R H Dunning, John T Carlton, H Adams, S E Andrews, Mrs. C E Gilbert, C A Miller, A B Sage, C Stone, J Pitcher, R. S. Johnson, Mrs. E D Reniff, M E Davis, N B McMurphy, A L Rice, N D Wright, E F Young, L D Sophia, I L Doane, E Haley Jr, E P Cottrell, A F Choats, H Bailey, B F Greenman, P Tandy, E Luce, J J Sullivan, S B Cotton, M Croft, John Lee, C H N Merriman, M A Harris, S Crispin, John Pool, Wm. Ashdown, W E Benham, Mrs. Oberlander, I R Johnston, J K Lombard, Geo. P Miles, G P Macomber, E W Orton, V B Gates, J Lyle, S Mitchell, J Roberts, G P Wright, D C Corwin, J F Linville, B W Huson, J. C. Jones, S. A. Noble, C W Wallace, J F Randlett, W. D. Johnston, H. Adams, A Ordway, A Yale, H Vandry, S. J. Parsons, Saml. Pollansbee, S Bulmer, Geo. A Correll, Ann Spencer, Wm. Lemon, David Austin. O. F. S., Eld. E Steele, Mrs. H Stowell, A. H. Steele, L. B. Arnold, S Claflin, H Wilbur, J C Young, S L Wise, J W Bently, L J Quimby, A Wyeth, C C Winn, L Greenleaf, N B Crowd, C R White, D B Closman, John M Matts, C D Hibbard, J E Baldwin, A Post, D E Lyons, C M Prentess, M L Barnard, John Cunningham, V Seymour, R Harrington, J C Gardner, J E Morse, S A Titus, M. J. Brooks, H Bailey, E D Harris, G. G. Lavengood, S A Titus, M J Brooks, H Baily, E D Harris, H F Rollins, N Scott, Eld. J Bower, S Mitchell, L Storer, Wm. Wright, Mrs C B Turner, D L Allen, A Morse, S Searle, R R Kent, Benj. Sweet, C S Bourne, C Murphy, Eld. Wm. Sweet, Jacob Hall, A B Reed, N S Ketchum, Miss Jane Cheney.

BY EXPRESS—S A Piper, B C Simonds, L Greenleaf, Geo. A Streeter, Allen Robert, Orlando Proctor, Geo. E Brown, James Irons, C C Ramsey, Doromus S Wheelock.

LETTERS RECEIVED.

T M Preble, S Cooper, A E Smith, P. Alling, J W White, J Elkins, J Douglass, M R Phetteplace, S L Manley, J G Hook, H Metheny, C Greene, H Munger, D Lawson, T Wheeler, H Pratt, T K Allen, A Wells, W C Thurman, A E McEllister, J Stone, C R White, T H Chamberlain, R Geyer, A W Seymour, L Kelly, R Lanning, E Doolittle, D D Reed, I F Cutts, Mrs. C B Turner.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
Allen Damman—Fairhaven, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan.—Westboro, Mass.
S. Anderson.—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins.—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell.—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Fisherville, N. H.
O. D. Eastman—Landaff, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wells Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Dr. L. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clemensport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
H. Rockwell—Lenox, Ashtabula Co., Ohio
L. C. McKinstry—Norwalk, Ohio.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. L Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. L. Leslie.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.

New Music.

"'Tis the very same Jesus" (separate sheets, at 5c.), Calvary, Over There, I shall Rest, The Shining Land, New Year's Chimes, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c. For sale at this office.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.50.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00; paper, 50c.
THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and the Kingdom near. By J. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 1, By S. S. Brewer. 7c; by mail, 8c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.
THE LAST-DAY TOKENS, No. 3, By S. S. Brewer. 21c; by mail, 23c.
THESSALONICA; or, The Model Church. By H. L. Hastings. 20c.
SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D.D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00; paper, 50c.
THE SEVEN SEALS. Exposition of Rev. vi. By S. S. Brewer. 5c; by mail, 10c.
LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 25c.
THE DAYS WE LIVE IN; The Lord soon to come. By S. S. Brewer. 10c; by mail, 12c.
THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 5c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, etc. By H. L. Hastings. Cloth, $1.00; paper, 50c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. 35c; by mail, 40c.
RETRIBUTION; or, The Doom of the Ungodly. By H. L. Hastings. 20c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the Epistles of Paul. H. L. H. 10c.
GLAD TIDINGS; or, The End of Woe and Sin by the Destruction of the Wicked. (Three chapters from "Death not Life.") By J. Blain. 8c; by mail, 10c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 6c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 6c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 6c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 6c; by mail, 7c.
ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.
ENDLESS MISERY not a Bible Doctrine. 6c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 2c.
REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 2c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.00; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 35c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00, postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postpaid, 8c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.
COOKERY: or How to prepare food from Grain, Fruits and Vegetables. By F. W. Hurd, M. D. 15c; by mail, 17c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SABBATH, and its Relation to Man. By mail 3 cts.
SPIRITUAL EVIL: A Warning for the Unwary. 3c. single; 5c. by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 35c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 50c; by mail, 60c.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. $1.50; by mail, $1.75.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 50c; by mail, 59c.
SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.
CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.
NON-RESISTANCE. By W. C. Thurman. 20c; by mail, 24c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 15c; by mail, 17c.
THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.
"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy; by mail; 40c. per dozen.
"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 30c. per dozen.
"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.
"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.
"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 4c.; per dozen, 40c.
AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 6c; by mail, 10c.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—
Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.
☞ Postage 18 cents per copy additional, when sent by mail.

For the World's Crisis.

INVITATION.

The joyful notes of gospel grace
Are sounding through the world;
For every soul of Adam's race
The banner's still unfurled.

Then, ye despairing sinners, come
And trust his sacred word;
No longer wander from your home,
But come and serve the Lord.

With love so great he will receive
Poor sin-sick souls alway;
Your wants, if felt, he will relieve
If you will only pray.

Then don't delay, but now repent,
Lest mercy's door be closed,
While you—the harvest past lament—
Stand at the door refused.

O! don't refuse to yield your heart,
He's knocking at your door;
For soon you'll hear the sound depart!
And will your doom deplore.

Then fly! O fly to his dear arms,
No longer dare delay;
Behold his all inviting charms—
How can you stay away?

He shed his precious blood, and died
Upon the rugged tree;
O, hasten to the Crucified—
From sin he'll set you free.

With saints and angels you shall live
Beyond this world of strife;
A crown of glory he will give,
And everlasting life.

Then come, O sinner, quickly come,
And take the gospel train;
It's running to our Eden home,
Where we shall ever reign.

Peru, Ind. H. H. Hall.

For the World's Crisis.

THE MEMPHIS MISSION.

Jan. 16. There were not more than fifteen or twenty out to our sisters' prayer and conference meeting last evening, but we had a good time notwithstanding. Thank God for these meetings, and that he gave grace and patience to persevere through obstacles that seemed almost insurmountable up to the present time. I think all who have attended have made decided improvement in the divine life, and that we are growing together in grace and in the knowledge of the truth. I have made it a point to read and quote largely from the Scriptures of truth, and conducted all the exercises with reference to the rules there laid down; and I think the Lord has blessed the means to help bring them up out of many unscriptural habits of conducting worship. Praise His name.

The day has been cool and pleasant. Have been very busy all day; no time to read, write, or visit. Made a large quantity of soup and sent out to a number of families. There were also several who came in and ate at our table. There are six of us now; the three orphan girls, Bro.'s L. and R. and myself. Our Father only knows how we are to support the expense, but so long as it seems to be duty, we can do no better than to "go forward."

This was our regular Thursday evening meeting. Was prevented from an early attendance. When I went in found Bro. Leslie reading letters from the north, and extracts from the papers, illustrative of the present state of society in general, and more particularly of the destitution that exists in many places; and especially in some parts of the south.. There are but few among our church members who can read intelligently, and these few read but little beside their Bible and hymn book. Hence the importance of suitable hymn books, which all do not possess; so that these things were new to most persons present, and proved, with the few judicious remarks that followed from Bro. Leslie and Reed, effectual to the "stirring up of their minds."

And truly it was a stirring up, such as I think I never witnessed here before. I have seen more shaking hands (these people are great for shaking hands when they get happy,) and heard more shouting, but never such a "breaking up of the fountains of the great deep;" such a welling up of the springs of truth from the fountain of God's word. The faces of our preaching brethren fairly glowed with the appreciation of the state of the case. This is what we have earnestly longed and prayed for, even a deeper work of grace plowing deep down into the very centre of their being. Our God has heard our prayer, and will bless us yet more abundantly. I feel, I almost know he will.

There is a strong disposition on the part of these people to effervescence, particularly in their religious exercises. A large proportion of their religious principles seem to work off in the shape of good feelings, usually expressed by singing, shouting, shaking of hands, and various pantomimic gestures.

This disposition on their part troubled Brn. Himes, Reed and Leslie. They do not relish surface work, and so they set themselves to "plowing deep," as they express it; i.e., to bring out God's great truths, and set them home to the hearts of the people in their own peculiar and forcible manner. They labor earnestly to impress upon the mind that pure and undefiled religion which works by love and purifies the heart; and that this purity and truthfulness of heart is not only the foundation principle of all righteousness, but the pervading element of saving faith; that, in fact, there is no salvation without it. These things the people are obliged to acknowledge as the whole counsel of God.

Our people have just received a letter from Bro. Wilkins, who is now in Lagrange, Tenn. He is full of hope, and speaks very confidently of the good that can be accomplished in that place. Bro. Himes also writes encouragingly from Osceola, Ark.

It seems to be the ambition of Bro. Himes and the other brethren to have a central light here, that will radiate to the "regions beyond." To this end they labor, and are, we trust, beginning to see the fruit of their labors. Bro. Reed is full of hope and buoyancy, and just ready to "go up," as he says. He says the fog and darkness are all clearing away, and we are coming out into the light and liberty of the gospel. Praise the Lord. Surely the "Lord is good to Israel, and to such as are of a clean heart."

We have great reason to rejoice in the manifestations of his presence vouchsafed this evening. How I wish all our brethren and sisters could have seen our little deacon Williford, when the fire began to burn. The Lord was with him as a "mighty and terrible one," while he pleaded with sinners as one who must give account for souls; and reproved and rebuked the saints, and exhorted all to flee the wrath just impending. We could but look on in astonishment and exclaim, "This is the Lord's doing, and marvelous in our eyes." One year ago this man was without God and hope in the world, and imputes his conversion to Bro. Leslie's faithful labors.

Friday morning, Jan. 17.—Clear, cold, and beautiful. Something like the bracing air of more northern climes. Our Mission family are well, and rejoicing in the prospect before us. I have never seen the brethren so confident of the future prosperity. For myself, I feel to call upon my soul and all within me to rejoice in view of this heart-work that is going on in our midst.

This necessity for truth in the inward parts, clean hands, and a godly conversation among God's own dear ones, has lain as a heavy burden upon my heart all summer. Many and bitter have been the tears shed and groans uttered in view of this necessity, and my incapacity to impress its importance upon all concerned. Had not God himself been the strength of my heart, I should, most certainly, have sunk beneath the burden. The mountain weight lifted from my shoulders by the coming of the brethren cannot easily be imagined. I did not myself readily realize it, and the conviction only comes home to me as I find myself gradually straightening up into something like shape again. No wonder, then, that the least intimation of discouragement on their part sinks with leaden weight into my being; and that I can rejoice, with all my heart, when good things are spoken of the people of our God.

Sat., Jan. 18.—Very busy all day entertaining those who came, and sending out soup to those who need. Writing and visiting the sick seemed out of the question.

Sun., Jan. 19.—Had a full Sunday school in spite of the inclemency of the weather. Over two hundred and thirty verses were recited, committed the last week. Bro. Miller, a colored Baptist preacher from South Memphis, discoursed to us this afternoon. He seemed to have the unction of the Spirit, and spoke home to the hearts of the people, though not without a touch of African gesticulation. I think the root of the matter is in him, and that he is fast coming into the light and the truth.

In the evening Bro. Mead, a dear good brother, formerly a Methodist preacher, gave us a short practical sermon on the christian race. The subject seemed well understood and appreciated, and was taken up in different forms by those who followed in exhortation. Among others, Deacon Williford brought an offering good and acceptable, and I trust of a sweet savor before God. I believe the Lord hath spoken good concerning this man, and that he is rapidly coming into the light and liberty of the gospel and truth. God alone knows the good that might result from his labors, if he would but give himself up as clay in the hands of the potter, to be moulded into God's own will. But this cannot be done without denying one's self of every ungodly lust, even those considered harmless by common vessels. O that we might all righteously consider the glory that might accrue to those who, by patient continuance in the furnace, come out "vessels unto honor."

Mon., Jan. 20*th*.—This living in public, sometimes becomes exceedingly irksome. No wonder the whole soul sometimes cries out for

—"a lodge in some vast wilderness."

Well, if time should continue, and the Lord will, we shall soon have all needed privacy. But even here we are not without doubt and and forebodings. Bro. Reed, who is greatly interested in the building of the chapel, is in the crucible of doubt with respect to a certain draft he has been expecting for weeks; money which he intended to loan the society for the purpose of finishing the building. He has some reason to apprehend that it is lost on the way. We trust the Lord may soon bring him forth from this trial, without even the smell of fire on his garments.

Bro. Leslie is having his trials also. Sin and ingratitude are stalking all abroad in the land. Well, even these are numbered among the "all things;" so let us trust God and take courage.

Tuesday 21*st*.—The snow that fell yesterday was all carried away by the rain last evening, and the frost of last night has covered the ground with ice, over which the sun of to-day seems to exercise no very ameliorating influence. Those who have plenty of wood and whole clothes to wear, may consider themselves fortunate at this time. Many around us are lacking in these comforts, and our sympathies are often aroused for poor women and children, who are brought to this state of destitution through no fault of their own.

Much of my time is occupied in distributing to the necessities of the hungry and naked. But our means are rapidly diminishing, and our labors in this direction must soon cease, unless we have a new supply. I pray our Father to open the hearts of his children very wide; for there is large need here. Once a day we make soup for all who wish it, and if we know of needy families who cannot come for it, we send it to them.

Wish I had time to speak of some of the hard cases who have received relief from the barrels lately received from the North. When I get more time to write, I will try to record more such cases, together with accompanying circumstances. This, I believe, cannot fail to be interesting to friends who send.

The hearts of some of our friends have been deeply tried within a few days by the unfaithfulness of some who have more recently joined the church. There are always those who follow religion for the loaves and fishes. Happy that church where such members are not in the majority. Is it not from thence that wars and fightings come, and every evil work? May the Lord send help and strength from the sanctuary, and bring the wicked devices of the wicked to nought. But we have no real cause for fear. Even Judas could not have betrayed his Lord unless it had been "written of him." He maketh the "wrath of man to praise him, and the remainder thereof he will restrain."

While I am writing, the Tuesday evening meeting is going on. I improve the opportunity of being left alone (a luxury we seldom enjoy), to catch up with my Journal. If I may judge by the sounds proceeding thence, it is a live meeting. Bro. Reed, now coming in, says, "A shout went up in the camp to-night." He also adds, "Bro. Leslie (who, by the way, has been fast locked in the castle of 'Giant Despair' for the last few days) has gotten a complete victory." Now that the meeting is closed, the people come crowding in like a flock of children just let out from school. They wish to bid me good night, and give some account of the meeting. They thank the Lord for sending us down with the light and the truth. They thought they had light before, but now they find they knew nothing at all. They not only bless the Lord for the light given, but they are "bent, bound, and determined," as they say, to go on growing in grace and in the knowledge of the truth.

They look upon Bro. Reed as something more than a man, and profess to be able to almost see the glory in his countenance. He seems to possess the peculiar faculty of commanding, not only the minds of the people, but their hearts also; and so they rattle on until my pen fails to jot down a tithe of all the ideas brought out; and amid a multitude of "good nights" and "God bless yous," they leave us once more to ourselves. We will sincerely thank God for the good already done, and keep begging for more. Lord, keep us humble and obedient; then shall we truly honor thee.

Wednesday, Jan. 22*nd*. Had quite a thunder storm this afternoon. Have made no fire in the meeting-room, as the prospect is that no one will come out to attend our "Sisters' meeting." The rain continues with occasional flashes of lightning, and peals of thunder. The streets are being flooded with water, and the few who come in are laden with thick clay, of a kind, I believe, peculiar to this part of the country, and in no wise held ornamental by the lovers of cleanliness.

No one comes to attend our meeting, and we are alone. The Dr., however, seems to have no reprieve. Sickness and suffering keep him going here and there, in spite of rain and mud. Fortunate for him that he has that pair of India-rubber boots, and still more fortunate that he has that love for souls that sweetens the most ungrateful tasks and lightens all labor. When reminded he should be more cautious (as he has enemies who have made bitter threats), his only reply is something to this effect: "The Lord is my keeper; he will not suffer any thing to harm me." We hope our friends in the North will not fail to remember him and all others who go through perils for the sake of Christ's little ones; and in all their approaches to the King of kings; and especially when Jesus is near to them. We all need a large measure of "that wisdom that is from above"; and hope you will not forget us in your prayers.

No additional news from Bro. Himes, except from a man who has just come down the river, and who says he heard him preach on Island No. 34 the Sunday previous. He seems to have taken his life in his hand, going out thus alone; but the living God is his refuge. Why should we fear for him? Looking at the subject humanly, we have some reason for apprehension, for we seem to have arrived at that point in the history of this part of the world, when blood breaketh out and toucheth blood. Robbing, stabbing and shooting seem to be of daily, and more especially of nightly, occurrence. Bro. R. says if this is not the place where Satan's seat is, he does not know where it can be found; but, he adds, this is an additional reason why we should be here. He says, "I am just where I want to be; the harder the gale, the better it suits me."

He wishes me to mention in this connection a circumstance that occurred yesterday, in which he was an actor. I had stepped out on the front porch, when looking in the direction of the next house on the left hand side, I saw the man of the house (who, though a freedman, has as white a skin and as blue eyes as you often see), standing at his door, surrounded by his family and friends, who were evidently trying to dissuade him from some violent measure. He seemed himself to be raging like a caged lion, and held his gun in a way that indicated a disposition to make an effectual use of it. He also made many and bitter threats, the drift of which seemed to be death and destruction to somebody.

The object of these threats and denunciations seemed to be a white man, a grocer, who stood at the corner of his own grocery just across the way, with a loaded pistol in his hand, pointed towards the freedman. I saw no time was to be lost; blood was about to be shed; so I stepped to the door and spoke to Bro. R., who happened to be the only one in the room. He saw at a glance how the matter stood, and calling to the freedman (who professes to be a christian), he bade him put up his gun, adding,

"'The weapons of our warfare are not carnal'; and retaliation is no part of the character of the christian." This only made the man the more furious. Indeed, the two men seemed like beasts of pray, thirsting for each other's blood.

Seeing the case a desperate one, Bro. R. applied a desperate remedy. He told them both they were cowards; that none but cowards would shoot or threaten to do so. Then turning to the freedman he said:

"You have no more religion than the devil. What!" said he, "kneel down and pray for sinners, and then get up and shoot a man? The devil himself could do all this. You are a hypocrite, and nothing but a hypocrite."

This arrested his attention, and, as Bro. R. expressed it, he "doused his colors," and went into the house.

Towards evening the white man came over to make acknowledgments to Bro. R., and express gratitude for his interference; saying he had no doubt blood would otherwise have been shed. He expressed contrition for his fault. Cool after-thought had not only convinced him of the dangers he had passed through (the freedman is an excellent shot, and is noted for taking down game; and he has also the reputation of killing two men in time of peace), but aroused a sense of obligation to Bro. R. which he was not slow to acknowledge. He cordially invited him to his home, and otherwise treated him like a gentleman.

F. C. Northrup.

For the World's Crisis.

JOURNAL.

THE DORCAS MISSION.

Extracts from my journal, commencing July 1, 1867. Commenced the day with less than fifty cents in the treasury. A small sum of money brought in in the course of the day.

July 2. Our gas and post office bills were sent in yesterday, but no money has yet (four o'clock P. M.) been received. Thirty-two persons in the family. The Lord has supplied our wants thus far, and, by his grace, I will trust him unto the end. I pray that my strength may not fail. Not a penny in the treasury at this time. Our extremity is the Lord's opportunity. May we wait patiently and see the salvation of the Lord.

Five o'clock P. M. The Lord be praised for his goodness, and for his wonderful works towards me. Have just received $31.00 for the Home, and $40.00 to give gospel feasts to the poor. Truly the Lord's opportunity is in our extremity. I cannot but love God and his dear Son, but I am ashamed of myself that I am so weak and sinful.

July 3. To-day paid our bills, and also the rent of hall, in all amounting to $21.80. Paid also to the cook $2.00, and $2.50 to the seamstress. After purchasing breakfast and dinner, had ten cents remaining in the treasury.

July 4. Received more money to-day, a sufficient sum to supply our needs. At half-past seven this morning had on hand half a peck of potatoes, two loaves of bread, and seven cents. With the money bought lard to fry the potatoes in. Soon after eight, a brother called, and before leaving gave me fifty cents. He knew nothing of our circumstances, but the Lord's hand thus brought deliverance. Bought eleven loaves of bread with that money. Praise the name of the Lord that we have enough food for our breakfast: thirteen loaves of bread, a half peck of fried potatoes, and a plenty of sweet water.

After breakfast, nothing on hand for dinner, and no human prospect of anything. Whilst making a call, received $2.00 from a brother in Christ who knew nothing of our situation. (If he reads this paragraph, he will see how the Lord made him a blessing to us on that day.) Truly the ways of the Lord are wonderful. Had bread and milk for dinner. All the children were contented with their fare, which added much to my enjoyment.

July 5. At quarter past eight in the morning, have neither money nor provisions (excepting the money sent to give gospel feasts to the poor.) * * * * Thirty-two persons are waiting for their breakfast, which, if we have at the usual season, will be eaten at nine o'clock. I pray the Lord to send us abundant deliverance at this time. * * * * At nine o'clock had a special season of prayer with the matron and missionary. Whilst on my knees I felt impressed to use the $40.00 right away. Immediately we bought bread, buns, butter, milk, etc., and gathered in from our neighborhood twenty-five poor children, and fed them with our children who belonged to the poor around us. In the afternoon, thirty children outside the Home were gathered in, and ate with our little ones. Mutton, potatoes and bread constituted the bill of fare.

July 6. Another gospel feast this fornoon, when thirty children outside the Home were fed. In the afternoon twenty poor men and women were gathered in and fed. Thus we were led of the Lord in our time of great need. Eighty-five children and twenty men and women, all poor, besides our own family of children, were thus fed during the last two days.

July 7. During the day we received means enough to procure our supper. For breakfast had what was left of the gospel feast.

July 8. Last evening received a gold dollar and a dollar in postal currency. Had bread and molasses for breakfast, and bread and milk for dinner.

July 12. Have received day by day enough for our daily wants, since the last date.

July 13. The Lord sent no $5.00 to-day. Had bread and molasses for breakfast. For dinner, crackers and milk. In the evening bought hominy for Sunday's dinner, and meal, flour, and molasses for breakfast. The total amount left in our treasury after thus supplying our wants for the morrow, is six cents. We feel grateful to the Lord for his mercies. Now it is my prayer that the Lord may supply means abundantly to meet our pressing wants. The rent of the cook's room comes due on the 15th, and other expenses will have to be met before long. * * * * I pray for Jesus' sake that the Lord may send the needed help soon. May he help me to rely on the promises of the word continually.

July 14. Bought a loaf of bread this morning, which left one cent in the treasury. Had food for the day of what was left over yesterday. In the evening received thirty-six cents.

Yours in Christ, F. H. Burbank.

For the World's Crisis.

REPORT OF THE FIFTH MAINE MINISTERIAL CONFERENCE.

The fifth Maine Second Advent Ministerial Conference convened at Lewiston, Wednes. Jan. 22d, 1868, at nine o'clock A. M. Meeting called to order by Bro. I. C. Wellcome, and as the President and Secretary were not present, choice was made of Bro. N. G. Reed President *pro tem.*, and L. F. Cole, Sec. *pro tem.* Prayer was then offered by Bro. C. Goud. The report of the last meeting being called for, was read by the Secretary and accepted by the Conference. Moved and carried that a committee of three be appointed by the chair to arrange and present business for the Conference.. Brn. C. Goud, I. C. Wellcome, R. R. York, were accordingly appointed. The committee retired, and after consultation presented an order of business.

Art. 1. Voted, to invite all ministers present to become members of this Conference who are not members, and wish to become such, and take action to receive the same.

On investigation it was found there were present Brn. Jesse Gay, Thomas Rines, and L. F. Cole, who signified their desire to become members. The Constitution was then read by Bro. Wellcome, and some remarks were made with regard to the necessary qualifications of preachers, and Brn. Gay, Rines, and Cole were separately accepted members of the Conference. Voted, that the ministers in this State in fellowship with the Conference be invited to signify their desire to become members by writing to the Secretary the coming year.

Art. 2. Voted, that the fellowship and unity of members be examined by the President. It was found there was full fellowship with all present, and marked harmony in feeling; also with all the members of the Conference, as far as could be ascertained.

Art. 3. Voted, that we mutually examine any Bible question that members may wish to present, touching our duty or doctrine.

Bro. R. R. York introduced the question: Is it consistent with the profession of ministers to engage in secular employments? arguing its necessity in certain cases, and followed in his remarks by Brn. Wellcome, Thomas Smith, and A. H. Walker, when the question was adjourned till afternoon.

Wednesday, two o'clock P. M. After prayer by Bro. Wellcome, the question before the morning meeting was resumed, and candidly discussed, the following Scriptures being brought forward, viz., Acts 18: 1–3, 1 Cor. 9: 3–11, 2 Cor. 12: 12–13, 2 Thess. 3: 7–15, 1 Thess. 2: 9, 1 Tim. 5: 17–18. After a very thorough examination it was

Resolved, That while the Scriptures clearly teach that it is the duty of the church to sustain the Christian ministry, yet they justify the ministry in laboring to sustain themselves, if necessary, and in certain cases to afford an example to the indolent, and also so as not to be a burden to the church.

Several questions were presented and examined, among which were the following: Is it justifiable to close a meeting with a benediction without a preceding prayer? What is the scriptural course to pursue in organizing churches? Is there need of a record of the action to constitute an organization? These questions were fully discussed with kind feeling and with a good degree of harmony. Adjourned.

Wednesday evening, half past six o'clock. Social meeting. Interesting season of prayer and conference, after which we listened to a sermon by Bro. Jesse Gay, from Mark 9: 50, on the prominent importance of grace in salvation.

Thursday, nine A. M. Prayer by Bro. Haggett. The following article was then taken up, and after some remarks was laid on the table: Is our course of action, as ministers, now pursued, such as will best promote the unity and growth of the church, and members of Christ's body, and the salvation of sinners?

The Report of the Tract Agent being called for, the Treasurer submitted the following

TRACT REPORT.

Dear Brethren: It is with feelings of sorrow that our report of the tract enterprise in Maine reveals so much indifference in this department of christian labor.

The whole amount of cost of tracts distributed in 1867, ...	$82.86
Of this amount one brother has distributed $67.50, and all the others $5.36.	
Balance in treasury last year, . .	$18.59
Total receipts in 1867, . . .	$44.00
Making a total of	$62.59
Balance due the treasury, . .	$20.27

Of the $44.00 contributed, one of our ministers gave $25.00; two brethren gave $10.00 of the balance, while all others gave $9.00 to the tract cause.

(Signed) I. C. Wellcome, Treas.

After some remarks on the tract cause it was Resolved, That we recommend to all the Advent preachers in this State, who are in harmony with us, to endeavor to raise the sum of $10.00 each the ensuing year, for the benefit of the tract cause in this State; the same or whatever amount may be raised to be deposited in the hands of the tract agent from which amount the sum of $20.27, now due the agent of last year, be drawn to pay that deficiency. Bro. J. A. Libby was then chosen Tract Agent for the ensuing year.

Voted, that the executive board continue to occupy the same position, as they have the past year, in relation to the tract cause. The report of the Tent mission was called for, and the following was submitted:

Report of the Maine Mission Tent Committee.

Dear Brethren: We beg leave at this time to report to you our labors and success in performing the duties imposed on us by your Conference at its last session.

1st. We had a circular tent made of Methuen duck, which with its fixtures cost	$396.78
Discount on State Bank money contributed	.45
Express charges on money sent . .	.85
Express on tent from Boston to Mechanic's Falls	3.00
	$401.08
2. We bought an express wagon for	50.00
Paid repairs on the wagon . . .	2.00
	$453.08
3. We also bought a small boarding tent, ...	$25.00
Total expense	478.08
To meet this expense, we have received by subscriptions and contributions ($117.00 of it, being more than one fourth of all, contributed by our ministers.)	406.50
Yet due the treasury on tents and wagon	$71.58

The tent is fifty feet in diameter, and when well seated, accommodates eight hundred persons. It was pitched first is Casco, and the mission work commenced under it, July 4th, which was continued without abatement, under the general management of I. C. Wellcome, assisted by other ministers, fifteen weeks, in various towns and cities, viz., Casco, Harrison, Buckfield, Winthrop, Rockport, Belfast, Liberty, Pittsfield, Clinton, and Farmington. Eight of the above towns are new fields as respects the Advent message, in which it could not be expected the mission would be self-sustaining, although the interest to hear became great, and we trust much good was done in the Lord. Some perishing sinners were converted in nearly every place, while wanderers were brought back to Christ, and many were instructed in the gospel of the kingdom. Many new doors have been opened in and about every town we entered, for the truth to be preached. We employed Bro. D. W. Griffin and horse, to convey and manage the tent at $36.00 per month. In most new places we were obliged to hire board for ourselves and horses, or buy food for that purpose, until the people became interested in our mission, when they would often care for our wants as they had opportunity.

But with this outlay, and the necessary utensils as an outfit for our tents, our expenses were much more than they would have been in old fields, where there are brethren who furnish all.

The expenses, embracing hired man and horse, board, traveling expenses, ground and lumber rents, utensils, straw, oil, allowed preachers, etc.,	$356.95
To meet these expenses we have received contributions at each meeting place, and from individuals, by mail and otherwise, ...	$309.02
Leaving a balance due on expenses,	47.93
To this add the amount due for cost of tents, etc., ...	71.58
And there is due the treasury, . .	$119.51

By this exhibit it will be seen that we have raised for the tent mission $715.52, and expended $835.03. Thus by the most strict economy and constant labor, in conveying the tents, in trucking lumber, erecting seats, and in watching the tent ourselves, we have been enabled to perform a large amount of mission work with very little expense, although the preachers ought to have received much more than they did to enable them to support their families.

We now have a good tent ready for future service, also a second hand boarding tent. Our wagon will need repairs, or to be exchanged for a better one. With this experience in tent mission work, attended by such prosperous results, and the conviction that those who have contributed to furnish this tent are not poorer, but richer in blessings, and ready to do more of the same work, we would recommend that the Conference take into consideration the propriety of adopting measures to pay the small amount due the treasury, and also to construct another tent, to engage in the work of supplying the people of Maine with the Bread of Life, what little time remains before the Lord comes.

All of which is respectfully submitted, with the desire to be discharged.

(Signed) I. C. Wellcome, *Treas.*
In behalf of the Committee.

The above report was accepted by the Conference, when it adjourned till P. M.

Thursday, half past one o'clock P. M. Prayer by Bro. York. After some remarks on the tent mission it was Resolved, That we heartily approve of the course pursued by the managers of the tent interest. Resolved, That we assume the debt due the committee in furnishing and running said tent. Voted, That there be five brethren appointed as a committee to take charge of the tent enterprise the ensuing year. Voted, That there be a nominating committee of three. Brn. H. S. Mitchell, J. A. Libby, and E. M. Haggett, were accordingly chosen.

While this committee were in consultation, a committee of three were chosen to confer with those recommended for ordination. Brn. I. C. Wellcome, R. R. York, C. Goud, Com.

The Lewiston church requested counsel from the Conference in regard to their present church relations, whereupon Bro. R. R. York was chosen to confer with them.

The nominating committee reported the following names as tent committee: Brn. R. R. York, W. H. Mitchell, J. A. Libby, F. A. Baker, S. K. Partridge. Report accepted.—Voted, That there be two added to the committee. Brn. C. Goud and E. M. Haggett were accordingly added. Resolved, that we issue a call through the press to the brethren and sisters of Maine, to assist in liquidating the present debt of the tent mission; the tent committee to issue said call.—Voted, that the tent committee be empowered to negotiate with the eastern brethren in regard to purchasing their interest in the present tent, and to do the same, or to see what measures they will take towards procuring another tent.—Voted, that the following named brethren be the officers of the Conference for the coming year: Brn. N. G. Reed, President; R. R. York, Vice President and Treasurer; L. F. Cole, Secretary.—Voted, That the committee chosen to give letters of recommendation be continued in their position.

The brethren deeply regret that some of the absent members failed to report themselves by letter to the Conference, as the constitution requires. Adjourned.

Thursday Eve., half past six o'clock, met for social worship, a very interesting occasion, with great harmony; then preaching by Bro. H. B. Seavey. Text, Rev. 22: 12. Then followed the ordination of Brn. Gay and A. H. Walker. Prayer by Bro. J. A. Libby. Charge by Bro. I. C. Wellcome. Right hand of fellowship by Bro. E. M. Haggett.

Friday, nine A. M. Prayer by Bro. J. A. Libby. The article that was laid on the table was resumed, and the following was submitted: Whereas, there are men traveling and preaching among us who do not sustain a good moral character, and for whom we have no fellowship as christian ministers, therefore;

Resolved, that in our travels and labors we will not give them countenance, nor bid them God speed, nor can we consistently preach and labor with those churches and societies who persist in giving them countenance, or employing them as christian ministers.

Resolved, That it is the duty of our brethren to endeavor to ascertain the standing of men who offer themselves as Advent ministers.

Voted, That we cordially extend the thanks of the Conference to the brethren and sisters of Lewiston and Auburn for their kindness and hospitality manifested during this session. Voted, that this report be sent to the *World's Crisis* and *Voice of the West* for publication.

Ordained ministers present, I. C. Wellcome, R. R. York, C. Goud, J. A. Libby, S. Smith, E. M. Haggett, N. G. Reed, H. S. Mitchell, H. B. Seavey, Jesse Gay, A. H. Walker. Unordained, S. Rines, L. F. Cole. Adjourned *sine die.* Respectfully submitted.

L. F. Cole, Sec.

Voice of the West please copy.

☞ There would be a great deal more harmony in this life, if every one would try to make themselves more agreeable to each other in conversation, in manners, in dealings, in morality, in religion, and in all deeds.

Hygiene.

"This is for your health."—Paul.

MOTHERS AND TEMPERANCE.

A mother sends us the following:

"I do not think there is a woman in the land whose cheek would not flush with anger and indignation, if you should even hint to her that she was deliberately laying a groundwork of habit which would end in making a drunkard of her boys. She would vehemently deny the fact, and gather her darlings to her bosom, with a shudder at the bare possibility of their meeting such a fate.

"Every mother knows, from the sermons and books and essays upon the subject that have flooded the land, but more still from her own instincts and heart-beats, that no one in all the world has such an influence as she has over the future men and women—now the little, confiding child on her breast.

"I wonder if she thinks of the still stronger power she holds for weal or woe over her unborn babe. I wonder if she goes back further still, even ere she marries the man who is to be the father of her children, considers well what sort of a bias *he* will give their natures, and what kind of example he will set before them; whether he is of strong appetites and weak in self-government or not; whether they can live in such harmony that their children will be always carried on the strength of love and wisdom through all the temptations of youth, feeling that home is both harbor and anchor during every storm. Does she realize that the food she prepares to eat—if rich, heavily spiced and salted—gives them an appetite for stimulating things; that the domestic wines, which she manufactures as innocently as she does her jellies and cakes, give her children their first taste for something stronger than water to drink?

"Does she ever think that the ale and porter which her physician advises her to use freely while nursing her children, are nursed into their stomachs, carried into their blood and brains, and thus—the last thing she would dream of—their taste is forming for them, and the natural, instinctive dislike of a child for liquor taken away?

"Does she know that the bourbon and brandy, a few teaspoonfuls a day for strength and medicine before the birth of the child, all through the early intimacy of child and mother, has its influence and effect, until, when the temptation comes for him to drink for the pleasure of it, her warning, 'My child do not touch the cup,' loses its force; for against it rise his strong appetites, and the remembrance that he had seen her take of the same?

"There is one thing I think mothers should teach their children from the first dawning of evil in their nature, and that is *self-control.* I have heard a young man full of goodness and talent say: 'I have a liking for the taste of liquor, and when I see it I have not the power to refuse the temptation.' Is it all his own fault? Can we raise our children weakly, and then conscientiously tell them to be strong? Teach them to govern their *little* passions and tempers and appetites, and they will be strong enough for great ones by and by.

"If every mother would be convinced of the importance of all these seemingly *little* matters, and faithfully abide by her convictions of right and wrong in regard to them, would not the coming generation see much fewer weak men struggling hopelessly against their appetites and sinking into drunkards' graves!"

—*Journal of Physical Culture.*

FRUIT AS AN ARTICLE OF DIET.

The value of good fruit as an article of food cannot be over-rated, yet it is not generally justly appreciated, nor understood. It is considered as a luxury, and is only eaten between meals, or after a hearty meal of meats and vegetables, and then only because there is room for a little more. Too frequently the nutritious qualities of the fruit are destroyed by being stewed, and a quantity of sugar and spice added.

The sun is really the best cook for most, if not all kinds of fruit. Nature understands her business, and the appetites and instincts of children are almost universally pure, and they always choose uncooked fruits, as do those nations whom we—in our self-assumed arrogance—call uncivilized. The inhabitants of the tropic isles subsist almost entirely upon fruits, eating them just as they are plucked from the trees or vines; and where, beneath the sun, do we find such healthy people as they?

During the late war, when our soldiers ate all the peaches, apples, pears, berries and melons they could lay their eager hands upon, they were speedily cured of fevers, dysenteries, and even chronic diarrhea, the surgeons to the contrary, notwithstanding.

There is great prejudice in the minds of many persons against the free use of fruit, supposing it to be a *fruit*-ful source of worms and summer complaints in children. To be convinced of their fatal error, they have only to see children in the country, where they have an abundance of fruit. They eat it before breakfast and after breakfast, before dinner and after dinner, at all hours of the day, and not unfrequently munch apples or pears after they are in bed. City children suffer from eating unripe fruits in large quantities, or, from eating to excess one day, and having *none* for a week after.

Chicago, Ill. Mrs. G. R. Lampson.

REMARKS.

There are many good things in the above article, yet there are some points that might lead to extremes, and perhaps error in regard to using fruit.

We do not think that cooking fruit, of itself, injures it, especially for some persons; too much sugar, and spices of all kinds, unfit it for use. Yet, for most persons, good, ripe fruit in its natural state is the best.

That children in the country who use fruit at pleasure are much more healthy than are those in the city who are deprived of it, or use it as above mentioned, is true; yet those in the country might be a great deal better off if they would eat fruit only at meal-time, making it a part of the meal.—*Ed. Health Reformer.*

RAIN.

Dr. Trench, the Medical Officer of Health for Liverpool, has satisfied himself by a series of careful observations extending over a number of years, that there is an inverse ratio between the amount of rain and the amount of mortality from infantile summer diarrhea. To the same effect are the tables given by Mr. Macpherson illustrating the relation of moisture to the mortality from cholera in Calcutta. According to these tables, the least mortality from cholera in Calcutta occurs in the months of July, August, and September, which are emphatically the wet months.

No doubt but rain is a great cleanser, taking out impurities from the air; it also washes away an immense amount of filth from the streets and gutters of large cities; it lays the dust which would otherwise irritate the air passages. Sunshine, however, is equally important. In seasons when the rain is too abundant, vegetables are insipid and watery, and less wholesome than when there is plenty of sun to ripen and perfect them. By proper care of the body and strict cleanliness, the seasons, whether wet or dry, need not very perceptibly affect the amount of sickness. It is principally our bad habits and filth that make some years more unhealthy than others.—*Ex.*

Tea and Coffee.—There are several facts relative to the use of tea and coffee, which may be brought as reasons why they should not be used.

First, They contain no nutriment, consequently they are poisonous and highly injurious; and being generally taken into the stomach hot, they debilitate the stomach, effect the nervous system, and engender disease; numbness, palsy, sick headache, congestion of the brain, palpitation of the heart, apoplexy, and many other evils, which it will take long months and perhaps years to efface.

Second. They stimulate the system to undue action, thus causing an unnecessary wear and tear of the vital powers. They give strength to the body just in the same way that the whip and spur strengthen a jaded horse.

How to get up Refreshed.—Every person who toils daily upon a farm in warm weather should be careful to practise a system of ablution at the close of each day's labor. Sometimes he may be so exhausted as to render this anything but an inviting performance; yet by its omission he loses much of the refreshment which the hours of repose are designed to impart. Cleanliness of person is essential to sound and refreshing slumber; hence the labor of keeping one's person clean is amply repaid by the elasticity which follows from nightly ablutions before retiring to rest. These are especially requisite during the haying and harvesting season, when profuse perspiration is a certain concomitant of hard and protracted labor.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.60
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
Private Letters.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give distinctly and plainly the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, Boston, Mass.

PUBLISHED ALSO AT THE SAME OFFICE,

Semi-monthly,

THE YOUNG PILGRIM;

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 646. | BOSTON, WEDNESDAY, FEBRUARY 19, 1868. | VOL. XXVI.—NO. 23.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
D. MATHEWSON.

GEORGE C. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MY FATHER'S AT THE HELM.

A lonely pilgrim here I roam;
No land do I possess,
But soon the glory-light of home
My weary soul shall bless.
It matters not where I may roam,
Where'er the clime or realm;
There's One shall guide me safely home,
My Father's at the helm.

My fragile bark is rudely tossed
On life's dark troubled sea;
But chart and compass are not lost,
The Pilot cares for me.
Though rude, tempestuous winds may blow,
My bark to overwhelm,
I have no fears, for well I know
My Father's at the helm.

Soon, soon I'll gain the blissful land,
Where pain nor grief are known;
My name is written in his hand,
Who sits upon the throne.
Our elder Brother reigns a king
In that immortal realm;
So 'mid life's storm I joyful sing,
My Father's at the helm.

Perth Amboy, N. J. ANNA E. McELLISTER.

For the World's Crisis.

THE FRUIT OF THE SPIRIT.—No. 7.

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—GAL. 5: 22.

FAITH.

The first three fruits of the Spirit increase the happiness of him who possesses them, and lighten his path along the narrow way. The next three affect his deportment, and make him a better man; and the last are inseparable from his labor as a christian. Faith precedes, meekness follows, and temperance attends all his work for the Lord that the Spirit directs. A person can work and toil and weep until he wears his life away; but unless he has faith, and the Holy Spirit attends the word spoken, no fruits will follow his labor. Such laborers, however, are few, for it generally takes some faith to inspire a man so that he will work.

We are saved by grace, through faith. I remember when I was first convicted by the Spirit of sin, of righteousness, and of a judgment, I knew that I was a sinner, and that none but the holy would be in the kingdom; and I wanted to be there. I resolved that I would sin no more, but be good all the time, hoping thus to obtain eternal life. But before I had tried long, I found out that I could not overcome the hourly temptations I was subject to; that my heart was evil; that in me was no good thing; and that I could not change my heart. My past sins rose like a mountain before me, and whichever way I turned, all was darkness and horror. O how I longed for light! how I hungered and thirsted after righteousness! and Jesus when on earth pronounced a blessing on those who hunger and thirst after righteousness. His promises are as sure now as they were eighteen hundred years ago. He showed me that though I could not merit salvation, though I could not earn a crown of life, my sins could be forgiven for his sake, and through his blood, not my works of righteousness, I could be free from sin in the sight of God; and *I believed.*

When the sinner seeking for salvation realizes that he does not deserve forgiveness; that if he is saved it will be because God is good, not because he is good; that if he receives a crown of life it will be a gift from God; he is then half saved; for then all he has to do is to believe. The thought of such grace is overwhelming; but he reads, "Jesus came into the world to save sinners"; that he "came not to call the righteous, but sinners to repentance"; and again, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life"; and he believes. He believes God will forgive him, because he has promised; he believes God does forgive him, that he has forgiven him. His load of sin is gone.

He is saved from the consequence of past sin by faith. When he is free from sin, he wants to keep free. He thinks of the times when he tried to be good in his own strength, and remembers his struggles and failures; but he is not discouraged. He reads that "God is a present help in every time of need"; that "his strength is made perfect in weakness"; that he will not suffer any one to be tempted above that they are able to bear, but with the temptation will provide a way of escape; and he believes, and receives grace to help in every time of need, in answer to the prayer of faith; and he is "kept by the power of God, through faith, unto salvation."

We are saved entirely through faith; saved from condemnation for past sin; saved from the power of sin in the present—from committing sin daily; and saved when Jesus shall come, from the second death. Saved by grace, through faith. We do not read of a good act Abraham ever did; but it is written, "Abraham believed God, and it was counted to him for righteousness."

No one can be free from sin without the aid of the Holy Spirit; and many knowing this have toiled and mourned and tried to work out their salvation and become fit to receive the Holy Spirit; who, had they trusted in the offering of Christ, would have witnessed with their spirits that they were the children of God. Paul, writing to the Galatians, said, "How received we the Spirit? by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

Faith is a gift of God. No one can obtain faith for themselves; it is a fruit of the Holy Spirit. Still no one can justify himself in sin by saying he cannot manufacture faith; for the same Spirit that convicts of sin will, if it is followed, bring forth faith unto salvation.

Faith brings the love, the joy, the peace, which the christian enjoys. He believes that God is love, and God's love awakens in him all the love he is capable of. He believes that soon Jesus his best friend will come and raise the dead, and change the living to immortality. "Faith is the substance of things hoped for, the evidence of things not seen"; and he so firmly believes these truths that they are like realities to him; and this faith brings joy and peace. Whatever trouble comes upon him, sickness, poverty, loss of friends, or woe worse than death, he feels that God suffered it to happen for his good, and this faith buoys him up so the waves cannot overflow him.

"Faith without works is dead." James says, "Show me thy faith without thy works, and I will show you my faith by my works."

If a man tells me he believes the Lord will come during 1868, and commences building him a house that will last a hundred years, I think he is either a hypocrite, or lacks judgment. If a woman tells me she loves the Lord with all her heart, and her neighbor as herself, and I see her pay three dollars for a pretty feather, I think she never was converted, or has fallen from grace.

If a person really believes that within a few years at the longest probation will end, the earth be melted, and the works that are therein burned up, will he spend hundreds of dollars in making this short life as pleasant as possible, while the servants of God have so little time and means to spend in spreading the tidings of salvation? Money is needed to further the cause of Christ in all directions; and those who love the Lord more than the world, and his cause more than their own pleasure, will, if they have money, use it for God's glory instead of their own selfish comfort.

The closer we follow the leadings of the Spirit, the stronger our faith grows. Many a man has been called by God to leave his pleasant home, his wife and children, and go about proclaiming salvation through Christ to a dying world; and obeyed, trusting that God would provide for him and his all that was necessary; and God has, in answer to his faith, taken care of those left behind in most wonderful ways. Sometimes the last pint of meal and last potato would be eaten, but before another meal was needed provision would come from a source unlooked for. But all have not this faith, because all are not guided entirely by the Spirit. It is not necessary for a child of God to tell his wants to every body in order to have them supplied. His Father can take care of him as well, if no one knows his condition, as he can if it is published all over the world.

"Trust in the Lord and do good, and thou shalt dwell in the land, and verily thou shalt be fed." Why should the child of the King of kings fear? "The cattle upon a thousand hills are his," and "like as a father pitieth his children, so the Lord pitieth them that fear him."

We are to walk by faith, not by sight. Sometimes the Lord lets his children walk in darkness to try them, that they may know what it is to lean wholly upon Him, and become patient and submissive. There is nothing that draws a christian nearer God, than having every earthly support taken away. Some have said the brightest hour of their lives was when they saw nothing in this world to lean upon, and trusted fully in God. Then is the time when our Father shows his face.

"Without faith it is impossible to please God." It is mockery to ask God for that which we do not expect to receive. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."—James 1: 5-7.

"The just shall live by faith." Live free from sin in this world, and eternally in the world to come. Daily faith is needed. Not only faith while in prayer-meeting, and when all goes well, but all the time. When walking in light or in darkness, in sickness or in health, in poverty or in wealth; when we are strong, and when we are weak; when we have joy, and when we have sorrow; when we are in company, and when we are alone; faith that in every time of need takes hold of the promises of God and calls the blessing down; and such faith we shall have if we walk in the Spirit; faith that will save us from sin here, and from death in the day of judgment.

No. Scituate, R. I. S. K. PAINE.

☞ The symptoms of spiritual decline are like those which attend the decay of bodily health. It generally commences with the loss of appetite, and a disrelish for spiritual food, prayer, reading the Scriptures and devotional books. Whenever you perceive these symptoms, be alarmed, for your spiritual health is in danger. Apply immediately to the great Physician for a cure.

☞ When the soul is cast upon God, the Lord is with the soul in the trial, and the mind is kept perfectly calm. The spirit of love, the spirit of Christ is there: if thinking of myself, that is the spirit of selfishness.

LOUIS NAPOLEON.

The following article is from the January number of "The Signs of our Times," a monthly published in London, Eng. It is from the pen of Dr. W. Megnell Whittemore, Rector of St. James, Duke's Place, London. His object is to show that Napoleon III. is represented by the last head of the Leopard beast of Rev. 13th, and the scarlet-colored beast of the 17th chapters of Revelation.—ED.

In the thirteenth chapter of Revelation, St. John, standing upon the sea-shore, beholds a wild animal ascending out of the sea, "having seven heads and ten horns." The horns are crowned, and the heads are circled by the diadems of blasphemous assumptions. This singular creature in its general configuration resembles a leopard, but its feet are those of a bear, and it has a lion's mouth. If we regard its resemblance to a leopard as indicating a warlike, ferocious character, this idea will be confirmed by the seeming incongruities of a lion's mouth and a bear's feet—bears fighting with their feet, and lions with their mouths.

This fierce animal becomes the vicegerent of the dragon, and quickly places himself in open and fearful antagonism to God, and all that belongs to God. His career, however, is not unchecked. One of his heads receives a severe stroke by a sword, and apparently dies. Yet it has what seems a miraculous recovery; it again lives, and thus excites the astonishment of the world. He goes on with accelerated triumph over all the world, and over the saints of God, and is, for forty-two prophetical months, allowed to establish his despotism.

Yet, for a time, his progress seems a prodigy of lawless wickedness. And a coadjutor arises. A false prophet becomes his guide; and by a strange legerdemain beguiles the inhabitants of the earth not only into constant marvelings, but also into blind obedience. The tyranny is represented as so complete that the wild-beast's mark in the hand or on the forehead—a common practice amongst the heathen to indicate the worship of a particular deity—is indispensable to liberty of commerce.

The season of retribution gradually approaches; not without its warnings and earnests. One plague descends upon the marked worshipers of the wild-beast; another, upon his seat. The result is darkness and anguish. Yet there is no repentance. The wild-beast even makes one of a fearful triumvirate whose evil counsels gather the nations to battle against the Lamb.

A few words describe the issue of this conflict: "And the wild-beast was taken, and with him the false prophet . . . . these both were cast alive into a lake of fire, burning with brimstone." Rev. 19: 19.

It is clear that the wild-beast must refer to some temporal kingdom. The very word "beast," meaning properly "wild-beast," points to something earthly, sensual, non-spiritual. But this is yet more evident if we turn to the seventeenth chapter. In the seventeenth chapter the same wild animal is introduced, with the remarkable addition of a woman seated upon him. The angel there explains the seven heads to mean seven hills. These seven hills indicate an earthly or temporal power.

But what earthly power? Can there be a doubt? Ask anybody what empire is designated by the phrase, "*the seven-hilled power;*" and he most assuredly will reply, The Roman. The wild-beast represents, therefore, the secular Roman Empire. We say the secular, because we are precluded, by the character of the symbol, from attributing to it any religious or ecclesiastical aspect.

The seven heads, the angelic expositor also asserts, are seven kings; the seven kings indicate polities or governments . . . .

The conditions or qualifications of the new or seventh sovereignty are these:—

1. It is to arise about the period—a little before, or a little after—when the sixth head falls. We cannot suppose the wild-beast to exist without a head, and its new head must have come when the other falls.

2. The seventh head is to "continue a short space;" the political headship, therefore, which it typifies, must have the character of brief existence. Rev. 17: 10.

3. This head is mortally wounded by the stroke of a sword. The new sovereignty, therefore, will be one which sustains such an external assault as apparently destroys its power, and causes, so it may be styled, its political death. Rev. 13: 3.

4. The slain head revives, by the marvelous healing of its mortal wound. The government of which it is the symbol must be one which, although destroyed, again recovers its power, and returns to its former dominant position.

5. It seems to resemble an eighth head, but is really the seventh, under a new phase of existence which leaves its identity untouched. And so the political power which it foreshadows must have, at its resuscitation, a certain newness of life, which gives it a fresh aspect; and yet it must be in such connection with its former constitution as to make it the same dynasty restored. Rev. 17: 11.

6. The wild-beast, at its revival of life, is to ascend out of the sea, or abyss—synonymous terms which symbolise a nation in a disturbed state, through foreign, or intestine tumult. The seventh power must, accordingly, arise out of the raging winds of a tumultuous people.

Nowhere can we find these conditions observed, or these qualifications furnished, except in the FRENCH EMPERORSHIP, as founded by Napoleon Buonaparte, in the year 1804.

1stly. In 1805, he became King of Italy; and, subsequently to the abdication of Francis, it was decreed that the States held by the Pope should be united to the French Empire, that the Imperial Prince should be called King of Rome, and that the Emperors should be crowned at St. Peter's as well as at Notre Dame. The power of Napoleon rapidly extended, directly or indirectly, over the Western Empire. It was distinct in its official designation from the preceding heads; its decree affirmed that the city of Rome should be called the *second* city of the Empire, thus depriving it of its metropolitan dignity, although claiming its possession. Yet it was a *Roman* head. Its special military ensign was the Roman eagle; its representative attempted the revival in himself of the characteristics of Augustus Cæsar, Justinian, and Charlemagne; its manners and pretensions were assimilated to those of ancient Rome; the descent of Buonaparte was traced to some of the Paleologi who had taken refuge in Corsica; and the seven-hilled city was not only actually in his possession, but was officially annexed to his dominions. As the seventh head he towered majestically and terribly over the Latin Empire.

2dly. Then the French Emperor continued only a short space. His formidable dominion ended in June, 1815, after a brief existence of eleven years.

3dly. And it was destroyed by the stroke of a foreign sword. It seemed a mortal wound. Who that saw the fallen Emperor pacing, like a shackled tiger, the prison-ground of St. Helena, could have conjectured the restoration of his dynasty? The Empire seemed broken up forever.

But it was conjectured. In 1828, the Rev. G. S. Faber published his "Sacred Calendar," in which he plainly asserted the revival of the French Emperorship, as demanded by prophecy. He then wrote these words—"It cannot but follow, from the very terms of the prophecy, that in the person of some or other successful adventurer, the Francic Emperorship will be revived while the re-animated wild-beast is emerging from the agitated abyss of some tremendous political revolution."

This is a remarkable instance of clear penetration into the meaning of prophecy. At the time Mr. Faber wrote, there was no *probability* of a restoration of the French Emperorship. Yet prophecy said that the slain head would revive, and so this sagacious student of the Apocalypse asserted the revival of that political power which expired at Waterloo.

We have this advantage in taking Mr. Faber's views, as stated by him in 1828, that they cannot be suspected of being biassed by the present actual restoration of the French Emperorship. This is, obviously, a strong confirmation of his interpretation of the seventh head.

4thly. The seventh head has now reappeared. The "successful adventurer" has effected a seeming miracle; he has resuscitated the dead Emperorship. In some respects he is an eighth head: he succeeds to the restored Empire by successful military efforts, and may well claim to *originate* a dynasty.

5thly. Yet he does not really constitute a new head. The instincts of the present Empire are those of the former. The whole soul of the present Emperor is absorbed by one thought, and all his energies are concentrated on the outward embodiment of that thought—Identity with Napoleon Buonaparte. Had Louis Napoleon been a student of prophecy, and conjectured, from the visions of St. John, his destiny, he could not have set to work more zealously than he has done, to accomplish that destiny and to identify himself with the slain seventh head. The eagle has been restored to the French banners; and a French army is actually master of the Roman city. Napoleon the Third preserves under that very title the Imperial legitimacy, and proves that the Empire of Napoleon the First has risen again into marvellous vitality and power.

6thly. The only other point of analogy we have to notice, is that between the rising from the sea and the rising of the French Emperorship from the troubled waters of revolutionary strife. This was seen in the fearful commotions out of which Buonaparte arose to despotic rule; and the convulsions of all the Continent—beginning with France—during the eventful year 1848, suitably heralded the new rise of the Emperorship; which, moreover, did literally emerge out of popular disturbances and revolutionary massacres.

And now, it may be asked, for what purpose have we placed these prophetical interpretations before you? Why have we thought it desirable, and even necessary, to occupy the quiet hours of a Sabbath evening with this array of historical facts? Most assuredly it has not been to gratify your curiosity; nor to display the preacher's ingenuity in solving the enigmas of St. John. This would have been a waste of your time, and a degradation of our own high office.

But we stand on the walls of Zion as spiritual watchmen. To us comes the question, "Watchman, what of the night?" And it is our bounden duty to answer that question; to cry to the slumberers in Zion, "The night is far spent, the day is at hand;" and to whisper to the mourners in Zion, "Lift up your heads, for behold! your redemption draweth nigh!"

We believe that awfully important events are to be transacted subsequently to the reappearance of the seventh head of the wild-beast; that if the present French Emperor be this restored head, these events are even now coming to pass, and may be said to already cast their shadows before; and that, standing as each one of us does on the verge of a terrible futurity, we ought to discern the signs of the times, and prepare to take our part in the approaching struggle.

Why, then, has vitality been restored to the deceased Roman Empire, and to its slain seventh head?

Because this empire—as the mystic wild-beast—is to originate a gigantic confederacy against the gospel of Christ, and is to ally popery, infidelity, and despotism against the true disciples of Jesus.

When the sixth vial is poured out (Rev. 17. 13,) three unclean spirits issue from the mouths of the dragon, the wild-beast, and the false prophet, and, moving amongst the kings, excite them to an unholy alliance and to an impious war. Their success is exhibited in the gathering of the kings to "the battle of the great day of God Almighty." In other words, the renovated Roman Empire, in conjunction with the Papacy, and under the influence of Satan, will employ such demon-like influences in continental kingdoms, that a fierce war will arise, directed against the Church of Christ. This, commonly called the "war of opinion," will be the final struggle between the wild-beast and the Lamb; will take place after the outpouring of the seventh vial, and will end in the complete and supernatural discomfiture of the enemies of Christ.

When the seventh vial sheds its portion of wrath, there will be political confusions, general anarchy, the overthrow of the Roman Empire, the destruction of papal Rome, an irruption from Russia, the conversion of the Jews, and the battle of Armageddon. When will these events occur? Probably very soon.

"COME, LORD JESUS."

Come, thou all-powerful Conqueror, quickly come!
Hasten to leave awhile thy Father's home;
Return, all nations and all hearts to shake,
Thine own supreme authority to take;
The last great prophecies of time fulfill,
And finish all thy righteous Father's will.

Come, thou dear Bridegroom, to thy waiting bride,
Let her deep longings now be satisfied!
End all her mourning with thy joyous rest—
Proclaim the royal feast—call every guest;
Bid the eternal harmonies begin,
Rejoicing o'er the death of woe and sin.

Come to thy people's rescue, glorious King!
With thine own arm help and salvation bring;
Thine eye shall strike confusion on their foes,
But smile on *them* with victory and repose;
Reign thou triumphant o'er the earth below,
Whereon or thrones are set, or nations bow.

Come, mighty Renovator! Let thy voice
Once more command creation to rejoice;
With heavenly fires destroy, consume, refine,
Till the restored earth with beauty shine,
Prepared a blessed dwelling-place to be,
Where thy redeemed shall walk in light with thee!

—*Prophetic Times.*

For the World's Crisis.

TIME, TIME.

I have formerly been quite decided and unqualified in my devotion to "time preaching," time movements," etc. I still believe that the true time is in the Bible, and will be understood and preached by believers generally before the Lord comes; but I confess that from further observation and experience in noting the operation of these things, I am forced to distinguish between the *abuse* and *proper use* of time as revealed in the Bible. I see no reason why I should justify and commend a false time argument because I believe the Bible presents the true one.

In an article on "Definite Time and its Dangers," about three years since, I urged that the greatest danger attending definite time was "*the danger of making God's time too indefinite.*" The danger I then alluded to was that of making the plain declarations of the word of God too indefinite and difficult to learn with certainty what the Divine mind meant to convey. But I now see that in our zeal to shun this extreme, we are liable to fall into another; that of making these declarations of the word in relation to definite time so pliable as to sustain every time argument we may choose to preach. If it is dangerous to make these faithful testimonies mean no time or nothing, it is equally dangerous to make them mean *all* time or *every-year time.* If the Bible proved everything, it would be worthless to prove anything. So if it points to every year, it does not decide in favor of any year.

To say that these time arguments have been sustained by sound reasoning and just conclusions, would be as bold and presumptuous as to say that there had been no disappointments in relation to them. To charge the fault with the word of God would be to insult Jehovah. To admit that it lies with those who have preached and believed them (where it belongs) involves the humiliating confession that we have shown more zeal than discrimination in preaching time. It is better to have a zeal for time than against it, perhaps, though we have nothing but zeal. But zeal unmixed with prudence will ruin any cause, provided it has the reins.

When time arguments become habitually erroneous (and such has been the case among us), the fault must be either in the evidence used or in the understanding of those who use it, provided they are honest, which, generally, I do not doubt.

As our conclusions on time are proved constantly untrue, the minds of people must become correspondingly incredulous, either as to the Bible testimony on prophecy, or to our understanding of it. We may not hope for infallibility, it is true, but so much assurance in an error; so much dogmatism after the repetition of so many blunders on the same point; so much censoriousness in view of past mistakes, as we very often see in connection with time, show a wrong spirit, an ill-regulated zeal, and a need of more discrimination in the matter; and, most of all, more humility, and of that holiness "without which no man shall see the Lord."

I can but think that the preaching of the truth, even in the spirit of error, must in most cases prove a misfortune to the cause of truth. How much more the preaching of error in its own spirit as a substitute for truth. We claim that the good intentions of those who preach the popular errors cannot make those errors a blessing to the believers. But, are Advent errors any better than Orthodox errors? Are errors on time any better than errors on other points?

But it may be asked, Has not the blessing of God attended those time movements in the past, especially the "44" movement? Yes, indeed it did, abundantly; and it equally attended the labors of the early Methodists and Freewill Baptists, although they preached what we regard pernicious errors on rewards and punishments, and other points. In their case we say, in harmony with the words of Christ, "sanctify them through thy truth," that it was the truth they preached that sanctified them, and not the error. Shall we not judge ourselves by the same rule? If we do, we must say, as in their case, God blesses the truth we preach and not the error, whether in a time movement or in any other effort.

I think it must be manifest to all that in the leading time movements among us, '44, '54, and '67, each successive one has been attended with less divine power and love, and heavenly fruits. But the most lamentable feature of all, since it is a fruitful source of this degeneracy, is, that time movements are fed with little else than time preaching, and that this has dwindled down to mere dry theorizing, attended with more strife than heavenly zeal, more dogmatism than "meekness of wisdom," and more censoriousness than the love of God.

Time preachers now-a-days seldom preach on practical things, and during a time movement confine themselves almost wholly to the time argument. Some say they cannot live without time, and hence preach only when they have time, and then nothing but time. They sometimes say that their calling is to preach on the prophecies and not upon practical subjects.

I seriously doubt whether God calls any man to preach, with the understanding that he is to leave out or neglect practical religion. If with a free utterance in telling men what to believe, he cannot tell them how to live, he betrays a fearful lack. It is a lamentable fact that most Advent preachers are better qualified to tell people what to believe than how to live, and are more at home in preaching than in praying. Those who think they are called to preach "the truth" rather than practical christianity, should not forget that such are the ministers of the truth rather than the ministers of Christ.

How different it was in the '44 movement. Then, with scarcely an exception, those who preached time preached practical things with it. And what is of the utmost importance in the case, they were men "full of faith and the Holy Ghost." With the zeal and ardor of conviction they showed the meekness and gentleness of Christ. They spent five hours in prayer, where our preachers now spend one hour. Their faithfulness, too, in warning and entreating against sin was according to the same measure. In their faithfulness they could not bear to see "even the garment spotted by the flesh."

A flock guarded by such faithful watch-care, and thus constantly fed with spiritual food, could but thrive and grow in grace. And having everywhere and abundantly "fathers and mothers in Israel," who could take the seeker by the hand and lead him to Christ, and there nourish and strengthen him after he was in Christ, they could but show to the world the unsearchable riches of Christ. They were a praying band, too. They prayed often and everywhere, for themselves and their enemies, in secret and in public. And they watched as well as prayed over their words and secret thoughts, as well as their belief and outward acts.

When such a people believe time, although in error as to the particular point of expectation, they have truth enough besides to feed and thrive on. If we have not gospel enough to enable us to live holy without time, we are poor indeed; yes, "wretched and miserable," and are not fit to be entrusted with time, true or false. May God give us wisdom enough to discern His time, and keep us from our own, and until we get His, may he give us grace enough to live without time, and preach something that we need all the time; and then when we have this time, to offer it will prove a joy and crown to ourselves, and an everlasting blessing to others.

So. Exeter, Maine. I. K. LOMBARD.

For the World's Crisis.

CONTENTMENT.

"Godliness with contentment is great gain."—1 TIM. 6: 6.

Sometimes the term "godliness" more immediately refers to that particular part of religion which concerns our duty to God; but here we regard it as including the whole of genuine religion; consisting of doctrines, duties, and privileges. They who make christianity a trade, will never find themselves to be gainers by it in the end; but all who closely attend to it as a calling, will find it a most beneficial one. Many who are strangers to godliness hope to make a gain of it; but all who are acquainted with it know from experience that "*godliness with contentment is great gain.*" "A little that a righteous man hath is better than the riches of many wicked."—Ps. 37: 16. Godliness and contentment are constant companions; for true contentment grows out of real godliness; and that is the christian's wealth while in this world. Prov. 16: 16. It is the wisdom of God to give to men not all alike, but what seemeth good; and it is the wisdom of man to be content with what he receives; and it is "godliness," which itself is gain, that makes a man content in every situation. Phil. 4: 11. A holy man has a heart happy in itself; bliss in his bosom; counts enough, wealth; envies none their lot; his wishes are few, and easy to be obtained; his power bounds his will; care he has none; doing well is his treasure; grace is his health; and changes in providence make no change in him; for though he stays in the world, he lives far above it. Ps. 73: 25. The only true way to gain is to become a christian; and the christian's gain is godliness, which far exceeds all worldly gain; and godliness being accompanied with contentment makes it "great gain." Phil. 3: 7, 8. Past things can never be recalled, and future things are in the hand of God; let us, therefore, be content with the things we have. Heb. 13: 5.

Consider, 1st, what good things of this life you have. Be they little, or much, do you deserve them? Lam. 3: 22. Consider, 2nd, what spiritual blessings you have. You have the unchanging love of God fixed upon you. Jer. 31: 3. You have the life, death, and intercession of the Son of God for your righteousness, sanctification, and redemption. 1 Cor. 1: 30. You have the Holy Spirit of God for your Guide and Comforter. John 14: 16-26.—*Selected by F. S. Ainsworth.*

THE YEAR 1868.

Another year, with its untold joys, cares and sorrows, has dawned upon us. What a volume of thought rushes into the reflecting mind on surveying the past. What thoughts of duties unperformed, of hours misspent, or of injuries inflicted or received crowd upon us. Happy he who, in place of such a record, can look back to years spent in usefulness and profit; who can count the fruit of his labors in behalf of the truth. Such an one can rejoice with his whole soul, in view of the glory in store for him. His heart has been set to perform the commandments of the Lord, and he can exclaim with the Psalmist, "O how love I thy law; it is my meditation all the day." "I have refrained my feet from every evil way, that I might keep thy word."

Politically speaking, there is every indication that the year upon which we have just entered will be fraught with results of the greatest import to every waiting disciple of Christ. We are no alarmist, nor would we wish to beget false expectations in the breast of any one, yet we feel safe in saying that it is our opinion that the student of prophecy will witness this year the working out of events that will cast much light on the prophetic word. When was there a time so pregnant with evil forebodings, amongst all nations as the present? When such agitation and preparation as now? Look everywhere and we see the passions of men aroused, and their minds greatly agitated in their endeavors to solve the political difficulties that vex them. Witness the conflict in England between Fenianism and Reform with Aristocracy, or the constant agitation in Germany in their efforts to bring about a unity between the Northern and Southern districts. See the great concessions Austria is compelled to make in order to conciliate, for the time being, her thousands of dissatisfied subjects. Or take a look at Italy with her millions of impulsive people, all afire with a desire for the abolition of Papal rule and the establishment of Rome as their capital. See the state of affairs in the dominions of Turkey—her bloody deeds amongst her Cretan subjects and their indomitable resistance to all efforts at subjugation. Look at Russia or France, and what mighty preparations we behold for the issues of war. Money is poured out with lavish hand for implements of death, and the ingenuity of man is taxed for the invention of some new weapon which shall prove still more destructive than any yet known. Other countries of Europe are all alive with preparation, and some are at their wit's end how to suppress threatened revolution in their midst. China is still engaged with her internal war; South America with unabated zeal carries on the long and bloody conflict that has raged so long, whilst Mexico, with her hands red with the blood of her terrible struggle, is far from being at rest. In this country it is impossible to tell what an hour may bring forth. Although the great bone of contention, slavery, has been removed, yet we see a spirit of bitterness rankling in the breasts of the vanquished, and a constant agitation of the public mind which is fraught with anything but good. It is in keeping, however, with the general strife now going on in political circles everywhere.

Do not we see, as it were, an answer being given to the proclamation of the Spirit as sent through Joel, saying, "Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your ploughshares into swords, and your pruning hooks into spears. Let the weak say, I am strong."

The war element is rampant. The ambition of men for greater power and fame is leading them on step by step towards the pit of destruction, for it is the inevitable destiny of all such aspirants to be overthrown with a mighty overthrow by the coming King. God has granted him "the nations as an inheritance and the uttermost parts of the earth as a possession;" Psa. 2: consequently it is only a question of time as to the accomplishment of His will concerning them. When the time comes for the assumption, the Spirit says he will "break them with a rod of iron and dash them in pieces like a potter's vessel." What a humiliating spectacle that will be for those kings whose imaginations have become lifted up on account of the many victories that are inscribed on their blood-stained banners. But come it will, as truly as God has spoken it. But what are the signs that shall precede this victory of victories? "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for *the powers of heaven shall be shaken,* and then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." Matt. 24: 25-28.

—*Herald of the Kingdom.*

☞ The saints are sustained by the Spirit under their weaknesses; supported by Him under their troubles; recovered by Him when they are under spiritual decay; assisted by Him in all their conflicts with their spiritual enemies, till they enter the kingdom of eternal rest.

☞ Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never; so that, as poor Richard says, a life of leisure and a life of laziness are two different things.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 19, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ CASH RECEIPTS.

Our subscribers in *Massachusetts* and *Maine* will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

GENERAL CONFERENCE.

There will be a General Conference of believers in the speedy coming of the blessed Savior, held in Boston, at the Lowell Street Chapel, commencing the Tuesday before the annual State Fast (March 31st or April 7th.) Particulars hereafter.

DISCUSSION IN EAST DOUGLAS.

We have just closed a very interesting discussion in East Douglas, Mass. That pleasant village, on the Air Line R. R. from Boston to Southbridge, is noted for the Douglas Axe Factory, where they make some 1200 axes in a day, which are said to be of superior quality. We found there one of the brightest little churches we have ever seen. There has been but very little preaching in the place on the points of doctrine for which we are distinguished as a people; but they keep up regular meetings, and all work; and as a result, have kept growing up into Christ, their living head. It was a feast to be with them in their prayer meetings. We had the sacrament of the Lord's Supper one evening. It was a heavenly season. About twenty were present. It was a melting time. Tears flowed most freely, while they thought of the sufferings of Jesus, and his great love for us. We were gathered around a table with a vacant seat at its head. It seemed almost as though we were actually waiting for Jesus to come in and fill the vacant chair. We think the scene will never be forgotten by those present.

We took up our pen to write a few words about a discussion held in East Douglas, evenings of Feb. 3d to 8th inclusive, with Dr. Morran, a Scotch Presbyterian. He is a popular lecturer on scientifical subjects; and is considered a very able man. He is a ready speaker, and possesses a superior memory. Were he on the side of truth he would be fully competent to defend it before any audience; but it is hard to make error stand up before the word of the Lord, and give successful combat. The debate was held in the Congregational meeting-house. Large, intelligent, and attentive audiences were present, including several ministers, and other professional men. The first three evenings were spent in discussing the immortality of the soul; and the last three, the punishment of the wicked. The Dr. has discussed with Spiritualists, and he found he was using their arguments in this discussion to sustain his own position. He was reminded of this fact by a prominent Spiritualist.

He compared the human body—the real *man*—to "old boots and shoes"—"the old shanty," which would never be raised up. He stated that the clergy do not now believe in the resurrection of the body that dies; but that a *spiritual* body is raised. We showed him that this view is the same as the one held by the Spiritualists, and completely overthrows the doctrine of the resurrection of the *dead*, and is a flat denial of the word of the Lord. He then called on the Congregational minister, in whose house we were holding the discussion, to state his view of the subject, when he rose up and endorsed what the Dr. had said. The Dr. admitted that forty years ago, the evangelical ministers believed and taught the resurrection of the body, but they did not now believe that the flesh and bones put into the grave would ever be raised from the dead. Hence it appears that nominal christendom is fast drifting into Spiritualism, and denying the cardinal doctrines of the Bible. What next? All this is but the legitimate fruit of a belief in the immortality of the soul. For if the real man does not die, he cannot be raised from the dead. Paul says, "If there be no resurrection of the *dead*, then is Christ not risen." "Then they also which are fallen asleep in Christ are *perished*." Thus it will be seen that whoever denies the resurrection of the *dead* takes away all hope of a future life through Christ. This is just what Spiritualism does.

We were very much pleased with the results of the discussion. Our Brn. and Srs. rejoiced greatly; and felt much firmer than ever before. The Lord stood by us in power to assist in the defense of the truth, and many had their eyes opened to see the simplicity of Bible teaching, and the wide difference between the Scriptures and the fables of these last days.

The following are some of the unproved assertions of the Dr.: "The spirit is what constitutes the identity." "Moses went to God when he died." "There is an immortal principle in man." "The spiritual man never dies." "There is no resurrection of the body." "Man has a never-dying spirit." "The immaterial entity constitutes the real man." "The material man is not accountable." "The beings in heaven are not material." "The wicked are to be eternally tormented." "The souls of the wicked go to the Devil, and he sends them out as his messengers."

The following are some of the Dr's admissions:—"No natural eye ever saw a spirit." "Jesus brought immortality to light." "Angels are organized beings." "The Devil employs fallen angels to do his work." The spirits occupy the upper air." "There are a multitude of fallen angels." "God is a person." "The brain is the organ of mentality." "Animals have minds." "Animals have a spirit," etc.

We think many saw that popular theology is quite far removed from common sense, philosophy, sound reason and the Bible. But as the truth is unpopular, most seem to prefer the popular side, if it be one of error It is astonishing to see how tenaciously men will hold on to the opinions of their fathers, however absurd they may be. With them the Bible is second-rate evidence, and must be twisted to harmonize with the opinions of some noted commentator, or philosopher. Socrates, Plato, and other heathen writers are quoted to prove the immortality of the soul while the Bible is silent on the subject; and most plainly teaches that the only hope of a future life for man, after death, rests in the literal resurrection of the dead.

Let us all hold fast to the plain teaching of the Scriptures on this important subject, and patiently wait for the coming One, who will raise the dead, and set up an everlasting kingdom "under the whole heaven."

DANIELSONVILLE.

We spent Feb. 9th at Danielsonville, Ct., with the church which enjoys the faithful pastoral labors of Bro. H. F. Carpenter. We found a growing interest in religious matters, and a disposition to occupy higher ground, and be prepared for the second coming of our Savior. They have a neat chapel, and the church is composed of those who can give a Bible reason of their hope. Death and removals have caused many sad hours to the surviving members, but they feel resolved to endure to the end.

For the World's Crisis.

NOTES, QUERIES AND OBJECTIONS.

BY REV. A. A. PHELPS.

13. "Consume"—"devour." Some six or eight passages in which these words occur, are materialized into extinction. Such are: "They that forsake the Lord shall be *consumed*."—Isa. 1: 28. "A certain fearful looking for of judgment and fiery indignation, which shall *devour* the adversaries."—Heb. 10: 27.

Cannot a living man, in Scripture imagery, be devoured or consumed, without the destruction of his conscious being? Read a few passages and see. In describing his physical endurances, Jacob says: "In the day the drought consumed me, and the frost by night." Gen. 31: 40. Hear David: "Mine eye is consumed with grief, yea, my soul and my belly.... My strength faileth because of iniquity, and my bones are consumed."—Ps. 31: 9, 10. We also read of christians warned not "to bite and devour one another"; of men who "devour widows' houses," etc. Are you quite *sure* that sinners will be finally *consumed* and *devoured* in the sense of being utterly exterminated?

REPLY BY THE EDITOR.

In Ps. 37: 20, we read as follows:—"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall *consume*, into *smoke* shall they *consume away*." When a body is consumed away into smoke, can we be justified in saying it is not consumed at all? Dr. Clarke says of this passage: "If we follow the Hebrew, it signifies that they shall consume as the fat of lambs. That is, as the fat of lambs is wholly consumed in the sacrifice by the fire of the altar, so shall they consume away by the fire of God's wrath."

We would not assume that consume is always used in a literal sense, meaning to burn up with fire. When we say his hope is consumed, we do not mean it has been put into literal fire and burned up, but that it is destroyed as truly as a literal object in a literal fire. Admitting that the wicked are to be actually and utterly burned up, we do not see how it could be more fully and plainly expressed than it is now in the Bible. The destruction of the wicked by fire is declared as positively as the salvation of the righteous. We are told that "Sodom and Gomorrha" were turned "into ashes," and made "an *ensample* unto those that after should live ungodly." 2 Pet. 2: 6. As truly, then, as Sodom was destroyed by literal fire and brimstone, the wicked will be finally consumed in a similar manner. In Matt. 3: 12, we read, "He will . . . gather his wheat into the garner; but will *burn up* the chaff with unquenchable fire." With this corresponds the prophet Malachi, 4: 1. "Behold, the day cometh, that shall burn as an oven; and *all* the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch." Said Jesus: "As therefore the tares are gathered and burned in the fire; *so* shall it be in the end of this world." Shall we dispute him and say it shall not be so? Will it do to say that all these positive declarations are only figures? Then why not say the promise of eternal life to the righteous is only a figure? We do not see how the one can be said to be figurative and not the other. If they were literally burned up, like the Sodomites, then they would be *destroyed*—be *dead*,—*extinct*, as the Bible declares.

Again, if the wicked are not to be literally consumed, but are to live *forever*; then sin can never be "finished" as declared by the apostle, who says, "Sin, when it is *finished*, bringeth forth *death*." Jas. 1: 15. As "the wages of sin is *death*," it follows that the wicked must be destroyed in some way; and as the way is distinctly and repeatedly declared to be by burning "them up" in Gehenna fire, as the Sodomites were burnt up; we can see no reason for disbelieving that the fire that will destroy the wicked will be as literal as the one that destroyed the cities of the plain in the days of Lot; and the wicked will be as truly burnt up as were the Sodomites. Then the works of the devil will be destroyed and sin will be finished." The hour is rapidly approaching. Let us all be holy and escape "the *second death*."

PUBLIC MORALS.

The moral condition of society is in a sad condition, and continually declining. The time has come when business men find that all is uncertain. They can not trust the promises of their associates in trade; for if they do, in a short time they may find that the one they trusted has departed with a large amount of funds not his own. The clerk in whom you have put the utmost confidence may at the same time be daily filling his pockets with money, and forging notes in your name. The spirit of covetousness, that was to "characterize "the last days," is now so prevalent and strong, that all possible means are employed to obtain riches. Thus it must be a short time before the end of this dispensation. Unconverted men see the sign, but do not know its meaning, because they neglect the study of the prophetic Scriptures. They describe the present moral condition of the world to be just as the Bible says it will be near the time of the end. Says the editor of the New York *Herald*, when speaking of the moral condition of the world, and the public sentiment in relation to wicked men:—

"A successful ruffian is a hero; a defeated ruffian only a villain. Murders, licentiousness, crimes of every magnitude, have disgraced this city during the last few years beyond former ages, or almost every other country. In such a state of society, virtue is a disgrace; innocence is called folly; purity of character deemed poorness of spirit; honesty put down with a 'ha!' and a man of integrity called a 'damned fool.' A grasping avarice, a rapacious selfishness, the most hardened inhumanity, appear only to reach and enjoy respectability."

When shall we have a better state of things? Not till Jesus comes. Till then the wicked will continue to do wickedly with increased zeal. Scoffers are growing bold against the Lord, his word, and his children. It is thought to be manly to stand up against the inspiration of the Scriptures. Young men at twenty are more out-spoken against the word of the Lord now, than the old infidel twenty-five years ago. Infidelity now embraces the mass of young and middle-aged men, and the believers in the Bible are the exceptions. What a sad state of things is now prevailing. We may well pray, "Let thy kingdom come."

MASSACHUSETTS CHRISTIAN CONVENTION.

An interesting convention of the members of four evangelical denominations was held at Tremont Temple, in Boston, Jan. 29th and 30th. Various questions of practical importance were discussed. Among others the following:

"What are the best methods for organizing and developing the christian activity of the entire membership of a church?"

On this subject, Mr. Rowland, of the Springfield Street church, made some sensible remarks. He said, "that the prayer meetings needed to be enlivened; there was too much speaking in one vein by the deacons and elders of the church, which made the younger people afraid to speak."

Another subject was the following:—"How can the personal and social study of God's word be made more universal?"

The following are some of the remarks of Dr. Nicholson, of Boston, as reported in the Boston *Journal*:—

He said that the study of God's word was not merely to read it, but to appreciate it. The grand obstacle in the way of the proper study of the Scriptures was, that the mind was hampered and bandaged by tradition whenever it attempted to search out the truths of the Bible. People were afraid to draw the plain meaning of the doctrines of the Bible by this weight of tradition, which sheared it of half its efficacy. People tried to make the Bible fit to the principles laid down by this or that tradition, and thus fell into an inextricable maze of difficulty. He instanced passages, the common translation of which illustrated the baneful influence of traditionalism. It was the business of christians to get rid of these bugbears, for they totally perverted what the Bible said. He commented strongly on the practice of applying certain parts of the Old Testament—the sixtieth chapter of Isaiah for instance—to the christian religion, whereas; in his opinion, they did not in the least concern it. God asked us in studying his word to look at the word itself, and not be mystified by the traditional accretions of ages. The expressions of the Bible should be judged by the laws of language, and it would be found that they explained themselves. To promote the study of the Scriptures among the laity the clergy should study them properly themselves, which he feared many of them did not. They should expound the Scriptures in their sermons more than they did.

A hymn was then sung, after which Dr. Kirk continued to debate the subject discussed by Dr. Nicholson, having deferred the lecture which he had been previously announced to give. He said that he totally agreed with the general sentiments advanced by Dr. Nicholson and thanked him for giving utterance to them. There was not half reverence enough for the Bible, even among the ministry. He believed that our colleges were trammelled by tradition and there must be an entire revolution in their course of studies. He believed in theology, but there was something higher than theology. We had only skimmed the surface of the Bible as yet, and we sadly needed exegesis. A lawyer would not dare to go before the public with as slight knowledge of his books as ministers had of the Bible when they ventured to expound its truths. We wanted more of the truths of the Bible preached and less of man's talk.

The discussion of the following question, brought out some excellent remarks:—"Why do so many churches fail to reach the poor?" The *Journal* gives the following report of the discussion of this subject:

Rev. S. F. Upham of Boston opened the discussion. He said it was a lamentable fact that many churches did fail to reach the poor. Costly temples were built and learned ministers settled over them, but how few of the poor, to whom Christ preached, are found in those magnificent edifices! One reason of this was that too many christians overlooked the fact that the gospel was intended for the masses. It was said of Christ that the common people heard him gladly. Wherever he found humanity, to humanity he preached the gospel. He said to his disciples, "Go ye into all the world and preach the gospel to every creature." It was the fact that in two many of our churches a corrupt aristocracy had crept in. It was a shame that we should ever have occasion to talk about aristocratic and fashionable churches, and about still other churches, "*for the poor*." "No free seats" in a church meant that no one could worship in that church unless he was worth one thousand dollars. The arrangements for sittings in our churches were such as to shut the poor out of them. He believed the pew system was a device of the devil. (Applause and amen.) What was meaner still was for some great fashionable church to go off and build an ecclesiastical poor-house. All class distinctions should be put away in the house of God.

Rev. Mr. Waldron of Weymouth said that if the poor came to many churches, they were sent off into back seats in the galleries and were treated with the utmost coldness. Churches should be as free as air. He knew of many hard working and christian men who were deterred from coming to church by the high rent of pews. He believed the time was coming when great christian victories would be won by means of free churches.

Rev. Mr. Longley of Fitchburg said that the whole of these discussions tended to the point, "We must have a heart for our work." The reason why the churches did not reach the poor was that churches were not socially homes for the poor, were not financially places of worship for the poor, and the rich men did not go out and gather the poor into their churches. A poor man could not go into a Boston church and take a seat at random He denounced the practice of selling and renting pews. To the shame of a church in the vicinity of Boston it was boasted that since they had got a new minister their pews were at a premium. The gospel ought to be free to all."

It is a favorable symptom to find the churches working upon these important subjects, and looking at them in the true light, as presented in the Scriptures. Something must be done to reach the common people soon, or they will be beyond the reach of popular christianity. They are already disgusted with the manner in which the professed worship of the Lord is conducted in many churches. There must either be a coming up on to higher ground, or a sinking to rise no more. Time will soon determine which course will be pursued. This is an hour of great peril in the history of Protestantism. It is to be feared that already there is written upon its walls—"*Mene, mene; tekel, upharsin*."

CHOICE BITS.

Since we left Quebec, we have received the following choice bits from the *Chronicle* and *Quiver*, published in that city. The one headed "*Severe*" is from the *Chronicle*.

The following are Elder Grant's grandiloquent and eloquently logical and theological arguments on the soul of man, after he has breathed his last sigh in this world of sighs:—

Firstly, my friends, in ancient times man had a soul, but in these days of progress and wonderful inventions, of wooden nutmegs and petroleum prize companies, the Elders have succeeded in changing it to a Connecticut thinking machine. [N. B.—Agents can make from one to ten dollars a day at it.]

2d. When a man dies he is dead.

3d. And if the circumstances under which he dies do not prevent it, of course he must be buried.

4. Then, it consequently follows that he shall lie in the grave, which must be gravely admitted by both elders and youngsters.

5th. His spirit remains in his body, and both remain in the grave, which is a logical and incontrovertible refutation of the old Hebrew lines—

'How long I'd been dead, the Lord knows,
I couldn't believe I was living, sure,
I awoke with a cramp in my toes,
And found they were tied with a ribbon sure.'"

"At a collection in the Temperance Hall the other night, Miles Grant said: 'My dear friends, let me caution those of you who put in buttons not to break off the eye. It spoils them for use, and they will not pass among the Yankees for coin.'"

"My friends, I must now conclude for the present, as the frigid temperature of the season has caused my spirit to sink. To-night I will consult a potent spirit, by far my elder in existence, and which will raise my spirit and enable it to grapple with the subject of the body. This spirit in the bottle will enable me, on a future occasion, to give some more forcible explanations on the spirit in the body. With a spiritual feeling, I will spiritedly bid you all good night, my friends of spirit. Glory be to John De Kuyper."

"SEVERE. The Montreal *Telegraph*, which seems to have lately taken a most fatherly interest in all Quebec local affairs, gets off the following shot at Quebec audiences:—'The lectures of Elder Grant at the Temperance Hall, Quebec, against the eternity of punishment, have been disturbed by gangs of rowdies representing different religious beliefs; and it is to be regretted that there is reason to believe these attempts to proscribe free speech are made by persons professing to belong to Protestant churches, irritated at the suggestion of their being deprived of the possibility of eternal damnation."

For the World's Crisis.

LETTER FROM ROCHESTER.

My dear Brethren in Christ:—The harvest is great in this part of God's vineyard, and the laborers are few. Many are famishing for the truth in the State of New York.

God in his good providence has done a mighty work in Rochester, through two of his faithful servants—Brn. Grant and Pratt, for which we give God all the glory. Their labors of love in the Lord have been crowned with great success in winning many souls to Christ, all of whom, I trust, will be stars in the crown of their rejoicing in the kingdom of glory.

Notwithstanding all the opposing elements of the enemy, the truth of God has run and been glorified. The Lord's name be praised.

Almost constant inquiry is made for tracts on the prophecies. Will some preaching Bro. devote a little time to writing some tracts on the prophecies. If we cannot be supplied with preachers, in the name of the Lord I do entreat you to supply us with tracts on these subjects. God bless you all. Amen. Your Bro. in Christ, J. NARAMORE.

☞ Prayer does not consist in gifted expressions and a volubility of speech, but in a brokenness of heart.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	321.22
T. J. Philbrook	1.75
Wm. Nichols	5.00
J. C. Atkins	2.00
All Andrews	1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	110.05
L. M. Richardson	1.50
Wm. Nelegan	1.00
D. H. Hatch	2.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$3872.67
Opher Haynes (part payment pledge)	10.00
Geo. Humphrey	5.00
Loring Morse (Memphis Mission)	3.33
J. M. M. Gernerd	1.00
J. Mayell	5.00
H. Cadey	2.50
J. F. Oyer	3.00
J. Clothey	1.00

EUROPEAN MISSION.

Previous acknowledgments	$184.70
Faith	5.00
Mrs. D. Jewell	5.00
"An aged pilgrim"	5.00
J. M. M. Gernerd	.50
C. S. Sherman	20.00
E. Williams	2.50

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$500.44
Joseph Gresty	2.50
Sidney Hall (balance of pledge paid)	25.00
Samuel Cooper	5.00

TO THE MISSIONARIES.

BRO. GRANT:—Please say through the Crisis, to Brn. H. K. Flagg, P. A. Smith, and Czechowski, that I have sent them the great "Prophetic Chart," to be used for the glory of God in presenting the evidence of the speedy coming of our King. Hope they will accept and use them to the best advantage possible, for the time is short. I send two Charts to Bro. Czechowski.

Yours in Christ, L. T. CUNNINGHAM.

Newton Upper Falls, Mass.

TWO LIVE BOOKS.

We have just received two books that are full of living christianity. They are entitled, "Glimpses of Life in Soul Saving," and "Arrows from my quiver." They are written by James Caughey, and published by W. C. Palmer, Jun., No. 24, Bible House, New York. Probably there is not another man living who has been instrumental in leading as many sinners to Christ as Bro. Caughey. He is a Methodist preacher, who has preached extensively in Europe and America. These books give interesting accounts of his labors.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office.

PROPHETIC CHART.

This Chart is now ready for sale. It is a large, illustrative Chart of the prophecies of Daniel and Revelation, with the arrangement of chronology in harmony with W. C. Thurman, giving the chronology of the world, showing the 6000 years will terminate in 1875. Also giving the Jubilee arrangement, briefly showing that the great Jubilee will fall in A. D. 1868. It brings out conspicuously the great Image of Daniel 2nd chapter; also the Beasts of Daniel 7th and 8th, with the leopard beast and scarlet-colored beast of Rev. 13th and 17th chapters, with a description of the great red dragon of Rev. 12th chapter, all in large size, making it a grand thing in aiding preachers, or any one, in understanding prophecy. The size will be about six feet square, mounted, for the use of churches, or for traveling preachers.

Send in your orders immediately. Price, $10.00. For sale at this office.

NEW TRACT.

"THAT MAN OF SIN." *By Eld. O. R. Fassett.*

The above is the title of a new tract just published by the W. A. C. P. Association, to which is added "The Only Hope," and "The True and Only Hope of the Church." An interesting and valuable tract. Price 5 cents single, postage 2 cents; 50 cents per dozen, postage 6 cents.

THE POWERS OF THE AIR;

Or, Spiritualism: What it is, and what it is not. By one who has had much painful experience during a period of over four years.

For sale at this office. Price, cloth $1.25 by mail; paper $1.00.

"THE FIRST DAY SABBATH."

Those who wish a thorough work on the Sabbath question, will do well to get Bro. T. M. Preble's work, entitled, "The First Day Sabbath." For sale at this office. Price $1.50, postage 20 cents.

Stories for Young Pilgrims.—Vol. II.

Another neat little volume of 200 pages, with 12 illustrations, has been issued by the Advent Christian Publication Society, and is for sale at this office for 80 cents postpaid. A good book for your Sunday School library. Send for one.

☞ The object of recreation is to soften and refine; not to render ferocious, as is the case with amusements that brutalize.

For the World's Crisis.

"STAR OF HOPE" MISSION.

RECEIPTS. S. F. S. Brown, Chicopee, $5.00. Foster, R. I., $2.00. For rent, from "Consolation of Israel," Birmingham, Mich., $2.00. George W. Smith, Waterbury, Conn., $3.00. For rent, from John R. Allen, Coventry, R. I., $2.00. Amander Mosher, Pawling, N. Y., $2.00. I. W. Lake, Smithfield, R. I., $1.00. "A pilgrim," North Carver, Mass., $2.00. D. W. W., Kennebunkport, $3.00, also $5.00, with no name. Bro. D. I. Elsworth, Windsor, Conn., $5.50. L. L. Whitehall, Canaan, Me., $1.00. "A lender to the Lord," New York city, $5.00. Charlestown, Ms., $2.00. New Brighton, $1.50. W. R. Stetson, No. Pomfret, Vt., $5.00. G. F. D. Riese, Wisconsin, $1.00. M. Ogsberry, Young America, $2.00. Susan, 75 cents. E. Y. Jennings, So. Butler, N. Y., $3.00. Abington, Ct., $5.00. One barrel, James Whitmer, Bondsville, $2.00. Bro. C. Calyrom, Sardinia, N. Y., $2.00. M. L. Bergoins, Boston Landing, $5.00. "The name of Jesus," Charlestown, Mass., $1.00. Rye, N. H., $2 00. Mary R. Howland, Topsham, Maine, $2.00. I. S. Alexander, Sandy Hill, $2.00. The *Crisis* office, $10.00. Jane Thomas, Washington, D. C., $5.00. B. B. Fellows, Castle Rock, Me., $10.00. Collins Depot, Mass., $5.00. Sarah L. Wise, Collinsville, Conn., $1.00. Lavinia Baker, Riecpoint, R. I., $1.00. Mrs. Jane Danforth, Massena, N. Y., $2.00; also an envelope, without paper, with $1.00. The friends in Holden, Mass., $2.00. Sisters Pierce and Hagard, New Britain, for rent, each $1.00. Charles Burt, New Britain, for rent, $2.00. A letter saying "two dollars enclosed," from Mrs. D. S. Green, Margretta, Wis.; but no money in the letter; it was sealed with flour paste. M. H. Chase, Waterbury, Ct., $3.00, for rent. John Hull, a check for $10.00, to pay the freight on two barrels, cost $4.25, the rest for mission work. One barrel from Sister B. Mathewson, Castleton, Vt.; cake all right. E. C. Smith, Waterbury, Vt., $3.00. R. B. Decan, Northfield, Minn., $1.00. Friends in Southington, Conn., by the hand of O. D. Woodruff, $9.50, and $5.00 from Henry Hart, the same from Sister Brown of East Kingston. $1.00 and a barrel from Abby G. Sawyer, of the same place. Two barrels and $1.10, from A. Bennett, Danielsonville, Ct. One barrel from the sisters at Waltham, Vt. A barrel of good things from Sr. D. D. Chaffee, South Wilbraham. One barrel of provision from Newark, N. J. One barrel shipped from Norwich; no name. One barrel of provision and books from Batavia. The Lord bless those who sent it.

Two barrels from Hoosick Falls. One barrel from P. Safford, Exeter, N. H., of clothing, sweet meats, and groceries, a sweet letter from the little ones, and twenty cents from little Willy. God bless the whole family. A box of books from a Sister of New Bedford, Mass. A small box from George Adams, Waterbury, Conn. A barrel from Pleasant Valley, Conn., also two barrels, one from North Springfield, the other from South Springfield, of clothing and groceries, from E. Hull. A box and barrel from South Butler, with three chickens, and a roll of butter, flour, and a handsome quilt for my own use. Thank you, sisters; may the Lord bless the hands that sent it, and the one who gave the material to make it. Two barrels from Worcester, of clothing, and twenty-five new hats, given by some good storekeeper in Worcester; may the Lord bless him in business, that he may have four-fold. A half-barrel of books, tracts, and clothing; $3.00 to pay freight on one barrel of books, papers, and clothing, by A. P. Morrell, Wolcott; $5.00 from G. H. Bundy, Lakeville, Ct.; one barrel from Rutland, Vt.; one barrel of books and clothing, and $1.50 to pay the freight, from Rocky Brook. From somebody, I know not who, but the Lord knows, a bundle of dry goods, containing two pieces of calico, and one piece of unbleached muslin; many thanks to the donor. $9.75 from Worcester Sabbath School. From the friends of Pembroke, by the hands of Sister Saulpaugh, $5.10; a sister in Barry, Ill., $2.00; a half-barrel from Southington; $5.00 from E. W. and M. D. Smith, Tamrock, Will county, Ill. "A sympathizing friend," $2.00; Bro. Burch, Phenix, R. I., $10.00; $1.00 from little Cora Manchester, West Winsted, Ct., and 50 cents from her mother to pay freight on a small box. A nice lot of books and papers from the friends at Kingston, by Sr. Abby Wood, of N. H. $2.00 to pay freight on one barrel from Bristol, Vt., W. Y. Howden. Esther Tuttle, Rye, N. H., $2.00.

Thus we see the hand of the Lord in all things. I would like to return thanks to the many friends that have so nobly helped us in our work. When barrels used to come, they were filled with clothing; but now we have so many mouths to feed, the barrels come filled with food as well as raiment. Brethren and sisters, may the good Lord bless you all. I have been just as busy as a bee since I came home, opening barrels and letters. No time to write a word.

Some write, "How is Mother Howard?" Well, I shall tell you just as briefly as possible. She is well, and doing well. The poor missionaries that are sent down are doing a great and good work. The Freedmen's Bureau have withdrawn their support from her, so she comes under our missionary arrangements of New York. To-day I send two more missionaries, a young man and his sister, and seventeen barrels of clothing. I have picked the best out of twenty-seven barrels, and filled thirteen barrels with clothing, two barrels with school books, one barrel with bedding, for the sister that is going South, and a barrel of provisions. You that send things to me must not be hurt if I send them again where the Lord hath need of them. I would just say here to the Concord friends, you know it was my intention to take the collection given me there to fit up my Dispensary and circulating library; but I shall have to use it to send the missionaries and pay freight to Va., and I thank God that I have it to send. Now I want to ask the prayers of all the readers of the *Crisis* for those two dear ones going away from us. They have been brought into the light in this mission, and they are very dear to me. My children are well scattered about the world, but some are black and some white; and not forgetting my Indian babies. I have ascertained since my last that there is a steamer leaves Boston for Norfolk, but I cannot tell anything about it. You will have to ascertain through Bro. Hastings. We now have six missionaries in Va., and all are working without any salary. What do you say, sisters, for a barrel of new clothes for the laborers? There are five brothers and one sister working for Jesus, and they must eat and be clothed. Shall it be done?

There was one barrel came for Mother Howard, which I shall send with the rest. I would like all of our missionaries to attend the Springfield campmeeting, and they must have clothes to wear. There is plenty of time to get things ready for them.

Our mission here is doing well. O how the Lord is compelling the people to come in, that his table may be furnished with guests. Our mission at Hackensack is also doing well. The Sabbath School and day school are doing nicely, but we change our missionaries there the first of March. The Doctor withdraws his support from there at that time, removes Sister Williams, and puts her to work in New York; so I shall have to shoulder the expense of the missionary that goes there; but the Lord is rich. Bless his holy name. I think the Lord is working things all right. Just pray for me, that I may stand still and see his salvation.

Came to-day a small box from Sr. Manchester; also one barrel from the friends in Providence, R. I., by C. A. Phillips; also $5.00 from Monroe Russell, Waterbury, Ct. Your sister in the highways and hedges,

ANNA E. SMITH.

No. 14 Laurens St., N. Y. City.

For the World's Crisis.

THE MAINE MISSION TENT ENTERPRISE.

TO ALL INTERESTED IN THE ADVENT CAUSE IN MAINE.

Dear Friends:—At our Ministerial Conference recently held in Lewiston, Brn. W. H. Mitchell, Jas. A. Libby, F. A. Baker, S. K. Partridge, C. Goud, E. M. Haggett, and the undersigned, were chosen a committee to take the oversight of the tent, and issue a call for funds to pay up the tent debt, and help forward tent operations as soon as the weather is suitable. Many if not all of you know that the tent enterprise was very successful last year, during the few months it was in use. Much prejudice was removed; many heard the gospel of the kingdom who had not heard before; a goodly number were converted, and the hearts of many of the little flock cheered up. We need about *one hundred and twenty dollars* to pay the tent debt. We also want to keep the tent moving where most needed, the present year, if the Lord will. But nothing can be done without funds. Who will help in this good work? Come, all who can to our need. "The Lord loveth a cheerful giver." We ought to have one or two more tents in the field in this State, as soon as the cold weather is over. Those best acquainted think that more good can be accomplished by well conducted tent meetings, than can be done in any other way with the same amount of labor and expense. Let us all work together earnestly and harmoniously in the good cause, till the Master comes to give us the great reward.

All remittances made to either of the committee will be promptly acknowledged, by letter or otherwise, and prudently used for the objects herein named. Let your prayers ever accompany your gifts, and we may hope for blessed results. Per order,

R. R. YORK, *Treasurer.*

Yarmouth, Me., Feb., 1868.

For the World's Crisis.

THE CAUSE IN HEBRON, N. Y.

BRO. GRANT:—Those who have been acquainted with the church in this place know the condition they have been in for severa years, scattered and torn by wolves in sheep's clothing who came to be their shepherds. Receiving an invitation at Wilbrahrm to visit this church and talk with them about Jesus and the resurrection, I felt it duty to do so. God was with us at the beginning, and poured out his Spirit. The seed falling on good ground began to sprout. The dear ones felt encouraged and repaired the chapel. As soon as it was ready we commenced meetings. I tried to get help, but could not; and so have done the best I could alone, for three weeks. By the blessing of the good Lord, the cold have been warmed, and the scattered gathered home to the fold. How many have been brought into the light of the blessed truth from other churches I cannot say; but they came for miles all around, from all churches, to hear the word, and they are searching the Scriptures to see whether the things preached are so. Forty have started in the way to the better land, seven whole families among the number. I baptized seven in one family, young men and young women. It was a glorious sight.

The work still goes on. More are coming. I am home a few days to see my family, but shall return so as to commence meetings again next Lord's day. Expect Bro. S. G. Mathewson will go with me.

To the praise of God I must say that while I was laboring for the salvation of others, I asked the Lord to remember my son at home. When I came home I found him in the love of God. Glory be to his blessed name! While we labor for others' good, God will remember us. JAS. FERRISS.

Sandy Hill, N. Y., Jan. 22.

For the World's Crisis.

REPORT OF THE CONN. SEC. ADV. CHRIS. CONFERENCE.

Met at New Haven, Jan. 8th. Preaching by Sister A. E. Smith. Jan. 9th, met at nine o'clock. Reading of the word, and prayer by Brn. W. S. Campbell, B. Hitchcock, and H. Rockwell. Bro. St. John being absent, Bro. L. F. Moore was appointed Secretary *pro tem.* Brn. Hitchcock, W. J. Ripley, and Dunham were appointed a committee on ordination. Bro. H. Rockwell gave a report of his labors. Bro. Corbin reported N. Britain church to be in an encouraging condition. Brn. Tibbals and Grant reported Wrightsville flourishing, and interest on the increase; house of worship too small; are building a larger one. The labors of Brn. Ripley and St. John have been blessed.

Bro. Stickney reported Winsted.—Once a large church, but has dwindled down to about twelve or fifteen. No public meetings. The church gave a very cordial invitation to the preachers to come and preach to them. Bro. E. M. Ripley, Pleasant Valley.—No regular preaching. Bro. Berkley, Prospect.—Good condition; some good soldiers there. Bro. Stowe, Bridgeport.—Some interest manifested. Bro. Denny, New Haven.—Had stood still for five years, till last spring; began to move; unity existed; some conversions; backsliders were reclaimed. Bro. J. Curtis, Morris.—Rather a falling away from the faith. Some division. A few left that stick to the stuff, and hold regular meetings, work together well, and love the appearing of our Lord. Prayer meeting and preaching in the evening.

Jan. 10th, half past nine A. M. Prayer by

Bro. O. D. Woodruff, Durand, and Rockwell. Bro. Bassett, Greenfield Hill, and Bro. Brown, Fairfield, gave their report. Bro. O. D. Woodruff, Southington.—Three arose for prayers last meeting. Division was started, but has stopped. Also reports his own labors. Has been to Michigan twelve days; left twenty believers. Bro. Dudley reported Wallingford and Yalesville.—Some division, but more encouraging now. Bro. Owen wanted to know the cause of the division. Brn. Owen, Dudley, G. L. White, Campbell, Hitchcock, Morgan, Durand, St. John, and others, reported of one J. S. Speights, at Southington, Wallingford, Yalesville, Bristol, Thomaston, and other places,—a kind of Mormon,—a convert of "the other Adams," teaching similar doctrines, etc., who has caused divisions in all of these places. Brn. Ira Morgan, B. Hitchcock, and Durand, were appointed a committee to report a resolution on his case, and reported the following:

Resolved, That the Conference admonish the churches to beware of a certain man by the name of J. S. Speights, inasmuch as he teaches doctrines contrary to the word of God, and causes divisions and distraction in the churches wherever he goes.

The report ordered to be published in the *Crisis*.

Two P. M. Preaching by L. F. Moore, followed by St. John, Owen, Father Allen, Morgan, Sr. Anna Smith, and H. Rockwell. At seven P. M., preaching by H. Munger. After preaching, Brn. S. W. Treat and L. F. Moore were set apart to the work of the gospel ministry, by the laying on of hands. Prayer of consecration, by Bro. A. Steele. Charge, by W. S. Campbell. Right hand of fellowship, B. St. John.

Jan. 11th, nine A. M. Prayer by H. Munger, who reported the general condition of the work at large, also gave us some good suggestions on ordinations. Thought we ought to be careful. Brn. S. Robinson and L. Butler, Guilford, report an organized church of twenty-three members; fifteen baptized since last spring; talk of putting up a church. Bro. S. Hall, Hartford, reports some division in the past on the "time" question, but the good are getting together again. Prospect is good for the future. Expect to see the end of the race. Bro. S. W. Treat, Waterbury, reports the want of good preachers to visit them. W. S. Campbell reported the condition of several churches. Bro. L. Allen, Chicopee Falls, Ms. Good ear to hear; have preaching by different brethren; expect to get a larger hall. Sister A. E. Smith reported her mission.—Five hundred have been fed at the mission. Six hundred families have been helped at their homes. This is the only mission in all the city of New York for colored people. Bro. Wise reported Collinsville.—Have been neglected by the preachers.

Two P. M. Preaching by Bro. I. Morgan, followed by Brn. Allen, Treat, Phelps, and Bassett, Sisters A. E. Smith, Durand, and Bolles. The missionary work committee reported as follows:—G. W. Denney of New Haven, Walter Stickney of Winsted, and H. H. Corbin of New Britain, to act as a standing missionary committee for this conference. Voted, that G. W. Denney be Treasurer of our mission fund. Voted, that this committee be instructed to employ our Bro. I. B. Potter, or some other efficient minister of the gospel, as our missionary for this State. Voted, that the committee instruct our missionary to draw on the Treasurer of the missionary fund five dollars per week, to be expended in new fields. Voted, that our missionary be instructed to report progress in such new fields of labor and its results through the committee, or personally, to each quarterly conference. Voted, that the committee prepare a printed circular, and cause it to be sent to all the churches in this State, calling their attention to this new field of labor, and solicit monthly donations for missionary labor in this State.

Seven P. M. Prayer and conference meeting. Seven and a half, preaching by W. S. Campbell. Collection for our State mission, $8.37. New Britain church sent $7.00. $5.00 from Bro. J. Hall, Scitico.

Sunday morning, love feast. Thirty-five spoke of the goodness of the Lord to them. It was a love feast indeed. Eleven A. M., preaching by H. Munger. Prayer meeting at one o'clock. Two P. M., preaching by Sister A. E. Smith, on the "great supper." Collected for the "Star of Hope Mission," $40.00. At seven P. M., prayer meeting, followed by preaching by W. S. Campbell. Lord's Supper immediately after. Eighty sat down to the table. How we longed to see the vacant chair filled by Him who said, "I will not eat thereof until it be fulfilled in the kingdom of God."

This was the best conference that we ever attended. Every prayer and conference meeting was good. A perfect union prevailed from the beginning to the end of the conference. The only complaint heard was, the meeting was too short. May God bless the noble hearts in New Haven. Seventeen churches were represented by delegates. Fifteen preachers were present. B. St. John, *Sec.*

Correspondence.

From Bro. D. D. Rood.

Bro. Grant:—We are hard at work trying to save some. This is the hardest place I ever was in; but the Lord is with us in our hottest battles, and the powers of darkness have to give way before God's eternal truth, and sinners are being converted. They thank God we ever came down here to open their blind eyes to the blessed truth of Christ's soon coming. This is the place to try men's souls, and a place for us who are not afraid to suffer or to die for Christ, if need be. I think our lives may be called before we get through; if so, Amen. We are determined not to shun to declare the whole counsel of God, let the case go as it may.

Bro. Himes has been up the river, about eighty miles, to preach the gospel. While there, and the truth taking hold, a planter and a young man came to the house with revolvers, and asked him what he was there for preaching to his negroes? They told him to leave at once and be off. This was about ten o'clock at night; so he had to leave and get away the best he could, to save his life. But, thank God, his preaching was not in vain. The truth took deep hold. A Baptist preacher saw the truth of Christ's soon coming, from the Bible. He says he saw it a year ago by the Spirit. Now he saw it in the Bible, when Bro. Himes was preaching. The young preacher came home with Bro. H., and a smarter and more devoted man you never saw. He is going through the South proclaiming Christ's soon coming. He is a light in a dark place. As soon as we get the house done, I shall travel with him. He is the man we want at this time. God means this truth shall be preached all over the South, and by his help we mean to do it.

I see some of our brethren are opposed to our building a house to live and preach in. There are plenty of huts all around us, but no place in which to hold meetings; but we shall soon have a house to hold all that will come. If you were here, you would see the need of a place to worship God in, or leave the field. Some of my preaching brethren told me that we ought to take a cracker and a piece of codfish in our hand, and go through the South and preach. Let us see them come and do it. Oh no, they will not come, they had rather stay at home among good friends, and have an easy time. Well, God bless them. We will take care of our souls as well as we can, and when we can do no better we will go through the land and preach this blessed truth, if we starve to death. We are determined to suffer the fate of the ship. Glory to God for ever for his great love. If we suffer with him, we shall also reign with him.

We see the fruits of Bro. Leslie's labor. I talk with a great many of the freedmen. They tell me they were converted under Bro. L.'s preaching. He is one of the most faithful men I ever saw. God bless his faithful servants. The truth is taking a deep hold on the hearts of the people. There never was such a waking up on God's eternal truth in these regions before. They have to acknowledge it is the Bible. Some get mad, and some are glad; some say we ought to be killed for coming down here to preach to the negro. We tell them salvation is for all; we came down to preach the gospel to all, both white and black. Come, and go with us, and we will do you good. We mean to be faithful to God, and to our trust. Yours in the blessed hope. D. D. Reed.

Memphis, Tenn., Feb. 3d, 1868.

From Bro. J. G. Hook.

Bro. Grant:—Since I wrote on the 5th inst., I have been confined to the house, and most of the time to my bed, with a severe carbuncle boil, and threatened with fever; but by the timely use of "Dr. Pierce's Restorative Bitters," and the blessing of the good Lord, I escaped the fever. I had my boil lanced Saturday the 8th, and am now recovering. Hope to be able to preach Sunday next. I ask the prayers of the brethren, that I may do and suffer my Master's will. Probably I shall remain here for a short time, until I regain some strength. Those who can favor me with a letter, will please address me at Philadelphia, Penn., care of F. H. Burbank, No. 708 Lombard St. This will be my address until further notice. Your Bro., looking for rest,

Phila., Pa., Feb. 4th. John G. Hook.

Married.

In New Durham, N. H., Feb. 9th, 1868, by Eld. H. M. Bryant, at the residence of Mr. John Elkins, Mr. Horace P. Doody and Miss Abbie M. Huckins, both of New Durham.

Obituaries.

Chase. Fell asleep in Christ, at Medford, Mass., Nov. 29th, 186[illegible], Carlton C. Chase, aged sixty-four years, eleven months and twenty-seven days.

Bro. Chase was long a believer in Christ, and through much suffering and affliction he waited for the consolation of Israel. His last years were full of pain and trial, but his end was in faith and hope and peace. His friends who survive have everlasting consolation, and a good hope through grace of meeting him in the everlasting kingdom of our God. May the Father of the fatherless and the Judge of widows be with them even to the end. H. L. H.

Morgan. Fell asleep in Jesus, Jan. 21st, 1868, Addie P., eldest daughter of Bro. and Sister J. H. Morgan, of Sutton, N. H., aged twenty-five years and five months.

Over ten years of close intimacy with the deceased and her family, coupled with her dying request that I perform this last sad service for my friend, induces me to pen a few lines in memory of one, whom to know, and be capable of appreciating, was to love.

Nature had endowed Addie with more than average mental capacities; but while yet in her youth, ere they had reached their full development, consumption, with a sly and stealthy step, began to "hunt for the precious life." But it was not her mental endowments which formed her chief excellence. Mere wealth of intellect can never so endear its possessor to the hearts of friends. A fine sense of honor, a clear, intuitive perception of right, and a heart full of tenderest sympathy for every form of suffering, these were the qualities which left her with few equals, and certainly without a superior within the wide circle of my acquaintance. In vain the sophist spun his misty web, thinking thereby to obscure the path of justice or of right. Thinner than gossamer it seemed to her clear and moral vision, and her penetrating glance dispersed at once its thousand bewildering subtilties.

Addie was an uncompromising friend of right. The stern old maxim, "Let justice be done though the heavens fall," would have found an answering chord in her heart; and as it seems to be a law of mind that our abhorrence of evil is in exact proportion to our appreciation of the good, she became the sworn foe of wrong and oppression, in all its forms and phases, as a matter of necessity. Seldom or never did she commit the grave error so common in our day, that of judging of the character of an action by the social position of the actor; consequently she had no honeyed words with which to gloss over vice in high places. She judged by a purer standard, and the higher the station occupied, the more sternly was its occupant held to that standard; on the principle that our responsibilities always keep pace with our facilities for knowing the good and the right way.

But while these noble traits of character commanded our admiration, it was her outgushing sympathy for the countless miseries of suffering humanity, that most effectually won our hearts. Such sympathy the veriest beggar, old, ragged, and forlorn, shared equally with the less revolting forms of woe; and never did she appear more lovely than when with moistened eye she strove to wipe the tear from sorrow's cheek, or pluck the cruel thorns from misfortune's pillow. With a mind and heart thus constituted, it is not strange that the great truths which distinguish us as a people should early have engaged her attention. Her father, in his letter announcing her death, says: "Addie embraced Christ at twelve years of age, when she thought as a child and understood as a child; but the knowledge and judgment of riper years imparted strength and symmetry to her faith and hope." To be once rationally convinced of a truth, amounted with her to a life-long conviction.

For nearly eight years, if my memory serves me, the disease which ended her frail existence was slowly but surely dragging her to the tomb. Many times during those long years of wasting and decay, it was my privilege to be with her, but for an account of the closing scene, I am indebted to the letter referred to. From it I learn that her last hours were full of suffering, and also of consolation. With pressed and difficult breathing, swollen feet, sore mouth, and a raging thirst, for five consecutive days her emaciated form was supported in the arms of friends. But her trust in Christ was firm and abiding; and amid her sufferings she would bless the Lord, and triumphantly exclaim, "The blood of Jesus Christ has washed me clean; bless his holy name!" "Her countenance" (writes her stricken parent) "continually bore the expression of suffering, appearing almost unnatural, until about the last half hour, when we laid her back on her pillow; the rest was as calm and peaceful as an infant going to sleep. Her distorted countenance changed to a sweet smile, which, sat serene upon her lovely face, and told us Judah's lion had wrenched the prey from the monster's grasp, and committed it to angel's keeping."

By her request, Elder J. Couch preached to a large assembly, from 1 Thess. 7: 13–17, her own selection. Thus pass the good and beautiful away.

We saw her slowly wasting day by day,—
Our Addie;
And knew ere long she'd pass from earth away;—
Our darling Addie!
We knew it, yet our hearts bleed none the less;
O, Addie!
We only felt the more the preciousness,
Our darling Addie!
Farewell! a crown of life is waiting thee,
Dear Addie!
We'll meet again, in immortality,
Our darling Addie!

Mrs. L. R. K. Bishop.

Hawkins. Died in Dover, Feb. 2d, of typhoid fever, Benjamin S., son of Bro. Smith and Sarah Hawkins, aged nineteen years and six months.

Benjamin was a young man of most excellent habits, but he never had made any public profession of religion; and yet, it was remarked at the funeral that he often put to shame professors of religion by his chaste conversation and upright walk before the world. While sick, he often prayed, and expressed a desire to live till Jesus came. He loved his appearing. The occasion was improved by the writer, and we endeavored to comfort the sorrowing ones by a discourse from 2 Tim. 4: 8. H. M. Bryant.

Light. Died in Michigan, Jan. 6th, 1868, Henry F. Light, of Hermon, Maine.

This dispensation of providence to the bereaved ones, seems all the more painful and afflictive because of its sudden occurrence. The deceased, with two younger brothers, was engaged in the lumbering business in Michigan, where he was unexpectedly smitten down by the falling of a limb while in the act of felling a tree. From thence he was conveyed to his home in Maine, where, amid a tearful scene, too heart-rending to describe, he was laid among the hills of the dead. The funeral was attended by the writer on the 26th of Jan., at No. Hermon. O! to be where—

"No tear shall ever fall, or heart be sad,"

is the prayer of waiting ones.

Israel Damman.

Houtz. Died at Vinton, Jan. 24th, 1868, of typhoid pneumonia, our beloved Sister, Lucy B. Houtz, wife of John C. Houtz, aged forty-one years, eight months, and nineteen days.

She endured her sufferings with christian fortitude and patience, falling asleep in Jesus without a struggle. She leaves a companion and an only daughter to mourn her loss; but they sorrow not as those who have no hope, believing that Jesus will bring her with him at his coming. May they be prepared to meet her at that day. The funeral services were held in the Baptist church. Sermon by Eld. O. E. Brown, from Rev. 14: 13. May the God of all consolation bless and sustain the bereaved, that their affliction may work out for them a "far more exceeding and eternal weight of glory." O. E. Brown.

The Ottoman Empire.

☞ The following extracts are taken from a letter of "Carleton's," foreign correspondent of the Boston *Journal*:—

Constantinople, Jan. 8, 1868.

To the Editor of the Boston Journal:

Is it not singular that there should be an opinion prevalent among the Turks that the Empire is to end with the present Sultan? The signs of the times are in accordance with that belief. That the Empire is falling to pieces no one can doubt. It would go down in a day, were it not propped by outside powers. If England and France were to withdraw their support, it would go with a crash, like a ricketty old house in a whirlwind. How long can an empire stand which is a conglomeration of races, religions, and languages, to begin with, which feels scarcely a thrill of life from modern ideas; which has a government based on bribery; which advances its taxes fifty per cent. in a single year; handcuffs and imprisons all who do not pay on the appointed day; which opens no roads; has no great branches of industry; which has only a galvanized existence from its contact with western nations; which is over head and ears in debt; has always an exhausted treasury; which builds a new palace every year for the Sultan; keeps up a large standing army, and goes on adding useless ships to its navy; and which, besides all this, is being honey-combed by Russian emmissaries?

We might name many more reasons for believing that the Empire is on its last legs, and yet it may remain longer than we think possible, from the fact that the wisest statesman of Western Europe can see nothing desirable to take its place. There is no crystalizing force in the Empire. The Greeks, Armenians, Albanians, Bulgarians, and Wallachians, hate each other as cordially as they hate the Turks. England and France cannot consent that Russia should extend her power, and take in at one swoop fifteen millions of people, obtain control of the Bosphorus, make the Black Sea a Russian lake, and build up a navy to control the commerce of the Mediterranean. Nor can they consent to see the present civil and religious liberty of the Ottoman Empire swept away, and the despotism of Russia set up in its place. Protestantism is not permitted in the dominions of the Czar. The Turk tolerates all religions. You may believe what you like, worship as you please, provided you do not interfere with the Mussulman. What a contrast to Russia and Rome! The Pope drives the Protestant outside the walls of the city; if death comes, you can have no inscription upon your tomb-stone that you have hope of a better life; but the Turk will allow you to worship within a stone's throw of St. Sophia. The new English church in Pera is scarcely thirty feet distant from a Mosque.

But Russia is as barbarous as Rome. She rules with a rod of iron. She was kind to the United States during the war, and her sympathy was in strange contrast to that of England, but her kindness should not make us blind to her despotism. A few weeks since she drove thousands of poor creatures out of her lately acquired territory in Circassia. "Go north to Siberia, or South to Turkey, within ten days!" was the imperative order. Some obeyed; others delayed. The ten days expired, and Russian bayonets enforced the command. Here are thousands of homeless wanderers, who were received kindly by the Sultan. You meet them on the streets, dressed in sheep-skins with buffalo caps. They are in rags and shags. Some of them are men of noble bearing. Their crime was a disposition not to submit to Russian rule, hence a clean sweep of them out of the country. Russia undoubtedly is moving up the scale, but the Turks have good reason to stand in dread of a neighbor so unscrupulous, who waits impatiently the sick man's death.

Enlightenment of Turkey.

Under outside influences Turkey has made some progress. What has been done may be seen from the following statement, given me by Rev. Isaac Bliss, of the American Bible Society. Twenty years ago the American Board of Foreign Missions had five stations, and four churches with 116 members. In 1857 the mustard seed had become quite a tree, with 18 central stations, 37 out stations, 28 churches with 800 members, 51 preaching places, 50 schools with 1500 pupils.

Step over ten more years to the present hour, and you may count 22 central stations, 138 out stations, 152 preaching places, 56 churches with 2484 members. The congregations have an average attendance of nearly 11,000 persons. There are 175 schools with 55 hundred scholars, four theological seminaries and four female seminaries. This does not include Syria, and only embraces the work done by the American Board. About 30,000 copies of the Bible are sold per annum. It is estimated that not far from three hundred thousand Bibles are in use every day in the Turkish Empire. Mr. Bliss not long ago, in a journey through Eastern Turkey, passed twenty-three nights in the country, stopping with the peasants, and in twenty-one of the houses he found Bibles! In the town of Cessarea three native women, employed as Bible sellers, out of 860 families found the Bible in 763!

There is great desire among the people, old and young, to learn to read. There is no opposition to missionary effort, but on the contrary the people look upon the missionaries as their best friends. There is also a desire, especially among the young people, to acquire the English language. The old opposition, to the instruction of women has ceased, and now there is no obstacle in the way of their elevation. This is in Eastern Turkey, the oldest country of the world—the land of Mount Ararat, of Noah, and Abraham. After centuries of degradation, almost of oblivion, the light of christianity is dawning upon this region, bringing civilization in its train.

The Sultan.

Little can be expected from the present Sultan. He is an ignorant, passionate, stolid, low fellow, notwithstanding Victoria sent him the Order of the Garter last week. It is said that when he gets into a passion the furniture of his palace has to suffer. He throws whatever is at hand at the heads of his attendants, kicks over the marble tables, smashes the pier glasses, and works himself into a whirlwind of passion. How it dignifies the Garter to send it to such a man! The Sultan, I am informed, learned very little from his journey to Paris, but his ministers and attendants came back with new ideas, so that some good may result from the visit to the exhibition.

Summary of News.

FOREIGN.

Cable Dispatches.

London, Feb. 11. It is reported that the Pope has declined to enter into negotiations for the revision of the Austrian Concordat, and that Prussia has made advances for closer diplomatic relations with Rome.

Berlin, Feb. 11. Count Von Bismarck is sick and unable to leave Berlin to avail himself of his leave of absence.

No change in the Prussian Cabinet is proposed.

Copenhagen, Feb. 11. It is said that negotiations for a treaty between Denmark and Prussia for the settlement of questions in dispute between them have failed.

Cork, Feb. 11. Another attack was made upon the police in the streets yesterday by a mob, who pelted them with stones and brickbats. The police, who were armed with muskets, fixed bayonets and charged upon the crowd. A short and desperate fight followed, in which several of the rioters were bayoneted. The assailants then fled in all directions, leaving the wounded on the ground.

During the day an attempt was made to seize a well-known informer and lynch him, but the appearance of a police patrol prevented the outrage from being carried out.

Florence, Feb. 13. The press of Italy asserts that Admiral Farragut is charged with an important mission to Rome and Crete.

Lisbon, Feb. 13. It is officially stated that the Portuguese Government has authorized Edward Medlicott, a banker of Lisbon, and Thomas Rumball, engineer, of London, to lay a new telegraphic cable across the Atlantic. The Line is to be run from Falmouth, England, to Oporto, thence to the Azores, and from these islands to some point on the coast of the United States. The new cable is to be submerged on the Allan principle, and it is estimated that the total expense of the enterprise will not exceed £600,000 sterling.

It is reported that a great Pan-slavic conspiracy against the Austrian Empire has been discovered in Hungary.

DOMESTIC.

New York, Feb. 12. A special cable dispatch from Constantinople 9th, says: Official advices from the seat of war in Candia, dated on the 26th of January, have been received by the Cabinet of the Porte. The dispatches detail the movements of the Imperial troops and call attention to the fact that the United States war steamer Ticonderaga, mounting nine guns, and forming part of an American squadron, had arrived on the coast of Crete under special orders received from Admiral Farragut, in command of the American fleet in the European waters. It is also announced and believed in the political circles of Turkey that the remainder of the vessels of the United States fleet, under Admiral Farragut, will leave their present stations at an early day and sail for the Grecian Archipelago, where they will muster in force.

Kansas. A letter from Kansas claims that that State presents a strong contrast to the hard times that are afflicting the rest of the country. Work for all and food are abundant. In the city of Lawrence, numbering ten thousand souls, there is not a pauper, nor a man, woman or child suffering for the necessaries of life—and this in the face of the fact that there are hundreds of negroes who went there with nothing save the rags they wore, and the same immunity from want and destitution exists in all the towns of the State. The educational system of the State is represented as excellent. Three millions of acres of land have been devoted to the support of public schools, while several collegiate institutions possess large tracts of land, the sales of which will provide them with funds.

Notices.

Vermont State and Rutland Quarterly Conference.

Whereas, we having been frequently importuned, by letters from different parts of the State, and also personally solicited by numerous brethren, who are "looking for that blessed hope, and love the appearing of Jesus," to set a time, and call a meeting in Rutland, as the most central and accessible place, for the purpose of organizing a State Conference, to promote the cause of our Master, the spread of the gospel "in the regions beyond," to obtain a more perfect system of mutual co-operation in this good work; to have a better knowledge of each other, and thereby increase the bond of peace, the oneness of the Spirit, and our fraternal regard for each other in the love of Jesus; and whereas, the S. A. Church in Rutland having set apart the entire present month for a special effort; and whereas our own quarterly conference comes on the 29th of February and 1st of March, therefore,

Notice is hereby given that February 27th, 28th and 29th are appointed for said time and opportunity of meeting to organize, as may then be deemed expedient. Our chapel, as also our hearts and homes, will be open to receive all that may desire to come, but beyond *that* we shall not be *able* to do or go. We would be pleased to have as many as can remain over Sunday, and participate in the exercises, and partake of the Lord's Supper with us. Sister adjacent churches are cordially invited. Christian character the only test of fellowship. By request,

G. W. Stetson, Pastor.

N. B. Those churches which believe in and are looking for the personal appearing of the Lord Jesus Christ, will please appoint delegates and furnish credentials. Preaching brethren are such *ex officio*. G. W. S.

Conference at Springfield.

The Bethel Church in Springfield will hold a special Conference in their Chapel, Vernon street, commencing Wednesday evening, Feb. 19th, and holding over the following Lord's day. The object will be to awaken an increased interest in this city on the subject of the speedy coming of our Lord, and to seek a deeper work of grace in the church in preparation for his coming. Preaching brethren will be present to hold forth the word of life, and we cordially invite our brethren and sisters in the vicinity to "come up with us to the help of the Lord."

This Conference is intended solely for spiritual labor and improvement, and in no way to interfere with the work of the State Conference.

In behalf of the Com., R. E. Ladd.

Protracted Meeting at New Preston, Ct.

If the Lord will, there will be a meeting held in Union Hall, New Preston, Ct., commencing Tuesday evening, Feb. 25th, and hold over the following Sunday, or as long as the Lord may direct.

Come, brethren and sisters, from every direction, as early in the week as you can, full of love to God and man, and faith toward God, prepared to claim his promise, and to labor for the Lord. A cordial invitation is extended to all. Bro. C. H. Sweet and others are expected to preach the word. May the Lord attend it with his Spirit and with power. In behalf of the saints,

H. J. Baldwin.

Conference.

There will be a conference held, the Lord willing, at East Sumner, Me., commencing Thursday evening, Feb. 27th, to continue over the following Sunday. Friends coming to the meeting, will call on Thos. Ranney and Eleazer Ellis. We hope many of the brethren and sisters will come in to help us. J. A. Libby.

Northern Ohio Conference.

There will be a Conference of the churches in Northern Ohio, at Norwalk, to commence on Saturday, at 10½ o'clock, Feb. 29th, and continue over the Sabbath. Sister churches are requested to send as large delegations as possible, and all who are interested in the great truth of the speedy coming of Christ, and kindred doctrines advocated by us as a people, are affectionately invited to attend.

In behalf of the Advent Christian Church of Norwalk, O. P. Alling, Secretary.

Notice.

I will send to any address, free of cost, tracts on the coming of the Lord, and other subjects.

Thomas J. Whitecar, No. 814 Swanson Street, Philadelphia, Penn.

Conference.

There will be a conference holden at Round Pond, Maine, in the Union Church, commencing Thursday, Feb. 27th, to continue over the following Sabbath. Brethren and sisters, with ministers, are invited. S. Harding.

Die Reichs-Posaune.—(*Trumpet of the Kingdom.*) The "Reichs-Posaune" and "Signs of Times" (XII. Volume) is a semi-monthly, religious, political and social paper. Its banner is the word of prophecy; its law the royal law of Scripture; its foundation the everlasting gospel; its tendency the building up of the spiritual temple, and the gathering of the people of God; and its price one dollar for one year. Published at Schenectady, N. Y., by W. F. Schwilk, Pastor and Editor.

Notice.

I will hold a series of meetings at Canaan, N. H., commencing evening, March 18th, and continue through the week, and over the following Sabbath, if the brethren wish to have me do so. Will Bro. J. B. Eastman let me know soon by letter. Direct to South Royalton, Vt. J. A. Cleaveland.

Change of Address.

Our business connection with "Austin, Hurd & Co., and "F. Wilson Hurd & Co.," having been dissolved, our friends will hereafter please address us,—Box 382 Dansville, Livingston Co., N. Y., and not "Our Home," as formerly.

F. Wilson Hurd, M. D.
Mrs. Hannah J. Hurd.

Notice.

The brethren in New York have opened a new place of meeting, corner of Grand and Allen Streets, every Sabbath forenoon and afternoon. We invite brethren from abroad who are in the city over the Sabbath, to meet with us.

H. Campbell.
H. Gibbs.

Conference.

The Eastern Conference will be held at Frankfort Mills, Me., commencing at six o'clock P. M., Thursday, March 5th, to continue over the following Sabbath. Brethren from abroad are invited to attend and labor for the Lord.

L. French, Clerk of Conference.

Notice.

I would inform my friends through "our paper" that I have moved into *Lincolnville, Maine*, and desire all letters directed accordingly.

Joel S. Richards.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
M. Batchelor.........Sunday, Feb. 23d
H. Munger.........Tuesday evening, Feb. 25th

Chelsea, Mass., (Library Hall, first floor.)
J. S. White.........Sunday, Feb. 23d

Concord, N. H., (at the Bethel.)
Wm. C. Thurman.........Sunday, Feb. 23d
A. Simpson.........Sunday, March 1st
I. K. Lombard.........Sunday, March 29th

Salem, Mass.........Sunday, Feb. 23d and March 1st. Joseph W. White.

New Durham Ridge, N. H.........Sunday, March 1st
South Reading, Mass.........Sunday, March 8th
Portsmouth, N. H.........Sunday, March 15th
Wm. C. Thurman.

Meredith, (Bro. P. Dolloff's).........March 5th
Dolloff school-house.........Sunday, March 8th and onward. Julia Buswell.

Philadelphia.........Sunday, March 1st
New Haven, Ct.........Sunday, March 8th
Guilford.........Sunday, March 15th
W. S. Campbell.

South Reading.........Sunday, March 1st
Enoch Morrill.

Rocky Brook, R. I.........Sunday, Feb. 23d and over March 1st. J. M. Muhlig.

Cheshire Street, Conn.........Sunday, Feb. 23d
Wm. A. Durand.

Barnstead, (Clark's Corner).........Sunday, Feb. 23d
John Parsons.

Lincklaen, N. Y., (as Bro. F. Corker may arrange), Feb. 14th, and over two Sabbath.
A. H. Brown.

Lawrence, Mass., Advent Chapel.
H. L. Hastings.........Sunday, Feb. 23d
A. Ross.........Sundays, March 1st and 8th

Pittsfield, Me., (Brown school-house), Sunday, March 8th, and continue one week or more.
Northport, Me.........Sunday, March 22d and continue evenings through the week.
Jer. Carr.

Tunbridge, (Spring school-house).........Sunday, Feb. 23d
Whitefield, N. H.........Sundays, March 1st and 8th
Concord, N. H.........Sundays, April 5th and 12th
J. A. Cleaveland.

Square Pond, Ct.
P. S. Butler.........Sunday, March 1st
B. Hitchcock.........Sunday, March 8th
A. M. Higgins.........Sunday, March 22d

Manchester, N. H.........Tuesday evening, Feb. 25th
Simeon Roby.

Concord, N. H.
(Corner of Green and Center Streets.)
B. Woodside.........Sunday, Feb. 23d

Northwood Narrows.........Sunday, Feb. 23d
C. W. Sargent.

Waterbury, Ct.........Sunday, Feb. 23d
Wm. J. Ripley.

Groton, Vt., (Geo. Ricker school-house), Saturday evening, Feb. 22d, and onward as long as the interest demands. T. E. Lang, Jr.

New Durham Ridge.........Sunday, Feb. 23d
S. S. Mooney.

Auburn, N. Y., (in the vicinity).........Feb. 20th and onward. Sr. E. S. Jennings.

Millport, Chemung Co., N. Y., (as Bro. Saml. Cole and others may arrange), Thursday evening, Feb. 20th, and over the following Sunday. J. K. Bellows.
D. Coogswell.

Pleasant Valley.........Sunday, Feb. 23d
H. Beach.

Granby, Conn.........Sunday, Feb. 23d
S. M. & H. R. Tatro.

Meredith, (Dolloff school-house).........Sunday, Feb. 23d
N. Glidden.

Woodstock Valley.........Sunday, Feb. 23d
Bristol, Ct.........Sunday, March 1st
Southington.........Sunday, March 8th
New Haven, (Day's Hall).........Sunday, March 15th
I. B. Potter.

Prospect, Ct.........Sunday, Feb. 23d
New Haven, (Day's Hall).........Sunday, March 1st
Seth Woodruff.

Woodhull, Steuben Co., N. Y., Feb. 28th, and continue each evening and Sundays for ten days, embracing two Sundays. C. P. Sweet.

Middletown.........Sunday, Feb. 23d
H. Rockwell.

New York, (Cooper Institute).........Sunday, Feb. 23d
24th Street in the evening. W. S. Campbell.

Savoy.........Sunday, Feb. 23d
Brimfield, Mass.........Sunday, March 1st
Rufus Baker.

Lynn, Mass.........through the month of February
T. M. Preble.

Sugar Hill.........Sunday, Feb. 23d
John Knowles.

Square Pond.........Sunday, Feb. 23d
C. H. Sweet.

Charlton, Dresser Hill, at Bro. Seavey's, evenings, Feb. 19th and 20th. Bro. H. Stone's, evening, Feb. 21st. At school-house, Feb. 23d.
Geo. A. Streeter.

Tuftonboro, (Melvin Village).........Sunday, Feb. 23d
Expect Bro. John Langley to be with me at Alton Corner, and onward. H. M. Bryant.

Warren Summit, N. H.........Friday evening, Feb. 21st
Haverhill, N. H., (where brethren may appoint), Sunday, Feb. 23d.
North Haverhill.........Tuesday evening, Feb. 25th
Bath, N. H.........Thursday evening, Feb. 27th
Sugar Hill, N. H.........Sunday, March 1st
A. Mussey Tripp.
N. B. My husband is traveling with me.

Waterhouse Point.........Sunday, Feb. 23d
L. F. Moore.

Yalesville, Ct.........Sunday, Feb. 23d
Northfield, Ct., (where Bro. Humphreville may appoint) Sunday, March 1st. O. D. Woodruff.

Walbridge (communion).........Sunday, Feb. 23d
Westfield, Mass.........Sunday, March 8th
Woodstock Valley, Ct.........Sunday, March 15th
Abington, Ct.........Sunday, March 22d
P. E. Butler.

South Reading.........Wednesday evening, Feb. 26th
Lawrence.........Thursday evening, Feb. 27th
Manchester, N. H.........Friday, Feb. 28th
Concord, N. H.........Sundays, March 1st, 8th, and 15th
Will hold meetings between those Sabbaths week evenings in adjoining towns, if desired.
Hiram Munger.

Hartford.........Sunday, March 1st
New Britain.........Sunday, March 8th
Meriden.........Sunday, March 15th
New York, (Cooper Institute).........Sunday, March 22d
24th street in the evening. Wm. Stuart.

New Bedford.........Tuesday, Feb. 25th to March 8th
S. W. Thurber.

The Lord is blessing us in Worcester. Glory to his name forever. Amen. S. W. T.

Keene, N. H.........Sunday, Feb. 23d
H. F. Carpenter.

Springfield, Mass.........Sunday, Feb. 23d
H. Pratt.

Manchester, N. H.........Feb. 22d and over the Sabbath.
Merideth Neck, N. H.........Feb. 28th and over the Sabbath.
Moultonborough Neck, (school-house), March 2d and 3d
Center Harbor.........March 4th
Holderness, (True school-house).........March 7th and over the Sabbath. W. H. McDaniels.

Madison, N. H.........Thursday evening, Feb. 20th to labor in the vicinity one week, the Lord will.
Melvin Village.........Sunday, March 1st
Lowell, Mass.........Sundays, March 8th and 15th
T. W. Piper.

Lowell, Mass.........Sunday, Feb. 23d
South Sutton, N. H.........Friday evening, Feb. 28th and over Sunday.
Worcester, Mass.........Sundays, March 8th and 15th
J. Couch.

Pittsfield, N. H.........Thursday evening, Feb. 20th and hold over the following Sunday.
Meredith Village.........Tuesday evening, Feb. 25th
Holderness, (Carr school-house), Wednesday evening, Feb. 26th.
North Haverhill.........Thursday evening, Feb. 27th and over the following Sunday.
Parsonfield, (where Bro. John S. Moulton may appoint), Wednesday eve., March 4th, and over Sunday
Strafford, N. H., (where Bro. Preston may arrange), Thursday eve., March 12th, and over Sunday.
Chelsea, Mass.........Saturday evening, March 21st and over the two following Sundays. J. G. Smith.
D. M. Leavitt.

P. S. Please say in connection with the North Haverhill conference that Bro. O. D. Eastman is requested to be at that meeting. J. G. Smith.

New Haven.........Sunday, Feb. 23d
Guilford.........Sunday, March 1st
E. Owen.

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Hartford, Ct.........Sunday, Feb. 23d
B. Hitchcock.

Alton Corner, N. H., Tuesday and Wednesday evenings, Feb. 25th and 26th.
Concord, N. H.........Sunday, March 1st
A. Simpson.

Portland, Me.
Wm. H. Mitchell.........Sunday, Feb. 23d

South Sangerville.........Feb. 29th
I. K. Lombard.

Preston.........Sunday, Feb. 23d
P. Ramer.

Lenora and Nickols, Minn.........March 1st
Riceford, Bellville and Hesper.........March 8th
Elliota and Burr Oak.........March 15th
Preston.........March 22d
W. J. Bursell.

Worcester, Mass.
S. W. Thurber.........through the month of Feb.

New Bedford, Mass.........through February
A. Ross.

New Britain.........Sunday, Feb. 23d
Wm. Stuart.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know, that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

☞ C. STONE—The $2.50 should have been credited to C. M. Polley. It pays to No. 589.

☞ W. H. DOUGHTY—Money received.

☞ J. F. CATTS—Letter received. Will continue.

☞ S. HARPER—Money received. We are out of Pauline Theology. Will send soon as we get some.

☞ NANCY DOUD sends $1.25 for Crisis. Please give us your P. O. address.

☞ A. THATCHER—Received and acknowledged.

☞ J. H. LUTTENTON—Tracts were for free distribution.

☞ MRS. A. HEISS—We cannot furnish papers back to Jan. 1st.

☞ R. ATKINSON—Money *not* received. We credit you to 669.

☞ JOB CARD—Will send soon.

☞ IRA WYMAN—North Adams, Mass.

☞ M. EDGERTON—Money received. You are paid to 658. S. B. H. to 557.

☞ J. F. HORTON—Please observe notice of Cash Receipts in another column.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 646. The No. which follows your name is the No. to which you have paid. If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—W. J. Hoyt 628, M. Carpenter 656, S G Coon 661, Mrs. O. Young 689, J. Spackman 640, T E Metcalf 714.

$1.25 each—J C Wood 665, J G Tabor 671, J Erwin 637, T J Brown 671, J P Oyer 669, J Turpie 668, C J Chase 655, T J Howland 643, T J Howland 665, J G Kelley 678, B Ryder 671, A A Guild 668, R Punnell 671, K Ryan 669, C True 657.

$2.00 each—O Rider 648, H Graham 668, T H Jackson 656, M S Berean 610, N Goodell 594.

$2.50 each—J. Sanford 666, H. Brown 681, D. Platt 696, H H Tooker 632, R W Wilson 672, S N Williams 697, J Ellis 697, C. Green 700, W. Ashman 639, J M Stetler 691, Miss Thomas 683, A K Vaughan 697, E H Malone 697, J H Lang 691, J Gresty 649, G L Raymond 661, J Dent 703, J. S. Hartly 692, J. Fisher Jr. 697, B Bell 697, J Hunt 706, J Gilson 682, W Ralph 699, M A Williams 707, M. Dillon 697, G. Strong 697, A G Descent 585, R Eden 655, J F Adam 679.

Various Sums—A. Richards $7.18, L. K. Gaines $1.50, 677; A. Gillett $3.00, 667; C. Andrew 50c, 641; M Conner 50c, 641; W W Hall $3.00, 663; L Hamilton $1.50, 656; M A Flanders $6.00, 613; L Herrington 20c, 602; E Richards $13.00, 645; B F Lewis 66c, 660; J. B. Bostwick 67c, 660; W. Dickenson 67c, 860; J C Gardner $3.45, 694; E Clark $3.00, 652; N Pickell $1.50, 677.

FOR BOOKS AND TRACTS.

J G Bush $1.50, S. T. Whitcomb $3.00, S. Harper $1.00, O H Simonds $4.50, M Smith 50c, H T Heart $1.00, Mrs. J Wheeler 75c, J Tracey $3.75, R Marting 50c, E S Smith 35c, E D Searls $1.10, A H Bassett 75c, T J Philbrick 75c, H H Tooker 60c, C F Sweet $1.75, R M Hurlbut 35c, W M Clark $1.00, C H Barrett 75c, C Lovis $1.00, T Smith $8.75, J B Smith $10.00, A Gillett $1.00, G W Hall 75c, J M Stetler $2.00, J McCammon $1.50, S Follinsbee 75c, J V Himes $200, G W Burnham $1 50, G Covill Jr. $1.00, A Spencer 75c, O F S 60c, G H Bundy $1.20, N R Gould $1.00, J C Gilman 75c, J Card 56c, G A Streeter $5.00, C F Higgins 75c, J M Glorfelty $1.25, D W Patterson $2.00, M A Elliot 75c, J G Kelley 75c, J Cunningham 35c, S A Titus 35c, H Bailey $1.50, G G Lavengood $1.10, A T Rice $1.87, W J Hewitt $1.15, J C Gardner 55c, B C Simonds $4.50, B Sweet 75c, E D Harris 75c, H F Rollins 55c, J Bower $3.00, L Storer 75c, W Wright $1.50, S A Piper $2.25, D L Allyn 75c, R B Reed 50c, A Raymond $1.00, C De Diable $1.00, A Morse $1.00, S S Searls 75c, C Murphy 50c, Mrs. C B Turner $1.41, C S Bourne $1.95.

BOOKS AND TRACTS SENT.

By Mail—Geo A Barker, G L Hobart, C B Keech, A G Brown, M M Manning, L H Wilson, Thos Davis, Mrs H Pratt, R C Russell, James Underhill, Oliver Doe, Wm E Chase, J Chapman, G W McElroy, H S Utley, Thos J Williams, E W Matts, Wm Griswold, Louis Paquin, J N Robinson, Wm S Parker, G W Dacer, C L Deible, F Burnham, A Peavy, S Mitchell, J Whitcar, B D Wolcott, J P Kenkell, J Carpenter, H K Konkle, A L Carney, A Raymond, E J Lyon, J G Kelley, J M Glorfelty, C A Higgins, L H Week, J J Eley, D W Patterson, M A Elliot, R J Folsom, John Consdale, W H Whitman, S Wheeler, S N Cooper, S F Whitcomb, Geo W Burnham, M Smith, H T Hart, Jane Weller, James Tracy, Robt Martin, A A Adams, E S Smith, A H Barrett, H H Tooper, Thos J Philbrook, Dr W D Cook, E W Waters, J G Straffer, E W Patten, F H Bruce, Geo Phipps, J M Cameron, J M Stetler, W Wm Hall, Chas Lovis C Sebastain, A Gillett, J B Richardson, Chas H Barrett, Jacob Hedrich, Wm Baily, Wm Clark, R M Hurlburt, Thos Smith, C F Sweet, Geo Card.

By Express—I K Weaver, O H Simonds, C F Williams, Chas S Hall, M E Green.

LETTERS RECEIVED.

E S Willard, J Button, I I Leslie, G A Streeter, S F Rice, W C Thurman, J Naramore, C W Batchelder, M M Manning, D Eastman, L R K Bishop, J T Clarke, J Lamb, A H Brown, M D Wellcome, J Y C, I Allen, Wm Lee, F H Burbank, L T Cunningham, J O Houtz, R R York, C Greene, J H Dennis, I Damman, A L Adams, H S Mitchell, H Snyder, J E Clark, S B Colt, A D Flagg, L Mills, J P Fletcher, M McCulloch, A B Smith, W Raymond, A S Whitney, H Beach, L T Cunningham, G W Stetson, T J Whitecar.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00; paper, 50c.
THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 1, By S. S. Brewer 7c; by mail, 9c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.
THE LAST-DAY TOKENS, No. 3, By S. S. Brewer. 21c; by mail, 23c.
THESSALONICA; or, The Model Church. By H. L. Hastings. 25c.
SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00; paper, 50c.
THE SEVEN SEALS. Exposition of Rev. vi. By S. S. Brewer. 8c; by mail, 10c.
LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.
THE DAYS WE LIVE IN; The Lord soon to come By S. S. Brewer. 10c; by mail, 12c.
THE CELESTIAL RAILROAD; or, Modern Pilgrim' Progress. 8c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, etc. By H. L. Hastings. Cloth, $1.00; paper, 50c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. 20c; by mail, 22c.
RETRIBUTION; or, The Doom of the Ungodly. By H. L. Hastings. 20c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
PAULINE THEOLOGY; or, The Christian Doctrine of Future Punishment, as taught in the Epistles of Paul. H. L. H. 10c.
GLAD TIDINGS; or, The End of Woe and Sin by the Destruction of the Wicked. (Three chapters from "Death not Life.") By J. Blain. 8c; by mail, 10c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.
ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.
REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1,00; $10.00 per hundred.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.
COOKERY or How to prepare food from Grain, Fruits and Vegetables. By F. W. Hurd, M. D. 15c; by mail, 17c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SABBATH, and its Relation to Man. By mail 3 cts.
SPIRITUAL EVIL: A Warning for the Unwary. 3c. single; 5c. by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc 5c; per dozen, 50c.
BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, 88c.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. $1.50; by mail, $1.75.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.
SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.
CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.
NON-RESISTANCE. By W. C. Thurman. 20c; by mail, 24c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c
THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.
"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.
"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley 3c. single copy by mail; 20c. per dozen.
"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.
"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.
"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.
AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—
Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.
☞ Postage 15 cents per copy additional, when sent by mail.

For the World's Crisis.

WE SEEK A HOME.

Lonely in this night of sorrow,
Here we wander to and fro,
Griefs to meet with each to-morrow,
As life's pathway on we go.

Pleasant scenes around our pathway,
Loving faces by our side,
Meet we them upon our journey,
Yet we pass them on life's tide.

Peace and pleasure press around us,
Bidding us their joys to share;
And the siren song of gladness
Fain would lure us in its snare.

Yet the saddened heart is beating,
Earthly scenes to leave behind;
For we find them vain and fleeting,
And for lasting joys we pine.

Ah, our hearts are bowed with sorrow,
And the weary frame seeks rest;
Still no rest from earth we borrow,
For we seek it 'mong the blest.

Just beyond the tempest's fury,
Where the cloud no wrath contains,
There's the light of Eden's glory,
There's the "rest" that e'er "remains."

Weary pilgrim, cheer thee up, then,
Press thee on a "little while";
Soon the gates of glory'll open,
There you'll meet a Father's smile;

There thy rest will be eternal,
Weariness will never come,
And thy joy will be supernal,
For with Christ thou'lt be at home.

Smithfield, Va. S. M. S. HAYNES.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

THE THIEF ON THE CROSS.

After considering the different explanations of the real meaning of our Lord's language to the dying thief, I am quite clear that the simple and complete solution is found in the *change of punctuation.* And it may be well to recognize a fact which I think is perfectly incontrovertible, and which may be comprehensively expressed in a proposition, thus: *Wherever the word "to-day," or its equivalent, follows immediately a declaration in the Bible, in the indicative mood, present tense, and first person singular, this word denoting present time is invariably connected directly with the verb of affirmation, and not with the subsequent clause.* If this is not a rule absolutely infallible, the exception can be pointed out. At all events, it may be submitted for criticism. If this rule applies obviously to every other case in God's word, why should this one be excepted? The mis-punctuation has done the whole mischief. Nothing but prejudice or ignorance could prevent, one would think, a hearty acknowledgment of the real meaning of our blessed Lord.

THE RICH MAN AND LAZARUS.

I have not read extensively on this subject, thus far, but am entirely satisfied with the application of this parable to the prophetic and historical relation of Jews and Gentiles, after the crucifixion of Christ and the destruction of Jerusalem. The case is clear, and the reasoning is conclusive. It is worth a mine of gold to know what Jesus truly meant—what great development in Jewish history was in the Savior's mind when he spoke, and of what events to come this parable was specifically a prophetic photograph. The misapplication of it has been monstrous. No mere human opinion, no strength of tradition, nor philosophical ingenuity, nor "circumstance" of learning, can contravene or overbear the simple truth. When the light of the Spirit shines on the mind, how impotent are the protests of hereditary opinion.

I merely introduced the subject for the purpose of a single reference; to wit, the rich man's allusion to the "*five brethren*"; the sympathy or alarm in the mind of this *wicked dead man* relative to his yet surviving kindred on earth. Since the parabolic rich man clearly denotes the two tribes, Judah and Benjamin, practically constituting Jewry in and after the time of our Savior; so, obviously, I mistrust, the *five brethren* denoted the *remaining ten tribes* of Israel, then and now dispersed, and denationalized, though extinct. As two tribes are discerned in one man, so the ten are seen in his five brothers. This preserves the symmetry of the narration. That Israel yet preserves some sort of existence, though depressed, concealed, and even abject, in the vast interior of Asia, is at least not a presumptuous conjecture (as, for example, take a recent report from *Honan* in China). In the early condition of suffering and affliction to which the Divine judgments reduced the *two tribes* (or the rich man), nothing would be more natural than (in the mournful retrospect of the past, and the bitter agonies of the present), an expression of solicitude regarding the fate of the *ten tribes*, whom they could scarcely conceive to be suffering the agonizing humiliation and shame which wrung from them the prayer that "Abraham their father" might avert so dire a catastrophe from their brethren. This, I conceive, is certainly the true explanation.

WHO ALONE HATH IMMORTALITY.

In a late number of the *Morning Star*, printed at Dover, N. H., I saw an article headed, "Infidelity of Modern Adventism." Between error and truth, and their votaries, we say frankly, *Let our Father judge.* So hard a charge as this caption expresses we can cheerfully endure. The arguments of the article do not seem of sufficient importance to merit much attention. I will only refer to one point, in which the writer alleges that the limitation of immortality to Christ as the King of kings and Lord of lords, when urged in negation of any immortality in the race of Adam, is too exclusive; and that the argument proves too much, by denying immortality to the Father. The answer to this is simple enough. Paul's charge to Timothy is to "keep this commandment, without spot, unrebukable, until *the appearing of our Lord Jesus Christ*; which [appearing] in his times . . . the blessed and only Potentate" shall exhibit. Now, (1.) Is this Jesus Christ, who shall exhibit this epiphany or appearing? If so, then the meaning of the scripture is, we submit, that of all *the entire membership of Adam's race*, Jesus Christ alone has immortality. All other men are mortal. Christ is the *Divine man*, and therefore immortal. Such he is, as related to our race. He has ascended on high. He is robed in the splendors of a light inaccessible to mortal man (no soul of a dead man has gazed on the unclouded and perfect brightness, either). Christ has died for us, but henceforth he dieth no more. He has entered into his immortality, having risen from the dead. He alone of the myriads of Adam's sons has immortality now. Was not Jesus born to die? Was he not ordained to give his life for the world? Had he a *human immortal soul?* Where is the evidence of such an idea? His exhibitions of miraculous power and grace were through the *divinity* of his nature, and his relation to the Father. He is the first fruits of those who slept. He is now immortal in his human nature. Death hath no more dominion over him. We repeat, then, Is not he alone of all who ever took part of flesh and blood, now and absolutely, in his whole nature human and divine, immortal? The immortality of resurrected and translated saints is derived from Him.

But (2). This immortality is *not here*, we will suppose, unequivocally asserted of Jesus, though we know it is surely and eternally his *now*, and ever since he rose from the dead. This appearing the Potentate is to show. Who is the Potentate—King of kings, and Lord of lords? Christ, we think. But grant for the moment that it is the Father who will manifest Christ's epiphany in the same sense as where it is said, "God raised him from the dead." Then, we simply see in the Father alone an original, absolute, and unqualified immortality, or deathlessness. *He* could never die in eternity, past or to come. In either view, it is evident that man, a sinner, a son of Adam, an heir of physical death, has no immortality, *not an iota of it, and never will*, until he is raised from the dead.

PITIFUL LAODICEANISM OF OUR TIMES.

The contagious and competing zeal of *church fairs* is humiliating. And of course you may look for zeal in defending such inventions, among those who devise them. Question—Is sin justified by fervent zeal in a good cause? But *what cause* do you think is served by these foolish devices and forbidden fripperies? I am afraid it is not the cause of God, or of righteousness. How much is God glorified in the ardor and luxury of modern church ornamentation? Suppose the relief of some widows and children shivering in shanties, or starving in tenement lofts, were compared with the popular schemes of decorative elegance; which work would Jesus call most beautiful? Now, shall charity to the poor even be served by the same sharpness and unscrupulousness as befits the fallen and foul Beelzebub? Will it please God for the church to set a bait for a careless world, that by dainties, and lures for languishing appetite, and pretty opiates for conscience, and gas-lighted splendors of hired halls, and by tricks and tinselry, the church treasuries may be replenished? O, fie! O, folly! Fallen, compromised, dishonored mother of money-getting arts! Art thou the *church* of the glorious First-born from the dead? If Rome is Babylon, then what art thou? Will thy lofty spires, lodging a fortune in their aspiring masonry, save thee? Will thy stained and painted windows, thy finished frescoes, thy crimson cushions, thy proud and ponderous bells rolling metallic mammoths? Will thy sea-voiced organs? Will one or all thy lofty and costly treasures help thee one whit, when Jesus comes on his shining way to raise the dead and save his saints? O, silly Laodicea! Not all thy wealth and delicacy will be worth so much as the smallest thread in that day. Query, again: If Rome is Babylon, what art thou?

I will leave this subject with just referring to a significant fact related to me the other day. Not very far from here is a church, in which were, I think, two men holding a membership, which by some misconduct of theirs seemed likely to terminate abruptly. On hearing of the contemplated act of the church, a considerable number of persons, commonly known as "world's people," or "outsiders," met together for the purpose of protest, or perhaps a kind of so-called self-protection. In pursuance of the plan of the meeting, a resolution was introduced and adopted, expressing earnest and positive objection to the proposed action, as from the character of the men, the outside world could not afford to receive them back into their midst again!

Sardinia, N. Y. C. COLEGROVE.

For the World's Crisis.

MAN.

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—ECCL. 12:7.

This scripture is used very extensively by all believers in the doctrine of "natural immortality," regardless of its connection with other Scripture. By the class of people known as "Spiritualists," it is used with great dexterity against those known as "orthodox," most generally putting those of them not "posted" to silence, causing them to think a great deal upon the *possibility* of there being something in "Spiritualism" after all. As the text stands, it is a very powerful weapon in the hands of the spiritualists against popular theology; for this reason:

It is plainly asserted in the text that the spirit shall "return to God who gave it." Now as there is no distinction made between soul and spirit by orthodoxy (Paul says that they can be "divided asunder." Heb. 4: 12), we can use their term and say the soul returns to God. Then as there is no distinction made in the text relative to any difference in spirits, whether good or bad, but simply that *the* spirit returns, it emphatically states that *all* spirits, good or bad, return to God.

Having this settled, we turn to Ps. 16: 11, which reads thus: "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." As there is no distinction made between good or bad souls, the inference is, Voltaire, Nero, Rosseau, Marat, Robespierre, Tom Paine, Capt. Kidd, and all the murderers, whoremongers, idolaters, and opposers of God and the gospel of his Son, that ever lived upon the face of the earth, are in the presence of God; and as there is "fulness of joy," all the above are experiencing it.

But, says one, God only keeps the spirit till the judgment day, and then we shall enjoy the full degree of happiness. Ah! that would do, provided it was not said, "In thy presence is *fulness* of joy." Now what can be had more than a fulness? I am sure more than that is superfluous; hence the spiritualists gain a victory over eternal torment.

By the orthodox it is used with seeming dexterity against those who believe that man is mortal. Their mode of arguing varies according to the necessities of the case; but I acknowledge that there seems to be a fixed principle among them not to depart from the teaching of "Holy Writ," and a most decided determination not to depart from the "standard works" of modern theology; but after all their suppositions and may-be's, the conclusion is that "they do not study the Bible to argue"; and this expression is made with so much of the spirit of triumph, that one not used to earnestly contending for the faith would feel he was really doing wrong.

Now we purpose to examine the text, in its connection with other scripture, or compare scripture with scripture, and learn what the dust and spirit are, from the word of God alone, throwing aside the "commandments of men" altogether; for, "let God be true," if it kills all our creeds beyond the possibility of a resurrection.

As the language of the text is applied to man, it will be necessary to examine the creation of man, in order to find of what material he is composed. This will be found in Gen. 2: 7, and reads thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This text, if taken alone, and read properly, grammatically proves all that can be proved in relation to the creation of man. Let us examine it thoroughly as it stands, and see if it will agree with the text. "And the Lord God formed man of the dust of the ground."

But it is said, "We have been taught that God formed a body to put man into, or, that the Lord God formed a house or tenement of clay, to be inhabited by a man, or soul." Very well, we cannot help what you have been taught. Moses has recorded what he received by Inspiration from God, and it reads that the "man was formed of the dust," and not a house to put him into. It may be possible that your teacher has read this passage wrong. May be he read it in some hymn book or catechism; and as hymn books and catechisms differ materially from God's Bible letter, let them alone, take the Bible, and believe and trust it.

We are aware that it is a hard matter for some people to trust God's word; but it is only because they look at it superficially, or glance over it hurriedly; to such let me say, should this article come under your sight, examine closely for yourself.

Man was formed of dust. He is pronounced to be a man, not a house. One text says that the dust returns to the earth as it was; therefore according to the "Word" man returns to the earth; and, as further proof, let me add what God said to Adam, the man, in Gen. 3: 19,—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; *for dust thou art, and unto dust shalt thou return.*" There is not the first solitary word or single letter here that speaks or even refers to a house or tenement, and it is nothing less than a wanton violation of the laws of language to say that God is speaking to any thing less than a conscious MAN, for the word "thou" is a personal pronoun, and means the man himself. If God called what he formed of dust, *man*, we as creatures dependent upon him for all we have and are ought willingly to believe him without a doubt.

Having established the first clause of our text, let us hasten to the last, which reads: "The spirit shall return unto God who gave it." It will be necessary to compare scripture a little upon this point, in order to get at its true meaning. Once more refer to Gen. 2: 7,—"And breathed into his [man's] nostrils the breath of life." Here we have all the addition ever made to man. If the modern theological position is correct, this clause of the seventh verse should read something like this: "And breathed into the house, or body, a living soul"; but God's Bible says that the breath of life was breathed into the *man*. So modern theology on this point, at least, is worthless to all "Bible christians." This act of breathing into the man's nostrils made the man, that was formed to live; or, to make it plainer, the dust formed into man with the breath of life, combined, made a "living soul." Then, according to the Bible, it requires both the so-called "house" and the "breath" to constitute a living soul.

"And MAN became a living soul." What was it that became a living soul? The "man." Let us believe it. Now for a strict construction of this language. "And man *became* [what?] a *living* soul." If he *became* a *living* soul, what was he before? He must have been a soul without life, in order to *become* a living soul. But how are you going to reconcile soul and spirit, so as to send the spirit back to God? (Just here let me say that the primary meaning of the word soul is *person*.)

As we have stated that all the addition made to man was the *breath of life*, it will be necessary to show that breath, or life, is in some way connected with spirit, and not that spirit is connected with immateriality. Let us compare scripture once more. Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16. This being true, we will refer to Gen. 7: 22,—"All in whose nostrils was [margin] the breath of the spirit of life."

One word to those who would object to marginal readings. A short time ago a Baptist brother came along where I was holding forth the truth, and wished to present to the congregation the merits of the new translation of the New Testament, by the Amer. Bible Union. I consented. During his discourse he stated that marginal readings were *preferable* to the texts in many places, and *always* as good. We might present Dr. Clarke, but think this sufficient.

Now as we have a great history on a few pages in the book of Genesis, we must necessarily have recourse to all of it in order to make harmony. If it was simply, as God says, the breath of the spirit of life, which *all* received into their nostrils, it is very plain. Now the last clause of our text is fulfilled.

But one other idea. Modern theology (not the Bible) teaches that this spirit is conscious when it returns to God. We regard this as mere assertion, without the least possibility of proof. One thing is very certain, viz., If the spirit was unconscious before it came into man, it is absolutely certain that it will be unconscious when it returns to God. And as no man can prove either by eternal or internal evidence that he ever existed in a conscious state before, we shall be obliged to consider it mere assertion. Now, then, the man, or dust, returns to dust; and the spirit, or breath of the spirit of life, returns to God; and to fulfill the text, both must return precisely as they came.

With this Bible view, we can see the force of the Atonement, and the necessity of the return of our Lord, to bring about a resurrection.

It is almost here. Watch and pray, brethren and sisters; Jesus will soon come. Do not give up. Live holy lives. Put all your trust in Jesus. For he says, "Without me ye can do nothing." Cut yourselves loose from the world. Be consistent. Practice what you preach. Glory to God! it is almost morning. Toil a little longer. Soon all will be well. Hallelujah! Thy Bro. in hope,

Somersville, Ct. L. F. MOORE.

☞ When any one does you an injury, endeavor to elevate your soul so high that his malice cannot reach you.

For the World's Crisis.

TO HON. LOUIS KOSSUTH.

Being glad to hear of this distinguished ex-dictator of Hungary, in Bro. Czechowski's last, I am prompted to pen a few lines that may reach him through Bro. C. and the *Crisis*.

Honored Sir:—Although I am an humble man to address you, I trust that I shall not be deemed presumptuous. As I have traced your history from the first of your public life; as I read your addresses, I have often wanted to give you a word of cheer. But that was too much for me to attempt during your tour through this country. Your heart seemed moved to feel the deepest heavings of distressed humanity throughout the world.

Your speech in Washington City filled the fewest lines, and yet it was the most effective, perhaps, in the series. Our congressmen were at ease, and would not be disturbed even by Hungary's distress. To allay all passion, to disarm all opposition, you told them thus: "I went to church last Sunday. I went to pray; and what is left to a poor man who cannot pray? I prayed Almighty God that he would raise up a power on earth to defend the rights of nations."

Your soul's yearnings gushed out all over them. Opposition was impossible.

In your address to mothers, in New York, you took your audience altogether captive, and assured them, however distasteful, "that there was no Christian government on earth"! Your basis was the Sermon on the Mount.

But to avoid verbiage, let me say that your heart's prayer, your assertion of that dreadful truth, is mine, to be fulfilled in the kingdom for which we pray—"Thy kingdom come, thy will be done *in earth* as it is in heaven." The wickedness of the wicked will have come to an *end*, and the just be established in "the Restitution of all things spoken by all the prophets." Acts 3: 21: Ps. 7: 9; Matt. 6: 10.

"THE DESIRE OF NATIONS" cometh! Then the full measure of Divine good will be dispensed. "Wisdom and virtue will be the stability of His times, and strength of salvations." Isa. 32: 1; 33: 6; Ps. 72.

Respectfully yours, J. B. COOK.

Poultney, Vt., Jan. 27, 1868.

For the World's Crisis.

AN HONEST CONFESSION.

I once sat rather impatiently during the delivery of a discourse on Rev. 22: 9. The 8th and 9th verses read as follows:—"And I John saw these things, and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God."

The speaker was very earnest, and made the assertion that "this text is *positive* proof that one of the prophets died, went to heaven, and returned to this earth again." At the close of the service, as the speaker came down from the pulpit, I met him and said,

"Bro. F., *may* not that person have been Elijah the prophet who was translated?"

He replied, "Perhaps you may creep out through Elijah."

"I can see no *creeping* in that," I replied.

His face assuming a healthy color, he said, "*You* have made an *assertion*, prove it."

"Why, no," said I, "I simply asked the question, *May* not that person have been Elijah? and you have admitted *that*, but *you* made the *assertion* that 'this text is *positive* proof that one of the prophets died, went to heaven, and returned to this earth again.'"

His face changing to a still deeper hue, he said, "*I confess I am wrong.*"

I loved him for this rare exhibition of honesty in argument. Honesty is always commendable. There is no better way to get out of a corner, when driven there by argument, than by an honest confession. I could have accomplished nothing in this case by showing him that John said that the person was an angel, and that eminent scholars say that the words "the fellow servant" are understood, though omitted to avoid repetition; and if supplied, all is harmonious, and would read as follows: "Then saith he unto me, See thou do it not; for I am thy fellow servant, *and* (the fellow servant) of thy brethren the people, *and* (the fellow servant) of them who keep the sayings of this book; worship God."

Nevada, Ohio. H. A. KING.

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES.

Hebrew—Elohim, or Eloah. Chaldaic—Elah. Assyrian—Ellah. Syriac, Turkish—Alah. Malay—Alla. Arabic—Allah. Language of the Magi—Orsi. Old Egyptian—Zent. Armorian—Tenti. Modern Egyptian—Tenn. Greek—Theos. Aeolian, Doric—Ilos: Latin, Deus: Low Latin, Diex. Celtic, Old Gallic—Dieu. French—Dieu. Spanish—Dios. Portuguese—Deos. Old German—Diet. Provencal—Dion. Low Breton—Done. Italian Dio. Irish—Die. Olala tongue—Deu. German and Swiss—Gott. Flemish—Goed. Dutch—Godt. English and Old Saxon—God. Teutonic—Goth. Danish and Swedish—Gut. Norwegian—Gud. Slavic—Buch. Polish—Bog. Polacca—Bung. Lapp—Jubinal. Finnish—Jumala. Runic—As. Pannonian—Istu. Tembloan—Fetiyo. Hindostanee—Rain. Caromdel—Brama. Tartar—Magatal. Persian—Sire. Chinese—Pussa. Japanese—Goergun. Madagascar—Tannan. Peruvian—Puchocamae. JOHN TAYLOR.

New Sharon, Me.

For the World's Crisis.

DON'T.

Dear brethren and sisters:—When you come together, to exhort each other, and comfort one another, don't abuse other people; don't talk about other folks; don't mention other churches.

If you have "the faith," show it, explain it, teach it, enforce it, be "rooted and grounded" in it.

If you have got a good hope in Christ, give your reasons for it; let others see it, feel it, partake of and rejoice in it.

If you have any charity, exercise it, make it manifest it; let it flow out, that others may feel it and be perfected in and by it.

If you have a "two-edged sword," use that, and let carnal weapons alone. If you have not learned the twelfth commandment, do try and commit it to memory as soon as possible, and then obey it; and if you have learned, don't forget to practise it.

If you have ever been made a partaker of that wisdom which is from above, pure, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, do let it be shown by the way in which you employ your tongue, and thus prove that "the fruit of righteousness is sown in peace by them that make peace."

If you feel sore because you were expelled, excised, cast off, on account of your honest convictions of truth, don't tell of it, lest those who cut you off rejoice over you, and think you want to come back again, or you would not complain so bitterly about it. Better heap coals of fire on their heads, by loving them to death.

Don't forget that honey catches more flies than vinegar, and that two wrongs never made one right.

Finally, don't forget the lesson: "Be wise as serpents, and harmless as doves." Talk your own faith—the faith of Jesus, and don't meddle with any other faith, peoples, sects, or denominations.

The result will be (1.) You will feel better, talk better, do better, be better; so will others; and you will accomplish vastly more for the cause of truth. (2.) You will invite men to come again. (3.) Your seed sown will fall on ground better prepared to receive it, and be more likely to germinate. (4), and lastly, you will have tested the value of the maxim found in the old Irish spelling-book—

"Be sure and let all other tongues alone, till you have thoroughly learned your own."

Rutland, Vt. G. W. STETSON.

CHILDREN GONE.

Sometimes when the day grows dusky,
And the stars begin to come,
When the children, from their playing,
Come singing and laughing home,
I think, with a sudden sorrow,
As they press through the open door,
Of the faces of the children
That we ne'er shall see any more;

Children in snow-white caskets,
Laid away to their rest,—
Their still hands lying folded
Over their pulseless breast!
Children who came and tarried
As only it were for a night,
And passed, at the break of the morning,
On a far journey out of sight,—

On a long and lonely journey,
Where we could not help or hold,
For we saw but the closing of eyelids,
The fading of locks of gold;
And knew how now was but silence
Where once had been prattle and song,
And only a chill and a shadow
Where was sunshine the whole day long.

Away from our care and caresses,
"God knows where they are," we say,
And we know that we tarry behind them
Only a little way;
For we, too, haste in our journey,
And we know it will not be long
Till we come to the City Eternal,
The rest and the rapture of song.

Yet oft, when the sun is setting
In unspeakable splendor of light,
Or the day grows dim and dusky,
And the shadows stretch into the night,
When the children, tired with their playing,
Come in through the open door,
I think of the dear, dear children,
Who never will come any more.

Selected by [illegible] B.

LETTERS FOR THE PEOPLE.

"THE SITUATION."

You will see by the following that the field is ours, the "Greek post" given up, the cannon spiked, and every day brings in prisoners of hope to the loyal camp; five last night. One was threatened by her father to be "cast out" from home, but prayer prevailed, father surrenders, and is being brought in. To the Lord be all the glory. Amen.

Rochester, Jan. 6th, 1868.

MESSRS. EDITORS: In a previous issue you say: "We have received a communication from a minister of the gospel, declining to have any discussion with Eld. Grant, or Pratt, on the terms of their challenge. The challenge is regarded as evasive of the question at issue, and such discussion, on the terms proposed, would be a recognition of the christian character of doctrines denying the deity of Christ."

Please say we have proposed to defend in discussion with any man, or men, the doctrines we preach, who will treat the subject candidly. Here are some of them: We believe that man is mortal, and must die; "that death is a cessation of life" *entirely*; that "the dead know not anything;" that "all the wicked will God destroy;" that "the meek will inherit the earth;" that "Jesus Christ is the Son of God;" that he was not as old as his Father, and that he told the truth when he said; "My Father is greater than I;" that he will soon come again to this earth, and establish his kingdom, which will stand forever. Is this *evasive?*"

We do not see how a discussion of these subjects should "involve a recognition of the christian character of the doctrines," unless the opposition should "accidentally" or otherwise, quote from the Scriptures; then, I think there would be danger of a recognition.

To avoid such risk and to cover retreat, a "flood" is "cast out," not of "water," but stuff of a quality which would lead some to question the purity of the fountain from which it came. Here it is—examine for yourselves: "Pretended revisers of the word of God;" "insidious;" "subtle;" "bold and blasphemous;" "specious and cunning adversaries, who know their statements to be in every respect false"; making "bold and wicked misrepresentations of the truth deliberately, and for the purpose of deceiving God's own dear children," and "should be shunned and denounced," etc. Can this come from "a minister of the gospel," or only from a *self-styled* "servant of the Lord Jesus Christ?" Let the candid reflect.

H. PRATT.

THE POWER OF THREE CIPHERS.—In the early days of the Theological Seminary at Alleghany, it was often in great need of money. The churches were not fully awake to the importance of the institution. The country was then comparatively poor; and its warmest friends were sometimes bowed down with trouble and fear. It is an instructive legend of that day, that once, in a time of extremity, the Rev. Dr. Francis Herron, President of the Board of Directors, the Rev. Dr. Elisha P. Swift, also a director, and the pious Rev. Joseph Patterson, met to devise some way of relief. With all their faith, the first-mentioned brethren were greatly dejected.

"We have no one to help us," said one of them.

"No one!" replied Mr. Patterson warmly: "why, I know of *a thousand* here." The two looked astonished. He continued: "Is not Dr. Herron a cipher? and is not Dr. Swift a cipher? and am not I a cipher? But Jesus Christ is surely *One*. And, if we put one *before* three ciphers, does it not make a thousand?

They took new courage, went to that One who is able to help, and did not pray in vain.

LAZINESS IN BIBLE READING.—The following confession and prayer, by Rev. Dr. Thomas Fuller, it is to be feared covers the case of many others besides himself: "Lord, I discover an arrant laziness in my soul. For when I am to read a chapter in the Bible, before I begin it, I look where it endeth; and if it endeth not on the same side I cannot keep my hand from turning over the leaf, to measure the length thereof on the other side; if it swell to many verses I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly food, I would not complain of meat. Scourge, Lord, this laziness of soul. Make the reading of thy word not a penance, but a pleasure upon me. Teach me, that as among heaps of gold, all equally pure, that is best which is the biggest, so I may esteem that chapter in thy word the best which is the longest."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

THE EARLY DEAD.

Died in Elliota, Minn., Jan. 16th, 1868, of lung fever, JOHN F. REMICK, adopted son of Bro. Levi and Sister Emeline Remick, aged nine years.

Bro. and Sr. R. moved to Elliota last November from Milwaukie. Shortly after their arrival little Johnny professed to find peace in believing on the Lord Jesus Christ. Two weeks after he was taken sick, which terminated in death. He felt conscious from the time he was taken sick that he would die. During his sickness he sent for all his little friends, and exhorted them to turn from their sins, and prepare for the coming kingdom. He warned all who came in his room, both old and young, professor and non-professor, to love Jesus and give all diligence to meet him in the new earth, and to keep their lamps trimmed and burning till the Bridegroom shall come. Just before he died, he requested his mother to sing—

"They closed the blinds around him,
And shut him up alone," etc.

After which he was heard to say, "No more sin, no more death." In a little while after, he was struck with death. Bro. Elliot on entering his room, and seeing little Johnny so happy, said, "I feel like shouting to see you so happy"; to which little Johnny replied, "I feel like shouting glory to God, too."

On one occasion he felt like talking to backsliders, and sent for some and exhorted them to return to their Father's house. On one occasion, his mother asked him if he would not like to get well? to which he replied, "I would rather die now; for if I should get well, I might become wicked and be lost." On the day of his death, he told his mother he was going to die that night. On that day, he continued to warn and exhort all who came in his room, until he became so weak that he had to rest at intervals to get strength, and when he could speak no longer, he would look, and his mother would speak for him. Just at this time, his mother said, "Johnny, Jesus will wake you up in the morning," alluding to a conversation that she had had with him a short time before, about his being in the grave unconscious; when he replied, That he would not care if Jesus would wake him up in the morning. He died soon after. He had for some time past considered himself a member of the "Try Company," and would not use tea or coffee, pork, etc. Two hours before he died he wanted to be baptized, as he had not been, his sickness coming so soon after his conversion.

His funeral took place on Sunday, Jan. 19th, when a discourse was preached by Eld. Rathbun, of Illinois, from the words, "Suffer little children," etc.

We have laid him away in deep sadness,
But not without hope in our breast;
For again we shall join him with gladness,
And enter the heavenly rest.

THOS. K. ALLEN.

Will the *Herald of Life* and *Voice of the West* please copy?

For the "Children's Corner."

THE SAME JESUS.

DEAR PILGRIMS:—The same Jesus that ye see taken up from you into heaven, shall so come in like manner as ye have seen him go to heaven. Yes, the same Jesus is coming again; not a spiritual coming, a coming at death, but a real coming in the clouds of heaven; and we find in 1 Thess. 4; "For the Lord himself shall descend from heaven with a shout; . . . wherefore comfort one another with these words." Again in Rev. 2: 7, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." What can be plainer? This is pointud.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." We know, therefore, that the Scriptures plainly teach the coming of Christ, the resurrection of the dead, and the earth as the final abode of the saints.

Now we are nearing the coming of Christ and his kingdom that is to be set up; we are hastening to the great day, when we must give an account for the deeds done in the body.

When Christ was on earth he gave us certain signs which would precede his coming. We have seen these things fulfilled, and we may expect him at any moment. This is the time when we must watch and pray always, that we may escape all these things coming on the earth, and stand before the Son of man. This may be the last year upon which we have entered, or some of us may be laid in the grave; but let us make up our minds to serve the Lord, and strive to be overcomers, even as Jesus has overcome all things, and make straight paths for our feet, "lest that which is lame be turned out of the way." "Follow peace with all men, and holiness, without which no man shall see the Lord." Let us call upon the Lord daily to help us in these evil times, when, because iniquity abounds, the love of many waxes cold. We shall have to endure hardspiha, but the Lord will bring us off more than conquerors in the end if we trust in him. Let us put our trust in the Lord. "Let us go forth, therefore, unto him, without the camp, bearing his reproach;" for "here we have no continuing city, but we seek one to come." "Flee also youthful lusts: but follow righteousness, faith, charity," and call upon the Lord "out of a pure heart." May the Lord give us grace to walk worthy of the vocation wherewith we have been called, and save us in his kingdom. UNCLE FRED.

A BIBLE IN A LOG COTTAGE.

It was a dark and stormy night. The missionary's horse was tired, and he was wet and weary. For some time he had looked in vain for a cheering light in the lonely woods. At length he saw a faint glimmer through the trees. It came from a small log cottage. It did not promise much, but the missionary was glad of any shelter. But when he had fastened his horse, and gone into the cabin, he thought he had never seen so wretched a place. It was cold and dirty, and almost without furniture of any sort. In a corner of the room was a ragged bed, on which lay a pale little girl. The missionary pitied her, and drew near to the bed. He saw that the little girl's face was pale, and her hands thin. She was ill, and a great sufferer; yet the poor little thing was not impatient. She smiled with a smile that showed peace was in her heart, while her body was suffering with disease. From under her pillow peeped a little book. It was the New Testament. Some agent from the Bible Society had dropped it in that desolate place. The missionary asked the little girl,

"Can you read this?"

"Yes, sir."

"Can you understand it?"

"A great deal of it, sir. I see there how Jesus Christ came into the world to save sinners. He said, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' And when I think of that, I am happy. And in the dark night, when I lie here and cannot sleep for pain, I think of my Savior and heaven, and he seems to be saying, 'Suffer that little child to come to me, and forbid her not.' I am soon going to be with him forever."

Thus that gift brought peace to the heart of the poor little sick girl—that peace which Jesus promised to his disciples when he said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." John 14: 27.—*Sel. by S. S. C.*

For the "Children's Corner."

THE NEW EARTH.

Is there a land to us unknown,
Where sweetest plants forever grow,
And brightest flowers ever blow?
Oh yes, we call it heaven—
The fatherland.

What do Earth's changing blooms declare,
Its fairest colors aim to show?
Why, that the fairest ever glow
Unchanged in paradise—
The fatherland.

My young friends, let us live for this,
Be of that consecrated band,
Who, living for it, find "the pleasant land,"
"The land of rest, the saint's delight"—
The fatherland.

Philad., Dec. 22. CHS. GREENE.

THE BOY THAT WOULD NOT GO TO THE THEATRE.

"Georgie, Georgie," shouted a bright-eyed lad, some thirteen years old, "are you going to-night?"

"Going where?" asked his companion.

"Why, don't you know? Down to the theatre, to be sure. Come, come, there will be great doings, brother Willie says. The hall is crowded with people, lots of hacks are round the doors, bringing more visitors, the music is playing splendidly, and you must go. Come, run home and ask if you can't go with me."

There stood Fred, with cheeks like roses, eyes flashing, and his voice trembling with excitement. What cared he for the cold; let the silvery moon shine on; let the stars whisper in their quiet beauty of a better home, whose joys are more lasting than those of earth. He is full of wild thoughts of the gay ones in that crowded building.

"Come, Georgie, if you'll go, I'll wait for you," he cried. "There are great actors coming on the stage to-night, and there will be grand times."

But Georgie stood still unmoved by this wonderful intelligence. He was not much smaller than his friend, but to me his cool, "don't-intend-to-go" appearance made him far the manlier of the two.

"No!" said he, firmly; "father says they are bad places for boys to be in, and I shall not go."

Noble answer! Would it be yours? No doubt the performances in a theatre are very amusing, but will they do you any real good, or make you better men? Did you ever see a man who loved God and the Bible, or was pure in heart and life, visit the theatre? Think of the best man you ever knew of, or read of, and tell me, did he love a theatre?

THE GREATER FOOL.

I have read an old story of a lord who kept a jester in his house for his amusement, as was often the custom among great men of olden time.

To his jester the lord gave a curiously carved staff, which he was charged to keep until he should meet with one who was a greater fool than himself, when the jester should deliver it over to such an one.

A few years passed, and the lord fell very sick, so that it seemed quite likely he would die. His jester came to see him, and as he stood beside his bed, the lord told him he must shortly leave him.

"And whither art thou going, my lord?"

"To another world," was the reply.

"And when wilt thou return? within a month?"

"No," answered the lord.

"Within a year?"

"No."

"And when, then, my lord?"

"Never."

"Never? Then what provision hast thou made for thy journey whither thou goest?"

"None whatever."

"None at all? ah! here, take thy staff then," said the jester. "Going away never to return more, and no provision made for thine entertainment there! Take thy staff again, for surely I will never be guilty of such great folly as this."

We are none of us too young to die. Let us learn wisdom from the foolish lord, and see that our sins are forgiven, and our trust is on Jesus, and so whenever he shall call us to himself, we shall be ready to meet him in joy and peace.

"Better is a poor and wise child, than an old and foolish king."—*The Christian.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance...............$2.50 a year.
Five copies six months to one address.......$5.60
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.

PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.

☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.

☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,

THE YOUNG PILGRIM;

FOR CHILDREN AND YOUTH.

TERMS:

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 647. BOSTON, WEDNESDAY, FEBRUARY 26, 1868. VOL. XXVI.—NO. 24.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"ALL THINGS NEW."

"And He that sat upon the throne said, Behold, I make all things new."

There's shadow on earth's fairest light,
Of human guilt and human tears;
She gropes her way through realms of night,
That once sang with the spheres.
But not the sport of blinded chance,
The heavenly record standeth true;
She waits a full deliverance
When God makes all things new.

The world is old with centuries,
But not for these she bows her head,
Close to her heart the sorrow lies—
She holds so many dead!
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans;—how long
Ere all shall be made new?

Yet brightly on her smiles the sun,
A bounteous Heaven delights to bless;
O, what shall be that fairer one
Wherein dwells righteousness.
O happy world! O holy time!
When wrong shall die and strife shall cease,
And all the bells of heaven chime
With melodies of peace.

No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth,
"There shall be no more curse."
Ye broken-hearted, cease your moans,
The day of promise dawns for you,
For He who sits upon the throne
Says, "I make all things new."

We mourn the dead, but they shall wake!
The lost, but they shall be restored!
O, well our human hearts might break
Without that sacred word!
Dim eyes look up, sad hearts rejoice,
Seeing God's bow of promise through,
At sound of that prophetic voice—
"I will make all things new."

How long? The ages falter, dumb,
As on the threshold of new birth;
The nations pray, "Thy kingdom come,
The new heavens and new earth";
Earth turning, turning, nears that day,
When all the angel-choirs anew
Shall sing, "Old things are passed away,
God hath made all things new."

Selected by J. Y. C.

For the World's Crisis.

THE VISION OF THE FOUR BEASTS.
Daniel Vii.

The subject of this chapter is essentially the same as that of chap. 2: 31–46. The latter regards the five monarchies from a political stand-point; the former contemplates them in a moral and religious aspect. The one looks at the outward features; the other at the inward nature. The one fixes our gaze upon a colossal image, as a symbolical embodiment of the world-power; the other presents to our view four fierce and sanguinary beasts, as fitting symbols to represent the character of the leading forms of that world-power—the *main idea* in the choice of those beasts as symbols being that all merely human governments are in their essence bestial, alienated from God, and "of the earth, earthy." Ps. 32: 9; 73: 22; 49: 20.

The chapter naturally divides itself into three parts—

I. The three kingdoms.

II. The fourth kingdom—its judgment and overthrow.

III. Christ's kingdom.

The great central thought, the culminating point in the vision, is the coming of Christ, the execution of judgment upon the last of the world-kingdoms, and the establishment of the kingdom of the saints.

I. The prophet sees four great beasts, representing a series of mighty monarchies, issuing from the sea. The sea is described as tossed with storms; an apt emblem of political troubles and agitation among the nations. Three of these powers are quickly passed over, their domination having merged into and become contracted in the *fourth*, which was to be of more lasting duration, and in some form to exist till Christ should come. Let us glance at (1) the first beast of the Babylonian empire, verse 4.

The *lion*—king of beasts—is the appropriate symbol of this, the king of empires; an empire *lion-like* in strength, ferocity, and courage. The beast is a monster; it has eagle's wings, indicative of the rapid and extensive conquests of Nebuchadnezzar and his predecessor sovereigns. These conquests were wide-spread and rapidly acquired. But Babylon ceased to be an aggressive power when Evil Merodach came to the throne. The cessation of conquest is represented by the *plucking of the wings* of the eagle. Under the successors of Nebuchadnezzar, the kingdom lost the lion-like element; represented in the figure by the rising up of the lion and its standing on its feet like a man and having a man's heart; i. e., having the weakness, gentleness, and pusillanimity of a man, instead of the strength, ferocity, and courage of a lion. The contrast is between *man*, as a *man*, and the fierce and untamed beast of the forest. The representation finds its fulfillment in the degenerate state of the empire after the death of Nebuchadnezzar.

(2.) The *bear*, or the Medo-Persian empire, verse 5.

The *bear* symbolizes the austere, cruel, and rapacious character of the Medes and Persians. Many of their kings, as Cambyses and Ochus, were notoriously cruel, and often involved their kindred and whole neighborhoods in destruction. The mad projects of Cambyses and Xerxes against the Ethiopians and Grecians resemble much the frequent ill-fated inroads of the bear. Its rising up with *the ribs* in its mouth is symbolical of a nation that had been some time at rest, but was now rising with the trophies of former conquests, and preparing itself for new victories. This was just previous to the conquest of Babylon, when the Persian nation was enjoying a season of profound peace. The three ribs are Media, Lydia, and Egypt, brought under the dominion of Cyrus. The command to "devour much flesh" is addressed to Cyrus, and is spoken with reference to Babylon, as if a mandate from heaven was urging the Persian monarch to its subjugation and overthrow.

(3.) The *leopard*, or the Macedonian empire, verse 6.

The four-headed leopard with the wings of a fowl is a fitting symbol of this empire. Let us consider the latter as embodied in its sovereign, Alexander. The leopard is distinguished for bloodthirstiness and cruelty; so was Alexander. The former is quick in its movements, and insidiously lies in wait for its prey, springing upon it unawares; thus was Alexander rapid in his conquests, and thus did he take his enemies by surprise. Such was the celerity of his movements, so rapid his marches, so wide-spread and numerous his victories, that *wings* were required to express this in the symbol, and accordingly the leopard appears with "four wings of a fowl"—two more than were seen on the *less* speedy, *less* daring Babylonish beast.

The four heads are the four divisions of Alexander's empire after his death, corresponding to the four generlas who were his heirs—Ptolemy, Cassander, Lysimachus, and Seleucus.

In the twelfth verse we have a final allusion to these beasts, where it is said that they had their dominion taken from them, though their lives were prolonged for a season and a time. The meaning is, that they were not made the subject of destroying judgments, as was the fourth beast. The nations referred to still had an existence, and were distinct and separate in their customs, institutions, and languages, but their power was taken away. The prophecy, therefore, may be looked upon as having its fulfillment at the present time. There may also be an intimation here that they will be spared for a season after the Lord shall come. Isa. 66: 19, 20; Isa. 60: 10.

II. *The fourth beast; its judgment and overthrow.* Verses 7–11.

The fourth beast was unlike all the rest, and unique in its kind. It is described as "dreadful, and terrible, and strong exceedingly." It had great iron teeth, etc. No better representation could have been found of the Roman government, its exceeding power, the terror inspired by its arms, and the manner in which it trampled down other nations and governments. On its head were ten horns; these, like the four heads of the preceding beast, were designed to represent a number of petty sovereignties, which were to arise out of this formidable Roman dynasty, and wield the power before wielded by it. A horn is an emblem of strength, and the idea seems to be apparent that the might of the fourth beast or kingdom is to be transferred to those ten powers or states. As we examine the history of the decline and fall of the Roman empire, we have no difficulty in finding the ten horns, viz., barbarian provinces of the dismembered empire. Sir Isaac Newton's classification is to me quite satisfactory.

1. The kingdom of the Vandals and Alans in Spain and Africa.
2. The kingdom of the Suevi in Spain.
3. " " " " Visigoths.
4. " " " " Alans in Gaul.
5. " " " " Burgundians.
6. " " " " Franks.
7. " " " " Britons.
8. " " " " Huns.
9. " " " " Lombards.
10. " " " " Ravenna.

The difficulty of attaining to perfect exactness is, that many of these powers arose and disappeared in great confusion. It is sufficient, as a fulfillment of the prophecy, that a number of contemporaneous kingdoms can be shown to have sprung up out of the old Roman dominion. Nor do I consider it an objection to this view that the Greek empire is omitted in the classification. I believe that there was never anything in the latter which possessed in a marked and striking degree the Roman character. The mind of the prophet was upon *the seven-hilled city*, the authority which emanated from it, and the dominion which was *its intrinsic and peculiar possession.*

That dominion did not properly extend beyond the Danube and the Rhine; for Rome cared little for the countries of eastern Europe, and her chief power and glory were centred about Italy. Nor do I believe that the legs of the image in chap. 2 necessarily represent the two divisions of the Roman empire—the eastern and the western. For the image to be complete must have been provided with two legs, and if the fact of the existence of two legs in the image proves the divided state of the empire, what is there in the representation that accords with the previous united state of the empire? If we accept this view, viz., that the divided state of the empire is taught in the *two legs*, then must half of the toes belong to the eastern empire, and we find ourselves entangled in the most inextricable confusion, in our attempts to interpret the prophecy, and are even driven to the most unsatisfactory, and I may well say most cheerless, conclusion of Tregelles, that the ten toes and ten horns have not yet made their appearance, and that Antichrist is yet to come. Adopting this view, all the unity and coherency of the two visions concerning the fourth monarchy (chaps. 2 and 7) will have disappeared. Adopting this view, I do not see in what respect it is right to say that the fourth monarchy now exists. But the fourth monarchy is to exist, and as a powerful organization, till "the thrones are cast down and the Ancient of Days shall sit." Therefore the former interpretation is doubtless the correct one.

(2.) Another interesting feature in the vision presents itself; i. e., "the springing up of the little horn"—v. 8. It came up after the other ten; i. e., in the dismembered state of the Roman empire, and in the midst of the others. Small at first, it soon attained to considerable size, and by it three of the others "were plucked up by the roots"; i. e., made to disappear. No better representation could have been given of the papal power, "antichrist" (see 1 John 2: 18), "mystery of iniquity" (2 Thess. 2: 7), "that wicked" "whom the Lord shall destroy with the brightness of his coming" (2 Thess. 2: 8). Although the "mystery of iniquity" had "begun to work" as early as the apostles' time (2 Thess. 2: 7), yet it was kept back ("let") by the pagan power, nor did it attain to its full development, till Rome was in the divided state before alluded to, and the Pope became possessed of temporal power.

This was about the year A. D. 752, when by virtue of the donation of Pepin of France, the Pope came into possession of the exarchate of Ravenna and the Pentapolis provinces bordering on the Adriatic, together with the Roman states, properly so called. About half a century later, Charlemagne bestowed on the Pope certain possessions which he had wrested from the Lombards. The three horns plucked up by the roots, then (three minor sovereignties occupying Roman ground), I understand to be the kingdom of Lombardy, the exarchate of Ravenna, and the dukedom of Rome. Although these are not all in the number of the ten before mentioned, yet they are parts of the old Roman empire, and are of equal importance with the ten before mentioned. I should not be disposed to look for exactness in the application of the number—ten. It is sufficient for the purpose if the dominion represented by the fourth beast can be shown to have merged into a number of petty sovereignties, *ten, or more*, and three among these became absorbed by a new power, coming up, not contemporaneous with but *after* the others, and which eventually became so great as to exercise "all the power of the first beast before him," and to cause "the earth and them that dwell therein to worship the first beast whose deadly wound was healed." Rev. 13: 12.

The power symbolized by the "little horn" was to be a blasphemous power—vers. 8, 11, 25. It was to be arrogant, proud, and domineering. All this has been fulfilled in the blasphemous pretensions of the church of Rome, and in the supremacy which it has in numerous instances claimed over the governments of this earth.

It was to be a *persecuting* power—vers. 21, 25. Witness the Inquisition, the persecutions against the Albigenses, Waldenses, followers of John Huss, the fires of Smithfield, the tortures of Goa, the massacres of St. Bartholomew's day, persecutions in the Low Countries, persecutions under Queen Mary, etc., etc.

It was to have *the eyes of a man*—verse 8. The church of Rome has been noted for its crafty policy, its far-reaching diplomacy, the shrewdness and sagacity with which it has managed its affairs. As "cunning as a Jesuit" has passed into proverb.

It would claim legislative power—verse 25. "Thinking to change times and laws." Rome has ever claimed such power. It has made the traditions of the church of equal authority with the laws of God. It has perverted the simplicity of gospel worship. It has set aside some of the commandments to suit its purposes,—e. g., the second and fourth. It has appointed saints' days without number, and has made those days "holy-days," whereas God has sanctified but one—the Sabbath. It has claimed absolute control over the whole matter of religion.

Let us consider in the next place *the judgment*—vers. 9–11, 26. There is much in this description that is highly figurative. I would not be disposed to take any part of that most sublime and poetical description in a literal sense. Some kind of a judgment is to be pronounced upon that great anti-christian power which has so long oppressed the world and afflicted the people of God. This judgment is to emanate from the Most High, for Christ is no where represented as acting as Judge in *his own cause*. The execution of this judgment is mentioned in verse 11;—the world, despotic power, is to be as thoroughly annihilated, as if, embodied in a terrible monster, it were to be "destroyed and given to the burning flame." Christ and his people are to participate in the administration of these judgments;—see v. 18 (the saints of the Most High shall take the kingdom), also Rev. 19: 11: 21. It is to be by destroying judgments, not by "gradual evangelization by grace"; it is by the *sword* that that system of abominations is to be overthrown. Rev. 13: 10. These are the important truths which I conceive are taught in verses 9–12, etc. The judgment and its execution are not to begin till the "time and times and dividing of a time" shall be completed. Ver. 25.

III. The coming of Christ and the establishment of his kingdom. Verses 13, 14, 18, 27. Ver. 13 is the first passage in the Bible where the coming of the Son of man in the clouds of heaven is mentioned. Glorious doctrine of Revelation! Grand central point in the history of human redemption! The creed of the philosopher, and the hope of the christian!

This is the only verse in the Old Testament where the phrase "Son of man" as applied to Christ is found. Our Savior adopts the appellation; it is in fact the favorite term by which he designates himself. The phrase expresses at the same time his humiliation and his exaltation,—friend, associate, Savior of lost humanity, Head of redeemed humanity! He is spoken of as "coming in the clouds of heaven." Our Savior, with his mind doubtless fixed on this passage, uses the same language with reference to his future personal coming. Matt. 24: 30; Matt. 26: 64; Mark 13: 26; 14: 62; Acts 1: 11. These passages are all to be taken in their literal sense, for if one is figurative, then are they all figurative, and we have no texts that teach Christ's future literal coming. Alas! for the perversity of mankind that they do not see this. *We have no passages that speak of the coming of Christ in the clouds of heaven that are to be interpreted figuratively.*

He is coming to set up his kingdom. This is another truth clearly brought out in the chapter: the kingdom of this world is to pass into the hands of Christ and the church. He is to reign on the throne of his father David, and of his kingdom there shall be no end. The world powers are to give place to the heavenly power; sin shall no more mar or desolate nature's fair domain, and the wilderness shall literally blossom as the rose!

"Rise, crowned with light, imperial Salem, rise,
Exalt thy towering head, and lift thine eyes;
See a lone race thy spacious courts adorn,
See future sons and daughters yet unborn,
Thy realm forever last, thy own Messiah reigns!"

Happy thought! if we are following the footsteps of Jesus, and living a life of faith and holiness, we are among the saints of the Most High to whom "the kingdom and dominion and greatness of the kingdom under the whole heaven" shall be given. If we are not among the people of God, we shall either be swept away when those destroying judgments are poured out upon the world, or we shall fail to be partakers of the resurrection of the just. God forbid!

Review. A state of things is to exist *as though* a solemn judgment were to be pronounced upon that antichristian power symbolized by the fourth beast, in consequence of which judgment it is to be consigned to perdition. I say, *as if*, for no one will for a moment entertain the idea, that all of that vivid and impressive description in verses 9–15, is to be understood *literally*.

And yet, make all suitable allowance for Oriental hyperbolism; take away every sentence which is clearly and unmistakably figurative, and designed to make the subject more awfully impressive—such as verses 9–12; admitting the general truth there taught is that a judicial sentence was passed upon that system of corruption, and that its annihilation was thorough and final;—after all this, let it be granted that such lofty language is not without some definite meaning; that the grand, prophetic truth there embodied must find its fulfillment in *something* that is to take place soon after *something else*, and this *something else* is explained in verse 21st, in *something*, too, that is to take place in a comparatively short space of time, that very brevity finding its representation in the session of an ordinary court of justice, in something moreover that is to be ushered in by an event no less grand and sublime and awful than the coming of the Son of man in the clouds of heaven as mentioned in verse 13;—THAT, IN FACT, THE ESTABLISHMENT OF A LITERAL, VISIBLE, GLORIOUS, UNIVERSAL KINGDOM, IS THE CULMINATING POINT, THE MAGNIFICENT CENTRAL THOUGHT IN THIS VISION OF VISIONS! Can it be that all these superb prophetic descriptions which seem to contemplate events that crowd upon each other with amazing rapidity, as if some wide-spread and mighty domination were all at once to be put in check and called to an account and overthrow? Can it be, I repeat, that all these sublime predictions relate to events scattered over hundreds and perhaps thousands of years? for such a lapse of time would it require, evidently, to convert the world by the ordinary instrumentalities, were such a thing possible.

According to the best computations, the 1260 days must be nearly expired; the judgment spoken of, if its execution is only to be a moral one, ought to be already commenced; the saints ought to be *beginning* to take the kingdom. On the contrary, the true people of God are *comparatively* few; if we boast of what the gospel has done, Mahometans can boast of more for their Koran; the Papacy still rears its proud, insolent, dominating front every where around us (this article is written in Canada East), and there is reason to believe that the masses of even enlightened New England will sooner become Infidel than Christian. Can we expect for the whole world what has never yet been accomplished for a single city, or nation, or State, even under the most favorable circumstances,—complete and thorough evangelization?

What look we for but for the COMING OF THE SON OF MAN—so clearly set forth in this chapter that every unprejudiced mind must receive it as a truth there taught; in connection with which advent Antichrist is to be overthrown? No one without he had a theory to support would have been reduced to the extremity of asserting that the "one like to the Son of man," whom Daniel saw in his vision, *is not coming at all*, but only certain influences which are going slowly and silently but perseveringly to convert the world! Does it seem probable that the prophet would have used such phraseology if he designed simply to teach the latter doctrine? We are reminded of the havoc which certain modern theologians have made of Matt. 24: 29, 30, and similar passages.

Danville, C. E. * * *

☞ Afflictions are the same to the soul as the plough to the fallow ground, the pruning knife to the vine, and the furnace to the gold. As there is no prosperous state of life without its calamities, so there is no adversity without its benefits.

LETTERS FROM THE PEOPLE.

WHAT IS MAN, WHAT IS SOUL, WHAT IS SPIRIT?

My attention has been called to several communications in the *Express*, and in the *Union*, in regard to the doctrines that have been taught in this city by a sect who call themselves "Advents." Some of these writers assert that they teach that the soul (man's soul) is his mind. This is a mistake, for they believe that every living thing is a soul. I do not believe that all who have listened to Elder Grant's preaching understood so. I certainly did not. I have listened with interest to their mode of expounding the Scriptures, and can say that any person with an unbiassed mind, and an honest purpose, cannot investigate this subject without being convinced that they (the Advents) make the Bible appear one harmonious chain, from Genesis to the Revelations. These great questions, "What is Man, what is soul, and what is Spirit?" cannot be fully answered in the small space that will be allotted to us here. Some theologians tell us that man is the immortal part, and that soul means man, and when we talk about man we mean that part that lives in the body, and that the body is nothing but the house for the man, or soul to live in. Now, how can we settle this matter? We think the Bible can give us some light on this subject; so what saith the book? We read in Gen. 1: 26, "And God said, let us make man in our image, after our likeness;" the next verse affirms that man was made in his (God's) own image and after his likeness; the 2d chapter, 7th verse, tells us how he made man, and what of. Please notice that it is *man* we are talking of. Now, God called this object that he had formed of the dust of the ground man—not a word about soul, as yet. Again, the Psalmist says that man eat angels' food—referring to the Jews, as they were in the wilderness. Did the soul, that immortal part that you call man, eat this manna?—or was it the body, the real man? Some of these writers say that this same soul or man that lives in the body will be the one that will be accountable in the day of judgment. In the beginning, we see what God called man. Now, we do not think he will call anything else man.

We read in Rev. 20, 13: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they [the men] were judged every *man* according to their works." Not one word about soul here. Why is there not one word addressed to that immortal part that can exist independent of the body and which is accountable to God? You may say that I do not believe there is a soul; yes, I do. I believe that the soul exists in a tangible form, that it can be seen, felt, or that it is something that we may know about.

What is a soul? The Bible will tell us all about it. Gen. 2: 7. After God had made man, he breathed into his nostrils the breath of life, and man became a living soul. This word soul is rendered from the Hebrew word *nephesh*. This same word *nephesh* is rendered creature, person, and life. It is also rendered in other ways, but this is sufficient for this purpose. You see here that it (*nephesh*) is applied to any creature or person that hath life. Now we will see what saith the word of God. In the first chapter, 20th verse, we find creature from the same word that soul is rendered from; in the thirtieth verse we read, "And to every beast of the field, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life (in the margin of the Bible it reads or living soul.) The next question: "What is the spirit?" This word is translated from the word *ruach*. This word also is translated many ways (about twenty), such as spirit, life, breath, air, wind, etc. Gen. ii. 7, "And breathed into his nostrils the breath of life." So we see here that breath caused him to live. In Eccl. 3: 19, we read that man hath no pre-eminence over the beast—that all have one breath—as one dieth so dieth the other. The 21st verse tells us that the man has a spirit, also the beast. Now, what conclusion can we draw from what has been said? It is this: man was made of the dust of the ground. After he was formed, God breathed into his nostrils the breath of life, and then this man became a living soul. So we see it takes the life, or the spirit, or the breath, and the body to make the soul. God formed the body, or man after his own image, so that man is the only being of all God's creation, except angels, (that we know anything of) that is in the image of his Creator. He also gave him intellect, so that he might have dominion over every creeping thing. Taking these thoughts into consideration man is pre-eminently superior in every important way to the beast. In regard to immortality, what is it? We reply, eternal life. Christ said, I come to give my sheep eternal life. So we see that his sheep are the only ones that are to have eternal life in the world to come. And how are they to obtain this life? Paul says, by patience in well doing. And when are we to get it? He says, the trump shall sound and the dead in Christ shall rise. 1 Thess. 4: 16. Then the corruptible must put on incorruption, and the mortal must put on immortality. 1 Cor. 15: 53.

The apostle Paul, in reasoning upon this subject—how are the dead raised, and with what body do they come—says, "That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." 1 Cor. 15: 35, 36, 37, 38. Paul takes this simple method to illustrate the subject of the resurrection. It is something that everybody is acquainted with. God's power cannot be limited in regard to the raising of the dead, no more than in raising grain.

My instruction has always led me to believe that the soul was immortal, but it was always a stumbling block to me. If we have immortality, why does the Apostle tell us to seek for it? But there are no obstacles in the way now. There is another thing I had forgotten to mention in its proper place. If the soul and spirit are one and the same thing, the soul can be located in man. Gen. 7. 22. "All in whose nostrils was the breath of life, of all that was in the dry land." Isa. 2. 22; "Cease ye from man, whose breath is in his nostrils." So if soul and spirit are the same thing, then the soul must be in the nostrils. We will leave the reader to read and judge for himself whether these are truths or not. J. E. W.

Rochester, N. Y.

For the World's Crisis.

SPECIAL LEADINGS OF THE HOLY SPIRIT.

"So listen to the voice within,
That its last whisper may be heard;
For though it be a still small voice,
It speaks full many a word."

"But if ye be led by the Spirit, ye are not under the law."—Gal. 5: 18. "If we live in the Spirit, let us also walk in the Spirit."—Gal. 5: 25. Reader, are you led by the Holy Spirit in all you think, say, and do? Do you pray in the Spirit? pray as the Holy Spirit leads you? The prayers recorded in the Psalms and in other portions of the Bible, are dictated by the Holy Spirit. The prayers of Moses, Hezekiah, David and Solomon, were of the Holy Spirit's dictation.

Our prayers are not inspired in the same sense as the prayers of the holy men, who spoke as they were moved by the Holy Spirit; yet no one can pray acceptably, unless the Holy Spirit assists him. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered." "And He that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8: 26, 27.

As we cannot pray as we ought acceptably without the Holy Spirit's influence, neither can we preach as we ought without this Heavenly Guide, the Enlightener, Sanctifier, and Purifier. Preaching not influenced by the Holy One, is not the preaching demanded. God may bless his own word proceeding from unsanctified lips, as he has done more or less in all ages. But the preaching, to meet the wants of the age, the smiling approbation of Him who says, "Go preach my gospel," must be quick and powerful, sharper than any two-edged sword, proceed from holy hearts influenced by wisdom from on high.

Our witnessing for Jesus in meetings for religious worship, declaring what great things the Lord hath done for our souls, must proceed from the movings of the Holy Spirit, the source of light, life and power, else all our testimonies will be dry and formal, sparks of our own kindling. Our conversation at all times, to be profitable, edifying, administering grace to the hearers, must proceed from a heart influenced by the Infinite One, the Pure, the Holy, the ever Blessed.

Reader, do you, when about to open your lips, "lift your eyes to the hills, whence cometh your help," for wisdom to guide you in your conversation, in your family, in the social circle, around your table spread with heaven's bounties, morning, noon, and evening, at home and abroad, *everywhere*, that the words of your mouths and the meditations of your hearts may be acceptable to God, and a blessing to those who hear?

Were people generally thus influenced by the Holy Spirit, and would set a watch at the door of their lips, seldom if ever should we hear words to no profit, idle, insipid, commonplace chit-chat, foolish talking or jesting. "If a man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Beloved, in your daily occupations, how is it? Are you led by the blessed Comforter and sure Guide? In all your business transactions in the market place. the mechanic's shop, behind the counter, at the clerk's desk, at the doctor's and lawyer's office, in buying and selling, in every thing pertaining to things secular or temporal, are you led by the Holy Spirit, the law and the testimony? In forming connections, matrimonial, or otherwise, are you governed or led entirely by this heavenly Dove, the Light and the Life? If not, where is safety, where is hope, salvation? Shipwreck is inevitable. How can two walk together except they agree? "A house divided against itself cannot stand." What communion can light have with darkness?

In selecting books and periodicals for your own and family reading, are you led by the Holy Spirit? If not, a curse is sure to follow, and not a blessing. In writing for the press, or epistles to your friends, is the Holy Spirit your guide? Is your pen made the pen of a ready writer by this holy leading? Again, in training your household, dear reader, is the Holy Spirit your leader? If so, your little ones will be all you can wish. "Olive plants around your table"—angels of mercy, sweet and lovely as heaven can make them; else wrath upon wrath!

"Christians, the task is left for you,
The voice of mercy calls 'Awake!'
Ten thousand ruined homes in woe,
Resound the words, 'Awake! awake!'"

Remarks. 1. We see from this subject why there is so little effectual, fervent, prevailing prayer, why there is so much prayer called prayer, that is not prayer.

"How many useless prayers we say,
Because our lives our prayers belie;
Because devotion dies away,
As on the air the echoes die."

2. We see why there is so much preaching that is superficial, soulless, powerless, without holy unction. Why there is so much of man's wisdom in sermonizing, and so little of Christ; so much of the dull, prosy reading, and mock gesticulation, and so little of the flint, fire and hammer of God's word, the thunderings and flashings of Sinai against all sin—sins popular and unpopular, sins of the flesh and of the spirit. Why there is so much of the man-fearing and time-serving, and so little of the crying aloud and sparing not. The Holy Spirit is not in it, the baptismal, pentecostal—the tongue of fire!

3. We perceive why so many of our publications are a curse instead of a blessing, full of froth and fiction, and so little of the solid, the pure, the soul-saving. Would editors advertise and puff novels, romances, silly nonsensical readings, the Godeys, Leslies, Harpers, Petersons, Ledgers, Mercurys, and foolish comicals, that are cursing the world, destroying the life and soul of gospel purity, if they were led by the Holy Spirit? *Never.* It is the work of Satan, not of the Holy Spirit's leadings.

4. Would writers for the religious press write as they do, with so little energy and soul-kindling, so little of the marrow and fatness of the gospel, and so much that is sickly, sentimental, common-place, if the Holy Spirit influenced them? "By their fruits ye shall know them."

5. In forming connections, firms for business transactions, and matrimonial alliances that lead to apostacy, the denying of the Lord Jesus, how is it? If the individuals thus uniting were solely under the blessed Holy Spirit, would they ever yield thus to Satan's temptations in these copartnerships?

6. If God's professed people were led by the Holy Spirit in their conversations, should we hear so many loose and unguarded expressions, so many trifling and nonsensical things flow from their lips; so much murmuring and complaining, bitter envyings and strife?" This wisdom surely is not from above, but from beneath, earthly, sensual and devilish.

7. If the Holy Spirit guided men in their secular business at all times, should we see so much cheating and defrauding—so many false weights and measures, so much vowing and paying not? Were the Holy Spirit to lead here, the Savior's golden rule would always be *the* rule. Every man would look not on his own things merely, but also on the things of others. Justice and judgment would sit on the throne of every heart.

8. We see why there is so much evil in the world, so many dry bones in the church, so many withered branches. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15: 6.

We see why so many children of pious parents, and of others, grow up in sin, conscience seared, harder than the nether mill stone, fuel for hell fire. Parents have not obeyed God in the leadings of the Holy Spirit, in training them "in the way they should go."

We see how the world is to be saved, made to blossom as the rose. We must pray in the Spirit, preach in the Spirit, exhort and testify in the Spirit, converse, read and write in the Spirit, train our households in the Spirit. The Holy Spirit must take the lead in our prayers, preaching, speaking, writing, singing, giving thanks—in all we think, say, or do, whether we eat, drink, or whatever our hands are engaged in, special reference must be had to the guidance of the Holy Spirit.

"Come, Holy Spirit, breathe that peace
Which flows from pardoned sin:
Then shall thy soul her conflict cease,
And find a heaven within."

11. We see, or ought to see, the only way to be led by the Spirit of God is to yield ourselves implicitly to his holy influences, have no wills of our own. The Holy Spirit's leadings is on one condition—entire consecration of all the powers of our being, spirit, soul, and body, to God's service.

12. Once more. No one is safe, or has a sure hope of heaven and of glory eternal, unless he is led by the Spirit, as indicated in this article. We are commanded to "be filled with the Spirit," and if we are filled with the Spirit, we shall surely be led by the Spirit "As many as are led by the Spirit of God, they are the sons of God." "If any man have not the Spirit of Christ, he is none of his." "This I say, then, walk in the Spirit, and ye shall not fulfill the lust of the flesh."—Gal. 5: 16. "If we live in the Spirit, let us also walk in the Spirit." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness and goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the world with the affections and lusts." Gal. 5: 22–24.

13. Finally, we see the dangerous state of backsliders and apostates, the unregenerate and openly rebellious. Unconverted sinners are convicted by the Holy Spirit, meanwhile they resist his influences, saying, "Go thy way for this time," till given up to their own destruction. "Ye will not come unto me," says the Savior, "that ye may have life." The Holy Spirit being long resisted is grieved, takes his flight, and the wretched being is left to grope in darkness that can be felt, to treasure up "wrath against the day of wrath, and the revelation of the righteous judgment of God."—Rom. 2: 5.

Beware, sinner, beware how you slight these convictions; your soul's welfare hangs on a pivot. "Turn, turn, for why will you die?"

"Admit him ere his anger burn,
His feet, departed, ne'er return;
Admit him, or the hour's at hand
You'll at his door rejected stand."

D. F. Newton.

☞ The saints are sustained by the Spirit under their weaknesses; supported by him under their troubles; recovered by him when they are under spiritual decay; assisted by him in all their conflicts with their spiritual enemies, till they enter the kingdom of eternal rest.

☞ He who is cautious and prudent, is generally secure from many dangers to which others are exposed.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Feb. 26, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, *if* these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ ATTENTION! ATTENTION!!

Our subscribers in *Massachusetts, Maine, New Hampshire, Vermont, Rhode Island, and Connecticut*, will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

GENERAL CONFERENCE.

There will be a General Conference of believers in the speedy coming of the blessed Savior, held in Boston, at the Lowell Street Chapel, commencing the Tuesday before the annual State Fast (March 31st or April 7th.) Particulars hereafter.

DISCUSSION.

We are to have a discussion with a Spiritualist, in Stowe, Vt., to commence Tuesday evening, Feb. 25th, and continue some four or five evenings. The subject is as follows:—

"*Resolved*, That the phenomena of Spiritualism proceed from departed human spirits."

KEENE.

We spent Lord's day, Feb. 16th, in Keene, N. H., and found a good interest waking up in that place. Keene is one of the most pleasant inland towns in the country. A large number of wealthy men have settled there, and taken much pains to arrange pleasant homes. Drs. Walker and Darling are in earnest to get the truth before the people. They have made noble efforts, and they have not labored in vain. Spiritualism is spreading its blighting influence there, as in most other places; but many honest souls are inquiring for the "old paths."

BRO. THURMAN'S CHRONOLOGY.

Bro. B. Taylor wishes to know what we think of Bro. Thurman's chronology. We would say in few words, we think it the best and most reliable system now before the world. We do not indorse all his views of certain passages of Scripture; but in relation to his position on the 2300 days of Dan. 8: 14, the seventy weeks of Dan. 9: 24; sixty-nine weeks, sixty-two weeks, and one week of Dan. 9: 25–27, and his general chronology, showing the age of the world from creation, we can say without hesitation, we think there is no other system of chronology that will bear so close a criticism; and in which so few errors may be found. If he is not right, we confess that we have no clear light on the prophetic periods, and the age of the world.

We think his chronology of the world's history, as given by Bro. Cunningham, in the last Crisis, is the most reliable of any ever published.

Various efforts have been made to show errors in Bro. Thurman's chronology, relating to the periods named, but we think they have only served to show more clearly the strength of his position.

In relation to the shorter periods,—the 1260, 1290 and 1335 days—we cannot speak with the same degree of confidence. He may be right; but it has always seemed to us that the 1335 and 2300 days should end together. We do not now see any better place to begin the 1335 days and 1290, than the one taken by Bro. Thurman; but at present, we cannot venture full faith upon his view of the matter. *Events*, we think, will soon give us light on the subject. Those who are consecrated to the Lord, have nothing to fear. They may expect to understand in due season the time of the Lord's coming. When the true time is made known, we think the whole bride will understand it. We should now keep a close watch of *events*, and compare them carefully with the prophetic Scriptures. We must be very near the end of the present dispensation.

THE BLAME.

It is a mystery to many why all do not see the truth and embrace it as readily as the few who receive and rejoice in the light. Jesus answers the inquiry when he says: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3: 19. Light is within their reach, but they do not wish to receive its benefits. If any one will come to the honest decision, I will embrace the truth and obey it as fast as I see it; at the same time giving attention to the subject, so as to secure what information may be within his reach, he may expect to be guided into the light, and enjoy the approbation of the Most High. He need not worry about what he can't see nor comprehend, when he is willing and anxious to know the right way. Men are not condemned for the truth they have not seen; but for what they have seen and do see, and will not receive and obey.

We are much pleased with the following remark from Dr. Chalmers on this point. He says:—

"You are not to blame if you cannot find some valuable article, that you have lost in an apartment of the thickest darkness; but you are to blame if you might have opened the shutters, or lighted a candle, so as to have admitted enough of light for the discovery."

THE LORD'S PRAYER.

Mr. Frederick Gerhard, of New York, has just issued a beautiful engraving of the Lord's Prayer, twenty-four by thirty inches, on heavy white paper, with a tinted ground. It is an elegant ornament for the christian home. We think we have never seen one before so tastefully arranged. Those who wish for a copy can obtain it by addressing Frederick Gerhard, Box 4001, New York. Price $2.00, postage six cents for a single copy, and two cents more for each additional copy mailed in the same roll.

ABOUNDING WICKEDNESS.

It is truly alarming to see the rapid advance of the flood of wickedness that is sweeping through the world. Like the deluge of water in the days of Noah, it bids fair to cover all lands. Satan must be having his jubilee. Knowing his time is short, he is making his last great effort to drag men to ruin. While at the same time he has secured the aid of many, who are at ease in Zion, to cry "peace and safety," in order to keep the people quiet till snares are laid for their ruin.

The following from the New York correspondent of the Boston *Journal* dated Jan. 30th, 1868, shows the boldness and skill of some of Satan's friends in that Sodom-like city:—

CAR ROBBERIES AND HOW THEY ARE DONE.

While legitimate business is very dull, roguery is brisk. Car robbery is reduced to a system. Passengers on the midnight trains from the north or east are systematically assailed. The Albany trains, which get in about midnight, furnish a harvest for adroit rascals. Scarcely a night passes in which one or more persons are not robbed on the cars. It is believed that both the conductors and the drivers are in complicity with the robbers. The way it is done is this: A gentleman from the rural district arrives at Thirtieth street at midnight with a carpet bag in one hand and an umbrella in the other, he starts for the street cars to take him down town; both of his hands are occupied. As he steps on to the platform he finds a man filling the door; another steps up from the opposite side, and before he has time to think even, or to raise an alarm, the man in the door seizes him by the throat, the other relieves him of his watch, purse and jewelry, if he has any. The robbers escape. The whole thing occupies but an instant. The conductor is forward with the driver and relief is sought too late. Night after night this thing is repeated.

DISAPPEARANCE OF MEN AND WOMEN.

One of the alarming things of New York life is the numerous disappearance of women and men. The "personals" in the newspapers show this to some extent, but give a limited idea of the real facts. At the office of the Chief of Detectives a list is kept of the young and old who go out from home and are heard of no more. Some run away; some desert their families and are not tracked; many are enticed into gambling and other dens; many are murdered, and are buried in vaults or secret pits, or thrown overboard to float out to sea. The increasing number of these disappearances is very startling, and especially are they so in connection with the great number of persons out of employment. In the back part of Brooklyn highway robbery is becoming so common that farmers dare not go to market alone, and not only go in companies, but go armed. Travelling from Jerusalem to Jericho was never more perilous than is travelling from some parts of Long Island to this city.

YE SHALL NOT DIE.

We clipped the following paragraph from one of our exchanges. We think the writer was hardly aware of what he was saying. Truth will slip out occasionally, even from its enemies:—

"Ralph Waldo Emerson has been *preaching* on immortality, says the *Transcript*. So did the devil preach to Eve: 'Ye shall not surely die.'"

DEMONIACAL TEACHING.

The demons who are speaking and writing through their mediums deny that Jesus was ever raised from the deed. At the *Banner of Light* office, in Boston, the following question was put to the spirit speaking through their medium:—

Q.—Is not the resurrection of Jesus Christ as well authenticated, and by the same witnesses that confirm his death?

A.—No, absolutely no. We know by nature that if he ever lived he died. We know also by nature that if he ever died to the body, the body never was resurrected again."

AN IMPORTANT ADMISSION. In the *Banner of Light*, Feb. 22nd, 1868, we find the following question put to the spirit concerning their medium, and the spirit's answer:—

Q.—What is the difference, if any, between modern Spiritism and necromancy, sorcery, divination and witchcraft? Many Spiritualists maintain that there is none.

A.—And so do I—absolutely no difference. Necromancy is the science of talking with the dead. What is the science of modern Spiritualism aside from that? To learn of the dead. *Necros*, to learn; *Manthano*, the dead. The word comes from those two Greek words, and means simply to talk with the dead; nothing more. And all ancient arts of divination, when resolved to their primal source, when stripped of all their paraphernalia, if they were genuine at all, were genuine on the ground of talking with the dead. There is always a spurious article for every genuine one, and generally there is a greater amount of the spurious than the genuine; but there never was a counterfeit without a genuine."

We are glad to get this admission from the spirits that there is "no difference" "between modern Spiritualism and necromancy, sorcery, divination and witchcraft;" all of which are the works of demons, and most positively condemned in the Bible, as the works of lying, seducing spirits. Those who consult them for information must not expect any help from the Lord. When men prefer to go to lying spirits for light, they must expect to be led into darkness, and away from Christ and the way to life. We have now come to a period in the history of men, when a very large proportion of them have but little confidence in the Bible; hence are all ready to follow the "seducing spirits." This is one of the special signs of the last days.

For the World's Crisis.

NOTES, QUERIES AND OBJECTIONS.

BY REV. A. A. PHELPS.

14. *Tear in pieces, break in pieces, grind to powder.* "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."—Ps. 50: 22. "The adversaries of the Lord shall be broken to pieces:"—1 Sam. 2: 10. "On whomsoever it shall fall, it will grind him to powder."—Matt. 21: 44. These texts are adduced to prove the literal extermination of the wicked. But is it supposable that the Almighty, like some hungry beast of prey, will literally "tear in pieces" the ungodly, or, like a falling avalanch, crush them into a shapeless mass? Do we not find these terms often used in a very different sense? It appears from the Scriptures that the *righteous* are always broken in pieces. Says Job, "How long will ye vex my soul, and break me in pieces with words?" The Psalmist declares: "They [the wicked] break in pieces thy people, O Lord, and afflict thine heritage." "To break one's bones" is a frequent expression for heavy affliction. If these terms are not to be applied *literally to the righteous*, why so apply them to the wicked?

REPLY BY THE EDITOR.

"These terms *are*" "applied *literally* to the righteous;" but the Scriptures do not say they shall perish *eternally*. When a sinner and a saint are burnt up, one is just as truly destroyed as the other. Both have perished alike. The great difference is this: The saint and the sinner die alike the first death, which is not the penalty for sin; with the exception of Adam's case; but the sinner is to die the "second death," which is *eternal*; and "the righteous" go "into *life* eternal." The righteous are destroyed at the first death as truly as the sinner; but they are all raised again; and after the judgment the wicked are punished with eternal death. They are to "be destroyed for ever." They "shall UTTERLY PERISH in their own corruption." 2 Pet. 2: 12.

DOUBLE THEORY.

What is the opinion of the Crisis on the book entitled "Coming Wonders," by Rev. Wm. Baxter, published at Lippincott & Co.'s, Philadelphia? Do you sustain its double theory of year-day and literal-day interpretations of the seals, trumpets, and vials, to begin seven years before the end, and between the two resurrections, and from the date that Napoleon, or the great apostate, makes a seven years covenant with the Jews? J. L.

Vineland, N. J.

We do not. Many able writers in Europe take the view of Mr. Baxter, and some in America, but we have not yet seen evidence sufficiently strong to cause us to adopt their views.

THE PAPAL ZOUAVES.

Of late there has been quite an effort made in different parts of the world to supply the Pope with troops sufficient to protect him from the hatred and rage of the Italians. The 19th inst. a body of these Zouaves left Montreal P. Q. A telegram from there says:—

There is intense excitement here over the departure of the Canadian Papal Zouaves for Rome. An immense audience was present at the special services held at Notre Dame cathedral last night, in connection with the event, and to-day over twenty thousand persons assembled at the station to see them off. Several persons were nearly crushed to death by the pressure of the crowd. The greatest excitement prevailed among the Roman Catholics.

THEOLOGY OF THE SPIRITS.

The following questions and answers were published in the *Banner of Light*, Nov. 30th, 1867. The "controlling spirit" was asked;—

Q. "Was there ever a period in the history of man when his soul was not an immortal entity?

A. The soul we believe to be co-existent with God, and therefore eternal. We believe it ever had an existence as a distinct entity, and we believe it will ever continue to have an existence, but that it will perpetually change its form of manifestations, so that while you recognize it by its external expressions, you will be apt to consider that it has changed states, it has lost its priority, but it is not so. It is the same yesterday, to-day and forever.

Q. If the Deity is an all-pervading uncreated intelligent essence, and human souls also uncreated intelligence, are not the two one and the same thing, or has God a separate and distinct personal existence?

A. Yes, God and the soul cannot be separated. We believe they are one and the same.

Satan seems extra anxious to make people hold on to a belief in the immortality of the soul, because his whole system of lies rests on that one doctrine which he taught Adam and Eve, when he said, "Ye shall not surely die." Thank the Lord, some are getting their eyes open to see that the Bible is all opposed to this great lie of the Devil.

THE OTTOMAN EMPIRE.

Apparently there is but little chance for the Ottoman empire to continue much longer; and the signs of its approaching end is one of the sure evidences that we are near the second coming of Christ. We do not see how any careful student of the prophecies of the Bible, and the history of the world, can doubt the inspiration of the Scriptures, or that our Lord is soon coming to set up his everlasting kingdom.

"Carleton," the foreign correspondent of the Boston *Journal*, is now in Turkey, and on Jan. 8th, 1868, dated a letter at Constantinople, in which he says:—

"Is it not singular that there should be an opinion prevalent among the Turks that the Empire is to end with the present Sultan? The signs of the times are in accordance with that belief. That the Empire is falling to pieces no one can doubt. It would go down in a day, were it not propped by outside powers. If England and France were to withdraw their support, it would go with a crash, like a ricketty old house in a whirlwind. . . .

The Turk tolerates all religions. You may believe what you like, worship as you please, provided you do not interfere with the Mussulman. What a contrast to Russia and Rome! The Pope drives the Protestant outside the walls of the city; if death comes, you can have no inscription upon your tomb-stone that you have hope of a better life; but the Turk will allow you to worship within a stone's throw of St. Sophia. The new English church in Pera is scarcely thirty feet distant from a Mosque. But Russia is as barbarous as Rome. She rules with a rod of iron."

ST. SOPHIA.

As St. Peter's at Rome is the grandest cathedral of the Romish church, so is St. Sophia the most esteemed by the Mussulmans. It stands on elevated land, and may be seen far up and down the Bosphorus. Obtaining a *firman*—that is, permission to visit it—we entered its portal, leaving our boots at the door. I shall give no figures of length, breadth or height, for statistics will convey no clear idea of its appearance; but you see a building with white walls, an immense central dome and a score or two of smaller domes, arranged as you might build a miniature mosk with a large bowl turned bottom up for the central dome, and teacups and saucers, also inverted, arranged around it. There are small windows high up the walls which admit light, and four tall minarets, like light houses, piercing the sky. It is the fast of Ramayan, which lasts one moon; nothing can be eaten or drank from sunrise till sunset. The follower of the Prophet may be ready to faint, or on the point of famishing, but to eat while the sun is above the horizon during Ramayan is to lose his soul, and he esteems his soul of far more value than do many residents of christian lands. It being Ramayan the place is especially holy, and we infidels had better take care lest we fan the dying embers of fanaticism by appearing inside the holy place.

We ascend first to the gallery and gaze upon the interior from a point high above the pavement. It is an immense area. The dome is supported by pillars of porphyry, serpentine and marble. Some of the pillars were brought from Ephesus, others from Egypt, others from Balbec. There are three thousand years of genius in those sculptured marbles. Incense to the gods—to Iris, Astarte, Jupiter and Diana—have been offered around those columns in heathen temples. Christians have kneeled at their base, and now before them hundreds of devotees are bumping their heads against the floor. So religion, in all ages, has had possession of the firmest convictions of man.

It would be a place for silent and profitable meditation upon man's moral nature, were it not for what is going on below us. There is a row of Mussulmen with their faces toward Mecca, bowing their heads. It is adoration and we will respect it; but just beyond them a fiery old Turk, flaming all over with red, is exhorting, doubling up his fists, shaking his head fiercely, shouting at the top of his voice, getting himself into a fever of excitement in his zeal. Farther out under the great dome are two groups, some exhorting, and others saying their prayers. Around the area are dervishes reading the Koran aloud. Aside from the few who are kneeling there is no more apparent reverence than there is in an American town meeting, when an exciting topic is up for discussion. The scene is very much like one I once witnessed in the "Coal hole" of the New York gold room, when gold was at 250 and on a rise. Boys are capering across the room having great glee upon the carpet, the entire area being spread with carpeting.

Descending from the gallery we pass the door and stand upon the floor. A half dozen American ladies and as many more gentlemen in Frank costume, in time of Ramayan, standing in the holy place, is sufficient to create a commotion. Old Turks halt in their prayers. Young Turks leave the exhorters and gather round us. Boys, who have not learned to be tolerant, who have heard from their mothers in the harem that an infidel is as bad as the devil, spit at us. If there were stones within reach, we should perhaps have them in our faces. A dervish leaps in front of us fierce and defiant. He has strong lungs and a loud voice. He pours out a torrent of words which we do not understand, but there is no mistaking his actions. We have got to get out—out—out! Suiting actions to words we are showed to the door, when a crowd of beggars hold out their hands for *backscheesh*.

STIRRING TIMES AT WASHINGTON.—Congress is very much aroused in relation to the conduct of the President; and there is a strong probability that he will be impeached at once.

CORRECTION.—Bro. Thomas Rines wishes to say that in the report of the fifth Me. Conf., held at Lewiston, he is put among the unordained ministers; whereas he was ordained by the F. W. Baptists, in 1849, at Augusta, Elders Dennis, Withey, and Samuel Hutchins, officiating.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office.

PROPHETIC CHART.

This Chart is now ready for sale. It is a large, illustrative Chart of the prophecies of Daniel and Revelation, with the arrangement of chronology in harmony with W. C. Thurman, giving the chronology of the world, showing the 6000 years will terminate in 1875. Also giving the Jubilee arrangement, briefly showing that the great Jubilee will fall in A. D. 1868. It brings out conspicuously the great Image of Daniel 2nd chapter; also the Beasts of Daniel 7th and 8th, with the leopard beast and scarlet-colored beast of Rev. 13th and 17th chapters, with a description of the great red dragon of Rev. 12th chapter, all in large size, making it a grand thing in aiding preachers, or any one, in understanding prophecy. The size will be about six feet square, mounted, for the use of churches, or for traveling preachers.

Send in your orders immediately. Price, $10.00. For sale at this office.

THE POWERS OF THE AIR;

Or, Spiritualism: What it is, and what it is not. By one who has had much painful experience during a period of over four years.

For sale at this office. Price, cloth $1.25 by mail; paper $1.00.

"THE FIRST DAY SABBATH."

Those who wish a thorough work on the Sabbath question, will do well to get Bro. T. M. Preble's work, entitled, "The First Day Sabbath." For sale at this office. Price $1.50, postage 20 cents.

Stories for Young Pilgrims.—Vol. II. Another neat little volume of 200 pages, with 12 illustrations, has been issued by the Advent Christian Publication Society, and is for sale at this office for 80 cents postpaid. A good book for your Sunday School library. Send for one.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	332.07
C. L. Burdick	1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	113.55
C. L. Burdick	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$3903.50
D. Miner	5.00
Wm. Chamberlain	2.50
Geo. E. Hooper	1.00

EUROPEAN MISSION.

Previous acknowledgments	$222.70
C. L. Burdick	1.00
Wm. Chamberlain	2.50
E. E. Willey	1.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$622.94
S. L. Saltonstall	5.00

For the World's Crisis.

RECEIPTS FOR MEMPHIS.

To Bro. Geo. T. Adams, Treasurer of the A. A. M. Society.

BRO. ADAMS:—I have received the following sums from friends to aid the poor of this Mission. You will please give credit for the same, and have the Board appropriate it to the poor of the Mission. I will see that it is faithfully done, and report to you duly.

A friend, $1.50. L. M. Chaffee, $5.00. A friend, $5.00. M. R. and L. R. Phetteplace, $20.00. Moses Smith, $20.00. Mrs. H. Lansing, $5.00. Mrs. A. Kingsley, 50 cts. H. Ingalls, $5.00. M. D. Wellcome, 50 cts.,—$62.50.

I do not pay out money, but buy meal and such things as the poor need, and then I know the gifts of friends will not be spent for tobacco or whiskey, or any useless or hurtful thing. We also provide food, soup, etc.

I wish publicly to thank those friends who have remembered the poor among the freedmen in this city and vicinity. I wish to add that the Mission Board have always done what they could for the poor, from the friends of the society. But the main object of their funds being to support missionaries and teachers, calls have been made on the benevolent to help the poor, and any monies sent to the Treasurer for this object will be so appropriated.

THANKS. THANKS.

The members of the Mission in Memphis join with the freedmen in giving thanks to their friends in the North for liberal contributions in money and clothing for the poor. Many barrels and boxes have been received, containing valuable articles for the relief of the needy.

I wish to say to the friends of the freedmen, that while the appeal from Memphis was promptly heeded, and the wants of the Mission supplied, St. Louis is not to be forgotten. In my late visit to St. Louis, I found they had been supplied only in part with clothing for the poor; and the attention of the friends of the freedmen is hereby called to the wants of this Mission. I will add, the Missions in St. Louis and Memphis are united in sympathy and work, and have no rival interest except to see which can do the most good to suffering humanity. We are *one*, and work together for the same great cause. Friends can send to either Mission they think best; but at present, as I said before, the Mission at St. Louis has need of garments, etc., for the poor.

Send to H. K. Flagg, 1136 No. Fifth St., St. Louis, Mo. And for Memphis Mission, send to Dr. I. I. Leslie, corner of 4th and Sufferan streets, North Memphis, Tenn.—☞ Send by *freight*—the *Star Line*. It will be safe, and they will get them in season, and it will save Express charges.

JOSHUA V. HIMES.

For the World's Crisis.

THE MEMPHIS MISSION.

ACKNOWLEDGMENTS.—From the Advent church in Poultney, Vt., $11.50; also a barrel of valuable clothing by the sisters of the same church, through Mrs. J. B. Cook. From Srs. Hewitt and Thayer, and other dear friends at Seneca Falls, N. Y., $2.00, and two barrels of good clothing. Chas. Libbey, Whitefield, N. H., $3.00, and a barrel of good clothing from the friends there. "Try Company," (classes of Alice and Gertrude Sherman) Castleton, Vt., $2.00; G. P. Pearsons (for Sister Northrup), $5.00. Advent church in Worcester, Mass., $20.00, and two barrels of valuable clothing, through Lucy M. Stoddard. Christian church, Castleton, Vt. (through C. T. Sherman), $22.00. Two aged ladies, $2. Friends in Vershire, Vt., one barrel of clothing, and other good things, and $2.00. J. C. Newhouse, $5.00. Ladies in Mattapoisett, Mass. (through Mrs. J. E. Smith), $3.75, and a barrel of clothing. This barrel contained a package for old Sister Tenah, who gave all the money she had for the chapel. She is very thankful to the "nordern white folks." Friends in Springfield, Mass. (through Bro. and Sr. Ladd), $5.00, and a barrel of clothing. Wilson A. Thomas and Sylvia B. Thomas, Hinsdale, N. H., $4.00. Desire Thomas, $2.00; Abby M. S. Bement, $1.00, both of the above place. A. Hemenway, South Hope, Me., $2.00. Royal Polly, Massena, N. Y., $4.00. J. Hilliard, Ottawa, Illinois, $10.00. Elizabeth Treadwell, and others in No. Fairfield, Ohio, $4.00, and a barrel containing clothing, a large cheese, and many pounds of sausages. James Brown, Dansville, N. Y., $5.00. Emily L. Marsh, New Richmond, Pa., $5.00. Laura R. Gilman, Long Point, Ill., $5.35. Amanda Mosher, Pawling, N. Y., $2.00. From the church in Sumpter, Wis., through O. S. Knapp, one barrel of clothing, mostly new. Mrs. J. Danforth, Massena, N. Y., $2.00.

All the above barrels were filled with good articles, and many of them new. Some contained cloth which we shall have made here by the sisters in the church, for themselves, and others who need the garments. We all thank the givers, and pray that they may never be the poorer in this life, and rich in that which is to come. Should any who have sent money or goods not see them acknowledged, they will please write me in regard to the same.

Thus far, none of our church, Sabbath School, or congregation, have suffered much for the want of food or clothing; and we hope still to be able to provide for the destitute around us, until the winter is passed. The weather is still cold and dreary. This is the coldest winter ever known here. Our thanks daily go up to God for all we have received for these poor ones. Our meetings are good, and the Sabbath School is prospering. Pray for us.

I. I. LESLIE.

For the World's Crisis.

STAR OF HOPE MISSION.

RECEIPTS. Mrs. D. F. Green, Margretta, Wis., $2.00. One small box of books, from Illinois. Mrs. Davis, of Mott Haven, $1.00. George E. Round, of Coventry Centre, R. I., $1.50. A bundle of the *Crisis*, home-made cakes, and a few pieces of clothing. One barrel from Mary E. Judkin, of Byron, Me. Two barrels from Sr. E. A. Eggleston, Westfield, Mass. One barrel from Lynn, Mass., and $1.00 for freight. A half-barrel of hardware and cooking utensils from Southington, Conn. One box from Fisherville, N. H., and $2.00 in silver and pennies; no name. A small box of books, with 50c. to pay freight, from M. L. Smith, New Boston. $1.00 from Betsey Hill, Lynn, Mass., to pay freight. $1.00 from South Hadley Falls, Mass. One barrel from Portland, Me.

The Lord is still with us, and if those who sent the barrels of clothing were only here to see those who receive them, you would say the half has not been told you. Pen or paper can never give an idea; it must be seen to be understood. The tears of thankfulness tell the story.

This month we have had to pay, or help pay, a great many of our poor people's rent. They are all out of work, and the landlords will not wait an hour past the time for the money. So we have had to stand between the landlord and tenant, and nothing but paying down the rent will satisfy them. The Lord had sent us the means to pay our rent, and keep the table, and so I must do to the poor as the Lord does to me, bless his holy name, and trust him for our next month's rent; and I feel he will do it. I have had more expenses this month than usual. Have sent missionaries South, and have fed a larger number than usual, and a great deal of freight to pay, but the Lord has sent the means. Our expenses increase every week, but the Lord meets all demands, and I will still trust him, knowing he is rich and knows all our wants, and will supply them all. We take all to the Lord in prayer, and he hears and answers. Still pray for us.

We are clothing and feeding hundreds every week, and no doubt shall until the first of April; then they can get work and help themselves. O how we long for the country where there will be no poor, no suffering ones. Your sister in the highways and hedges,

ANNA E. SMITH.

No. 14 Laurens St., N. Y. City.

For the World's Crisis.

RUTLAND, VT.

Brethren and friends who are *strangers* in our city, and intend coming to our conference, on arrival will inquire for Stephen French,—store, on Merchant's Row, between Centre and West, east side, or Sylvester Henry, or Thomas George on Pine street, Committee on entertainment, who will assign them quarters during the meeting. Our chapel is situated on West St., N. W. corner of the Park, where our meetings are now in progress, with a prospect of a glorious good time. Bro. Jonas Wendell is with us, and we hope to see much fruit of our labor in the Lord. Hours of meeting during conference 10.30 A. M., 2 and 7 P. M.

G. W. STETSON.

For the World's Crisis.

"HIDDEN AND DIVINE LIFE."

BRO. GRANT:—I wish to call the attention of the readers of the Crisis to the tract recently published by Bro. Wm. Shepherd, of Newark, N. J., entitled the "Hidden or Divine Life." It treats upon a subject which I fear is too much overlooked by the Advent people as a body. Theory is all very good in its place; but theory alone will not save us. We must have an experimental knowledge of this hidden or inner life, imparted to us by the indwelling of the Holy Spirit, by faith, or all our head knowledge will be of no avail.

I have read the tract with great pleasure and profit, and would heartily recommend it to every Adventist in the land, believing it will greatly aid you in obtaining the experience necessary to insure your acceptance with God.

A. H. BROWN.

Rahway, N. J.

For the World's Crisis.

CONFERENCE IN MAINE.

The Maine North-west Quarterly Conference held its first session with the church at South Casco, Me., commencing Thursday evening, Jan. 2nd, and holding over the following Lord's day. Notwithstanding the weather was unfavorable, a goodly number were present. The brethren and sisters came from North Norway and other places, which contributed to make the meeting one of interest and profit. The ministering brethren present were—Jesse Gay, Jas. A. Libby, E. M. Haggett, I. C. Wellcome, L. F. Cole, J. Whitman. We found the brethren and friends in South Casco with hearts and doors open to receive us with welcome to their homes. Many thanks to them for this kindness. I pray God will give increase to the seed planted in Casco, that it may bring forth fruit to his glory.

J. WHITMAN, *Sec.*

For the World's Crisis.

REPORT OF MAINE QUAR. CONF., HELD AT FRIENDSHIP.

Thursday, Feb. 6th. Conference met at six P. M. Preaching by Bro. N. G. Reed, from Mark 16: 15.

Friday. An interesting prayer meeting at nine A. M.; after a short intermission, preaching by Bro. J. Carr, from Heb. 12: 1. Met at six P. M. Had a very interesting prayer meeting. The time filled up with prayer and exhortation. At half past seven, preaching by N. G. Reed, from 1 Cor. 15: 24.

Saturday. Prayer meeting at nine A. M. But few out, there being a snow storm, but a deep interest in the meeting, followed by preaching by J. Carr, from John 3: 5. After the service, met for business. President and Secretary being absent, chose Bro. J. Carr President *pro tem*, and Bro. H. S. Mitchell Secretary *pro tem*. Being the last quarter, chose officers for next year. For President, Jeremiah Partridge; for Secretary, S. K. Partridge. Voted, that the next quarterly meeting be held at the Trask meeting-house, Jefferson, in June; time left to the President.

Six P. M., prayer meeting, the house being full to overflowing; the whole time filled up; a deep interest manifested among the brethren. At half past seven, preaching by Bro. H. S. Mitchell, from Matt. 5: 48.

Sunday. Just before meeting time commenced snowing, which increased rapidly, yet at nine, the appointed hour, there was a respectable congregation to the love-feast; the time filled up, their being six prayers and between twenty and thirty exhortations. At half past ten, preaching by Bro. J. Somes, from 1 Thess. 5: 19, followed by preaching from N. G. Reed; text, "Behold I come as a thief." Immediately after service, administered the Lord's Supper. There was a general invitation given to all God's people. The day continued stormy, with snow and rain; yet in the evening there was a goodly number assembled, so that we had a profitable prayer meeting. At half past seven, preaching by Bro. J. Carr. After the close, the brethren and sisters concluded to continue the meeting. Committing all to Him who alone knows how to use the means to the most profit, we will strive to be in the way.

A. S. MITCHELL, *Sec. pro tem.*

For the World's Crisis.

WESTFIELD CONFERENCE.

The conference at Westfield, Mass., was a success. A good number were present, and better than all, the good Spirit of God was with us. The meetings have been continued through the present week. Much interest prevails here, and there have been several cases of hopeful conversions. Thank the good Lord. The meetings are to continue a while longer. Brn. Leverton, Teeple, Munger, and others, have been with us. Will give the conference report soon as opportunity is presented.

E. OWEN.

Westfield, Mass., Feb. 15th, 1868.

For the World's Crisis.

CONFERENCE AT WAKEFIELD.

Our quarterly conference at Wakefield, N. H., was truly a meeting of interest and profit; one where saints gained strength, wanderers returned home, and sinners came to Christ. Owing to the state of the roads, our meeting was not large at first; but during Saturday and Sunday a goodly number of the faithful came in from other towns, which added greatly to the interest of the meeting. God signally blessed his servants in preaching the word of life, and none of them, we think, felt a deeper interest in the welfare of all than our dear Bro. Spinney, who is a true friend to truth, and beloved by the saints in Wakefield.

The preaching brethren present were—J. Knowles, J. G. Smith, J. Spinney, D. F. Leavitt, D. M. Leavitt, and the writer. At the close of the P. M. service, Lord's day, the Lord's table was spread, and some seventy-five of the dear saints came around it in remembrance of their adorable Redeemer. They were sorrowful at the thought that it was their last here, but rejoiced that very soon it would be fulfilled anew in the eternal kingdom. At the close of the evening meeting the interest was such that Brn. Smith and D. F. Leavitt concluded to remain through the week. Bro. D. M. Leavitt also was with them the following Lord's day. The result was, that wanderers returned home, and some nine or ten of the dear youth started for the kingdom. To our heavenly Father be all the praise.

T. W. PIPER.

Correspondence.

From Bro. J. Kellaway.

DEAR BROTHER:—Though the broad Atlantic runs between us, yet do I feel one with you in the Lord Jesus. My heart is knit together in love with thine, and I bless my heavenly Father that I have those far away who love me with true heart fervently.

I know, I feel, I believe, my Redeemer to be nigh at hand. I believe a glorious morrow will expel night eternally from this land of the shadow of death; and the Spirit within me doth signify that my Beloved cometh, leaping on the mountains. No veil, no intervening object, shall then bide him from us; but we shall see in all his unclouded beauty Him whom our souls love—Jesus! Jesus!! Jesus!!! None but him will suit me; and when I see him as he is, I'll love him as I ought. I would hasten his coming by prayer, by yearning, and expectancy; and seek while I wander on earth "a little while" longer to bless some of those by whom I am surrounded, that I may have some pilgrim companions to meet Jesus with, when he comes to call me home. I exhort you, dear brother, to labor with redoubled vigor and earnestness for our one Master, no matter what the cost; for how blessed when the body is nearly worn out to exchange it for the new and shining robe of immortality. If some of the brethren would kindly write me, we would answer them through the "Crisis."

W. KELLAWAY.

26 St. Thomas St., Weymouth, England, Feb., 1868.

From Bro. Wm. Sweet.

BRO. GRANT:—I have been some six weeks in the vicinity of West Brome and Magog, holding a series of religious meetings, some of the time single handed in preaching the word, and some of the time aided by Bro. Marsh and Eld. J. Chapman, of Magog. He is a true yoke fellow in the gospel, and an energetic, devoted preacher. The meetings commenced in Brome, at the Jackson Sweet school-house, some six weeks since. We there had some excellent meetings, a number of wanderers returned home to God, and several sinners were professedly converted. Have immersed six happy converts since the work commenced; they all were strong in the Lord and not afraid to go into the cold water; and as they sank under the water their faces shone with the hope of the glory of God, and they rose with a shout of victory over death, the last enemy. The good seed is sown in many honest hearts that have not yet come out publicly, but will yet declare it to the world. The good work is still going on.

I then went to Stukely, twelve miles, and held a series of meetings four days. Some were reclaimed, and four were converted. By Eld. Chapman's request, I went to Magog, twenty miles, to hold a series of meetings in the school-house near him. The good spirit of revival had already commenced; the work went on; the meetings have been also held in the village, where a few have made a start. That is a hard place; truth is nearly rejected by the greater portion. One Catholic re-

nounced his allegiance to the Pope and was immersed; others are shaken to the foundation of Popery. Some twenty-two in all have obeyed the command in the ordinance of baptism. A large number have lately come out eleven miles north-west of the village, who, I think, will go forward soon with Eld. Chapman in baptism.

The good work of reformation is going on more or less all the way for thirty-five miles from West Brome to Magog Lake. I have no doubt that at least in all one hundred have been converted to God's truth; the Macedonian cry is daily heard, "Come over and help us." I have commenced to preach the word in a school-district some thirteen miles west of Eld. Chapman's. I am trying to hold a series in this hard place. We hope to see good done yet. Several have made an effort to renew their covenant obligations to God, and with his saints. Some four have been hopefully converted to God in this place.

I attended two meetings with Elder C. P. Dow, from Stanbridge, at the Page school-house, some six miles south of the outlet of Magog Lake. The good work of revival is there in progress. Several came forward, and I think some have been converted and a number reclaimed. I have only rested some three evenings in nine weeks. I am willing to do all I can to advance the cause of God. Yours in hope, waiting, Wm. Sweet.

Russia, C. E., Jan. 16th, 1868.

From Bro. L. Mills.

Bro. Grant:—I would say to the friends of Jesus scattered about, that I still am a pilgrim and stranger, looking for the return of him who, when he went away said, "I will come again;" and feel a determination to continue a traveler in the narrow way until he comes whose right it is to reign.

There are a few in this place determined to conquer in Jesus' name, knowing that his grace is sufficient for them. These feel that they are of the "little flock" to whom Jesus says, "Fear not; . . . for it is your Father's good pleasure to give you the kingdom."

We were with the church in New Preston a few days the first of this month; found Bro. C. H. Sweet laboring with them; also met other pilgrims from abroad with whom we had associated and held sweet counsel in the past. We had some rich seasons together, for the Lord was with us by his Spirit, and the influence thereof is truly blessed, as all can testify who are led by it.

In one thing we were happily disappointed. We had heard that the church there were torn, divided, and in a distracted condition (which report was also in circlation to their hurt in other places;) but I could see no just reason for such a report. There were, it is true, differences of opinion, as in every church; but a spirit of christian charity and fellowship was manifested by the children, and a strong desire to live in peace and walk in newness of life seemed to be the main object of all who bore witness for Jesus. Feeling thankful for the privilege we had of meeting with them during this our warfare, we cherish the hope of meeting them again when our warfare is ended, and ended forever. Yours in hope, Lyman Mills.

Sharon, Ct., Feb. 11th.

From Bro. G. A. Streeter.

Bro. Grant:—I want to say a few words about our third quarterly conference, held in Westfield, Mass. It was proved that it is an institution that ought to be sustained, and I trust it will be. We had the good Spirit with us all the way through. Praise our God. There seemed to be but one opinion, and that was, to have all our deliberations, all our preaching, and exhorting, of that character that will lead men and women to repentance. Such was the course taken at W., knowing no name but *Christian*, believing that what Christ could fellowship we should; keeping the truth before the people in a clear, simple manner, and in so doing win some to the Savior. Our prayer-meetings were good and spirited. The love-feast Sunday morning occupied the forenoon. Ten came forward for prayers. In the P. M. we had the Supper. Some of other denominations ate with us. This was right. All that love God, and are his children, have a right to Father's table. I think the Brn. of W. will not be sorry they invited the conference there. O Brn., let us wake up to a united effort to save sinners, in the name of Jesus. The Master is soon coming. Are we doing all we can? Let us see to it. Forward, is the command. Thy Bro. in Christ, Geo. A. Streeter.

No. Dana, Feb. 14th, 1868.

From Bro. S. L. Walter.

Bro. Grant:—I came to this place on last Friday, and found Bro. Corkins, from Ottawa, Lassell Co., Ill. The Baptists had given him the use of their church, and he was proclaiming the soon coming of our Royal Majesty, and the establishing of the kingdom of God on this earth, never to be destroyed or left to others; and that man has not inherent immortality, but would get it at the resurrection, when death would be swallowed up in victory. He had a good hearing, and they kindly gave him the use of the house for four nights. They have baptized nineteen, and there are more to be baptized, as I have been informed. The church here is alive, and enjoying much of the presence of their Lord. Yours in hope of life when the Life-giver comes.

Samuel L. Walter.

Carlinsville, Feb. 10th, 1868.

Bro. Wm. D. Cook, Vineland, N. J., Feb. 8d, writes:—"I have always enjoyed the reading of the Crisis, and my spirit answers to yours in approbation of the *tone* and *manner* in which it is conducted. May the Master sustain you in your arduous and responsible work.

Since the partial restoration of my health, I have been doing what I could, through the establishment of a free Bible class, public discussions with the Spiritualists, and occasional lectures, to extend the knowledge and love of the truth; and I am encouraged to believe that quite a number have been emancipated from the bondage of infidelity and sectarianism, and others prevented from falling into that snare of the devil—Spiritualism, which here is disguised under the name of "*Friends of Progress.*"

Vineland is a very *stronghold* of sectarianism and Spiritualism; but I do not despair of seeing the way open before a great while to invite Bro. Grant to come down and "speak" in this "valley of dry bones." Except my efforts, I have never heard of preaching or lectures in the place on the doctrines connected with the second advent; and yet it is said that we have a population of ten thousand, nearly all church and lecture-going people, and sifted in here from almost all parts of the world within six years.

The sale of intoxicating beverages is prohibited by law; but the hankering of a morbid appetite for excitement has substituted church fairs, festivals, theatricals, balls, and every conceivable device of the adversary, to keep off serious thought. At present we have the veteran phrenologist, O. S. Fowler, in the interest of the Spiritualists, demonstrating phrenologically the existence of a God, the immortality of the soul, and denying Christ."

From Bro. A. N. Seymour.

Bro. Grant:—We have just closed a meeting in Montpelier, Ohio, of some twelve days' continuance, where we were opposed by Mr. Shurtliff, a Spiritualist preacher, nearly the whole time, but the Lord gave us the victory, and many have already embraced the faith, and are rejoicing in hope of a glorious immortality beyond this vale of tears; and many more are investigating. This dear people are wide awake to know the truth, and do easily discriminate between truth and error, and between those who serve God in spirit and in truth, and those who do not. May the Lord guide them all into the faith and hope of the gospel, and into a full preparation to meet the King of glory, as he shall descend from heaven with all the holy angels. Two put on Christ in baptism, and we expect more soon. Your brother in hope, A. N. Seymour.

Reading, Mich., Feb. 12th, '68.

From Bro. J. Wendell.

Bro. Grant:—I commenced meetings here the last Sunday in December, and have continued until now. They have had a great deal of preaching here for years past, so I had the gleaning to do. The result so far has been glorious; some thirty have been converted to God. Yesterday we repaired to the river, and Bro. Stevens baptized thirteen happy souls; nearly as many more will go forward the next opportunity, which will probably be next Lord's day. We can see no place to close our series of meetings, as we have new ones forward every evening. Bro. Stetson has been with us some, and Bro. Cook spent two evenings with us.

Sandy Hill, Feb. 17. J. Wendell.

Eld. L. Kelly, Port Colder, N. J., writes: "Since I declared myself a disbeliever in eternal suffering, the Free Methodists rejected me wholly. I am now preaching more than ever. I have withdrawn from the F. Methodists. I can not hold to any church which preaches such doctrines. I am now alone. My heart is with the Advent people. I know they are on the side of truth. What shall I do? I am here alone in a dead, formal churchism."

Bro. O. Sherwin, Mendota, Ill., Jan. 15th, writes:—"I have determined to make a stand for Jesus here, and see the truth proclaimed to this wicked city. It is an important place, being the junction of the Illinois Central and C. B. and Q. R. R. I will have a place for the brethren to call very soon, if the Lord will. I shall devote every hour and every dollar to the blessed Jesus. I thing we shall have meetings here soon. Brn. F. Bun, D. S. Clark, and others, will help in the name of our Master. Dear brethren and sisters, pray for me, write me, and call when you can. Thy kingdom come."

Bro. A. Cressy, South Sutton, Mass., Jan. 15th, writes:—"The colored brother you baptized when you were here last fall, is still trying to live; and I am happy to say that he appears to have become a new creature indeed. We have been blessed with quite a reformation since you preached here. A dozen or more, we trust, have been truly converted to God, have become lovers of his word, turned from idols, and are now waiting for his Son from heaven. Please pray for us, that we may endure to the end, and be saved in the kingdom."

Married.

In Higginsville, N. Y., Jan. 25th, at the bride's residence, by Elder M. R. Miles, John H. Belcher and Miss Amanda Decker, both of Higginsville.

Obituaries.

Belcher. Died in Wrentham, Mass., Jan. 26th, Bro. Abner Belcher, aged seventy-three years.

Bro. Belcher for many years was a member of the Congregational church in that town; and for his very exemplary and devoted life he was an honor to himself and to the church. He was one of if not the first in that town who came out decidedly and boldly on the side of the oppressed in the great Anti-slavery movement. In this cause, he sympathized and co-operated with Mr. Garrison until the end was secured.

Bro. Belcher was in faith and practice what has been termed a non-resistant. For some thirty years he took no part in political strife, while he always advocated the right and opposed the wrong, both in church and state. His whole being was on the side of sound moral principle, in opposition to policy and conservatism. He was scripturally radical. He had no sentiment to conceal to accomplish an end. He was open-hearted, outspoken, so that every one knew where to find him. Still he was charitable, kind-hearted, and forgiving.

In the early part of the Second Advent movement, Bro. Belcher became interested in and heartily embraced the Bible doctrine of that subject. The coming of Christ, to raise the dead that shall have died in the faith, and to clothe the whole church with immortality, to set up his kingdom and to reign forever on the earth, and finally to destroy every thing that is opposed to God and the right, composed a subject in which his soul magnified the Lord. Probably but few men ever lived against whom so little could be said. The writer, who had been intimately acquainted with him for about thirty-five years, does not remember of hearing any thing more objectionable said of him, than that every body spoke well of him, referring to the words of the Savior, "Wo unto you when all men speak well of you." If our brother had enemies, he exemplified that Scripture, "When a man's ways please the Lord, he maketh his enemies to be at peace with him."

Our brother died as he lived, calm and resigned, trusting in the Lord. He has left three daughters and one son. May the mantle of his religion rest on them and their children, and may they all greet him in the kingdom of our Lord and Savior.

By the special request of our brother and family, the funeral was attended by the writer in the Baptist church, with a large number to hear, from the passage in 1 Thess. 4: 18,—"Wherefore comfort one another with these words."

J. S. White.

Hawkins. Died in Dover, N. H., Feb. 2d, 1868, after a long and painful sickness, which he patiently bore with christian fortitude and resignation, Benjamin S. Hawkins, eldest son of Bro. Smith and Sister Sarah Hawkins, aged nineteen years and six months.

He was a young man of much promise; and early in life manifested a great regard for the wishes and welfare of his parents, and they more than realized their highest anticipation in their dutiful son, who was always willing and ready to help them in every time of need; and by his becoming deportment and habits, virtue and industry, he secured the confidence and esteem of many sincere friends.

When first taken sick, he had a presentiment that he should not survive his sickness, and sought the Savior in earnest prayer, and found pardon and peace, and desired to live only to serve God and do good, and see the Savior come in the clouds of heaven: but all resigned, he could say like his Master, "Not my will but thine O God be done," and thus peacefully fell asleep in Jesus, without ever uttering a murmuring word. His parents mourn their loss, but not as those without hope, believing they shall soon meet their dear son in the kingdom of eternal rest.

Funeral services were attended on the 5th inst., in the presence of a large and solemn audience, who listened with deep interest to a solemn and appropriate discourse by Bro. H. M. Bryant, from 2 Tim. 4: 8. By request, J. M. Hackett.

Hackett. Died in Dover, N. H., Jan. 27th, 1868, of consumption, Hazen L., son of Bro. and Sr. J. M. Hackett, aged twenty-one years and nine months.

Bro. H. left, with a large circle of friends and relatives to mourn his loss, the blessed assurance that he will have part in the first resurrection. The funeral services were conducted by the writer, and words of comfort spoken from Job 14: 14.

B. S. Emery.

Morse. Died in Jamestown, N. Y., Feb. 5th, 1868, Sister Hannah Morse, in the eighty-first year of her age.

She expected but a short sleep in the grave, and her hope was to receive immortality when Jesus comes. Louis Van Vleck.

Summary of News.

FOREIGN.

Cable Dispatches.

London, Feb. 19. Dispatches and letters from Lisbon represent that the political agitation in Portugal continues. The new Government is very unpopular, and tumults are reported in various parts of the country.

Private advices from Brazil state that a general conscription has been ordered by the Government to provide reinforcements for the army on the Rio Parana.

Berlin, Feb. 19. In the Prussian House of Deputies yesterday the Government was asked to explain why the United States Consul at Jerusalem was allowed to procure the arrest of one Meakus, a Jewish subject of Prussia, with whose ward, a young girl, the American Consul sought to elope; and why, after her guardian had been thrown into prison to facilitate the attempt, the Prussian Consul at Jerusalem refused his demand as a subject of the King of Prussia for protection. The case creates much feeling among the Jews, who regarded it as involving rights and principles similar to those violated in the Mortara affair at Rome, and represent that the outrage is an insult to Prussia. Baron Von Der Heydt, the Finance Minister, replied that the German Consul at Jerusalem was a Federal, not a Prussian representative, and that, consequently, the application for information must be made to the Chancellor of the North German Confederation.

Madrid, Feb. 18. Dispatches just received in this city from the Provinces convey the intelligence that the leaders of the Carlist party have effected a revolution against the authority of Queen Isabella in the North, and that their adherents have taken arms in considerable numbers in Navarre.

Vienna, Feb. 19. The members of the Royal family of Hanover and a number of their adherents now in this city met at a private banquet this week, at which King George was present. It is reported that in a speech on the occasion he assured the company that he would soon return home and resume his seat on the throne of Hanover in spite of Prussia.

Montreal, Feb. 19. There is intense excitement here over the departure of the Canadian Papal Zouaves for Rome. An immense audience was present at the special services held at Notre Dame cathedral last night, in connection with the event, and to-day over twenty thousand persons assembled at the station to see them off. Several persons were nearly crushed to death by the pressure of the crowd. The greatest excitement prevailed among the Roman Catholics.

Paris, Feb. 21. The *Patrie* of to-day, speaking under reserve, says it has reason to believe that the Emperor of Russia is massing troops near the Danube.

La France, in its issue of this morning, asserts that Chevalier de Nigra, the Italian Minister to Paris, has pledged Italy to the faithful observance of the September convention as it stands, and also to the payment of the principal and interest of her share of the old debts of the States of the Church which were annexed to that kingdom.

DOMESTIC.

New York, Feb. 20. A Washington special says the House Committee of claims have agreed to report a bill making an award of the $100,000 reward offered for the capture of Jefferson Davis.

Havana, Feb. 19. Advices from Nassau to the 13th have been received. A meeting of blacks had been held there; the speakers openly criticised the Government for its inability to extricate the colony from the difficulties caused by lavish expenditures, extravagant measures etc. The whites are thoroughly loyal to the British Crown, but are uneasy in regard to the disposition of the negroes.

Washington, Feb. 18. Dates from Crete to January 20 represent the prospects of the Turks there as more gloomy than ever. They have been defeated in several engagements of late, with severe losses. The Mussulman population are becoming more and more discontented, and the troops have shown such a mutinous disposition that they were obliged, on one occasion, to be led back to headquarters. Sawas Pasha has utterly failed of getting even into the outer verge of his pachalic Sphakia, having twice been driven back with his troops in disorderly flight.

The Sultan's Grand Vizier's mission to Crete is a failure, and the island is now in a more successful state of revolution than ever. Arms and provisions continue to be sent into Crete from all quarters for the relief of Cretan warriors. The women and children continue to flee from the island to Greece. On the 24th of January the Russian corvette landed 1400 women and children from Crete at Pireaus. The total number of Cretan non-combatants in Greece at present is estimated at 63,000.

The Provisional Government has again appealed to the Christian Powers to send ships for the conveyance of Cretan families to Greece, and it has also protested against the cruelty perpetrated by the Sultan's mercenaries.

A Paris correspondent says: "It is reported that Russia is in treaty with the Government of the United States for another purchase of vessels of war, and a Russian agent is said to be now in New York to ascertain what facilities there may be for collecting in America a fleet of transports."

Meriden, Conn., Feb. 20. Mr. Stephen Ives, proprietor of the Meriden House, in whose hotel Mr. Frederick Douglass was called a "nigger," and from whose public table Mr. Douglass was ejected, this morning brutally assaulted Capt. Riggs, editor of the Meriden Record, for commenting upon the affair. Much excitement prevails here, and popular indignation is aroused against Ives, who has been arrested and held to answer both in civil and criminal actions.

Items.

☞ On the 29th December a most singular phenomenon was witnessed at Copiapo, which a journal of that place describes as follows:

"At about 5 P. M., owing to the light clouds which covered the sky like a broad curtain of gauze, there appeared two rainbows surrounding the sun. Towards the west was a third rainbow, in a direction opposite to the other two. Soon after, the orb of day was reflected with such intensity from the northern and southern extremities of the central bow, as almost to induce the belief that there were three suns placed in a straight line and equidistant from one another. The brightness of the apparent suns was so intense as to dazzle the eyes of the beholders. Alternately losing and recovering their brightness, the two apparent suns remained visible until sunset, by which time the rainbow had disappeared."

☞ Workmen are engaged this week in putting over cables for the new suspension bridge at Niagara Falls. The ice-bridge, instead of being a formidable rival, is a most valuable aid in the work. A path was smoothed over the ice last week, and on Monday last the wire cable was thrown across from the Canada side.

☞ A belief is prevalent among the Turks that the Empire is to end with the present Sultan. And the Chinamen have a prophecy in circulation that Tartar rule is to end in the Celestial Empire with the present occupant of the throne.

Fifty-five persons lost their lives by "the land-slide at Vesuvius," as it is called. "See Naples, and die!" was something more than a figurative expression in their case.

☞ Prince Napoleon has received permission to travel, from his gracious cousin. This is interpreted to mean that the two Napoleons—the genuine one and the Dutch article—cannot agree in regard to political matters.

☞ When the wind went down after the late storm in England nineteen vessels attempted to go to sea from a Welsh river. Each vessel had its pilot; but when they came to the bar, after every great wave that rolled in, they thumped upon the sands, were whirled about, rolled over and helplessly wrecked. Of all the pilots and crews, only about one-third escaped.

☞ There were 926,000 paupers, in round numbers, in receipt of relief on the 1st of July last in all England and Wales, or 44,000 more than at the same time in 1866.

☞ At St. Johnsbury, Vt., since the first of December there have been thirty-nine days in which the mercury was below zero; and in nine of the first twelve days of February the mercury went below zero. On Saturday morning, the 8th, it was thirty-seven degrees below.

☞ A "house on runners" passed through Grand Rapids, Mich., a few days since, in which was a stove, a table, a bed, and other necessary articles of furniture, the house affording accommodations to a family who were bound for a point one hundred miles north in the pine woods.

☞ Queen Victoria is an indefatigable knitter. And so all the English ladies are learning to make their lord's stockings and their own.

☞ During the past year, seven men and one woman were hanged in Pennsylvania for murder.

☞ Kentucky is making maple sugar plentifully.

Notices.

Vermont State and Rutland Quarterly Conference.

Whereas, we having been frequently importuned, by letters from different parts of the State, and also personally solicited by numerous brethren, who are "looking for that blessed hope, and love the appearing of Jesus," to set a time, and call a meeting in Rutland, as the most central and accessible place, for the purpose of organizing a State Conference, to promote the cause of our Master, the spread of the gospel "in the regions beyond," to obtain a more perfect system of mutual co-operation in this good work; to have a better knowledge of each other, and thereby increase the bond of peace, the oneness of the Spirit, and our fraternal regard for each other in the love of Jesus; and whereas, the S. A. Church in Rutland having set apart the entire present month for a special effort; and whereas our own quarterly conference comes on the 29th of February and 1st of March, therefore,

Notice is hereby given that February 27th, 28th and 29th are appointed for said time and opportunity of meeting to organize, as may then be deemed expedient. Our chapel, as also our hearts and homes, will be open to receive all that may desire to come, but beyond *that* we shall not be *able* to do or go. We would be pleased to have as many as can remain over Sunday, and participate in the exercises, and partake of the Lord's Supper with us. Sister adjacent churches are cordially invited. Christian character the only test of fellowship. By request,

G. W. Stetson, Pastor.

N. B. Those churches which believe in and are looking for the personal appearing of the Lord Jesus Christ, will please appoint delegates and furnish credentials. Preaching brethren are such *ex officio*. G. W. S.

Protracted Meeting at New Preston, Ct.

If the Lord will, there will be a meeting held in Union Hall, New Preston, Ct., commencing Tuesday evening, Feb. 25th, and hold over the following Sunday, or as long as the Lord may direct.

Come, brethren and sisters, from every direction, as early in the week as you can, full of love to God and man, and faith toward God, prepared to claim his promise, and to labor for the Lord. A cordial invitation is extended to all. Bro. C. H. Sweet and others are expected to preach the word. May the Lord attend it with his Spirit and with power. In behalf of the saints,

H. J. Baldwin.

Conference.

There will be a conference held, the Lord willing, at East Sumner, Me., commencing Thursday evening, Feb. 27th, to continue over the following Sunday. Friends coming to the meeting, will call on Thos. Ranney and Eleazer Ellis. We hope many of the brethren and sisters will come in to help us. J. A. Libby.

Northern Ohio Conference.

There will be a Conference of the churches in Northern Ohio, at Norwalk, to commence on Saturday, at 10½ o'clock, Feb. 29th, and continue over the Sabbath. Sister churches are requested to send as large delegations as possible, and all who are interested in the great truth of the speedy coming of Christ, and kindred doctrines advocated by us as a people, are affectionately invited to attend.

In behalf of the Advent Christian Church of Norwalk, O. P. Alling, Secretary.

Notice.

I will hold a series of meetings at Canaan, N. H., commencing evening, March 18th, and continue through the week, and over the following Sabbath, if the brethren wish to have me do so. Will Bro. J. B. Eastman let me know soon by letter. Direct to South Royalton, Vt. J. A. Cleaveland.

Conference.

There will be a conference holden at Round Pond, Maine, in the Union Church, commencing Thursday, Feb. 27th, to continue over the following Sabbath. Brethren and sisters, with ministers, are invited. S. Harding.

Conference.

The Eastern Conference will be held at Frankfort Mills, Me., commencing at six o'clock P. M., Thursday, March 5th, to continue over the following Sabbath. Brethren from abroad are invited to attend and labor for the Lord.

L. French, Clerk of Conference.

Minnesota Quarterly Meeting.

The third quarterly meeting of the Minnesota conference will be held, Providence permitting, at Ottawa, Friday, March 6th, 1868, and continue over the following Sunday.

Thos. K. Allen, Secretary.

Please Observe This!

Any one having borrowed books of Bro. C. B. Turner, will please return them to his wife. There are many books missing; Murdock's Translation of the Syriac, for one. Who has it? Please direct that and all others to Mrs. C. B. Turner, No. 1 Baldwin Street, Syracuse, N. Y.

A. P. Moore.

Notice.

Advent meetings are held every Sunday in Jersey City, on Newark Avenue, corner of Warren Street. Inquire for A. D. Flagg, 329 South Fifth Street.

Notice.

Preaching brethren are requested to make no appointments for Guilford until they find out whether they conflict with others.

S. Robinson, Cor. Sec.

Maine Mission Tent Debt.

Received since last report, of Eld. I. Damman $10; a friend, $5; pledge, $2. I. C. Wellcome.

Die Reich-Posaune.—(*Trumpet of the Kingdom.*)

The "Reichs-Posaune" and "Signs of Times" (XII. Volume) is a semi-monthly, religious, political and social paper. Its banner is the word of prophecy; its law the royal law of Scripture; its foundation the everlasting gospel; its tendency the building up of the spiritual temple, and the gathering of the people of God; and its price one dollar for one year. Published at Schenectady, N. Y., by W. F. Schwilk, Pastor and Editor.

Change of Address.

Our business connection with "Austin, Hurd & Co., and "F. Wilson Hurd & Co.," having been dissolved, our friends will hereafter please address us,—Box 382 Dansville, Livingston Co., N. Y., and not "Our Home," as formerly.

F. Wilson Hurd, M. D.
Mrs. Hannah J. Hurd.

Notice.

I will send to any address, free of cost, tracts on the coming of the Lord, and other subjects.
Thomas J. Whitecar, No. 814 Swanson Street, Philadelphia, Penn.

Maine Second Advent Tract Society.

Wm. H. Mitchell, R. R. York, S. K. Partridge, } Executive Board.
I. C. Wellcome, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1867.

I. C. Wellcome, Agent.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.
Anna E. Smith, *Superintendent and Manager.*
MEETINGS.
Sunday School 10 o'clock every Sunday.
Love Feast 3 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Elder Thomas Smith, No. 7 Fourth Street, Bangor, Maine, keeps for sale English Bibles and Testaments, American Bible Union Testaments, H. F. Hill's "Saint's Inheritance, or World to Come," with the general variety of Tracts issued by the A. C. P. Society, Boston, Mass.

Advent meetings are held every Sunday in North Adams, Mass., on Center Street, corner of Lincoln Street. Preaching brethren are invited to give us a call. Inquire for Isaac Blanchard, Jr., Eagle Street.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
L. Boutell .... Sunday, March 1st
M. Batchelor .... Sunday, March 8th

Chelsea, Mass., (Library Hall, first floor.)
J. S. White .... Sunday, March 1st

Waterbury Centre, Vt., Advent Church, Sun. March 1st
Westerly, R. I., (Armory Hall), Tuesday evening, March 3d, every evening through the week, and over the following Sabbath. Miles Grant.

Keene, N. H. .... } Sunday, March 1st
Abington, Ct .... }
H. F. Carpenter.
A. M. Higgins.

Biddeford, Me.
H. L. Hastings .... Friday evening, Feb. 28th and over Sunday, March 1st.
B. S. Emery .... Sunday, March 8th
T. E. Lang, Jr. .... Sunday, March 15th through the week, and over Sunday, the 22d.
Wm. H. Mitchel .... Sunday, April 5th
B. S. Emery .... Sunday, April 12th

Richmond, Me., (Clark's Hall.)
Augustus Durfee .... Sunday, March 29th

Portland, Me. .... Sunday, March 1st
Lewiston .... Sunday, March 8th
C. Goud.

Sugar Hill, N. H. .... Sunday, March 8th
N. Wheeler.

Pascoag, R. I. .... Sunday, March 8th and longer if thought best. B. Roberts.

West Abington, Mass .... Sunday, March 1st
Plymouth .... Sunday, March 8th
Haverhill .... Sunday, March 15th
B. Woodside.

Knowlesville .... Sunday, March 1st, 2 P. M.
J. H. Luttenton.

Lawrence .... Sundays, March 1st and 8th
Clinton, Mass .... Monday evening, March 9th
South Ashburnham .... Tuesday evening, March 10th
West Northfield, (as Bro. Merrill may arrange), Sunday, March 15th.
Sringfield .... March 17th and 18th
Warehouse Point, Ct. .... Thursday evening, March 19th
New Britain .... Friday evening, March 20th and over the following Lord's day.
Bristol .... evening, March 23d
Pleasant Valley .... evening, March 24th
Southington .... evening, March 25th
Cheshire Street .... evening, March 26th
Yalesille .... evening, March 27th
Hartford .... Sunday, March 29th
A. Ross.

Corinna, (meeting-house) .... Sunday, March 1st
Bangor, (Music Hall) .... Sunday, March 8th
Israel Damman.

Scitico, Ct. .... Sundays, March 1st and 29th
Square Pond, Ct. .... Sunday, March 15th
North Somers, Ct .... Sunday, March 22d
L. F. Moore.

Locustville, March 13th, at 7 P. M., and over the following Sunday, as Bro. O. B. Wilmot may appoint.
Steam Hollow .... Tuesday evening, March 17th
Scranton City, Pa., (as brethren may appoint), Sundays, March 22d and 29th. C. F. Sweet.

Clark's Mills, R. I. .... Sunday, March 1st
J. T. Dixon.

Auburn, N. H., (Fox school-house), every Sunday in March. Caleb Richardson.

Meredith, (Dolloff school-house) ... Sunday, March 8th
Z. Ford.

Guilford, Conn .... Sunday, March 8th
W. A. and M. L. Durand.

East Canaan, N. H., evening, March 18th, and continue through the week, and over the following Sunday.
J. A. Cleaveland.

Concord, N. H., (at the Bethel.)
A. Simpson .... Sunday, March 1st
I. K. Lombard .... Sunday, March 29th
S. S. Brewer .... Sundays, March 8th and 15th

New Durham Ridge, N. H. .... Sunday, March 1st
South Reading, Mass .... Sunday, March 8th
Portsmouth, N. H .... Sunday, March 15th
Wm. C. Thurman.

Meredith, (Bro. P. Dolloff's) .... March 5th
Dolloff school-house .... Sunday, March 8th and onward. Julia Buswell.

Bristol, Ct. .... Sunday, March 1st
Southington .... Sunday, March 8th
New Haven, (Day's Hall) .... Sunday, March 15th
I. B. Potter.

Philadelphia .... Sunday, March 1st
New Haven, Ct. .... Sunday, March 8th
Guilford .... Sunday, March 15th
W. S. Campbell.

South Reading .... Sunday, March 1st
Enoch Morrill.

Lawrence, Mass., Advent Chapel.
A. Ross .... Sundays, March 1st and 8th

Pittsfield, Me., (Brown school-house), Sunday, March 8th, and continue one week or more.
Northport, Me. .... Sunday, March 22d and continue evenings through the week.
Jer. Carr.

Whitefield, N. H. .... Sundays, March 1st and 8th
Concord, N. H. .... Sundays, April 5th and 12th
J. A. Cleaveland.

Square Pond, Ct.
P. S. Butler .... Sunday, March 1st
B. Hitchcock .... Sunday, March 8th
A. M. Higgins .... Sunday, March 22d

Brimfield, Mass .... Sunday, March 1st
Rufus Baker.

Sugar Hill, N. H. .... Sunday, March 1st
A. Mussey Tripp.
N. B. My husband is traveling with me.

Northfield, Ct., (where Bro. Humphreville may appoint) Sunday, March 1st. O. D. Woodruff.

Westfield, Mass .... Sunday, March 8th
Woodstock Valley, Ct. .... Sunday, March 15th
Abington, Ct. .... Sunday, March 22d
P. S. Butler.

Concord, N. H. .... Sundays, March 1st, 8th, and 15th
Will hold meetings between those Sabbaths week evenings in adjoining towns, if desired.
Hiram Munger.

Hartford .... Sunday, March 1st
New Britain .... Sunday, March 8th
Meriden .... Sunday, March 15th
New York, (Cooper Institute) .... Sunday, March 22d
24th street in the evening. Wm. Stuart.

Moultonborough Neck, (school-house), March 2d and 3d
Center Harbor .... March 4th
Holderness, (True school-house) .... March 7th and over the Sabbath. W. H. McDaniels.

Melvin Village .... Sunday, March 1st
Lowell, Mass .... Sundays, March 8th and 15th
T. W. Piper.

South Sutton, N. H. .... Friday evening, Feb. 28th and over Sunday.
Worcester, Mass .... Sundays, March 8th and 15th
J. Couch.

North Haverhill .... Thursday evening, Feb. 27th and over the following Sunday.
Parsonfield, (where Bro. John S. Moulton may appoint), Wednesday eve., March 4th, and over Sunday
Strafford, N. H., (where Bro. Preston may arrange), Thursday eve., March 12th, and over Sunday.
Chelsea, Mass .... Saturday evening, March 21st and over the two following Sundays. J. G. Smith.
D. M. Leavitt.

Guilford .... Sunday, March 1st
H. Owen.

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Concord, N. H. .... Sunday, March 1st
A. Simpson.

Lenora and Nichols, Minn. .... March 1st
Riceford, Bellville and Hesper .... March 8th
Elliota and Burr Oak .... March 15th
Preston .... March 22d
W. J. Bussell.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know, that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

☞ Those that have sent us money, and fail to see it credited this week, will please be patient. A pressure of work has prevented the acknowledgment of much money received.

☞ JACOB HALL—Money received.

☞ J. GRESTY—Received.

☞ ELIZA MERRICK sends us $2.00. Please give us your P. O. address.

☞ O. BENNETT—Your credit is correct on your paper.

☞ A. THACHER—Received and acknowledged.

☞ T. GORDAN—Money credited. Look on your paper.

☞ D. SHAW—Money received.

☞ A. D. FLAGG—Money received.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 646. The No. which follows your name is the No. to which you have paid.

If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—D. Wolcott 660, C. W. Learner 686, H. Rowell 659.

$1.25 each—J W Barnhill 671, H Lapham 671, Wm. Cook 671, J Royal 671, D McGarity 671, S D Gage 645.

$2.00 each—H O Billings 629, J Mowder 666.

$2.50 each—E S Tickner 697, O. S. Knapp 671, E S Barber 669, T Yager 636.

Various Sums.—J. Pell $5 00, 609; W. Keene 75c, 655; J Underhill $2.65, 711; W S Cummings $5.00, 664.

FOR BOOKS AND TRACTS.

J P Hunkle $2.05, S Mitchel $1.50, J Whitecar $6.50, A A Peary 75c, F. Burnham $1.00, D. Wolcott $1.00, E. Barrows $1.50, J. V. Himes $138.90, W F Church $1.00, A K Burgess $2.50, S Taylor $1.00, D Stoddard $1.00, D Ellenwood $1.00, A B Reed $1.50, L Paquin 75c, W Griswold 75c, E W Matts $1.00, T J Williams $1.00, H S Utley $1.40, B G Westgate 35c, H Campbell $2.50, O Dore $1.00, R C Russell $1.50, H Pratt $1.00, T Yager 60c, J Underhill 35c, H P Chase $1.50.

LETTERS RECEIVED.

C F Sweet, J Blain, J Wendell, S L Walter, A N Seymour, E Owen, J B Waite, K N Chaffee, J R Cooper, J Wendell, J W Thomas, H S Paine, W Kellaway, Esq., C. Greene, J T Walsh, E A Stowe, R E Ladd, G Dillabaugh, P A Smith, B S Emery, L L Guynap, L Reimer, J White.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
Allen Damman—Fairhaven, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan.—Westboro, Mass.
S. Anderson.—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins.—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Surry, Hancock Co., Me.
N. P. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell.—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Fisherville, N. H.
O. D. Eastman—Landaff, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey.—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 329 South 5th St., Jersey City, N. J.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr.—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clemensport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
L. C. McKinstry—Norwalk, Ohio.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Eld. A. P. Dugger—Simpson, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
J. Wilbur—Box 382 Janesville, Wis.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to Miles Grant, *Boston, Mass.*

New Music.

"Tis the very same Jesus" (separate sheets, at 5c.), Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c. For sale at this office.

LEAFLETS FOR LETTERS.

1. Home .... 16 pp.
2. Life Insurance .... 10 pp.
3. Lost! Lost! .... 8 pp.
4. Brother, shall we meet? .... 8 pp.
5. About God (for children) .... 4 pp.
6. Worth Knowing .... 4 pp.
7. Peace in Christ .... 4 pp.
8. Now .... 4 pp.

The above *practical* tracts, envelope size, will be sent, *postpaid*—
One set (64 pp.) .... 6c.
1200 pp. $1.00
1800 pp. (by express, not prepaid) $1.00
Address all orders to MILES GRANT, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00; paper, 50c.
THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.
SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00; paper, 50c.
LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.
THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.
ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.
REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.
THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 5c.
THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.
HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.
SPIRITUAL EVIL: A Warning for the Unwary. 3c. single; 5c. by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, 88c.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. $1.50; by mail, $1.75.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.
SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.
CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.
THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.
"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.
"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.
"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.
"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.
"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.
AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion .... 12 pp., 3c.
2. Did the World make itself? .... 16 pp., 4c.
3. Is God Everybody, and Everybody God? 16 pp., 4c.
4. Have we any need of the Bible? .... 24 pp., 4c.
5. Who wrote the New Testament? .... 16 pp., 4c.
6. Is the Gospel Fact or Fable? .... 16 pp., 4c.
7. Can we believe Christ and his Apostles? 16 pp. 4c.
8. Prophecy .... 32 pp., 5c.
9. Moses and the Prophets .... 32 pp., 5c.
10. Infidelity among the Stars .... 28 pp., 5c.
11. Daylight before Sunrise .... pp., 5c.
12. Telescopic Views of Scripture .... 32 pp.
13. Science, or Faith? ....

For the Set, (making 304 pp.) ....
Address all orders to Miles Gra[illegible]

For the World's Crisis.

CONSOLATION.

"*Let not your hearts be troubled.*"—St. John 14: 1.

Let not your hearts be troubled, sad,
Ye who in God believe;
For Christ your ransom all has paid,
He will your souls retrieve;

And in his Father's house above,
A mansion he'll prepare;
And when his work in heaven is done,
We'll meet him in the air.

Even as he left this earth before,
So shall he come again;
And with him bring your great reward,
And you with him shall reign.

Yes, he who once our earth did tread,
Who once our sorrows bore,
Who bowed for us his sacred head,
Shall come to earth once more.

Then shall the righteous dead awake
From their long, dreamless sleep;
The slumbering ones shall all come forth
From out the mighty deep.

Then we, who have his word obeyed,
Shall have abundant peace;
And through eternity our songs
Of praise shall never cease.

O, let us all new courage take;
Christ is our righteousness;
Trusting in Him, our pilgrimage
Soon, soon shall end in bliss.

Berwick, Me. Mrs. Emily E. Libby.

For the World's Crisis.

THE NIGHT OF WEEPING AND THE MORN OF JOY.

Ever since man fell, earth has been reeling beneath countless burdens of sin, wearied and oppressed by contending forces of evil, struggling and groaning beneath the crushing weight of the curse, for her march of six thousand years has been dark and wrathful, her long night has been wrapt in profoundest gloom, save one star, whose bright radiance fell on her midway career. It was the star of Bethlehem. She sees no longer the beneficent smile of her Creator, as when he pronounced her very good; she feels no longer the refreshing cool of the tree of life's shade, or listens to the ripple of life's waters in the garden of God. Her mountain tops, whose stately grandeur once lifted nature's anthem song of praise to God, are now wrapt in the white shrouds of winter's death. Her peaceful vales and quiet plains, once Eden sunlit, teeming with perennial verdure, unblighted by frost and unchilled by storms, now wither beneath autumnal blasts. O Eden! thou sweet abode of God's newly created pair, how little remains to remind us thou wast once uncursed.

It is true the same golden sun beams down his prolific radiance, and the same stars sparkle sublimely on the canopy of night, else little or nothing remains unchanged as it was when Paradise was located in "holy wisdom's chosen place." Since that time earth's worldwide misery may be summed up in two words—"man sinned." Then ceased the Creator's approving smile. Then sin's flood-gates were first opened which has deluged earth with depth and misery. Then the heart-aches and sorrows of six thousand years commenced their long reign. Then commenced earth's long, dark, storm-beclouded night of weeping.

Since that time sin has infected earth, air, sea, and man's nature physically, morally, intellectually, and socially. Since that, what scenes of crime, rapine, pollution, degradation, anarchy, murder and violence have arisen before the Creator's omnipotent gaze. Since that, what groans, sighs, agonies, mournings and cries have come to the ear of an all-knowing God.

Hark! what sounds do I hear? Amid the cannon's flash, sabre stroke and deadly charge, I hear the battle cry of thousands rushing to mortal combat. Amid the cries of the wounded, the groans of the dying, and the distorted features of the dead, I see other thousands weltering in their gore, their putrefying carcasses lying unburied upon the battle-field. Those sickening groans from earth's pandemonium I hear responded to by agonizing cries from a thousand widowed hearts and orphaned ones. At midnight's hour, in street and mansion, I see the flash of the assassin's weapon, and the gleam of the deadly knife. In yonder hovel, shadowed by the mansions of the rich, I see a dying mother surrounded by her starving children. From brothel, alehouse and gambling saloon, I see streams of rotting poison and liquid death, sin of every degree, and crime of every grade. The stream of time runs red with blood. The dark watches of earth's long night have heard the sentinel cry, "all wrong." And the few who have dared to stand for the right and obey God, have been stoned, sawn asunder, tempted, slain with the sword. "They wandered about in sheep skins and goat skins, being destitute, afflicted, tormented." Their ashes have been strewn upon all Roman waters, and their blood reddened the soil of every Roman nation.

Oh! what a sea of tears has flowed over green graves, death-bed scenes, broken hearts, blighted hopes, fleeted joys, faded pleasures, deserted firesides, slander's poison and death's sting, and uncatalogued miseries unnumbered and untold.

O sin! why did an all-wise God permit thy flood-gates to be opened, and thy devastating floods to flow? Yet has the Almighty done righteously, and mercy has triumphed in justice, else earth's long night would have ended in the shadowless gloom of the grave, without a promise of morning's dawn.

But, hark again! What do I hear? 'Tis the archangel's voice. He rides forth to conquest and victory, he comes down heaven's pathway of light; angelic convoys attend him. He speaks.

That voice pierces the lowest grave. The dead awake. The earth above them cleaves in twain. They come to life. The sleepers in coral beds, beneath ocean's tidal flow, hear and come forth. The sweet singer of Israel awakes in the likeness of his God, and is satisfied. Job's set time is come and he is remembered. Abraham and Sarah awake from the cave of Machpelah; and Isaac and Jacob come forth heirs with him of the same promise. What a shout comes up from the nations of the saved. Their toil is over, they sweetly rest, their sighs have ceased, their sadness ended, their tears all shed, their weeping all over, the wicked perished, and the last enemy, death, is destroyed.

Earth's night has ended, her morn has come, her sorrow is over, her groans are ceased, and her throes have brought forth deliverance. The morning of the saint has come, for the "Sun of Righteousness shall arise with healing in his wings."

M. R. Pheteplace.

E. Gloucester, R. I.

Method is the very hinge of business; [illegible] no method without punctuality.

COMPLAINING CHRISTIANS.

This is a contradiction in terms; what! a child of God, a follower of Christ, complain? Yet it is sadly true that a large proportion of christians, church members at least, are to be classed under this head. They are no doubt guiltless of the intention to complain, but have fallen into the habit of thinking that matters never go quite right with them, and the fault is to be attributed to somebody else: As a French writer said of Dr. Johnson, they have an excess of the essence of *but*—a studied detraction from the merits of everything and everybody mentioned in their hearing. The reason is, these persons never have brought themselves up to the use of that sweet phrase "I thank you;" and it is to be noticed that such rarely thank "Our heavenly Father;" their addresses to Him are a kind of general statement of affairs, with a small sprinkling of petitions; forgetting the most beautiful and important injunction, "in everything give thanks." God is often obliged to deprive them of their blessings in order to remind them of the possession. In their affliction they may seek Him gratefully. A great sufferer once said to her physician that her prayers were little else than thanksgiving. Said he, "that is the highest form of prayer." But these complainers always find something wrong; if not, they are always expecting something will be wrong. They are able to go to church; instead of thanking God for that, "the church was so hot, shut up all the week, it might be opened Saturday night to get cool." "It seems to me the singing grows worse and worse every Sabbath; what is to be done?" I should think the preacher might have a little more life and animation; he has all the week to prepare himself."

They will thank God perhaps for some great blessing, overlooking the tender mercies "new every morning, and repeated every moment;" they will thank Him for the outpouring of the Spirit, but forget to thank him for the precious class or prayer meeting, where one and another tenderly speak of God's love, of their joy in the present, and their hopes of the future, and where the weary soul finds rest and strength. They will thank him for restoration from severe illness, forgetting the daily health and strength, the refreshing sleep, unbroken by wakefulness and suffering. When in sickness and distress they will thank him for the friend who has ministered to them from their abundance, forgetting the loving, patient ones, who in tireless sympathy have supplied the thousand wants of the sick-room.

A complaining, ungrateful christian! what a misnomer! We who are redeemed with the precious blood of the Lamb, who through him are made worthy to be "partakers of the glory that shall be revealed," who have given ourselves to One able and engaged to make all things work together for our good, "should rejoice evermore," should call upon all that is within us to "give thanks unto the Lord, for he is good; for his mercy endureth forever." There is nothing so trying to an earthly benefactor as ingratitude, what must it be to Him who "giveth liberally and upbraideth not?" There is never an hour in our lives but we have something to be thankful for; if for nothing else, "at least it may be said, because the way is short, I thank thee, God." And until christians can find it in their hearts to pray this prayer,

"Give me a calm and thankful heart,
From every murmur free,"

God might in justice withhold his choicest blessings, for he loves a grateful receiver; and though "he is able to do exceeding abundantly above all that we can ask or think," he "will be inquired of by the house of Israel to do this thing for them." "I will go and return to my place till they acknowledge their offence and seek my face." Let us, in the spirit which our heavenly Master inculcated when he said, "were there not ten cleansed, but where are the nine?" ever return to give Him thanks, and cherish in our hearts a sense of deep thankfulness for every blessing. Nothing will so sweetly help us to bear patiently all the lesser ills of life, looking unto Him who is "our exceeding great reward;" then we shall not "despise the chastening of the Lord, nor faint when we are rebuked of him;" and when we come to our Marahs, the Lord will show us a tree which shall make the bitter waters sweet; then shall we say, "the cup which my Father giveth me shall I not drink it?" "It is the Lord, let him do what seemeth him good."—*Zion's Herald.*

For the World's Crisis.

WHAT NEXT?

Why will people be so led astray by their ministers? There is a wise preacher in ——, who a few Sundays since gave his congregation a treat from a text found in Dan. 2: 44, stating that this kingdom was set up in the days of Constantine. It is strange that professed teachers will condescend to such expositions of Scripture, and throw dust in the eyes of their hearers, to prevent their seeing the dispensational and prophetic signs of that very kingdom now about to be set up. His knowledge purports to have come from the "Encyclopedia of Religious Knowledge," page 410, which says Constantine was born A. D. 274, and became Emperor in 306, founded Constantinople A. D. 330. In his campaign in Italy, he pretended to see a sign of the cross in the heavens. This species of Oracle power, or Spiritualism, with which all the kings of the earth have been deceived, or led to bloodshed, was his God at this time; and he authorized the sign of the cross from that pretended vision. The only kingdom he could have set up was the uniting of the eastern and western empires of Rome A. D. 325, and in a short time, the historian says, his kingdom was full of confusion, and was converted into the kingdom of the world. He died A. D. 337. The king died, and the kingdom was rent and left to another people, exactly the reverse of what Scripture and history say.

What wonderful knowledge comes through college! Now, if the kingdom of his text was set up here, it was the Catholic church consolidated; and this preacher is left out, or never got into the kingdom of God or Catholic church. I wonder if he professes to be Protestant? The kingdom of God that was to stand forever, and the king to live forever, is Christ's. Wise and good men, such as Luther, Adam Clarke, John Wesley, and a host of others, would have blushed had they heard that sermon in ——.

Another pretended wise minister said, a short time ago, that he could explode the "Millerite" kingdom yet to come, for it was set up at the destruction of Jerusalem. One of his congregation, who believes the Bible instead of tradition that makes void the word of God, said it was the Roman army under Titus that did that work, not Christ. It really seems that the popular ministers of this day had rather go back into heathenish darkness, than study to get the light designed for this generation. Such strange expositions have a tendency to make unbelievers in God's word. No wonder one half of the people neglect attending church anywhere. If the Catholic church is the kingdom, let us all go back and mend up the breach our fathers made in coming out and protesting against it. Such nonsense ought to be as publicly reproved as it was delivered.

To the common people of common sense. Can you be so duped, when you have access to your Bibles and history? which, if you will read you will know better, and save a great priest tax. As a Bible reader and believer, I feel indignant at the unjust and ignorant course the popular ministers take to put down the truth. By so doing, they pervert the Scriptures and history, and also the exposition of the fathers and founders of every evangelical church in the world. It is a species of the old mother of harlots to keep the people in ignorance, that they may rule them more easily. If the people are willing to be so deceived by their priests, they have taken the first step back toward the old Catholic church, and never again ought to oppose Catholicism.

Respectfully submitted to the candid readers and common people. Hiram Munger.

Chicopee Falls, Jan. 25th, 1868.

For the World's Crisis.

THE ORNAMENT OF GREAT PRICE.

In all the sixty-six books of the Bible; in all the one thousand one hundred and eighty-nine chapters of the Bible; in all the forty thousand two hundred and sixty-four verses of the Bible; in all the seven hundred and seventy-three thousand six hundred and ninety-seven words of the Bible; in all its three millions five hundred and fifty-six thousand six hundred and eighty letters, there is but one ornament named as of great price to the female character. As there is but one pearl of great price revealed in these sacred pages, so there is but one ornament there revealed as worthy the pursuit and possession of the female who would please God.

As the one pearl is to be obtained by the sacrifice of every thing else, so this ornament can only be won by its fair pursuer at the sacrifice of all else. But, as the merchant-man in pursuit of goodly pearls, when he had found the pearl of great price sold all that he had and bought it, possessed all in this pearl, so does she who, in the pursuit of goodly ornaments, when she finds this ornament, sells all that she has to obtain it, possesses all in it. How much is spent for ornaments that are not once named in this holy book as of any value! How much is spent for ornaments that are forbidden by its precepts, yea, that are said to be abomination in the sight of the God of the Bible.

But what is this Bible ornament? Is it that "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," the one thing sought after by the world? From the general rush for these things by christian nations with an open Bible, we would suppose them the very things well pleasing to God; but how are we surprised to find it the very reverse of this mighty tide from God.

Here we are again reminded of the great truth that God looks on the heart, while man looks on the outward appearance; that that which is of great price in the sight of God begins at the heart, the hidden man of the heart, and works outward, reforming the whole being, preparing it for his final stroke in the resurrection—immortality. The adversary in the garden began at the heart, so the Physician that is in Gilead there first applies his balm.

A spirit of insubordination to God was first insinuated into woman to cause her to think some other than God's way would secure to her and her companion the greatest amount of happiness. Hence, "being deceived," to please her eyes, her taste, her desire to become wise, she ventured her own judgment against the express command of her Creator, and fell under his ban. Now to remove this spirit of insubordination, and to implant in her a right spirit, is to bring her back to God. This is the work of "the repairer of the breach"—the Lord Jesus Christ, the second Adam.

Therefore, that which alone can make woman well pleasing in the sight of God, is to restore to her that which she lost in the fall, namely, a spirit of submission to God; hence the ornament of great price for woman is "A meek and quiet spirit." This she lost in Eden with Adam the first. This she must regain in Adam the second, or she will never see Paradise restored.

Happy are we for the many proofs of the restoring power of grace to woman in her deep fall. The sacred page, and the page of faithful biography give noble instances of this. Even in our own short pilgrimage we have been cheered by marked examples of this holy ornament. Two of the most eminent of these have "fought a good fight," have finished their course, "have kept the faith," and are awaiting their crown with all those who "love His appearing."

The first, our beloved Sister Johnson of Cincinnati, whose sweet face, the very mould of meekness and quietude, is so indelibly stamped upon our memory that we thank God upon every remembrance of her. What a proof of the moulding power of mind upon the outward man. It even extended itself to the countenance of her venerable husband, as we then verily believed, and as was proven, after other influences surrounded him. As we contrast her meek and quiet face with many women of her age of an opposite spirit, we are astonished to learn that the countenance is such a true index to the spirit that rules within. Not surer does the hand upon the face of the clock point the hour, than does the face of the individual portray the ruling spirit: An open epistle, known and read of all men.

The other example of blessed memory is our late Sister Susan Wade, of Indiana. Her daughter, a middle-aged woman, once remarked,

"I never saw my mother out of patience."

What a testimony! Earthly greatness sinks into nothingness beside it! "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he who taketh a city."

Should your eye only rest upon the silk bonnet of a decade of years, and upon the whole contour of dress, you would not suppose that earthly glory was eclipsed there; but thus is true glory hidden now! By and by, the vail that covers it will be rent, and the covering be removed, when He shall "swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it." Amen. The Lord hasten it in its time, is the prayer of your sister.

Haddonfield, N. J. E. S. Willard.

For the World's Crisis.

A BIRTH-DAY MEDITATION.

I have this day entered the ninety-second year of my age, and for these four years past I have written an article each year to lay before the public for their consideration. Here let me say, in all these former years I have experienced many things, both of a temporal and spiritual nature, as they have taken place here in this lower world, and in all my experience I have found but very few among the many who have paid but little attention to a future world, in securing their soul's salvation. This ought not so to be; we should be looking forward and preparing to meet our Judge when he shall call for us to give up our accounts; for according to the prophecies laid down in the scriptures of truth, and the signs they give us, the day is fast hastening when every one of us shall be judged according to his works.

Now the question arises what shall we do to secure ourselves from all those impending dangers that beset us? I will answer in the words of the Psalmist: "Commune with your own heart." Communion with self is one of the most profitable exercises of a christian. By it he is enabled to learn the greatest lesson ever learned by man. Without it man may strive in vain to be a christian. He may assume the name, but the character he cannot. Still, comparatively speaking, but few take a single step in this path.

According to my observation in my pilgrimage state, the most part of men are always ready to commune with their secular interests. The merchant will sit down at night and make a calculation of his profits through the day. The mechanic makes a calculation upon the nett proceeds of a certain time, and the farmer will make his calculation upon the growth of his stock. But seldom do men before retiring for the night sit themselves down and converse with their own hearts, to see if they have a conscience void of offence toward God and man. Therefore, instead of conversing with his own heart, he is sewing fig leaves together with which to hide his own imbecility, without as much as making a single effort to heal his moral maladies. Before he can heal these, he must learn that his moral nature is diseased. This can be done by no other means than by looking into his own heart, and holding communion with it.

Self-examination increases happiness, and decreases misery. This proposition is self-evident. Virtue and happiness, vice and misery, are inseperably connected; consequently as such an examination tends to virtue it must increase it, and thereby increase the effect which is ever produced by the cause.

Dear reader, if we have not as yet considered the dealings of God with us, and kept his commandments, it is high time that we should be about it; for the day is fast hastening when we shall be called to the judgment-seat of Christ, there to answer for the deeds done in the body, whether they be good or whether they be bad. Let us serve God with upright hearts and keep his commandments, and all will be well with us. Then we shall hear these words pronounced unto us, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Fisherville, N. H. John Elkins.

For the World's Crisis.

A LETTER.

Washington, Jan. 7th, 1868.

Dear Bro. Grant:—During the recent visit of the Rev. Newman Hall, of England, to our city, I attended most of the meetings at which he preached, and was delighted with the spirit of earnest piety, as well as of devotion to the cause of christian liberty and human elevation which he exhibited. As in his last discourse, however, on "The Transfiguration," he advanced the idea that that event was intended to typify the heavenly state to which the righteous were admitted *at death*, I thought proper to address him the following letter, the next day, together with a few of our tracts.

M. H. T.

LETTER TO REV. NEWMAN HALL.

Rev. and Dear Sir:—I trust you will excuse the presumption of an entire stranger in addressing a letter to you, as my admiration for the noble stand you have taken in favor of civil and religious liberty must be my apology. Having been from my earliest years a "Garrison Abolitionist," I can, of course, sympathize most heartily with your views in respect to the rights of the colored race; but it is not of this I would speak. I desire, individually, to thank you for the earnest words of exhortation to holiness and entire consecration to Christ, to which it was my privilege to listen three times on the Sabbath, as well as last evening, in Georgetown.

I have for some years been identified with the believers in the pre-millennial advent of our Savior, who like your distinguished fellow citizen and co-laborer, Dr. Cumming, regard that event as near at hand; but I feel that I have been sadly lacking in that warmth of devotion and aggressive individual piety so necessary to keep ourselves "unspotted from the world," and to secure the salvation of others. I am most grateful for the faithfulness with which you have enforced these points, and should I never have another opportunity of hearing you discourse on spiritual things here, God grant that we may meet in his everlasting kingdom,—in the "new earth, wherein dwelleth righteousness."

With regard to the subject of your discourse last evening,—the state of the dead—candor compels me to add, at the risk of falling in your good opinion, and being considered perhaps unorthodox, that I, in common with a large proportion of the Second Adventists in this country, am compelled to differ from the view advanced by you (the popular one), and —believing as we do that the dead "know not anything," but are unconscious until the morning of the resurrection—to regard the scene of the Transfiguration to be what Christ himself termed it, simply "a vision" (Matt. 17: 9) of the two great classes, "the quick and the dead," which shall constitute the subjects of Christ's kingdom, when he shall come in the clouds of heaven to set it up, and reign on the throne of his father David. It appears to us that the doctrine commonly taught—that our deceased friends are not only conscious of every thing occurring here, but perhaps hovering around us in spirit—is the prolific parent of modern Spiritualism, which has proved so subversive of true piety, and been the ruin of so many souls.

I do not, by any means, suppose that these views, or the arguments by which they are supported, are entirely new to you; yet I venture to enclose several tracts on this and the kindred subjects of future punishment—from the erroneous teachings on which, and the instinctive rejection of them by thinking men, have sprung the various forms of Universalism (as in the case of Mr. Horace Greeley, as stated in his autobiography, now publishing in the New York Ledger, q. v.),—with a request that you will at least look them over, and see if there is not sufficient proof adduced from Scripture to justify a prayerful reconsideration of your views on these subjects, the latter of which is treated of more at length by your countryman, Rev. Mr. Dobney, whose work you may have seen.

I remain, dear sir, in hope of eternal life, your sincere friend and admirer,

Clericus.

WE'RE MARCHING ON TO CANAAN'S LAND.

BY S. S. BREWER.

Tune.—"*We're marching down to Dixie's Land.*"

The christians sing a jubal song,
All o'er the land, all o'er the land;
They know their journey is not long,
They soon shall wear a crown.
All praise to Christ, our coming King,
In peace to reign, in peace to reign;
We then shall make the kingdom ring
When He, our King, is crowned.

Chorus.—We're marching on to Canaan's land,
To that bright land, that sunny land,
And soon we'll see supreme and grand,
The King in beauty crowned.

O watchman, blow your trumpet loud
Throughout the land, now fearless stand;
Alarm the gay and giddy crowd,
The judgment day draws near.
Probation's sun is sinking fast,
O sinner, fear, the end is near,
The day of grace will soon be past,
The doom of earth draws near.

Come, soldiers, now in faith be strong,
For Jesus stand, a fearless band;
The conflict's fierce, 't will not be long,
You're fighting for a crown.
Our warfare soon will all be o'er,
Press for that land, soon we shall stand,
Immortal on that sunny shore,
And wear a conqueror's crown.

The martyrs there all clad in white,
Triumphant band, in that blest land,
Transcendent shine in glorious light,
For suffering with their Lord.
O Jesus, grant me grace, I pray,
By faith to stand, and gain that land;
And sing thy praise in endless day,
Forever with the Lord.

Selected by M. E. Clark.

SUPPORTING THE GOSPEL.

You cannot keep bees on corn, or horses on honey. Everything must have food adapted to its nature. Temperance is not sustained by stills and groggeries, nor morality by splendid brothels and gilded gambling hells. Such a pretext is too preposterous to be made. But how is it with the sacred cause of religion? Is the gospel of Jesus Christ—acknowledged even by infidels to be the purest system of religion ever taught among mankind—sustained by carnal pleasures and sensual enjoyments? by appeals to woman's vanity and man's vices? Is the religion which has God for its author, and salvation for its object, supported by fairs and festivals, and feasts and lotteries—entertainments adapted to the tastes of the most abandoned? Does the body of Christ grow and flourish on such food as this? Not by any means! Whatever it is that thrives by such measures as these, it is not the gospel of Christ. Money secured in this way is money obtained under false pretences. The whole proceeding is a pious fraud. The English Parliament, in the days of Charles, levied troops in the name of the king, for the purpose of dethroning him. So these contrivances for raising money, by appeals to pride and the love of pleasure, under the pretense of supporting the gospel, are, in reality, so many conspiracies against christianity itself.

They are becoming so common that it is the duty of every friend of the gospel to speak out in unmistakable tones against these sacrilegious abominations. Last summer, while attending camp-meetings in Illinois, we saw in the depot a flaming hand-bill, announcing that a so-called orthodox church in that place would give an excursion to Rock Island, where a fair was being held. As an inducement for everybody to go, it was stated that the excursion would be on the last day of the fair, when the celebrated horse, Dexter, would be made to exhibit his speed in trotting! Think of it! The saints of Jesus Christ getting up an excursion to a horse race!

A notice has just been sent us, of an entertainment adapted to the winter season, gotten up professedly for the benefit of the church. The brother sending it, says, "This is the way we get money for preachers out here." It reads as follows:

Rev'd Mr.: —— Dear Sir: An entertainment will be given in McLean, on Thursday evening, the 19th of December, 1867, for the benefit of the——church.

Oysters, and everything eatable, will be served.

Good music will be discoursed, and speeches made by eminent men.

The speeches and music at the church, and supper at the Kellogg Hall—for all of which one dollar will be charged for adult persons, and fifty cents for children under 12 years.

If good cheer, good music, eloquent speeches, and plenty to eat, served with smiling faces and delicate hands, can entertain you, come, and bring all connected with you.

Publishing Com.

McLean, Ill., Dec.,

A highly respectable correspondent from Brighton, Ill., writes us: "The——church are having a fair and festival here. The worst kind of gambling is going on. One doll, which cost them about five dollars, was run up to near fifty. One man puts his daughter's name down seventy times at ten cents a time, but after all lost his money and the doll. Their preacher made a wooden elephant, which his members rode around the hall two at a time, at twenty cents a pair. After they got through with it, one of the stewards of the church bought it for ten dollars."

What would John Wesley and John Knox think of such proceedings in churches professing to believe the doctrines which they taught?

We know that there are many members of the churches, who are opposed to such desecrations of the cause of God. We exhort all such to give them no countenance, even by silence, as you would retain His favor. He that hath my word let him speak my word faithfully. "What is the chaff to the wheat?" saith the Lord.—*Earnest Christian.*

Toothache.—At a meeting of the London Medical Society, Dr. Blake, a distinguished practitioner, said that he was able to cure the most desperate case of toothache, unless the disease was connected with rheumatism, by the application of the following remedy: Alum, reduced to an impalpable powder, two drachms; and nitrous spirits of ether, seven drachms; mix and apply to the tooth.

SAVING FAITH.

"If I only had more faith," said a young and widowed mother, as she petted and caressed the child in her arms.

"What do you understand by faith?" was asked?

A "certain confidence in my own spiritual condition—a surety such as I hear others speak of" was quickly answered.

"Your child has the faith that you need," was the reply.

"How so?" asked the mother.

"Your child trusts you, loves you, obeys you."

"Oh yes; pet clings to me; I'm all she has you know," and a shower of kisses rained over the baby's face.

"That's it," exclaimed the aged christian—"that's the faith that gives assurance. This clinging faith in Christ. He must be all to love, to trust, to cling to." Reader, have you this clinging faith?—*S. S. Times.*

Hygiene.

"This is for your health."—Paul.

HEALTHFUL OBSERVANCES.

1. To eat when you do not feel like it is brutal—nay, this is a slander on the lower animals; they do not so debase themselves.

2. Do not enter a sick chamber on an empty stomach, nor remain as a watcher or nurse until you feel almost exhausted, nor sit between the patient and the fire, nor in the direction of a current of air from the patient toward yourself, nor eat or drink anything after being in a sick room until you have rinsed your mouth thoroughly.

3. Do not sleep in any garment worn during the day.

4. Most grown persons are unable to sleep soundly and refreshingly, over seven hours in summer, and eight in winter; any attempt to force more sleep on the system by a nap in the daytime, or a "second" nap in the morning, renders the whole of the sleep disturbed and imperfect.

5. Some of the most painful "stomach-aches" are occasioned by indigestion; this generates wind, and hence distention. It is often promptly remedied by kneading the abdomen with the ball of the hand, from one side to another, from the lower edge of the ribs downward, because the accumulated air is forced away.

6. When you return to your house from a long walk or other exhaustive exercise, go to the fire or warm room, and do not remove a single article of clothing until you have taken a cup or more of some kind of hot drink.

8. In going into a colder atmosphere keep the mouth closed, and walk with a rapidity sufficient to keep off a feeling of chilliness.

8. Two pair of thin stockings will keep the feet warmer than one pair of greater thickness than both.

9. The "night sweats" of disease come on towards daylight; their deathly clamminess and coldness is greatly modified by sleeping in a single, loose, long woolen shirt.

10. The man or woman who drinks a cup of strong tea or coffee or other stimulant in order to aid in the better performance of any work or duty, public or private, is a fool, because it is to the body and brain an expenditure of what it has not yet got—it is using power in advance, and this can never be done, even once, with impunity.

11. The less a man drinks of anything in hot weather the better, for the more we drink the more we want to drink, until even ice-water palls and becomes of a metallic taste; hence the longer you can put off drinking cold water on the morning of a hot day, the better you will feel at night.

12. Drinking largely at meals, even of cold water or simple teas, is a mere habit, and is always hurtful. No one should drink at any one meal more than a quarter of a pint of any liquor, even of cold water, for it always retards, impairs, and interferes with a healthful digestion.

13. If you sleep at all in the daytime it will interfere with the soundness of your sleep at night, much less if the nap be taken in the forenoon.

14. A short nap in the daytime may be necessary to some. Let it not exceed ten minutes; to this end, sleep with the forehead resting on a chair back, or edge of the table.

15. Never swallow an atom of food while in a passion, or if under any great mental excitement, whether of a depressing or elevating character; brutes won't do it.

DEPOPULATION OF NEW ENGLAND.

A year ago we published a paper from the pen of Dr. Nathan Allen, of Lowell, Mass., the object of which was to show that the native population of his State was decreasing, and that, if some remedy was not found ere long, the native population of the old New England States would become extinct. This paper was widely published throughout the country, and excited much attention; but the subject had well nigh been forgotten, when Dr. Allen comes before the public again in a very able paper, read before the American Social Science Association, in which he points out the causes of this decay of the population of Massachusetts, and suggests a remedy. As might be expected, he shows that this state of things arises largely from the physical degeneration of women. Their muscles are rarely well developed, but are soft, flabby, small, and weak; and with this there is weakness and decay of those parts of the body in which health is so necessary to make the rearing of strong children possible. The result is that while a few generations ago the average number of children to each family was nine or ten, now it is less than three, and many of these die before reaching maturity. He also shows that the practice of abortion still further diminishes the number of births by many thousands.

The cause of this change for the worse in the physical constitution of woman he attributes to three things: too little muscular education, bad habits of dress, and, compared with the physical, too exclusive cultivation of the nervous system. The remedy, of course, lies in returning to a more natural state of living. The body should be developed by labor, dress should be such as not to cramp and distort the vital organs, and intellectual culture should be in harmony with physical development. We have not a full report of this paper, but gathering our ideas of it from the accounts published by the press, it must attract much attention and cause a good deal of discussion.

It seems to us, however, that there are many other causes which have led to this disastrous result beside those for which woman is at fault. There are multitudes of men who are opposed to large families, and who co-operate with woman in every endeavor to prevent increase in the size of their families. Quite generally it devolves on them to furnish the means of supporting, as well as educating and setting their children up in business. We know many fathers who argue that they are unable to furnish the means of doing all that society demands for a large family, hence they prefer small ones.

We think, too, we are correct in saying that the physical degeneracy of man is nearly or quite as great as that of woman. The average age to which she attains is as great as that of man. It is true that man has more physical power; yet, notwithstanding this, he shortens his life as much by dissipation, drinking, the use of tobacco, and sensualism, as woman does hers by want of physical culture and bad habits in dress. Nature takes away from multitudes of men the power of parentage because of their vices and sensualism. It is quite impossible for one sex to become much better or worse than the other. If woman becomes degraded physically, her children suffer in stamina or are reduced in number, and *vice versa.*

So again, rum and tobacco have, we know, a very extensive and fatal influence in injuring the well-being of the race, and through this lessening the number of progeny. It is not a very uncommon observation that the children of a drunken parent, though they may be many in number, are deficient in vitality, and their children are few in number, and thus are the iniquities of the fathers visited upon the children's children.

The remedies for the evil lie not in one direction, but in several. The rising generation of both sexes must be instructed in the laws of their being. They must be early impressed with the idea that it is folly to live and impossible to prosper while contending with and opposing nature. Our whole system of education must be improved. We must educate more, not less; but education must include the whole man and be harmonious. Youth must be taught to avoid all bad habits, such as animalism, drinking, smoking, chewing, tight lacing, sedentary habits, unbalanced brain or body development.

Life must be made more natural. We must cease to strive for that which we do not need, and to turn all of life's forces in the right direction. We spend half our strength foolishly and wastefully, and thus become prematurely old and decrepid when we should be in our prime. If every young person would become philosopher enough to mark out a plan to perfection, half the work would be done. Let no amount of study be too great to secure a careful physiological education, and upon this let there be built up a great and noble character. A perfect manhood and womanhood should be the aim of every person; and when this is the aim, parents will seek to rear a reasonable number of children, and to so care for them that they shall be an honor and a blessing to the world.—*M. L. Holbrook, Herald of Health.*

For the Hygiene Column.

CLEANLINESS.

There are some trials incident to itineracy, and once in a great while, perhaps, occurs a trial of domestic or family *un-neatness.* (How softly I ought to speak!) Will you just bear with me in one bit of experience? I speak of it because cleanliness is a duty, yes, *a duty.* A certain man, in a certain place (in the body,) tarried with a certain man; social and free-hearted he was, too. In the morning, the good brother assisted in preparing breakfast. But in somerset-ing the griddle-cakes, the good man was much impeded by the constant tax on his attention, which *coryza,* or cold in the head produced. And so facing about, he managed the best he could, perhaps, without any such modern appurtenance as a handkerchief. And memory was in fault a little at this point, seeing that the two hands were re-applied to the task at the stove, every time coming in contact with the cakes as they were one by one removed to the dish. Call it foolishness, if you will, but then *it is* an infirmity of some that the enthusiasm of eating is slightly checked under such circumstances. However, it helps one to put in practice the injuction, "Put a knife to thy throat," etc. Now, then, *is not* cleanliness a duty?

Reader and Correspondent.

CURE FOR BURNS AND SCALDS.

Do people generally know that every family has constantly in the house the best remedy for burns and scalds that has ever been discovered, and can apply it themselves in a few moments time without calling a physician? It is simply flour. This has been used as the only remedy in some of the New York hospitals for twenty-five years, and has never failed to effect a speedy cure, in the most aggravated cases. The most convenient mode of application is to take some cotton batting, dust it full of flour, and apply immediately to the scalded part, so as to exclude the air entirely. Generally in a few minutes the pain and smarting ceases. In some aggravated cases, the flour will need to be renewed when it becomes heated and wet from the discharge of the wound, but in most cases a single application is sufficient. The cause of death from burns is almost never from the effect of the wound, but from the shock to the nervous system and the fever arising from the pain. This flour relieves almost immediately, and we have never known a case where it was applied at once that did not result in a speedy recovery.

We write this because we see almost daily in the papers accounts of deaths from burns and scalds, that might be prevented by the use of this simple remedy. The objection that has been urged against this, that flour leaves a scar, is not valid. Having used it in our own family for more than twenty-five years, and recommended it to others in almost numberless instances, we have never yet known an instance where the least scar remained after recovery. The cure is so quick and so perfect that the skin is left smooth and fair as before, nor do we believe it ever leaves a scar, unless the burn is so deep as to make it inevitable, whatever may be the remedy applied. If the readers will remember this, they never need be for a moment at a loss what to do for a burn.—*Springfield Republican.*

☞ Never sleep with the head in the draft of an open door or window.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.60
Same rate for any larger number under ten.
Ten copies six months to one address.....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
Private Letters.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give distinctly and plainly the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, Boston, Mass.

PUBLISHED ALSO AT THE SAME OFFICE,

THE YOUNG PILGRIM;

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 648. BOSTON, WEDNESDAY, MARCH 4, 1868. VOL. XXVI.—NO. 25.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

OUR HIGH PRIEST.—Heb. 4: 15.

Touched with the feeling of our need,
My sad eyes weep for joy indeed;
For else, in all this round of pain,
How could they look on joy again.

Sad and cast down, O, great High Priest,
Thou feelest what I feel the least;
And how much more this sore distress
That yearns so for thy tenderness.

As once of old thy gracious touch
Was laid for healing upon such,
So let me nearer press like them,
And reach and kiss thy garment's hem.

I am so sick—oh, let me feel
One moment thy sweet will to heal;
I am so tired—oh, let me rest
Childlike one hour upon thy breast.

My heart is bruised with sorrrw; see,
O Christ, how deep its wound may be;
Its want no other good can fill;
Its cry no other voice may still;

For thou all human griefs hast known,
Hast trod earth's dreariest paths alone;
Hast loved and wept by love denied,
And for thy love been crucified.

Made perfect in thine office so,
By each temptation every woe,
Thou art thyself, of pain the balm,
And to the waves of sorrow calm.

Touched with the feeling of my need,
O Savior, be my Priest indeed!
Come near while life grows dim and chill,
And show thyself the Healer still.

Selected by Kate N. Chaffee.
South Wilbraham, Mass.

A GLIMPSE OF OUR TIMES.

Men of the world are generally but little interested in looking at the times prophetically. Though their hearts be filled with fearful forebodings of some coming calamity; yet in vain they try to pierce into the dark future, and settle down to feed on the feeble morsels of hope, to wait for the darkness to be dispersed by the onward strides of time. But God's children act differently. Like the sailor on the broad deep, they always consult their chart, while they watch every sign which foretells the harbor is near.

All great convulsions in this world have been preceded by signs which marked their approach. And God's people have never been in darkness when God has inflicted a judgment upon the world. Noah was warned of the judgment upon the antediluvian world one hundred and twenty years before its infliction, and he warned them, giving them an equal chance with himself to escape. But they would not heed the warning, and obey God, that they might live.

Important eras in the history of the world have been ushered in by inventions particularly adapted to the emergencies of the times. The invention of gunpowder preceded the breaking up of the feudal system of the middle ages; and the invention of printing paved the way for the onward march of the Reformation In looking back but a few years in the history of the world we witness such a progression in invention as to startle the world of the nearness of some great event. Month after month mankind have been startled by the new discoveries in the art of killing men. Such a condition of things never existed before. How soon these implements of death may be called into action no one is able to tell. Count Cavour, who possessed a deep insight into the prospective politics of Europe, thus speaks: "The condition of Europe itself is abnormal. In the east, and in the center of the continent, we see the clouds gathering; *there is peace in men's words*, but *war in their actions*. Parliaments vote the increase of armies; princes prepare for war, and the nations only complain that the preparations are not extensive enough." These words have been too literally fulfilled to pass over lightly. "Wake up the mighty men, and prepare for war" is the sentiment that is breathed over the world at this age of its existence.

There exists throughout the christian world a universal apprehension of some great revolution in the history of the world—a prevailing impression that a mighty crisis is at hand. We hear of these expectations from the east and the west, the north and the south. It is a conviction that has *forced* itself upon their consideration, and which has sprung up spontaneously in their minds. They breathe it in the atmosphere, surcharged with the elements that feed and keep it alive.

In looking at the condition of the world we cannot refrain from considering the impressive description Christ gives of the generation that should witness his coming. He says on the part of the world there should be "distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things that are coming on the earth; *for the powers of heaven shall be shaken*; and then shall they see the Son of Man coming in the clouds of heaven, with power and great glory"—Luke 21: 25-27. And hear what He says further: "Verily, I say unto you, *this generation* shall not pass away till all be fulfilled." I need not array before you the facts, that we are now living in that time of "distress of nations, with perplexity." It is a self-evident fact. Look upon the world. Was there ever such a time of perplexity known? The daily papers are teeming with facts of the universal distress and commotion of nations. All Europe stands ready at short notice to bathe the land with human blood. The conflict cannot be delayed long. It is sure to come. And soon, very soon, the tumult of battle, the clash of steel, the rushing (as the prophet Isaiah says) of "the multitude of *many people* like the rushing of mighty waters" will usher in the battle of the day of God Almighty. "The *nations shall rush*, but *God shall rebuke them*, and shall flee far off and become as the chaff of the mountain before the wind, and like a thistledown before the whirlwind"—Isa. 17: 12, 13.

Again, look at America, the mother of liberty, which is rapidly running to despotism. Such political agitation never rocked a republic like the present. The dividing spirit is in her counsels, and distress and perplexity are throughout her borders. Oh, America! the hand of judgment is upon thee. Concentrated as thou art, no foreign foe dare attempt thy subjugation. But Satan has cursed the lavished blessing of God. Thy enemies are within thyself. Thy destroyers are the children which thou hast reared with the fondness of a mother's care. Thy masses walk in debauchery and crime, and thy rulers wallow in the mire of corruption, while the foe is concentrating within thy borders to inflict the death wound. *Mene, Tekel* is written by the sweat of thy oppressed people, and in letters of blood upon thy walls.

But, dear reader, I will leave this subject with you for the present. The King stands at the door. There never was a more thrilling time in the history of the world than the present. Every evidence from prophecy coupled with the present condition of the world, and the nominal church, shows conclusively that we stand on the very eve of Christ's coming—awful to the wicked world, but a most glorious event to his waiting flock. I would not take the position of an alarmist. These days are too momentous. There is no occasion for alarm to those who are watching and ready. But to the sinner it would be a subject of deep, heart-rending alarm, if they saw their danger in its true light. Oh, may they be led by the Spirit of God to see their danger, and flee to the extended arms of a merciful Savior, who alone can give them refuge, in the glory of his presence, till the day of his indignation be overpast.

We have passed all the landmarks, and now stand at the end of our journey, tired, and groaning for our deliverance. The rays of that morning already begin to shower their pellucid gleam upon our pathway, though it is filled with thorns and beset with the fiery darts of the devil. The prophetical history of the world is in the past, except the last event, the shaking of the powers of heaven, when Christ shall come in the clouds of heaven with power and great glory to redeem his people. This is what we are waiting and watching for. This is the great motive to purify ourselves from the stains of sin, and be ready for his coming; having our robes washed and made white in his blood.

In sober consideration of this subject what thrilling times are these! What destinies of human beings hang upon the silken cords of these fleeting moments! Oh, reader, arouse thyself. Work and watch, and pray, for behold the judge cometh. No time now must be lost in the idle fancies of the world. Be watchful, and make thy salvation sure. "Behold I come quickly."—Rev. 3: 11.—*Glad Tidings.*

For the World's Crisis.

THE HOPE.—No. 1.

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. 6: 17, 18.

Having been several times requested to write on the above subject, I now enter upon the task. The subject is as interesting as it is important. Man is a being subject to hope; and God, in the plenitude of his mercy, has given him something to hope for. He has given him "great and precious promises" upon which to predicate his hope; and then, that he might have a strong consolation in predicating his hope upon them, has confirmed them by his oath. Paul, in Eph. 4: 4-6, says, "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all." Here are no less than "seven" units brought to view, and one of them is hope; and it would be just as logical for any one to argue that there is more than one "God and Father of all," as to argue that there is more than one hope.

"Hope" is an effect produced by faith; and hence "*faith* is the confidence of things *hoped* for." For "faith" is a "confident belief"; and when we confidently believe the promises of God, and comply with the conditions upon which they are given, then we *hope* for the things promised; and hence "faith" truly becomes "the confidence of things hoped for."

And now, if there is but "one" hope, as Paul affirms, then there must be but "one faith," as its unit cause; and if but "one" faith, the foundation of which is the promises of God contained in the gospel, there must be but *one gospel*. And truly this must be the case, or the apostle Paul in writing to the Galatians would not have called down the anathema of heaven upon the individual, or even an *angel*, who dared to preach any other than the gospel he had preached. See Gal. 1: 6-8.

If we are correct in our investigation thus far, then it *does* make some little difference what we preach, and what we believe, after all. For "another," or "perverted gospel," will engender in us a perverted faith; and a perverted faith a perverted hope; and before we are aware, we may be found hoping for things God never has promised. "Let us, then, take the more earnest heed to the things which we have heard," for "faith cometh by hearing, and hearing by the word of God." It is not then the things which we have heard so much through "*tradition*," that we are to take heed to, as the things that we have heard through the "word of God." "Tradition," so far as it coincides with God's word, is all right; but so far as it contravenes God's word, it is all wrong. "Beware lest any man spoil you through . . . *tradition*."—Col. 2: 8.

In an age like this, when "tradition" is considered by the masses as being the highest standard of authority, and cherished so much more than plain Bible truth, it becomes the imperative duty of all who are in possession of "the faith once delivered to the saints," to "earnestly contend" for it. Let us then "take to ourselves the whole armor of God," and "fight the good fight of faith" with the vigilance of a Spartan soldier, ever ready to exhort with "all long-suffering and *doctrine*"; "for the time" *has* "come when they will not endure sound doctrine; but after their own lusts" they *have* heaped "to themselves teachers, having itching ears; and they" *do* "turn away their ears from the truth, and" *are* "turned unto fables." 2 Tim. 4: 3, 4. The reason why they "heap to themselves" teachers is, obviously, because they have "turned unto fables"; and God, of course, will not "heap" to them teachers to teach fables; and therefore they are obliged to "heap" them "to themselves"; or, in other words, manufacture their own teachers. This they do through the instrumentality of theological seminaries, where they take young men, and by putting them through the mechanical operations of these institutions mould them over into modern "*teachers*"; and set them to perverting the Scripture and spinning theological fables for from five hundred to two thousand dollars a year; just to keep up a "form of godliness," and satisfy those having "itching ears." And the man that pays the most to support such has a right to the highest seat in the synagogue. This state of things, I expect, is going to exist, yea, *increase* until the Lord comes. Our object in these articles is to show, if possible, *what* the hope is, *when* it is to be realized, and *where* the promises are upon which it is predicated.

Chatham Valley, Pa. J. W. Taylor.

For the World's Crisis.

THE RIGHTEOUS AND WICKED.

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil."—1 Pet. 3: 12.

In looking over the divine record, we find many promises to the children of God, as spoken by God the Father and Jesus the Son; and parallel with these promises we find many admonitions and threats, as well as warnings, to the wicked. The promises not only refer to what we shall have in this life, but, further, extend to the life beyond the grave. So likewise do the woes pronounced against the wicked extend beyond this life.

Let us look for a moment at some of the promises of our Master, and see if any comfort or encouragement can be derived from them. "Say ye to the righteous, it shall be well with him, for they shall eat the fruit of their doings." It shall be well with all the faithful ones. Though we may have to wade through trials and afflictions, yet there is peace and comfort to the believer. "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." Yes, his ears are continually open to the cries of his followers. Although men may often disdain our petitions, and refuse to hear us when we need their aid, yet our Father will never turn a deaf ear to us when we come to him. Blessed assurance! "Ask, and ye shall receive; seek, and ye shall find." No guess-work here, but "ask in my name," says Jesus, and "ye shall receive."

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." Here is an assurance that though Jesus is now away with his Father, he will come back again; and while he is absent he gives us the Comforter, the Holy Spirit; and if we die and sleep in Jesus, he will remember us when he comes, and bring us up, or, in other words, receive us unto himself. Thus we may find comfort and peace all the way along.

What a blessed friend Jesus is, giving us consolation even in the severest trials. What enjoyment to those who love Jesus and keep his commandments. Let us ever remember that his watchful care is over us, and his ear ever attentive to our pleadings.

But what are the prospects of the wicked? "Say ye to them, Woe to the wicked; it shall be ill with them." "For they shall soon be cut down like the grass, and wither like the green herb." "For evil doers shall be cut off." "For yet a little while, and the wicked shall not be." "The Lord shall laugh at him, for he seeth that his day is coming." "But these shall go away into everlasting punishment." "But the face of the Lord is against them that do evil."

Thus we see the contrast between the righteous and the wicked. Although they may seem to prosper and thrive for a season in this world, yet where is their happiness? Is there not a void unfilled? Is there not often a fearful foreboding of something in the future? Although they may be rich in this world's goods, surrounded by every thing this world affords to make them happy; yet ask them if they are satisfied, and if they answer honestly they will say no. There is a lack that nothing save the love of Jesus can fill.

The time will come when all these things must be given up, and then if destitute of the love and grace of God, awful must be our state indeed. Out of Christ we have no refuge in trouble, no hiding-place when the storm comes, no true friend in trials and afflictions. The time is soon coming when we shall all need a Friend stronger than earth now affords. Now we may secure him, but in a little while it will be too late. Ah! too late!

Sinner, choose ye this day whom ye will serve. To-morrow may be too late. Seek ye out a hiding-place to-day; to-morrow it may be past finding for you. Heed the warnings you have received, accept the invitations, for soon it will be too late, and then you must perish.

May God help us to improve what time we have to work in his vineyard, and some souls yet be saved before Jesus comes.

Gilmanton, N. H. N. B. McMurphy.

BEAUTIFUL RIVER.

Shall we gather at the river,
Where bright angel feet have trod?
With its crystal tide forever
Flowing by the throne of God?
Yes, we'll gather at the river;
The beautiful, the beautiful river;
Gather with the saints at the river
That flows by the throne of God.

On the margin of the river,
Washing up its silver spray,
We will walk and worship ever,
All the happy, golden day.

Ere we reach the shining river,
Lay we every burden down;
Grace our humble hearts deliver,
And provide a robe and crown.

At the smiling of the river,
Mirror of the Savior's face,
Saints, whom death will never sever,
Lift their songs of saving grace.

Soon we'll reach the silver river,
Soon our pilgrimage will cease;
Soon our happy hearts will quiver
With the melody of peace.

RUTHERFORD'S LOVE FOR JESUS' COMING.

Hear the soul-stirring breathings of Rutherford for the coming of Jesus; though dead, his words speak in life-inspiring tones to the saints now looking for, and so near the Revelation of the "Just One?"

"The Lord hath told you what ye should be doing until he comes; wait and hasten, saith Peter, for the coming of your Lord; all is night that is here, in respect of ignorance, and daily ensuing troubles, one always making way to another, as the ninth wave of the sea to the tenth! Therefore, sigh and long for the dawning of that morning, and the breaking of that day of the coming of the Son of Man, when the shadows shall flee away. Persuade yourself that the King is coming; read His letter sent before Him. Rev. 22: 20, 'Behold, I come quickly,' wait for the wearied night watch, for the breaking of the eastern sky, and think that ye have not a morrow; as the wise Father said, who being invited against to-morrow to dine with his friends, answered; "These many days I have had no morrow at all."

"I half call his absence cruel, and the mask and veil on Christ's face a cruel covering, that hideth such a fair face from a sin sick soul. I dare not challenge himself, but his absence is a mountain of iron upon my heavy heart. O, when shall we meet! O, how long it is to the dawning of the marriage day! O, sweet Lord Jesus, take wide steps! O, my Lord come over the mountain at one stride! O, my beloved, flee like a roe or a young hart, on the mountains of separation. O, that he would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband. Since he looked upon me my heart is not mine own, he hath run away to heaven with it.

"O, day, dawn! O, time, run fast! O, Bridegroom, post, post away, that we may meet! O, heavens, cleave in two, that that bright face and head may set itself through the clouds! O, that the corn were ripe, and this world prepared for his sickle.

"The wife of youth, that wants her husband some years, and expects he shall return to her from overlands, is often on the sea-shore; every ship is her new joy; her heart loves the wind that shall bring him home. She asks at every passenger news, O, saw ye my husband? When shall he come? Is he shipped for a return? Every ship that carrieth not her husband is the breaking of her heart."

VITAL RELIGION.

Notwithstanding all the error that has crept into the churches of Christendom, vital religion does yet exist. And it exists as a blessed reality. It needs no better proof than the exact coincidence of judgment, taste, principles, and habits which prevail among those who have felt its power. Men in the wilds of the new country, in the crowded city, those who lived under the Jewish economy, and multitudes under the christian dispensation now, have all spoken in spite of their peculiarities, one common language of the heart, respecting God and Christ, sin and holiness. Of those who have felt its power, their hopes and fears, their joys and sorrows have been the same. Look at an example. For eighteen hundred years christians have thought, sung, and prayed with David, who reigned about three thousand years ago. How happens it that they have had scarcely a sentiment, a wish, or a feeling which he has not anticipated? Will it be ascribed to *chance*? How does it happen that persons so distant in time and place, in speculative theories of religion, and in outward modes of worship from each other, should, notwithstanding, so exactly harmonize? Can fancy, enthusiasm, or imagination, explain it? Ah, no!

Had you lived at the day of Pentecost, and heard the first disciples speaking to men of every nation under heaven in the language wherein they were born, you would have owned the reality of their pretensions, and confessed it a miracle. Behold then the counterpart of this miracle; equally astonishing and unaccountable upon any natural principle! All the difference is, that in *that* case *one* person spake many languages—in *this*, *many* persons of every kindred, and nation, and tongue, and people, whither the gospel hath come, speak *one* language.—*Wm. H. Spencer.*

SPIRITUALISM—WHAT IS IT, AND WHENCE IS IT?

The world has sought in vain, as yet, to know from whence so-called Spiritualism originates. Many have conjectured and sought in many ways to account for its varied manifestations; but hitherto no very satisfactory method of accounting for them has been settled upon. Some have attempted to account for them on the ground of odilic force, nerve aura, and other equally unknown causes. What does it signify to say that nerve aura or odilic force is the originating cause of a certain manifestation, when it is not ascertained what the originating cause—nerve aura and odilic force—itself?

That Spiritualism is every day gaining votaries to its cause is evident upon every hand. And wherefore is this? The reason evidently originates in the fact of the physical manifestations which its votaries can adduce in support of its positions.

Hitherto the Christian church has been unwilling to admit the fact of the manifestations; but, as proofs of the manifestations begin to accumulate, that position must be surrendered. What, then, is the last and only resort of the church of Christ? Why, evidently, admit what is most clearly prophesied will take place in the latter day—"Now the Spirit says expressly that in after times some will depart from the faith; giving heed to seducing spirits, and teachings of demons." In King James' translation the word *demonion* is translated devil, but this is evidently a mistranslation. Webster in his unabridged dictionary uses these words: "In the Scriptures the Greek word rendered devil is sometimes erroneously so rendered—*demon is the word*. For nothing is more certain than that different beings are intended." Now, this being the case, we must come to the only conclusion which a rational mind can come to—that the modern manifestations known as spiritual manifestations originate from this class of spirits.

Now, how are they characterized; that is, what will be the distinctive teachings of this class of beings? "Speaking lies in hypocrisy, and forbidding to marry." Now, is not this one of the distinctive characteristics of modern spiritualism? Do they not very lightly esteem the marriage relation, and are not their communications through their papers characterized by every variety of opinion upon every subject within the range of human thought?

But Paul, in 2 Thess. is more graphic in his description of the same phenomena. He declares that immediately after the "Man of sin" is revealed, (which undoubtedly refers to papacy,) then shall that wicked or, as the new translation has it, that lawless) one be revealed, whom the Lord shall consume with the spirit of his wrath, and shall destroy with the brightness of his coming—even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.

Now, it must be evident that this manifestation of Spiritualism is the exact fulfillment of this scripture, coming as it does directly upon the heels of the downfall of papacy. Who cannot see in this prophetic pen-portrait by the apostle an exact likeness of modern Spiritualism?

That Spiritualism is outspokenly infidel cannot be denied. They persecute Jesus Christ with a bitterness which even infidelity has not as yet manifested. They make no scruples in declaring that he was but a man, and quite an imperfect one at that. They have no scruples in declaring that the body of Jesus was never raised and shown to the disciples as his real body, but was made to appear by a pyschological effect upon their minds. Now, who cannot see in all this an Anti-Christ, an absolute opposer of the whole system of salvation by grace?

But the most important question is this. How shall we meet the issue? How most successfully oppose this Goliah of Gath who has defied the armies of the living God?

A work has recently appeared, called "The Powers of the Air, or Spiritualism—what it is, and what it is not." The author labors to show that the facts of spirit manifestation are undeniable; that a class of spirits, called by the apostle Paul the powers of the air, is the source of it all; that they control, to a greater or less extent, the minds and bodies of most men; that they operate sometimes by impression upon the mind, and sometimes by actually controlling a hand to write or the vocal organism to speak; that this is done by a spirit, just as it is done by men when they have a subject under mesmeric control; that the same law that will allow one man to gain over another mesmeric control will allow a . . . . spirit to do the same; that if a man is controlled by a devil, then possession of devils is a fact; if by a spirit of divination or fortune-telling, then the woman at Phillippi, as well as modern women, may be controlled to tell fortunes, that is, tell something that has passed, and guess at what may yet be to come.

The author labors to show that modern Spiritualism is identical in fact with possession of devils or demons of our Savior's day; that this power was only manifest to any considerable extent among the Jews after a lapse of some fifteen hundred years of physical and intellectual training under the Mosaic system; that by this training the nation was rendered the more physically and intellectually sensitive, and thus brought more directly in contact and under control of evil spirits; that when the Jews were scattered among all nations the manifestations from evil spirits ceased, because they, as a nation, relapsed into physical as well as intellectual grossness. But now, after a lapse of some eighteen hundred years, the Gentile, by the refining and elevating power of the gospel, has been brought up to the same degree of physical and intellectual sensitiveness that the Jew had attained to in the days of Christ and his apostles, consequently manifestations from evil spirits must at the present time appear for the same reason that they appeared among the Jews in the days of Christ. That holy or ministering spirits have some power to aid and help the children of men; but their power is not so great as the evil spirits, and hence if christians were not kept by the mighty power of God, they would utterly fail.

That the author of "The Powers of the Air" has said all that should be said I think is not the case, but that he has said some things in the right direction cannot be denied, and they ought to be backed up by the whole christian church. Certainly our Fathers in God's Israel should carefully examine this work, and if found to be a step taken in the right direction, then say God speed it.—*Messenger.*

For the World's Crisis.

THE SEAL OF THE LIVING GOD. Rev. 7: 2.—No. 3.

Once more John is carried back to the beginning of the first advent work, and on a third and only remaining line he is carried by the Spirit over the entire period of time from the resurrection of the first-fruits (Christ and his wave sheaf), down to the harvest (the resurrection of the saints), the living again of those that are Christ's at his coming.

In this third retrospective view he is shown (as the resurrected church will be shown when like him they shall be "in the Spirit on the Lord's day"), the work of the "Holy Spirit," as he had been shown on the two former occasions the work of the Father, "of whom are all things" (and *we* in him), and of the one Lord Jesus Christ, by whom are all things, and we by him.

But before we can make progress understandingly, we must ascertain from foregoing Scripture what is meant by the "seal" of God. To this end, in Eph. 1: 13, Paul tells us that the Holy Spirit of promise is the agent with which we believers are sealed *in* Christ, and constitutes the guarantee of our inheritance until the time of the redemption of the purchased possession, i. e., the time of the resurrection, when the sons of God are to be redeemed from the bondage of corruption. Passing from this to John 15: 26, and 17: 7, 13-15, Jesus tells us that if he went away he would send the Holy Spirit; and in 7: 37, John informs us that the Spirit was not yet (then) given, for Christ was not yet glorified; but immediately after its bestowment on the day of Pentecost, Peter says in Acts 2: 32, 33, "This Jesus hath God raised up (from the dead), and being by the favor of God exalted, and having *received of the Father the promise of the Holy Ghost, he hath shed forth this.*" In Malachi 3: 1, "the angel of the covenant" plainly designates Christ; and so here in Rev. 7: 2, the angel that has the seal of the living God as plainly points to Christ, who is seen by John, as he stands in Patmos, ascending from the east, that is, from the Mount of Olives, which is east of Jerusalem, and also east from Patmos.

Having overcome the world during his three years' ministry in it, he next overcomes the flesh on the cross, and then overcomes the devil, being justified by the Spirit in his resurrection from the dead, and is consequently now (then) prepared to ascend on high leading a multitude of captives (those who came out of their graves after his resurrection, Matt. 28: 52, 53), and constitute his "wave sheaf" and loaf baken with leaven (Lev. 10: 23), and *give gifts unto men*.

We must therefore digress a little here, to show this more clearly. In John 4: 35, Christ said, "The fields are already *white* to harvest, and *he* that reapeth receiveth wages, and gathereth fruit unto life eternal." In Matt. 13: 38, he says the field is the *kosmos*—world; the *harvest* is the end of the *ionos*—age.

Christ had come into the land which God gave him, and was soon to enter upon his office of High Priest, and according to the law must have the first-fruits, and, I understand, did gather it. These constituted the first band or company whom God had foreknown and predestinated to be conformed to the image of his Son, and now he calls them (from the dead), as they were also justified, and glorifies them, that they also whom God had given him, who were holy to the Lord for the priest (Lev. 23: 20), might be with him, and behold his glory. John 17: 24.

But you will please notice that one very important and essential particular is omitted, i. e., no mention of their having been *sanctified* is found in the passage (Rom. 8: 30); and this passing from their justification to their glorification reveals the fact that they were of those who lived under a former dispensation, when as yet the Spirit, through or by which we are sanctified, was not given.

In Rom. 8: 11, the apostle informs us that this Spirit (or seal) constitutes that power which is to also quicken our mortal bodies, and in verse fifteen calls it the Spirit of adoption, but in verse twenty-three shows us that it is not the adoption itself, for we are waiting for that, and it is the redemption of the body, i. e., the resurrection.

In Acts 2: 39, Peter tells the believing, repentant Jews, that the promise of this Spirit was first to them, and then to those "afar off" (Gentiles); and Paul, in Rom. 9: 4, affirms that the adoption also belonged to them; consequently in bringing these sons to glory this seal of the living God, the adopting agent, had to be brought into exercise. But the covenant and promise (Ps. 89: 27) required that Christ should be the first (Acts 26: 23) that should rise from the dead; and then next, the law required that he should have his wave-offering, and these were to constitute the first-fruits of the Spirit, or harvest. The angel, consequently, first takes 144,000, i. e., 12,000 out of each tribe of Israel, those spirits of just (or justified) men made perfect (Heb. 12: 23), the family in heaven (Eph. 3: 15); the ten thousand of his saints, or holy myriads (Jude 14); the angels of Michael (Rev. 12: 7); John's "fellow servants" (Rev. 22: 9), and 19: 10); the King of glory and his seed (Ps. 22: 30, and 24: 7, 10); the virgins which were redeemed from among men, the first-fruits unto God and the Lamb (Rev. 14); who will appear with Christ on Mt. Zion when he comes again to be glorified in his saints and admired in them that believe.

Then next in order is seen that company taken from among the Gentiles, for His name, i. e., to take on His name, become the Lamb's wife,—the seven women of Isa. 4: 1, or the seven churches of Rev. 1: 20; and it is for his specific reason that none of them can learn that song of the virgins, each having the place appointed them of his Father. This last or later company constitute the family in earth (Eph. 3: 15), those that are to be made alive at his coming (1 Cor. 15: 23); the harvest of wheat, to be gathered into the garner of the Lord; the children of the kingdom, who are to reign with Christ on the earth (Rev. 5: 9).

Now it is plain that this sealing time is co-extensive and co-terminous with the preaching of the gospel of the kingdom; consequently beginning with the first and ending with the second advent, which brings the resurrection of them who sleep in Jesus and the change of those who are alive and remain over unto the Lord's coming. G. W. Stetson.

Rutland, Vt., Feb. 8th, 1868.

BRIDLE YOUR TONGUE.

"Wherefore, all things whatsoever ye would that men should do unto you, do ye even so unto them." "The Golden Rule." Let us apply it to the regulation of the conversation. Evil speaking is one of the great evils of society. It is the *bane*, the *curse* of the church. Tattling, tale-bearing, and slander, are as common as wind and rain.

Many men and women seldom use their powers of speech but for evil speaking, of some grade, And because of this, society in general, and churches in particular, are in a state of constant agitation and contention. Earthquakes are common where slanderers live. The devil does a heavy business in this line. There are manufacturers, peddlers and receivers.

Some get up the slanderous story by direct manufacture, out of the raw material, or by putting "this and that together," so as to make something out of two or three nothings. Others take the story and peddle it out, running at swift speed from house to house, lest some other peddler should be ahead of them. And as they go and peddle their pack—unlike those of ordinary peddlers, which get less the farther they go—it increases at each successive stopping place.

Then there are receivers—good, stay-at-home bodies, that sit and open their ears to take in the filthy, slanderous story; and who from time to time, as the filthy stream flows in, with big eyes say, "You don't say so!"

Which is the worst—the manufacturer, the peddler, or the willing receiver? * * * But this much I say: I pity the poor creature who falls into their hands. The fox in the fable that became entangled in the grass of the brook, was in no very desirable state when the swarm of flies settled upon his head to suck his blood; but he was in a bed of down in comparison with the fate of the poor soul that falls into the hands, or rather mouths, of the party I just now referred to.

The man who is beset in the houseless desert by a pack of hungry wolves, is in no desirable situation; but I would about as soon make a campaign against the wolves, as to attempt to defend myself against the three worthies referred to above.

But if you live by the Golden Rule, you'll never originate a tale of slander—never be the bearer of one. Let me tell you just how you would like others to speak of you. You would like them to speak respectfully, or else not mention your name at all. "Yes," you say, "if you cannot speak well of me, do not speak my name at all; make no reference to me whatever." Very well. Here comes in the golden rule: "All things whatsoever ye would that men should do unto you, do ye even so unto them."

And if you observe the Golden Rule, you'll not willingly be a listener to the slanderer. Would you not prefer that those who may hear the news-peddler speaking evil of you, should in some way manifest their unwillingness to hear you slandered, and thus rebuke the defamer? Do you even so.

A lady did this most admirably one day. She was at a quilting party—a good place for loose tongues. The news-mongers had just served up a new piece of scandal. The ladies, while plying the needle, were making their comments, when the lady referred to was seen to be busily engaged filling her ears with cotton from the quilt. "What is the matter?" asked one and another. "I'm tired of this talk!" said she.

May God write "The Golden Rule" in your heart, and may it adorn your whole outward life.—*Earnest Christian*

Pleasing Self.—One thing impressed my own mind most peculiarly, when the Lord was first opening my eyes—I never found Christ doing a single thing for himself. Here is an immense principle. There was not one act, in all Christ's life, done to serve or to please himself. An unbroken stream of blessed, perfect, unfailing love flowed from him, no matter what the contradiction of sinners, one amazing and unwavering testimony of love, and sympathy, and help, but it was ever others, and not himself, that were comforted, and nothing could weary it, nothing turn it aside. Now the world's whole principle is *self*, doing well for *itself*.

☞ You can never catch the word that has gone out of your lips. Once spoken, it is out of your reach; do your best, you can never recall it. Therefore, take care what you say. Never speak an unkind word, an impure word, a lying word, a profane word.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 4, 1868.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ **MONEY ORDERS.**

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ **ATTENTION! ATTENTION!!**

Our subscribers in *Massachusetts, Maine, New Hampshire, Vermont, Rhode Island, and Connecticut*, will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

DISCUSSION AT WEBSTER.

We have just closed an interesting discussion at Webster, Mass. Our opponent was Mr. Joseph Perry, of Thompson, Ct. Our question for debate read as follows: "*Does the Bible teach that man possesses an immortal soul or spirit that continues to exist in a conscious state between death and the resurrection?*"

The first evening we pressed the point that we could not find proof in the Bible that any other spirit leaves man at death but the breath of life in his nostrils. We continued to inquire for proof, till our opponent admitted that the Bible did not teach in plain terms that the soul or spirit is immortal; and said Christ did not come to teach that doctrine. We replied that the reason he did not come to teach it was simply because it was *not true*. The usual arguments were presented to show man has an immortal spirit; but no passage could be found to declare any such doctrine; yet he still affirmed that man has an immortal spirit. In answer to his unproved assertions, the following are some points presented, which he did not attempt to meet:

If man has a spirit that exists as a conscious entity after death, then it was either pre-existent, created at birth, or transmitted. If pre-existent, then there must be a reservoir of spirits waiting for bodies, before they can manifest themselves. We inquired why the Lord should put the pure, innocent spirits into such bad prisons as are human bodies? If created, then the Lord must be continually making them, even for illegitimates. If transmitted, then they must be *divisible*, and *destructible*; consequently *not immortal*. He admitted that the spirits are not created at birth; neither are they pre-existent; hence the third position must be the true one. We inquired, was the spirit a *man before* it entered into the man? If not, is it one after it leaves? Did it think before it came into man? If not, will it think after it leaves him? If it were *possible* for the sensation of pain and joy to be in an immaterial spirit, because of its connection with a material body, it could have none when disconnected; hence it could have neither pain in hell, nor joy in heaven, without the body.

The spirit is said to be immaterial. But an immaterial being cannot suffer pain from a material wound, because it is impossible to make a material wound in an immaterial being. *Man* suffers pain from a material wound, therefore *man* is a *material being*. Man who suffers pain from a material wound, feels joy when it ceases. But the man who feels pain and joy is the *same* being who has love, hatred, envy, sorrow, and all other emotions common to man; therefore, the man who has these emotions is a *material* being, and not an immaterial, disembodied spirit.

It is said the immortal spirit is what thinks, reasons, hopes, fears, loves, hates, repents, believes and is saved. But some men are idiots, insane, and cannot reason; therefore, if the intelligence is the immortal part, some men have no immortality. Again, it is said, the immortal part does the thinking. But the beasts think; then it would follow that the beasts are immortal.

If the spirit is immaterial it cannot be affected by material fire; hence could feel no pain therein. It could not be burnt, because immaterial; for as soon as consumption takes place, it would be proof of its materiality. Why threaten man with what cannot harm him. Again, the spirit either has a form, or it has not. If it has, it is material; if it has not, what is it? Henry Ward Beecher says of man's spirit, "It is formless, shadowless, no eye beholds it, no hand handles it, no pencil may draw its lineaments." Just think of a being that has no form, not substantial enough to make a shadow, not enough of him to be seen or handled, or even to be traced in his outline by a pencil! Is such a nonentity a *man*? Can such an one praise the Lord? Absurd.

The spirit is either a part of God or it is not. If it is a part of God, can it sin? If it is a part of man, it is mortal, because man is mortal. As nothing can die but what is mortal, if the spirit dies a spiritual death, it must be spiritually mortal. If the spirit is a spiritual entity, and immortal, it must have spiritual immortality; how, then, can it die a spiritual death? If literal death kills a literal being, spiritual death must kill a spiritual one.

If the spirit is the *man*, it has the name. That which has the name is material and mortal; therefore an immaterial spirit is not the man. Adam was the name of the first man. Adam was made of dust. Adam sinned; and Adam *died*. If the spirit is the conscious part, it is the intelligent part, which is innocent or guilty. If it is eternally conscious, it is never unconscious, or without knowledge. But that which has knowledge goes to *sheol*; therefore the guilty or innocent part goes there. That which goes to *sheol* is unconscious while there; therefore if the spirit is the knowing and conscious part, it is not eternally so; hence the scriptures do not sustain the doctrine of the immortality of the soul or spirit.

Man, the accountable being, was either made of dust, or he was not. If he was not, the record in Gen. 2: 7 is not true. If he was made of dust, as the Bible declares, he is a material being, and that which is immaterial is no part of him. It is impossible to make an immaterial being out of material elements. Man was made of material things. The one thus made is conscious, is commanded, sins, repents, dies, is raised, punished, or rewarded; hence the *man*, the material being, made of the dust of the ground, is the accountable being; therefore the spirit is not the accountable part, and eternally conscious, or immortal.

If the spirit existed before it was united with the body, it must have been mature, or else been developed with the body. If mature at the first, then it should be as effective in an infant as in the man of sixty. But if it is developed with the body, then, of course, it will decay with the same. Facts are abundant to prove the latter position.

As the conscious being is the accountable one, and the accountable one is mortal, and in the grave, it follows that man has no conscious spirit that remains alive when he is dead.

Our opponent did not see fit to notice the foregoing points. The discussion occupied four evenings; and we were much pleased with the results. We preached at the same place on the Lord's day, and had a heavenly meeting. Quite a number came from East Douglas, ten miles, and others from Worcester, some sixteen miles. We had a feast from the Lord. We left an open door for the truth in Webster.

PREPARATIONS FOR WAR.

The preparations for war are now without a parallel in the history of the world, and we believe the nations will find use for all their weapons of death. A terrible struggle is approaching. As wickedness increases, the spirit of war abounds. A spirit of insubordination prevails among all classes in church and state. Each claims the right to do as he pleases. The demons are teaching the people that "each man and each woman . . . has a perfect right, under all circumstances, . . . to do as he or she pleases." This they call one of their "eternal principles." Millions are adopting these infidel sentiments, and are purposing to remodel the governments of the world so as to be in harmony with these sentiments. These are strange times.

The following is from the New York *World* of Feb. 18th:—

"The Russian government has ordered a very large number of Berdan rifles to be manufactured at Colt's Armory, Hartford, Conn., and requisite machinery is in course of rapid preparation. The contract will keep that large establishment busy for eighteen months. Important orders for other weapons have also been received from other European nationalities, and most of our armories throughout the country are actively engaged in the manufacture of small arms, such as the 'Remington,' and others.

EUROPE'S ARMED PEACE

Is something more formidable than Europe in a state of war has hitherto been. The *Journal des Debats* published the other day a statistical statement which professes to give the aggregate of the armies placed on foot by the European Powers in time of peace. These collective forces reach, it appears, the appalling amount of seven and a half millions of men under arms. Supposing each soldier to cost on an average $170, United States currency, per annum, the whole expense is equal to very nearly $3, 500,000 per day, or over $1,000,000,000 a year. This, of course, only represents the positive expenditure incurred, without reference to the negative loss sustained by throwing out of work and rendering unproductive an amount of population equal to that of a second-rate power. This mania for arming extends in all directions, and even the Pope of Rome has spent nearly one million francs, just collected by the Paris Committee of St. Peter, in the purchase of arms."

DESIRE TO DEPART.

"REV. MILES GRANT:—*Dear Sir*,—I wish you would allow me to make an inquiry of you relative to the proper construction of Phil. 1: 23, in which Paul speaks of departing 'to be with Christ.' I am a believer in your creed of '*Materialism*,' if that is the true name, and have read with much interest some of your pamphlets, etc. But the verse above troubles me, and my opponents use it as their stronghold in argument, and it does seem to show that Paul at least *expected* to pass at once to glory; and I should be very glad if you would aid me in explaining this verse consistent with our belief. Will you please allow me to hear from you on this point soon? Very truly yours, J. T. CLARKE."

This question has been answered several times in the Crisis, but we cheerfully comply with our Bro.'s request. The following is the passage with its context:—

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

The pronoun *I* represents Paul as a whole. There is not one word about soul or spirit in the whole subject. In the 21st ver. he says, "For to me to live is Christ, and to die is gain." The pronoun *me* represents the one who is to *live*, or die, and that is *Paul*. In the 20th verse he says, "Christ shall be magnified in my *body*, whether it be by *life* or by *death*." He does not say "Christ shall be magnified in my *spirit*," but "in my *body*." It appears that Paul was "in a strait betwixt" living and dying. If he lived he must suffer "a great fight of afflictions. If he should sleep with Jesus, then he would be at rest, and not be conscious that one moment of time had passed till he should awake in the morning of the resurrection. He did not know which he would choose, so far as he was personally concerned; but it would be "more needful," or better for them, to have him remain alive. He then brings a third consideration, and says he had "a desire to *depart*, and to be with Christ, which is far better" than to live and endure the great affliction, or to die and sleep in Jesus till his second coming. Job expressed his choice between living and dying, and said, "O that thou wouldest hide *me* in the grave." Job 14: 13.

The question is now, What did Paul mean by the word "depart?" If the reader should say, when away from home, "I have 'a desire to depart and to be with' my family," would any get a wrong idea of his meaning? Would any one suppose the pronoun *I* meant some *immaterial part* of him, was the one who would like to depart and be with the family? Such an idea is too absurd to be entertained for a moment. Why then say when *Paul* had a desire to depart, that he only meant some immaterial *part* of himself, that no one ever saw or can see? If we accept the word "depart," only one idea presents itself; and that is, that Paul desired to be *translated* like Enoch and Elijah, and be with Christ; yet he does not say, or intimate, that he expected any such thing; but he does say, "If after the manner of men I have fought with beasts at Ephesus, what advantageth me, if the *dead* rise not?"—1 Cor. 15: 32. Thus it will be seen that Paul's *only* hope of a future life was in the resurrection of the dead.

The word rendered "depart," occurs in but one other passage, Luke 12: 36, where it is rendered *return*: "And ye yourselves like unto men that wait for their Lord, when he will *return* from the wedding." The word *analuo*, rendered *depart* in Phil. 1: 23, and *return* in Luke 12: 36, is employed in twenty-two manuscripts of the Septuagint, including the Oxford, to translate the Hebrew word *shoov* in Josh. 22: 8, which it is said always means to *return*.

In the Emphatic Diaglott the passage in Philippians is rendered as follows: "I have an earnest desire for the *returning* and being with Christ, since it is much to be preferred." This is in harmony with all of Paul's writings.

DULL TIMES.

The New York correspondent of the Boston *Journal* gives a sad report of the state of things in the great city. Wages and rents are very high, but business is exceedingly dull. The correspondent says:—

"We have here a singular state of things unusual and inexplicable. Business has not been as dull nor commercial matters as gloomy and uncertain as now. There is no market for anything scarcely. A great number of costly stores are for rent and yet the price has not come down at all. Thousands of clerks, book-keepers and salesmen have been discharged, yet rents have not come down for houses. Very few dwellings are to let at all, and those are higher than they were last May. Nearly every tenant has been notified of an advance on and after next May. The thousand dollar houses are to command twelve hundred dollars, and so in proportion through the whole list. Very few leave their houses, preferring to pay the advanced rent. There are thousands of mechanics who have nothing to do, yet will not work for less than five dollars a day, preferring idleness and hunger. Leading builders have been notified by their workmen that the wages of five dollars a day are not satisfactory. The new demand is six dollars a day for eight hours' work."

"GLAD TIDINGS."

Bro. Wm. H. Spencer, Brockport, N. Y., has just issued a new monthly, entitled "The Glad Tidings." It it is an excellent periodical, and we wish Bro. Spencer much success. He is a devoted, earnest, and intelligent christian; who is alive to the great truth of the speedy coming of Christ. His means are quite limited, but he feels anxious to do all in his power to help spread the light. Our readers will recollect his interesting articles in the Crisis. He has struggled hard against adverse winds, that have arisen in consequence of his hope; but he feels willing to suffer with Christ.

"The Glad Tidings" is octavo size, 32 pp "Terms, one copy, per annum, in advance, $1.00. One copy, six months, 50cts. Single copies, post paid, 10cts. To any one sending five subscribers, with the money, one copy gratis, or a commission of 20 per cent."

The following is his *introductory*:—

With this number we introduce a new publication to your notice and patronage. If any introductory were necessary, the watchword of Paul would be sufficient: "*The Lord is at hand.*" We believe this with all our heart. A firm and abiding conviction of this fact is what prompts us to embark in this enterprise. We have started in the strength of the Lord; in him we trust implicitly; men of the world seek a money basis for an enterprise; but the Lord is *our* basis, and through his grace, and the assistance of our brethren and friends, we expect to succeed. But what we do must be done quickly. A little more toil on earth, a little more sorrow and trials, and our long looked for Deliverer will come to redeem his people from the power of death and the grave. Evidence enough, it would seem, to startle the world, warrants us in this belief.

The enemy of all righteousness is flooding the land with soul-destroying literature, and earth is becoming one vast scene of corruption, while but few publications are spreading the truth of God to arrest it. There is always work for reformers; and there is always room for publications that come up faithfully to the conflict with the powers of darkness. Such shall be the character of the '*Glad Tidings*.' By the help of God we will endeavor to make this such a publication as the 'perilous times' of the world demand—that will be a bright and shining light to the pilgrim's pathway, and a lamp to guide sinners to the ark of safety. It is God's work that we have espoused. He has been our counselor, and in him we rely for direction. Therefore, we come before you as a humble instrument of God in spreading Bible truth, and preparing men for the coming judgment. We believe, if our brethren and those friendly to the truth will assist us with their patronage and prayers, we can make a publication which people will love to read, and be profitably read by all. We know we have a very unpopular message to proclaim, but in the sight of the Lord we dare not shrink from our God-imposed task. The judgment message never has been a popular one; but the message *must* be sounded. Our publications already in the field are doing a blessed work. But the harvest truly is plenteous and the laborers are few; therefore, we wish to join hands in the work, and by every means which the Lord may give us, to push on the battle. Give us your assistance, and the Lord will bless you.

With the proceeds of this publication we propose to establish a fund to *assist* in the great work of spreading Bible truth and saving sinners. So it is a work in which all should be interested.

We feel thankful to our friends for their kind words and encouragement. We have not quite the number of subscribers that we desired to start with, but we believe our friends will not be tardy in sending on their subscription and subscribers that we may have no embarrassment in its publication. Let all take some part in this work. If you cannot send subscribers for the *Glad Tidings*, pray for it."

PILGRIMS TO MECCA.

"Carleton's" letter to the Boston *Journal*, from Alexandria Jan. 15th, 1868, when speaking of the Mohammedans, and their pilgrimage to Mecca, says:—

"This is the season for pilgrimages to Mecca, and here are the pilgrims—several hundred of them—Circassians, Tartars and Turks. The Turkish government requires all steamers entering its ports, or plying between Constantinople and the Eastern ports, to provide accommodation on deck for this class of passengers. If they can reach Mecca, walk seven times round the tomb of the Prophet, and kiss the stones of the temple, their salvation is sure. They are poor wretches. There is an almost inconceivable distance between them and those who enjoy such civilization as may be found in the United States. They are dressed in sheepskin; the men had a great mop of buffalo skin for a cap, and their wardrobe may be comprised under the general term of old rags—a coat, blanket, turban, a flint-lock pistol, knife, a bag, and you have the outfit.

There are almost two hundred on board—men, women and children. They occupy all spare space on the forward deck, and there are about thirty in a coop on the quarter-deck, protected from the weather by awnings. You look in vain for those types of beauty of which so much has been written. Watch this old man who comes to the captain and inquires the direction of Mecca; he is about to repeat his prayers, and would turn his face toward the holy shrine. He spreads his blanket on the deck, takes his bearings from the officer, raises his hands to his head, kneels, touches his forehead to the deck twice, sits on his knees, mumbles something in Arabic, looking round all the while to see what is going on, gazes upward, watches a sailor hanging by a rope at work in the rigging, puts his forehead to the deck again, keeps up his mumbling, rises, turns his head to the right, then to the left, thus recognizing the good and the bad angels which stand ever by his side, raises his hand again and worship is ended."

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office. *

PROPHETIC CHART.

This Chart is now ready for sale. It is a large, illustrative Chart of the prophecies of Daniel and Revelation, with the arrangement of chronology in harmony with W. C. Thurman, giving the chronology of the world, showing the 6000 years will terminate in 1875. Also giving the Jubilee arrangement, briefly showing that the great Jubilee will fall in A. D. 1868. It brings out conspicuously the great Image of Daniel 2nd chapter; also the Beasts of Daniel 7th and 8th, with the leopard beast and scarlet-colored beast of Rev. 13th and 17th chapters, with a description of the great red dragon of Rev. 12th chapter, all in large size, making it a grand thing in aiding preachers, or any one, in understanding prophecy. The size will be about six feet square, mounted, for the use of churches, or for traveling preachers.

Send in your orders immediately. Price, $10.00. For sale at this office. *

BOOK NOTICE.

REVIEW OF "THE SEALED BOOK OF DANIEL OPENED," showing it to be totally unreliable. (By special request.) Also a brief statement of the Argument for 1868. By A. Hale. Boston: Rockwell & Rollins, printers, 122 Washington Street. 1868.

The above is the title of a pamphlet of sixty-four pages, just issued, some of which have been left with us for sale. Price 15 cents; postage 2 cts. *

NEW TRACT.

"THAT MAN OF SIN." *By Eld. O. R. Fassett.*

The above is the title of a new tract just published by the W. A. C. P. Association, to which is added "The Only Hope," and "The True and Only Hope of the Church." An interesting and valuable tract. Price 5 cents single, postage 2 cents; 50 cents per dozen, postage 6 cents. *

THE POWERS OF THE AIR;

Or, Spiritualism: What it is, and what it is not. By one who has had much painful experience during a period of over four years.

For sale at this office. Price, cloth $1.25 by mail; paper $1.00.

"THE FIRST DAY SABBATH."

Those who wish a thorough work on the Sabbath question, will do well to get Bro. T. M. Preble's work, entitled, "The First Day Sabbath." For sale at this office. Price $1.50, postage 20 cents.

Stories for Young Pilgrims.—Vol. II.

Another neat little volume of 200 pages, with 12 illustrations, has been issued by the Advent Christian Publication Society, and is for sale at this office for 80 cents postpaid. A good book for your Sunday School library. Send for one.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	333.07
E. Bellows	2.00
C. Colegrove	5.00
W. C. Keys	.50

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	114.55

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$3912.00
For the poor of the Memphis Mission, as acknowledged by J. V. Himes in last week's Crisis	62.50
Received by M. H. Piper, at Lowell Street Chapel, (who forgets the name), from some person in payment of pledge, made at Wilbraham campmeeting	5 00

W. & E. Sharick, for the poor of Memphis Mission, 5.00.

EUROPEAN MISSION.

Previous acknowledgments	$227.20
E. Williams	5.00
Mrs. S. R. Robbins	10.00
E. L. Marsh	5.00

For the World's Crisis.

HELP FOR FREEDMEN.

The members of the Mission at Memphis join with the Freedmen in giving thanks to their friends in the north for liberal contributions in money and clothing for the poor. Many barrels and boxes have been received, containing valuable articles for the relief of the needy.

I wish to say to the friends of the Freedmen at this time, that while the appeal from Memphis was promptly heeded, and the wants of the Mission supplied, St. Louis is not to forgotten.

In my late visit to St. Louis, I found that they had only been supplied in part with clothing for the poor. And the attention of the friends of the Freedmen is hereby called to the wants of the Mission. I will add, that the Missions in St. Louis and Memphis are united in sympathy and work, and have no rival interest except to see who shall do the most good to suffering humanity. *We are one*, and work together for the same great cause. Friends can send to either mission they think best; but at present, as I said before, the Mission at St. Louis has need of garments for the poor.

Send to H. K. Flagg, 1136 North Fifth Street, corner of Biddle and Fifth, St. Louis, Mo. And for the Memphis Mission send to I. I. Leslie, corner of Fourth and Safferan Streets, North Memphis, Tenn.

Send by freight—the Star Line. It will be safe, and they will get them in due season, with the charges less than by express.

J. V. HIMES.

For the World's Crisis.

THE MEMPHIS MISSION.

OSCEOLA, ARK., JAN. 24, 1868.

To the Secretary of A. A. M. Board:

Dear Brother:—Having done what I could in Memphis, connected with the chapel and cause there, I concluded to go out and look up new fields of labor. The door being opened up the river, about fifty miles, I took the boat and landed first at Craighead Point, Mississippi Co., Ark. Here I had a friendly reception from Mr. C. H. Halcomb. And on the next plantation, a mile distant out, on Morgan's Point, I had a kind reception from Mr. O'Dane, who has the charge. These gentlemen, who make no profession of religion, gave me full liberty to visit and preach on the plantations, and do the freedmen what good I might be able to do; at the same time making me welcome at their houses and tables.

I found several hundred freedmen, all of whom received me and my message most gladly. I opened to them the gospel of the kingdom, and made them see that Christ was soon coming, and that his reign would be on the earth, a literal one. I found two intelligent freedmen who were ministers of the gospel. They are temperate, pious men, which cannot be said of most southern colored preachers. These men had been at work, and had already brought most of the freedmen on the Morgan's Point plantation to Christ. And as soon as I opened the question of the Lord's coming, they and the whole flock received it. They said they had had some light by the Spirit on the subject, but it was not clear. "De northern white man clear away de mist." They came out in the full faith. On the other plantation there are more unconverted ones, but they all received the word with gladness.

I labored some ten days with them, and had joyful and successful meetings. The result of my visit will be the addition of two good preachers to the new conference in Tennessee, and one church of from forty to fifty members. These ministers and members will scatter the light and truth in all the region. They are going to put up a log chapel, and have invited Bro. Reed to hold a tent meeting this summer.

Having finished my work, I took the steamer on the 17th for Osceola, from which place I now write. Here I was received by Lieut. Mix, of the Freedmen's Bureau. On the Sabbath, the 18th, I spoke to the freedmen in their new chapel, not quite finished. I had a good hearing. They received me as an angel of help sent from God. I am the first white man that has come to their assistance from the North. They feel very grateful, and joyful indeed. They have just put up a good house that will hold three hundred. They feel the need of a teacher and preacher, and claim one from us. This is the county seat, and an important river town also. I have organized a church, and supply them with preaching by Bro. Jackson from Morgan's Point till we can do better.

The Rebel sentiment here is very strong; but a prudent man will have no difficulty.

Respectfully yours, JOSHUA V. HIMES.

NOTE FROM ELDER LEROY JACKSON, A FREEDMAN.

To the Advent Brethren in the North:—

Dear Brethren:—I was born a slave in Yellow Busha Co., Miss. I am, as I suppose, about twenty-seven years old. I have been in Arkansas about five years. I was converted when I was barely ten years old. Always had it on my heart to preach Jesus. I began to speak in 1857, among the slaves. I have labored in Ark. and Tenn. for five years past, and have seen many converted to Christ. It is now nearly two years since my mind was stirred up on the second coming of Christ. I found myself preaching upon the subject in almost every sermon. I had a deep feeling in my heart that it was nigh, and that the present living generation would see Christ come. I can't say why I had this impression, but it rested on me. And John 14: 1-3, Rev. 20: 1-6, and other passages on the second coming, greatly interested my heart. In this state of mind, I had the great privilege of hearing Eld. J. V. Himes, your missionary from the North. He gave me light. His explanations of the word of God cleared away the mist, and I see clear. His explanation of the great image, in Daniel, and the 24th chapter of Matthew, and other scriptures, set the matter in a clear light before my mind. I am filled with great delight.

I have spoken to you, at the North, that I might thank you for sending us the truth on the second coming, so that I and my afflicted race may get ready for that day. After hearing Eld. Himes all through, I find that I am with you, and shall help to spread the light of the soon coming as far as I can.

LEROY JACKSON.

Morgan's Point, Miss. Co., Ark.

The above was written at the dictation of Eld. Jackson. I am much pleased with him. The door is open to him on all the plantations. I have arranged with him to devote all his time to this work, for $15 per month, if the Board think best to employ him. J. V. H.

For the World's Crisis.

FROM JACKSONVILLE, FLA.

BRO. GRANT:—The little church in this place are firm as a rock, and express their determination to lose their lives before they will give up their faith, or compromise the blessed truth they have lately received. There is the most subtle and bitter opposition from the different sects; and even one of the newspapers commenced an attack on us and the church, but the editor found very soon that it would not pay, so he stopped. Another man, a rich sceptic, said to one of our brethren, a steward in the Methodist church, whose wife and little son had been baptized, that Bro. Wilson and myself ought to be whipped and driven out of town.

"Well, perhaps you had better undertake," said the brother. "But what for? do you not believe the Bible?"

"No," said the man.

He meant to say to him that he was a sceptic, or infidel, but made a mistake, and said, "You are an impostor." The man struck at him, and as the brother was a southern man, and had not hardly grace enough to keep him in the trying moment, he gave him what they call a chastisement; but they were parted, and no particular damage done, only the man called him in the next day or two and told him he thought more of him than ever. But the brother thinks he will be more on his guard the next time. I write this to let you know how excited the people are on the subject.

Another instance of a more pleasing character. When Bro. Grant and Pratt were at Rochester, N. Y., with the tent, there came along by the tent, from North Carolina, a man who had been to Rome, N. Y., to contest a law-suit of $12,000,—money out of which he was cheated during the war. He got judgment, but could not collect it. His name is John B. Wadsworth. He saw the tent, and thought it was a circus; so he went in, but, behold, it was preaching. He listened, was convicted, and prayed the Lord to forgive him; but not until he gave up the revenge that was in his heart against the man who had robbed him of all he had (for he wanted to kill him). At last he relinquished his hold on him in his heart, and found peace. The result was, he felt he must go through the Southern States and scatter tracts, and tell people from house to house that Jesus is coming, and they must get ready. Bro. Pratt ordered some tracts sent to Baltimore, which he could get when he arrived there. So he took up his line of march on foot, walked to Baltimore, got his tracts, called at every house he could, talked, prayed, and warned them to get ready, sometimes sleeping in the woods when there were no houses. He kept on in this way until he arrived here in Jacksonville, and only rode seven miles between Rochester, N. Y., and Jacksonville, Fla.

What do you think of that, you old believers in this gospel of the kingdom, who have never gone out without the camp? May the Lord help others to go and do likewise. Bro. Wilson purchased him a suit of clothes, and we gave him a bundle of tracts, and he has gone on his way rejoicing, happy in God that the man robbed him of all the "filthy lucre" he had, which would have been the means of sinking him in perdition. O, how wonderful are the ways of the Most High!

The Lord will have the people warned of the coming judgment, and, if one class will not do it, he will send out others. I tremble for those who have this precious message and are living in ease and doing nothing to spread it abroad.

We have four little boys converted here, and three of them have been baptized. It seems as though the Lord was laying the burden on them to labor to bring others to Christ. One of them says if the Lord does not come he will be a preacher. He thinks now he can convince the Methodist minister that he is wrong in his views.

Our meetings here are as follows: Sunday, in the forenoon, we have a new kind of Sunday School for young and old, and it is hard to determine which are the most interested, although I preach to the children. Preaching afternoon and evening, and prayer meeting every evening through the week except Saturday. Great concourses of people turn out at the baptisms, and our preaching and views are the topics of the day. If it were not for the ministers and professors, we should take the people *en masse*. But it is not popular. It is true now as in the days of Christ. Little flock, *fear not*. Yours in the blessed hope,

Jacksonville, Fla. P. A. SMITH.

For the World's Crisis.

"OPEN COMMUNION."

MR. EDITOR:—Dear Sir,—I feel it a duty to thank the Crisis for the exposition on this subject, contained in a previous number. What you said about "Let a man examine *himself*," came with the greatest force to my mind; for in the Greek it is emphatic. I now see that every thing is sectarian that destroys *love*; and that if we wish to escape the curse, pronounced in the third angels' message (Rev.) on those who keep not the commandment of God, we should give heed to John 3: 4-6, where *love*, and not the decalogue, is the commandment of God. John says he need not give a new commandment, for Jesus (who is the beginning of the new dispensation, Col. 1: 18), said, "A new commandment I give unto you, that ye love one another." Why should one judge another man's servant? Before his own Master he standeth or falleth. I shall, in future, invite to the Lord's table all those who consider themselves christians.

Yours in the truth, I. LAMB.

For the World's Crisis.

A LAMENTABLE STATE OF THINGS.

At a meeting of ministers held in New York, last month, to see what could be done to arouse people, the Rev. Lyman Abbott, in a five minutes' speech, presented some startling facts concerning things in that city. One and a half million of money were expended for the work of God yearly, and seven millions for public amusements. Three hundred and twelve Sabbath schools, eight thousand grog shops, two hundred and twenty-two ministers, fifteen hundred professional thieves, and three thousand five hundred prostitutes. No wonder they were discouraged looking for signs of the conversion of the world.

Paul told us this state of things should come to pass in the last days. See 2 Tim. 3: 7. And this was to be among professors, who had a form of godliness.

Other cities are as bad as New York. No wonder this minister said the devil was busy while others slept. Pleasure is the order of the day with professors. One said to me a few days since, he wished I would go up to their prayer meeting and help the few pray, as he and others of the same church were going to a ball.

So it is going everywhere. The worldly spirit has converted the professed church. Vital godliness is not tolerated in such churches. They believe in having religion and not know it. If one knows it, he never had it. If he has it, he cannot lose it. If he loses it, he never had it. No wonder worldly people reject such teaching as this; yet it is the sum and substance of John Calvin's teaching, in which so many believe at this day. Suppose the world to be converted to such nonsense as that; they would take more comfort in dancing than going to meetings where such stuff is talked.

Religion and faith are nearly gone from the earth, as Christ said it would be in the last days, and we are in the last days; signs showed and spoken out by professors. Let us take warning and keep clear of the spirit of the world, that that day overtake us not as a thief. HIRAM MUNGER.

For the World's Crisis.

OUR CAUSE.

BRO. GRANT:—I have of late spent five weeks in Maine, two Sundays in Kennebunkport, one in Portland, and two in Biddeford, besides evening meetings in other places. And I am glad to say there is an interest to hear Bible doctrine and faith preached; and when they come once they come again.

At Kennebunkport the house was well filled with attentive hearers, solicitous to know the truth, which, if believed, will make wise unto salvation. Brn. W. H. Mitchell and B. S. Emery preach to them the first two Sundays of each month. There was not so much interest in their conference meetings as I could wish; nevertheless, they have some blessed seasons in exhorting one another; but by grace, through faith, they might be more blessed.

At Biddeford there is much interest. In 1860 our brethren, few in number, commenced an Advent meeting; a few came out to hear the everlasting gospel, but it was an up-hill work; sometimes almost discouraged, then faith would take hold, others would come in to hear the blessed truth and lend a helping hand; then they would be encouraged to persevere; thus by the grace of God, prayer, and corresponding effort, they have been prospered, additions have been made continually to their number by conversion to God and his word. They have built a chapel large enough to hold four hundred people, and they find it now too small. Sunday evenings many come that are unable to find seats. The Lord is with them by his converting grace. Some are inquiring the way of life, some putting on the Lord Jesus Christ. It was good to labor among them. I enjoyed it much, and wish them prosperity, harmony with Christ, and the love of God to be shed abroad in their hearts more abundantly.

At Portland I found the cause in a good condition, as I could best judge. It was a stormy day, but the faithful I used to see in former years, with a goodly addition, were out to hear the word. The conference meeting was blessed, the disciples full of sweet expectation, with joy and praise, knowing redemption is very nigh. God bless them with the faith of assurance that will keep them alive to the things of God, and help them to be active in every good word and work.

We must do all we can to convert men by grace to Christ and his word, so they may be saved in the kingdom. Praise the Lord, he is with us in all our efforts rightly directed, In almost all localities some are turning from idols to the living God, and to wait for his Son from heaven. Praise his holy Name forever. Thine full of courage, L. BOUTELL.

Salem, Mass., Feb. 25th, 1868.

For the World's Crisis.

THE DORCAS MISSION.

It is my purpose, by the will of God, to report receipts in our paper twice a month. Our friends have already been informed that we do not publish all that we receive. Many prefer that their contributions should be registered in heaven, so that we acknowledge their donations by letter only. Yet we give the full amount of what we receive at stated times. By this method we can more fully see the hand of the Lord in supplying our needs; for our friends cannot possibly know by our reported receipts whether we are having abundant contributions or otherwise; for sometime not one half are published, and then at other times nearly all are recorded, but we give no intimation of our needs, whether they are many or few. Thus we are saved from all grumbling. We continually look to the Lord, and we expect that he will provide in his own way; so we have our hearts filled with love and peace toward all.

The following receipts are for the present month, up to the 15th day inclusive: A box of clothing and $5 00 from C. W. Smith, of Tamarack, Ill.; a barrel of clothing, etc., and $6.10 from friends in Haverhill, Mass. Many were clothed by this barrel of blessings. P. Sargent, Lawrence, Mass., $2.00; O. L. Fletcher, Buckland, Conn., $2.00; a barrel of clothing, etc., and $2.00 from Ruth T. Woodbury, of Lewiston, Me.; "one that pities the poor," Edinburgh, N. Y., $2.00; Wm. Christian, Newark, O., $7.00; Sr. J. D. Proctor,

Downings Mills, N. H., $3.00, and a barrel of clothing; Mrs. E. D. Randolph, Riverdale, N. Y., $5.00. The $2.50 sent as a New Year's gift from Chester, Mass., was received, and I thought it had been acknowledged. In future, I shall not state in my reports what the barrels sent us contain. Some are able to do more than others, and I do not want to injure the feelings of any child of God, by anything that would look like being more thankful for some barrels than for others. The Lord knows how much hard labor is performed, and how many difficulties are overcome by those friends who get up these barrels. We have never heard a single complaint against our previous reports, but in future we will not specify the various articles sent. We have had honest motives in our reports heretofore. We are grateful for all things sent. We turn everything to good account, and may heaven's choicest blessings rest upon all who have administered to our wants. Pray for us, that we may have wisdom, knowledge, grace, and the Holy Spirit in greater abundance, to fit us for our future labors. Your aff. Bro. in Christ,

F. H. BURBANK.

For the World's Crisis.

GOOD NEWS.

BRO. GRANT:—God is doing a great work here on Warwick Plains. Bro. Allen Warner has been preaching the word to us every evening for the past two weeks. The Lord has heard and answered the prayers of his people. About twenty happy souls are rejoicing in the truth. Gray heads, blossoming for the grave, have taken a stand on the Lord's side. None have started yet under twenty years of age. Several of them are from forty-five to seventy-five years old, and the good work is still going on. Praise God.

J. B. WAITE.

Correspondence.

From Bro. Wm. McCullock.

BRO. GRANT:—I have been a subscriber to the Crisis ever since the first number was issued in 1853, have been an attentive reader of the same, and hope to continue to do so till Jesus comes.

To the scattered ones I would say, the Lord is reviving his work in every part of this State, east, west, north and south. Never since I came west, eleven years ago, has there been such inquiry for the faith we hold as at present. Doors are opened in every direction, and if it were possible we could be in a dozen places at once, and then not be able to supply all the calls for help.

I have labored constantly for three months, hardly stopping at home long enough to see to the wants of my family, when numerous letters are read requesting immediate labor; and I find myself worn and fatigued, with sore throat and broken voice; and still the call is so urgent, that I go again and try to raise the cry, Behold He cometh! The Lord blesses the effort, and souls are being brought to a saving knowledge of the truth, and we rejoice together as we journey on to the kingdom. Praise the Lord, I expect to soon be where there will be no more aching lungs or broken voices, but where immortal voices will raise the loud hallelujahs to God and the Lamb forever.

"Oh hail, happy day!"

I long to be there. I am not tired of the way, for it is a good way, a heavenly way; but I am tired of the misery and wickedness of this heartless world. I am tired of the show and pomp of a formal church. I am grieved when death enters the loved family circle and snatches away a fond father with its ruthless hand, and one too who had given counsel in his declining years. I long for the day when death will no longer have dominion over loved ones; for the hour to arrive when *all* that are in the graves shall hear His voice and come forth. I long to greet that glorified company who will come up through great tribulation, whose robes are made white in the blood of the Lamb. God grant that we may be ready when Jesus comes. Yours in the bonds of the gospel,

WM. MCCULLOCK, Evangelist.

New Rutland, Ill., Feb. 8th, 1868.

From Bro. Geo. A. Streeter.

BRO. GRANT:—I want to say to the readers of our excellent paper, that I find plenty of work to do for my Lord and Master, and ears are open to hear about Jesus and the plan of salvation. I have just returned from a three weeks' tour in Charlton, Mass. (Dresser Hill). It was thought to be the hardest corner on the earth, but even there some hard hearts of stone, which required about two weeks hammering with the Lord's hammer, aided by the Holy Spirit, even melted to flesh. Among these are drunkards that have been hard sots, Sabbath-breakers, etc. One man said, "When I got up this morning (Jan. 19), I felt that I ought to go to the school-house to meeting. I took my gun and went to the woods hunting; but in a little while I went back to the house and told my wife, This is the last day that I shall hunt Sundays." He came out Monday evening, Jan. 20th, happy in the Lord.

Jan. 26th. This evening another got up and said, "This has been the best day I ever saw. It is the first Sunday that I have been to the house of God for fourteen years." Surely, "What hath God wrought?" Praise his holy name forever and ever. Baptists and Methodists, all took hold, and all worked for sinners, while I preached salvation. Our doctrine was used, but as God directed. There is danger of loving our doctrines too much; that is, some of them too well; I mean so as to make it uppermost. O for wisdom from on high. Many have seen the Advent question in a new light from what some have talked it. It will not do to cut a man's head off first. Fourteen started to serve God anew in these three weeks. Nine were baptized. I am going back soon. Brethren who have written to me, and are waiting, be patient; I will come as soon as the Lord says, Go. Pray for us. Thy Bro. in the high-ways,

Feb. 1st. G. A. STREETER.

From Bro. R. Baker.

BRO. GRANT:—I have been visiting for some days past the little flock of God in Brimfield, South and North Adams, Savoy, and Hawley, and have been trying to present the gospel of the kingdom of God to the people in these places, and God has been with me. I can say my labor has not been in vain in the Lord. It has done my heart good to see some that dare to embrace the truth in the love of it. The gospel has not lost its power when presented in its purity. My prayer is, Lord, send forth faithful laborers into thy vineyard, full of faith and of the Holy Ghost; such ministers will be owned of God and rendered a blessing to the church of Jesus Christ; then sinners will be made to tremble under the power of this gospel of the kingdom.

My bounding heart cries out, Come, Lord Jesus, and come quickly. O how important that the Bride should make herself ready. God help us to comprehend and possess the *fulness* of this blessed gospel of peace. Glory be to God, my soul doth magnify the Lord. Glory be to God. Dear brethren and sisters, be sure that you have the wedding garment on, so that when He who is our life shall appear, we may appear with him in glory. Amen. Yours in Christ, RUFUS BAKER.

Warren, Mass.

From Bro. J. Allen.

BRO. GRANT:—We have had the best series of meetings at Honeoye that we ever experienced. Some twenty or thirty have pledged themselves before God and man to renounce their sins, and henceforth lead a new life. The whole community, for miles around, are stirred as they have not been for years before. Praise the Lord.

Sr. E. S. Jennings came the last Sunday in Dec., and preached four weeks every evening, excepting two, including five Sundays. She is one approved by God, beloved by the church, and just adapted to reach a class that are considered gospel-hardened. The sinners reached in this revival are mainly middle-aged and heads of families. The preaching was plain, simple gospel, in its primitive purity, and attended with power beyond that of mortals. It was a feast to hungry, starved souls, and especially to the believers in the near coming of Jesus, to have their views so ably presented, and listened to with such marked attention by the masses that crowded the church evening after evening, to feed upon the word of the Lord. It was marvelous to us to see in this mixed multitude of preconceived opinions and divers sentiments, that every mouth appeared stopped, and they seemed subdued as in the presence of higher power. I. ALLEN.

From A. D. Flagg.

BRO. GRANT:—God is pouring out his blessing here in New York. Bro. Hook has been laboring with us the past few weeks. The youth are coming to the fountain. Strong young men are breaking down under the melting power of God. Satan's kingdom begins to tumble, and much has been done in the name of the Lord.

With the assistance of the brethren (of the Advent Mission church 24th St., New York), I have hired the Franklin Hall, in Newark Avenue, for the express purpose of promulgating the truth as it is in Jesus, and to induce dying, perishing, and lost men and women to believe and be baptized. I ask the prayers of my brethren and sisters everywhere, that I may live humbly at his feet, and be an instrument in his hands of doing much good in this wicked and ungodly city; and at last have an abundant entrance into his everlasting kingdom, which is about to be established under the whole heaven. A. D. FLAGG.

Jersey City, N. J., Feb. 5th, 1868.

From Bro. I. Damman.

BRO. GRANT:—It is with much interest that I write a few lines to let you know that I am in the field, preaching the word of God, to warn sinners and comfort the saints in this day of perplexity. The cause of truth is advancing in Bangor. The Lord is converting sinners, and reclaiming wanderers. I have labored one fourth part of the time in Bangor this winter, Bro. Baker a fourth, and Bro. Smith some part of the time. I hear that Bro. Thomas Smith, of Bangor, is quite ill, and is not expected to recover. His health has been poor for some weeks. We fear we shall lose Bro. Smith. How fast death is doing his work. Is this the year of sweet release? ISRAEL DAMMAN.

Married.

In Richmond, Feb. 27th, 1868, by H. D. Reed, JAMES H. LOWELL, of Bath, Me., and EMMA D. PEACOCK, of Gardiner, Me.

In Bristol, Conn., Feb. 12th, 1868, by Eld. S. C. Hancock, at his residence, Mr. WILLIAM W. LOOMIS, of South Windsor, Conn., and Mrs. LUCY L. CAULKINS, of Palmer, Mass.

In Manchester, N. H., Feb. 21th, 1868, by Rev. Mr. Tilloston, Mr. CHARLES W. MOONEY, of South Reading, Mass., son of Eld. S. S. Mooney, and Miss LOUIE FOLLANSBEE, of Haverhill, Mass.

Obituaries.

M'CLURE. Died in Northboro, Mass., Dec. 3d, 1867, of disease of the heart, Sr. Ellen, wife of Samuel M'Clure, aged forty years.

Deceased was formerly a member of the Baptist church in Ware, Mass., but during the ministerial labors of Bro. O. R. Fassett in Westboro, Mass., she with her husband united with the Second Advent church there, and remained a member until her death. Although the thought of leaving her companion and four young children, was sometimes very painful to her, yet she was calm, and resigned in regard to the future, committing all her interests into the hands of Him "who doeth all things well." May her entire family be prepared to meet her in that land where there is no death, and where the inhabitant shall not say, I am sick. Her funeral was attended by Bro. C. Goodrich, and Rev. B. F. Lamson, pastor of the Baptist church in Northboro. A. STREETER.

WILLIAMS. Fell asleep in Jesus, Feb. 5th, 1868, Sister Lettice Williams, wife of Rufus Williams, of Grafton, N. H., aged sixty-five years and eleven months.

Sr. W. has long been on the field of battle, and her weapons were not carnal, but mighty through God to the pulling down of the strong holds of Satan, and hoped to be an overcomer through the blood of the Lamb and the word of her testimony, and to rise in triumph at the sound of the voice of the archangel and the trump of God; then to meet with the blood-washed throng and sing the victor's song: "O death, where is thy sting? O grave, where is thy victory?" F. S. RANSOM.

STARVATION IN ALGERIA.—A letter from Paris, says: The poorer classes are now undergoing tremendous sufferings, not only in France, but in Algeria. In that colony, according to the Archbishop of Algiers, the Arab population are dragging out an existence of misery—feeding, like animals, on the foliage of trees, wandering almost naked (writes Monsigneur) along the roads, awaiting, in the neighborhood of cities and villages, for the emptying of household refuse, to quarrel over the filthy remains. To these starving, nay, dying tribes, nothing that can be devoured is repulsive. So desperate is their condition (I translate the Archbishop's words,) that "they actually dig up the carcasses of animals that have died of disease. A heap of ten and twelve bodies of dead Arabs lying by the roadside is no uncommon spectacle. When these poor men feel the approach of death—the slow and terrible death of famine—they do not complain; they stretch themselves near some roadside, cover themselves as well as they can with the wretched rags they may possess, and, covering their faces, await their last hour, murmuring the name of '*Allah!*' It is thus they died of cholera all last summer; it is thus they now die of hunger, literally mown down by this plague. Calculations, which are not exaggerated, bring the number of the victims within the last six months to above one hundred thousand."

Summary of News.

FOREIGN.

Cable Dispatches.

LONDON, Feb. 25. The Liverpool *Courier* of this morning contained a report that the Earl of Derby had resigned the Premiership, and that his resignation had been accepted by the Queen. During the day this news was confirmed. It was also ascertained that Mr. Disraeli would replace Lord Derby as Prime Minister, at the same time retaining his present post as Chancellor of the Exchequer.

PARIS, Feb. 26. The *Presse*, to-day reports that the Italian Government is about to send General Nino Pixio to Vienna to negotiate a treaty with Austria.

LONDON, Feb. 26. A great meeting of friends of the United States was held to-night at St. James Hall John Bright, M. P., presided. A number of prominent members of the Liberal party were present on the platform. In course of the evening Mr. Bright made a powerful speech, arousing the sympathy of the audience for the American people by eloquent allusions to their conduct in the war of the rebellion.

Rev. Newman Hall followed with an address, in which he presented with ability the American side of the Alabama controversy, and pressed his views with an earnestness and eloquence which carried the vast assemblage with him.

The meeting was very enthusiastic, and broke up with repeated cheers for America.

BERLIN, Feb. 27. The obligations of the new treaty between the North German Confederation and the United States are to apply reciprocally to Germans and Americans. All previous engagements between the countries in regard to extradition are renewed. By one of its provisions the treaty is made to terminate at the end of ten years.

DOMESTIC.

NEW YORK, Feb. 25. A special from Havana of the 24th says: "The steamer Marsella has arrived here from Sisal, with dates the 19th inst. On the 13th a battle took place at Yzamal, in Yutican, between the rebels and the national troops. It lasted fifteen hours, and resulted in the defeat of the rebels. Governor Cepeda has replaced all the authorities who had been deposed by the usurper. Sixty of the rebel office holders have been imprisoned. Trade has recovered its usual animation.

At St. Croix there are revolutionary symptoms. The people are tired of the Danish Government and are resolved before a month to raise the American colors. The authorities instituted proceedings against the editor of a journal as guilty of high treason for having called on the natives to petition the United States Government to purchase St. Croix.

NEW YORK, Feb. 27. A Buenos Ayers letter of January 13 states that cholera extended, at the opening of summer, over all the Argentine Republic, and also over nearly all of Uruguay. In this city it carried off in the last 40 days about 5000 persons In some little towns in the country, the people, after being decimated, have fled and deserted their villages. All the river towns have been fearfully scourged. Cordoba, near 200 leagues towards the mountains, and under the breezes of the snow covered Andes, has been more desolated than any other place.

After 30,000 inhabitants had been reduced by flight to less than 10,000, the mortality was over two per cent, daily, of the remaining people. In fifty days all would, at this rate, perish. All work is suspended, and those who depend for food on their daily labor suffer. Carts enough to convey the dead cannot be found, nor men enough to dig graves. Churches are taken for hospitals, and many, unable to be conveyed to them, lie all alone in their houses. In some parts of the country, the cholera attacks isolated families, and they all die, when the neighbors burn the house, as a substitute for burial. Consternation, poverty, sickness, deaths and funerals, are visible in every part of this sadly stricken country.

New York, Feb. 28. A London dispatch gives the following account of a meeting at St. James' Hall:

Mr. Bright occupied the chair. He spoke strongly in favor of the United States and the Government, policy and power of the American people and of the duty and necessity of England's cultivating and maintaining friendly relations with them. "If," he said, "the British Government and English press had acted rightly and prudently during the time of the late war in America, no power on earth could have alienated the two nations in feeling or separated them in interest." Mr. Bright, in concluding, expressed his firm belief that all the prominent questions of apparent difficulty now pending between the two countries would be amicably settled.

The Rev. Newman Hall followed. He stated the nature and probable extent of the Alabama claims carefully and in explicit terms to the assemblage, showing that England was completely in the wrong. He said, although the people of the United States waited and appeared to postpone the matter, the Alabama claims subject would lead to war in some short time unless the bill was paid. He would advise a settlement of the matter by arbitration in the manner proposed or agreed to, by the United States. The reverend gentleman ended his address with a powerful appeal to the people of England and America to affirm and maintain a perpetual peace in the interest of universal civilization.

Mr. Hall resumed his seat amid loud cheering. The following resolution was then proposed:

Resolved, That the meeting expresses the most hearty good will toward America, and pledges itself to support any government at home in its efforts to effect a prompt, righteous and pacific settlement of all international differences, and especially of those connected with the Alabama claims in question.

The resolution was adopted unanimously amid loud cheers and with every person in the hall standing.

A WELL OF BOILING WATER. The Lacrosse (Wis.) *Democrat* states that a few days since the eastern section of that city was startled by a loud report like a discharge of the heaviest artillery, which proceeded from the Artesian well between the bluffs and the river that had been sunk to a depth of 280 feet. The explosion was immediately followed by a stream of boiling water, gushing with mighty force through the tube from the depths below. The startled workmen were blinded by clouds of steam, and two of them were severely scalded. The upward pressure of the water is very great, not less than two hundred pounds to the square inch. The mean temperature is about 183° of Reumurs' thermometer. It had already melted the snow from six acres of land.

INTERNATIONAL POSTAGE. Washington, Feb. 26. Under the arrangement just concluded between the Post-office Department of the United States and of the Dominion of Canada, the single rate of postage on international letters will be reduced on and after the first day of April, 1868, from ten to six cents, if prepaid at the office of mailing in either country; but if the postage is unpaid, or insufficiently prepaid, they will be subject to a charge of ten cents per single rate in the country of destination. The authorized weight of a single letter will be fifteen grammes by the metrical scale, and half an ounce in the Dominion of Canada.

To the Preaching Brethren.

"I would say to our preaching brethren, when they send an appointment to Richmond, it is necessary they should define the place, as we hold two meetings in town; one at the Reed meeting-house, which has continued since 1843, the other is held at the village. Please state for which place the appointment is intended. In behalf of the brethren. FREDERIC BATES, JR.

We would say that as the churches of Wallingford and Yalesville have become united as one church, we would request the preaching brethren to correspond with the following brethren previous to publishing their appointment for either place.

W. W. IVES, Wallingford,
H. H. MIX, Yalesville.

Preachers are requested to correspond with one of the committee before sending appointments to Worcester, viz., M. M. Blackmer, N. Lasell, Wm. F. Collier. Per order of the church, Worcester, Jan., 1868.

Before sending their appointments to Richmond Village, Me., the preaching brethren are requested to consult the committee, to save confusion.

Per order of Committee, S. BROWN.

Preachers are requested to correspond with H. C. Aborn, Clerk, before sending appointments to Square Pond, Conn.

Notices.

GENERAL CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, greeting:

Beloved in the Lord, believing that yet a little while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the CORNER OF LOWELL AND CAUSEWAY STREETS, BOSTON, on Tuesday evening, March 31st, 1868, and to continue with us over the coming first day of the week.

To unite with us in worship and thanksgiving to God for his abundant mercies to all men, and to us who have learned his will, and tasted that he is gracious:

To listen to the proclamation of the truth of God for the edification of the church, and the preaching of the glad tidings of the kingdom at hand:

To exhort one another, and so much the more as we see the day approaching:

To invite sinners to Christ, the refuge from approaching wrath, pointing them to the Lamb of God that taketh away the sin of the world:

To encourage each other in the great work, committed to us as a people, of proclaiming life and immortality through Christ alone, the resurrection of the dead, and the speedy coming and kingdom of our Lord Jesus Christ.

For these objects we invite our brethren and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities, trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that our gathering together may be to the praise and glory of our heavenly Father. And when the mighty voice shall be heard, saying, "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready"; may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of the Lamb.

The Mass. Advent Christian Conference are cordially invited to meet with us, and to hold its annual session in connection with the general conference.

In behalf of the church,
GEO. T. ADAMS, MILES GRANT, } *Elders.*
J. G. HAMBLIN, S. HOVEY, GEO. T. ADAMS, M. H. PIPER, GEO. E. FOSTER, GEO. W. WOOD, } *Committee.*

Conference at North Adams, Mass.

The Advent church at North Adams will hold a special conference in the Advent hall, on Wesleyan Hill, commencing Saturday, March 14th, at 2 o'clock, P. M., and hold over the following week. The object will be to awaken an increased interest in this village and vicinity on the subject of the speedy coming of Christ; to seek a deeper work of grace in preparing for his coming. Preaching brethren will be present to present the word. All the brethren and sisters that can come are needed in this meeting. Come one, come all, to the help of the Lord. In behalf of the church,

EMERSON BLANCHARD.

Notice.

Advent meetings are changed from Center Street, corner of Lincoln Street, to Wesleyan Hill, near the upper end of Eagle Street in the new Advent Hall. Meetings every Sunday at half-past ten, at two, and in the evening; also Tuesday and Friday evenings. Preaching brethren are invited to labor with us. All are requested to give notice of their appointments as long beforehand as possible, so as not to conflict with any other arrangements. All correspondence on business matters should be directed to EMERSON BLANCHARD, North Adams, Mass., Box 468.

Morris, Ct.—Take Notice.

Providence permitting, a series of meetings will commence in the fourth district school-house, Morris, Ct., Tuesday evening, March 17th, to continue over the following Sunday, and perhaps longer. Brethren and sisters, we feel very anxious that this meeting may prove a blessing to the people of this place, and we cordially invite all who feel interested in their welfare to come and labor with us. We intend it to be a free meeting, and wholly for the worship of God.

A. ELLIOT.
C. H. SWEET.

Notice.

The first annual meeting of the Mass. A. C. Conference will be held in Boston, in connection with the General Conference, called to meet Tuesday, March 31st, 1868. It is hoped the churches will send delegates so far as consistent. Let there be a general rally. For the Conf. Committee,

E. OWEN, *Clerk.*

Notice.

I will hold a series of meetings at Canaan, N. H., commencing evening, March 18th, and continue through the week, and over the following Sabbath, if the brethren wish to have me do so. Will Bro. J. B. Eastman let me know soon by letter. Direct to South Royalton, Vt. J. A CLEAVELAND.

Conference.

The Eastern Conference will be held at Frankfort Mills, Me., commencing at six o'clock P. M., Thursday, March 5th, to continue over the following Sabbath. Brethren from abroad are invited to attend and labor for the Lord.

L. FRENCH, Clerk of Conference.

Minnesota Quarterly Meeting.

The third quarterly meeting of the Minnesota conference will be held, Providence permitting, at Ottawa, Friday, March 6th, 1868, and continue over the following Sunday.

THOS. K. ALLEN, Secretary.

Please Observe This!

Any one having borrowed books of Bro. C. B. Turner, will please return them to his wife. There are many books missing; Murdock's Translation of the Syriac, for one. Who has it? Please direct that and all others to MRS. C. B. TURNER, No. 1 Baldwin Street, Syracuse, N. Y.

A. P. MOORE.

STAR OF HOPE MISSION,

No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Notice.

I will send to any address, free of cost, tracts on the coming of the Lord, and other subjects. THOMAS J. WHITECAR, No. 814 Swanson Street, Philadelphia, Penn.

Notice.

My tracts are all gone, but I intend to have some more printed soon. Timely notice will be given when they are ready. ALLEN DAMON.

The American Anti-Masonic Review,

AND

PRACTICAL CHRISTIAN.

A MONTHLY FOR THE TIMES.

If the Lord permit, we expect soon to issue the first number of the above work, at $1.00 per annum, payable always in advance. It will comprise sixteen octavo pages, besides a neat cover, suitable for binding at the close of the volume. There is no periodical of the kind published in this country. It will ignore all *mere* religious theories, be eminently practical, and aim to vindicate the high claims, of Christ and his church, and to induce christians to keep themselves unspotted from the world. It will oppose and expose all unholy and entangling alliances between the church and worldly "orders." We shall aim to issue the "*Anti-masonic Review*" on the first of each month, and the *Biblical Monthly* on the 15th of each month; and we will send both to one address for $2.50 per annum, or the "*Monthly*" for $1.00 per six months, or $1.50 a year; and the Anti-masonic Review at $1.00.

All funds at the risk of the sender, unless in checks, money orders, or registered letters. Address J. T. WALSH, New-Berne, N. C.

Change of Address.

Our business connection with "Austin, Hurd & Co., and "F. Wilson Hurd & Co.," having been dissolved, our friends will hereafter please address us,—Box 382 Dansville, Livingston Co., N. Y., and not "Our Home," as formerly.

F. WILSON HURD, M. D.
MRS. HANNAH J. HURD.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

M. Batchelor..........Sunday, March 8th
S. W. Thurber..........Sunday, March 15th
J. Couch..........Sunday, March 22d

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.

Enoch Morrill..........Sunday, March 8th

Chelsea, Mass., (Library Hall, first floor.)

Joseph W. White..........Sunday, March 8th

Westerly, R. I., (Armory Hall), Tuesday evening, March 3d, every evening through the week, and over the following Sabbath.

Mechanic Falls, Me., Wednesday evening, March 12th, every evening through the week, and over the following Sabbath. MILES GRANT.

Concord, N. H..........Sundays, March 8th and 15th
Suncook, N. H..........Tuesday evening, March 17th
Manchester, N. H..........Wednesday evening, March 18th
Exeter, N. H..........Thursday evening, March 19th
Portsmouth, N. H..........Sundays, March 22d and 29th
Salem, Mass..........Tuesday evening, March 31st
Lynn, Mass..........Wednesday evening, April 1st
Boston, Thursday, to conference, four days.
South Reading..........Sunday, April 5th
Letters can be directed to the above places.
HIRAM MUNGER.

New Durham Ridge..........Sunday, March 8th
Northwood Narrows..........Sunday, March 22d
S. S. MOONEY.

Cabot, Vt..........Sunday, March 15th
and longer if desired. A. MURRAY TRIPP.

Keene, N. H..........Sundays, March 8th and 15th
A. M. HIGGINS.

Danielsonville, Ct..........March 8th and 15th
H. F. CARPENTER.

Lawrence, Mass., (Good Templar's Hall), Sunday, March 8th. WM. N. PILE.

New York, (corner of Allen and Grand Streets), Sunday, March 8th. J. K. BELLOWS.

West Hoosick..........Friday evening, March 6th
and over Sunday. IRA WYMAN.

Manchester, N. H..........March 14th and over Sunday
W. H. MCDANIELS.

North Dana..........Sunday, March 1st
West Peterboro, N. H., (if the traveling is good,) March 5th, and over Sunday. GEO. A. STREETER.

South Reading, Mass..........Sunday, March 15th
Strafford, N. H., (Roberts' school-house). Friday evening, March 20th, and over the following Sunday. Will Bro. Preston meet me at Gonic, Friday, first train from Dover?
Farmington Village, N. H., (where Bro. Moore may appoint), Tuesday and Wednesday evenings, March 24th and 25th.
New Durham Ridge, N. H..........Sunday, March 29th
A. SIMPSON.

New Haven, Ct., (Day's Hall)..........Sunday, March 8th
West Haven..........March 9th and 10th
Thomaston..........March 15th
Hartford..........March 22d
Wrightville..........March 29th
W. S. CAMPBELL.

Campville, Ct..........Sunday, March 15th
Northfield, Ct., (where Bro. Humphreville may appoint), March 17th.
Wallingford..........March 18th
Cheshire Street..........March 20th
Yalesville..........Sunday, March 22d
Bristol, R. I..........Sunday, March 25th
North Scituate, R. I..........Sunday, April 5th
Natick, R. I..........April 11th
River Point, R. I..........Sunday, April 12th
Lowell, Mass..........Sunday, April 19th
C. H. SWEET.

BIDDEFORD, ME.

B. S. Emery..........Sunday, March 8th
T. E. Lang, Jr..........Sunday, March 15th
through the week, and over Sunday the 22d.
Wm. H. Mitchel..........Sunday, April 5th
B. S. Emery..........Sunday, April 12th

Square Pond, Ct..........Sunday, March 15th
North Somers, Ct..........Sunday, March 22d
L. F. MOORE.

RICHMOND, ME., (Clark's Hall.)
Augustus Durfee..........Sunday, March 29th

Lewiston..........Sunday, March 8th
C. GOUD.

Sugar Hill, N. H..........Sunday, March 8th
N. WHEELER.

Pascoag, R. I..........Sunday, March 8th
and longer if thought best. B. ROBERTS.

Plymouth..........Sunday, March 8th
Haverhill..........Sunday, March 15th
B. WOODSIDE.

Clinton, Mass..........Monday evening, March 9th
South Ashburnham..........Tuesday evening, March 10th
West Northfield, (as Bro. Merrill may arrange), Sunday, March 15th.
Springfield..........March 17th and 18th
Warehouse Point, Ct..........Thursday evening, March 19th
New Britain..........Friday evening, March 20th
and over the following Lord's day.
Bristol..........evening, March 23d
Pleasant Valley..........evening, March 24th
Southington..........evening, March 25th
Cheshire Street..........evening, March 26th
Yalesville..........evening, March 27th
Hartford..........Sunday, March 29th
A. ROSS.

Bangor, (Music Hall)..........Sunday, March 8th
ISRAEL DAMMAN.

Locustville, March 13th, at 7 P. M., and over the following Sunday, as Bro. O. B. Wilmot may appoint.
Steam Hollow..........Tuesday evening, March 17th
Scranton City, Pa., (as brethren may appoint), Sundays, March 22d and 29th. C. F. SWEET.

Auburn, N. H., (Fox school-house), every Sunday in March. CALEB RICHARDSON.

Merredith, (Dolloff school-house)..........Sunday, March 8th
Z. FORD.

Guilford, Conn..........Sunday, March 8th
W. A. and M. L. DURAND.

East Canaan, N. H., evening, March 18th, and continue through the week, and over the following Sunday.
J. A. CLEAVELAND.

CONCORD, N. H., (AT THE BETHEL.)
I. K. Lombard..........Sunday, March 29th
S. S. Brewer..........Sundays, March 8th and 15th

South Reading, Mass..........Sunday, March 8th
Portsmouth, N. H..........Sunday, March 15th
WM. C. THURMAN.

Dolloff school-house..........Sunday, March 8th
and onward. JULIA BUSWELL.

Southington..........Sunday, March 8th
New Haven, (Day's Hall)..........Sunday, March 15th
I. B. POTTER.

Lowell, Mass..........Sundays, March 8th and 15th
T. W. PIPER.

Worcester, Mass..........Sundays, March 8th and 15th
J. COUCH.

Parsonfield, (where Bro. John S. Moulton may appoint), Wednesday eve., March 4th, and over Sunday
Strafford, N. H., (where Bro. Preston may arrange), Thursday eve., March 12th, and over Sunday.
Chelsea, Mass..........Saturday evening, March 21st
and over the two following Sundays. J. G. SMITH.
D. M. LEAVITT.

ROCHESTER, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main-St.

Lenora and Nickols, Minn..........March 1st
Riceford, Bellville and Hesper..........March 8th
Elliota and Burr Oak..........March 15th
Preston..........March 22d
W. J. BURSELL.

LAWRENCE, MASS., ADVENT CHAPEL.
A. Ross..........Sunday, March 8th

Pittsfield, Me., (Brown school-house), Sunday, March 8th, and continue one week or more.
Northport, Me..........Sunday, March 22d
and continue evenings through the week.
JER. CARR.

Whitefield, N. H..........Sunday, March 8th
Concord, N. H..........Sundays, April 5th and 12th
J. A. CLEAVELAND.

SQUARE POND, CT.
B. Hitchcock..........Sunday, March 8th
A. M. Higgins..........Sunday, March 22d

Westfield, Mass..........Sunday, March 8th
Palmer Centre, (school-house) Tuesday evening, March 10th.
Woodstock Valley, Ct..........Sunday, March 15th
Abington, Ct..........Sunday, March 22d
Square Pond, Ct..........Sunday, March 29th
My appointment for Abington, Ct., is withdrawn.
P. S. BUTLER.

New Britain..........Sunday, March 8th
Meriden..........Sunday, March 15th
New York, (Cooper Institute)..........Sunday, March 22d
24th street in the evening. WM. STUART.

Holderness, (True school-house)..........March 7th
and over the Sabbath. W. H. MCDANIELS.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW, THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ HATTIE PERKINS—We extend your credit to No. 669.

☞ J. T. HOWLAND—It will be right next week.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 647. The No. which follows your name is the No. to which you have paid.

If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness, if *less* than 26 weeks, charge *five cents*; if *more* than 26 weeks, *six cents*. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—M Bristol 641, J Whetton 712, C F Morrill 668.

$1.25 each—I Masteman 672.

$2.50 each—L. Ottman 711, B. Woodman 695, C B Hyde 643, J Metsgar 692, J Harvey 699.

$2.00 each—H S Utley 667, B Benton 614, E Whitney 658.

Various Sums—M L Clark $12.00, 644; M. M. Densmore $5.00, 691; C. H. Aborn $1.15, 647; E. Slayton 63c, 660; A. D. Flagg $5.00, 594; E. Stephens $4.14 694; R O'Brien $4.14, 751.

FOR BOOKS AND TRACTS.

W Roworth $5.08, A G Brown $1.00, C B Keech 75c, G A Baker $1.19, M E Green $9.75, B C Bancroft 35c, G T Downing 75c, C. H. Hutchinson 50c, W. Roworth, 35c, L C McKinstry $11.00, N Sawyer 50c, J S Dawley, 50c, T Davis 25c, A Feustermaker $1.00, W B Wells, 85c, D B Closman 50c, S Goodhue 50c, S F D Rice $1.74, B F Brown 50c, J. DeGage 75c, A Babbit $1.25, A E Woodruff 50c, E Johnson 75c, C R Crosman $1.10, J Shackford $1.25, N. Weiner $3.25, J S H Dickenson $1.00, J H Luttenton 80c, E A Stone $5.00, E C Cowles 75c, J H Lee 70c, L Town $1.00, O Emmons 75c, P White 60c, T R Weaver $3.00, T Sprague $1.00, W C Price $1.00, L Northup 75c, E K Dodge $2.00.

BOOKS AND TRACTS SENT.

BY MAIL—W B Webbs, Mrs. Fenstemaker, S F D Rice, Seth Goodhew, G T Downing, Benj. F Brown, J Shackford, J De Gage, L J Adams, A Babbett, E A Woodruff, E Johnson, C R Crossett, Chas. Coleman, J. H. Luttenton, J. S. H. Dickinson, N. Weiner, E C Cowles, Wm. Leaf, C H Sweet, A White, J Disham, N L Davis, J. H. Lee, O. Emons, L. Town, Wm. H. Pierce, E K Dodge, L Northup, D Z Lantz, McAlster, Wm. Johnson, L Mather, L F Clark, J D Hancock, E C Dinsmore, D Banfield, H L Demeritt, A H Briggs, D Avery, J F Young, J Tracey, O Berrey, Wm. Goslin, Wm. Hayes, Wm. Leaff, B Knepper, J Hayford, C H Sweet, T L Waugh, S. Wheelock, Wm. A. Manning, Samuel Harper, S G Bush, A R P Burgess, G W Louger, H. A Clover, G H Bundy, H. S. Utler, H P Chase, Mary Jones, J W Thomas, G A Clark, P F Lyman, Geo. E. Emery, E. Hanes, E. Greenfield, C. F. Churchill, Sarah Smith, John Cooney, John Craig, Geo. W Crane, O R Pease, Wm. Rowets, Geo. Bangs, M P Day, W. S. Reynolds, Rufus Brooks, E. Johnson, B Carr, E. Barrows, J. K. Wilcox, Robt. Warner, C B Mayberry, J N Boswell, M M Davis, J Boster, I Bradley, E M Dewey, R Fernald, G W Brown, L L Tuttle, O Prescott, S A Piper, John F Wood, John P Rathgeber, W R Hill, J Pool, Wm. D Scott, H M Butters, L Foster, G W Sealy, H A Gressey, J W Goodwin, C H Leverton, M H Elmer, Robt. Lovell, Wm. E Pinkham, J B Wilbur, N P Sawyer.

BY EXPRESS—Wm. E. Hatheway, Jared Whitman, E A Stone, A M Loyed.

LETTERS RECEIVED.

C Hill, J V Himes, D Coggswell, F Clark, C Greene, J B Wells, R Turneld, S K Paine, T E Wood, F Converse, C H Sweet, J Hemenway, I I Leslie, J A Libby, M Foss, F W Higgins, B P French, I B Potter, W Peirce, D W Copp, E A Libby, O Spicer, W W Gibson, H H Hall, M L Bickford, J E Whipple, G W Foster, Mrs. Webb, L Boutell, S K Baldwin, G Crouse, I P Wyman, D Lawson, I Lamb, L Allen, F S Ransom, L C McKinstry, A Greely, W Hobbs, J Wendell, F H Burbank.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
Allen Damman—Fairhaven, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan.—Westboro, Mass.
S. Anderson.—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Fisherville, N. H.
O. D. Eastman—Landaff, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey.—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 329 South 5th St., Jersey City, N. J.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCullock—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr.—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clemensport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
L. C. McKinstry—Norwalk, Ohio.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

New Music.

"'Tis the very same Jesus" (separate sheets, at 5c.) Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c. For sale at this office.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00; paper, 50c.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

SPIRITUALISM a Satanic Delusion. By Wm. Ramsey, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures, Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 28c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 6c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 300 proof-texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo, Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c, single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE THREE KINGDOMS. By T. M. Preble. 12c; by mail, 15c.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. 3c. single; 5c. by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.60 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.74; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, 85c.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. $1.50; by mail, $1.75.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 30c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion..........12 pp.
2. Did the World make itself?..........16 pp.
3. Is God Everybody, and Everybody God?..........16 pp.
4. Have we any need of the Bible?..........24 pp. 4c.
5. Who wrote the New Testament?..........16 pp. 4c.
6. Is the Gospel Fact or Fable?..........16 pp. 4c.
7. Can we Believe Christ and his Apostles?..........16 pp.
8. Prophecy..........22 pp. 4c.
9. Moses and the Prophets..........28 pp.
10. Infidelity among the Stars..........28 pp.
11. Daylight before Sunrise..........20 pp.
12. Telescopic Views of Scripture..........28 pp.
13. Science, or Faith?..........32 pp.

Put the Set, (making 304 pp.)..........30c.

Address all orders to MILES GRANT, Boston, Mass.

For the World's Crisis.

CHASTENING.

'Neath shady bowers, by sunlit streams,
My heart had lingered long,
Enwrap'ed in vain, delusive dreams,
Lulled by the syren's song.
My Father called, he bade me rise,
My journey quick pursue,
Ere night should come, and o'er the skies
Deep spread night's sable hue.

Make haste, make haste, the night doth come,
No man can work therein;
Speed on to reach thy glorious home,
The promised crown to win.
How seal his words failed to impart,
On drowsy ear they fell;
For oh, too deeply 'round my heart
Was wov'n sleep's magic spell.

My Father sought to break the spell
Of slumber's magic wand;
Hard, quick and sharp, the keen blows fell
From tender Mercy's hand.
On bended knee I bless my God,
His hand I see in this;
Though smarting 'neath affliction's rod,
That rod I fain would kiss.

With patience now I run the race
That's set my soul before;
Looking to Christ for strength and grace,
I'll run, and faint no more.
With him I will endure the cross,
With him despise the shame;
For Christ's sake suffer earthly loss,
And bear an evil name.

With him, I'll bear it for the joy
That's set my soul before,—
The hope of bliss without alloy,
The fadeless crown in store.

Perth Amboy, N. J. ANNA E. McELLISTER.

For the World's Crisis.

INFORMATION WANTED.

Will Bro. W. C. Thurman please help me a little, through the Crisis, in the study of his work, "The Sealed Book of Daniel Opened"? I am trying to profit by his advice, "to take nothing on trust"; at least, in so far as I can test matters by actual experiment. I have found a few things of *importance*, which *I* cannot harmonize with facts, nor with *each other* in Bro. T.'s book. I hope he will straighten them for me. I want to believe in '68 time, if I can consistently.

First the Jubilees. On page 67 he says, "If the law was fulfilled in a rest of seventy years, then there must be just seventy Jubilees to answer the end of the law." Well, in seventy cycles of forty-nine, I find there are 3430 years. Now if, as Bro. T. says, "the first Jubilee was in the year B. C. 1563," and I add 1868 to it, I obtain 3431, one year too much. Again, if I begin at B. C. 1563, and trace the Jubilees through, I find A. D. 1867 to be Jubilee year. Have I figured wrong? If so, where? Perhaps Bro. T. will tell me to *diminish* one in crossing the line of account between B. C. and A. D.; then I wish to know *why* that should be done? I also wish to ask if Bro. T. has done so in his chronological tables? If he has, then I should like to know how? because, as yet, I cannot see that he *has* or *can;* because I find in his tables that the year A. M. 4125 was B. C. 1; in sabbatical cycle 1, and in Jubilee cycle 43; and the very next year, A. M. 4126 was two in sabbatical cycle; 44 in Jubilee cycle; and A. D. 1. Now, if the very next year after B. C. 1, is A. D. 1, how can I diminish one between them?

Again, Bro. T. has proved to my satisfaction that Jesus was born B. C. 5; then he was five years old A. D. 1, and ten years old A. D. 6, and twelve, A. D. 8. Well, if B. C. 1 was 43 in Jubilee cycle, then A. D. 6 was 49, or Jubilee year; and A. D. 8 was two in next Jubilee cycle, and A. M. 4133 when Jesus was twelve years old; which is precisely as Bro. T.'s table stands. So, I repeat the question, How has Bro. T. diminished one in crossing that line? Again, if B. C. 1563 was a Jubilee year, and every 49th year after was a Jubilee year, how can Bro. T. make the year B. C. 1 to be 43 in a Jubilee cycle? Figures will not do it for me. I make B. C. 1 to be a Jubilee year, and consequently can only reach A. D. 1867 by Jubilee cycles. Will Bro. T. correct my mistakes and show that his tables are correct in this matter? If he should prove to be incorrect, then his Jubilee argument has gone "by the board."

THE TENTH DAY OF SEVENTH MONTH.

On page 210 of his book, Bro. T. states that "on the *Jewish sabbath, Saturday*, the tenth day of the seventh month, A. D. 1868, the 71st Jubilee will begin, at which time the type . . . must reach its antitype in the proclamation of the great Jubilee. As to the day and month of our time, with which this synchronizes, we—omitting to mention—must leave for others to find out." And on page 248, he has kindly given us a rule by which to find out the day and month. I, wishing to find out, have applied his rule *strictly* according to directions, with the following result: in "Hastetter's American Almanac" for 1868, I find there will be a new moon March 24th, at 1 o'clock and 39 minutes in the morning; to which I add seven hours and thirty min., and I have March 24th 9 hours, 9 min. in the morning, for time of new moon at Jerusalem, to which I add two days and have Mar. 26th, 9 h., 9 m., in the morning, for first day of the first month, which is just four days later than the time given in Bro. T.'s table for the earliest beginning of Abib, which four days I add to Sept. 15th, the earliest beginning of Ethanim, the 7th month, and I have Sept. 19th, 9 h., 9 min., in the morning, for 1st day of 7th month; which falls on "Saturday, the Jewish sabbath." I then add nine days more to the first, and have Monday, Sept. 28th, for 10th day of 7th month; when (if '68 be a Jubilee year) we shall reach the beginning of the 71st Jubilee, according to Bro. T.'s sacred time table and rule. Now, will Bro. Thurman please show me how he can get this day to fall on *Saturday*, the Jewish *Sabbath*, and oblige, Yours seeking for truth,

THOS. G. BURPEE.

Jacksontown, N. B., Dec. 17th, 1867.

ANSWER TO THE ABOVE QUESTIONS.

1. Why diminish one? *Answer.* From the 25th of April B. C. 1, to the 25th of April A. D. 1, there is but one year. But if you add the year B. C. 1 to the year A. D. 1, you have two; hence must drop one. Now the same rule will hold good in any number; for example, to B. C. 1563 add A. D. 1868, and you have 3431; but according to the above rule, we must drop one, which leaves for correct time 3430. Now if you wish to test the correctness of this, turn to page 237 of the "Book of Daniel Opened," and you will there learn that the year B. C. 1563 is the same with the year of the world 2563; and if to this you add 3430, you have 5993; then turn to page 247, and you will see that the year A. M. 5993 is the same with A. D. 1868. [illegible] objection to the rule of diminishing one [illegible] that it should be done; for you say that the year A. M. 4125 was B. C. 1, and in sabbatical cycle 1; and the very next year A. M. 4126 was 2 in sabbatical cycle, and A. D. 1. And now, if to 4125 you add one, you have but one more; but if to the year B. C. 1 you add A. D. 1, you have two, hence are compelled to drop one.

2. In answer to your question concerning the tenth of the seventh month, I would say, it is not expected that those tables can give any thing more than a mere cycle of the lunations. To make a nice calculation, we must have astronomical tables to find the moon's place, and make the equations; but by making each calculation separate, those tables make the time near enough for ordinary purposes. For example, your almanac will give you for the new moon of September about 16 d., 8 h.; to which add 2 d., 7 h., 30 min., and you have 18 d., 15 h., and 30 min. To this add 9 days, and you have the 27th of September; hence the tenth day of the seventh month begins with the going down of the sun on Saturday, as mentioned on page 210 of the "Sealed Book of Daniel Opened."

WM. C. THURMAN.

For the World's Crisis.

THOUGHTS.

O my Lord, let thy blessed kingdom come. Do, Lord. I long to see thy lovely face and be like thee. O when will the shadows flee away, and thy bright face be seen coming through yonder clouds to take thy weary bride home? We groan, we sigh, we weep, we pray for thy return.

"When shall I see thy glorious face,
And in thine image shine?"

I long for Him whom my soul loveth; to gaze upon Him who is full of love and tender compassion. I long to hear one word spoken by his holy lips. O come, my Lord, and take thy dear ones home. We groan with the groaning creation. We are impatient for the better land. O my Lord, do come and crown us thine. Let the earth give up her dead; let the weary watcher find rest in the happy Eden home. The night has been long and tedious. Thy bride weeps for the morning to break forth, when the shadows shall flee away. Thy loved ones weep and pray in secret places for the bright and blessed day to break forth, when it will be heard from the lips of Jesus, "Come, ye blessed of my Father"; children, come home. O how it fills my whole being with ecstasies to think of that soul-thrilling sound coming from the lips of Jesus. That will cause all the deep trials and sorrows, sufferings and afflictions, that we have passed through in this life, to sink into nothingness.

"What are all my sufferings here,
If, Lord, thou count me meet
With that enraptured host to appear,
And worship at thy feet?"

This is the language of my heart to-day. Dear ones, pray for me. God bless you all, is the earnest prayer of your suffering sister,

No. Dana, Mass. LUTHERA B. WEAVER.

LETTER FROM F. H. BURBANK.

BRO. GRANT:—Several of the preaching and other brethren and sisters have said we ought to send you this interesting letter from Bro. Burbank, to be published in the Crisis. Bro. Burbank has but little time for writing, and is really too modest to write much about his own labors. Yours in the one hope,

Bristol, Ct. HORATIO & ANNA HOUGH.

PHILADELPHIA, JAN. 30, 1868.

Dear Bro. and Sr. Hough:—

Grace, mercy, and peace unto you from God our Father and the Lord Jesus Christ. Your kind note, with $6.00 enclosed, from friends in Bristol, was received yesterday morning, and the barrel full of practical christianity was received this forenoon. May the blessing of the Lord abide with the church in B. for their oft-repeated remembrance of us in our mission work. The quilts were excellent, and were much needed. Now we have a full supply for all our beds, all praise to the name of the Lord. We have thirty-four children under our care, nine boys and twenty-five girls. One girl has spasms, another is paralyzed, another has a lung disease. Three of the boys are cripples; two of them having no feet. They were frozen, and their feet had to be amputated. Little Minnie has been very sick with lung fever. For three days her life hung by a thread, but the Lord has raised her up again. All praise to his name. We shall probably receive six children more, then every nook and corner of our house will be full. If I had the room for them, I could have two hundred children in twenty-four hour's time. This is a hard winter for the poor, and they bring their children daily to be cared for. The nuts and beans are very acceptable, as was everything else that the barrel contained. May the Lord reward all according to the riches of his grace.

Now I have some good news to tell you concerning what the Lord is doing in our field of labor. Sinners, men, women, and children, are seeking the Lord. For quite a number of weeks, the laborers at the Home have held prayer meeting daily. Our petitions have been for more of the Holy Spirit in our hearts, and for its operations upon the hearts of the children of the Home, in our Sunday school, and upon the neighborhood. Three weeks ago we commenced afternoon meetings for children, and up to this time, we believe that fifty of the school, or about one quarter of the whole membership, have already professed faith in Christ, and the work is going on still in great power. About the same time, evening meetings were commenced. Opposite our Home is a small hall, where a band of Protestant colored Methodists meet for religious worship on Sundays. They appear to be the most humble of any of the colored churches in these parts. They are very poor, yet making many rich. I have preached for them quite a number of times on the coming of Christ and the signs of the times. The pastor and quite a number of his flock believe that we are near the end of this dispensation. They talk more about the coming of Christ than all the other churches put together. As they had no place for meetings between Sundays, I invited them to meet in our Home. They accepted the invitation, and we commenced laboring together, and the Lord has blessed wonderfully. You would almost think, if you were here, that you were amongst Adventists. They sing a great deal about the coming of Jesus and the resurrection. Some fifty and more have professed faith in Christ since these meetings started, and the work still goes on.

In about three weeks we shall form a mission church, to be called "The Church of Christ." The Bible will be our creed. The people here are as ignorant, that about all we can teach them is the near advent of Christ, the signs of the times, and the inheritance. And I believe them to be the most important truths to impress upon their minds. They are slow in learning these. The little church I have referred to have made the greatest progress in that direction of any others around us.

Before this revival commenced, I had a severe trial of faith. For three days I was so burdened that I had to pray all the time, O Lord, help me. Provisions were running out, money almost gone, and dwindling away, two children sick, scarcely anything coming in, and thirty-five mouths to be fed daily. After those three days were past, I had the most perfect peace, though the trial lasted yet four days longer. Everything was exhausted, both money and provisions. Our gas bill, $27.00, was due; our hall rent, $6.00, was also due, and in three days more the rent of two rooms would be due, $7.50 more; and all the needs of the family for another week to be met. Yet peace continued. Sunday was the seventh day of the trial, and the last. But, O such peace as I enjoyed on that day, and the three days previous. We have but two meals on Sunday. After the dinner was prepared, everything had been exhausted. But towards evening a sister, who knew nothing of our condition, gave us $2.00. That secured our breakfast for Monday morning. When Monday morning came, another lady, who knew nothing of our circumstances, brought us $51.00 which she had collected without our knowledge. In the afternoon, some friends called, and gave us $11.00 more. Our gas bill was paid, the hall rent, and the other rents as they became due. On that very Monday the revival commenced. Thus you can see how wonderful the dealings of the Lord were with us. When our stock of funds and provisions are exhausted wholly, then the Lord sets the stream running again. Sometimes it will come in a big wave, sometimes in a growing stream. Thus the Lord deals with us. Sometimes the burden will rest heavily upon us, but the Lord will not suffer us to be tempted above that we are able to bear; but will with the temptation provide a way of escape, that we may be able to bear it.

This is a very long letter for one to write, for my cares are so many that I get but little time for writing; and generally when I do write, my epistles are short. But you see how large a letter I have written with my own hand. May the Lord bless you in basket and in store, and enrich you in all spiritual knowledge. Remember me to all the brethren and sisters in B. May the grace of our Lord Jesus Christ abide with them all evermore. Pray for your aff. Bro. in Christ, and one of the least of the saints,

708 *Lombard St.* F. H. BURBANK.

For the World's Crisis.

REPORT OF THE MASS. ADV. CHRIS. CONF. AT WESTFIELD.

The conference was called to order on Thursday morning by the Vice President. Bro. R. E. Ladd the President being absent, after the usual preliminaries, Bro. A. M. Higgins was chosen temporary chairman. Brn. Rufus Wendell and G. L. Teeple were received as members, and reported their labors; the former his as pastor of the church in Salem. Church well united, and meetings well sustained. Had labored the past three months mainly in the West,—Minnesota, Wisconsin, Illinois, Indiana, Michigan, Ohio, etc. A wide door seemed open. Bro. Teeple spoke of the church in Sandisfield (his home) as depending too much upon the minister; felt he must leave there, as the church must eat for themselves. Spoke of Cold Spring, Savoy, and other places where he had labored.

Bro. Munger said the numbers interested in our views had nearly doubled the past six months, in fields where he had labored. Spoke of New Haven and Guilford, Ct. Cause gaining in both places. In Maine, the churches have formed conferences for mutual protection from the influence of men who have hobbies to peddle, even if their appointments do appear in the Crisis. Cited Lewiston church, also the church in Hoosic Falls, N. Y., as instances of local distraction.

Bro. R. E. Ladd felt his knowledge of the cause of God among us was confined mainly to his home; but there had been a great work done there; numbers been gathered, prejudice removed, and an influence gone out from them for good. The prayer and conference meetings are said to be the best and nearly as large as any in the city. Advised the organization of churches. Bro. G. A. Streeter reported North Dana church; also his labors in Vermont, but specially his efforts in Charlton, where much good has resulted from efforts recently put forth, although in a very bad neighborhood.

Bro. P. S. Butler gave an interesting account of his labors with Brn. Carpenter and Potter in Conn., where the Spirit had especially been poured out of late. Preached half the time at Square Pond. Some in the neighborhood of his home, where was a good ear to hear. Bro. T. R. Weaver confirmed the statements respecting the church in Springfield. Ninety-six members; congregations numbered from four hundred and fifty to five hundred; a thriving Sunday School and Bible class. Brn. Hancock and Newell made further remarks on the influence other churches felt from the Bethel, and favored missionary work around the city, the holding of prayer and other meetings among the people.

Bro. Levi Allen said the cause never looked more favorable in Chicopee Falls. The Clerk had, in much weakness, labored to strengthen the things that remain and were ready to die, hoped not in vain in the Lord.

Bro. A. M. Higgins had labored mainly in his old fields, been several times in Keene, N. H., and although much opposition had been awakened among other denominations, and their place of worship hired away from them, and the burden borne by two brethren for a long time, yet the Lord had signally been with them, and his truth had won friends, and a place for worship had been provided; felt the churches needed faithful pastors; thought we should aim our guns at the foe, not to one another. Bro. W. Sherman reported the church in Savoy. Bro. E. McCulloch had been with them now four years. Church had never been in so good condition as now; thirty-one members; more designing to join them; were soon to dedicate a new house of worship. Bro. E. McCulloch confirmed Bro. Sherman's report from Savoy. Was pastor of the church, and beside his labors there, had been in Plainfield, North Adams, Hoosic, N. Y.; in each place was a little band holding on. God had been with him; favored organization, and invited the conference to hold its next *quarterly* session (the next is the annual) with the Savoy church.

Brn. B. D. Reed and E. Phelps reported the Westfield church. God had blessed them beyond their most sanguine expectations; several cases of hopeful conversion were reported during the past year; the truth was gaining friends among them; had struggled through many discouragements, but the Lord had been their helper.

Voted, The Crisis publishing committee be requested to withhold from publication the residences and appointments of persons as preachers until knowledge of their character and ability be obtained.

The following preamble and resolution was passed, at Bro. Munger's request:—

Whereas, The Camp-ground Committee feel their need of instruction as to the tenting of our new place of meeting; and, whereas, they desire the sense of this conference be taken on the subject; therefore

Resolved, We recommend said committee to rent the lots in the first circle at $2.00, and those in the second at $1.00 per year; also that uniformity both in the size and shape of tents be preserved, so far as practicable, in the first circle.

Voted, The thanks of this conference be cordially tendered the church in Westfield for their hospitality and kindness while we have been their guests. Voted, The Clerk submit a copy of our proceedings to the Crisis office for publication. Voted, to adjourn subject to the call of the Clerk.

Visitors present: Brn. W. J. Ripley, C. H. Leverton. An interesting letter was received and read from Bro. L. C. McKinstry. Preaching from the Clerk, Brn. G. A. Streeter, R. Wendell, H. Munger, E. McCulloch, G. L. Teeple, C. H. Leverton, A. M. Higgins, in the order of their names. The prayer and social meetings have been of a very spiritual character, and Sunday was remarkable for the power of God as manifested in the numbers from all denominations who sought the altar for prayers, and who joined in celebrating the death and sufferings of our Lord. Meetings are to be continued for the present. Brethren, pray for us.

E. OWEN, *Clerk.*

For the World's Crisis.

THEN AND THERE.

Here we are often weary,
And tired of life's care;
All around looks dreary,
Till our eyes rest "over there."
Oft our hearts are fainting,
As we walk the narrow way,
And we are sadly waiting
To hail that beauteous day,

When earth, with all its sorrow,
Shall be exchanged for bliss,
On the bright and glorious morrow
Of a better time than this;
When the land in all the beauty
Of its Eden state is seen,
And its verdure never fadeth,
For 'tis everlasting green.

There the winter's stormy blast,
And summer's scorching sun,
Will be forever past,
Will be forever gone;
Nor sickness there nor pain
Can ever more be known,
And not an entrance gain
So near the great white Throne.

There tears will all be dried
From off each shining face,
For they can ne'er abide
Within that heavenly place;
And in God's book we find,
With his own hand he dries
The tears, that now oft blind
His weeping children's eyes.

Oh! help us, pilgrims, Lord,
Who now, with staff in hand,
Are seeking for reward
In that bright, holy land,
To wait with patience sweet,
Till Thou, our King, descend,
And then with joy to meet
In the Kingdom without end.

Winsted, Ct. MARTHA E. WILLIAMS.

For the World's Crisis.

A CURIOUS BOOK.

I have been thinking for some time past what a curious book the Bible would be if it should say one thing in one place, and quite another in another place; and this is what brought it to my mind.

I was in a prayer and conference meeting a short time since, where one person took the position that death was the wages of sin, and another one about as soon as the other had taken his seat, rose up and controverted what the former one had said, and took the position that dying the second death was the wages of sin.

I was so astonished at the time, that I could not help asking myself, "Is it possible that the Bible says one thing in one place and contradicts itself in another? And more, I asked a man who is not in the habit of attending meetings, who was in this one referred to, if he noticed how the two persons spoken of above contradicted themselves, or made the Bible do so, and he replied in the affirmative.

Now, to my mind, there is as much difference between death and dying the second death, as there is between a living person and a dead one. If dying the second death is the wages, reward, or punishment due the sinner, and is to last as long as the Bible informs us that it will, then it follows that sinners are to be eternally dying the second death, for the Bible informs us, in at least two places, that the punishment of sinners is to last just as long as the life of the saints; from which may the Lord save us, for his mercy's sake.

Clinton, Mass. A. S. WHITNEY.

DON'T GIVE UP THE CLASS.

"It's no use. I am discouraged about my Sunday-School class. I have taught them as well as I could for the last six months, I have prayed for them, I think in faith, (though I haven't much faith to-night,) but they seem just as thoughtless as ever. I think they regard the Sunday-School and all its surroundings as necessary evils which must be endured as patiently as may be for a time. But it is no use for me to teach them longer. I am going straight to the superintendent and ask him to get a new teacher and a better one for them."

So said Miss Adams to Miss Wilson as they left the Sunday-School.

"Don't be in too much haste, Mary," replied Miss Wilson. "Let me tell you something of my own experience. Several years ago you know I went to a distant state. There I had a dear class of boys. There were ten of them. When a year had passed I felt very much as you do, but at length resolved to try all that prayer and effort could do to bring them to Jesus. Soon I had the joy of leading one after another into the fold of the Good Shepherd, until at the close of another year five were christians. These all turned missionaries, and brought their companions to the Savior's feet; only one lingered. Sometimes he would seem almost decided to be a christian, and again he would seem hardened and thoughtless. We urged him. We prayed for him. At times I am sure we prayed in faith, and we felt sure the blessing would come though long delayed. One dear one of our band we saw leave us joyfully for the upper fold. He said he should wait at the pearly gates for all our class.

"At the close of the third year, I left them sorrowing most of all that one was not a follower of the Lamb. The others promised to pray for him, and never to give up till their prayers were answered. Letters often came from my home saying, 'There is no change in William, but we are still praying. God is trying our faith.' Thus it was for more than a year. To-day came a joyful letter saying, 'We hope William is a christian. He united with the church last Sabbath. God has answered our prayers at last.' As I read the glad news, I thought, 'Oh fools, and slow of heart to believe.' But here we are at the church door, and there is the superintendent. Will you give up the class?"

"No," said Miss Adams, "I think I will pray and wait a little longer."—*Sunday-School Times.*

For the World's Crisis.

GETTING TIRED.

"O for a lodge in some vast wilderness!"

I am tired of the cold, formal politeness which repels one like ice, and has no heart in it; tired of the deception that I see in so many, of hearing persons say one thing while they think another. Tired of seeing persons accomplish their ends by flattery, and overreach and prosper by craft; of seeing impudence and servility receive updue respect and honor, while modest worth goes so often unrequited; of seeing vice reign triumphant; of hearing and reading of the wickedness of my fellow creatures.

Tired of the ingratitude of others; tired of seeing so many wallowing like swine in the mire, who, having opportunity to raise themselves, choose the filthy sink of their degradation instead. Tired of so much Barnum, *alias* Humbug, and so little reality as one sees on every side; of the noise and strife on every hand; of the many scandal-mongers and busy-bodies who endeavor to regulate every one's affairs but their own; of a world where so many are disposed to misjudge the actions of others.

Tired of looking so often, and finding so few sincere, disinterested persons, such as one sometimes reads of, but are few and far between; of hearing and seeing so many who destroy their own happiness and that of others with so much vinegar, when a spoonful of oil would set all right, and succeed so much better. Tired of seeing people dig, dig, slave, slave, toil, toil, after more money, more property, more honor, who have already an abundance and yet will not enjoy it, as if they were going to take it with them, for fear they should come to want in the world to come, or were going to enjoy it there. Tired of looking for the party in politics who, being in office, is better than another.

Tired of looking for justice from lawyers, and seeing so many of them and other professional men, and tired of seeing so many foolish people employ them, and of trying to find among all the different systems of Allopathy, Homopathy, Hydropathy, Thomsonian, Botanic, Spiritual and numberless others which profess to be infallible cures for the ailments of the body, one which performs one half, or of seeking a denomination which is right as a whole; of trying to distinguish the truth where there are so many creeds and theories which claim to have it, yet are so directly contrary to one another, though taken from the same book.

Tired of hearing never-ending controversies on topics which the disputants nor any one else is able to decide, and if they were, would do them as much good as to know which foot Adam put outside the garden first, or whether he jumped out, or how many fish escaped when the net broke that the disciples had cast into the right side of the ship, or what kind of government the people of Jupiter are under. I would suggest these as admirable subjects for the lovers of controversy.

I am tired of hearing "this is the fashion and that's not the fashion; tired walking and talking just so, and keeping my arms one way and my head another, and sitting in such a position, and dressing so that this and that one and all the world beside may not be shocked and utterly horrified, because I choose to depart from established customs. Tired of being bound by the fashions of society, I long to throw them all off and like Selkirk to say, for a little while at least, though not with the same spirit,

"I'm out of humanity's reach,"

and

"I'm monarch of all I survey,
My right there is none to dispute,
From the centre all round to the sea,
I'm lord of the fowl and the brute."

These, at least, speak and act according to nature; one would never learn suspicion and doubt in their company. Malice, hatred, envy, and uncharitableness, we should never meet there. I'm tired of this ceaseless toil of providing for the back and the stomach.

O Eve, Eve, what a birthright thou didst bestow on thy descendants, tired of this solitude of being among one's fellow creatures and yet feeling no heart to mix with them; of laboring and looking for peace where peace was never promised; tired of living a life without hope; of living at all after hope has fled and nought remains but to exist; of finding in myself so many of the faults I dislike in others; of thinking and trying to make this world a house and abiding home, and being so often reminded, by the storms of life, that it is only the porch that leads into an eternal habitation beyond of joy or woe.

I am tired of being tired, and tired of the years of maturity and the realities of life. I would fain be a child again, and dream of the world as I then fancied it; but never would I wish those dreams to be chased away by such bitter realities. MARTHA MAPLE.

For the World's Crisis.

A WINTER ROSE.

BRO. GRANT:—The marvelous statement which appeared in the Crisis of Jan. 8th, from the pen of Bro. J. M. Weston, of Keesville, N. Y., relative to a red rose appearing in full bloom when the ground was frozen four feet under it, and plum and apple trees perfected with blossoms, while the thermometer for many days ranged from sixteen to ten below zero; was so much discredited by some as to induce Bro. D. Mathewson to write Bro. Weston, requesting him to get a second party to certify with him in regard to it. Bro. W. answered him thus:—"I would do as you request, with pleasure, were I the first to publish the facts; but I am not. The account of said phenomenon was published in the "Essex County Republican" of Jan. 2d, 1868, communicated by the pastor of the M. E. Church of this place, as the editor of said paper informed me."—Bro. W. sent the said paper to Bro. M., and it is now before me as I write. I would send it, but Bro. M. desires to keep it, intending to have it copied into the "Sandy Hill Herald."

E. MATHEWSON.

Castleton, Vt., Feb. 20th, 1868.

☞ If you would be pungent, be brief, for it is with words as with sunbeams—the more they are condensed the deeper they burn.

EDITING A NEWSPAPER.

Most people think that the selection of matter for a newspaper is the easiest part of the business. How great an error! It is by all means the most difficult. If every person who reads a paper could have edited it, we should hear less complaints. His paper must come out with something in it, and he does the best he can. To an editor who has the least care about what he selects, the writing he has to do is the easiest part of his labor. Every subscriber takes the paper for his own benefit; and if there is nothing in it that suits him, it must be stopped; it is good for nothing. Just as many subscribers as an editor may have, so many tastes has he to consult. One wants something sound; another wants anecdotes, and the next door neighbor wonders that a man of good sense would put such stuff in a paper. Another wants something spicy; something spicy comes out, and the editor is a blackguard. Next comes something argumentative, and the editor is a dull fool. And so, between them all, you see, the poor fellows get roughly handled. They never think that what does not please them may please the next man, but they insist that if the paper does not please them, it is good for nothing.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"PEEP, SAYS CURIOSITY."

"How shall we employ our time till the gas is lit?" said George Harvey. "I wonder whether papa will tell us a tale?"

Mr. H. Well, I have thought of one that perhaps may improve a certain young person, if he will attend to it; but I mention no names.

Geo. Do you mean me, papa?

Mr. H. I did not say so.

Geo. No, papa; but though you did not say so, perhaps you did mean me.

Mr. H. In a certain town there lived a gentleman of the name of Broadhurst. Mr. Broadhurst was a married man, but as he had no family of his own, he used to invite a niece to live with him occasionally, and she frequently spent many weeks together at her uncle's. This young lady had acquired a very troublesome habit of asking questions, and of prying into things that did not concern her—in short, she was what is generally called very curious; though I do not think she was well aware of it herself. One evening her aunt left the room, and was absent for some time on domestic affairs. Her uncle sat reading the paper. When he had finished it, he laid it upon the table, and pushed up his spectacles to his forehead, which was a certain sign that he was going to say something very grave.

Geo. That is just as you do, papa.

Mr. H. Is it? Well I believe it is, said Mr. H., smiling. He then called his neice to him, and said, "My dear, I am going from home early to-morrow morning. I have something I should wish to leave in your care; may I depend upon you?" "Certainly, you may," replied his niece; "but what is it?"

"That," said Mr. Broadhurst, "I wish to remain unknown. "Well," said his neice, "that is very odd; how can you commit any thing to my care without my knowing what?" "It is," replied her uncle "inclosed in a small paper box. I have so much dependence on you, that I dare intrust you with the box unfastened; but with the knowledge of what it contains I may not. Here is the key of my desk; open it, and you will find the box wrapped in a brown paper." When she had found it she carried it to her uncle.

"Now my dear," said he, as he unfolded the paper with care, "this small box I give into your hands. You must neither tell Mrs. Broadhurst, nor any one else, what has passed between us this evening; and you will lock the box up in your trunk; it is of importance to yourself to remain ignorant of its contents. Good night, love. It may probably be three weeks before I return."

Geo. I wonder what was in it; do you know, papa?

Mr. H. You cannot wonder more than Mary did. She carried the box up stairs into her room; she examined the outside over and over again; it was a small box made of purple paper; and after pouring over it for a full half-hour, she was just as wise as at first. It had no smell; it felt extremely light, and sounded hollow; for thus far did Mary's curiosity lead her. At length she placed it in her trunk, and locked it up, as she had promised to do. She could scarcely sleep for thinking of it. What could it be, that was of importance to her not to know, and yet that her uncle had put into her hands? What could it be that he would not even trust her aunt with it? for it was the first time she had ever known her uncle to conceal anything from her. When at length she fell asleep, the box—the box—still troubled her; she dreamed about it; waking or sleeping, the box still ran in her head. Day after day passed; the desire to know what was in the box grew stronger. A thousand times did she wish that her uncle had never placed it in her care. It was daily examined; and many a time was her hand on the point of raising the lid. She had tried, and found that it was really not secured in any way. The evening at length came, preceding the day on which her uncle was expected to return. To-morrow, she thought, would put it out of her power to ascertain the contents forever. She tried the lid—it dropped into her hand; there was a paper in the box. "Well," said she, "I will not read this paper; I will only just look at it." She raised it; the paper was blank; but beneath, on the bottom of the box was written in large characters—"Peep, says curiosity." Poor Mary burst into a flood of tears. The box dropped from her hand upon the floor. To deny that she had opened the box she could not; a lie was what Mary never told. It was now apparent what her uncle meant when he said that it was of importance to herself that she did not open it. She had forfeited his good opinion, and, in all probability, a reward; though to give Mary due credit, her mind was so completely occupied by the thought of having lost her uncle's esteem, that the latter idea never entered her mind. To increase her perplexity, at this instant there was a knock at the hall door. It was her uncle's well-known rap. When he was informed of the truth by Mary's frank confession of the whole, he told her that he intended no punishment—that he meant to give her a lesson which he trusted she would never forget. "That I shall not, indeed," said the sobbing girl; and I am happy to say that before long, she recovered the good opinion of her uncle.—*Golden Rule Story Book.*

ON THE TRACK.

The other day I heard a mother ask her little son to do something. "In a minute," he said. She spoke again. But it was one, two, three, four, five minutes before he minded her.

It makes me think of the switch-tender's boy. What if he had waited a minute before minding his father? A switch-tender in Prussia was just going to move the rail, in order to put a coming train of cars on a side-track, when he caught sight of his little son playing on the track. The engine was in sight, and he had not a moment to spare. He might jump and save his child; but he could not do that and turn the switch in time; and if it were not done, the on-coming train would meet another train, and a terrible crash and smash take place. The safety of hundreds of lives depended upon his fidelity. What could he do? What did he do? "Lie down! lie down!" he called, with a loud, quick voice to the child; and seizing the switch, the train passed safely on its proper track.

Did the heavy train go over the boy? Was he killed? Was he crushed to pieces? No, for he did just as his father said, and did it instantly. He fell flat, and the cars went high over him; and when the anxious father ran to him, there he was alive and not a hair of him touched. It was his quick obedience, you see, that saved his life. He did not stop a minute. Even a moment's hesitation would have been too late.

LITTLE KATY.

Katy B. stood by the parlor window during a heavy thunder shower. Her Aunt Annie, who was greatly terrified by the sharp lightning, called to her, "Katy, come away from the window, dear; it is not safe for you to stand there. Come and sit by me on the sofa."

But Katy, with her thoughtful eyes still fixed upon the white sheet of hail and rain, said, in her lisping way, for she could not yet speak very plainly:

"No, aunty; if it funder, it is God makes it *funder*, and he'll take care of me!"

The same little one, coming unexpectedly into her elder sister's chamber one afternoon, discovered her in tears.

"What's the matter, Lulie?" she cried, in a tone of deep sympathy; "what's the matter? What makes you cry?"

"Because I am wicked," replied Lucy, sobbing.

"Why, don't you love God?" exclaimed Katy.

"No, I am afraid I don't."

"O *do* love God, Lulie!" and Katy's little arms clung around her sister's neck as she spoke. "O *do* love God, Lulie; don't be so *stingy!*"

ROBIN RED BREAST'S SECRET.

I'm little Robin Red-breast,
My nest is in the tree;
If you look up in yonder elm,
My pleasant home you'll see.
We made it very soft and nice—
My pretty mate and I—
And all the time we worked at it,
We sang most merrily.

But I've a secret I would like
The little girls to know;
Though I won't tell a single boy,
They rob the poor birds so.
We have four pretty little nests,
We watch them with great care;
Full fifty eggs are in this tree—
Don't tell the boys they're here.

Joe Thompson robbed the nest last year,
And year before Tom Brown;
I'll tell it loud as I can sing
To every one in town.
Swallow and sparrow, lark and thrush,
Will tell you just the same;
To make us all so sorrowful,
It is a wicked shame.

O, did you hear the concert
This morning from our tree?
We give it every morning,
Just as the clock strikes three.
We praise our great Creator,
Whose holy love we share;
Dear children, learn to praise him too,
For all his tender care.

Selected by M. S. T.

ORIGIN OF PLANTS.

Perhaps our little readers would like to know where some of the plants and fruits we cultivate were first found.

It may be some of you never give it a thought, and would be surprised to know that so many countries are represented in our gardens and fields.

Oats came originally from North Africa.

Rye is a narive of Siberia.

Barley was first found in the mountains of Himalaya.

Buckwheat came from Siberia and Tartary.

The potato is a native of Peru and Mexico.

Hemp originated in Persia and the East Indies.

Cucumbers, also, came from the East Indies.

Cabbages grow wild in Sicily and Naples.

Currants and gooseberries came from the South of Europe.

Parsnips are supposed to have come from Arabia.

Peas originated in Egypt.

Garden beans came from the East Indies.

Citrons came from Greece.

Onions originated in Egypt.

Celery came from Germany.

Parsley was first known in Sardinia.

Radishes are a native of China and Japan.

The quince came from the Island of Crete.

Horse-radish came from the South of Europe.

The sunflower came from Peru.

The mulberry tree came from Persia.

The pear and apple from Europe.

The chestnut from Italy.

The walnut and peach came from Persia.

The horse-chesnut originated at Thibet.

The pine is a well-known native of the East.

BOYS USING TOBACCO.—A strong and sensible writer says a sharp thing, and a true one, for boys who use tobacco. It has utterly spoiled and utterly ruined thousands of boys. It tends to the softening and weakening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical as well as mental power. We would particularly warn boys who wish to be anything in the world, to shun tobacco as a most baneful poison. It injures the teeth. It produces an unhealthy state of the lungs, hurts the stomach, and blasts the brain and nerves.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance............$2.50 a year.
Five copies six months to one address.........$5.50
Same rate for any larger number.
Ten copies six months to one address.........$10.00
Same rate for any number over ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of new subscribers are sent, please say they are new, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and communications on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to us should give their names DISTINCTLY and PLAINLY, the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,

THE YOUNG PILGRIM:

FOR CHILDREN AND YOUTH.

TERMS:

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 649. BOSTON, WEDNESDAY, MARCH 11, 1868. VOL. XXVI.—NO. 26.

The World's Crisis

AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon at

167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

OH JESUS, COME!

Oh Jesus Savior, long have I been waiting
To see thee, whom my soul delights to love
With strong affection, ever unabating,—
I fain would see thee coming from above.

Thy children, often sad and weary-hearted,
Sighing beneath a weight of heavy care,
And weeping oft, because from thee they're parted,
Would joy to see thee coming through the air.

'Twould be a great joy, springing like a fountain,
In hearts now sad, to cheer each waiting one,
Till, like a young hart springing o'er the moutain,
With faces radiant like the rising sun,

Thy saints would, buoyantly, leave earth to meet thee,
"Caught up" 'mid pearly clouds by angel bands,
And with a song exultingly would greet thee,
With palms of victory waving in their hands.

Then, Jesus, come, I pray make no delaying;
Come to thy waiting ones and make them blest;
Here on this old, sad earth, we still are praying,
"Thy Kingdom come," oh, give the promised rest.

Not long shall we thus wait; till breaks the morning
Of that glad day, when thou shalt, glorious, come;
Now is the heavy darkness which precedes the morning,
Lo! day is breaking; soon we'll reach our home.

L. C. McKinstry.

For the World's Crisis.

"THE YEAR OF MY REDEEMED IS COME."

It has been usual with God, in former captivities of his people, to reveal the periods of time they were to continue in them, as well as that of the church of Christ in the wilderness under the dominion of the man of sin; such as the captivity of the seed of Abraham in Egypt in Gen. 15: 13, 14. And God said unto Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge, and afterwards they shall come out with great substance"; and in like manner the period of captivity of his ancient people in Babylon was thus predicted by Jeremiah 25: 11, 12, and 29: 10, 11,—"And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years; and it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity."

As the periods, then, of these former captivities were prophetically specified, so is that of the symbolical woman, or church in the wilderness, where she was to be hid from the face of the serpent, whose malice was exerted toward her through the medium of the man of sin. These twelve hundred and sixty years commence when the saints, with the times and laws, are, according to Dan. 7: 25, given into the hands of the little horn; and they terminate when the judgment sits to take away his dominion, "to consume and destroy it unto the end."

The time of the treading down of the Holy City, forty and two months, and the witnesses of Jesus beginning to prophesy in sackcloth (Rev. 11: 2, 3), mark the commencement of these forty-two months, or years; and their putting off that sorrowful garb shows that the months have terminated. When the mystical woman flies to the wilderness from the face of the serpent (Rev. 12: 6–11), it marks the commencement of the twelve hundred and sixty days; and when she begins to emerge from her state of captivity there, the time, times, and half a time, have ended. When the seventh trump begins to sound, these times, months, and days, which describe the dominion of the little horn, have terminated.

The sounding of this seventh trumpet of the seventh angel was to mark the commencement of these events by a series of dispensations, both of judgment and of mercy; the latter rising out of the former, as stated in Rev. 11: 15, 19,—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." This event is their final result, and comes into existence ere he shall cease to sound; but it will be preceded by the judgment sitting on the little horn, to take away his dominion to consume and destroy it to the end; "but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he has declared unto his servants the prophets"; that is, the mystery of the prophecies concerning the *time* which Daniel was commanded to seal up, "even to the time of the end."

From the time, then, of this trumpet begin- [illegible]

tivity of the church of Christ in the wilderness commenced and terminated. The one thousand two hundred and threescore prophetic days, or historic years, we are sure is the exact period of the reign of the man of sin, of the witnesses of Jesus prophesying in sackcloth, and of the mystical woman being concealed in a state of captivity in the wilderness.

Here there can be no error; but a more exact date than that of a year we are not to expect, for by years it is pointed out to us in prophecy, and if within the given year the event predicted comes to pass, the prophecy is infallibly fulfilled. If, therefore, we ascertian the year in which these days commenced. we can easily tell, with arithmetical exactness, when they should close; or, if we can show when they ended, we shall be able, upon the same principle, to show when they began. If events, then, at a given period of time exhibit evident indications of the commencement of these twelve hundred and sixty days; and if providential occurrences at the end of these days from that date plainly indicate the fulfillment of what the prediction gave us cause to expect, ought we not to conclude that we have fallen upon the true interpretation of these mysteries? It is this which is to be ascertained and it can only be determined by a careful examination of the history of the Roman empire, which is the principal theatre and the chief subject of the prophecies. We shall, then, by that history endeavor to ascertain the date of the commencement of these twelve hundred and sixty years, or prophetic days.

They begin, we know, at the period of the saints' times and laws of the church of Christ being given into the hands of the little horn. To wear out the former, and to change the latter, according to Dan. 7: 25, which is also the period of the Holy City's beginning to be trodden under foot, of the witnesses prophesying in sackcloth, of the flight of the woman into the wilderness; for the object of these prophetic emblems and the date of their commencement is all the same. These events cannot be dated at an earlier period whatever later than A. D. 487; for the little horn, into whose hands the saints were given, did not exist until after that period.

We are informed in Dan. 7: 24, that "the ten horns out of this kingdom are ten kings that shall arise and *another* shall rise *after* them; and he shall be diverse from the first, and he shall subdue *three* kings"; that this little horn had "eyes like a man, and a mouth speaking great things,"—came up among the ten horns which were upon the fourth beast, in the prophecies of Daniel, which all interpreters are agreed signifies the Roman Monarchy; and that the ten horns are a prophetic emblem of its divisions into ten kingdoms. After the Gothic conquests, which did not take place until the emperor Augustulus was forced to resign the government of the empire, in the year 487, when it was divided into ten kingdoms, which the ten horns represent, among which the little horn, or man of sin, came up, the saints being given into the hands of the little horn must have been by some great deed or decree of the empire; for the Bishop of Rome and his clergy, when introduced into the popedom, constitute the man of sin, or little horn, in the prophecy. It behoved this important event in the history of the empire to have been accomplished by some great public deed, or decree, which issued from the fountain of imperial authority, and which was enrolled among the constitutions of the empire.

This great imperial enactment is to be found among the first edicts of that great emperor, Justinian, in the sixth century. Justinian succeeded to the throne of the eastern Roman empire in the year 527, forty years after the emperor Augustulus was forced to evacuate his seat there. When Justinian came to the throne, he found the western empire (to which the prophecies principally refer) wholly under the power of the Arian nations, who persecuted the orthodox religion, so that the aspiring Bishop of Rome was forced to bow under the Arian kings of the Goths who ruled Italy.

After Justinian had restored the empire to a high pitch of glory, and seeing himself at peace on all hands, he resolved to collect all the Roman laws into one body. For this important work he chose ten of the ablest men of the empire, and brought these laws, then dispersed in near two hundred books, into fifty. These were called, "The Pendects of Justinian." The code and novels were likewise brought into one volume, and by these additional edicts he endeavored to bring the whole state of society, government, and religion, into conformity to the spirit of his own mind and that of his able counsellors. This work, while it gave forth a body of civil laws, also fixed the hitherto undefined powers of the Roman Pontiff.

By the first of these edicts, authority was given to the Bishop of Rome to settle all controversies of the church, by which he was declared to be her head, and infallible in all matters of faith, and was permitted to use the civil power of the empire against whomsoever he deemed heretical. This important edict bears date "March, 533."

But this momentous matter does not rest on one edict, but on a number passed in the same year or the year following; or rather, it may be said to rest upon a complete system of policy and creed of imperial authority, issued to the empire and written in its laws, whereby popery was established the Imperial religion; so that its image is delineated and determined in the very beginning of Justinian's code, then given as if to signify that it was a leading law of the empire. The celibacy of the clergy, the intercession of the Virgin Mary, the veneration of the holy crosses, the setting of the decrees of councils on a level with the Holy Scriptures; these, together with other capital constitutions, are all within a year of the same date enacted and embodied in the standing law of the empire; and not only so, [illegible]

but in the Emperor's letter to the Bishop of Rome he uses these expressions: "Your highness, the Beatitudes"; "The head of the Holy Churches"; "The head of the Holy Priests of God"; and all such blasphemous titles he recognizes.

Without hesitation I adopt the time of the passing of this decree of the Emperor Justinian, which took place in the month of March, 533, as the commencement of the prophetic days, months, and years, after which we are inquiring. If we are correct in what we have alleged respecting the commencement of the twelve hundred and sixty days, we cannot err respecting the period of their termination, which must be in 1793. In the course of that year the days must have closed.

We shall now proceed to inquire after the events of the year 1793. If that year present to us occurrences of a political and ecclesiastical nature in the western empire, corresponding to the emblematical descriptions of some of these predictions, then we shall obtain confirming evidences of the correctness of our position respecting the time of the commencement of these days. It remains, then, that we should now resort to the historical facts of the year 1793, and inquire whether anything occurred in it which would betoken these events taking place, as the judgment sitting on the beast, "to take away his dominion, to consume and destroy it unto the end." We are not to expect that when the judgment begins to sit on the little horn, and on the beast out of which it grew, that it is the signal of the instant and entire destruction of the kingdom and dominion of Antichrist; for the prophecy gives no cause to expect this; indeed it warrants us to look for its commencement, but not for its immediate conclusion; to be smitten with a stroke from which he will never recover, but gradually waste away, and ultimately die and go into perdition. Having suggested this necessary caution, let us now turn our attention to the events of 1793.

Louis XVI., King of France, finding the finances of the government in considerable embarrassment, passed several edicts for raising certain taxes, which was the immediate cause of the French Revolution, and ultimately of all his misfortunes. He was obliged to call together first the assembly of the Notables, and then to resort to the States General, who resolved themselves into the National Assembly, which, on the 10th of August, 1792, deposed their sovereign from his throne, executed him on the scaffold on the 21st of January, 1793, and the queen on the 16th of October following.

The nation was instantly drenched in blood, and in the course of three years two millions of the inhabitants of France perished, which was immediately followed by dreadful calamities in that kingdom, especially during the reign of Napoleon Bonaparte, who was the principal executioner of the sentence of that judgment which began to sit upon the little horn at the conclusion of the twelve hundred and sixty years, and the avenger of the blood of the martyred saints on these kingdoms where it was shed. Let us trace his martial career in fulfilling these divine predictions. He took command of the French army of Italy early in 1796. On the 7th of April that year he commenced hostilities against the combined Austrian, Neapolitan, and Piedmontese army, and in so short a time as fourteen days achieved six victories, and conquered the richest part of Piedmont.

He recounts his victories to his army on the 26th of the same month:

"Soldiers: in the course of fourteen days you have achieved six victories, taken twenty-one stand of colors, fifty pieces of cannon, several strong fortresses, and conquered the richest portion of Piedmont; you have taken fifteen hundred prisoners, and killed and wounded more than ten thousand men; and the two armies that but lately attracted you with audacity now fly in terror before you."

And again, on the 20th of May: "Soldiers, you have precipitated yourselves like a torrent from the summit of the Alpines; you have driven back and dispersed all that opposed your march; Milan is yours, and the Republican flag floats through Lombardy, while the Dukes of Parma and Modena owe their political existence solely to your generosity."

On the 19th of June he entered the dominions of the Pope, took possession of several towns, and his further progress was only stopped by the submission of the Pope, and his agreeing to pay to France 20,000,000 livres, equal to £85,000. In the months of July and August the Austrians again attacked Bonaparte in Lombardy with two armies, which contest continued until the 16th of June, 1787, when it was computed that the Austrians lost seventy-five thousand men, and the French not less than sixty thousand.

Such was the result of the judgment sitting upon the little horn to take away his dominion, and to consume him unto the end. Says a French writer in describing the situation of the Pope in 1797:—

"Commotions and anxieties of every kind, lively alarms, serious losses, a catastrophe which cost him his money, his peace, and his glory; humiliations, insurrections, everything that can render a Prince's reign tempestuous, were the events which marked for Pope Pius the chief part of the year 1797."

In the month of February, 1798, the Papal government, which had existed so many centuries, was overthrown; on one part of the walls it was written, "The time is come"; and on another, "Rome is in her last agony."

Such has been the political history of France after the termination of the twelve hundred and sixty years. A mass of evil is presented to our imagination utterly confounding, the extent of which is only known to Him whose eyes are in every place, and who has thus judged the great harlot that has corrupted the earth by her fornications, shed the blood of the saints of God, and blood has been given her to drink, for she is worthy.

If I am correct in my deductions, as herein set forth, we have already entered upon the [illegible]

last day of the thirteen hundred and thirty-five, at the end of which Daniel is to stand in his lot. Glory to God,

"The year of jubilee is come;
Return, ye ransomed sinners, home."

Jonas Wendell.

Sandy Hill, Feb., 1868.

For the World's Crisis.

THE ATONEMENT.

The Atonement, in harmony with God's revealed attributes, and reconciles the justice and mercy of God.

The Lord is rich in mercy, "yea, he delighteth in mercy." Why, then, does he not pardon all sinners by a mere act of sovereign grace? What need was there of an Atonement? Why must Emanuel agonize and die on the cross? "Known unto God are all his works from the foundatien of the world."—Acts 15: 18.

We answer, first, because there was a necessity. Isa. 59: 16; Luke 19: 10; Heb. 9: 22. Had the human species never forfeited the favor and incurred the displeasure of their bountiful Creator, a Mediator could never have been wanted; for God, who is Love, was of himself disposed to favor and bless the work of his own hands. Had not man been brought into a state of alienation from God, and exposed to his just indignation, no reconciliation, and consequently no Peacemaker, could have been required. When the first Adam had broken the commandment and forfeited the covenant of his Creator, and so sin and death had entered into the world, to pass upon the whole race that was about to descend from him; then, and not before, was the second "Adam, the Lord from heaven," promised to be the Mediator of a new covenant, under the title of "the seed of the woman," who "should bruise the serpent's head." Gen. 3: 14, 15.

Thus the entrance of sin rendered the interposition of a Mediator necessary, being foreordained (Rom. 3: 25; 1 Peter 1: 11, 20; Rev. 13: 8); the "Lamb slain from the foundation of the world," typified by Gen. 4: 4, with Heb. 11: 4; Gen. 22: 2, with Heb. 11: 17, 19; Ex. 12: 5, 11, 14, with 1 Cor. 5: 7; Ex. 24: 8, with Heb. 9: 7, and 12: 28; Lev. 17: 11, with Heb. 9: 22; and effected by Christ alone. John 1: 20; Acts 4: 10, 12; Heb. 2: 9; 1 Pet. 2: 24.

Second, it was voluntary. Heb. 10: 5, 9; John 10: 11, 15, 17, 18. Adverting to such testimonies of the Holy Spirit, we shall know what to think concerning those exclamations, irrational and absurd, which many of those who are wise in this world and in their own eyes employ in opposing the doctrine of the Atonement. Neither can there be any injustice in this statement of it; for if One, who was both able and willing to do it, was pleased to ransom his brethren from deserved eternal death, by enduring temporal sufferings and death as their surety, what injustice could there be in accepting such a sacrifice for sin? And how, I ask, can that doctrine give an *unamiable view of God*, which shows him to be infinite in righteousness, holiness, love, mercy, faithfulness, and wisdom, and displays these and all other conceivable moral excellences in full perfection and entire harmony? Absurd. It can only appear so to sinners, because justice and holiness are not amiable in the eyes of the unjust and unholy.

Or how can that doctrine be prejudicial to the cause of morality (as some say) which furnishes the most powerful motives and encouragement to holiness, and shows sin in all its horrid deformity, and with all its tremendous effects; and which has done far more to teach men to deny "ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world," than all other expedients besides have ever appeared to do? We love Him because he first loved us. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Thanks be unto God for his unspeakable Gift!

Third, it also exhibits the grace and mercy of God. See Rom. 8: 32; Eph. 2: 4, 5, 7. True, men had forfeited their Creator's favor and deserved his anger, by transgression; and become vile and miserable, even vessels of wrath, fitted for destruction; but it pleased God, "to the praise of his glory," and the display of his infinite and everlasting mercy (for "God is Love"), to purpose the reconciliation, recovery, and eternal felicity of an innumerable multitude of the fallen race. Thus the riches of God's mercy have abounded towards us in all wisdom and prudence (Eph. 1: 7: 8); and in this way reconciles the justice and mercy of God. Rom. 3: 2, 5, 26.

Dear reader, let us throw aside all caviling, and be assured that God has not revealed any thing contrary to his known moral attributes. The *whole* gospel scheme is in perfect harmony with what we know of God. They who really believe and understand the scriptural account of this surprising transaction, discern the justice and mercy of God in giving his own dear Son to redeem us from the curse of the law, being made a curse for us. Gal. 3: 13.

And now, what is your hope? Have you an interest in the atoning work of Christ? Our King is soon coming. Are you prepared to meet him? If not, delay no longer; be assured that "whatsoever a man soweth, that shall he also reap"; for out of Christ our "God is a consuming fire." Wm. Lee.

Quebec, Feb. 8th, 1868.

Learn a Trade.—"Because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent makers."—Acts 18: 3. It was the custom among the Jews for every man, of what rank or quality soever, to learn some trade or handicraft. One of their proverbs was, "Whosoever teaches not his son a trade, teaches him to be a thief." In those hot countries where tents were so much used by soldiers and travelers, tent-making was no mean or unprofitable employment. [illegible]

BE YE SEPARATE.

It has been truly remarked,—"that the intercourse of believers with the world should resemble that of angels, who, when they have been sent a message from heaven, discharge their office with the utmost promptness, and joyfully fly back home to the presence of God." The believer and unbeliever are utterly heterogeneous. The believer's intercourse with the world in the daily affairs of life is unavoidable; fellowship is incompatible. The one cannot be avoided; the other must not only be avoided but positively discountenanced and condemned. "For what fellowship hath righteousness with unrighteousness? what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" "Be ye separate"—or, "separated."

This separation is not isolation from the physical world as God made it, for we could not well speak of separation from the community, or people, called "the world," in contradistinction from the people of God. The love of that world; of the maxims which govern it, the principles which reign there, the ends that are sought, the amusements and gratifications which characterize it as distinguished from the church of God. "The friendship of the world which is enmity with God," consists in setting our hearts on those which are inimical to life and godliness, and conformity to them; in making them the object of our pursuit, with the same spirit with which they are sought by those who make no pretensions to religion. This course is hostility against God, since that "world which lieth in the wicked one," is arrayed against him. "Whosoever therefore will be a friend of the world," whether in the professing church, or out of it; for it is as easy to be a friend of the world in the church as out of it; is at deliberate enmity with God. Solemn declaration! It forever settles all disputes between the professor and the possessor. It settles the point that any one, no matter what his pretensions, who is characteristically a friend, a lover of the world, cannot be a true christian. The nature and tendency of living christianity in the soul is to distract its possessor from what is opposed to its Author. It is to dispossess "the strong man armed," and to infuse a motive to godliness.

From the moment the soul "puts on the new man," it is in the positive advancement and completion of begun sanctification; and from that blessed time it may be said "they are not of the world." Such "new born sons" are to be regarded as separate, distinct verities in that better life resuscitated from the world's crust—in the communion of which better life, earnest and resolute separation is needed. It is a deeper crime to be unfaithful to God than to any created being. We must not violate our covenant vow in relation to the one—we must not tarnish that relationship by yielding to the indulgence of a passion for worldly joys in the other. We spoil—and in effect break, our marriage covenant with God, by loving the world more than him. We are of "the Bride"—"the Lamb's wife;" and "the bridegroom" expects "the wife to love her own husband." A divided affection would evince unfaithfulness; and a divided heart is no heart at all; and where there is no heart for him, alas! how dead, how cold that heart! The old proverb stands good at all times "a man is known by the company he keeps." And while the proverb propounds a great universal proposition, it advances a step further in that line of demarkation between God and that constituted fellowship which has taken place in the union of life with Christ, in him. Fellowship with God excludes all that is not of him. No matter how specious the element—or under what name—it cannot be intermixed with the life of God in the soul; or the goings out of that life in fellowship. No better evidence of christianity can be produced than that "fruit unto holiness" which shows itself in practical separation from evil. The principle of living unity to Christ is of itself, and of necessity, separation; for, there is nothing in the world that can be substituted for it—nothing that can be commingled with it.

Christ and Satan, christianity and worldliness, have no affinity for each other. Two ingredients of a non-unitive nature, which by no process whatever can be blended together, ought to be kept separate. This separation is not the recluse, the monk, the hermit; such a separation were improper and inconsistent with our Lord's injunction—"Let your light shine before men." Nor is it exclusiveness and narrow-mindedness; for separation to Christ, in the one body over which he is the head, necessarily implies union in love and fellowship with the members of that body. One part of the body sympathizes with the other—and all the parts are "fitly joined together," and have part in the covenant relation with the head. The principle of separation from the world receives into its higher fellowship all those who "in every place call upon the name of Jesus Christ our Lord." It shuts out none whom Christ has received. It comprehends "all saints;" and it excludes the leavened and the leavening. Its measure is "the measure of the sanctuary"—God's imperial standard—the risen and exalted Christ. Life in him is what we have—and it is this we should seek for in those for whose fellowship we are solicitous. And what further is the spirit of this separation and decision? "He that is joined to the Lord is one spirit." "One spirit!" How close the union! How united in feeling, in spirit, in disposition! The union with Christ is more intimate, entire and pure, than that can be between a man and his wife; and that union should be regarded as sacred and inviolable. Every sin—and even things assuming "the appearance of evil," should be treated with the "one spirit" in us and Him. And what was this spirit in him, and which should now be in us? He was "harmless, undefiled, and separate from sinners." "Let this mind be in you which was also in Christ Jesus." Let us "be perfectly joined together in the same mind." Christians should be pure. They should be above suspicion. They should avoid the appearance of evil. No christian can be too pure; none can feel too much the obligation to be holy. By every sacred and tender consideration God urges it on us; and by a reference to our own happiness as well as his own glory, he calls on us to be holy in our lives.—*Herald of the Morning.*

For the World's Crisis.

DO YOU PRAY IN SECRET?

There are many persons who profess to be the disciples of Jesus who are not in the habit of secret prayer. They have no closet, no place of retirement to which they daily resort, and where, when they have shut the door, they pray to their Father which seeth in secret, and in solitude seek the society of God. They are accustomed to read the Bible, and perhaps no part of it more than the Savior's sermon on the Mount, and yet somehow or other they seem to overlook and fail to apprehend the importance of the lesson inculcated by our Savior in the following words: "But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." This is the duty of all who would be followers of Him who commanded it, yet it is true that this duty is sadly neglected.

Many seem to be shy of God. They care not to meet him alone. It should not be so. God is doing all he can to woo and win us to himself, and secure our confidence in his promise. So much has he done that he asks what he could have done more? He waits upon his throne of grace to be gracious unto all who will come and ask for mercy and grace to help in time of need. He calls upon his creatures to come to him, using, too, the language of most tender and affectionate address, "Son," "*my* son;" but many respond not—"Abba, Father." It is strange they should treat this Father so. They do not treat an earthly parent so indifferently. What child does not in the morning salute his father? and what father does not expect the salutation of each child as they come into his presence? O yes, we love our father on earth, and we remember with gratitude the favors he has done us. And does not our heavenly Father, the giver of every good and perfect gift; he who has taken care and watched over us from our infantile moments until now; who has sent his Son to redeem us, and promised to give us freely all things together with him; does he deserve no daily notice from us, no affectionate salutation, no grateful recognition of indebtedness? Most certainly he expects it, for he says, "A son honoreth his father; if then, I be a Father, where is mine honor?"

God claims to be a Father, and oh, how well he has established that claim. Truly he is a good and loving Father, and "like as a father pitieth his children, so the Lord pitieth them that fear him." To the compassion of the father he adds the tender care and untiring mindfulness of the mother. "Can a woman," he asks, "forget her sucking child?" She may, he says, but he will not forget.

How strange it is that men will not go to the closet to meet and to pray to such a Father. Surely it is not for want of encouragement. If they have it not in his very nature, yet in his invitations, his promises, and his past acts of unsolicited kindness, they have all they could desire. Nor is it that they have no need of God. The prayerless will not often say that they know not what would become of them but for that overlooking eye and that supplying hand, that "sendeth rain upon the just and unjust, and that supporting arm that "maketh the sun to rise upon the evil and upon the good." And do they not know that God has a heart too? that he can love with all the fervor of a friend? And can they not imagine that in the interchange of affection between God and man, there may and indeed must be ineffable delight? And who that looks a little way forward, when the Archangel's trump shall sound, does not perceive an exigency, when in the utter inadequacy of all earthly and human resources for comfort he will want "the consolations of God?"

"Ah! it is indeed a sad as well as a strange thing that so many enter no closet, seek no daily retirement either in their houses or elsewhere, where they may be a little while alone with God, where they may look up and meet the light of his countenance, as he looks down upon them; where they may confess their sins, and receive assurance of his pardoning love; where they may thank him for mercies past, and humbly ask for more; where they may take counsel of him, unbosom all their complaints, tell him all their griefs, have their tears wiped away, and leave with him the weighty burden of their cares.

'I know not whether this excites more my grief or my wonder. I am not so much surprised that people should neglect a manifest duty, but when I consider what a privilege it is, what a happiness, what an honor, to be on terms of intimacy and in habits of intercourse with God, it amazes me that they should forego it. Ah! how will such reflect upon themselves hereafter, when God calls them to an account; how execrate their folly; how will they wonder that they could have deliberately done themselves such a wrong."

But it will be too late to redress the wrong. They sought not the Lord while he might be found; they called not upon him while he was near. Yea, though he called they refused. Now they may call, but he will not answer. Sad, sad indeed, will be their condition. O how dreadful to cry and not be heard. If any one who is living in the neglect of secret prayer shall read this, will he not be persuaded to commence the practice this very day? If it be not convenient, let him make it convenient. Let other things give way for this rather than this for anything. Can he think his heart right in the sight of God, or his condition safe in prospect of soon coming judgment and eternity, while he neglects prayer? How dare he live without prayer? Without it can he have courage to die? We may decline to appear at the mercy-seat of God, but before his judgment seat we *must all stand.* How a frequent access to the first would prepare us for final arraignment at the other. How it would familiarize us with the presence of God. How it would serve to break the shock which will soon be realized by a sleeping church and an unbelieving world.

"Does any one who is not in the habitual and daily practice of secret devotion pretend to be a christian? It is but pretense. He may believe the creed of the christian, but certainly he does not pursue the practice, nor possess the spirit of the christian. Breathing is essential to living, and prayer is the christian's vital breath. Does he walk with God who never converses with him? Some spiritualize the direction of Christ, making the closet to mean the heart, and the duty of private devotion to be discharged in mere mental prayer. But Christ did not so trifle. His closet was not his heart; he could not have meant that ours should be. He selected the still morning, and sought out the solitary place for prayer. May we be less attentive to the circumstances of time and place? Shall we talk of entering into ourselves, and there thinking prayer? Jesus, even in his most retired intercourse with his Father, used his voice. That prayer—'Let this cup pass from me'—was vocal; and that petition—'God be merciful to me a sinner'—was expressed in words. Shall we reserve the voice exclusively for our intercourse with men, and not with it also supplicate and bless God?"

All the great and good men of ancient times, who have been eminent for their piety and holiness, were men who lived much alone with God. If we are much in secret with God, we shall become more like him. "He that walketh with wise men shall be wise." We soon acquire the tone and the manner of those who converse much with us, especially if they are our superiors, and we very highly love and revere them. Some boast of being very much with God, but so censurable are their conduct and temper, that few of their fellow creatures would like to be much with them. If you are selfish and covetous, censorious and revengeful, some other being has been talking with you. This spirit cometh not from Him who calleth you; it is from beneath, "is earthly, sensual, devilish." But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And "the fruit of the Spirit is sown in peace of them that make peace." Do we wish to rise above the world? This, then, should induce us to retire.

How often does the christian lament that his conversation is so little in heaven, and that he is governed so much by things that are seen and temporal. But where is the world conquered? In a crowd? No, but alone. In the midst of active pursuits? No but viewed as an object of solitary contemplation, viewed in the presence of Jehovah, viewed in the remembrance of eternity. Then its vanity and emptiness appears. Then the fascination is dissolved. Then its pomp and emptiness and glitter and show appears like chaff, when by faith we get a view of the inheritance of the saints in light. Do we wish to obtain self-knowledge? This will induce us to withdraw. It is only alone that we can best examine our state, that we can estimate our attainments, that we can explore our defects, that we can discern the sources of our past dangers and falls, and set a watch against future temptation.

Do we inquire after truth? What place more appropriate for asking, "What is truth," than in the closet? Who so likely to be taught of God as they who ask of God? Some carry that question to the Bible, and press it there, as indeed they should; but they carry it not to the throne of grace, and press it there also. They read to know what is truth, but do not pray to know it. The wise man says "Through desire a man having separated himself, seeketh and intermeddleth with all wisdom." The Scriptures alone are the best reading for retirement, especially for those who have but little leisure. They are the fountain; other books are streams, and streams are seldom entirely free from something of the quality of the soil through which they flow. Who would not draw the water of life for himself from the Spring-head?

The Scriptures come immediately from God and lead immediately to him. There is a boundless variety and fullness in them. They are always new. They entertain while they teach. There is always something in them that bears upon our own character and condition, however peculiar it may be. They are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Oh! how sweet is the word of God to those who *read it prayerfully.* How an hour in the morning spent with God prepares us pleasantly and profitably to pass the other hours of the day with men, and at night what so calm and composing as communion with God? When we resign ourselves into the arms of sleep, that image of death, what security like that of prayer? It engages Him who never slumbers nor sleeps to watch over us.

Has any one become remiss in secret devotion? What! tired of God? weary of communion with him? How sad the state of such an one! Soon the Judge cometh. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." J. W. [illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, March 11, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, at World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ ATTENTION! ATTENTION!!

Our subscribers in *Massachusetts, Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania* and *Ohio*, will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

THE CLOSE OF THE VOLUME.

It will be observed that this is the last number of the volume. *Now* is the time to pay for the next volume, and a good time to send new subscribers.

DISCUSSION.

We purpose to have a discussion with Moses Hull, the noted Spiritualist, in Milford, N. H., to commence Tuesday evening, Mar. 17th, and continue four or five evenings.

WATERBURY.

We spent the Lord's day, March 1st, at the Advent Chapel, in Waterbury, Vt., and had a precious season. We had a full house, and a deep interest was manifested in the meeting. We had a delightful visit with Brn. T. Wheeler, A. Dillingham, and Dr. Thomas. We did not have the pleasure of seeing Bro. Shipman, their pastor, who was away from home. They have a very convenient house, and the means of accomplishing much good.

WESTERLY.

We are now (March 6th) holding a very interesting series of meetings in Westerly, R. I. Our meetings are held in the nice Armory Hall, which will seat over seven hundred. We have it full of attentive hearers. Brn. Dixon and Durfee are with us to render efficient aid. The prospect is very encouraging. We purpose to remain over the coming Lord's day.

DISCUSSION IN STOWE.

We have just closed a very interesting discussion in Stowe, Vt. Our opponent was Mr. Austin E. Simmons, a Spiritualist inspirational speaker. We commenced the debate Tuesday evening, Feb. 25th, and had five sessions of two hours each. We discussed the following resolution:

"RESOLVED, *That the phenomena of Spiritualism proceed from demons*" Our opponent, as all admitted, made a very weak defense. The friends of Jesus had much occasion to rejoice in the results of the discussion. The Methodist minister, Bro. Hyde, received us with christian kindness, and freely offered his desk for us to preach in three times, when we had the privilege and pleasure of speaking to large and very attentive audiences. We found an open door in Stowe. We had a good home with Dr. Sutton.

Stowe is a resort for fashionable travelers in the warm summer waather. A large hotel has been built that will accommodate some four hundred persons. The hotel is designed to accommodate those who visit the Mansfield mountain. Last year, the Spiritualists held their Vt. State Association in Stowe. The principles of Spiritualism had taken strong hold in the minds of many in the place, and the surrounding country.

In discussing the subject, we endeavored to show first, that the Bible most clearly teaches that there is a class of beings called *demons* (in our version "devils.") These demons are "the angels that sinned;" called also "evil angels," and "unclean spirits. The angels are a class of beings higher than men. This we know, because man was made "a little lower than the angels;" hence they existed before man, and are superior in strength and intelligence. They were on *probation*. This we learn from the fact that some of them sinned. We read, "God spared not the angels that sinned." 2 Pet. 2: 4. The sin of some divided the angels into two classes; the good and the bad; called the "holy angels," and the "evil angels;" or Christ and his angels, and the devil and his angels. The angels resembles men in their exterior form, and have sometimes been mistaken for men; hence the Scriptures say, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."—Heb. 13: 2. No man can suppose that disembodied human spirits were mistaken for strangers. Such an idea is too near an absurdity to require a refutation. Whenever good angels have actually appeared, they have always come as real persons, on important business, and have spoken in harmony with the Bible; while the "evil angels" speak through mediums, and profess to be the spirits of our friends. They make these pretensions in order to convince us that our friends are not dead, as the Bible teaches. If they could prove this then they would confirm the saying of Satan to our first parents, when he said, "ye shall not surely die"; and if this could be proved, then, of course, it would follow that the Bible is not a reliable book, for that declares that "all the days that Adam lived were nine hundred and thirty years and *he died*.

The angels, good and bad, have power to render themselves visible or invisible at pleasure. When Balaam was on a certain journey, the animal that he rode saw an angel in the way, and turned aside from the direct path to avoid the angel's presence. This displeased Balaam, who smote the beast on which he was riding, not seeing the angel himself, till after he had been repeatedly seen and avoided by the animal carrying him. At length "the eyes of Balaam were opened, and he saw the angel."—Num. 22.

The good angels never claim to be the spirits of our friends, or that they ever lived on this earth. We may here remark that every spirit that claims to be a departed human spirit is a lying demon, trying to deceive us, and lead us away from Christ. One thing is certain: no one has ever been led to embrace Jesus as their Savior, by following the teachings of the spirits; but thousands have been led to depart from him, and renounce the plan of salvation taught in the Bible.

These demons are confined in the airy regions of our atmosphere. In 2 Pet. 2: 4, we read: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The word here rendered *hell* is *tartarus*, which occurs no where else in the New Testament. Able writers on the subject inform us that the word *tartarus* signifies the lower part of our atmosphere. Dr. Parkhurst, the lexicographer, says:—"It appears from a passage in Lucian, that by *tartarus* was meant, in a *physical sense*, the bounds of this material creation." Dr. Wm. Ramsey, an able writer on the subject says:—"The word *tartarus* means, accoridng to *Greek writers*, in a *physical sense*, the bounds or verge of this material system." Grotius, an ancient and learned writer says:—"That is called *tartarus* which is lowest in anything; whether in the earth, or in the water; or, as here, in the air." We see no room for doubt that the demons are in the airy *tartarus*, where they must remain till the day of judgment. These spirits made the following confession to Milton Jennings, one of their mediums:—"We are confined to the earth's atmosphere by a law as fixed as the throne of the eternal; a law as operative as the law of gravity, upon your bodies in the earth life." Paul speaks of Satan as "the prince of the power of the air." Eph. 2: 2.

After settling the point that there are two classes of angels, called "holy" and "evil" ones, we then proceeded to show how the "evil" angels manage to deceive the people, and lead them to believe that they are the spirits of our friends. All the spirits and Spiritualists, so far as we know, teach that the manifestations are carried on upon the same principle as a mesmerizer operates. It is well known that when a mesmerizer gets control over his subject, he can form a mental picture of any object, in his own mind, which at once becomes a *reality* to the one under his influence. In the same manner the demons may present the appearance of any person, place, or thing; and while their mediums are under their control, these mental pictures in the minds of the demons, appear as real objects to the mediums.

Mr. A. E. Newton, a distinguished Spiritualist, formerly editor of the *Spiritual Age*, published in Boston, says:—

"It is alleged to be possible and common for spirits of a certain class to assume the appearance and characteristics of other spirits, or of other persons still in the body, so completely that the disguise cannot be detected by ordinary spirit-seers. This may be so, and hence the common evidences of the identity of spirits are little to be relied on.

When two persons are closely in sympathetic or magnetic rapport with each other, the images that are in one mind may be perceived as objective realities by the other. This seems to be the case with the once common phenomenon of mesmerism. The operator forms an image, as of a person, a serpent, a fire, or any other object, in his own mind; when the subject, if well under control, instantly sees the same thing as an objective reality. So, positive minds in a circle, cle, or positive spirits who are around, may present the image of any person with whom they are familiar, and it may appear as a reality to the impressible medium."

Perhaps no one is better prepared to speak on the facts of Spiritualism than Andrew Jackson Davis. In the *Herald of Progress*, Oct. 27th, 1860, he says:—"It is known that a wise and strong-minded person in the spirit-world has the power to make visible to the eyes of mortals the exact appearance or semblance of the body it wore before death. This representations is elaboratad sometimes to the minutest particular, even to the reproduction of habiliments, etc., by which the person was characterized and identified while a resident of the earth."

In the *Herald of Progress* for Feb. 1st, 1862, he says:—"All intelligent spirits are great artists. *They can psychologise a medium to see them*, and to describe them, in the style which would produce the deepest impression on the receiver. . . . They can easily represent themselves as being old or young, as in worldly dress, or flowing robes, as is deemed best suited to accomplish the ends of the visitation."

The foregoing facts help us to account for the *apparent* appearance of deceased friends. In *no case* are they actually present in the spiritual circle. The demons form a mental picture of any person, animal, or other object, they wish their mediums to see, and these mental pictures appear as *real objects* to to the medium, and are described as such. If any one will ask the medium to tell *where* she sees the spirit of a friend, and will go to the spot, and feel about the place where the spirit friend is said to stand, nothing will be felt there, more than in any other place; because nothing is there. The demons may present their own persons to their familiars, to see them; but the spirits of our deceased friends *never* actually appear to the mediums.

Our opponent admitted that the spirits did present mental pictures to their mediums, and that some of them were liars and deceivers; but he did not like to acknowledge that all were of that class, as facts most clearly proved. We trust great good will result from the discussion. We formed some very pleasant acquaintance with noble hearts during our stay in Stowe.

GERMAN TRACTS.

Bro. L. Reimer, 809 Coates St., Philadelphia, informs us that he has "got out a new German Tract, on the second coming of Christ, and his reign on the earth, with an appendix: 'the characteristics of the last days.'" The tract contains twenty-four pp., and much matter in a short space. He has also two other German tracts: "The hope of the dead in Christ;" and "The future fate of the ungodly.', Bro. Reimer generously proposes to send any quantity without charge, except the postage, to any one that desires to distribute them among the Germans.

We are rejoiced to learn the foregoing facts. May the Lord bless Bro. Reimer richly with peace and joy in the Holy Spirit.

The tracts may also be had at the Crisis office.

GOOD HINTS.

At the Massachusetts Christian Convention, held in Boston, Jan. 29th, some excellent remarks were made in relation to the best mode of conducting meetings and family devotions. We take the following extracts from the report published in the *Journal*:—

"HOW CAN OUR DEVOTIONAL MEETINGS BE MADE MORE INTERESTING AND PROFITABLE?" Rev. Mr. Roe of New York suggested that those who were accustomed to lead prayer meetings made so good prayers that strangers who came in to seek the Lord were afraid to speak. He thought that it would be a good plan for the presiding officers to invite any such present to speak and endeavor to bring them out.

Rev. Mr. Park of Lawrence said that all a minister really accomplished was what he led his people to accomplish. The first preparation for a prayer meeting was a right spirit. A good plan in order to guide a prayer meeting was for the leader to read a portion of the Bible in the beginning and thus set the brethren speaking on thoughts suggested by it. All should take a part and there should be no pauses.

"HOW CAN THE INFLUENCE OF CHRISTIAN HOMES BE INCREASED?" Rev. Dr. Lamson of New York was the first speaker. He regretted to say that the ordinary services of the family were shorn of a great deal of their efficiency by many things, one of which was their extreme length in most families. Ten minutes was long enough for family worship. He then deplored the great relapse in the observance of the Sabbath, even by christian families. He believed that no secular papers or books should lie even in sight on the Sabbath day. None but religious books should be read. A great deal depended on the atmosphere of a home—whether it was christian or otherwise. Every child should be made to feel that the supreme desire of its parents was its conversion to Christ.

A CALL FOR HELP.

God has graciously prospered our missionary enterprise of late, and thereby rolled upon us new responsibilities. The missions in Memphis and St. Louis have been signally blessed of God, and the prospective is cheering. It is evident the work has but just begun. Confidence has been secured among the freedmen, and others, and now they stretch forth their hands to us for help.

In the region of Memphis, in the very heart of the South, the cry for help comes in from all quarters. And God is raising up freedmen in some cases in the South to proclaim the truth of Jesus' soon coming, to help the white laborers from the North. It is the same in St. Louis and vicinity. Church after church, and ministers with them, are coming into the faith. The harvest is plenteous, and laborers few. Brn. Leslie and Reed, and Sr. Northrup, at Memphis, have their hands full; and they are making the most of their time and means in spreading the truth. Bro. Wilkins is doing a great work at La Grange, Tenn. He is overwhalmned with work, and must have help. Bro. Jackson, a freedman, has his hands full on the plantations in the river counties in Arkansas; and he is anxious to go to Mississippi, the place of his nativity, to proclaim the truth there. Bro. Withers, a freedman also, at Morgan's Point, Ark., is doing a good work there. Brn. Flagg, Decatur, Macon, Fierce, Lott, and Beadle, and sisters Ellen A. Flagg, Vaughan, and Beadle, are all overworked; and yet the door is opening wider to our missionaries in all these fields. In Florida, also, the mission at Jacksonville, under the care of Brn. P. A. Smith and R. D. Wilson, is blessed of the Lord and prospering.

Beside these regular missionaries of the Board, it is pleasant to know that Sr. Smith, in New York city, is doing a good work, as also others in Virginia, as independent missionaries. And Bro. Burbank is still working for the homeless in Philadelphia with success.

While our missions are thus prospered, and the word of life is taking a deep hold on many hearts; while the poor are being cared for, both as to food and clothing, to some extent, we are constrained to give thanks to God who has answered our prayers and blessed the work of our hands.

As yet, thanks be to God, we have not been embarrassed in our finances; but the increased prosperity of our missions is making new demands upon us for help. And though the depressed condition of business throughout the country makes it difficult for our brethren and sisters to give as freely as they once did; yet if all will do as the *Lord prospers* them, we shall have abundance.

The Board stated in their report at the last Annual meeting, that they would need five thousand dollars to carry on the work for the year ending in August, 1868. Nearly four thousand have already been paid into the treasury; and some that was pledged is not yet paid in.

We would now state to the friends of missions, that the Board have need of more funds to carry on their work; and we propose, that every friend of missions should now send to the Treasurer their free-will offerings—*every one*.

It is a fact that many of our people have not yet paid anything for the missions. It is only the few that have raised the thousands of dollars paid into the treasury. We now call upon all to take part in this work. Let the father and mother give what they are able, with a gift for the missionary cause from each child. Learn them to save their money, and give for the poor and ignorant. It will do them good. Invite every friend in your family, or circle of acquaintance, to unite with you to give something for missions. Many will do so. Make an earnest business of it.

Let our ministers also present the subject to their congregations, and raise from the public what they can. Insist on *every one* giving something. Let none be passed by. Remember it is the great number of contributions that make it light for all, and yet make up the full sum wanted.

We repeat, we want a contribution to the mission fund from *every one*; yes, EVERY ONE! Little or much, send it in. From a dime to a dollar. We need the money. We must have it in order to enlarge our missions, and keep them in prosperity. We speak to *all*. Wake up there! Are we heard? Are we understood? Shall our Treasurer be made glad by hearing from you? Do not refuse to send, because it is *so little* that you can give. The multitude of *little sums* is what we want to make up the needed amount. Let us have a general weekly contribution till the Treasury is full. Mites, dimes, quarters, halves, and dollars, and more if God has prospered you.

And remember any and all the missions as God shall direct you. Let us not be selfish or partial. Although our special plea is for those missions under the care of the Board, as stated above, we plead for all.

Send to GEO. T. ADAMS, 167 Hanover street, Boston, Mass.; or if more convenient to J. V. Himes, Buchanan, Mich. Contributions will be credited by Br. Adams in *The Crisis*; and those sent to us in *The Voice*.

Those who have made pledges will do a great favor by paying into the treasury at this time. Let all wake up now.

JOSHUA V. HIMES.

The above appeal of Bro. Himes is just in time. The American Advent Mission Society have now in the field, at Memphis, St. Louis, La Grange, Jacksonville, Lake City, etc., etc., missionaries, teachers, workers, faithful brethren and sisters, who are proclaiming the glad tidings of the kingdom, distributing tracts, teaching in the Sunday and day-schools, doing all they can to make ready a people for the Lord at his coming. Bro. P. A. Smith, under date of Jacksonville, Feb. 29th, writes:—

"BRO. ADAMS:—I received yours of the 18th, with two postal orders for fifty dollars each, one of which I handed to Bro. Wilson as per order. Much obliged for so prompt a response. The Lord is still doing a blessed work here. Quite a number are expected to be baptized to-morrow; some under conviction all the while; some start almost every meeting."

Bro. R. W. Wilson writes from Lake City, Fla., Feb. 29th:—"I have commenced distributing tracts and talking Jesus here. I have secured a place for our meetings, and we expect the blessing of God to attend our work here. There is now great demand for workers in this State. The sound of the gospel of the kingdom, and its glorious effects, have gone out from Jacksonville to other places, and the cry, 'Come over and help us!' comes to us from various quarters," etc.

Bro. Leslie, of Memphis, Tenn., writes:—"BRO. ADAMS:—We are struggling on with the house. God is with us. Had a good time yesterday (Sunday, March 1st). Two white Baptist ministers came out to hear me last evening. Subject—the 7th of Daniel, with the new big chart. God helped, and we had a triumph in the truth. Pray for us."

Bro. Wilkins also writes from La Grange of the good work of the Lord in progress, etc. These brethren, as also others mentioned by Bro. Himes, are sustained by the Society, which is constantly sending them funds and tracts. The receipts of the Society since our last annual meeting amount to $3,987.50. Our expenditures, $3,997.53. It will thus be seen that we are *all* out of funds, and more too. Need we say anything more to our friends who have not paid in their subscriptions, and also to other friends of the good cause, to stir them up to send in their mites as soon as possible? Now is the time. "God loveth a cheerful giver."

GEO. T. ADAMS, *Treasurer*.

For the World's Crisis.

THE MEMPHIS MISSION.

ACKNOWLEDGMENTS.

Two barrels, Cordova, Ill., collected chiefly by Lizzie P. Berry, and forwarded by Frank M. Berry. One barrel of clothing, with preserved fruits for the sick, Sr. B. Mathewson, Castleton, Vt. One box of clothing, ladies in New Bedford, Mass., through E. O. White. "A Friend," same place, $5.00. One barrel of clothing from the church and friends of the poor, Bradford, N. H., through John F. Davis, and $1.75. One barrel and $3.00 from Emery Baker, Stewartstown (State not mentioned). A box of clothing contributed by George E. Foster and Sr. Barbadoes, Boston, and Bro. Allen, Bridgewater, Mass.; George E. Foster, $1.00. "Sister Sarah," $2.00. One barrel of clothing, beans, dried apples, etc., from O. D. Eastman, Landaff, N. H.; also from the same, collected by him, $5.00. One barrel of clothing and $7.00 from O. S. Knapp, Prairie Du Sac. One box of clothing and $5.00 from Srs. A. S. Jenness and Fannie A. French, Haverhill, Mass. Mrs. Emma L. Higgins, Worcester, Mass., $10.00. "A Friend, looking for the Lord," $5.00. Bro. and Sr. Russell, Natick, Mass., $15.00. Mrs. L. T. Cunningham, Newton Upper Falls, Ma., $2.00. Mrs. Charles Libbey, Whitefield, N. H., $5.00. Jos. B. Paine, Massena, N. Y., $1.00. Sr. R. G. Ladd, Springfield, Mass., $5.00. "Hope," $5.00.

We most sincerely thank these dear friends for remembering the poor ones here, and relieving them in their destitution and want. It fills our hearts with gladness to be able to help them in their distress with these good things sent, and have the means to purchase food for many who are hungry and come to us for something to eat. Those who send clothing or money may rely upon its being appropriated in the fear of God and with the wisdom that he giveth; and that none of it shall be wasted or spent for unnecessary things. We are trying to be faithful stewards of the Lord's money; for our account must be soon rendered up.

I. I. LESLIE.
D. D. REED.
F. C. NORTHRUP.

RECEIPTS.—$10.00, to be used for the suffering ones in the South, [illegible] from H. Bailey, Brewster's, N. Y., $2.00 from [illegible] Kimball, $2 [illegible] Willoughby, [illegible] ark, Ill. The two barrels I [illegible] sent to [illegible] Eggleston, [illegible] in Westfield, Mass. ANNA E. SMITH.
New York, March 5th.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, at Worcester, Mass., [illegible] Friday, August 3d, it was voted, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for free distribution.

Previous acknowledgments	346.87

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	114.55

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$3979.50
A friend in [illegible], Mass., for St. Louis and Memphis Missions	5.00
W. E. Grinnell	3.00

EUROPEAN MISSION.

Previous acknowledgments	$247.50
J. McClellan	1.00
D. Q. Kent	7.50
M. Sunderland	10.00

For the World's Crisis.

OUR MISSIONS SOUTH.

It is a happy thought, that as we are nearing the judgment, the Adventists are pouring out their material wealth to spread the gospel among the poor and neglected, and also to clothe the naked and feed the hungry. It is also very pleasant to witness the voluntary offerings of both the rich and the poor, poured into the various channels of benevolence, each making their choice of the mission, or benevolent object they wish to help, while wishing well, and success to all, without selfishness or partiality.

That branch of our Missions of which I wish to speak at this time, relates to those under the direction of the Board in St. Louis Mo., and Memphis, Tenn. I am sure that those who have given to these missions will be glad to know that their sacrifice has not been made in vain.

THE MISSION AT ST. LOUIS, MO., under the superintendence of Eld. H. K. Flagg, has been conducted with much wisdom and success. From very small beginnings, it has risen to much strength and numbers. They have had conversions almost every week, and some of these have been from the most degraded. White and black have alike come to Christ, bowing at the same altar, and baptized in the same font, and rejoice in the same blessed hope. I have been with them in their meetings, and visited them in their houses, and witnessed the wonderful work of God.

They now have three places of worship. The first is at the corner of 5th and Biddle Sts., at a rent of forty dollars a month. In this we have a Hall that will hold some four hundred. There are also five other rooms for the Mission family, and for school rooms, making one of the most convenient and useful tenements for the Mission that we could have.

Meetings and Sabbath-school are held in the Hall, and a day-school is taught in one of the large rooms, of about forty scholars, by Miss Ellen Flagg, which is highly spoken of. An evening school is also taught in the same place by Mrs. Dr. Beadle. I took pains to visit and examine all these meetings and schools, and have to say that they are prosperous, and are a great blessing to the freedmen and their children, as well as to some of the poor white people who attend. The church numbers between fifty and seventy-five. The rent of these rooms is paid by the Bureau, in consideration of the schools, which is of the greatest help to us in our mission work. The second branch of this Mission is located in the north part of the city, called Lowell. We have a large house, suited to the school and meetings, as also the residence of our teachers. The school now numbers about forty, and is kept by Mrs. Vaughn, one of the late converts to the truth. She is every way fitted for her work, and is raising the poor and degraded to happiness and usefulness. The church is just organized, and consists of some twenty members, and growing. The congregation consists of several hundred, who, but for our mission and school, would be mostly neglected. Bro. Napoleon Macon is the pastor. He is an intelligent freedman. The rent of this building (twenty dollars a month) is paid also by the Bureau, on account of the school and meetings. This mission is in prosperity, and great good is being done.

The third branch of this mission is located in the west part of the city, on Compton Hill. A freedman by the name of Commodore Decatur has recently come into the faith, with his congregation. He built the chapel at his own expense, which is to be used for the good of the freedmen. He made application to Bro. Flagg for admission, and was received and ordained, and appointed pastor of the church, now consisting of thirty-two members and growing. The school consists of over sixty scholars, and is taught by Isaac Lott, a member of the church, a mulatto, and a competent teacher. This part of the mission field in St. Louis is not only prosperous, but the door is opening wide in the region all about it, and new accessions are promised.

The St. Louis Mission now consists of three churches of over one hundred members, also three Sabbath-schools of over one hundred and fifty scholars, and three day-schools of about the same number; with an attendance on public worship in all the meetings of over a thousand. A conference has just been organized, for the better regulation of the cause, and both the churches and schools are under the best discipline. Bro. Flagg and his fellow laborers, both white and colored, are worthy of all praise,—they have done well.

I wish to say to the friends of missions that the St. Louis Mission should be remembered. And I will here call attention to some of the ways in which it may be done. While the Board will pay the salary of Bro. Flagg, and the Bureau pay the rents of our rooms, there are poor and needy ones who may be helped to clothing; and, to some extent, food, cast-off garments, or new, plain, useful garments, are needed. The Mission, as it is being enlarged, will find use for what may be sent by the benevolent. In relation to food, our western people could send by railroad, or boat, such articles as corn or wheat, and any kind of produce; which Bro. Flagg will deal to the poor wisely. And any thing in this line sent for Bro. Flagg's own family use, he will give credit to the Society as part of his support. And so, some might help the Society in this way. Let these suggestions be considered, and let the Mission in St. Louis be supplied with all good things.

Col. Leslie, of the Freedmen's Bureau, visits our schools and missions, and takes a great interest in them. He says, he likes the way we work; that we are doing the freedmen substantial good. And so he is helping us all he can.

MEMPHIS MISSION.

This Mission is prospering in the Lord. We have had to labor hard, and overcome many difficulties. Dr. Leslie has stood first at his post, enduring hardness as a good soldier. And God has given us victory. The freedmen give us their united sympathy and support in our work there. At Memphis we have a church of about seventy-five. And of these some are quite intelligent and useful in the work. And some are true and earnest workers for God. Our school, which is suspended till the chapel is opened, consists of about one hundred and fifty scholars; the Sabbath-school and Band of Hope of about the same number. The congregation will fill our house, which will accommodate between four and five hundred. And so soon as the chapel is finished, all these interests will be enlarged and prosper. Dr. Leslie, the superintendent and teacher in this mission, is assisted by Sister Northup, whose heart is in the work, and who is also eminently fitted for the mission.

Bro. Reed is located here, and is a true yoke-fellow for the work here. But he intends to go out with the tent into the country and spread light and truth, whenever the door is open. He gives his labor and pays his own expenses, and works as hard as any person in the mission.

The chapel room is forty-four by forty feet, and is an inviting hall for public meetings and school, and is one of the best rooms in the State for the freedmen. We have at the east end of the chapel building a mission-house or tenement for the mission family, with a primary school-room and vestry for meetings. Everything will be most convenient and useful when done.

We have built larger than was first intended, but the door is open for help, and it is well that we laid out the work on a larger scale than at first contemplated, for even now it will be too small. The prospects are good. The people about us, and the southern people too, are friendly to the mission. We hope to have the house done in March, when it will be dedicated, and our work begin new.

The second part of the mission is in La Grange. Eld. B. W. Wilkins is the missionary and teacher. There is a church of some sixty members, and a school of about seventy-five. They hire the Arcade for worship and the school, and are well accommodated at present. They have bought an acre of ground for a chapel and school-room, and prepare to build this season. I applied to the Bureau for five hundred dollars to aid in the object, which we hope to get. Bro. Wilkins is much liked by all. Even the southern white people like him, and speak kindly of him, and some go to hear him preach. This mission is prosperous.

The next branch of the mission is at Morgan's Point, Mississippi Co., Arkansas. There is a church of fifty members, and two freedmen preachers. The planters being northern men, we have every protection. The next branch of the mission is in Osceola, Miss. Co., Arkansas. Here we have a new chapel, and a congregation of several hundred. I organized a small church, which is destined to increase. There are some sixty children here without a school. They are very desirous for a teacher. The Bureau will give us twenty dollars a month, and the freedmen will raise as much more if they can get a good teacher. Elder Leroy Jackson (freedman), of Morgan's Point, is the pastor.

Besides the above places, doors are now opening in all the region; and Bro. Reed will go out and supply by big tent meetings and otherwise, as far as possible. He will have the aid of several freedmen preachers, who are well posted in the gospel of the kingdom.

I have, as you know, just returned from a visit to the above missions; and I speak of them as an eye witness. I felt that I ought to say to the supporters of these missions what I have, to assure them that their sacrifices for these missions have not been in vain. The many conversions, and the work of clothing the naked, with the care and help to the sick and needy, will soon meet a reward from the coming Savior. I have seen some letters from friends at the North which indicated a misapprehension of the position and state of these missions. It should be understood that there is perfect unity in these missions with the Board, and that all the teachers and preachers in both missions are united. And the only emulation that exists, is to see who shall do the most good for the salvation of men, and prepare them for Jesus' coming. The Memphis mission has been well supplied lately with clothing for the poor, and help for the sick, as also something to feed the hungry.

In conclusion, I wish to say here, that a judicious use is made of the things sent for the needy. A stranger would not know how to give, there are so many that deceive and lie, to get anything they can find. Some put on old shoes and old garments, on purpose to excite sympathy and get help, when they have good things at home. And so we give nothing until we know that the persons are worthy. Besides, some who could not get new garments can pay in part, and so they take such things as they need, and pay in part, which goes to help the mission. Finally, brethren, let us thank God and take courage. The Lord is with us. And not only in these missions, but others both in the North and South. Truly yours, JOSHUA V. HIMES.

Address of H. K. Flagg, 1136 North Fifth street, corner of Biddle. Address of I. I. Leslie, corner of Fourth and Safferan streets, Box 634. Send boxes or barrels by Star Line, and regular freight, instead of express.

J. V. H.

LETTER FROM I. I. LESLIE.

BRO. GRANT:—I wish to say to the dear friends who send money and clothing for the sick and poor in our mission here, that I cannot find time to acknowledge their letters, as I would like to do. When we began to receive donations from the brethren and sisters, I thought I would write an answer to every letter I received; but the increase of our labor [illegible] to forego the pleasure of doing so, being pressed out of measure with accumulated labor. The brethren and sisters must not think we remember them less, or are less grateful because we do not write them. We shall try to have every thing acknowledged in the Crisis, so that all may see that their gifts are received; and if any thing sent is not thus acknowledged, we ask the friends to write us in regard to it.

The work of preparation is going on here. All are growing stronger in the faith of the soon coming of Jesus. The light and truth are spreading, and will increase greatly as soon as we get a place into which we can call the people, and give them the word of God.

Two of the new charts, sent by Bro. L. T. Cunningham, came yesterday. One is already hung up, and will soon be explained to all who come. It is a beautiful chart of time, and should be in every church and congregation in the land; while every messenger of God should have one under his arm as he travels. How blessed is the light that shines! and it will shine brighter unto the perfect day. Yours in the streets and lanes, I. I. LESLIE.
Memphis, Tenn., Feb. 26th, 1868.

THE MISSOURI ADVENT-CHRISTIAN CONFERENCE.

The increase and prosperity of the Advent-Christian Mission work at St. Louis has made it necessary to form a conference, in order to secure a more perfect co-operation for the regulation and prosperity of the several churches in their christian labor among the freedmen and others. Accordingly, the attention of the President of the American Advent Mission Society was called to this matter, with a request that he would meet with us, to advise and assist in the organization of the body. After consultation with the ministering brethren of the several churches already connected with the Mission, he advised us to proceed in the organization of a conference.

Accordingly in answer to a call which had been made some two weeks previous, the elders and brethren of the several churches met at the Advent-Christian Hall, corner of Fifth and Biddle Streets, February 9. 1868, at 3 P. M. Eld. J. V. Himes delivered an appropriate and interesting address, showing the necessity of an united and harmonious action in all our efforts for the spread of the truth.

On motion, it was voted unanimously that we proceed at once to the organization of the Conference Elders present: H. K. Flagg; J. V. Himes, of Michigan; A. S. Calkins, of Illinois. Of the Freedmen: Elds. Commodore Decatur and Napoleon Macon. Licentiates: Arthur Waite (white) and Sabra Fierce, together with the brethren from the Fifth and Biddle Streets, Lowell, and Compton Hill Advent-Christian Churches.

The following constitution was adopted:—

CONSTITUTION.

Believing that the great and glorious day of God is just at hand as foretold by the prophets, Christ, and his apostles, in the which our Redeemer will come the second time, when he will raise to life the slumbering dead, both the righteous and the wicked; and give reward to all his saints that fear his name, and destroy all them which destroy the earth; when the heavens shall pass away with a great noise, and the elements melt with fervent heat; when, according to his promise, there will be a restitution of all things spoken of by the mouth of all his holy prophets since the world began, including a new heaven and a new earth, wherein dwelleth righteousness; when the saints will obtain a complete and final victory over death and the grave, and receive the gift of eternal life through Jesus Christ their Lord, and dwell forever with him as their Savior and King upon the new earth; when he shall establish his kingdom under the whole heaven, whose kingdom is to be an everlasting kingdom, and that which shall not be destroyed nor left to other people, but will consume and destroy all other kingdoms and stand and continue forever and ever; and

Believing, also, that the dawning of that day has fully come upon the church, as indicated by numerous signs and prophetical events, the fulfilment of which are already to be seen upon the pages of history; which were given to us as precursory tokens to be seen only by the generation last preceding that eventful day; during which, according to the instructions given by our Savior and his apostles, the church were to know when that day would be near, even at the door; when they were commanded to watch and pray lest they should be overcharged and that day come upon them unawares; and

Believing, also, in the fulfilment of nearly all of the chronological periods given to the church in the book of Daniel, and in the Revelation of St. John; the beginning and ending of which were marked by numerous events as signs and beacon-lights to a knowledge as to the time of Christ's coming and kingdom, when (according to the prophet Daniel) the wicked were to do wickedly, and none of them understand; while at the same time he informs us that the wise shall understand; and

Believing it to be a duty enjoined upon us, to exhort one another, and so much the more as we see that day approaching; and to labor the more earnestly in bringing others to a saving knowledge of these great and glorious truths; therefore,

Resolved, That we do hereby unite ourselves together in an association to be known as

THE MISSOURI ADVENT-CHRISTIAN CONFERENCE,

for the purpose of combining all our efforts together, so as to increase our strength and usefulness in giving publicity to the last great and crowning truths of the Gospel age.

The object of this association shall be, to secure a mutual co-operation of the several churches in giving a more extensive publicity to all the truths revealed in God's word; and more especially those contained in the preamble as having a more special bearing upon the present generation.

ARTICLE I. The officers of this Association shall consist of a President, Vice-President, Secretary, and Treasurer: who together with three other persons shall constitute an Official Board, whose duty it shall be to meet as often as once a month for the transaction of all necessary business connected with the interest of the Conference.

ART. II. The officers of this Association shall be chosen annually; but vacancies caused by death, or otherwise, may be filled at any regular meeting of the Board or Conference.

ART. III. This Conference shall act in harmony with the American Advent Mission Society in all that pertains to the interests of the Freedmen, both in regard to their meetings and schools.

ART. IV. The annual meeting of the Conference shall be held in January; and quarterly meetings in April, July, and October, as the Board shall arrange.

ART. V. This Conf. shall be composed of delegates from each of the several churches in co-operation with the Association, and all the elders and unordained preachers of said churches who are residents of the State; together with the Missionaries and teachers sent by the American Advent Mission Society.

ART. VI. Each church co-operating with the Association shall be entitled to four delegates, who shall be chosen annually, preceding the Annual Conference.

ART. VII. Ministers and Teachers in this Conference shall [illegible] an annual examination,

and receive certificates of good christian character, if worthy.

ART. VIII. This Constitution may be altered or amended at any meeting of the Conference, by a two-thirds vote.

It was then moved that the preamble and articles of the Constitution be accepted and adopted, which was carried by a unanimous vote.

Voted, That the Chair appoint a committee of three to nominate the officers of the Conference for the ensuing year.

The Chair appointed Brn. Thomas Lunsford, Arthur Waite, and Franklin Cashion, as that committee.

They retired, and subsequently reported the following names, which were accepted, and carried by a unanimous vote, as the officers of the Conference for the ensuing year, viz:

ELD. H. K. FLAGG, President.

ELDER COMMODORE DECATUR, Vice-President.

HIRAM BEADLE, Secretary.

ELD. NAPOLEON MACON, Treasurer.

Committee—Brn. ISAAC LOTT, SABRA PIERCE, and HENRY POLLARD.

Voted, That the next Quarterly Conference be held at Compton Hill Church.

Voted, That the proceedings of this Conference be sent to *The Voice of the West* and *The World's Crisis* for publication.

After the transaction of other necessary business connected with the interests of the Conference, adjourned.

Thus was commenced and concluded, after a harmonious action, the first, and as we believe, the most important meeting ever called in this once *Far West*, in the interest of the glorious gospel truth we hold so dear; which we hope and believe will ultimate in great good in its relations and bearing upon the good cause in which we are engaged, and in which we propose to continue until we shall have no longer occasion to pray—"Thy kingdom come!"

HIRAM BEADLE, Secretary.

THE CHURCHES AND SCHOOLS.

The Advent-Christian Church, corner of Fifth and Biddle Streets, is the first and oldest church in Missouri: established April 29, 1866. Eld. H. K. Flagg, pastor. Meetings are held three times every Sabbath. Also, Monday, Tuesday, Wednesday, and Friday evenings of each week. Preaching exclusively on the prophecies, Tuesday and Sunday evenings. A day evening-school for Freedmen is kept in rooms adjoining the church hall. Sunday school every Sabbath, from 1 to 3 p. m. Eld. H. K. Flagg, Superintendent; Miss Ellen A. Flagg, teacher of the day school; Mrs. Nancy H. Beadle, teacher of the evening school.

The Lowell Advent-Christian Church is the second church, established December 15, 1867. Eld. Napoleon Macon, Pastor. Meetings afternoon and evening of every Sabbath. Sunday school from 9 to 11. 30. A. M. Meetings are also held Tuesday, Thursday, and Saturday evenings of each week. A day school is kept in the church, which is located on the corner of Second Street and Hull-avenue, Lowell. Teacher, Mrs. Eliza Vaughan. The Sunday school is under the superintendence of Arthur Waite.

The Compton Hill Advent-Christian Church, on Chouteau-avenue, is the third church, established January 12, 1868. Eld. Commodore Decatur, Pastor. Meetings each Sabbath, at 11 A. M., at 3 and 7.30 P. M. Sunday school at 1 P. M. Isaac Lott, Superintendent. Prayer meeting Wednesday evening. Preaching on Thursday evening. Friday evening, women's prayer meeting. A day school is also kept at this church. Teacher, Isaac Lott.

Obituaries.

MARTINDALE. Died in Ashburnham, Mass., Henry H. Martindale, aged thirty-five years.

The subject of this notice was among the first who enlisted in the late national struggle, and endured great privations. He had participated in a great many battles, and particularly the most sanguinary contests, attended with the greatest loss of life, and never received a wound; but the exposures, and at times pinching want, so affected his once robust constitution, the seeds of disease were sown that resulted in his death on the 22d of Feb. 1867. For some days before his death he frequently spoke of meeting his last enemy, and his afflicted companion, who now mourns his loss, has every reason to believe he experienced a change of heart, and a preparation for the trying hour, through the mercy of God that endureth forever, by looking to Jesus, who hath said "come unto me, all ye that labor and are heavy laden, and I will give you rest."

He leaves a widow, who now mourns in addition to his loss, that of all her children, five in number. May God in mercy sustain this grief-stricken and lonely one in this her dark night of weeping, and prepare her for the heavenly country, where no tears shall ever fall, nor the weeds of widowhood trail amid the vernal beauties of the evergreen shore.

S. S. BREWER.

Voice of the West, please copy.

Summary of News.

FOREIGN.

Cable Dispatches.

PARIS, March 4. The visit of Prince Napoleon to Germany has no connection whatever with political affairs.

News from Lisbon shows that the popular dissatisfaction has not subsided.

A dispatch from Lisbon to-day reports that an effigy of the Queen of Portugal was burned last night by an excited mob.

CRETAN ENDURANCE. The long and vigorous contest which the Cretans have carried on against the Turks have shown a most remarkable amount of bravery and endurance on the part of the insurgents. It [illegible] early predicted that the superior military power of the Turks would soon wear out their [illegible], but the result has been that victory and [illegible] have alike nerved the christian insurgents [illegible] heroism and renewed efforts for [illegible] Turkish rule. Within the last month [illegible] Government of Crete has issued a [illegible] addressed to the Christian Powers of Europe [illegible] that the Cretans are determined to [illegible] faithful to their vows of union with Greece, [illegible] they will never voluntarily abandon the [illegible] in which they have engaged. The latest dispatches from Constantinople announce [illegible] change by the Sultan in the management [illegible] Department, and he probably hopes by [illegible] to throw more vigor into the war on the [illegible] side, and bring the "christian dogs" to [illegible]

[illegible] changes have been made in the management [illegible] the Turkish War Department and army [illegible] Cretans raised the standard of rebellion, [illegible] whole history of the war which has thus far [illegible] carried on between the Turks and Cretans has [illegible] the power of a determined desire for liberty. The Cretans have been few in numbers and scantily supplied with everything that would be regarded in this country as essential to success in fighting, but the persistence with which they have fought and the ease with which they have [illegible] from disasters have made them most formidable [illegible] opponents, and have thus far baffled all the military and naval power that the Sublime Porte has been able to [illegible] their bravery and [illegible]

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW, THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ H. WHEELER—Money received.

☞ J. T. MERRILL—Money received.

☞ E. A. BLACK—Received.

☞ W. F. CHADWICK—Money received.

☞ R. R. YORK—Yes.

☞ E. OWEN—Money received.

☞ J. C. NEWHOUSE—You have paid to No. 882.

☞ LYMAN H. WILSON, M. D.—Please give us your P. O. address.

☞ P. W. JONES (*and others*)—Look on your paper to see when your subscription expires.

Notices.

GENERAL CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, greeting:

Believed in the Lord, believing that yet a little while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the CORNER OF LOWELL AND CAUSEWAY STREETS, BOSTON, on Tuesday evening, March 31st, 1868, and to continue with us over the coming first day of the week.

To unite with us in worship and thanksgiving to God for his abundant mercies to all men, and to us who have learned his will, and tasted that he is gracious:

To listen to the proclamation of the truth of God for the edification of the church, and the preaching of the glad tidings of the kingdom at hand:

To exhort one another, and so much the more as we see the day approaching:

To invite sinners to Christ, the refuge from approaching wrath, pointing them to the Lamb of God that taketh away the sin of the world:

To encourage each other in the great work, committed to us as a people, of proclaiming life and immortality through Christ alone, the resurrection of the dead, and the speedy coming and kingdom of our Lord Jesus Christ.

For these objects we invite our brethren and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities, trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that our gathering together may be to the praise and glory of our heavenly Father. And when the mighty voice shall be heard, saying, "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready"; may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of the Lamb.

The Mass. Advent Christian Conference is cordially invited to meet with us, and to hold its annual session in connection with the general conference.

In behalf of the church,

GEO. T. ADAMS, MILES GRANT, } *Elders.*

J. G. HAMBLIN, S. HOVEY, GEO. T. ADAMS, M. H. PIPER, GEO. E. FOSTER, GEO. W. WOOD, } *Committee.*

NOTICE.

The Springfield National Advent Campmeeting Committee.

The above committee, at the request of the Chairman of the Building Committee, are notified to meet at the office of the "World's Crisis," Boston, on Friday, April 2d, at 10 o'clock A. M.

GEO. T. ADAMS, Secretary.

The Mass. A. C. Conference.

Will hold its annual meeting, in connection with the general conference called by the Lowell Street Church, Boston, commencing April 1st., at 7½ P. M., and continue over the Sabbath.

We have business of importance to transact, and we hope to see delegates from all the churches, that all may have a voice and influence in the work. Will you attend to this matter, brethren, and see that delegates are appointed? It is time to begin at home. Some of our churches are suffering for want of laborers, and new fields are open and ready for work. Shall we attend to the calls for help at home? Come, come, from all parts of the State, brethren, and tell us what we shall do. Do not stay at home, and then complain that the work is not done right.

J. HEMENWAY.

Rhode Island and Connecticut!

Our next quarterly conference will be held at East Gloucester, R. I., where we enjoyed so much one year ago. Will every church send us a delegate or a letter? Do not neglect it, will you? Conference commences Wednesday, April 1st, at 2 P. M. A team will meet the stage from Providence and Putnam at Chepatchet on Wednesday and Thursday only. Come early. Stay late.

H. F. CARPENTER, Clerk.

Notice.

Sr. A. E. Smith, of New York, and two other sisters, will be in Shinnecock, Southampton, L. I., to preach the word of truth, from March 13th to 29th, the Lord will. All lovers of truth are invited to come and help, and all others to hear. Pray for them and us, that good may be done. For the church,

A. WHEELER.

Conference.

The Maine Westerly Second Advent Conference will be held in Topsham, to commence on Wednesday evening, March 18th, 1868, and continue over the following Sunday. The committee on the Maine Mission tent are requested to meet at the same time for the transaction of business. Per order,

I. C. WELLCOME.
C. GOUD.

Morris, Ct.—Take Notice.

Providence permitting, a series of meetings will commence in the fourth district school-house, Morris, Ct., Tuesday evening, March 17th, to continue over the following Sunday, and perhaps longer. Brethren and sisters, we feel very anxious that this meeting may prove a blessing to the people of this place, and we cordially invite all who feel interested in their welfare to come and labor with us. We intend it to be a free meeting, and wholly for the worship of God.

A. ELLIOT.
C. H. SWEET.

Notice.

The first annual meeting of the Mass. A. C. Conference will be held in Boston, in connection with the General Conference, called to meet Tuesday, March 31st, 1868. It is hoped the churches will send delegates so far as consistent. Let there be a general rally. For the Conf. Committee,

E. OWEN, *Clerk.*

Hygienic Family School.

Dr. W. T. Vail will receive a limited number of pupils, of either sex, twelve years of age or upwards, into his Family School, connected with the "Granite State Health Institute," to be educated with his own children, where especial opportunities will be afforded for a thorough, practical, and ornamental education.

The School is based on the fundamental idea that a careful development of the physical powers, a thorough knowledge of the laws which control human health and human life, with kind and judicious instruction concerning the various habits and practices and vices which run so many of the most promising youths into physical decline, should be made radical principles in all education for the young.

The most splendid literary, scientific, artistic, or business education is valueless, in time and money worse than wasted, where pupils are educated into disease, run into a hopeless decline, or perish by early death.

Dr. V. will have personal charge of the physical department.

Competent teachers will be provided in the other departments.

A term of thirteen weeks will commence on the first Monday in April. Two other terms during the year of fourteen weeks each. [illegible]

Appointments.

Lowell Street Chapel, Boston.

M. Batchelor.......Sunday, March 15th
J. Couch.......Sunday, March 22d
S. W. Thurber.......Sunday, March 29th

Preaching at South Boston, (Union Hall, 215 Broadway), every Lord's day.

W. C. Thurman.......Sunday, March 15th
Enoch Morrill.......Sunday, March 22d

Chelsea, Mass.,(Library Hall, first floor.)

L. C. Cunningham.......Sunday, March 15th

Salem, Mass.......Sundays, March 15th and 22d
Lowell, Mass.......Sunday, April 5th
JOSEPH W. WHITE.

New Britain, Ct.......Lord's day, March 15th
Keene, N. H.......Sunday, March 22d
E. R. LADD.

At Southampton, L. I., meetings every evening, from March 13th to 22d.
Worcester.......April 12th and 19th
Westboro, Mass.......every evening, April 13th to 17th
ANNA E. SMITH.

Northwood Narrows, N. H.......Sunday, March 15th
Rochester (new chapel).......Sunday, March 22d
Pittsfield, N. H.......Sunday, March 29th
WM. BODGE.

Waterbury.......Sunday, March 22d
Cold Spring, Mass.......Sunday, March 29th
WM. J. RIPLEY.

Portsmouth, N. H.......Sunday, March 15th
L. BOUTELL.

Portland, Me.......evening, March 31st
Biddeford, Me.......evenings, April 1st and 2d
Manchester, N. H.......Sunday, April 19th
If this appointment conflicts with others, please write me at Concord, N. H.
J. C. WHEELER.

Danielsonville, Ct.......Sunday, March 15th
Hartford, Ct.......Friday evening, March 20th
Bristol, Ct.......Sunday, March 22d
New Britain, Ct., March 26th, and over Sunday, 29th
H. F. CARPENTER.

WOODSTOCK VALLEY, CT.

P. S. Butler.......Sunday, March 15th
A. Morse.......Sunday, March 29th
I. B. Potter.......Sunday, April 5th

Chichester, N. H., (Pine ground), Saturday evening, 14th, and over Sunday.
Epsom, N. H., (Marden Corner,) Saturday 21st, and over Sunday.
L. E. SAULPAUGH.

North Somers.......March 29th
A. M. HIGGINS.

Center Harbor (Town House).......Sunday, March 15th
Holderness, (True school-house).......Sunday, March 22d
WM. H. SHAW.

Bristol, Ct.......Sunday, March 22d
B. HITCHCOCK.

Plymouth, Mass.......Sunday, March 15th
Wellfleet.......Sunday, March 22d
Haverhill.......April 12th
J. S. WHITE.

BIDDEFORD, ME.

T. E. Lang, Jr.......Sunday, March 15th through the week, and over Sunday. the 22d.
B. S. Emery.......Sunday, March 29th
Wm. H. Mitchel.......Sunday, April 5th
B. S. Emery.......Sunday, April 12th
I. K. Lombard.......Sunday, April 19th

West Abington, Mass.......Sunday, March 15th
ENOCH MORRILL.

Center Harbor, N. H., at Bro. Emery's.......March 16th
Lake Village, N. H.......March 17th
Alton Corner, N. H.......March 18th
Farmington, N. H.......March 19th
Great Falls, N. H.......March 20th
Dover, N. H.......Sunday, March 22d
JOHN H. EVANS.

Portsmouth.......evening, March 23d
Lawrence, (as Bro. Churchell may arrange), evening, March 24th.
Manchester.......evening, March 25th
Shall be at liberty the following Sabbath. If any of the above conflict, please write me at Biddeford, Me., care of John G. Burnham.
T. E. LANG, JR.

Mexico, Me., Durgin school-house.......March 17th
Hap City, March 18th. Ireland school-house, March 19th. Byron, (Buckfield Hill), March 20th and over Sunday. Weld, (Town House), March 25th. Carthage, Sunday, March 29th. Starks, Sunday, April 5th
E. M. HAGGETT.

Sutton, N. H., (Mill Village), evenings, March 12th, 13th, 14th, and 15th.
East Rochester, (Adam's Corner), Sunday, March 22d
South Reading, Mass.......Sunday, March 29th
J. PINKHAM.

Mechanic Falls, Me., Weenesday evening, March 12th, every evening through the week, and over the following Sabbath.
MILES GRANT.

Concord, N. H.......Sunday, March 15th
Suncook, N. H.......Tuesday evening, March 17th
Manchester, N. H.......Wednesday evening, March 18th
Exeter, N. H.......Thursday evening, March 19th
Portsmouth, N. H.......Sundays, March 22nd and 29th
Salem, Mass.......Tuesday evening, March 31st
Lynn, Mass.......Wednesday evening, April 1st
Boston, Thursday, to conference, four days.
South Reading.......Sunday, April 5th
Letters can be directed to the above places.
HIRAM MUNGER.

Northwood Narrows.......Sunday, March 22nd
S. S. MOONEY.

Cabot, Vt.......Sunday, March 15th and longer if desired.
A. MUSSEY TRIPP.

Keene, N. H.......Sundays, March 15
A. M. HIGGINS.

Manchester, N. H.......March 14th and over Sunda
W. H. MCDANIELS.

South Reading, Mass.......Sunday, March 15th
Strafford, N. H., (Roberts' school-house), Friday evening, March 20th, and over the following Sunday. Will Bro. Preston meet me at Gonic, Friday, first train from Dover?
Farmington Village, N. H., (where Bro. Moore may appoint), Tuesday and Wednesday evenings, March 24th and 25th.
New Durham Ridge, N. H.......Sunday, March 29th
A. SIMPSON.

Thomaston.......March 15th
Hartford.......March 22d
Wrightville.......March 29th
W. S. CAMPBELL.

Campville, Ct.......Sunday, March 15th
Northfield, Ct., (where Bro. Humphreville may appoint), March 17th.
Wallingford.......March 18th
Cheshire Street.......March 20th
Yalesville.......Sunday, March 22d
Bristol, R. I.......Sunday, March 25th
North Scituate, R. I.......Sunday, April 5th
Natick, R. I.......April 11th
River Point, R. I.......Sunday, April 12th
Lowell, Mass.......Sunday, April 19th
C. H. SWEET.

Square Pond, Ct.......Sunday, March 15th
North Somers, Ct.......Sunday, March 22d
L. F. MOORE.

RICHMOND, R. I., (Clark's Hall.)

Augustus Durfee.......Sunday, March 29th

Haverhill.......Sunday, March 15th
B. WOODSIDE.

West Northfield, (as Bro. Merrill may arrange), Sunday, March 15th.
Stingfield.......March 17th and 18th
Warehouse Point, Ct.......Thursday evening, March 19th
New Britain.......Friday evening, March 20th and over the following Lord's day.
Bristol.......evening, March 23d
Pleasant Valley.......evening, March 24th
Southington.......evening, March 25th
Cheshire Street.......evening, March 26th
Yalesille.......evening, March 27th
Hartford.......Sunday, March 29th
A. ROSS.

Locustville, March 13th, at 7 P. M., and over the following Sunday, as Bro. O. B. Wilmot may appoint.
Steam Hollow.......Tuesday evening, March 17th
Scranton City, Pa., (as brethren may appoint), Sundays, March 22d and 29th.
C. F. SWEET.

East Canaan, N. H., evening, March 18th, and continue through the week, and over the following Sunday.
Concord, N. H.......Sundays, April 5th and 12th
J. A. CLEAVELAND.

Scitico, Conn., Tuesday evening, March 10th, through the week, and over the following Lord's day.
B. HITCHCOCK.
L. F. MOORE.

CONCORD, N. H., (AT THE BETHEL.)

I. K. Lombard.......Sunday, March 29th
S. S. Brewer.......Sundays, March 8th and 15th
J. C. Wheeler.......Sundays, April 5th and 12th

New Haven, (Day's Hall).......Sunday, March 15th
I. B. POTTER.

Lowell, Mass.......Sunday, March 15th
T. W. PIPER.

Worcester, Mass.......Sunday, March 15th
J. COUCH.

Strafford, N. H., (where Bro. Preston may arrange), Thursday eve., March 12th, and over Sunday.
Chelsea, Mass.......Saturday evening, March 21st and over the two following Sundays.
J. G. SMITH.
D. M. LEAVITT.

ROCHESTER, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Elliots and Burr Oak.......March 15th
Preston.......March 22d
W. J. BURSELL.

Northport, Me.......Sunday, March 22d and continue evenings through the week.
JER. CARR.

SQUARE POND, CT.

A. M. Higgins.......Sunday, March 22d

Woodstock Valley, Ct.......Sunday, March 15th
Abington, Ct.......Sunday, March 22d
Square Pond, Ct.......Sunday, March 29th
My appointment for Abington, Ct., is withdrawn.
P. S. BUTLER.

Meriden.......Sunday, March 15th
New York (Cooper Institute).......Sunday, March 22d
30th appointment in the evening.
WM. SHELDON.

Auburn, N. H., (Fox school-house), every Sunday in March.
CALEB RICHARDSON.

INDEX TO VOLUME XXVI.

MISCELLANEOUS.

Annual Meeting Female Ass.......2
A rich minister.......5
Anti-slavery conf. Paris.......7
Across the Sierra Nevadas.......7
An advent campmeeting.......8
A spiritual consecration.......9
An appeal.......10
Acknowledgments.......26, 62, 18, 18, 23
A few hints to preachers.......15
A conversation.......16
A crown.......17
A proposition.......18
And the earth was filled, etc.......18
A fragment of experience.......18
A few thoughts.......20, 21
A look abroad.......21
An omission.......29
A recipe.......33
An ice cave.......33
All talk, etc.......35
An iron man.......35
A ray of hope.......36
A visit to Garibaldi.......36
A treacherous highway.......39
Austrian demonstration, etc.......47
A short discussion.......48
A precious promise.......51
A little pentecost.......51
A. D. 1868.......53
An inquiry.......53
A call.......53
A request.......55
A strange appearance.......59
An admonition.......59
Achan.......60
Alms, prayers, etc.......61
A new creature.......64
A few questions answered.......69
A new pulpit for Plymouth church.......71
A reflection.......72
Adventism soon tested.......73
Are we almost there?.......74
A healthy christian.......75
Admonition.......85
Are you on the Rock?.......86
A remarkable old couple.......87
And still they come.......87
An honest confession.......92
A birth-day meditation.......95
A letter.......96
A glimpse of our times.......97
A lamentable state of things.......98
A well of boiling water.......99
A curious book.......100
A winter rose.......100
Adventure with the Spiritualists.......104
Baptism.......1
Bismarck's views.......19
" and the Pope.......19
Bearing the cross.......20
Burbank's school.......20
Bro. C. B. Turner's grave.......32
Bro. Pennis' proposal.......38
Billiards, whist, etc.......45
Be of good cheer.......48
Behold the Bridegroom cometh.......49
Begging.......56
Buffalo Bap. Ass. and Bro. Blain.......57
Be ye also ready.......59
By faith.......64
Beautiful extract.......65
Brief report of meeting in R. I. tent.......66
Balm for the wronged heart.......68
Book notices.......70, 80
Be ready.......81
Beware of offences.......81
Bonds and afflictions.......84
Bible chronology.......85
Bridle your tongue.......97
Be ye separate.......101
Campmeeting.......2
Clergymen.......4
Clinching a sermon.......6
Christian defense.......6
Call for laborers.......10
Christ's yoke.......13
Cholera riots in Italy.......15
Christians a peculiar people.......16
Clinton tent meeting.......16
Come to the rescue.......22
Curious relics.......24
Correction.......27
Changing and passing away.......28
Christ.......45
Confess your faults.......48
Convention at Hartford, Ct.......50
Conf. report.......51
Come, see the place, etc.......52
Charity.......53
Character of the millennium.......61
Chastening.......61
Calls for help.......62
Credit to whom credit is due.......66
Church discipline.......69
Could n't help it.......83
Contentment.......89
Conf. at Westfield.......94
Complaining christians.......96
Conf. in Maine.......94
Drinking and smoking.......4
Days of Son of man.......1
Death the wages of sin.......2
Dramatic preaching.......12
Discussion in Ind.......18
Directions for a lady's dress.......33
Dr. Livingston.......35
Desert of Sahara.......39
Duty.......40
Do you love Jesus.......40
Doctors differ.......47
Discoveries in Palestine.......51
Danger of self-confidence.......56
Do you pray for Christ's coming.?.......61
Distinctions.......69
Demonism.......76
Don't.......92
Dr. Chalmers and visitor.......72
Don't give up the class.......100
Do you pray in secret?.......101
Execution of Maximilian.......7
Excuses.......8
Exegesis of Mal. 4: 1.......5
Evil speaking.......18
European Evang. Mission.......34
Extempore preaching.......44
Emperor Napoleon and the ticket holder.......83
Empress Carlotta.......87
Editing a newspaper.......100
Financial Report.......2
Family prayer.......16
Foundation of holiness.......17
Friends indeed.......20
Farmington tent meeting.......22
Franklin Co. court-house.......26
France and Italy.......27
532 or 533?.......8, 9, 13
Fine churches.......13
From Memphis Mission.......38
$500 for Maine Mission.......42
Four impossible things.......56
For the "Bruised Reed".......76
Fiery trials.......79
Famine in Europe.......81
Forgiving injuries.......81
Former and recent trials.......84
For Maine Mission tent.......51
Fresh from the fountain.......68
Facts, duties and rewards.......81
Generosity.......8
General W. A. C. conf.......10
Golden sands.......12
Genealogy of Christ.......16
Grudges.......16
Give.......40
Green devils.......49
Getting the heart right.......65
Gentleness.......76
Gospel tests.......77
Great feat in telegraphy.......83
Getting the heart right.......65
Good news.......90
Geo. Needham to A. A. Phelps.......104
Home again.......2
How are the mighty fallen.......22
He died.......22
How to treat balky horses.......30
Happiness.......41
Hemlock Lake.......42
How to ruin a son.......46
Hopeth all things.......60
How to avoid a quarrel.......64
How to be saved.......64
Holiness.......69
Healing of the sick.......82
How Mr. Lincoln is honored abroad.......80
Help for freedmen.......98
Inquiries.......4
Immortality and punishment.......9
Illinois and the west.......26
I will come again.......39
I am the door.......40
Idle words.......[illegible]
In the day of these kings.......61
I am weary.......64
It is done.......65
Italian unity.......[illegible]
Italian crisis.......[illegible]
Information wanted.......100
Jesus loves me.......61
Judaism overthrown.......73
Journal.......[illegible]
Kicking folks.......[illegible]
Liberty tent meeting.......[illegible]
Louis Napoleon.......4, 22, 80
Louis Napoleon's new gun.......[illegible]
Letter from M. A. Wood.......[illegible]
Led to Christ.......[illegible]
Letter from A. H. Smith.......[illegible]
[illegible]
Light wanted.......[illegible]
Little wanderer's home.......[illegible]
Locks on intemperance.......[illegible]
Letter from Sr. C. B. Turner.......[illegible]
[illegible]
Little sins.......[illegible]
Lights and shadows of Rev.......41, 53
Letter from Florida.......[illegible]
Letter to an orthodox friend.......[illegible]
Letter from B. W. Wilson.......[illegible]
Love and fear.......[illegible]
Letter from St. Louis.......[illegible]
" " Memphis, Tenn.......[illegible]
Let your women, etc.......[illegible]
Letter from Rochester.......[illegible]
Letters from the people.......84, 92, [illegible]
Lectures in Bible reading.......[illegible]
Letter from P. H. Burbank.......100
Meekness.......[illegible]
Meditation.......[illegible]
Mission letters from Sisters.......4, 22, [illegible]
Man's nature and destiny.......[illegible]
Materialism.......[illegible]
Maine conf.......[illegible]
Menotti Garibaldi.......[illegible]
Meteoric shower.......[illegible]
[illegible].......42
[illegible].......48, 64
[illegible]
No difference.......104
Our business.......9
Our judgment of others.......13
Our trip west.......15
Our country Sunday schools in winter.......18, 22
Our Lord's position.......18
Our duties.......23
Our work.......23
Occupy till I come.......24
Our age.......33
On its mission.......34
Ordination.......74, 35
Our camp-ground.......36
Our confidence.......36
Our position.......37
Our churches.......38
One hundred agents wanted.......56, 60, 63
Our cause.......65
Open communion.......65
Popular works of fiction.......4
Prepare to die.......5
Pittsfield tent meeting.......6
Poland.......11
Prevailing prayer.......12
Politeness.......16
Population of the world.......19
Progress and perseverance.......20
Putting up butter.......24
Pride and humility.......24
Personal religion.......38
Prophetic measurements.......45
Proverbs.......45
Protracted meeting.......54
Prayer.......54
Pompeii.......64
Pledges for Springfield, etc.......68
Prayer for healing.......72
Playing dinner.......72
Prayer.......84
Progress of our age.......84
Peacemakers.......17
Predestination.......38
Persecution.......64
Pleasing self.......95
Prayers vs. sermons.......104
Preparation for Christ's coming.......104
Report of seventh annual meeting in Wilbraham.......3
Rest of saints.......8
Railroads for Turkey.......11
Russia and Turkey.......14
Religion in St. Louis.......15
Russian feeling against France.......15
Report of conf. at Colebrook.......16
Remarkable escapes.......20
Report of R. I. and Conn. conf.......26
Religion at home.......28
Resurrection of Napoleon.......36, 37
Report of N. Y. Miss. tent.......38
" " A. C. conf., N. H.......40
Retrospection.......41
Report of conf. at Worcester.......44
" " N. Y. conf.......64
" " Liberty conf.......66
Reading the Bible.......76
Report of conf. in Scituate, R. I.......80
Responses to call.......82
Report of fifth Maine conf.......86
" " Conn. conf.......90
Receipts for Memphis.......94
Report of Maine conf.......94
" " Maine tent treasury.......30
Rutland, Vt.......94
Read this.......18
Rutherford's love for Jesus.......97
Sign of the Son of man.......2
Secret societies.......4
Signs of the times.......5
Signs.......6
Serving two masters.......12
Sanctification.......20
1792 or 1793.......28
Steam fleet of Eng.......39
St. Louis mission.......42, 60
Splendid churches.......44
Springfield.......46
So many calls.......47
Something to do.......53
Seasons of sadness.......57
Secret of success.......57
Spiritualism.......60
Spiritual food.......60
Spiritualism and the demons.......65
Strangers and pilgrims.......64
Speaking well of others.......68
Scolding.......72
Systematic giving.......72
Short prayers.......72
Standing alone.......76
Short sermons on long ones.......77
Shaking of the powers of heaven.......81
"Star of Hope" Mission.......90, 94
Special leadings of the Spirit.......93
Supporting the gospel.......96
Saving faith.......96
Signs of our times.......25
Speak kindly.......28
Sleep, what is it?.......45
Starvation in Algeria.......90
Sow beside all waters.......104
Sectarianism.......104
Tracts for free distribution.......2
Torn tendrils.......4
The sea swallowing up land.......4
Thy will be done.......5
The devil's children.......5
To friends of our paper.......6
The coming struggle.......9
" convention.......10
" Bible at Paris Ex.......11
" Pope and Rome.......11
" year-day theory.......12
To the female Ass.......13
The last day.......13
" work of the Holy Spirit.......13
" moral market.......14
" Dorcas mission.......14, 16, 22, 30, 42, 58, 74, 82, 87
" vice of the age.......15
To the mothers in Israel.......16
The sign of the Son of man.......16
" cross of Christ.......17
" temptation in Eden.......17, 29, 33
" coming crisis.......17
Two Sabbaths.......17
The "Bruised Reed".......18
" papal situation.......19
" daily and abomination.......20
" Son of Joseph.......21, 28, 32
" worm at the heart.......21
" infidel silenced.......21
This earth the pur. possession.......24
The word of God.......24
To the waiting ones.......24
The regeneration.......26
" seventh month.......26
" justice of God.......27
" glorious rest.......28
" only remedy.......29
" expected star shower.......29, 43
Travels, labors.......31
The Italian insurrection.......31
" first resurrection.......32
" "Star of Hope" Mission.......32
" words of Jesus.......32
" more excellent way.......32
" kingdom.......33
" judgment of the wicked.......33
" Memphis Mission.......34, 76, 80, 84, 88, 94, 98
Truth, what is it?.......35
" love of God.......36
" gospel.......36
Time.......37
The Advent movement.......37
" Redeemer.......37
" power of love.......38
Thy kingdom come.......39
The oldest person known.......39
" fruit of the Spirit.......40, 48, 52, 64, 72, 80, 89
" Lord is good.......40
Thoughts on a few things.......41
The kingdoms of this world, etc.......41
" cause.......41
" A. A. Soc.......42
" hidden and divine life.......44, 45
" first resurrection.......45
" Young Pilgrim for 1868.......46
" only reliable evidence.......46
" earth shall be found.......[illegible]
" signs of the times.......[illegible]
" church helping the world.......[illegible]
" prophetic chart.......[illegible]
To the church.......[illegible]
The two witnesses.......[illegible]
" family meeting.......[illegible]
" sworn that cure, etc.......[illegible]
" value of apos. succession.......[illegible]
" happy welcome.......[illegible]
Things coming on the earth.......[illegible]
Tokens.......[illegible]
The mission of angels.......[illegible]
" sealing angel.......[illegible]
" day and the hour.......[illegible]
" plan of redemption.......[illegible]
" cup.......[illegible]
To the church in Mass.......[illegible]
The crown of glory.......[illegible]
" way to life.......[illegible]
" earthquake at St. Cruz.......[illegible]
" massacre in Fiji.......[illegible]
" earthquake.......[illegible]
" eruption of Mt. Vesuvius.......[illegible]
" reading of good books.......[illegible]
Take freely.......[illegible]
The Bible.......[illegible]
Things that must not be.......[illegible]
The Young Pilgrim for Jan.......[illegible]
[illegible]
Theology and philosophy at war.......[illegible]
Thurman's Chronology.......[illegible]
" way to be useful.......[illegible]
" Heb. shod.......[illegible]
" higher life.......[illegible]
" Lord will come.......[illegible]
" Emperor's prize.......[illegible]
" law of newspapers.......[illegible]
Time.......[illegible]
The voluntary [illegible] in Birmingham.......[illegible]
" willful blind.......[illegible]
" way to be happy.......[illegible]
" "Glad tidings".......[illegible]
" Pope's Allocution.......[illegible]
" mark of the high calling.......[illegible]
That detail.......[illegible]
Trials while we wait.......[illegible]
The work carried.......[illegible]
" gospel of work.......[illegible]
[illegible]
" comes in many tents.......[illegible]
" 2300 days.......[illegible]
[illegible]
[illegible]
" cause in Canada.......[illegible]
" times in Jersey.......[illegible]
" Oregon preparations.......[illegible]
Thoughts on Ezra.......[illegible]
The great thoughts.......[illegible]
" power of [illegible].......[illegible]
[illegible]
The Papal [illegible].......[illegible]
[illegible]
Useful hints.......66, 69
Venerable saints.......28, 29
Very much mistaken.......5
Vital religion.......97
What will follow?.......5, 6
Will you write?.......8
Work.......9
Watching.......17
Watchfulness.......17
Worcester con.......18, 24
What they say.......18
Wanted.......23
Wisdom and prudence.......24
Will it pay?.......25
What think ye?.......26
Who hath happiness.......26
What will be the result?.......37
What think ye of Christ?.......40
Who were the Gnostics?.......45
Who will work?.......49
What is the difference?.......49
Wisdom.......52
Wicked thoughts.......52
What of the night?.......57
Who wants a job?.......58
Walking with God.......63
What I've heard and seen.......64
Work and wages.......69
Well done.......73
What people talk the most about.......73
What our neighbors say.......77
What is truth?.......77
Where no wood is, etc.......77
Working cheap.......84
Who is the oppressor?.......86
Westford conf.......88
What next?.......98
Which will succeed?.......10
Waymarks.......[illegible]
What next?.......[illegible]
Wayside incidents.......[illegible]
What is thought?.......[illegible]
War clouds.......[illegible]
What is to come next?.......[illegible]
Waterbury.......102
Westerly.......102
You are not your own.......17
Yellow fever at N. O.......19
You can be excused.......60

EDITORIAL.

Alton Bay campmeeting.......2
Am. A. M. Society.......10
A new secret society.......14
Adulteration of food.......18
Another gone.......22
A good spirit.......22
Attention.......30, 34
Allocution of Pius IX.......30
A new God.......38
A wise saying.......38
A new book.......38
A gulf.......46
A proposition.......50
A Catholic congress.......54
A reason for suicide.......66
A valuable work.......70
An ancient prophecy.......74
Abounding wickedness.......94
Affairs at Rome.......18
Boasting still.......2
Book notices.......2, 6, 38
Bro. C. B. Turner.......10, 30
" " " sleeps.......14
Bible Rhymes.......18
Bro. Turner's family.......18
Buffalo.......42, 46
Bad habits.......58
Bond of union.......78
Bro. Thurman's Chronology.......94
Corrections.......2
Cathedral of the Holy Cross.......6
Chronology.......10
Condition of Rome.......18
Chelsea.......22, 26
Christ in the secret chamber.......46
Church fairs.......50
Close of the year.......58
Church gambling.......62
Canada meetings.......74
Christian Spiritualism.......78
Cash receipts.......82
Choice bits.......90
Correction.......94
Condition of the south.......66
Discussion in Quebec.......54, 58
Decay of Protestantism.......58
Discoveries at Jerusalem.......62
Deluge of crime.......66
Danville meetings.......74
Discussion in East Douglas.......90
Danielsonville.......90
Discussion.......94
Demoniacal teaching.......94
Double theory.......94
Discussion at Webster.......98
Dull times.......98
Death.......30
Discussion in Stowe.......102
European war clouds.......2
European war.......46
Eldest son of the church.......50
Fashionable churches.......10
Forgive.......58
Garibaldi.......26
Groaning creation.......66
General conference.......90
"Glad tidings".......98
German tracts.......102
Good hints.......102
Home.......2
Honorable fairness.......38
His body.......46
Holiday presents for children.......58
Is he muzzled?.......14
Italian news.......30
Instruction of the spirits.......50
Infidelity.......54
It shall not die.......94
Keene, N. H.......94
Letters.......2
Light wanted.......38
Light advancing.......62
Like Sodom.......70
Laborers for the south.......22
Meetings in Rochester.......10
Movements of Spiritualists.......30
Meetings in Buffalo.......42
Meetings in Boston.......58, 82
Mormondom.......62
Mt. Vesuvius.......62
Meetings by the way.......66
Montreal.......70
Meetings in Quebec.......82
Mass. Christian Convention.......90
New volume.......2
New tracts called for.......10
"Not eat with him".......38
Notes, queries and objections.......26, 30, 34, 38, 42, 46, 50, 54, 62, 66, 70, 86, 90, 94
Napoleon III. and the Jews.......42
New Year's present.......58
Old and shaky.......58
Open communion.......10
Our missionaries.......34, 62, 86
Origin of Jerusalem.......36
Personal.......6, 22, 30
Purgatory to let.......18
Plans of Napoleon.......30
Pick's Concordance.......30
Prophetic chart.......38
Plans of the Catholics.......46
Protestantism.......54
Preparation for war.......78, 98
Papal troops.......78
Public morals.......90
Powers of the air.......90
Pilgrims to Mecca.......98
Query.......14
Quebec.......78
Rochester.......14, 18, 22, 34, 38
Rome a burdensome stone.......18
Rome.......22
Read this.......78
Repudiation.......54
State of the country.......6
Scarcity of ministers.......6
Sutton.......22
Stories for Young Pilgrims.......30
Sr. C. B. Turner.......30
Scoffers.......34
Spiritualists at Music Hall.......34
Springfield National camp-ground.......54
Speech of Napoleon.......62
Swedenborgianism.......78
Stirring times at Washington.......94
Shocking destitution.......98
Short work.......82
Tract fund.......2
Time of the end.......2
The plan of redemption.......2, 10, 14
Tracts in packages.......2, 10
"The Sealed Book of Daniel".......2, 6
"The Scriptural Question Book".......2, 6
The prospect.......6
" Mohammedan power.......6
" Pope's plans.......6
" Turks and Cretans.......6
" Pope's finances.......6
Time of the Lord's coming.......10
Three commandments.......10
The free list.......[illegible]
" tree of life.......14, 42
" new revelation.......18
" want.......[illegible]
" Italians.......[illegible]
" coming of the Lord.......[illegible]
" first resurrection.......[illegible]
" general campmeeting.......[illegible]
" "Health Reformer".......[illegible]
" condition of Europe.......[illegible]
" Spiritualist's God.......[illegible]
" last lamp.......[illegible]
" Roman question.......[illegible]
" "Bruised Reed".......[illegible]
" new advent camp-ground.......[illegible]
" "Herald of Health".......[illegible]
" "Glad Tidings".......[illegible]
" Pope's thanks.......[illegible]
" state of Italy.......[illegible]
" Amer. A. M. Society.......[illegible]
" Roman conference.......[illegible]
" "Leaves of Life".......[illegible]
" new year.......[illegible]
" state of Europe.......[illegible]
" Pope's troubles.......[illegible]
" "Young Pilgrim" for Jan.......[illegible]
" coming of Christ.......[illegible]
" Quebec discussion.......74, 78
" Davenport brothers.......[illegible]
" Italian situation.......[illegible]
Taking away her dominion.......[illegible]
2300 days.......[illegible]
Tendency of Swedenborgianism.......[illegible]
Two live books.......[illegible]
" Messiah.......[illegible]
" Lord's prayer.......[illegible]
" Papal forces.......[illegible]
Theology of spirits.......[illegible]
" Ottoman empire.......[illegible]
Universal Peace Society.......[illegible]
Visit to Quebec.......[illegible]
Wilbraham.......[illegible]
War prospects in Europe.......[illegible]

POETRY.

A German trust song.......9
A prayer for you.......21
A little while.......33
Alone with Jesus.......40
A prayer.......49
A dirge.......52
All things new.......88
Musings.......85
Beautiful river.......97
Charity.......16
Come and see.......44
Come, Lord Jesus.......80
Children gone.......84
Consolation.......92
Chastening.......100
De profundis.......73
Evening musings.......48
Father, take my hand.......68
How to be sick.......16
He is coming.......20
Heart, be still.......28
How long, O Lord?.......36
How soon?.......52
Hymn.......84
I will come again.......85
Invocation.......88
Jesus wept.......64
Lines to Bro. and Sr. Turner.......24
Lo, I am with you.......36
Let your speech . . . with grace.......48
Lines.......52, 64, 73
Let brotherly love.......41
Long ago.......69
Love.......80
My heart is fixed.......81
Morning.......60
Musings.......72
My Father's at the helm.......89
Nearing home.......45
Nearer, my God, to thee.......61
Our God.......12
Our hope.......20
Oh come, my Savior.......80
Our High Priest.......57
Our infant Lord.......88
Oh Jesus, come.......104
Passing away.......45
Praying in the house of the Lord.......68
Penitent.......72
Robin red-breast's secret.......100
See how these christians love.......56
Truth.......4
The waiting ones.......5
" vision of dry bones.......8
" heavenly footman.......9
" unprofitable servant.......12
" joyful meeting.......17
" Trust and rest.......24
" martyrs.......24
These light afflictions.......32
The old earth.......32
There'll be no sorrow there.......36
The old christian hymn.......41
" book and the throne.......44
" better world.......48
Thus hath the Savior said.......60
The garden of the Lord.......64
" Savior.......68
Take me by the hand, Father.......69
Two ways to live on earth.......76
The children's friend.......76
Trust in God.......77
The Advent.......81
" new earth.......92
Then and there.......100
Uncertainty.......13
Watch, mother.......13
White raiment.......29
What of the night?.......57
We seek a home.......92
We're marching on.......96
We're nearing home.......101

CHILDREN'S CORNER.

A question in long division.......4
A handsome soul.......12
A cure for discontent.......36
Ask mother first.......44
An ugly companion.......68
Aunt Lina's sunshine.......76
A Bible in a log cottage.......92
Beware of the first whiff.......20
Boasting.......20
Blessed are the peace-makers.......52
Boys using tobacco.......100
Child's temp. pledge.......28
Good advice.......68
Good and bad apples.......84
Help father.......[illegible]
How shall I go?.......[illegible]
Honor thy father and mother.......[illegible]
Honor and generosity.......[illegible]
I don't love you, mother.......12
I have made one heart happy.......36
I cannot, sir.......36
Juvenile heroism.......4
Jesus loves me.......68
Katie's lesson.......12
Little Katy.......100
Love Jesus best.......84
My Master's always in.......30
Only three cents.......60
Only a little tipsy.......60
On the track.......100
Origin of plants.......100
Peep, says curiosity.......100
Story of a horse-shoe.......60
The child's prayer.......4
" brave boy.......4
" boy and the bee.......36
" lost found.......44
" crown jewel.......44
" Quaker's gift.......52
" cherries.......60
Tobacco a poison.......60
There's rock at the bottom.......68
The evil of disobedience.......76
" starved dogs.......76
" first lesson.......84
" wrong side of the star.......84
" early dead.......92
" same Jesus.......92
" boy that would not go to the theatre.......92
" greater fool.......92

HYGIENE.

Antidote to poisons.......8
Arrow-root food.......16
Air baths.......24
A good cook book.......24
About smoking.......24
Attention to the feet.......64
A point to be thought of.......64
A hint on bathing.......104
Clothing the neck.......8, 64
Cruel.......48
Cleanliness.......96
Cure for cancer.......104
Death indoors.......8
Dieting.......32
Dyspepsia.......56
Drugs.......88
Depopulation of New England.......96
Eyesight.......16
Effects of tea on the skin.......104
How fruits should be eaten.......16
How to get up refreshed.......48
Healthful observances.......96
I like good things too well.......32
Items for the reformer.......32
Kedzie's rain water filter.......104
Life pills.......64
Mothers and temperance.......80
My remedy.......72
Over-eating.......80
Queries answered.......80
Queries.......104
Rain.......40
Something about nutriment.......64
Sunlight.......80
To remove motes.......8
The right use of stimulants.......8
Typhoid fever.......16
To relieve a cough.......16
Taking cold.......32
The allaying of thirst.......32
" laws of life inexorable.......40
" food of man.......48
Tobacco.......56
Toe-corns, etc.......64
The art of breathing.......72
Two meal system.......72
Total abstinence.......80
Treatment of consumption.......88
Tea and coffee.......88
What is health reform?.......96

LETTERS.

I I Leslie 3, E M Henry 3, A B Scamsburg 3, L B Davis 3, A E Smith 3 19 23 43 47 51 64, L Boutell 7 19, M A Baldwin 7, L B Weaver 7, R Baker 7, F Douglas 11, S L Manley 11 19, Z Libbey 15, D M Galloway 15, F L Tuttle 15, A E McAllister 15, J G Hook 19 [illegible], Pratt 23 63 70, B Matheson 23, O D Eastman 31, T Smith 31, R Walker 31, G W Turner 31, B T Harris 31, O H Sweet 31, M M Eastman 35, E Cotton 35, B P Manning 43 82, L P Hastings 47, S S Temple 47, N Reed 47, G G Bush 47, A Guthrie 47, I K Lombard 51, George Thomas 51, P A Smith and B W Wilson 54, D D [illegible] 55, D J Ellsworth 55, J G Hook 55, Geo. A Streeter [illegible], 59, P A Smith 58 75, A E Smith 57 63 67 70 79 [illegible], H H Tilley 59, E A Delano 59, F M Shauger 59, L M Stoddard 59, O F Sweet 62, A Studley 59, D Eastman 60, B Jocelyn 62, C H Sheldon 60, Geo. A Cole 63, Mrs. C B Turner 63, J M Holdridge 63, J Cornell 63, Jas. M Weston 67, J. S. Duffett 70, G W Hurd 71, J G Hook 71 79 91, H Pratt 75 79 83 87, J Cleveland 75, C Brown 75, O D Woodruff 75, M Foss 75, R Spaulding 79, D P Read 91, L S Smith 82, J Maxim 83, C Ryder 83, T H Peed 87, C H Hurd 87, J Kellaway 84, W Sweet 94, L Mills 95, W/D Card 95, A N Seymour 95, J Wendell 95, L Kelley 95, O Sherman 95, O Cheney 95, W McCalllock 99, B Baker 99, J Allen 99, A D Flagg 99, I Damman 99.

OBITUARIES.

Stevens 3, Burnell 3, Rice 7, Barnes 7, Newland 7, Pray 7, Bryant 7, Brooks 11, Spoony 11, Hartman 11, Lee 11, Allen 11, Garland 11, Hopkins 11, Chambers 11, Flagg 15, Pease 15, Wentworth 15, Mayo 15, Bagley 19, Bruler 19, Hatfield 19, Shaw 19, Carey 23, Tripp 23, Coburn 23, Maxwell 23, Noyes 23, Barnes 23, Upson 23, Mosey 23, Bennett 23, Howard 27, Gibson 27, Brewster 27, Hancock 27, Richardson 27, Moll 27, Whitley 31, Barnes 31, Glazier 35, [illegible] 35, [illegible] 35, Randall 35, Locke 35, Mallard 35, Tucker 35, [illegible] 39, [illegible] 43, [illegible] 43, [illegible] 43, Dyer 51, Fletcher 51, Pickett 51, [illegible] 55, [illegible] 55, [illegible] 59, [illegible] 63, [illegible] 67, [illegible] 71, [illegible] 71, [illegible] 75, [illegible] 75, [illegible] 79, [illegible] 83, [illegible] 87, [illegible] 87, [illegible] 91, Hackett 99, Moore 99, McClure 99, Williams 99.

For the World's Crisis.

WE'RE NEARING HOME.

When [illegible] hand is on us laid,
"Where [illegible]"
While passing through this vale of woe,
How oft it cheers the heart to know
We're nearing home.

And while [illegible] around us beat,
And Satan tries to draw our feet
Far from the paths of truth and peace,
We feel the warrior's work will cease,—
We're nearing home;

Nearing the resurrection morn,
When from the earth a nation's born,
Loved ones restored to die no more,
For Satan's power will then be o'er:
We're nearing home.

Nearing the transparent crystal sea,
Where the victorious ones will be;
Nearing the time when golden crowns
We'll have in place of this world's frowns:
We're nearing home.

Nearing the haven of endless rest,
Nearing a seat among the blest;
Nearing the throne of Christ our King,
Soon we the song of the Lamb will sing:
We're nearing home.

Bridgeport, Conn. E. A. Brown.

For the World's Crisis.

ADVENTURES WITH THE SPIRITUALISTS.

BY E D W.

It was by the special providence of God, as we believe, that our steps were directed in October, to the town of D——, where we last spring gave a course of lectures. We had several times been requested by letter to revisit the place, and give some more of the "gospel of the kingdom;" but one thing after another hindered, and we did not see our way clear to go until the time of which we speak.

For several weeks it had been impressed on our mind to go at the time of the W—— Conference, but the week previous, finding that our presence would be needed at home at its close, we concluded to go to W——, and defer our visit to D—— until we could remain for a longer time. On the Monday previous, however, a friend called and told us of the illness of a dear sister at D——, who would not probably live but a short time, and she was very desirous to see us. We told him it had been our intention to go that week, but as we could remain only a few days, we had to give it up. He expressed a good deal of interest for us to go, for this sister's sake. We, however, were firm in our purpose to go to W—— instead.

After he left we felt uneasy; we were not satisfied that we had done right. In the afternoon we sought an interview with his wife, who with her husband had visited this sister the day previous, she being a relative. As the result of this call, we decided to go to D——. We intended to take the cars in the afternoon, when husband left home for W—— in the morning. Soon after his departure, we were strongly impressed to defer till the next day, and prepare a lecture. As this would shorten up our already limited time, we felt averse to it. Our mind was in a state of unrest—the impression disturbed us, and we sought our closet for guidance. We asked of our heavenly Father that if the impression was from him, he would be pleased to teach [illegible] some interposition of providence, and [illegible] occurred, we would go in the afternoon, as we had purposed. In about an hour there came up a severe squall of snow, which continued for considerable length of time, and the weather became so very cold, and the wind blew with such unabated violence, we had no hesitancy about deciding that it would be very unwise to go that day, as we would have to ride in a stage six miles, and it was half a mile from where that left us, to the house of our friend, where we were to stop over night.

We took our writing-desk to prepare the lecture. What shall be the subject? was now the question. We were led to select, "The Son of Man is come to seek and to save that which is lost." The loss in Adam, the restoration in Christ, was our theme. The subject opened very clearly before us. When we came to the second part, to speak of the mission of Christ,—that he came for the purpose of bringing back fallen man from his ruins, elevating humanity, breathing into it anew the inspiration of the Almighty, and restoring his communion with his Maker, we referred to some of the schemes of human redemption which utterly ignore the grace of God as it is manifested in Christ Jesus, the substitution of human capabilities, claiming that man is himself divine, and possesses in himself alone power to reform and elevate his nature, so that he can be a god. That by being brought into affinity and familiar converse with spiritual existance once "in the form," they are thereby attracted onward in the path of progression, and upward to the heavenly plane. The doctrine of human depravity, as set forth so graphically in the 1st chap. of Rom., is utterly repudiated, and the sacrifice and blood of Christ as an atonement for sin, is trodden under foot as a myth, unworthy of any credence. The Holy Scriptures are regarded as unreliable, while the light which they extol above all others, is that which shines amid external darkness, and the knowledge they so ardently seek, and so widely proclaim, comes to them by supernatural rappings, table-talk, and mysterious writings.

We then referred to the fruit brought forth by the advocates of this new gospel, which clearly showed that it was "earthly, sensual, devilish;" for they acknowledge no higher law than that of their own depraved nature, which gave unbounded license to its corrupt desires. We showed the origin of this system of sensuality, its progress, until Satan had at last culminated all the knowledge he has acquired by six thousand years of study and practice, to lead souls down to ruin, in this excelling, diabolical masterpiece of deception, denominated Spiritualism.

This is but an item of what we said on this subject, for, notwithstanding the thought occasionally intruding—"this is not at all adapted to the people at D——," we seemed almost compelled, as it were to dwell largely and strongly on this point. We knew of no one at D—— who had any sympathy with his doctrine, but its use was to be manifested hereafter. We closed our subject with the restitution of the earth, and the dominion to man after the resurrection.

The next day dawned fair, our mind was [illegible], our preparations made, when lo, a silent voice whispers in the mortal ear, "Take Spiritualism Unveiled, for you will need it." We stopped not to reason about it, but at once went to the book room, found the work, and put it in our valise. Why should we go thus equipped to meet a foe who had no foothold where we were going? You shall [illegible]

Soon after being seated by the bright glowing fire, which sparkled and danced in the healthy open fire-place, all ready for an evening's chat with dear sister W——, she suddenly broke out, "Sister W., I want you to go to P. and give a lecture. There has been a Spiritualist woman there for two Sundays, from P., lecturing on Spiritualism, and there are a good many in that neighborhood who believe in it. Now I want you to go there one evening this week and give them a lecture on the truth."

We replied, "We have come all prepared to do that very thing." Then we told her just how we had been led in this matter, and when we had concluded, she said, "It is the hand of the Lord."

Being satisfied of this in our own mind, we did not feel at liberty to fix upon a time to go, without first seeking for Divine direction. It was now Thursday evening. That night we sought counsel of God, and as the result did not obtain any permission to appoint the meeting till Monday eve. The next day we wrote our notice for that eve, and by Sister W.'s suggestion called on Brother M., a good Methodist brother, to obtain directions how the school-house might be procured, and the notice given out. He kindly offered to see to the whole matter, which he did the next day by going himself to the place, three and a half miles, and making all needful arrangements.

As the minister's "turn" was elsewhere the next Sunday, it was decided for us to have meetings at the "Corner," where we gave our lectures last spring. We gave them the subject referred to in the A. M., "The Omniscience of God."—Heb. 4: 13. In the evening we spoke from Matt. 16: 3:—"Can ye not discern the signs of the times?"

Monday, for the first time since our arrival, the clouds dispersed, and the sun shone forth in its brightness. Every other evening had been damp and foggy, wholly unsuitable for a ride of three and a half miles; but now the moon shone in its full-orbed radiance, the air was mild, and in company with several friends we started for the appointed place. The school-house was packed so full that seats had to be brought in for us. Only one lamp illuminated the house, which seemed to us very strange. We expressed our regret, stating that we liked to see our audience. This was afterward explained. Some had obtained the impression that we were a Spiritualist, and as they did not like to have much light, only one lamp was furnished, and that by a Spiritualist. But we are not of that class who "choose darkness rather than light."

When we came to that part of our lecture referring to Spiritualism, we heard a good deal of whispering in a seat near our left, which continued frequent while dwelling on that point. After we had concluded, and a hymn had been sung, we remarked that we had brought a little book with us for the purpose of reading therefrom some of the testimonies of noted and popular Spiritualists, in respect to their doctrines and morals. As it was however half past eight, we gave permission for all to leave who desired so to do. No one left, and we began to read, first from the testimony of Dr. Hatch, the husband of Cora V. Hatch, so widely known. We had scarcely commenced, when the whispering was resumed, and presently a woman started up, and quickly seizing the only lamp from the desk, made rapid exit, affording us merely time to say, "That woman is evidently a Spiritualist."

We were now left in rather more obscurity, the moon's bright beams pouring through the windows being our only light. Voices were heard saying,

"Keep quiet, we will have some light presently."

One man said, "Yes, if we go three miles for it!"

During the few moments of waiting, I told the audience why I had come to them to warn them of the delusion of Spiritualism. I knew that many were ignorant of its true character, hence exposed to its snares. I felt it duty to expose its doctrines and morals, especially for the sake of my own sex, who were being ruined thereby. This kept the audience quiet till the lights were brought in, and we resumed our reading.

In conclusion, we remarked that the darkest shades we had not revealed; it would not be proper to read to them the worst of the testimony as given by Spiritualists themselves.

One woman cried out, as we ceased, "I am a Spiritualist," and made some very insulting remarks, while the audience had no disposition to hear, and so broke off. We learned afterward that she was an illustration of the morals (?) of Spiritualism. Some expressed to us their gratification in hearing the truth, said it was just the truth that was needed there, and would do good. We were invited to give some more lectures, but this we could not do. The woman who took the light is a thorough Spiritualist. She is the second wife of a man who is much esteemed, though a believer. His first wife, not three years ago, was entranced, and during that state called for liquor of some sort, of which she drank so much that it killed her, and a medium speaker was called upon to attend the funeral. There are many believers in that neighborhood, and we have since heard directly from them that they are exceedingly mad against us.

It being the wish of several, not imbued with such a spirit, that we should lecture there again, we felt disposed to venture, when on a brief visit to D—— this winter, but as the agent was now the husband of the woman who took the lamp, it was not deemed advisable by some of my own friends for us to do so under existing circumstances.

Of course we cannot vouch for the truth of what we have said respecting the woman who died, but we had the statement from several reliable persons, and no one has disputed it to our knowledge. What the results of that meeting will be, we know not, but this we do most fully believe, i. e., that the hand of the Lord guided us in this matter, and that it will accomplish that for which it was sent.

SOW BESIDE ALL WATERS.

A christian, traveling in a steam-boat, distributed tracts. While they were taken and read by many, a gentleman took one, and folding it up, cut it with his pen-knife into small pieces; then holding it up in derision, threw it away. One piece adhered to his coat; he picked it off, and looking at it, saw only the word of "God." He turned it over; on the other side, "Eternity." They stood out as living words before him. "God"—"Eternity!" He went to the bar, called for brandy to drink to drive them away; but in vain. Then to the gambling-table, to social intercourse and conversation; but those solemn words haunted him wherever he went, until he was brought a penitent to the feet of Jesus. What an encouragement to the christian traveler to sow seed by the way-side. In preparation for a journey, never forget the package of tracts. Scatter them, that you may thus win souls to your Savior.—*Herald of the Morning.*

For the World's Crisis.

GEO. NEEDHAM TO A. A. PHELPS.

Bro. Grant:—In your reply to the Rev. A. A. Phelps, of the 9th inst., I did not find any specific notice of his quotation of Ps. 85: 6, and Eph. 2: 1. I would like to write a few words on each of those texts.

On the former I reply, there is no evidence that the Psalmist meant anything else than "to make alive." But the presumption is that he looked forward to the same time and event that Ezekiel did in his vision of the valley of dry bones, which is afterward explained to be the *re-living* of all the men of faith who had died in captivity, in the enemy's land, coupled with a promise of their return to the land of promise, to enjoy the inheritance of which, by that captivity, they had been bereft. So also we find in that wonderful vision of Hab. 3. Let any one carefully read the three portions of the same word of God, and I think they cannot fail to see that they all refer to the same great, sublime, and glorious event. Habakkuk prays, "O Lord, revive thy work" (margin, "preserve alive thy work").

On the latter, I remark that the text in Eph. 2: 1 is a standard text, with all that class of interpreters, to prove what they call "spiritual death" and "spiritual life," i. e., alienation from God, on the one hand, and "a gracious union with him" on the other. I never see or hear this text and its cognate in Eph. 2: 13 (quoted by Mr. Phelps) quoted, that I do not marvel at the want of attention to the consequences of such an interpretation. I wonder Mr. P. did not see it when he quoted Col. 2: 13. "Hath quickened us *together with him.*" With whom? With Christ. What! The adorable Savior brought, by the power of God, from a state of alienation from God, to one of "gracious union with him"?

But such is the startling result of that species of interpretation. There is no possibility of avoiding the conclusion, if we adopt the premise. There is another cognate text in Eph. 2: 5. "Even when we were dead in sins, hath quickened us *together with Christ.*" Now who can fail to see that *as* Christ was quickened, so are we; and *as* we are quickened (or to be), so was he. If it was a moral or spiritual quickening in either case, so it was or was to be in the other. But I trust Mr. P. would not knowingly drag our blessed Redeemer down to our sinful level. Yet his application does this fearful thing. I trust he will see it.

But if the texts teach that we, the descendants of an apostate pair, are all "dead *through* trespasses and sins"; that "death (in its sentence) hath passed upon all men (both Jew and Gentile), for that all have sinned"; that "by nature," i. e., by a descent from a sinful ancestry, "were the children of wrath"—condemnation to death, and thus "reckoned dead by sin"; and that Christ bore that sentence "in his own body, on the tree"; then all is plain, all is harmony. God "quickened" the Savior when, for our sins, he lay under the power of death. "To you hath he *given life, together with him.*" "That life is in his Son." "When He who is [or is the repository of] our life shall appear, then shall we also appear with him in glory." Then will Ezekiel's vision be fulfilled, and David's and Habakkuk's prayers answered. Yours waiting for that day, Geo. Needham.

Astoria, Ill., Jan. 15th.

PRAYERS vs. SERMONS.

A little article, not long ago, with the above heading, was so in accordance with feelings I have so often experienced, that I feel desirous of uttering a responsive word. Often in social religious meetings, there are some things so manifestly unsuitable, that one cannot avoid a consciousness of discomfort in witnessing them, even while we do not question the good intentions of those from whom they come; while other things, that may fall far below a desirable standard, will startle us with their solemnity, and leave an abiding impression.

Whenever my thoughts turn in this direction, two little incidents of the memories of my youth stand out conspicuously. And I mention them before I pass to other criticisms, that the timid and hesitating may know, that however severe I may be upon those who seek display, I have still a vein in my nature, corresponding to that sentiment of my Master that would "not break the bruised reed, nor quench the smoking flax."

A timid, stammering, imbecile young man, half-rising from his seat said, "I love Jesus." That was all,—yet it went to my heart with far more power than many a studied speech.

The other incident sends a tinge of lingering shame over me, whenever I think of it. It was a time of some seriousness, and in the interval of public services a few sisters gathered in a retired room, ostensibly to pray. But who prayed? I did not, nor do I remember who did, save one young girl. She knelt amidst older professing Christians, sitting around, myself at her side (I record it to my shame.) A few broken expressions were all she could accomplish under the embarrassing circumstances, and she arose and again sat by my side. A sort of guilt for her ill success, kept me transfixed, but it burnt another salutary lesson into my dull heart.

But I set out to say some very different things, and among them this—a young brother arose and let off a beautiful apostrophe to faith! It certainly showed his skill at composing (if he himself composed it,) but nevertheless an inclination to laugh, mingled with a sort of pity for the perfomer, made me afraid to look up for some minutes. But that was only a matter of bad taste, and, really, no harm was done. But the prayers (?) sometimes seem such an affront to God, that a shiver will run over me, spite of all my charity for good intentions. Not that it is never proper to rehearse before the Lord. Far otherwise. For some of the most beautiful Scripture prayers are largely rehearsing. Daniel's memorable prayer, recorded in the ninth chapter, is such. But here the true idea is given by himself, thus: "While I was speaking, and praying, and confessing," verse 20. Also David's prayer in 1 Chron. xxix. Yet here it is said, "David *blessed* the Lord before all the congregation." And in Solomon's prayer, 1 Kings 8, a distinction, is clearly made when in verses 54, 55, it says, "When Solomon had made an end of praying all this prayer and supplication, unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven. And he stood and blessed, etc."

Christ's inimitable prayer, recorded in John 17, partakes largely of rehearsal; but that model prayer, given expressly for our instruction and imitation, has only one assertion: "Hallowed be thy name." And many prefer to regard that a petition also.

Self-seeking is one of the most subtle snares of the human soul, and when one leads off in prayer with the constantly recurring expressions: "Thou knowest, O God, this and this, Thou knowest, O God, thus and thus,"—one cannot help feeling that it is not only a breach of that command, "Thou shalt not take the name of the Lord thy God in vain," but also an effort to make the servant conspicuous, rather than the service acceptable. I know that I may sometimes seem uncharitable, and sometimes give way to censorious criticism; but it is not toward the timid and ignorant, but toward the designing, or those who pervert God-given faculties by adopting theories second-hand, and never investigate Bible truth sufficiently to know whether they are blindly following some accredited human authority, or the abiding truth of God's word; whether they are receiving the teachings of God with humility, or telling back to God things contrary to his communications to us; or, what is more reprehensible, telling God, in professed prayer, of the great designs he intends to accomplish through mankind, as if it were not written of Christ, "I am Alpha and Omega, the beginning and the end."—*Review.*

For the World's Crisis.

JOURNAL.

DORCAS MISSION.

July 15. This morning bought a quart of molasses, and three quarters of a pound of lard, which used up our funds. We have cold mush and hominy, which will be warmed for breakfast. We have no other provisions in the house. I pray the Lord for Jesus' sake to supply us with abundant means at this time, that our various pressing needs may be supplied.

(6.10 P. M.) To the praise of the Lord I now write that since the preceding paragraph was penned, $10.20 have been received, which supplied our dinner, purchased soap, soda, and starch for the washing, paid the rent of the cook's room, which was due to-day, and we have now in the treasury 33 cts. My heart is filled with praise to the Lord for his great goodness, love, and mercy. He has not suffered me to be confounded, though I am undeserving of his kind notice. Whilst enjoying these temporal blessings, I pray that the Lord may enable me to deny self continually, so that I may receive rich spiritual blessings. I long for more of the spirit of Christ, that I may be a far better example to believers in purity, faith, and patience. Lord, open the eyes of my understanding; help me to take heed unto thy word, and preserve me blameless unto the coming of our Lord Jesus Christ.

Aug. 5. Amount in the treasury this morning very small, but the Lord will supply our need. Our breakfast is purchased, and we have 90 cts. left. Breakfast cost $1.43—bread 99 cts. and molasses 44 cts. Praise the Lord that we are thus supplied. We have money enough to buy potatoes for dinner. We shall cook a firkin of trout (nineteen fish) that we have on hand. Bless the Lord for his goodness unto us. Truly "God is love."

After breakfast received $2.50 from New Brunswick. Thus through the Lord we had means to buy bread for the dinner. After dinner received $5.72, and a lot of hats. Was thus enabled to give our cook $2.00, and have means enough to carry us through another day. Towards evening gave the children a lot of parched corn (that was given us), with some sugar on it, as we had dinner an hour and a half earlier than usual. (At this time we were having two meals per day.)

Aug. 6. Whitewashed the entries of the Home, and the brick work in the yard. Our wants have been supplied to-day from means received yesterday. After dinner about fifty cents in the treasury. In the evening received another dollar. Now we have partly money enough to carry us through the morrow.

Aug. 7. After breakfast, not one penny in funds until twelve o'clock, when the Lord sent us $3.00. His name have all the praise. In the afternoon received $2.00 more.

Aug. 8. After dinner our funds were wholly exhausted once more. Towards night received $3.00. The Lord thus supplies our wants in the most wonderful manner. He alone has known our extremities, and he has gladdened our hearts by his blessed deliverances.

Aug. 10. A day of great prosperity. $10.50 received by mail. We also received from Haddonfield, N. J., a basket of tomatoes, a basket of cabbages, a basket of apples, two baskets of potatoes, and some cucumbers. Received a lot of cakes for the children from the same quarter. Gave our cook $2.00. At half-past ten o'clock in the morning I had not a penny in the world. At eleven o'clock the money came in. Truly the Lord "moves in a mysterious way, his wonders to perform."

Aug. 11. Our wants were supplied this day by means furnished yesterday. Also received $2.47 from brethren.

Aug. 15, (7½ A. M.) Since the last date the Lord has not suffered us to lack, for which we praise him. Day before yesterday a basket of peaches was sent to the Home, and yesterday a box full (about three pecks) fresh proofs of God's love for us. Have a desire to attend the Wilbraham campmeeting. Three days ago $5.00 were given me for that purpose by some unknown friend. At this hour I do not know whether I can go or not. The Lord gave the mission $26.00 yesterday. In the evening received $5.00. My way now seems clear for me to attend the great gathering of the saints at W. Thank the Lord.

Aug. 17. Made arrangements for the care of the family during my absence. Started with $6.00 in my pocket, which constituted all my personal funds, and left $20.00 with the family, which was the balance of what was left after provisioning our family up to to-day. The sum left with the family was far from sufficient to supply all their needs during my absence, yet I left with the most perfect assurance that all their wants would be met. It is blessed to trust in the Lord.

Aug. 26. Returned from the campmeeting last night. During my absence, nearly $11.00 were sent to the Home, and it was my privilege to send $27.00 at various times. The Lord blessed me richly, both temporally and spiritually, so that at this time I have been enabled to give the matron $15.00, and have in the funds $[illegible]. All praise to the name of the Lord for such wondrous mercies. Every penny given me was a *free-will offering*. Not one cent of it was begged but of the Lord.

What a rich feast the Lord gave me to see the faces and shake the hands of his dear servants, many of whom had comforted my heart by their epistles, which were full of words of hope and consolation. When I have been passing through trials, their words have come to me like showers of rain upon the thirsty soil. How my poor heart has been encouraged to hold on to the promises of God, for they are "yea and amen in Christ Jesus." It was blessed to meet those who know by blessed experience that "it is good to trust in the Lord" for temporal as well as spiritual benefits. May grace, mercy, and peace abide with them. Your aff. Bro. in Christ,

F. H. Burbank.

For the World's Crisis.

NO DIFFERENCE.

"It does not make any difference what we believe, if we are honest." So said a friend to us recently, after we had deduced a scriptural argument to prove that sin and sinners will have an end. And we demurred. So said a minister some years ago, and we thought he did n't realize what he said.

A rich, old acquaintance of mine, who appeared intelligent upon every subject but religion, committed suicide in 1867. He was an Infidel, and, for aught I know, an honest one. His children had all arrived at a mature age, and were in affluent circumstances,—some of them wealthy. He had just reached that point of pecuniary independence which thousands of young men are seeking for as the acme of human happiness. But the old man was widowed, his children absent, and his body invaded by painful and chronic diseases. He visited a friend of his own years, who owned a pew in the church, and told him he contemplated committing suicide.

"Death is the end of us," said he; "I am unhappy; I've lived long enough, and I want to die." And his friend was of nearly the same opinion as himself as to man's hereafter. Within a week he committed self-murder, while God's law proclaims "no murderer hath eternal life." Who will say his belief made no difference?

Saul of Tarsus was once an honest persecutor of the church of Christ, but God was very particular to have his *belief changed* before he could use him as a minister of the cross.

An intelligent man cannot act without faith. It is the motive engine of all actions.

It makes some difference to the farmer in the spring about planting, if he believes his labor will be rewarded with a harvest in the autumn. It makes some difference to the speculator whether he believes his investments will realize him profit or loss. And I tell you, kind reader, a truth I believe will stand in the day of God: that it will make an *eternal difference* to you if you believe Him.

Chepachet, R. I. M. R. Phetteplace.

For the World's Crisis.

THE TRANSFIGURATION.

"And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with them."—Matt. 17: 2, 3.

This transaction is a vision, and does not necessarily involve the personal presence of Moses and Elijah. But, granting they were there *personally*, what does it prove? Of Moses it is said that he *died*, and the Lord buried him. The man Moses *died*, and the man Moses was buried; and if he *personally* appeared on the Mount of Transfiguration, he must have been raised from the dead.

Of Elijah it is said he went up to heaven in a chariot of fire. There is no difficulty in his case.

It is said that the "devil disputed about the body of Moses." It is said there is no evidence that Moses was raised from the dead. The very fact of his appearance on the Mount is "proof" to my mind.

It is said that God assumes a body. Where is the proof of this? The bodies of "angels" are not assumed. "They appear as men," because this is their form. Man was made in their image. I therefore regard it the height of folly to deny that Moses was resurrected. If he *personally* appeared on the Mount, he certainly was raised, and his presence there would be the proof.

It is stated that this transaction was a vision. If we understand the transaction in this light, there is no difficulty, for this does not necessarily involve the personal presence of either Moses or Elijah.

Those friends wishing my views upon this subject, have herein my best light concerning the transfiguration on the Mount.

J. E. Clark.

SECTARIANISM.

I learned long ago that it is not with men we are at war, but with doctrines and sentiments. I do not, therefore, see any reason why we should act like the sons of Ishmael toward each other. A man embraces a false sentiment—what then? Is he therefore a hypocrite, a scoundrel, or a liar? Who of all of us do not hold *some* sentiments which may be wrong? Shall we therefore all fall on each other with words and acts of cruelty? What little Pope among us will start up and say, "I am right—you are all wrong?" Is not every man entitled to respect, love, kindness and consideration? Will it reform any man to look at him with a countenance fraught with wrath and thunder and call him hard names? But the man is in a fatal error—what then? Will it make him see his error and our truth by appearing toward him unkind, vinegar-faced and cloudy? Will turning him out of doors, by treating him with such cold contempt that he cannot remain in our company, draw him any nearer to the truth and to Christ? This was not the policy of the Galilean. The enemies of Christ said before him, "Behold he receiveth sinners and eateth with them." Hear the reply of the Son of God to all such charges: "They that be whole need not a physician, but they are sick."

One of the primary laws of reformation, both in doctrine and in practice, is association. Jesus came down from heaven that he might associate with men and reform them. It does not make us sinners to talk with, walk with, eat with, worship with sinners, of necessity. It does not make them saints to let them all see us shun them and treat them with contempt. When will men learn that bigotry, sectarianism, coldness, contempt, stiffness and reserve, are not attractive elements? When will men learn that they cannot scold, drive, frighten or repulse human beings into truth? When shall we learn, if men are brought into truth at all, it will be done by association, love, [illegible] and argument?

Select a family of eight or ten members; one of the family embraces a fatal sentiment—fatal to the interests of the whole—what is to be done? When the hour of worship arrives, shall we, with contempt, show him he is unwelcome in the worshiping circle? Will that make him love our truth and our spirit more? Shall we refuse to walk with him to the place of true worship on Sunday because he sometimes goes to a place of false worship? Will that make him love true or false worship more? Shall we treat him with haughty and scornful reserve when he wishes to take part in the worship? Will that incline him to go with us. Shall we not rather help him in all he does attempt right? Shall we not say amen when he does say the truth? And when we do say nay, nay, say it like christians, and not like savages. But I know well the sentiments of community on these points. Here is the creed of the sectarian community: "Go with us, or we go against you." "Help build up my church, or I want nothing to do with you." "Be somebody or nobody." This creed is not universal—there are many honorable exceptions to it. May we not hope the exceptions will multiply?—*Edwin Burnham.*

PREPARATION FOR CHRIST'S COMING.

If we would grow in grace, and have a more lively hope, we must seek more preparedness for Christ's second coming. I know no doctrine more sanctifying and quickening than the doctrine of Christ's second advent. I know none more calculated to draw us from the world, and make us single-eyed, whole-hearted, and joyful christians. But, alas! how few believers live like men who wait for their Master's return! Who that narrowly observes the ways of many believers would ever think that they loved and longed for their Lord's appearing? Is it not true that there are many hearts among God's children which are not quite ready to receive Jesus? He would find the window barred, the door shut, the fires almost out; it would be a cold and comfortless reception. Oh! believing reader, it ought not so to be. We want more of a pilgrim's spirit; we ought to be ever looking for and hastening to our home. The day of the Lord's advent is the day of rest, the day of complete redemption, the day when the family of God shall at last be all gathered together. It is the day when we shall no longer walk by faith, but by sight: we shall see the land that is far off, we shall behold the King in his beauty. Surely we ought to be saying daily, "Come, Lord Jesus," let thy kingdom come. Oh! let us set Christ's advent continually before our eyes. Let us say to ourselves every morning, "The Lord will soon return," and it will be good for our souls.

Hygiene.

"This is for your health."—Paul.

KEDZIE'S RAIN WATER FILTER.

Last autumn we called the attention of our readers to Kedzie's filter, which we consider the very best in market, and ought to be in every family. There is no water so healthy as well-filtered rain water, and this filter is just the thing to do the work. Hard water is not fit to drink, nor to be used for bathing, nor cooking purposes. Its effects upon the stomach may be seen by examining a tea-kettle in which hard water is used. Hard water is the cause of some common and painful diseases, which may be prevented by the use of soft water. Those who have Kedzie's filter, and some means for securing rain or river water, can always have the best of water. The water may taste a little of the filter at first, but will soon become very fine.

There are five sizes of the filter. No. 1 contains one gallon; No. 2, one and a half gallons; No. 3, two gallons; No. 4, three gallons; and No. 5 four.—Editor.

For the Hygiene Column.

CURE FOR CANCER.

Bro. Grant:—My heart says praise the Lord for his mercy and love that endureth forever. My companion has been suffering two years with a cancer. It has been drawn out four times, and yet lived. I have got a remedy now, that has taken one of them out, roots and all, and it has never been known to fail. It has been in use a great many years in the old country, and has never failed of a cure. As I am not allowed the privilege of making it known, I would advise any of the dear brethren and sisters who are troubled with cancer tumors, or wens, to call on me, and they shall see the benefits of it. You may think I wish this published for pecuniary purposes; but my heavenly Father has revealed to me that I must not live for myself, but to do others good.

Your unworthy brother, waiting for the kingdom. Eliel Benson.

Wareham, Mass.

For the Hygiene Column.

A HINT ON BATHING.

A greater or less degree of shock always attends bathing, especially in cold weather; and this deters many persons, young and old, strong and feeble, from this health-giving practice. Considerable experience has taught me that this may be avoided. In cold weather your room should be as warm as a stove fire may make it. After washing the head, apply the moist hands to those parts which are the least sensitive to the contact with water, and rubbing, move them gradually from one part to another until the whole surface is wet, and so proceed with your bath, applying water and rubbing vigorously. Perhaps, with different ones, the parts least sensitive to water vary, I cannot say. After washing my head, I commence at my wrists and work up my arms. I then put my moist hands on my back, at the lower extremity of the spinal column—the part least sensitive to water in my case—and rubbing, move them around the loins and up the frontal walls of the body to the throat, and having then washed these parts thoroughly, wash the legs, and so finish, without having been chilled in the least, as I should have been if I had dashed on water anywhere without discretion.

A hint upon the enlargement and strengthening of the lungs I give also. Costly breathing tubes and blowing tubes are invented for this purpose. But we are already better supplied. In any active exercise out of doors, whether walking, running, chopping, or mopping, keep the mouth shut firmly and breathe through the nose. This practice, especially in cold weather, will give the lungs sufficient daily exercise. Walking fast, or running, to and from your work, or wherever inclined, with vigor enough to compel deep breathing—which you must do through the nose—is excellent. Children should be taught this.

A caution: let the weak guard against exertion that may cause pain or a sense of exhaustion in the chest. Let exertion commence gently, and so proceed.

R. H. Arnold.

QUERIES.

Several correspondents have asked questions relative to using rain water, filtered or unfiltered, hard water, etc., which we answer under one general head:

1. We do not consider rain water caught from roofs of houses, especially in a dry time, when the roofs and atmosphere are impregnated with smoke and other impurities, a healthy article to use, either as drink or for culinary purposes, until filtered.

2. We regard water kept in a good cistern, which any one may have with small expense, when filtered, incomparably more healthy than hard water, and suitable for all purposes of drinking and cooking.

3. Where living springs can be had, free from minerals and surface impurities (which are seldom found), they are among the best of water for all purposes.

4. Hard water, as has been many times stated in health journals, is not wholesome for drink or for cooking food, and every family who desires health should obtain soft water in some way, and as pure as possible. In countries where hard water is used, bilious complaints, torpidity of liver, etc., abound.

J. C. Waukon, Iowa, asks: 1. How long does it take food to digest, that is, from the hardest down to the most simple?

2. Will a meat diet give a person a stronger muscle than a vegetable diet?

1. According to the experiments of scientific observers, it takes from one to five and a half hours. Of course these experiments have been performed on healthy stomachs, and only one article of food introduced at a time. When different articles are introduced at the same time, it prolongs the time of digestion; and again, when we consider that there are but few healthy stomachs, the usual time allotted to a healthy stomach would be much prolonged. All things considered, we think that from five to six hours is none too long to properly digest a meal. If the stomach is hurried from one meal to another, much injury will follow.

2. No. The most remarkable for strength, among men or animals, are found among those confined to a grain and vegetable diet. Look at the horse, buffalo and elephant, as specimens of vegetarians; and read Dr. Beach's history of men who lived exclusively on grains and vegetables, remarkable for their unsurpassed strength of muscle, as given in his "American Practice of Medicine."

Another asks the following: 1. Are raisins good for dyspeptics? 2. Would you advise putting lye-water from ashes into hard water for bathing purposes?

1. They are not. The skins and seeds are generally swallowed, which are indigestible, especially the skins. Much injury has often accrued to children on this account.

2. We think it unnecessary for any one who desires health to be obliged to use hard water. Again, we think the lye would not improve it for general bathing purposes, as it would in our opinion soon affect the natural functions of the skin as much as, if not more than, hard water.

J. O. T. writes: 1. Do you consider corn starch good for food? 2. Is sour-crout suitable for food? 3. Which are the healthier, sweet or sour apples?

1. We do not regard corn starch as being a healthy kind of food. It is only one of the proximate principles of food, and therefore not so good as corn itself. Animals fed on it exclusively, for any length of time, would die. Used with other food it would be less objectionable.

2. Cabbage contains about the least nutriment of all vegetables, and sourcrout in our opinion would be still worse, as it is in a state of partial decomposition.

3. Sweet apples seem to agree with a few stomachs better than any other; but we regard the sub-acid fruits as the most healthy. Very sour fruits are not so good.—*Health Reformer.*

EFFECTS OF TEA ON THE SKIN.

If you drop a few drops of strong tea upon a piece of iron—a knife blade, for instance, the tannate of iron is formed, which is black. If you mix it with iron filings or pulverized iron, you can make a fair article of ink. If you mix it with fresh human blood, the tannate of iron. Take human skin and let it soak for a time in strong tea, and it will become leather. Now, when we remember that the liquids which enter the stomach are rapidly absorbed by the veins and absorbents of the stomach, and enter into the circulation, and thrown out of the system by the skin, respiration and the kidneys, it is probable that a drink so common as tea, and so abundantly used, will have some effect. Can it be possible that tannin introduced with so much warm liquid, producing perspiration, will have no effect upon the skin? Look at the tea drinkers of Russia, the Chinese, and the old women of America, who have so long continued the habit of drinking strong teas. Are they not dark colored and leather-skinned? When young they were fair complexioned.

Animal Food.—Animal food becomes more putrid in the stomach than vegetable, and it disposes the system to inflammatory and putrid disease because of the large amount of carbon which it contains. Butter, oils and fat are almost all carbon, and consequently indigestible, and clogs to the system.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance...............$2.50 a year.
Five copies six months to one address.........$5.60
Same rate for any larger number under ten.
Ten copies six months to one address.......$10.00
Same rate for any number over ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's name, for the Editor's information, even if not published.
When the names of [illegible] subscribers [illegible] please say they are new, and it will [illegible]
Private Letters.—Those wishing to [illegible] Editor on matters not connected with [illegible] please write *Private* on the outside of [illegible]
☞ Put business matters and [illegible] separate piece of paper, so that they can be [illegible] without interfering with any other communication.
☞ All persons writing to the office should [illegible] distinctly and plainly the post office, county and state at which they wish [illegible] addressed [illegible] all orders, subscriptions, [illegible] and remittances, should be plainly [illegible]

MILES GRANT, Boston, Mass.

PUBLISHED ALSO AT THE SAME OFFICE, [illegible]

THE YOUNG PILGRIM,

FOR CHILDREN AND YOUTH.

TERMS:

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 650. | BOSTON, WEDNESDAY, MARCH 18, 1868. | VOL. XXVII.—NO. 1.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE RESURRECTION.*

Two thousand years ago a flower
Bloomed lightly, in a far off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Savior came to earth,
That man had lived and loved and died,
And e'en in that far off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shriveled hand is robbed at last,
The seed is buried in the earth;
When, lo! the life long hidden there
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a seed when buried low,
Just such a flower in Egypt bloomed,
And died, *two thousand years ago.*

And will not He who watched the seed
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will not He from 'neath the sod
Cause something glorious to arise?
Aye! though it sleep *two thousand years*,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we bear,
Only more glorious far, will rise
To meet the Savior in the air.

Then will I lay me down in peace
When called to leave this vale of tears,
For "in my flesh shall I see God,"
E'en though I sleep *two thousand years.*

Com. by R. E. LADD.

* In the course of his wanderings among the Pyramids of Egypt, Lord Lindsay, the celebrated English traveler, accidentally came across a mummy, the inscription upon which proved to be at least *two thousand years* old. In examining the mummy after it was carefully unwrapped, he found in one of its enclosed hands a small round root. Wondering how long vegetable life could last, he took the little bulb from that closed hand and planted it in a sunny soil, allowed the dew and rains of heaven to descend upon it, and in course of time, a few weeks, to his astonishment and joy, that root burst forth and bloomed into a beautiful flower.

This interesting incident suggested to Mrs. S. H. Bradford, an American poetess, the above thoughts upon the RESURRECTION.

For the World's Crisis.

THE HOPE.—No. 2.

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. 6: 17, 18.

The apostle Peter in his first epistle, 3: 15, says, "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear." To you whose hope and expectation is that when your body dies your soul will soar away on angels' pinions to the fair regions of delight and glory; to you I turn my attention a moment, and demand of you "*a reason of your hope.*" The "hope set before us" is based upon the "promise of God confirmed by his oath"; but where in all the book of God is a promise given, accompanied by the oath of God, upon which *such* a hope is based? Where is the promise of God without the oath? And if no such promise can be found, why should I be calumniated for rejecting such a hope?

It will never do to entertain such a hope simply because many pious and good men have lived and died in it; by no means. Our forefathers doubtless walked according to the best light they had; but if the "true light" now shines, should we choose to grope our way in darkness simply because our ancestors wandered there before us? Certainly not. Let us, then, regardless of all preconceived opinions, come directly to the word of God, and endeavor to learn what is the true hope set before us in the gospel.

We purpose to approach the subject in an indirect manner, and inquire first of the apostle Paul *when* he expected to enter upon the fruition of his hope. In Titus 2: 13 he says, "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." But why speak of that blessed hope in connection with the *appearing of Jesus*, if he expected to enter upon its fruition at death? Surely there would be no need of Jesus' coming to consummate his hope, if Paul could realize it without his coming. But again: "For the hope and the resurrection of the dead am I called in question."—Acts 23: 6. Why is it that the apostle speaks of the "resurrection of the dead" and the "coming of Jesus" in connection with the consummation of his hope, if he really did expect to enjoy its fruition without a resurrection? The fact is, if Christ never comes the dead never will be raised, and if the dead never rise the hope never will be realized, but all them that are fallen asleep in Christ are perished.

When Paul was brought before king Agrippa, in his defense he says, "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"—Acts 26: 6-8. Here the apostle clearly demonstrates the fact that his hope was based upon the promise made of God unto the fathers; and that the hope of those of the twelve tribes of Israel who instantly served God day and night, was based on the same promise also; and that *it is to be fulfilled at the resurrection of the dead.* Because Paul declares that the promise is to be fulfilled and the hope consummated at the resurrection of the dead, the Jews accuse him of preaching "heresy"; and yet at the same time "allow that there is to be a resurrection of the dead, both of the just and the unjust."—Acts 24: 15.

Do not thousands occupy the same position at the present time? Although they *allow* there is to be a resurrection of the dead, yet they can give no good reason why there should be; for they expect to enter upon the fruition of their hope and receive the fulfillment of the promise without it. Therefore when we take sides with Paul, and say with him that without a resurrection of the dead the hope never can be realized, they take sides with the Jews and cry "heresy"! They, as well as the Jews, are looking for the fulfillment of the promise without a resurrection of the dead; while the Jews expected it would be fulfilled to them in mortal flesh, they are looking for it to be fulfilled to them independent of the flesh. One error is not much greater than the other; both alike are calculated to lead their votaries on to signal disappointment.

It must be obvious to all that the apostle Paul predicated his hope on the promise that God made to the fathers, and expected to realize it at the coming of Christ and the resurrection of the dead. What was his hope? In Titus 1: 2, he says, "In hope of eternal life, that God, who cannot lie, promised before the world began" [or, "before the times of the ages." Macknight]. His hope, then, is the "hope of eternal life," based on the promise that God made to the fathers, before the times of the ages, or Levitical dispensation, which doubtless is referred to. The reason why I accept Macknight's translation in preference to King James' is (1), because the word *aion*, which is rendered "world," according to critics, always refers to epochs of time, and never to material substance; and (2.) before the material world was formed there was no man to make the promise to; and (3.) before we leave the subject undoubtedly we shall be able to show that the *very promise* upon which the apostle based his hope of eternal life was made before the cycles, or jubilee ages, of Levitical dispensation commenced.

However, the "hope" is the "hope of eternal life"; and right here let me remark that eternal life is the result of immortality; and hence every being that has immortality must necessarily have eternal life. And "that which a man hath, why doth he yet hope for?" Yet we have eternal life set before us as an object to be sought after, and obtained by fighting the "good fight of faith." I can easily see the propriety of Christ's admonition to the Jews: "Search the Scriptures; for in them ye think ye have [got] *eternal life* [as a result of inherent immortality]; and they are they that testify of me"; and yet "ye will not come unto me that ye might have [the] life."

The Pharisees thought, like thousands at the present time, that they had eternal life, as the result of an immortal principle within; while God's word plainly teaches that "*this is the record, that God hath given us eternal life; and this life is in his Son.*"—1 John 5: 11.

J. W. TAYLOR.

Chatham Valley, Pa.

A WATCHWORD FOR 1868.

Great and perplexing occurrences are looming!—the horizon is ominous of a change! We see all things moving swiftly onward, and converging on one grand result—the coming of the Son of God. Every thing is proceeding regularly, and step by step, to the destined end. These are no popular explosions from forces beyond control; each revolution,—each burst of passion,—each manifestation of human folly, ambition, avarice, or anger, takes its place, linking in with what went before, and what is to follow after, to prepare events for the coming of the King of kings. And we are permitted, and helped by the Spirit of God, to lift the veil from the mysterious drama, and thus discover its connection with the mighty whole.

Signs are not wanting—they abound in all quarters of the world. The present aspect of the world is eminently fitted to command attention even of men unaccustomed to reflect. What precise turn these events are to exhibit is not a practical question; but the unmistakable tendency of events already passed, or now transpiring, is among the most momentous considerations of the day. It is by no means easy to state with any degree of accuracy, as to order or importance, the particular signs which should command our attention in connection with the great event—the "Glorious appearing of the great God, and our Savior Jesus Christ." Still, many matters which at first appear insignificant, are, nevertheless, to be regarded as precursors of some startling omen. Among the many signs may be enumerated these:—The efforts of apostate christianity to regain ascendency: the fearful increase of infidelity: the preaching of the gospel "for a witness" in every land: the circulation of the Scriptures in all the known languages: the exertions made by christians to call God's people out from Babylon, by means of special missionary effort: the present supine condition of the majority of professing christians of all denominations: the gradual decay of Mahometan power in the East, by which a great impediment to the return of the Jews to the land of their fathers, will be removed: the gigantic preparations for war by the great powers; the great change working, and which of necessity must take place in the present balance of power amongst the nations of Europe, before the confederacy of Ezekiel's prophecy (Ez. 38 and 39) can be fulfilled.

It is, dear reader, "the time of the end;"—these are "the latter days." It may be, "the sign of the Son of man" will be seen before the year 1868 closes. Chronological and prophetical dates converge. The Mussulman sees the years of his Hegira expiring: the Jewish Rabbi is watching the approach of the Messiah, according to Daniel's predictions: the Hindoo is crying for "a better Raj" than his present ruler. "A vernal King is coming," says he, "to make nature bloom again." There is something inexpressibly fearful and sublime in this "noise as of many waters,"—more terrible than the whirlpool of Charybdis. But a distinct and articulate sound from amid sounds is heard, it is this—"BEHOLD THE BRIDEGROOM COMETH!"—*Herald of the Morning.*

For the World's Crisis.

LOOKING FORWARD.

In another article I said I was tired looking for that in the future which might never come, etc. A person said to me, "You must write the other side of the picture, for we are looking forward with hope." If that hope is for real abiding happiness from what you are striving or expect to gain from this world, it will prove vain and transitory as a name written in sand, all except the inward peace you may enjoy in doing your duty to God and your fellow men. Experience proves that earthly happiness is more in the expectation than the realization of our wishes, for when those wishes are attained, they do not often yield the pleasure we anticipated. There is always an *if* in the case. Are not all, except those who have lost all hope in this life by the disappointments which they have suffered, looking forward to something in the future which they expect to enjoy more than the present? We are continually setting our stake of happiness further off, and we think when we arrive at that point we shall be all right, and so we might be possibly, *if* it were not for this or that annoyance or trouble, or something else which is inseparable from the expected bliss, a shadow in every path, no matter which you seek. Death oftentimes comes when persons have nearly reached the goal of their hopes, and are just ready to say, "Soul, take thine ease," and removes the delight of the eye and joy of the heart.

Can any one look forward and say with a certainty, to-morrow, or next month, or next year, or any time in the future, shall be as this day and much more abundant in enjoyment and happiness? The present, therefore, is the only time we can claim; the future is not ours, and perhaps never will be. The uncertain future to which so many look forward may be but a dream. The greatest happiness which any can arrive at in this world seems to proceed not so much from the abundance of the things which we have as from a contented mind, not what we expect to enjoy in the future, but what we have from day to day; for we know not what a day may bring forth.

In Ecclesiastes is found the experience of one wiser than either you or I, who says, "I have seen all the works that are done under the sun, and behold all is vanity and vexation of spirit." Again, I know that there is no good in them, but for a man to rejoice and do good in his life, and also that every man should eat and drink and enjoy the good of all his labor. This, then, is the brightest side this world presents to those who look for permanent happiness from it alone, and even this is unsatisfactory to the soul.

Is there in reality another than a dark picture connected with this state of things? There certainly are some spots brighter than others, yet are not all stained with the curse more or less? Does not St. Paul say the "whole creation groaneth and travaileth together in pain?" There is no peace promised to the wicked in this life. The righteous are told by Christ himself, "in the world ye shall have tribulation, but in me ye shall have peace." Their happiness proceeds from a higher source. St. Paul says in another place, "If in this life only we have hope, we are of all men most miserable." The righteous live continually by faith and hope of a better inheritance, a final rest. Do they not confess themselves pilgrims here, and look for a city which hath foundations, whose builder and maker is God; for the mansions in their Father's house, when their work is done? "Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." St. John says, speaking of the same thing, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." And in another verse, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life; and there shall be no more curse; but the throne of God shall be in it, and his servants shall serve him." Isaiah says, speaking of the same thing, "Rejoice ye, and be glad forever in that which I create; for I will create Jerusalem a rejoicing and her people a joy, and mine elect shall long enjoy the work of their hands." "They shall no more labor in vain, nor bring forth for trouble," etc.

This side of the picture is written by better hands than mine, and inspired ones. The christian alone enjoys a certain hope of happiness, but it belongs not to the present side of the picture; but is the gradual dawning of the light and glory which precedes the rising sun and perfect day, when he shall behold the now invisible end of all his hopes in all its glorious reality. This side of the picture is immutable as God himself; the other an *ignis fatuus* which continually changes, and which we pursue in spite of reason and experience.

MARTHA MAPLE.

For the World's Crisis.

CAST DOWN, BUT NOT DESTROYED.

A tornado swept over the land. Houses were swept from their foundations and scattered in fragments. Trees were torn up by the roots, fences were demolished, and the corn and grain laid prostrate in the dirt. The cloud passed over. The wind and rain and hail ceased, but the ruins, the effects of the storm, remained. The farmer walked over his fields and viewed the devastation, and sadness filled his heart. He was terrified in the storm; he trembled for his own life and the lives of his loved ones, and prayed earnestly that the wind might cease and the storm pass by. That prayer had been answered. Bright shone the sun, and all was calm and serene. But as he looked around he saw that the labor of years had been destroyed in an hour. His dwelling, the home of himself and family, lay in ruins. He looked over his fields, the toil of months was lost. The warm rays of the sun shining so beautiful would ripen no corn or grain for him. It would be of no use to sow again the seed, for the frosts of autumn and chill winter were approaching. If he again built a house, again it might be swept away. The fruit of his orchard lay unripened and worthless upon the ground.

He sat down and wept. How desolate and helpless he felt. How weak and puny was the arm which could perform no work but what the elements of the sky could demolish—which could erect no habitation, but what even the air, invisible to his eye, when set in motion might sweep away. O how he sighed for a dwelling that could not be moved—for a land where no storms might ruin all the labor of his hands. His wife and children gathered around him; not one was missing. And, as he counted them over, gratitude once more sprang up in his heart, and looking upward he thanked God their lives were spared. For their sakes he would again toil and cheerfully bear his burden. He was cast down, but not destroyed.

There are many sad, weary souls in the land who have been under dark clouds, who have suffered by storms of adversity, disappointment, neglect, treachery, faithlessness, loss of friends and blighted hopes, and are carrying a load of heart-sorrow grievous to be borne. They started in life, perhaps, with bright prospects and joyous anticipations. They had high aspirations, and looked forward to a life of usefulness and happiness. They learned to love the cause of God, and were anxious to do some little good in his vineyard. Perhaps they had begun to feel the blest, the joyous assurance that even *they* were accepted by God as humble laborers, when lo! the storm in its fury burst upon them. Bruised and blinded by the storm, and finding all human shelter vain, they fled for refuge to the "great Rock in a weary land," and cried in anguish to God that the storm might cease.

There was a calm. The storm was over, but its effects remained. They were bruised and torn, their energies were paralyzed, their hands were weak. Their perceptions and sensibilities had been wrought to such a pitch, the reaction was too much. There was a calm, but to them it was a *dead* calm. They looked forth, they saw their hopes blasted, their usefulness destroyed, and all earthly enjoyment at an end. Why should they live? They turn away their faces from earth, and sigh for a land of rest, a dwelling place where storms can no more come.

Cheer up, poor sad and weary soul, the Master calleth thee. Lift up thy head and listen: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." His eye hath been upon thee, he hath watched and pitied thee all through the storm. He was the rock which sheltered thee—he heard thy cry and bade the storm be still; and now he reaches out his hand to raise thee up. Take hold of that strong hand. Do you feel weak? He has suffered you to become weak, that you might learn where your strength lies. In him there is strength. Try no more to walk in your own strength; if you do you will certainly fall. Walk in *His* strength. Venture not forth to labor in your own strength; weak as you are, go in his strength, and let his hand steady yours as you sow beside all waters. What you cannot do, his strength will accomplish. When you are weary, lean on him. When your burden is heavy, he is ready to carry it for you. O trust in him, for he will not fail you. Earthly friends may prove false and pierce thee with thorns, he is faithful, ever true. Forget the past; look not back upon the graves of buried hopes, but grasp the hope of the gospel which is like an anchor cast within the vail. Are you surrounded by painful associations? Forget them; grasp tightly the hand of the Master. If people injure you, it is against him they sin; to him they must give an account. Press onward, let no man take thy crown.

Though cast down, be not destroyed. March on. Look not behind; despair, anguish and death are in the rear; peace, happiness, glory and immortality are ahead. You sigh for a land of rest, and a dwelling place secure from storms. "In my Father's house are many mansions;" in the city which hath foundations is a place prepared for you. Over the other side there is a land of pure delights where saints immortal reign. Over there, sweet fields are dressed in living green. Glory crowns the hills, covers the plains, and fills the vallies. Ripe clusters of grapes hang from the branches of immortal vines. Flowers that never fade bloom all around. On the banks of the crystal river, with water sweet and pure, stands the Tree of *Life*, laden with fruit of which you may eat and live forever. That land is nearing; the shining shore appears in view. Just yonder, on Zion's heights, rise the jasper walls of the New Jerusalem.

"Poor mourning soul, dry up your tears, lift up thy head and look!" That land is yours. The Savior sold all that he had and purchased it for you. That city, with its pearly gates, was built that you might share its joys and walk its golden streets. That tree, with its life-giving fruit, was planted for *you*—for *you* the crystal river flows so cool and clear. Forget thy sorrows and rejoice. You are able to possess the goodly land. Only endure a little longer. "He that endureth to the end the same shall be saved." The Lord hath spoken it. In his name press on, and may I meet you there.

B. P. FRENCH.

Norway, Jan. 4th.

For the World's Crisis.

BEAUTIFUL RIVER.

In the earth made new in glory shall shine
A garden fair, in that lovely clime,
Where the rich effusions of glory shall glow,
And a beautiful river of water flow.

CHORUS.—We shall never cease, no, never,
To drink of that beautiful river;
'T is the water of life, oh, the water of life,
We shall drink and live forever.

On the glory-lit banks of that crystal stream
Sweet flowers shall bloom mid the evergreen,
And the fragrant perfume shall gladden and cheer
The hearts of the company gathered there.

O, I want to go to that sinless shore,
And lave in that stream forevermore;
And eat of the tree of life forever,
That grows on the banks of the beautiful river.

'Mid the rapturous joy and chorus of praise,
'Mid the ever blooming paradise,
The ransomed with Jesus remain forever,
And shout on the banks of the beautiful river.

Attica, Wis. GEO. THOMSON.

RUNNING TO AND FRO.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."

The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy."—*Duffield on Prophecies*, p. 373.

Dr. Clarke's note reads as follows: "*Many shall run to and fro.* Many shall endeavor to *search out* the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., 'Many shall run to and fro, preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

The most eminent modern Hebrew scholars all agree with Clarke in giving this sense. Scott's opinion seems to coincide with Clarke's though he gives both meanings in his notes; but manifestly gives the preference to the one which expresses the idea of searching out the meaning of the prophecy.

Matthew Henry comments freely on the passage, and among other things says: "They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and *thus* knowledge shall be increased."

The French translation, published by the American Bible Society, renders the passage following "the time of the end," thus: "When many shall run all over it, (or through it) and to them knowledge shall be increased."

The old English Bible, printed by Barker in 1580, has this marginal note: "Many shall run to and fro to search the knowledge of these mysteries."

Dr. Gill says: "*Many shall run to and fro, and knowledge shall be increased;* that is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ: will carefully peruse the writings of such who have lived before them, who have attempted any thing of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared; and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."—*Ex.*

DARK OMENS.

The following startling announcements are from an article taken from the Cleveland (O.) Daily *Leader*, Jan. 11th, 1868, sent us by M. Batchelder:

The following article is inserted at the request of a valued Episcopalian correspondent:

Some of our readers will remember that a few months since we published an address to the *English Church Union*, by Dr. Pusey, entitled "*A Plan of the Campaign.*" The end aimed at was alluded to as a stupendous one, but was explained no further than "to destroy the Goliah of Protestantism." Then he proceeded to unfold a plan of operations, as far as he deemed it judicious to declare it. Of this part of the plan we do not propose now to treat, but to give our views of what this stupendous object is, and how its achievement is to be attempted.

The object, as we believe, is to re-establish one United Papal Church over the whole world, and extinguish Protestantism by the force of steel. We need not say that we believe the Jesuits at Rome are the prime movers in this gigantic scheme.

We purpose now to state some of the facts which lead us to conclude that such a conflict is approaching. In our recent parochial relations, it often came out in the heat of passion between individuals, that there is a wide spread feeling among the Romanists of the lower class even, that a day of vengeance is coming upon Protestants. We were told on good authority that last spring a high dignitary said, "a great religious war is coming in this country, and only those in the Romish Church would be safe." This we believe to be a general feeling among Romanists, that Protestants must yet succumb to them, even in this country.

We think also, we state what there is no need of proving, when we say that Protestants generally believe and feel that Romanism is putting forth its mightiest efforts to gain the mastery of this whole country; and if they can succeed, will exterminate political and religious liberty.

Take a brief view of past efforts. It is easy to see how their ends would have been promoted by the success of the late rebellion. To overcome a part of the country at a time, would have been vastly easier, than the whole at once. Accordingly at the very commencement of the rebellion, the Papal government hastened to acknowledge the independence of the Confederate States. We confess with pride that many American Catholics were patriots, and stood up nobly for their country. But as a mass their sympathies were against us. Let one fact stand as a representative. Abraham Lincoln, our noble, and much loved President, was assassinated. By whom? By Roman Catholics. Not a person was concerned in it who was not a Romanist. One of his murderers escaped the retribution of military rule. Where did he go? To a Romish Priest in Canada, who secreted him three months. Where then? To a Romish Priest in Liverpool. Where then? To a Romish Priest in Dublin. Where then? To Rome, where he was concealed among the Pope's guards. He has been apprehended and brought back for trial. On the Jury were four Romanists, and four of the Jurors were for acquittal. Romanism, therefore, must take the responsibility for the murder of the late President. This shows the attitude of the Romish Church throughout the world, towards the free Protestant government of the United States.

Now the war of the rebellion is over. It is not probable that another political war will ever recur in this country. But all cause of strife is not ended yet. Political parties will remain, and Romanists will sell their votes to the party that will bid highest for them. There is probably no power now that will prevent one of the political parties in this country from joining in, and doing the bidding of the Romish Church. Is it not so? And when their great world-wide war with Protestantism occurs, will such not render aid to those who have voted them into power?

From another source also they have some reason to look for additional strength. Our General Convention of 1862 set apart a season of prayer for our Government in its struggles and for the removal of the great sins that had caused the war. Happily the prayer was answered. Then at the Convention of 1865, as was very becoming, a move was made, to return thanks for the gracious answers to prayer. For two very unsatisfactory reasons, this was voted down. One reason was that it would be offensive to our Southern brethren. Another, that the church should not mingle in politics. But the inference from the one was that we loved our Southern brethren more tenderly than the government they had intended to destroy, and from the other that our fear of politics only related to one side of the question, for at that time he that was not for the government was against it. This instead of keeping us out of politics, as a church, threw us directly into sympathy with a political party, and that the very party to which the Romish Church had attached itself. This is one bond of sympathy between the Protestant Episcopal Church and Rome. Thank God the Church of Ohio, and a large minority, did their duty, and are clear in this matter.

Again, there is evidently, in various quarters, an earnest longing for what is called "the reunion of Christendom," a desire to erase the word "Protestant" from the name of our church; to call ourselves Catholic; to increase our ritual; to symbolize facts and truths; in short to become as much like the Romanists as it is possible. This will draw Rome no nearer to us, but will draw us nearer to Rome. In truth, on the part of many there is no concealment of a disposition to be reabsorbed in the Romish Church. The faint condemnation of Rome in the Pan-Anglican, looks also very much that way.

Then, too, the doctrinal teaching of many in our church tends to the same result. A prominent clergyman, on an important occasion in Wisconsin, this year, said: "We have battled twenty years for baptismal regeneration in our church, and it is now the settled doctrine of the church. We will battle twenty years more for the doctrine of the Real Presence: and believe it will become equally settled as the faith of the church." Now if it be settled in any one's mind, that Christ is present in the emblems of the Lord's Supper, and that an ordained Priest is necessary to create or secure that presence; there is nothing in transubstantiation that need keep him away from Rome. Let the doctrine of the real presence be established, and there is no impassable barrier between us and Rome. In all these ways, and many others, obvious to any one who will look abroad upon this country, or England, is Rome marshalling her forces for one gigantic struggle.

But if we look again, we find the picture not wholly dark. Forces have been marshalling in opposition to the man of sin. During the present century an extensive revival of Evangelical religion has taken place in Germany, and as was proved at the battle of Sadowa last year, Romanism has lost the ascendency in Europe, and unless she can unprotestantize England, she has lost it forever.

But most cheering preparations are being made on this side of the Atlantic to meet this struggle when it shall come. Such efforts for union and reunion have never been witnessed in any age of the world, as are now being put forth in this country. We have lately been informed of efforts to unite several branches of the Methodist Church. And in this very paper we have accounts of a convention in Philadelphia of six different denominations of Presbyterians to effect an organic union. Not only so, being in session at the same time with our Evangelical anniversaries, the most friendly courtesies were exchanged between them. The two bodies prayed for each other; they prayed, sang, repeated Scripture and the Apostles' Creed together. They could not have united more thoroughly, had they communed together at the Lord's table. We accept this as a blessed indication that when the day of battle comes, we shall fight side by side against the man of sin. The sacramental host, the Spiritual Israel of God, are evidently being marshalled for a mighty religious conflict.

If it be asked how this conflict is to be carried on, we can only point to the past by which to judge of the future. The great riots in New York City, during the rebellion, are indications as to how the Romanists will fight, when they strike for the mastery in this country.

For the World's Crisis.

THE APOCALOUPSIS.

The command was, "Write the things which thou hast seen, the things which are, and the things which shall be hereafter." This embraces the present, past, and future. The past and present comprehend those things which Paul, in 2 Cor. 4: 18, said were temporary; and those which "shall be hereafter" constitute the eternal. Heb. 12: 27, 28; 2 Pet. 3: 13, 14. The Apocaloupsis of Jesus Christ is that event referred to by the apostle Peter in 1 epistle 1: 13, and unquestionably stands connected with those events relating to his second personal coming, in which he comes to them that love his appearing, and that look for him, unto salvation, when he shall be for salvation to the ends of the earth; but it also includes the first coming, as constituting a part and parcel of the one grand scheme of human redemption, as a whole; at which advent the object was to offer himself a sacrifice for sin once for all (time); but that sacrificial offering was only the "beginning," i. e., of salvation; and so John and Paul are constantly referring to it as such, constituting the things of the past (1 John 1: 1-5; 1 Pet. 1: 10-18, and 2 Pet. 1: 16-19), which, by the positive command of Christ's angel to John at Patmos, are put in direct connection with the present and glorious future things.

In obedience to the mandate, the letters are first written to the seven churches, beginning with the Ephesian state of the church, in the times of the apostles; for proof of which see Rev. 2: 2; and passing from thence on, down through all the several times and conditions of the church, to Christ's second personal coming, as seen in the letter addressed to Laodicea (Rev. 3: 20, 21), in which he reaches to or arrives at the throne.

Second in order is given that post resurrection scene, subsequent to his coming after his coronation, after taking his seat upon his own throne (Matt. 25: 31; Rev. 3: 21), the throne of his glory,—that throne of David which the Lord God sware to give unto him. (Luke 1: 32; Acts 2: 11; 2 Sam. 7: 12, 16; Ps. 89: 34 to 37; Matt. 19: 28; Amos 9: 11; Acts 15: 16) at the beginning of his reign, when his saints shall in the resurrected state reign with him on the earth. Isa. 32: 1. Ps. 45: 16; Luke 20: 36; Heb. 2: 10-13; Jno. 11: 25; Isa. 24: 23; Jer. 23: 5, 6; Ezek, 21: 25-27; Dan. 7: 27; Zech. 14: 9; Luke 22: 28-30; Jno. 18: 37; 1 Cor. 15: 25; 1 Tim. 6: 13-15; 2 Tim. 2: 11-12; Rev. 4: 9, 10; 11: 15-18; and 20: 4-6; with the Ps. 72, 97, 98, 99, 148, 149, and 150.

There, that is a good long list of proof, and allow me to ask you, reader, to take your Bible and turn to all those texts, and read them in the same order in which they are given. Please do, and if you cannot do it now, then cut them out, carry them with you, and read them as you have opportunit[illegible] ginning with Matt. 25: 31. [illegible] sors now; cut out the refere[illegible] paste them in your Bible, [illegible]

In chapters 4 and 5, John [illegible] the scenery and the parties [illegible] tableau to be represented; [illegible] places before us the actors, [illegible] ence before and for whom [illegible] enacted in reality and [illegible] which is at hand shall [illegible] time is that of the [illegible] The actors are th[illegible] twelve apostles, the [illegible] its (or the angels tha[illegible] tering spirits to the heirs [illegible] 1: 13, 14), and the "Lion o[illegible] Judah." The audience—the wh[illegible] heaven and earth. Eph. 3: 15. [illegible] ing place, the great white throne[illegible] leau that then opens to John's vi[illegible] posed of pictures sketched and portrayed by the spirit of the living God, as written down and comprehended in the seven-sealed book now to be opened in vision beforehand for his privileged perusal, of which the seven letters were the index, contents, or, if you please, "play bill"; each several letter giving a brief synopsis of the subject contained in each several corresponding seal or book.

Like the letters, therefore, John begins with the things of which the true apostles were true witnesses (and not liars, like the false apostles, 2: 2); but as the things of and to which they testified had a beginning earlier and prior to the setting the churches in order, so John in this scene is carried farther back than in the letter to the church at Ephesus, even to the crucifixion of Christ, and present as a prelude, as it had been, "the Lamb slain" (5: 6), who takes "the book," that one called by Malachi (3: 16) the "book of remembrance," by Paul (Phil. 4: 3) book of enrollment (see Clarke in loc.); by John (Rev. 20: 12, 15, and 17: 8) the "book of life"; by Daniel (7: 10) "the books"; and opens the seals thereof.

Rutland, Vt. G. W. STINSON.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 18, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ ATTENTION! ATTENTION!!

Our subscribers in *Massachusetts, Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania* and *Ohio*, will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

NEW VOLUME.

This number begins a new volume. Before its close we may expect to have startling events to announce. We are anxiously waiting for spring to open, when the time may come for the kings of the earth to commence their summer work. The prospect is now that they may have occasion to do some bloody business during the coming season. To our readers we would say, let us do all in our power to scatter the light on the great truth of the Lord's speedy coming. Will not each subscriber try to obtain at least *one* new subscriber? So many have been led to rejoice in the blessed hope in consequence of reading "our paper," that we think every one should be encouraged to make greater efforts to take it. Will not our preaching brethren now make a new effort to increase the circulation of the Crisis?

BOSTON CONFERENCE.

We are expecting a glorious time at the conference to be held in Boston, commencing Tuesday evening, March 31st, to hold over the following Sabbath. Those who come may expect to find warm hearts and open doors for their comfort. It is a great privilege to meet so many of the warm friends of Jesus, and hear them sing, pray and exhort. We trust the coming conference will be the best that has ever been held. Let all interested pray much that it may be like the feast of Pentecost to the disciples.

A FAST.

We would propose to those who are interested in our coming conference at Boston, that Friday, March 27th, be observed as a day of fasting and prayer for the special blessing of the Lord upon that important gathering. It will be remembered by those present last year that it was the best conference we have ever had. Let us ask the Lord to make the one this year still better. We shall expect a large gathering of the saints, and a great blessing from our Redeemer. Come and help praise him.

THE SIGNS OF THE TIMES.

"The signs of the times" so clearly indicate that we are near the close of the present dispensation, that we do not see how any observing person, who has carefully studied the prophecies relating to "the last days," can doubt that in a short time from the [illegible] the Lord of glory will come to set up [illegible] kingdom. Morally, socially, [illegible] ecclesiastically, the world pre[illegible] [illegible]me appearance as the prophets [illegible]ld transpire in "the last days." [illegible] for every one, who expects to [illegible] the day of the Lord, to be on [illegible]ers, looking out for the Com[illegible] [illegible] Christs and false prophets [illegible]us parts of the world. [illegible] living over two hun[illegible] [illegible] Christs; others claim [illegible]et. Infidelity and athe[illegible] [illegible] rapidly, as the result of [illegible], and all the powers of darkness [illegible]bined against the church of the Lord. [illegible] Christian needs on the whole armor, in [illegible] to stand against the wiles of the devil.

WESTERLY

Our meetings in Westerly continued to increase in interest till their close. Some requested prayers, were converted, and many became deeply interested in the truth of the Bible. We shall expect to hear glad tidings from there soon. Strong efforts were made to keep the people away from the meetings, but they leaped all barriers and came to listen attentively. After hearing they were astonished at the simplicity of the truth; and, as is done in many places, expressed their surprise that they had been so long kept in ignorance, when the word of the Lord was so plain. Many made great efforts to be present. In all places where we have been lately, there is a goodly number who are tired of the fashionable preaching, and are sighing for the simplicity contained in the gospel of Christ. They have listened to fables till they are tired of them, and are starving for the pure word of the Lord. One venerable christian pilgrim, who had been following the Lord for about a century, whom every one who knew him admitted to be a christian, asked the privilege of making a statement to the audience, which he did before a full house. He said he had become satisfied that the Bible did not teach the doctrine of eternal torment, and he wished to have all know that he had decided to throw his influence with those who preached that "the wages of sin is death." He informed us that his brethren in the church would not allow him to speak on the subject, and he must go where he could be *free* in Christ. His cup was full of blessings. It appears more and more apparent that the humble saints will be obliged to leave the popular ecclesiastical bodies of these last days, if they would enjoy christian freedom, and be ready to meet the coming of the Son of man. There are many honest, sincere souls, who are kept bound by creeds and clerical bonds, never imposed by Jesus. We believe such will find their way out of their prisons, and yet stand free in the Lord, waiting for his coming.

Some severe reproaches were heaped upon us by those high in authority in the church, but their bitter words made no effect upon our mind, only to confirm us in our "lively hope." We felt pity for them, because they knew not what they were doing. May the Lord open their eyes to see the bright light now shining, and cause them to rejoice with us. It is truly astonishing to see the great darkness that fills the minds of those who are professedly watchmen upon the walls of Zion.

We had meetings three times a day, and received rich blessings from the Lord, causing us to rejoice and sing his praises. Sr. Crumb was with us. Her faithful labors in the ministry have been attended with happy success. Her presence and aid added much to the interest of our meetings. Bro. Clark of Clark's Mills, and Bro. Peckham, are earnest and self-sacrificing to help spread the light on the truth of the Bible.

The last day, March 8th, was one of special interest to the friends of Jesus. We had a good love-feast at 9.30, when many stood up for Jesus. In the evening, we had an interesting communion season, when some seventy or eighty gathered around the table of the Lord. All seemed to feel it was good to be there. Great interest has been awakened, and the people are anxious to hear more. It is a new field, and we trust some of the seed sown will spring up and bear good fruit. Bro. J. T. Dixon remained with us till the close of the meeting, and was ready to do all in his power to help on the work. He is an ardent lover of the way of life, and an earnest laborer in the vineyard of the Lord. We found a good home with Capt. J. S. Crandall and family, whose kind hearts cheerfully administered to our comfort, though they made no profession of religion. We trust they will yet become the followers of our blessed Master, and meet us at the marriage supper of the Lamb.

TENT MEETINGS.

It is time to lay plans for our tent meetings. Our big tent is now stored at Rochester. Where shall it be pitched first, and where afterwards? Let those who would like the tent in their neighborhood drop us a line, expressing their wishes. A grand effort should be made this year to arouse the inhabitants of the earth to prepare for the coming of Christ and the setting up of his kingdom.

IMPORTANT INQUIRIES.

ELD. GRANT:—I wish to ask a few questions relative to what is to be regarded by us as a people, as essential requisites for church admission to membership; and these questions I would like to have discussed, or our several Advent papers give us their views thereupon. I see that you are prepared, in a measure, to consider these questions, since you have been in our northern regions, where it is impossible for us to baptize persons during a certain season of the year.

1. Are not *repentance* and *faith* the only absolute requirements from a candidate for church membership?

2. Will not "repentance toward God," and "faith in our Lord Jesus Christ," as revealed in Romans tenth chapter, admit one into the church triumphant at the appearing of our Lord, even though they have not had the privilege, or opportunity, of attending to the ordinances instituted by our Lord in his church, namely, baptism and the Lord's supper? If not, did you not do an incalculable wrong in not administering baptism to those candidates in Quebec who stood ready to obey the Lord in that ordinance? And if *repentance* and *faith* be the only absolute essential prerequisites to admission to the church triumphant, is not a young convert worthy of admission into the church militant without baptism? And may not the ordinances be administered as well after as before admission into the church, if circumstances "*forbid* water" before?

3. Will there not be, most undoubtedly, thousands in the kingdom of God who have never either been baptized or partaken of the Lord's supper, and thus constitute the church triumphant, without ever having attended to these important ordinances? If so, why should we make as absolutely essential, the prerequisite and door into the church (as do the Calvinist Baptist denomination) baptism?

4. Obedience to the ordinances Christ has instituted in his church, I regard most essential and all important. God forbid that I should lessen their value or claims upon every believer; but would we not by excluding from the church unbaptized persons, or by keeping young converts (whom it is impossible to baptize in certain regions of our globe for a period of from three to six months) out of the church, virtually make *baptism*, instead of *faith* in the Lord Jesus, the door into the church militant, and an absolute prerequisite to communion at the Lord's table, as do our Baptist brethren, and thus shut the door against those whom the Great Head himself will admit to the marriage supper of the Lamb? And must we therefore, during from three to six or nine months in the year, in the more northern parts of the temperate, and in the frigid zones, organize no churches, nor receive into church communion, or allow at the table of the Lord those worthy, yet whom it is almost impossible to baptize, without extraordinary and hazardous measures? What shall we do in such cases? Shall we not do as the Great Head will do at the last day—admit the believer?

5. Did not St. Paul "plant" the church at Corinth (1 Cor. 3: 6), and preach to them the gospel which they "believed," etc. (1 Cor. 15 ch.)? And did he not deliver the ordinances to them, 1 Cor. 11: 2? But did he not say, "Christ sent me not to baptize," etc.? "I thank God," said he, that I baptized none of you, but Crispus and Gaius"; and assigns as a reason: "Lest any should say that I had baptized in mine own name"; and adds, "I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel," etc. 1 Cor. 1: 14-17. Yet while he baptized so few in that church, did he not administer the ordinance of the Lord's supper to the whole church, made up of many unworthy members? 1 Cor. 11: 23-30.

Now what are we to learn from this, if not that St. Paul regarded that circumstances might justify the non-administration of the ordinance of baptism, and that all professed believers constituted the church at Corinth, who were especially required to observe the ordinance of the Lord's supper in a becoming manner, and in faith?

6. Are not these ordinances of *baptism* and *communion* for the observance of repentant *believers*? and do not these constitute Christ's church virtually? May not, then, a believer be formally received into the visible body of Christ before attending to these ordinances, and churches be formed of believers before their administration, providing there be insurmountable difficulties in the way of their observance?

7. Shall unbaptized persons be allowed to become members of our churches, or be admitted to the communion of the Lord's Supper?

I hope you will deem these questions of so much vital importance as to give your answers to them agreeably to your understanding of the teaching of the Scriptures; and call the attention of our churches, ministering brethren, and publications to them, that we may have some uniform faith and action in our new body until the Lord come. Yours truly,

O. R. FASSETT.

In answering the foregoing we would say that Bro. Fassett has expressed our own views of the subject, hence we need say but little.

At the time we organized the church in Montreal, we tried to find a place for baptism, but could not. The ice on the banks of the St. Lawrence was piled up ten or twelve feet high, and if we had attempted to cut a road through it, it would be very uncertain whether the place would be suitable for baptism. Those who had baptistries refused us the use of them. Under these circumstances, we did not hesitate to go forward and organize the church, and invite them to the communion. We reasoned as follows: The Lord never requires impossibilities, nor condemns people for not doing what they have no power to accomplish. We had good evidence to believe he had pardoned their sins, in consequence of their faith and repentance. If he had forgiven them, of course they would be saved if taken away before they could have an opportunity to be baptized; and if saved, they would be at "the marriage supper of the Lamb," with all the rest of the church of Christ. Then it would follow that they have a right to the sacrament of the Lord's Supper in this world; for the type is not greater than the antitype. As the Lord will admit to his fold all who truly love him, and among these are numbers who have had no opportunity to be baptized, it follows that they have a right to show forth their faith in his death and sufferings, at the communion table, and that no man has a right to object. The Savior has no where taught us that one should not go to the communion till after they are baptized.

If one sees the duty and will not obey the command to be baptized, when there is an opportunity, then, of course, such an one would fall into condemnation. So, when he knows that the Bible forbids evil-speaking, backbiting, jesting, covetousness, evil imaginations, etc., and indulges in these crimes, he must be condemned; while the one who wished to be baptized, and could not have the privilege, may be enjoying the constant smiles of his heavenly Father, be a welcome partaker at the table of the Lord, and a true member of the church of Christ.

THE LAW OF MARRIAGE.

When Paul was moved by the Spirit of God to write concerning the "seducing spirits" of demons, who would cause some to "depart from the faith" in "the latter times;" he says they will be noted for "speaking lies in hypocrisy," and "forbidding to marry." Thus we learn they will be opposed to the marriage laws. We have lived to see the day when this Scripture is about to be fulfilled. It is a well-known fact, that already many of the leading Spiritualists are talking very boldly against the marriage laws, and are urging measures to bring about their repeal. The spirits are very decided in their opposition to the law of marriage.

In a late work, by Dr. A. B. Child, a noted Spiritualist, when speaking of the changes which are taking place in the public mind, he says:—

"All these changes, and many more, are ominous of a revolution, the coming of which, is now felt in the hearts of thousands. And the death of human law, it may be, aye, it will be, the last, significant change of this vast turning over of a new leaf in human affairs. What is felt in the heart will be wrought out in actions. . . .

However much good may have been claimed for, and experienced by, the old institution of marriage, by law, in the past, it is apparent to clear sight, that for the present development of the races, it is an institution of woe.

The rite of marriage is, already, inwardly virtually abolished by multitudes, and ere long its abolition will be outwardly proclaimed by the whole people."

He then goes on to say, "The people need practical christianity now." He says they are "not dreaming that law is the cause of all the woe they lament and endure." . . . Why may there not be a revolution in the marriage relations? There may be, because the people are ready for it."

He then proceeds to show what he thinks would be the results if the marriage law was destroyed. As Satan's plans are all opposed to Christ, we think what the Dr. has proposed in the following would be very pleasing to the great Deceiver. He says:—

"To banish prostitution from cities and towns, take the men who support and continue it, called virtuous and law abiding, from the bondage of the marriage law. To prevent adultery, take law away from marriage relations. To prevent promiscuous debauch and wild indiscretion, take from sexual desires all the restraints of human law. To prevent uncounted wars, and declare peace between husbands and wives, remove from their necks the yoke of legal marriage. To prevent the causes of divorce, make no state legislation on marriage. To make the tide of sexual love run pure, holy, undefiled, let nature's laws and nature's wisdom rule it—so let human souls go on in nature's courses, in nature's pathways of progression."

FREEZING THE BRAIN.

A remarkable experiment has been made upon the brain of an animal. It consisted in freezing the brain by a freezing mixture, when all sensation was paralyzed; and, of course, all thought suspended. Afterwards the brain was thawed out, and its functions were unimpaired. The following report of the remarkable experiment is given by Dr. Richardson, F. R. S.:

The great discovery that the brain of a living animal could be frozen, and afterwards could recover, was made by Dr. James Arnott, who solidified the brain of a pigeon by exposing it to a freezing mixture. Here research stopped, because with an ordinary freezing mixture it was not possible to act on individual parts of the organ; but the importance of the discovery is not the less on that account. It was a marvelous revealing. Think what it was. Here was a living organ of mind, a centre of power, of all guiding power, of all volition. It took in every motion of the universe to which it was exposed. It took in light and form and color by the eye; it took in sound by the ear; sensation and substance by the touch; odor by the nostril; and taste by the mouth; it gave out, in return or response, animal motion, expression—all else that demonstrates a living animal, without it the animal was turned into a mere vegetable. And this organ, the very centre and soul of the organism, was, by mere physical experiment, for a time made dead—all its powers ice-bound. And this organ, again set free, received its functions back again, and as we know now by further observation, its functions unimpaired. Surely, this was the discovery of a new world.

A REVIEW OF FREE MASONRY.

We have received a pamphlet of forty-eight pages, entitled "A Review of Free Masonry and Christianity," "by a Christian." He endeavors to show that the system of Free Masonry is of Pagan origin. The author says: "The fact is indisputable *that it is of Pagan origin, having Pagan rites and ceremonies; such rites and ceremonies as characterized the worship of Ceres, Minerva, Bacchus, Isis and Osiris*."

The author goes on to say, Free Masonry of this age is a system of deism. . . . *There is no Christ in the institution;*" and then quotes Masonic evidence to sustain the foregoing statement. He says, "All the prayers are offered directly to God, and not in the name of Jesus Christ at all." "*Jews* as well as Gentiles, who regard our Lord as as imposter, are freely admitted to the Lodge, and become members of this 'ancient and honorable Fraternity.'" "*No one is required to believe in Jesus Christ* in order to become a Mason." "The system has *all the elements* necessary to constitute it A RELIGION, but not the religion of our Lord Jesus Christ. It is a compound of Paganism, Judaism, and what is called 'Natural Religion.'"

After making these points, the author proceeds to give good reasons why no *christian* should be connected with Free Masonry.

The work may be obtained by addressing Dr. John T. Walsh, New Berne, N. C. Price 50 cts., post paid.

"HERALD OF THE MORNING."

The above heading is the title of a new monthly, published by W. Kellaway, at 26 Thomas Street, Weymouth, Eng. We have received the first two numbers, and are *much* pleased with the character of the paper. It is outspoken in favor of the speedy coming of the Lord. If any would like to take it, we will act as agent, and furnish them at 60 cents a year. The following is the editorial salutatory in the first number:—

"CHRIST FIRST, CHRIST LAST, CHRIST ALL!"

We have in view in this paper, *not* the principles and dogmas that constitute any particular sect or party; but are led into this enterprise by purely unselfish and disinterested motives, with a desire to promote the moral and spiritual welfare of our fellow creatures. It is our heart's desire and prayer to God that souls may be saved; and we trust *The Herald of the Morning* may be the means, in God's hand, of promoting that end. This is the great wish of our hearts toward all its readers. We are willing to lose sight of all earthly gain; give of our substance, endure toil, and make sacrifices for your sakes, in love to your souls. Your salvation brings no earthly gain to us—your salvation by God, in Jesus, will bring great and eternal gain to yourselves.

The guilt and stain of sin are upon you; and no human power can purge you of that stain or free you from guilt. It is not of yourselves, nor of any other creature, to save you from sin and death.

And oh! how dreadful is "the wrath to come!" How fearful it will be to be a lost soul! What will all the world profit you if at the last you be lost? We come to you then in truth and love, to set before you, from the free word of God, the way of pardon, peace, and salvation; and that way we fearlessly tell you is Christ. This—a full Christ, and your eternal interests,—will be, God helping us, our aim. We shall proclaim Christ to you,—Christ only—Christ entirely, as the way of reconciliation, and Christ as our all in all. This we trust to do, "not in the wisdom of words; but in demonstration of the Spirit, and of power."

We know there are none, who may take up this paper, who can say, "I have no need of Christ." There are none—"no, not one,"—who are not guilty before God: and we believe there are none, who feel the guilt and burden of sin, beyond the reach of God's infinite mercy, in Jesus. In pleading with you,—and in pleading for you,—and in pleading the atonement as the foundation of the sinner's acceptance,—we shall not mistrust its efficacy even for "the chief of sinners." We shall, therefore, write of Christ crucified, who offered Himself once for all to take away sin; and who is now "exalted to give repentance and remission of sins" (Acts 5: 31.) through faith in his name. And what do we *now* say to you? We say with Peter, "There is salvation in no other." (Acts 4: 12.) We say with Paul, "in Christ all fulness dwells:" Col: 19, and that the love of Christ "passeth knowledge." (Eph. 3: 19.) We say on the authority of Christ himself, no one who comes to him for salvation shall on any account be "cast out:" (John 6: 37.) and that "whosoever believeth [or trusteth] in him shall not perish; but have everlasting life." (John 3: 14-16v.)

It is our desire that Christ bring you into a saving connection with himself. We know him to be "The Life;" and are persuaded of this one thing, that "when he who is our life doth appear, then, shall we also appear with him in glory." We are assured, I say, that "by grace, through faith," we are in him," who is "The Life Eternal;" and consequent upon this *we have life*; for "he that hath the Son hath life; and he that hath not the Son of God hath not life." (I John 5: 12.) We pray you then, beloved readers, to mark our motto: "Christ First—*Christ Last*—CHRIST ALL!" We have no wish to be occupied with anything but him, and the things that belong to him. We shall proclaim "Christ Jesus our Lord; and ourselves your servants, through him."

RATHER SPICY.

We give the following to our readers as we received it. It is the most spicy letter we have ever had in relation to "our paper." May the Lord bless the writer, and help him to be ready for the coming of Jesus. Brethren, pray for him.

"Mr. Grant

Sir I have notifyed you to stop that paper of yourn that you ar sending to my Mothers adress and now I say for the last time to stop it for it is not fit to read for it is all braging about some great thing that the advents have done and it is all a lie now as as you ar so very hungry to argue the point conserning the soul of the siner just come out hear and any school boy can make short worke with you on that point you ar like the Pharisees making a great blow about your piety and there aint religion enough in all the advents in the world to save one sole from Death but on the other hand it is real infadelity in its teachings and sso you can Just stop it for I shant Pay for it for it aint fit to cary to the P r i v y for it is Polusion in its very touch so Stop that Paper"

MEEKNESS.—We commend to our readers the article on meekness, found in another column. It is worthy of a careful examination.

☞ In T. G. Burpee's article, entitled "Information Wanted," of March 4th, 1868, for "B. C. 1 to be a jubilee year," read, B. C. 44 *to be a jubilee year.*

For the World's Crisis.

The Young Pilgrim for March 1st.

The *Pilgrim* for March 1st is out, with the following attractive and profitable reading:—

Conclusion of the interesting story of Paul and Ruth, the two pilgrims who enlisted in "The King's Army"; "Is your Father a Hypocrite?" a dialogue between two boys about Theatre-going; The Dying Confession of a Murderer, showing that "Strong Drink and Bad Company" were the cause of his ruin; "Lanterns," or how Children may give Light; "Too Busy to Freeze," showing that if we would be *living* christians, we must keep *busy* in the Lord's work; "Guard against Sin"; "Blue Sky Inside"; "God's Child." "*The Young Pilgrims' Love-Feast*," with ten little testimonies for Jesus. "*The Wee Ones' Column*,"—the little girl who was "so happy" in Jesus;—"The Little Boy's Faith;"—The Kind Little Girl;—the two cousins who "Tried to do their best;"—the little girl that the angel spoke to, etc., etc.

OVER 840 NEW SUBSCRIBERS.

Over 840 new subscribers to *The Young Pilgrim* have been received since the 1st of January, and many encouraging letters of approval. This more than makes good the loss from stoppages, and gives us a fair start for 1868.

And now, as the warm season approaches, when many new Sunday Schools will be started, and many old ones, which have been frozen up during the winter, will get thawed out, and wake up from their long winter nap, shall we not look for a still larger increase, in addition to those already received?

Have you subscribed for your children, or your young friends? Have you raised a club in your Sunday School? If you have not yet, will you? For terms, see last page. Specimen copies sent to any address, without charge.

W. B. H.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office.

BOOK NOTICE.

REVIEW OF "THE SEALED BOOK OF DANIEL OPENED," showing it to be totally unreliable. (By special request.) Also a brief statement of the Argument for 1868. By A. Hale. Boston: Rockwell & Rollins, printers, 122 Washington Street. 1868.

The above is the title of a pamphlet of sixty-four pages, just issued, some of which have been left with us for sale. Price 15 cents; postage 2 cts.

NEW TRACT.

"THAT MAN OF SIN." *By Eld. O. R. Fassett.*

The above is the title of a new tract just published by the W. A. C. P. Association, to which is added "The Only Hope," and "The True and Only Hope of the Church." An interesting and valuable tract. Price 5 cents single, postage 2 cents; 50 cents per dozen, postage 6 cents.

THE POWERS OF THE AIR;

Or, Spiritualism: What it is, and what it is not. By one who has had much painful experience during a period of over four years.

For sale at this office. Price, cloth $1.25 by mail; paper $1.00.

"THE FIRST DAY SABBATH."

Those who wish a thorough work on the Sabbath question, will do well to get Bro. T. M. Preble's work, entitled, "The First Day Sabbath." For sale at this office. Price $1.50, postage 20 cents.

For the World's Crisis.

A VALUABLE BOOK.

"THE FIRST DAY SABBATH," by T. M. Preble. I have carefully examined the above work, and can pronounce it the best of anything I ever read upon the subject. Although compelled to dissent from some positions taken by the author, yet, upon the whole, I consider it a very valuable book.

Let none who are interested in the subject fail to procure a copy. Brethren, none of your libraries will be complete without it.

C. H. SWEET.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution.*

Previous acknowledgments	339.57
P. S. Peckham	.97
Mrs. H. M. Addison	5.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$114.55
Cyrus Colburn	2.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$3087.[illegible]
Sidney Hall	100.00
David Taylor	1.00
Eld. J. B. Cook (St. Louis Mission)	5.00
C. M. Carpron	2.50
Leonard Marsh (pledge paid)	25.00

Two boxes of clothing, with $2.50, from friends in Dansville, N. Y., by Wm. Brown, Jr., for the poor of St. Louis Mission. One barrel of clothing, with $3.00, from friends in Lowell, Mass., by Sr. Dodge, for the poor of St. Louis Mission.

EUROPEAN MISSION.

Previous acknowledgments	$265.70
Eld. J. B. Cook	10.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$627.94
M. Sunderland	5.00

For the World's Crisis.

THE MEMPHIS MISSION.

ACKNOWLEDGMENTS. "An Aged Pilgrim," $2.00. A Sister in N., Mass., $5.00. Sister R. G. Ladd, Springfield, Mass., $5.00. Mrs. C. C. Bragg, Vergennes, Vt., $1.00. T. E. Wood, Laurel, Del., $1.00. Church in Nevada, O., $2.00, and a barrel of clothing. Sent to Bro. Reed, for the Mission: H. H. Tilley, Washington, D. C., $5.00. Church and friends in North Scituate, R. I., one barrel of clothing, and a barrel of beans.

I. I. LESLIE.

For the World's Crisis.

STAR OF HOPE MISSION.

BRO. GRANT:—I would like to say a word through the Crisis for the encouragement of those who are trusting in God and leaning on his precious promises for support. I want to encourage some doubting heart by relating one or two cases, out of hundreds, of the great goodness of God toward us.

When we took this house, we had but little to put in it; and as far as the comforts of life were concerned, we had none. We came here to labor for the poor; no other thought entered our minds. All with one accord agreed to work for God. All we received was given to the poor. We worked hard all day, and when night came we lay down to rest the best we could, without complaining. But the Lord was watching us, and with all our trials we loved the work. Sister Boide has said many times,

"I do not want to get sick, and die here. I do not wish to be buried out of this house, nor out of this street. Now, sister, will you promise to take me to some respectable place to have my funeral?"

I told her yes, and that was settled. I was taken sick, and very sick, so that all in the house were much worried about me, for my comfort. But we had no room fit for the doctor to come and see me, so we did not send for any. But the Lord knew our needs. The weather was very cold, and no carpet on any of our floors. We would almost perish while dressing, and then go down and make a fire; do all our own work, cooking, washing, ironing, house cleaning, etc.; then visit, and labor in meetings.

But the good Lord saw we were working and had no comforts, and he began to move on the hearts of his people hundreds of miles away. Some sent food, some preserves, jellies, cakes, apples, nuts, berries, with little notions for the sick, with the request in almost every letter, Take all you need of them for yourself and your co-laborers. Praise the Lord! He knew also that we needed something beside food, and I understand that one day, as our dear Sister Holden of Worcester, Mass., was sitting at her sewing, she felt that she wanted to do something more for the Lord, and she said,

"What wilt Thou have me to do, to honor and glorify Thee?"

The answer was, Go to New York and see Sr. Anna, and see how things are there. See if she needs anything.

She was obedient to the voice of God. She came to see us. The Lord blessed her. The first night she found what the Lord would have her do, and set herself about it, and in every step she took was blessed. She had our best bed-room painted, bought a carpet, made and put it down with her own hands; next went out and bought furniture, and furnished the room complete. So we now have a room, and if we are taken sick can see the doctor, or friends. When that was done, she furnished another small room adjoining it, for the prophets, as they pass through and wish to tarry for the night. Thus the Lord can do all, without my telling the people what we need the most.

Our revival has broken out again. We have meetings every night; from four to eight come forward at every meeting, and we are having blessed times. Sinners are coming to Christ.

RECEIPTS. E. B. Stickney, Waubeek, Iowa, $2.00; Srs. Pierce and Hazzard, New Britain, Conn., $2.00, for rent; a box of books and $2.00, E. A. Stowe, Bridgeport Ct.; $1.00 from a sister eighty-three years of age, Edinburgh, and 50 cts. from a friend in the same place. Received salve, liniment, and lozenges, of George Phelps, New Haven. $5.00 from D. N. Kidder, West Plymouth, N. H. The barrel credited to Sr. Fletcher, Northville, Newport, should have been credited to the friends at Northville, and no name given. The mistake is mine, but was done in haste. The dear Lord bless the donors. $2.00 from J. Fairbanks, Northboro. $1.00 from Abby Pray, away down east. $2.00, South Hadley Falls, Mass. $2.00, J. A. Annis, East Stoneham, Me. $1.00 from W. Blanchard, J. T. Hinds 50c., A. M. Hinds 50c., all of Wilmington, N. Y. $1.00, O. V. Jones, West Winsted, Conn. Two barrels and two boxes, New Haven church; one barrel, West Haven church. $2.00, J. H. M., for rent. Mrs. P. W. Higgins, $5.00 for the Virginia sister; one box of men's clothing and books, and $1.00, New Bedford. $20.00 from D. Streeter, Martinsburg, Cal. The Lord grant this donation may be the beginning of good days in California. Moses Russell, Waterbury, Ct., $5.00. A barrel and half-barrel from Thorndike, Mass.; a chicken, and good clothing in the barrel, and home-made cakes in the half-barrel, with a pound cake iced, made by a little girl twelve years of age. Lord, bless all those who had anything to do with preparing food for the laborers. A box of books and herbs from the Pleasant Valley sisters. J. B. Morgan, West Northfield, Mass., $1.00 for rent.

ANNA E. SMITH.

New York, Feb. 26th.

For the World's Crisis.

TO THE REV. APOLLOS HALE.

SIR,—On reaching home this evening, your "Review" was placed in my hands, in which you claim to have proved the "Sealed Book of Daniel Opened" to be "unreliable." But finding that it does not give satisfaction to those who are more anxious to know the truth, than to hear what may be said about Thurman; I propose, for the benefit of all real lovers of truth, to give you a little opportunity to give us the light, by meeting me in a public discussion of the subject.

The place, time, and rules of the discussion, I leave open for you to arrange. And since truth, the whole truth, and nothing but the truth, is the object to be gained, I would request that a committee of not less than seven of the most learned and prudent men that can be found in Massachusetts, be chosen to decide in relation to this solemn and important subject. Respectfully yours,

WILLIAM C. THURMAN.

For the World's Crisis.

"FACTS, DUTIES, AND REWARDS."

Under these words in Crisis of Feb. 5th, we read—"Doubtless many of our brethren and sisters, and families of the household of faith (if facts were made known) would be found in circumstances of trial, suffering, and want, who are too reserved, or timid, or retiring, to let their wants be known," etc.

These are facts assuredly, and the resulting duties are equally certain, while the rewards are close at hand. In the primitive churches these duties were regularly attended to. 1 Cor. 16,—"Now concerning the collection for the saints, . . . upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," etc.

The above stated subject is strictly in point, truly belonging and appealing to us. "Scattered abroad," we can meet in the Crisis, and freely make known our wants to our spiritual kindred, and does not this stand as duties? We speak for others, why not for ourselves? we are to love others *as* ourselves. In 2 Cor. 8, we read of "the ministering to the saints," "that now at this time your abundance may be a supply for their want." Indeed, most of the 8th and 9th chapters are taken up with the "contribution for the saints." Rom. 15: 26. In James 2: 15, 16, the matter is presented peculiarly and forcibly. "If a brother or sister," etc.

But this attention to each other's needs was spontaneous with early believers, as recorded in Acts 2: 44, 45. That this ministration is a prominence of that love which is the fulfilling of the law, needs not argument or scripture, and is to be found among such as "come behind in no gift, waiting for the coming of our Lord Jesus Christ."—1 Cor. 1: 7. Such are among our people; and if our brethren and sisters who are in want would make known their cases (as in some instances has been done) there would be suitable responses. There are many precious ones among the "poor in this world, rich in faith," and "they are worthy." Yes, there are such among us—

"little and unknown,
Loved and prized by God alone."

Yet if these loving ones we knew, we should love and prize them too; and we've many a heart to give and bless, as means allow, with cheerfulness.

CHAS. GREENE.

Phila., Feb. 12th, 1868.

For the World's Crisis.

FEAR AND PERPLEXITY.

BRO. GRANT:—As you often publish what sharp-sighted politicians say upon this subject, I would present the following from the Boston *Traveller*, Feb. 12th, 1868, as an item of interest to many.

HIRAM MUNGER.

Meanwhile, the alarm felt by all classes in France concerning what is called in philosophy the immediate future, is at its highest. Strange rumors are afloat concerning the sudden and unaccountable spasms of terror with which the Emperor has been seized of late. An officer of his Majesty's stables has circulated the report that ever since the Emperor's return from St. Cloud a carriage with four horses, all ready to start at a moment's notice, is always kept night and day standing in the coach-yard of the palace. So urgent are the Emperor's commands on this point that the coachman is always seated on the box, and the postilion standing in readiness while two lacqueys on duty are stationed behind the vehicle ready to jump into the rumble as soon as the signal should be given. Perhaps the story is exaggerated that the pockets of the carriage contained four revolvers, always kept loaded, and that the Emperor is wont to visit the coach-yard at the most unseemly hours, and to scare by his unexpected presence the servants on their irksome duty, sometimes even during the small hours of the night. No service is so much dreaded as this *cornee d' ecurie*, as it is denominated in the porter's lodge at the Tuileries, and the poor harassed grooms and lacqueys are literally worn out with the anxiety more than from the fatigue of the position. The Empress, whose duty it has come to soothe the irritation of nerves of which this over anxiety is but a symptom, is greatly pitied amongst the household.

The origin of this singular mania of the ready harnessed horses, is attributed to a trifling circumstance; but philosophy and physiology are at work; and although credulous as the weakest are in the belief of the facts, they know well enough that the troubled, anxious mind is caused by the calculation of the increasing minority in the chamber. Six years ago but five weak voices were raised against the measures adopted by the Government. To-day we have one in every five refusing to the Emperor the fulfilment of the dearest wish of his heart—by Bismarck [illegible] rankles [illegible] of envy may have risen to his brain—by the disappearance of a king and the birth of another Emperor in Europe, for the King of Prussia will of necessity be proclaimed Emperor at Frankfort ere long—by the dread of the revelations contained in M. de Keratry's book upon Maximilian and Mexico, [illegible] perial letters, [illegible] duped [illegible] length. Of all this, [illegible]

Correspondence.

From Bro. H. Pratt.

Bro. Grant:—I returned to this place on Saturday evening last, and met with a warm reception on the Sabbath by the church. They have had no preaching for two Sabbaths, but without any apparent diminution of numbers or interest. This has caused much wonder among the people. The clergy of the city have not been idle altogether in our absence, but have visited among the flock, and finding them well satisfied with their pasture have left them for a season. We had an interesting time yesterday. Several rose for prayers in the morning service. We had the communion in the evening, and the scene was one of deep interest and profit. Several presented themselves for baptism at the close of the service, others to join the church. This is a very fruitful vine, whose branches run over the wall, one of which has reached Warsaw, forty miles away, and a cluster like that of Eschol will soon be ready for exhibition. I shall endeavor to water it next week.

I am about making arrangements for supplying here in future, either with my own service, or by that of others, as the way may open. The Lord is raising up men from among the students here, and others, who will soon lift up their voice like a trumpet in the cause of truth. One who has cut loose from the institution said in our meeting on the Sabbath,

"I dreamed of seeing a company robed in white, waiting for Jesus. I was not among them. I wanted to join them. I was told I must get my ticket. I have made up my mind to go with you."

Four came to me Sabbath to advise with me about preaching. I tell them to go to work as they would to save men from drowning; use what tools they have; save men by exhortation, by praying, by entreating, or preaching, as the Spirit giveth utterance. Men should not always want to get into the desk to preach. "As ye go, preach": in the cars; from house to house; in the sick-room; everywhere. Get that unadulterated love of God in the heart that wants to save men; then draw your theology fresh and sparkling from God's reservoir—the Bible, and your success is certain. Study to show yourself a workman approved unto God. God will always approve our labor when it is from the heart, and give us just such places for labor as we are qualified to fill. O God, guide the youth, the middle-aged, and the old man, into that kind of labor to which thou shalt call him, and may he abide in his calling.

Rochester, March 2nd. H. Pratt.

From Bro. J. F. Catts.

Dear Brn. and Srs.:—You who have the blessed privilege of meeting from week to week in the house of God, and have the gospel preached to you in all its primitive purity, and mingle your voices together in songs of praise, and bow in prayer with and for one another, and sit together around the Master's table and partake of the emblems of the body and blood of our dear Redeemer, who was dead but is alive forevermore; you are blessed with inestimable blessings, of which many of your brothers and sisters are deprived, being scattered up and down this vast wilderness of sin without a shepherd to lead them to the fountain of the water of life, to preach to them the unsearchable riches of Christ, or to break to them the bread of life, but are left to buffet the mighty waves of sin and temptation alone, and yet not alone, for, thanks be to God, he has said, "I will never leave thee nor forsake thee," and does verify his promise to those who put their trust in him.

But I do so long to hear some of those soul-cheering sermons that are poured forth from the sacred desk, by those men of God who have learned to take him at his word when he says, "The soul that sinneth, it shall die"; and I thank God that he has raised up men in these last days who are not afraid to take their cross and go out as sheep among wolves, declaring the whole counsel of God. There are many out preaching a part of the gospel, but who shun to declare it all; some, because it is not popular to do so; some for one thing, and some for another; but my prayer to God is that their eyes may be opened to see the truth, and that with honest hearts they may be led to embrace it ere it be forever too late.

Dear brethren and sisters scattered abroad, whose eyes may chance to see these lines, I implore an interest in all your prayers, that your unworthy brother, who is, despite his many and sore trials, striving by the assisting grace of God to gain an entrance into the kingdom, may be found worthy at last. In the hope of the gospel, Jas. F. Catts.

Big Patch, Feb. 2nd.

From Bro. L. Boutell.

Bro. Grant:—We have good things to say of Salem. The Lord by his converting power is indeed with us. There is much interest in religion, and it is increasing. Bro. J. W. White has been here two weeks laboring very successfully with the Advent church; meetings every evening in the chapel. I think nearly twenty have been converted, and more are inquiring the way of life.

The angels have been made to rejoice over repenting sinners; and, thank God, we are rejoicing with them, and praying God for greater things. This is the way to prepare men for the speedy coming of Jesus. O that the good work might go on with increasing power! Thine in hope of glory,

March 7th, 1868. L. Boutell.

From Sr. L. B. Weaver.

Dear ones in Jesus:—God bless you all for your words of cheer to me in this hour of deep affliction. To all who have helped me in my sore and deep distress, I would say, not a day passes but what you are all remembered before God in my prayers, though feeble they may be. Be assured you have cheered this weary and ofttimes fainting heart by your letters of love, of hope, and consolation; and by your timely aid that you have rendered a poor, weary sufferer. Many, many are the tears that I shed while reading your cheering letters. May God bless you. Many are the prayers that go up for rich blessings upon all the dear ones, and especially for those who have helped us in our needy situation. When the great reckoning day comes, which is just upon us, you will have your reward; and dear Bro. and Sr. Streeter, who have so faithfully braved the storms of this life, and have practised so much self-denial in order to take care of me, a poor, homeless orphan, will have their reward.

God bless you all who have written to me; and believe me that your words of comfort are like healing balm to my weary soul. As I am not able to answer all your letters promptly, do not think that they are not appreciated, for they are deeply so by us all. I have been much worse for the past few weeks, and have expected that almost every day would be my last, for my heart disease is so much worse than ever before, that I suffer dreadfully from it. Pray for me, dear ones, and if we never meet here may we meet in Eden's fair land.

It will be a year the first of February since I have been taken off from the bed. To be moved at all causes me severe pain; but my hope is bright while passing through the furnace. The dross must be consumed, and the gold refined. The Lord is precious to me. If any of the dear saints should chance to come this way, I hope they will give us a call.

No. Dana, Mass. L. B. Weaver.

From Bro. J. S. Brooks.

Bro. Grant:—God has been graciously reviving his work in Portland recently, under the labors of Sr. Anna E. Smith. She came to this place Feb. 15th, and remained until the 19th, holding meetings Sunday, Monday, and Tuesday. The hall on Sunday was densely crowded with interested listeners, who seemed deeply impressed with the truths so clearly and forcibly delineated. On Tuesday evening thirteen came forward, asking the prayers of God's people, some of whom have found peace and are on their way rejoicing. To God be all the glory. In behalf of the brethren,

Jas. A. Brooks.

From Bro. E. Cotton.

Bro. Grant:—The Lord has been reviving his work in Woodhull, Steuben Co., N. Y. Brn. Stevens and Miles went there the last of December a few days. A number arose for prayers; but they felt it duty to leave, to fulfill other engagements. Bro. Stevens requested me to go and labor in that place. I did so, and in vicinity, nearly eight weeks. Some thirty arose for prayers, and quite a goodly number of them found peace in believing.

March 9th, 1868. E. Cotton.

Married.

In Wolcott, N. Y., Dec. 10th, 1867, by Eld. Wm. A. Fenn, Hiram Silemon and Josephine Mead, both of Wolcott, N. Y.

Also, in Wolcott, Jan. 1st, 1868, Edwin McMullin and Sarah A. Smith, both of Huron, N. Y.

Also, in Wolcott, N. Y., January 8th, 1868, James Ooman, of Rose, N. Y., and Elizabeth Rodman, of Clyde, N. Y.

Also, in Huron, N. Y., Feb. 4th, 1868, Edwin E. Jones and Nettie A. Sheeler, both of Lena, Ill.

Also, in Wolcott, March 4th, 1868, Elvin P. Soper, of Wayne, N. Y., and Sylvia Grant, of Wolcott, N. Y.

Also, in Butler, N. Y., March 11th, 1868, Elisha Brown, of Wolcott, N. Y., and Jane Cartner, of Butler, N. Y.

In North Kingstown, R. I., Feb. 27th, 1868, by Elder E. R. Wood, George T. Cranston, of North Kingston, and Lizzie P. Gardner, of Exeter, R. I.

At Stewartstown, N. H., Feb. 28th, 1868, by Elder A. Gordon, Leonard Gordon, of Lunenburg, Vt., and Sarah L. Kemp, of Stewartstown.

Obituaries.

Crumb. Fell asleep in Jesus, at Peace Dale, R. I., Feb. 13th, 1868, Bro. L. L. Crumb, aged thirty-five years, seven months, and five days.

Just three months from the time he gave up work, our worthy brother breathed out his life in the arms of "Him who giveth His beloved sleep." Suffering with heart disease (causing great difficulty at times in breathing), he showed the friends who waited upon him a constant example of christian patience and fortitude. The last time he was privileged to meet in social worship with God's people, his testimony was given to the power of that religion that sustains in trying hours, expressing the thought that it might be the last time he would have an opportunity of beseeching the poor sinner to seek the Savior, he urged upon them the importance of doing so at once ere mercy should close. May this exhortation be remembered by those who were privileged to hear it, and not only remembered but heeded. He left a widow with three children, who call for the prayers of those who believe in a prayer-hearing and a prayer-answering God. May He who fed the prophet at the brook, tenderly care for the widow and the fatherless, and see that their wants are supplied in such a way as he shall deem best.

Our brother was cared for by kind christian friends during his illness, who anticipated every want, and they are held in grateful remembrance by her whose earthly stay and support has been thus taken away. May God "temper the wind to the shorn lamb," and may the same peace and resignation which marked the last days of the departed, be vouchsafed to the lonely one, enabling her to patiently submit to life's vicissitudes; may light shine in on the dark pathway, and may the blessed hope of a reunion in a land where sorrow will be unknown, heal the wound now fresh and painful, causing her to bear up, and hope on till

"Hope be changed to glad fruition."

Words of comfort to the mourning friends at the funeral occasion were spoken by Bro. A. Durfee, from Job 14:14. C. F. Dixon.

Davis. Fell asleep in Jesus, at North Somers, Conn., Jan. 10th, 1868, Eber Davis, aged seventy one years.

Bro. Davis did not make open profession of religion until a short time before his death; but had indulged secret hope for some twenty years. For the last year of his life he had taken more than usual interest in the promulgation of the doctrine of the Bible, and was ready to support and defend the same. Some weeks before his death, he obtained a good evidence of his acceptance with God, through Christ, and was perfectly resigned. He was a great sufferer for some time previous to his death, yet he manifested much patience to the last.

He longed for rest in the grave. His dear companion, who survives, and who has indulged the blessed hope of the gospel for many years, has everlasting consolation, and a good hope of a happy meeting with her husband in the resurrection morn, to part no more. May the fatherless prepare for the same great event, and the family be unbroken in the kingdom, is my prayer. I. B. Potter.

Kendall. Died in Northampton, Feb. 16th, at the residence of G. F. Boyington, Emma A. Kendall, of Orange, widow of the late S. W. Kendall, and daughter of S. W. and A. E. Slate, of Orange, aged twenty-eight years, ten months and ten days.

Death came sudden and unexpected upon Emma. While conversing with some friends, she threw up her hands with a screech, and fell to rise no more until the resurrection of the just. The physician pronounced it heart disease. Thus we are admonished of the necessity of having our work done for the judgment, that however sudden death may lay its cold hand upon us, it may not find us unprepared. Emma sleeps in Jesus we trust; and while the hearts of friends are made sad by her sudden death, they are comforted with the hope of soon meeting her in that world where death cannot come. J. Hemenway.

McIntire. Died in Tuftonboro, N. H., Feb. 23, 1868, of lung fever, Samuel McIntire, aged eighty-four years, six months and nine days.

He professed the name of Christ about twenty-six years ago, and was baptized, but lived in neglect of duty afterward. While sick, he expressed a desire to be remembered when Christ comes in his kingdom, and seemed to feel reconciled. He leaves an aged companion and five children to mourn his loss. Words of comfort were spoken by Bro. H. M. Bryant, from Isa. 35:8. May the Father of the fatherless, and the Judge of widows give them consolation, and be with them, and bring them to the promised rest where death will never enter. D. W. Coff.

Beal. Little Frankie B. Beal, only daughter of Horace and Frances Beal, died in Lewiston, Maine, Jan. 27th, aged three years five months.

She was an interesting child, full of beauty, life and love, and it seemed very hard to give her up to the great destroyer for his loathsome prison. But the stronger than the strong man cometh soon to gather all the scattered treasures for his own eternal kingdom. Take heart, dear parents, for thus little Frankie will live again. J. T. Libby.

Pinckney. Died in Wolcott, Conn., Feb. 26th, 1868, Willie, youngest son of Bro. and Sr. Pinckney, aged seven years, lacking a few days.

Willie was the pet of the family. It was hard for them to give him up, but they sorrow not as others that have no hope. Bro. and Sr. Pinckney, and one of their daughters, were converted under the labors of Sister E. S. Jenning, last winter, and buried in the likeness of Christ's death by the writer. They have been ornaments to the cause of Christ ever since. Funeral sermon by the writer from 1 Thess. 4:18: "Wherefore comfort one another with these words." M. R. Miles.

Moses. Died at Haverhill, Mass., Feb. 5th, Sr. Margaret Moses, aged eighty-four years.

Sister Moses was converted when about fourteen years of age, and for seventeen years has lived an earnest and devoted christian. She was taken to Portsmouth (her former residence) for interment, where funeral services were held in the Advent Chapel, and where her voice had so often mingled with the saints in praise and prayer. Truly a mother in Israel has fallen. But, thank God, we mourn not as others who have no hope. She sleeps in Jesus, and awaits the resurrection morn. Sermon by the writer, from Ps. 17:15.

Joseph W. White.

Berry. Died at Portsmouth, N. H., Feb. 29th, Walter H., son of Bro. Edwin Berry, aged five years.

The stroke is a severe one to the young parents, but they are comforted with the assurance that soon their little one will come from the land of the enemy, to bloom immortal in the paradise of God.

Joseph W. White.

Sleeper. Fell asleep in Christ at Bristol, N. H., Jan. 15th, 1868, Samuel T. W. Sleeper, aged seventy-two years. N. T. Chase.

Dand. Died in Richmond, Maine, March 2nd, 1868, of paralysis, Phineas Dand, aged sixty-six years. H. D. Reed.

Summary of News.

FOREIGN.

Cable Dispatches.

London, March 10. Dispatches from Annesly Bay say King Theodorus has arrived in the immediate neighborhood of Magdala with his troops and war material. The advance of the British expedition was steadily pushing ahead under Gen. Napier, and at last accounts were two days' march beyond the village of Attergal.

The Prince of Wales will soon make a visit to Ireland, where he is to be made a Knight of the Order of St. Patrick.

Berlin, March 11. The treaty just concluded between the North German Confederation and the United States of America, providing for the protection of the rights of naturalized citizens, was to-day unanimously ratified by the Federal Council.

Rome, March 11. One hundred Canadian Zouaves, who volunteered for the Pope's service, have arrived here.

London, March 14. Dispatches received from Rome to-day, announce that Luciene Bonaparte, Gonella, Barilla, Bernardi, Morrno, Borremo and Coptti, have been also appointed for the United States and Canada.

Naples, March 14. The eruption of Mount Vesuvius is increasing in power and grandeur. The volcano is throwing up vast quantities of fire, and but little lava. The detonations are very loud and frequent.

DOMESTIC.

Washington, March 12. An article in the New York *Sun*, asserting that the equilibrium of President Johnson's brain has been disturbed by continual excitement, has attracted much attention here and is endorsed by many who have had excellent opportunities for forming an opinion.

Impeachment.—Mr. Bingham, chairman of the House managers of impeachment, speaks hopefully in regard to the duration of the trial. In a single week the managers will present their case, and they are confident that the month of April will see its close. No important changes will be made in the Senate Chamber for the impeachment trial. The Senators will retain their seats as usual. The reporters' gallery is to be enlarged to include thirty more correspondents. A number of distinguished journalists have signified their intention to be present during the trial.

Sad News from Buenos Ayres.—From Buenos Ayres we have sad news of the ravages of the cholera. At Villanueva 210 out of 276 laborers on the railroad have died almost at once, and the people were flying in all directions from the scourge. In the city of Buenos Ayres it was raging with great fury, from 150 to 180 victims dying daily. Upwards of thirty thousand persons had fled from the city, and business of every kind was at a stand still.—*N. Y. World, Feb. 18.*

French Preparations for War.—The Paris *Presse* states that the Minister of War is establishing in the Hotel des Invalides two magazines to receive all the necessary material for an army of 200,000 men entering on a campaign. The first already contains the field-ovens, machines for making biscuit, boxes of bandages, surgical instruments, ambulances, etc. One of the largest refectories in the institution is transformed into a vast depot for the artillery.

Distress among the Nova Scotia Fishermen.—The suffering among the fishermen of Nova Scotia for want of food is declared to be absolutely appalling. The government and individuals have contributed largely to supply the famishing people with food, but the supply is still largely inadequate. In a recent letter to the Nova Scotia Relief Committee, Rev. Mr. Ambrose, its Treasurer, makes the annexed painful statement:

"A boat-load of starving people came to see me yesterday from Mill Cove, in Lunenburg, on the opposite shore. Four barrels of corn meal had been lately shared out among sixteen families in Mill Cove, and a barrel of molasses had at the same time been divided among others as well as the same sixteen families. An old man, aged about seventy, who was here yesterday, had, for three days tasted no nourishment but molasses and water. The rest of the party were married women, mothers of families—one with an infant aged five weeks at home. Two others had left their babes to be suckled during their absence by a woman who had one of her own to nurse. And not one of all those had a particle of food in the house.

An Escaped Prisoner from Abyssinia.—The French papers contain an article written by M. Adolph Fargeau, who has been given up as dead by his relatives for many years, but who as it appears has been a prisoner of King Thedore. He wandered into the Kingdom, was taken captive and held as a spy. His prison was in a large cavity formed by nature in the top of the mountain, and his keepers consisted of an old man and his daughter. In this cave he was strongly tied, the ropes, however, being sufficiently lengthy to allow him to walk about. He was regularly fed, but no communication was ever made to him by sign or otherwise. His only companions were rats, who attacked him nightly, till his keeper gave him some grease, which, though most offensive, he rubbed upon his body. This drove the rats away and also suggested the idea that led to his escape. When the jailor was absent he induced the daughter to bring him a little grease. This he applied to the ropes, and after many weary nights the rats gnawed the ropes sufficiently to enable him to escape. He was astounded, when only a few hours free, to fall in with the advanced guard of the English expedition.—*Journal.*

Items.

☞ Dr. Bellows says the Pope is about 73 years old. His person is large and commanding, his head full and well shaped, and he looks more as Edward Everett did in the closing years of his life than any other person he can now think of.

☞ Some man cutting timber on the upper meadows, in the town of Bellows Falls, Vermont, found recently a wild bees' hive in a hollow tree, that yielded them 108 pounds of strained honey, besides several pounds used before straining.

☞ The robins are about; but the queerest harbinger of spring we have heard of is a green grasshopper which was picked up by a lady in New Bedford on Wednesday.

☞ In India it is announced, as the result of missionary labor, that there are now fifty thousand communicants. The attendance in the various christian churches in India reaches at least two hundred and fifty thousand. There are now two hundred and four native preachers laboring throughout India.

☞ The golden rose sent this year by the Pope to the Queen is a beautiful work of art, representing a branch of a rose bush, with the thorns and buds in pure gold, and a large flower at the extremity. The gold alone is worth $2000.

Notices.

GENERAL CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, greeting:

Beloved in the Lord, believing that yet a little while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the corner of Lowell and Causeway Streets, Boston, on Tuesday evening, March 31st, 1868, and to continue with us over the coming first day of the week.

To unite with us in worship and thanksgiving to God for his abundant mercies to all men, and to us who have learned his will, and tasted that he is gracious:

To listen to the proclamation of the truth of God for the edification of the church, and the preaching of the glad tidings of the kingdom at hand:

To exhort one another, and so much the more as we see the day approaching:

To invite sinners to Christ, the refuge from approaching wrath, pointing them to the Lamb of God that taketh away the sin of the world:

To encourage each other in the great work, committed to us as a people, of proclaiming life and immortality through Christ alone, the resurrection of the dead, and the speedy coming and kingdom of our Lord Jesus Christ.

For these objects we invite our brethren and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities, trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that our gathering together may be to the praise and glory of our heavenly Father. And when the mighty voice shall be heard, saying, "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready"; may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of the Lamb.

The Mass. Advent Christian Conference is cordially invited to meet with us, and to hold its annual session in connection with the general conference.

Friends coming from Portsmouth and intermediate places, on the Eastern R. R., also Nashua, Lowell, and intermediate places on the Lowell and Nashua R. R., will purchase regular tickets at the various offices, and will receive from the Conference Committee, at the meeting, return passes *free.*

In behalf of the church,

Geo. T. Adams, Miles Grant, } *Elders.*

J. G. Hamblin, S. Hovey, Geo. T. Adams, M. H. Piper, Geo. E. Foster, Geo. W. Wood, } *Committee.*

NOTICE.

The Springfield National Advent Campmeeting Committee.

The above committee, at the request of the Chairman of the Building Committee, are notified to meet at the office of the "World's Crisis," Boston, on Friday, April 2d, at 10 o'clock A. M.

Geo. T. Adams, Secretary.

The Mass. A. C. Conference.

Will hold its annual meeting, in connection with the General Conference called by the Lowell Street Church, Boston, commencing April 1st, at 7½ P. M., and continue over the Sabbath.

We have business of importance to transact, and we hope to see delegates from all the churches, that all may have a voice and influence in the work. Will you attend to this matter, brethren, and see that delegates are appointed? It is time to begin at home. Some of our churches are suffering for want of laborers, and new fields are open and ready for work. Shall we attend to the calls for help at home? Come, come, from all parts of the State, brethren, and tell us what we shall do. Do not stay at home, and then complain that the work is not done right. J. Hemenway.

To the Advent Churches in Mass.

Do not forget to send your delegates to the Conference at Boston. It is our *first* Annual meeting; all the officers are to be chosen, and other matters of importance which demand our attention. Let there be a general rally. Come in the name of the Lord. Come praying in the Holy Spirit, that good may be done. We need to co-operate together in this great work. Let each preacher remember his duty, to report either by letter or otherwise. Let each church be heard from, and all take hold in earnest. We have but an hour to fight; let us do it manfully. Thy brother in the service, Geo. A. Streeter.

New York Conference.

The Western New York Quarterly Conference will be held at Hemlock Lake, Livingston county, commencing Thursday evening, Apr. 2nd, and holding over the following Sunday. Come, brethren and sisters, in the name of the Lord, having on the whole armor, prepared to work whilst the day lasts; and let this meeting be especially to build up the church of Christ and bring sinners to God. There are but two families in the place that are believers in the same blessed hope; so brethren will come prepared to board at the hotel if required, so that the burden may not rest too heavily upon the few who have so manfully held up the truth and mean to sustain it. Brethren coming on the cars will stop at Livonia, thence by stage to Hemlock Lake, distance four miles.

C. W. Lowe.
P. B. Stevens.
D. Cogswell.

Rhode Island and Connecticut!

Our next quarterly conference will be held at East Gloucester, R. I., where we enjoyed so much one year ago. Will every church send us a delegate or a letter? Do not neglect it, will you? Conference commences Wednesday, April 1st, at 2 P. M. A team will meet the stage from Providence and Putnam at Chepatchet on Wednesday and Thursday only. Come early. Stay late.

H. F. Carpenter, Clerk.

Notice.

Bro. Charles Goodrich wishes to say to those who have written to him to know his whereabouts, that he has not been able to labor much the past winter, but is better now, and will answer calls as soon as possible. His P. O. address is 69 Marion street, East Boston.

A Quarterly Conference.

A quarterly session of the Advent Christian State Conference of New Hampshire will be held in Manchester, N. H., commencing April 9th, and hold over the following Sunday. In the meantime let prayer go up to God for his blessing.

A. W. Sibley, Secretary.

Notice.

Several brethren and sisters having come out from Cooper Institute, New York City, have taken a hall corner of Allen and Grand Sts., where meetings will be held every Sunday A. M. and P. M. Preaching brethren passing through the city, believing in the resurrection of the dead, both of the just and unjust, are invited to give them a call.

J. K. Bellows.

Conference.

The Maine Westerly Second Advent Conference will be held in Topsham, to commence on Wednesday evening, March 18th, 1868, and continue over the following Sunday. The committee on the Maine Mission tent are requested to meet at the same time for the transaction of business. Per order,

I. C. Wellcome.
C. Goud.

We invite our preaching brethren, and brethren and sisters generally, to come and help us in the name of the Lord.

Notice.

The first annual meeting of the Mass. A. C. Conference will be held in Boston, in connection with the General Conference, called to meet Tuesday, March 31st, 1868. It is hoped the churches will send delegates so far as consistent. Let there be a general rally. For the Conf. Committee,

E. Owen, Clerk.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

J. Couch....Sunday, March 22d
S. W. Thurber....Sunday, March 29th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.

Enoch Merrill....Sunday, March 22d
A. P. Moore....Sunday, March 29th
Enoch Merrill....Sunday, April 5th

Chelsea, Mass., (Library Hall.)

J. G. Smith....Sunday, March 22d

Lawrence, Mass....evening, March 20th
Concord, N. H....Sunday, March 22d
Concord, N. H....Sunday, March 29th
Clinton, Mass....evening, March 30th
C. Goodrich.

Lowell, Mass....Sunday, March 29th
J. Couch.

Yalesville, Conn....Sunday, March 22d
S. C. Hancock.

Sandisfield....Sunday, March 22d
Cold Spring, Mass....Sunday, March 29th
Geo. L. Teeple.

Hartford....Sunday, March 22d
North Somers....Sunday, March 29th
I. B. Potter.

Wrightville....March 29th
Hartford....April 5th
W. S. Campbell.

Lovely Street, Ct....Sunday, March 22d
S. Woodruff.

Bath, Me....Sunday, March 29th
H. D. Reed.

Hoosick, (Advent Chapel)....evening, April 4th and Sunday, the 5th.
Ira Wyman.

Pleasant Valley, Ct....Sunday, March 29th
C. F. Dixon.

Seituate, R. I....Sunday, April 5th
Joseph Northrup.

Hopkinton, N. H., (where Bro. Tewksbury may appoint), Sunday, March 22d. J. C. Moore.

Plymouth, Mass....March 22d, 23d, and 24th
Carver, Mass....Sunday, March 29th
and longer if desired.
Bristol, R. I....April 5th, and over the following week
Will Bro. Gray meet me at the depot April 4th, evening train? J. M. Muklig.

Loudon Ridge....March 26th
Pittsfield....March 27th
Pond school-house....March 28th
Northwood Narrows....March 29th
Kingston, (Gales meeting-house)....Sunday, April 5th
Exeter....Sunday, April 12th
John Knowles.

Danielsonville, Ct....Sunday, March 22d
Thompson, Ct., (Quodick)....evenings, March 25th and 26th.
Webster, Mass....evening, March 27th
East Douglas, Mass....Sunday, March 29th
Pascoag, R. I....evening, March 31st
East Gloucester, conference....April 1st, 2d, and 3d
Abington, Ct....Sunday, April 5th
H. F. Carpenter.

Manchester, N. H....Sunday, March 22d
Meredith Centre....Sunday, March 29th
Z. Ford.

Bristol, R. I....Sabbaths, March 22d and 29th
and attend the conf. in Boston the first week in April.
T. M. Preble.

Salem, Mass....Sunday, March 22d
Lowell, Mass....Sunday, April 5th
Joseph W. White.

Keene, N. H....Sunday, March 22d
R. E. Ladd.

Worcester....April 12th and 19th
Westboro, Mass....every evening, April 13th to 17th
Anna E. Smith.

Rochester (new chapel)....Sunday, March 22d
Pittsfield, N. H....Sunday, March 29th
Wm. Bodor.

Waterbury....Sunday, March 22d
Cold Spring, Mass....Sunday, March 29th
Wm. J. Ripley.

Portland, Me....evening, March 31st
Biddeford, Me....evenings, April 1st and 2d
Manchester, N. H....Sunday, April 19th
If this appointment conflicts with others, please write me at Concord, N. H. J. C. Wheeler.

Woodstock Valley, Ct.

A. Morse....Sunday, March 29th
I. B. Potter....Sunday, April 5th

Epsom, N. H., (Marden Corner,) Saturday 21st, and over Sunday. L. E. Saulpaugh.

North Somers....March 29th
A. M. Higgins.

Holderness, (True school-house)....Sunday, March 22d
Wm. H. Shaw.

Bristol, Ct....Sunday, March 22d
B. Hitchcock.

Wellfleet....Sunday, March 22d
Haverhill....April 12th
J. S. White.

Biddeford, Me.

T. E. Lang, Jr....Sunday, March 22d
B. S. Emery....Sunday, March 29th
Wm. H. Mitchel....Sunday, April 5th
B. S. Emery....Sunday, April 12th
I. K. Lombard....Sunday, April 19th

Dover, N. H....Sunday, March 22d
John H. Evans.

Portsmouth....evening, March 23d
Lawrence, (as Bro. Churchell may arrange), evening, March 24th.
Manchester....evening, March 25th
Shall be at liberty the following Sabbath. If any of the above conflict, please write me at Biddeford, Me., care of John G. Burnham. T. E. Lang, Jr.

Hap City, March 18th. Ireland school-house, March 19th. Byron, (Buckfield Hill), March 20th and over Sunday. Weld, (Town House), March 25th. Carthage, Sunday, March 29th. Starks, Sunday, April 5th
E. M. Haggett.

East Rochester, (Adams Corner), Sunday, March 22d
South Reading, Mass....Sunday, March 29th
J. Pinkham.

Exeter, N. H....Thursday evening, March 19th
Portsmouth, N. H....Sundays, March 22nd and 29th
Salem, Mass....Tuesday evening, March 31st
Lynn, Mass....Wednesday evening, April 1st
Boston, Thursday, to conference, four days.
South Reading....Sunday, April 5th
Letters can be directed to the above places.
Hiram Munger.

Northwood Narrows....Sunday, March 22nd
S. S. Mooney.

Strafford, N. H., (Roberts' school-house), Friday evening, March 20th, and over the following Sunday. Will Bro. Preston meet me at Gonic, Friday, first train from Dover?

Farmington Village, N. H., (where Bro. Moore may appoint), Tuesday and Wednesday evenings, March 24th and 25th.

New Durham Ridge, N. H....Sunday, March 29th
A. Simpson.

Yalesville....Sunday, March 22d
Bristol, R. I....Sunday, March 25th
North Scituate, R. I....Sunday, April 5th
Natick, R. I....April 11th
River Point, R. I....Sunday, April 12th
Lowell, Mass....Sunday, April 19th
C. H. Sweet.

North Somers, Ct....Sunday, March 22d
L. P. Moore.

Richmond, R. I., (Clark's Hall.)

Augustus Durfee....Sunday, March 29th

New Britain....Friday evening, March 20th and over the following Lord's day.
Bristol....evening, March 23d
Pleasant Valley....evening, March 24th
Southington....evening, March 25th
Cheshire Street....evening, March 26th
Yalesville....evening, March 27th
Hartford....Sunday, March 29th
A. Ross.

Concord, N. H....Sundays, April 5th and 12th
J. A. Cleaveland.

Concord, N. H., (at the Bethel.)

I. K. Lombard....Sunday, March 29th
S. S. Brewer....Sundays, March 8th and 15th
J. C. Wheeler....Sundays, April 5th and 12th

Chelsea, Mass....Saturday evening, March 21st and over the two following Sundays. J. G. Smith, D. M. Leavitt.

Rochester, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Preston....March 22d
W. J. Burrell.

Northport, Me....Sunday, March 22d and continue evenings through the week.
Jer. Carr.

Square Pond, Ct.

A. M. Higgins....Sunday, March 22d

Abington, Ct....Sunday, March 22d
Square Pond, Ct....Sunday, March 29th
My appointment for Abington, Ct., is withdrawn.
F. S. Butler.

New York, (Cooper Institute)....Sunday, March 22d
24th street in the evening. Wm. Stuart.

Auburn, N. H., (Fox school-house), every Sunday in March. Caleb Richardson.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

☞ Some one sends us $2.50 from Weld, Maine, but does not sign his name.

☞ M. Mosher—You are paid to Sept. 9, 1868.

☞ S. H. Parsons—Not received.

☞ D. B. Salter—Money received.

☞ T. J. Philbrick—Look on your paper.

☞ Anna E. McAllister's P. O. address is *Blue Anchor, Camden Co., N. J.*

☞ All letters and business transactions for B. Wm. Wilkins, should be directed to La Grange, Tennessee.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 647. The No. which follows your name is the No. to which you have paid. If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. Forevery week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction *over* the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—M Bristol 641, J Wheaton 712, C F Morrill 668, C D W Scott 663, J M Dalton 680, A Rupie 671.

$1.25 each—J D Louck 642, J C Cooney 675, M Logee 675, E Doyle 671, S Pickering 675, L C Collins 675.

$2.00 each—A M Thompson 684, R Corey 631, A M Coburn 690, M E Linville 690.

$2.50—J. M. Snyder 700, M Wait 683, R W Wilson 724, J L Sandlin 700, A J Young 716, J Wescott 701, H P Robbins 713, O Johnson 701, J Glass 701, E Weigle 688.

Various Sums.—J. T. Fletcher $300, 667; R. Gibbs $5.00, 611; L F Clark $3.69, 643; A J Jayes $4.50, 718; J. Sargeant $3.50, 643; A. Chambers $4.00, 684; D Z Lantz $1.82, 639; W. H. Card $3.75, 646; T. W. Chadwick $1.75, 653; C H Staples $3.00, 647; J Marden 85c, 645; J White $1.33, 668; S A Alley $3.00, 614; O Colburn $2.75, 646; J B Goodwin $2.25, 696; J F Wood $3.75, 688; W M Rackett $1.50, 681; H H Hall $5.00, 689.

FOR BOOKS AND TRACTS.

O R Pease $2.05, M E Whitney $2.50, S A Smith $2.00, J D Hancock $3.70, G. F. McAllister 50c, W Johnson 50c, L Mather 35c, L F Clark $1.41, H D Miller $1.00, J H Grinnell $1.00, E D Dinsmore 70c, H L Demerit 35c, A H Briggs $2.35, D Avery $3.40, J Tracey 75c, O Berry 90c, W Gosling $1.25, W Hayes $1.50, A W Lloyd $2.50, H. L. Webster $1.50, J. T. Dixon $20.65, P S Pinckham $9.03, L C McKinstry $1.00, J W Thomas 95c, G G Emery $1.00, E C Greenfield 35c, C F Churchill $1.25, S Smith 45c, J Craigg 50c, G H Crane $1.00, F D Barnes $6.00, P F Lyman 75c, J C Cooney 35c, M Hobart 50c, G W Lougee $2.36, J H Runnells 50c, G Greenwell $3.00, I Bradley 75c, E M Davis $1.00, J N Boswell $1.00, G Bangs $4.50, I K Wilcox 50c, J. Bossler 75c, E. J. Chandler $2.15, J Dougherty 50c, W E Hathaway $2.25, O Prescott $2.00, G W Brown $7.20, L L Tuttle 38c, S Taylor $3.00, I A Brown $1.00, C H Leverton $1.75, M H Elmer 85c, R Lovell 65c, W E Pinkham $1.35, J B Wilber 55c, G W Stetson $2.50, C Colburn 35c, H L Hastings $62.76, J D Fletcher 50c, J F Rathgeber $4.40, J Pool 35c, H M Butters 35c, L Foster $2.00, H A Cressey 50c, S A Piper $2.25, G Sutton 50c, H H Tooker 50c, F Corker $10.80, J G Burnham $1.11, S M Salles $1.00, J Mans 50c, J B Goodwin $1.75, J F Wood $1.75, E G Barton $3.80, N D Bean $1.00, R Allen $6.50, L Leach 50c, D Holmes 60c, B H Albee 80c, J M Kinston $1.00, H H Hall 50c, A G Descent $2.35.

LETTERS RECEIVED.

H H Cleghorn, J Ells, N P Lapham, M V Saltmarsh, J B Keynolds, S S Brewer, J S Brooks, N B McMurphy, A Andrews, H Gregory, H Pratt, F C Northrup, G H Crane, E Ludden, A F Dugger, F H Burbank, A E Smith, J B Walker, J Taylor, J V Himes, H A King, M E Dow, H Bailey, H R Tryon, M R Miles, C Greene, N Smith, T Wheeler, I Cole, L Boutell, T Preble, E A Rowley, G A White, L F Moore, M D Wellcome, J W White, S K Partridge, D A Bean, J Elkins, S M S Haynes, E R Wood, M E Lang, T G Burpee, C Murphy, N Lazell, G A Streeter, W A Fenn, J G Baker, J D C Wheeler, E Cotton, J W Thomas, P Alling, J C Day, Mrs. Allen, T Wheeler.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
R. Owen—Springfield, Mass., No. 64 Walnut Street
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
Allen Damman—Fairhaven, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
S. Anderson—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Fisherville, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 329 South 5th St., Jersey City, N. J.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Dr. I. L. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
L. C. McKinstry—Norwalk, Ohio.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion....12 pp.
2. Did the World make itself?....16 pp., 4c.
3. Is God Everybody, and Everybody God?....16 pp., 4c.
4. Have we any need of the Bible?....24 pp., 4c.
5. Who wrote the New Testament?....16 pp., 4c.
6. Is the Gospel Fact or Fable?....16 pp., 4c.
7. Can we believe Christ and his Apostles?....16 pp. 4c.
8. Prophecy....32 pp., 5c.
9. Moses and the Prophets....32 pp., 5c.
10. Infidelity among the Stars....32 pp., 5c.
11. Daylight before Sunrise....32 pp., 5c.
12. Telescopic Views of Scripture....32 pp., 5c.
13. Science, or Faith?....32 pp., 5c.

For the Set, (making 324 pp.)....50c. postpaid.

Address all orders to Miles Grant, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings, and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00; paper, 60c.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and the Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

SPIRITUALISM a Satanic Delusion. By Wm. Ramsey, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims' Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, post-paid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.00. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Bally. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. 3c. single; 5c. by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, [illegible]

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. $1.50; by mail, $1.75.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, [illegible]

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; Its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to Miles Grant, *Boston, Mass.*

New Music.

"'Tis the very same Jesus" [illegible], Calvary, Over There, I shall Rest, The Shining Land, [illegible] "We meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, [illegible] sale at this office.

[illegible]

North Dana, Mass. LUCRETIA B. WEAVER.

For the World's Crisis.

THE FRUIT OF THE SPIRIT.—No. 6.

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—GAL. 5: 22.

MEEKNESS.

Meekness does not consist simply in dressing plainly, having a gentle disposition, and being non-resistant. It is something deeper than that. A person may dress plainly, never show temper, use all as equals, not say much about himself, and in the eyes of the world seem a pattern of humility; and yet his heart may be full of pride and self-righteousness; while meekness, which is the fruit of the Spirit, is lowliness of heart. All the work of the Spirit is upon the heart. The law was applied outwardly. Commandments were given which, if obeyed, would save the life of him who kept them; but the gospel is applied to the heart of man, and thus is shown the difference between morality and religion.

The law says, "Thou shalt not kill"; and though a man might have his heart filled with all manner of evil passions, if his outward life was good, he was justified by the law. But all of Jesus' teachings were directed at the heart, the motives, intents, purposes; and he says, "Whosoever hateth his brother is a murderer." And however moral a man may be, however strictly he may keep the law, if the love is not written in his heart he is in the sight of God no better than the vilest of men; and one work of the Spirit is to write the law on the heart of man. Paul does not say, Keep all the commandments, and thus work out your salvation; but, "Work out your salvation, . . . for it is God that worketh in you both to will and to do of his own good pleasure"; that is, Show by your outward life what God has wrought in your heart.

The meekness which is the fruit of the Spirit is deeply rooted in the heart, and he who has it not only shows no pride but feels none; not only dresses modestly, but has no desire to attract attention and admiration; not only speaks to the beggar in rags, but looks upon him no differently than he looks upon the millionaire; not only shows no anger when insulted, no impatience when opposed, and no vanity when praised; but feels none. He does not take the lowest seat hoping to be asked to take a higher one, and feel slighted if he is not. If he is overtaken in a fault, and speaks hasty and unkind words, he does not say "Forgive me" to keep up appearances, but because he feels contrition.

The word meekness in the Bible means something more than it does when men use it. It means perfect submission to the will of God. Willingness to suffer or do God's will, whatever it may be. Willingness to lie passive in his hands, as clay in the hands of the potter, and say, whatever one may be called to pass through, "Not my will, but thine be done"; and this meekness is the fruit of the Spirit.

Those who live nearest the Lord, and are guided by the Holy Spirit, are the most meek and lowly. We do not read that Moses was the smartest man, or the best educated, or the most moral man among the Israelites; but we read, "Moses was very meek, above all the men that were upon the face of the earth." In those days, as now, the Lord did not choose those to carry out his purposes who wanted to be first and greatest, but the most humble man,—one who was willing to stand still or go forward, just how and when the Lord wished him to, and to give God all the glory. Sometimes it is harder to keep still than it is to work; and the Lord when he has a work to do chooses those for his laborers who have no wills of their own, but will obey the will of their Master. If a man wants a house built, he hires a man who will follow his directions, not one who will go to work and build a house after his own plan, regardless of the wishes of his employer; and so God employs workers who will follow his directions, those who are dead to the world and willing to become fools for Christ's sake.

Paul, in 1 Cor. 4, well describes meekness. Those who will labor working with their hands, will bless those that revile them, and suffer persecution, willing to be made as the filth of the world and the offscouring of all things for the sake of his cause, the Lord will bless and work through; and not until one is willing to give up all things, and be anything or nothing, will God make him his friend and workman.

Many want to work for the Lord, but they want to do some great thing. If they could preach like Sister Mansfield, or labor like Sr. Smith, or write like Bro. Hastings, or build up an institution like Bro. Burbank, they would be delighted, and work with all the energy they possess. They neglect little home duties, and are impatient and discontented, longing for some greater sphere of usefulness. They are not willing to do little errands. They forget that a small duty is as important as a large one, and life is composed of little duties, which if well done are blessed of God, and which if left undone will condemn the slothful servant. He that is unfaithful with one talent would not improve ten. The Lord does not want all his children to preach or be missionaries. There must be carpenters and bakers, and some to do house-work and shop-work; and he certainly would not want a man to preach who cannot control his temper when he finds his hat missing, or a girl to go South and teach who, if her mother crosses her will, becomes impatient and disrespectful.

Many have known they were gifted in certain respects, and thought the best way they could improve their talents would be to preach; and, with their hearts full of pride and self-righteousness, their voices trained, and gestures carefully studied, have gone out preaching [illegible] Burke, possessing the intellect of [illegible] or the eloquence of Cicero, though he have [illegible] his christ[illegible]

much influence on the minds of the people, enlarge the church, and even lead some to Christ, if his heart is proud, his motives selfish, and all his thoughts about himself, can do nothing acceptable to God. The Lord may suffer him to work, and use him as he does kings and generals to work out his great plan; but in the great reckoning-day he will say to those who ask it, "I never knew you." "The meek shall inherit the earth," and "all the proud, yea, all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

But few are humble by nature. Man is generally proud, selfish, and self-reliant, and it takes grace to make any one meek and lowly; but the Holy Spirit is promised to those who ask it; and he who will be led by the Spirit will be just what God would have him be. One fruit the Spirit bears is meekness. Many whom the Lord has called into his vineyard have by their success been lifted up and exalted, thinking they were of considerable consequence, and forgetting Him who saved them; and God in his love has suffered them to fall, thus showing them their weakness and dependence on him. The Lord loves his own, and if they will not humble themselves, that is, if they will not do what they ought because it is humiliating, he sometimes humbles them in a way they least desire.

Meekness both precedes and follows all the work the Spirit directs. When a person sees himself just as he is, and gives up his will, cares nothing for the speech of the world or of the church, and is willing to be or do anything God desires, the Lord will show him his will concerning him, and use him as he is best fitted for use. He may put him in a shop to earn money for the cause of Christ, or send him among the heathen to teach them the way of salvation; but God will send that child where he can best use him for his own glory, and give him the blessed assurance that his ways please his Father.

When an individual is in his own place, or rather in the place God would have him be, if he obeys his Leader and accomplishes something for him, he is not lifted up by it, for he knows that if good has been done the Lord did it, not he, and he is humble, giving God all the glory. If he lends to the Lord of his abundance, or is the means of saving souls, he does not tell everywhere he goes how hard he has labored, and how much he has suffered, and how much good he has done, until everybody is tired of hearing him tell what "I" did. He does not misrepresent facts or let lies go unexposed because if the truth is known it will lessen his popularity. He is not continually fighting for his reputation and putting down those that oppose him. In short, he does not care what men may say of him, if he can have the approval of God. Such an one is not very apt to resent insolent words and actions, or sue a man because he deprives him of his rights. If a brother commits a crime, he does not cast him off, or scold him, or tell the news of his sin throughout the neighborhood; but feeling that only by the grace of God is he kept from the same sin, he goes to him in meekness and tries to restore him again to the fold. If he has more light on the Scriptures than others, he does not call them fools or hypocrites, but endeavors to instruct in meekness those that oppose themselves. When I see a man ridiculing or condemning those whose opinions differ from his, I think he lacks both the spirit of Christ and a solid foundation to stand upon, for those who have good arguments with which to defend themselves seldom resort to ridicule.

When a person follows the Spirit closely, he generally has to go through some hard places; for until he is dead to the world and has no will of his own, he cannot properly be called meek; and the prouder and more selfish and stronger-willed any one is, the greater trials he will have. It does not take much heat to melt lead, but no common fire will melt iron. One reason why the churches of the present day lack the power that existed in the primitive church, is because they are so proud. They are not willing to come out from the world and appear ridiculous and peculiar. They will not give up fashion and form and style and gentility, and be called foolish and fanatical. They follow the Spirit a little way, but when it leads them to heavy crosses which they must take up before they can advance, they stop, and stand still, and gradually slide back, until you can not tell them from the world, and all the experience they have to relate is the story of their conversion.

"By their fruits ye shall know them." Does a woman decked with plumes and ribbons and jewelry look like a follower of the meek and lowly Jesus? Does a man whose heart and time and talents are all taken up with politics appear dead to the world? Does he who is constantly trying to make people think he is of much importance, seem like one who is living with an eye single to God's glory? "Abstain from all appearance of evil." O! how many weary souls, toiling early and late, and wearing themselves out trying to be somebody, might find rest to their souls if they would only give up the world with its honors and glory, with its wearisome burdens and unsatisfying emptiness, and take upon them the yoke of Him who was meek and lowly of heart. For his yoke is easy, and his burden is light.

I once heard a good sister say in a prayer-meeting, "Pray for me, that I may lie low in the valley, dig deep, and build sure." That is the desire of every christian heart. O how blessed is that one so meek and lowly that the Lord is always with him to guide and to bless! one who in every circumstance in life can see a guiding hand; one who is willing at all times to suffer God's will, or do his will; one that the Lord can work through at any time, and in all places, to will and to do his own good pleasure. "He that humbleth himself shall be exalted." S. K. PAINE.

No. Scituate, R. I.

For the World's Crisis.

MY PRAYER.

Come, Lord Jesus. Descend, thou Mightiest, from the right hand of glory, and avenge the sufferings of thy saints expectant. Rend the vaulted skies, that the weary ones of earth may behold thy loving countenance, rivaling in brightness the noonday sun; and that they may hail thee as their glorious Deliverer, the Prince of peace.

Speed the day when the mighty heavens shall at thy command be rolled together as a parchment scroll, that thy waiting, praying saints may be caught up by thy omnipotent hand, to dwell with thee for ever at the right hand of bliss. Haste to restore earth to its Edenic beauty, the inheritance whereof shall make glad the hearts of the saints. Sway the sceptre of thy just indignation over thine enemies, till they shall acknowledge thy sovereign power and dominion, whose sole right beside thy Holy Father it is to reign in heaven supreme. Bid the golden gates of the celestial City fold back their massive doors, that at the sound of the redemption trump thy children may enter therein. MARY A. FOWLER.

Liberty, Me.

For the World's Crisis.

IS IT A BIBLE DOCTRINE?

WHAT IS THE TEST? A few mornings since the answer to this important question was presented in such simplicity to my mind, that I cannot forbear the desire to give it to the young and inexperienced. A money detector is considered indispensable to business men. And if in temporal things it is so important to distinguish the good from the bad, how much more important is it in eternal things. The incident is as follows:—

One young christian was writing to another whom she dearly loved in the Lord, and near the close of her letter she playfully asked, "Do you still believe in that "saved now" doctrine? If I believed that I would no longer fight against wind and tide as I now do."

The one addressed was not a little annoyed at the question, and deferred a reply for some time. Finally circumstances quickened her, and the reply was written and handed to me to read. It bore a good christian spirit, and to the point in question she wrote:

"I still believe with all my heart in John 10: 27, 28. Rom. 8: 29, 30, and 9: 15, 16."

At this point in the letter this beautiful text came forcibly to my mind: If she as heartily believes the Scriptures which form the guard at the other end of the bridge, she is safe. It matters not from which end we are precipitated, the fall may be equally fatal.

Here is the true test. What saith the Scriptures? Not one scripture, nor two, nor three, but the whole in harmony, without the silencing or the modifying of a single voice. Hence the necessity of a general as well as a sectional reading of the Scriptures. We want to continually bear in mind how the whole sounds in chorus, as well as how each part sounds alone, and view each part as correct only as it makes harmony with the whole.

That theory must be correct which allows from the Inspired Volume the full choir of sacred voices in harmony upon it.

We will now place the Scriptures referred to in the letter, with a few of their counterpoise in juxtaposition; that, like the waters of the Red Sea, they may form a wall on the right hand and on the left, that the strait and narrow way between them may be the more visible to the Canaan-bound pilgrim.

And here we put off our shoes from our feet, for the ground is holy; and with ears to hear say, "Speak, Lord, for thy servant heareth." And thus may it be with all who read.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10: 27, 28.	"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15: 1, 2, 6.
"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Rom. 8: 29, 30.	"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—Jas. 5: 19, 20. "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness."—2 Pet. 3: 17.
"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Rom. 9: 15, 16.	"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. . . . Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 55: 1, 6, 7.

With awe and deep humility we here venture a few remarks upon Bible predestination as we understand it. And first, with melting of soul we do praise and extol the Most High God that it was his good pleasure to make the world with the purpose to fill it with intelligent beings, in his own image, to know and enjoy him forever. Had not sin entered, no excess over this number would have lived. But with this calamity, and its threatened numerical excess, came the promise of a Savior; who, by the grace of God, has tasted death for every man; and in whom is now offered *eternal life* to every one who will, by patient continuance in well doing, seek for glory and honor and immortality, to be awarded at the judgment, when the King shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the founndation of the world."

In this right hand company is, for the first time, made manifest, in the highest sense of the term, the elect of God before an assembled world. It is this company whom he foreknew, whom he predestinated to be conformed to the image of his Son, whom he called, whom he justified, whom he glorified, in purpose, when he foreordained for them a Savior and a kingdom, even "before the foundation of the world." 1 Pet. 1: 20; Matt. 25: 34. Like the wise master-builder who perfects his plan before he strikes a blow, so the heavenly Architect conceived his stupendous plan in perfection before a word of creating power was uttered.

The predestination of the Bible, to our mind, resolves itself in this; God conceived his model in his Son, and then predestinated that all who are saved, without respect of persons, should be conformed to that model. Hence the broad command, "Go ye into all the world and preach the gospel to every creature. He that believeth and baptized shall be saved; but he that believeth not shall be damned." Mark. 16: 15, 16. God's sovereignty, we humbly premise, will never be exercised but in harmony with his revealed plan of redemption; and to this we bow adoringly. In christian love, your sister,

E. S. W[illegible].

For the World's Crisis.

A SINGULAR DREAM.

The following remarkable dream was related by Bro. R. S. Turner in the forenoon of the Lord's day, Feb. 9th, at our conference meeting. He described it with a good deal of feeling, and it was received with deep interest. It is imperfectly given here, but still will be perused by many with interest. I would simply state, Bro. Turner has been a sailor for many years, and has only recently embraced the great truths of the Bible. I give it as near as possible in his own words:

I had a very singular dream or vision about one o'clock in the morning of Feb. 6th. I thought I shipped on board a beautiful little bark propelled by steam and sail, with our Savior, to make a voyage; the object being, the Lord said, "to show me the disappointments and temptations of a pilgrim's life."

All things ready we set sail, and seemed to glide into a beautiful rivulet or stream. The water was clear as crystal, but so shallow I could see plainly the rocks at the bottom. We sailed rapidly, and as we glided along, the stream widened and our speed increased rapidly; and as I could see here and there, in all directions, huge rocks, projecting points of land, bars of sand and stone, I shuddered for fear of safety. Yet everything—bark, stream, and all the surroundings, was extremely beautiful, and with all my fears for safety, I was happy. Now and then, as I would be terrified, fearing we should be dashed to pieces upon some prominent obstruction directly in our way, our Savior would turn smilingly to me and say, "Fear not, brother, I will guide the bark."

Soon we got into deeper water, but I could see rapids directly ahead of us dashing over the rocks, and I thought our bark must certainly be dashed to pieces and be lost; but our Savior said,

"Fear not, for those who enlist in my service and remain faithful, I will safely guide at all times, and in all weather."

We were still sailing at a very rapid rate, and many obstructions appeared in our way, and frequently I trembled for the safety of our bark, fearing she would be dashed into a thousand pieces. At such times our Savior looked at me, smiled, and said,

"Brother, fear not, trust in me, I will guide the bark. Your trials in life are to try your faith. There will be many rocks in your way, before your pilgrimage is ended."

As we sailed on, a small island, then a huge rock, seemed directly before us, and we were dashing and driving right on to them. But our Savior moved the helm, and we turned short and rushed safely past. I felt I had given all up to the Lord, but at such times as these a fear crept over me, and the Savior would say so gently,

"Fear not, I'll guide the bark."

Every time I looked at our Savior he seemed more mild and lovely. Tongue cannot describe the beautiful scenery and places we passed. It was different from any country I ever saw, and I have traveled a great deal over the globe. Soon we found ourselves in the broad ocean, and everything went smooth with me, when suddenly up sprung a gigantic rock ahead of us. I was sure now we must be lost, but Jesus was at the helm and we went safely by.

When we started we had a number of passengers on board, but as the various obstructions came in view, and when all seemed to be lost, they deserted us, one by one, until I was left alone with our Savior, and he was close by my side. We were on the quarter deck, near the helm, but no one had hold of the helm at this time. I cannot express the happiness I felt. Everything seemed so magnificent and grand around me. The Savior then said to me in a kind and gentle manner:

"I want you always to remember this voyage when you are in tribulation, and what I have said to you in regard to trusting in me, and I will guide the bark."

We now entered the mouth of a river and sailed up the stream, but the beauties and grandeur of the surroundings cannot be described. As we advanced the stream grew narrower. Soon we came in sight of a large building, and as we approached it appeared more grand. Soon we entered under a large covering. It was very large indeed, and seemed as though it were the heavens, and this wonderful building was under it. Our bark sailed close to it as we passed. It was very large, and the most splendid structure I ever beheld. It was built of beautiful precious stones, such as we read of in the Scriptures. It was of a blueish cast and transparent. In the centre of the building were large letters of transparent stone, stating its object, but I cannot remember precisely how it read now, but understood it was for the purpose of purification. I could see no one in or about it. I looked upon it as a heavenly place. Our bark passed it and we were in a city as it were. Our bark sailed rapidly through its streets following the stream. Every little while as we would turn a corner I would have my misgivings and fears.

Soon we sailed through a dark place. But oh, how beautifully our Savior would guide the bark. Soon it became light again, and the stream was quite small, and we stopped. The water was very clear, and I could see fish, and I got out of the bark and caught a number in my hand. My Savior gave me a staff like a cane, and told me always to keep it. He said I could go any where with the help of the staff, even through the air like a bird. It appeared to be the *staff of Faith*. I felt anxious to try my staff. I took it and sailed through the air, and at last found myself in a large swamp. There I thought I was tempted by Satan. I prayed to be delivered from Satan and the swamp. I looked away on the distant hills and saw splendid mansions. I was soon led out of the swamp, and was climbing up one of the hills, when our Savior told me I must tell all whom I met of the voyage I made with him, and its object and beauties, and exhort them to come to Christ.

I started on my mission, and soon came to a shabby house, and went in. I found only an old Indian, who could not speak English, and I could not speak his tongue, but still I managed to make him understand, and describe to him my voyage with the Savior, and what he had said to me. Suddenly my audience increased, and I found myself in the midst of a multitude of people, and commenced to speak louder, so all could hear, when suddenly I awoke.

I had become so carried away in my dream that I could not for some time after I awoke make it appear any thing but a reality, and found myself praising God and exhorting the multitude to come to Jesus. Heaven grant it may be a reality to me. J. R. COOPER.

Rochester, Feb. 17th, 1868.

READING OF THE BIBLE.

It was the custom of the Puritan congregations to dispense with the reading of the Bible in their public services. There was a minister settled near Boston whose sermons were often two hours long, and to whom Governor Hancock addressed a note offering to furnish his congregation with a Bible as a present, if they would consent to their minister's reading from it as part of the regular service on Sunday.

After service the next Sunday the good minister read the Governor's note to the congregation. Whereupon one of the worthy elders rose and said, "Reverend sir, I object; for now the service is too long, so that it is impossible to get home and milk the cows before dark; and if the Scriptures are read beside what is now done it would be hard to tell how late we might be kept."

"The good minister rose, and said that he "would take care that the time required for reading God's word should be taken from the other parts of the service, and that the service should not be lengthened by the proposed reading." The elder declared himself satisfied. The present of the Governor was accepted by vote of the whole congregation, and from that time the Bible was read in that congregation.—*Liberal Christian.*

For the World's Crisis.

WAFT THEM ON.

What heavenly words I seemed to hear,
They sent through me a happy thrill,
They fell so sweetly on my ear,
Methinks that I can hear them still.

"Jesus died for all!" I heard;
O, waft it on with gentle tone;
Let others watch thy faintest word,
And learn to live for Christ alone.

"He rose again": O, waft it near,
Down to a groaning world of strife;
Let dying men rejoice who hear
That Jesus is the way of life.

He's gone above; he left all here,
And sits at God's right hand to-day;
Poor dying mortals need not fear,
For Christ has opened plain the way.

Behold he comes! the sweetest sound—
O, let it linger on the ear;
Let all to earth's remotest bounds
Rejoice that Christ our all is here.

Lawrence, Mass. A. GREELY.

GOD DOES NOT FORGET.

Many years ago, an old man, a devoted christian, commenced a prayer-meeting, which is still continued, having resulted in many and glorious fruits. As a pastor it was my privilege to be with him, particularly during his last illness. In several visits made to his house, I found him on the mount, looking over to the land of promise. Finding nothing seemingly to mar his comfort or interrupt his joy, I determined to satisfy myself whether there was nothing that gave him any trouble of heart. On entering his chamber, I asked him in simple terms:

"How are you this morning?"

"O, sir!" he said, "I am well; why should not I be well?"

I took the opportunity to ask him:

"My dear sir, has there been nothing of late resting upon your heart as an occasion of trouble?"

He spoke not a word, but turned his face toward the wall, and lay so between five and ten minutes; then he rolled his head back upon his pillow, with his face towards me, and I saw the tears stealing down his cheek.

"O yes, sir," said he, "there is one great trouble."

"What is it?" I inquired. "Speak your whole mind to me freely."

"Well," said he, "I have ten children, and I have prayed to God for more than thirty years that I might see some of them converted before I died; but he has denied me. They have all grown up, as you know, but not christians."

"How do you get over that trouble?" I asked.

"Ah!" he replied, "I get over it as I get over all other troubles—by rolling it over upon Christ. I know that God means to answer my prayers, but he means to wait till I am gone. But he will do it—I know he will; my children will be converted."

This man has been in his grave for fifteen years, and I have watched his children ever since his death, and now to-day I am able to say that seven out of ten have been born into the kingdom of God, and that the eighth has also just experienced conversion. This is the answer to his prayer. God did not forget; he only waited. And, in like manner, he will answer the prayers of all parents who pray in faith for the conversion of their children. Let us take courage, and lay hold upon the precious promises of God.

LIVE FOR GOOD.—Thousands of men breathe, move, and live, pass off the stage of life, and are heard of no more. Why? They did not do a particle of good in the world, and none were blessed by them as instruments of their redemption; not a word they spoke could be recalled, and so they perished, their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? Live for something. Do good and leave behind you a monument of virtue that time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with, year by year, and you will never be forgotten. No: your name, your deeds, will be as legible on the hearts you leave behind, as stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars of heaven.

BEARDS.—Beards have served as professional distinctions, especially in the cases of the priest, the physician, and the philosopher. Fenelon tells us of a priest of Apollo with a beard down to his girdle, and Aaron and his beard are familiar and inseparable. Æsculapius, the physician, with the golden beard, is universally celebrated. Almost all the old philosophers wore long hair on their chins. The Gynosophists, according to Strabo, were careful to let theirs grow long enough to "captivate" the veneration of beholders; while Socrates was called by a pupil Bearded Master, as a title of respect. Euphrates, a Laconian sage, on being asked why he allowed his snow-white beard to attain such a length, replied, "that, having my white beard continually before my eyes, I may do nothing unworthy of its whiteness."

A WISE RESOLVE.—The Rev. Daniel Lord, pastor of the South Congregational church, Bridgeport, Conn., announced from his pulpit that inasmuch as his occasional use of cigars and drinking wine upon two or three wedding occasions had given offence to some of the members of his church, and caused unpleasant remarks, he would hereafter abstain from the use of tobacco, and never taste of wine except upon the occasion of the sacrament. A wise resolve: for "it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

EXERCISE FOR HORSES.—Because there is little work for horses during the winter season, they sometimes fail of receiving proper exercise. Do not suffer them to stand the whole week in the stable, but give, at least, one hour's exercise daily. Give sloppy food at least twice a week, and throw a lump of rock salt in the manger.

HOLDING UP MILK.—Mr. L. Morton informs the *Rural American*, that when his cows trouble him in this way, he reaches his hand up, and places the ends of his fingers on the backbone, forward of the hips, and presses down hard for a minute or so, and they always give their milk very freely.

☞ He who lives for himself alone, lives for a mean fellow.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

TO THE YOUNG.

Walk not in the way with fools: go not in the paths of evil men. Avoid the places of amusement and wine, where bad men associate together; shun them, turn and walk with the wise. Enter not in with evil doers, nor associate with fools. Receive instruction of the wise, and let her not depart from thee. Keep instruction as your life, for she will be a father and a mother to you—a present help always. Acknowledge your sinful nature, and confess your iniquities to God. Seek the favor of God with a contrite heart, and hope for mercy and the pardon of sin through Jesus only. Pray for grace and strength to resist evil temptations.

Cling to your Savior as your only hope; as a child to a parent in time of great and present danger. Jesus loved children when he was on earth, and he loves them now just as much as ever. God loves the young with a peculiarly ardent love. God's dealings with Joseph show most beautifully his goodness and care for those who serve him. If you would have the protection of heaven, love God and fear him with a holy fear. If earthly parents pity their children when in distress, how much more does their heavenly Parent.

So live that you can meet Jesus at death in peace, and feel that he has made himself especially your Savior by the forgiveness of all your sins. Think often that you are *mortal*, and prepare to die; to live while you do live to the glory of God. If you live when your parents are dead, may you be prepared to more than fill their places, especially in the church of God. Seek Jesus if you would have a friend now and forever; then you can sing with the poet—

"Loud may the troubled ocean roar,
In sacred peace our souls abide,
While every nation, every shore,
Trembles and dreads the swelling tide."

Is not the ocean now troubled and throwing on every shore its swelling tide? May you be of that number whose souls "in sacred peace abide." A. L. ADAMS.

Somers, Conn.

LETTER FROM S. P. HOWLAND.

The Bible has been a deep study with me for a long time, and I now rejoice that God has forgiven my many sins. It was a joyful evening when I was converted. I then resolved to follow Christ's ways, and strive to be one of his children as long as my life should last; so when Jesus comes to gather his children home, I may rise from my deadly slumber and reign with him in that shining city where sorrow never can enter. And I hope all my young friends will do the same. Those who do not try to serve him must be destroyed by everlasting fire. Christ says, better enter into life eternal halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. Matt. 8. Those hands or feet are not your limbs, but it means something as dear to you as an arm or a foot would be; such as riches or a friend would be. Suppose you had a friend who was as dear to you as a right hand or a right eye, and was not walking in the light of God, and he was leading you away from God; would you not cast him away, rather than having friends on earth be cast into the unquenchable fire? John 15: 6. "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned." We are the branches, the wicked are the corrupt branches; and the just are the good ones, and the wicked shall be gathered together and burned as the corrupt branch. But the corrupt branch does not burn forever. The wicked burn like the branch. Christ says, "And if thy hand offend thee, cut it off, and cast it from thee; it is better for thee to enter into life maimed, rather than having two hands to be cast into hell, into the fire that never shall be quenched." Mark 11: 43. It does not say that it shall not cease burning, but it says it shall not be quenched; thus it burneth like *fuel*, until it burneth up.

Dear young friends, strive to love and praise Him, and you will escape that awful punishment, and reign in endless day in that bright city above, and be forever blest.

Baldwin, Kansas. SANFORD P. HOWLAND.

LETTER FROM NELLIE.

O, what a glorious promise is given to us, if we only love God and strive to do his will; the glory, the honor, the power that is given us in the world hereafter; for soon Jesus will come as the good shepherd, to gather his lambs into the fold. He is the good shepherd, and if we come to him we shall be gathered with that happy band, to sing his praises evermore. The dead shall rise, and the sea give up its dead. Job 14: 10–12. "But man dieth, yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not, till the heavens be no more, they shall not awake nor be raised out of their sleep." If they shall not awake nor be raised out of their sleep, they have no immortality till the judgment. 1 Cor. 15: 51–52. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. O! how I long for that day when Jesus will come, when this corruption will put on incorruption, and this mortal put on immortality; then shall we be happy.

We all must try to be faithful, if we ever wish to gain the kingdom. We must live sober, and pray with upright and honest hearts, believing that we shall receive what we ask. We should pray for each other, and bear the trouble that awaits us without fear, and with that same gentle spirit that Jesus had, and we shall be the children of his love.

NELLIE ADA LAPHAM.

SELLING A BIRTHRIGHT.

"Father," said Charley, one day, "Mr. Reed is going to take the whole school to Union Hill, on the Fourth, and we are to have a dinner and a grand, good time. We are to choose a captain out of the first class, and to-morrow is election day."

"For whom are you going to vote?"

"Morton, the tallest fellow in the school; and the best boy, too, I think. But George has gone over to the opposition."

"How's that, George, my boy? Who is your candidate? Let us hear the other side."

"Chester," said George. "I don't see why he won't make as good a captain as Morton."

"He is not so good a scholar," said Charley; "besides, he swears sometimes, and then he is buying up votes, and I think that is mean."

George flushed up a little, but made no reply.

"George," said his father, "I want you to tell me if Chester has given you any thing to influence your vote?"

George hung his head, and was very slow to reply; but there was no escape from his father's question, and at last he answered, "I broke my new bat yesterday, playing baseball, and he gave me his, if I would promise to vote for him."

"And did you promise?"

"Yes, father."

"You were wrong, my boy. Your vote is your birthright. Not very long ago, when we read how Esau sold his birthright for a mess of pottage, you thought him very little of a man. And now you have sold yours for a second-hand bat! You have sold yourself, your influence, as far as it goes, to elect a boy who, by taking unfair means to secure this honor to himself, shows himself unfit for it, and shows also that he has reason to believe that a majority of the school think some one else more worthy. Now, as you look over the whole affair, do you not think it dishonorable to both of you?"

"Yes," answered George, "I did not think it was so much matter."

"Why, if you can be bought over with a bat when you are a boy, you may be bought over with an office, or with money, when you are a man. I want my sons to be above a bribe, or selling the rights of their manhood."

"What ought I to do, father?"

"Take the bat back to Chester, and tell him how the matter appears to you on further consideration. If he has any honor in him, he will release you from his promise; if he has not, he can hold you to it, and you must keep your word, and I am sorry for you. And take care not to be caught in such a false position again."

George wished the old bat at the bottom of the sea a dozen times as he carried it back with shame to Chester. He was laughed at, reproached, and held to his promise, as he expected to be; and acquired such a contempt for his candidate's selfish want of principle, that he was glad when he found himself on the losing side next day, and joined heartily in the cheers which the winners gave for Morton.—*Independent.*

GOOD FOR NOTHING.

A gentleman, while addressing some children, took out his watch, and asked them what it was for.

"To keep time," the children answered.

"Well, suppose it won't keep time, and can't be made to keep time, what is it good for?"

"It's good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out, and it won't mark, what is it good for?"

"It is good for nothing."

He then took out a pocket-knife, and asked what was its use.

"To whittle with," said one. "To cut," said others.

"Suppose that it has no blade, then what is it good for?"

"Good for nothing."

"Then a watch, or pencil, or knife, is good for nothing, unless it can do the thing for which it was made?"

"Yes, sir, it is useless."

"Well, children, what is a boy or girl made for?"

The children hesitated.

"What is the answer to the question, 'What is the chief end of man?'" asked the gentleman.

"To glorify God and enjoy him forever."

"Now, then, if a boy or girl does not do what he or she is made for, and glorify God, what is he or see good for?"

And the children all answered, without seeming to think how it would sound,—"*Good for nothing.*"

Well, if children are made to glorify God, and they don't do it, are they good for any thing? that is, it is so much more important that they glorify God, and become prepared to enjoy him forever, than any thing else, that if they fail to do this, it is as though they failed in every thing. Without love to God, all other things are as nothing.

DID JESUS SING?

At a gathering of children on Christmas day, a gentleman present related a very interesting incident.

A little girl, about three years of age, was very curious to know why Christmas greens were so much used, and what they were intended to signify.

So Mr. L. told her the story of the babe at Bethlehem—of the child whose name was Jesus.

The little questioner was just beginning to give voice to the music that was in her heart; and after Mr. L. had concluded the narrative, she looked up in his face and asked, "Did Jesus sing?"

Who had ever thought of that? If you will look at Matthew, twenty-sixth chapter and thirtieth verse, you will there find almost conclusive proofs that Jesus sang with his disciples.

☞ A morning blessing is one of the richest blessings, for it sheds a savor upon the whole day. So is early religious instruction; it gives a halo to the life.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance................$2.50 a year.
Five copies six months to one address.......$5.00
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*

Over all business matters, write—*Business.*

Over all articles for the paper, write—*For the Crisis.*

All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.

When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.

PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.

☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.

☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,

THE YOUNG PILGRIM;

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 651. BOSTON, WEDNESDAY, MARCH 25, 1868. VOL. XXVII.—NO. 2.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

NOT LOST, NOR IN VAIN.

Shall all the knowledge we have garnered here
Be lost to us in yonder brighter sphere?
All the mind's treasures gathered here by toil,
There be considered but as worthless spoil?

Will it be vain that we have sought the right,
In vain if we have conquered in the fight?
In vain if we have turned from each wrong way,
And from the narrow path sought ne'er to stray?

In vain if storms and clouds have crossed our path,
If we through patience quenched man's rising wrath,
Never cast down by various ills of life,
But battled hopefully in all its strife?

In vain if humble we have tried to bow,
Craving God's mercy for the past and now?
In vain the precious lessons on the Mount,
As rules of life we ever tried to count?

Will it be vain that we so long have known
The golden rule to others ever shown?
The holy book have taken for our guide,
Its promises in memory to abide?

In vain if seeking to the source of light,
Asking of Him to give us songs in night?
In vain striving to say, "Thy will be done,"
Until our latest victory is won?

Oh! not in vain to him who overcomes,
Who loves the right, enticing evil shuns;
The promise stands, it shall not be in vain,
And to the good this promise is most plain.

Mrs. Allen.

For the World's Crisis.

THE HOPE.—No. 3.

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. 6: 17, 18.

We closed our last by remarking that the Pharisees, like thousands at the present time, thought they had eternal life, as the result of an immortal soul, while God's word plainly declares that this life is "in his Son." Therefore, "he that hath the Son hath everlasting life; and he that hath not the Son of God shall not see [the] life, but the wrath of God abideth on him." There is no eternal life out of Christ. "Our life is hid with Christ in God," and when "He who is our life shall" appear, then shall we receive that incorruptible treasure.

In setting before us the hope of the gospel, John's language differs somewhat from that of Paul; yet the substance is the same. While Paul terms it "the hope of eternal life," John calls it "the hope of being made like Jesus." He says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he doth appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as He is pure."—1 John 3: 2, 3. Here "the hope" is called the "hope of being made like Jesus," which is, of course, to partake of his divine nature, and that will make us immortal, the result of which will be eternal life. Hence God has promised to every one that seeks for "glory, honor, and immortality,—eternal life" (Rom. 2: 7) as the result. Therefore the hope spoken of by the apostle Paul and John are the same virtually; and there is but one hope after all.

The hope of "being made like Jesus," or "partaking of the divine nature," and the hope of "eternal life," then, is based on "the promise made of God unto the fathers," and confirmed by his oath. Right here, it may not be out of place to add the testimony of Peter on this point, to that already adduced. He says, "Whereby are given unto us exceeding great and precious promises; that by these [promises] we might become partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Pet. 1: 4. By laying hold on the promises spoken of by Peter, then, we may become partakers of the divine nature, or be made like Jesus.

And now it must be obvious to the reader that the promises spoken of by Peter and Paul are the same,—the promises made of God unto the fathers, confirmed by his oath. "Eternal life," in so many words, is *not* recorded as having been promised to the fathers; nor does the language of the apostle imply necessarily that it is. "The hope" is the "hope of eternal life," based upon the promise made of God unto the fathers.

Heb. 9: 15. "And for this cause he [Christ] is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they that are called might receive the promise of [an] eternal inheritance." Here is a "great and precious promise"; and if we should happen to learn that it is confirmed by the oath of God, we should almost be tempted to think this was the one upon which the apostle based his hope of eternal life; for if God has promised us an "eternal inheritance," depend upon it he will qualify us to inherit it eternally; and how could this be done except by giving us eternal life? What that inheritance is, and to whom it was first made, we shall soon learn. By referring to Gal. 3: 16–18, we learn that it was made to "Abraham and his seed." "Now to Abraham and his seed were the promises made; he saith not, And to seeds, as of many; but as of one, And to *thy* seed, which is Christ. And this I say, that the covenant, that was *confirmed* [by an oath] . . . *of* God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the [previous] promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it [the inheritance] to Abraham by promise." Then the promise of an eternal inheritance was first made to Abraham and his seed—"Christ." In verse 29, the apostle says, "And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Then if we are Christ's, we are heirs of an eternal inheritance also: and, as I before remarked, if God has promised us an eternal inheritance, he will qualify us to inherit it eternally. This promise being confirmed, and eternal life being in him, by laying hold on this great and precious promise, by faith, we may become partakers of the divine nature, or gain "eternal life."

If God has promised us an inheritance, is it not natural for us, as rational, intelligent beings, to inquire what that inheritance is, and where it is located? If a friend of ours should make us the promise of an inheritance, worth ten thousand dollars, and we did not inquire with regard to what and where it was, would it not prove that we disregarded the promise entirely? that we had no faith in its author? Most assuredly. And now if God has made us the promise of an *eternal* inheritance, and we are no way concerned about it, does it not prove that we either lack faith in the author, or else are so entangled with the things of this world that we have no time to meddle with the "deep things of God"? And yet how many are the professors of religion who will tell you that it makes no difference *where* heaven is located, if we only get there. And it is a fact, that if orthodoxy has not "turned the world upside down," they have turned the *Bible* upside down, and made it void through their tradition. For while God's word teaches that the saints are to dwell in his presence (Rev. 21), and that the wicked are to be *destroyed from* his presence (2 Thess. 1: 9), *they* teach that the wicked are to be *tormented in his presence*, and the saints are going *out of his presence*. Mark: they say the wicked are to be tormented in hell eternally; and David says, "If I make my bed in hell, Thou art there." But while they claim that God fills "immensity of space," they teach that the saints are going "beyond the bounds of space," hence *out* of the presence of God. Good Lord, deliver me from such absurd theology.

J. W. Taylor.

Chatham Valley, Pa.

For the World's Crisis.

THE SEVEN-SEALED BOOK.—Rev. 6.

And now, as the Lamb breaks the first seal and opens the first book, containing the history of the lives and acts of the first church, the Ephesian, one of the four living creatures proclaims to that church and to all the churches (2: 23), Come and see! and oh, wonder of wonders! the resurrected Ephesian church looks and beholds, as did John, as will all the other churches, and the prophets and patriarchs, the entire course of the church, planted by the apostle Paul, watered by the faithful in Christ Jesus, and increased of God, living again, as when Paul called the Elders together, and gave them his parting charge, and told them they should see his face no more; and then they see them all again sorely weeping and falling on Paul's neck and kissing him, sorrowing with downcast eyes and saddened looks for words spoken, little dreaming that the entire scene would be reproduced when all the family gather around the Christmas Tree (tree of life) in the kingdom.

Then comes the unsealed book of Smyrna, with their imprisonment and tribulation; and then Pergamos, and Thyatira; and so in consecutive order one after another down through Laodicea to the time of their deliverance, and their being brought to see as they were seen, and know as they were made known, and cry out as they saw and read and understood, what the Spirit had before cried and knew would be true, from that time,—"Blessed are the dead that die in the Lord, . . . that they may rest from their labors [as God did from his on the seventh day], and their works do follow with them."—*Clarke.* Thus shall we learn and see the lives of our brethren in the churches from the Cross to the Crown; and so by the Church will the manifold wisdom of God be made known unto principalities and powers in the heavenly, according to the eternal purpose which he purposed in Christ Jesus our Lord. Eph. 3: 10, 11.

The Revelator has now been twice carried over the times of the gospel dispensation; (1) from the days of the apostolic planting of churches, to the second advent; and (2), from the Crucifixion to the Coronation; beholding the reproduced scenes of the church militant, in all its trials of faith, as it pressed its way onward through temptations, persecutions, trials, imprisonments, fire, blood, slaughter, and death; ever defeated, yet ever victorious in all its tribulations, until it was brought off more than conqueror over death, hell, and all its foes,—the church triumphant, crowned with glory, honor, immortality and eternal life in the kingdom of our Lord and his Christ, reviewing its own pathway of fire and blood, written with a pen of iron and leaded in the rock, ineffaceable forever; a record of battles fought and victories won; of deeds of valor and heroism in moral courage, that put to the blush and outshine the achievements of military heroes and worldly conquerors, as far as the brightness of the sun in its meridian splendor outshines the smallest star in the firmament; a history now opened throughout the future cycles of incoming ages, for all to come and look upon and read, and wonder and admire, until lost in bewildering amazement at the power that could thus prompt and sustain mortal man thus to do, to dare, to suffer, and to die; but that amazement turned to grateful praise when the same power should, as it ever will, awake the same vibrating response from the beholder's own breast, and that response the echoed and re-echoed sentiment that shall fill each and every heart, and tune every note of praise,—"The love of Jesus Christ constrained me."

Note. The question may arise, If the view herein presented be correct, how can it be said that we in our day are living under the sixth seal, or any one of the six seals? Some minds confound the events under or of the time of any given seal with the record kept of those events at the time of their transaction. Now what I want to get clearly before each and every mind is this: there is a true and complete record kept in heaven of the events in and composing an entire history of the church, from the birth of Christ to his second coming. This record is called a Book, and, we would say, in seven volumes. Each volume (called a seal) is made up of those seven divisions of time into which the entire history of the church is divided. But you nor I have ever seen what we would so much like to see,—the patience of the saints" in the past; nor did they see ours in the future of our day. And so God has them photographed, and when we rise from the dead, or are changed at Christ's coming, he will take this book, or record of events, and open or unseal the finished and closed-up volume, that our lives now hid in Christ may appear, be seen, made manifest, with him in his glory. For, says Paul (1 Thess. 1: 19), "What is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?"

And what an incentive should this truth be to each one of us, that our pure minds might be stirred to action, that we might vie with others in having a good report. When the Laodicean state of the church shall in its turn be unsealed, and our labor of love, and hope, and patient waiting for Christ, amid the scoffs and jeers of a mocking, Godless world, be set forth, shining as the sun, in the kingdom. To the beloved John was given the exclusive privilege of beholding this record of events beforehand, as the Spirit saw and revealed them then in the yet distant future.

Rutland, Vt. G. W. Stetson.

For the World's Crisis.

THE RESURRECTION.

"But as touching the resurrection of the dead, . . . I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living."—Matt. 22: 31, 32.

This is the reply of the Savior to the Sadducees touching the resurrection of the dead. The Sadducees affirmed there was no resurrection (see verse 23), consequently no future life for man; and for the purpose of puzzling the Savior they asked him whose the woman shall be in the resurrection, for the seven had her? They did not ask whose wife she shall be in the intermediate state? but whose wife shall she be in the *resurrection?* The Lord answered them, "Ye do err, not knowing the scriptures, nor the power of God." "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven"; and continues in the language of the text—"God is not the God of the dead [who live no more, as you suppose], but of the living"; that is, of those who shall live again by a resurrection, which you Sadducees deny. This is, I believe, the true idea.

It is said by some that this portion of Scripture proves that Abraham, Isaac, and Jacob, are now living in the spirit world; for God says he is not the God of the dead; therefore they, Abraham, Isaac, and Jacob, cannot be really dead. They are dead, or they are not. The Scriptures certainly express the idea definitely—that they are dead. If they are really dead, how can God be their God, who says, "I am not the God of the dead, but of the living"? Let us look at this.

1. God is not the God of the dead; but Abraham is dead; therefore God is not the God of Abraham. This is not the true position. Let us try another.

2. Living men are not the subjects of a resurrection; but Abraham, Isaac and Jacob are living; therefore they will not be raised from the dead. Are the "conscious" folks willing to admit this? Perhaps not. Let us try again.

3. God is not the God of the dead, who live no more; but he is the God of Abraham, Isaac and Jacob, who are dead. Therefore, Abraham, Isaac and Jacob will live again. This expresses the truth, as all can see.

I do not embrace the doctrine of the Sadducees,—non-resurrection. I believe all men will appear at the judgment-seat of Christ. Let us all contend for true piety in the heart. "Behold the Judge standeth at the door!"

J. E. Clark.

For the World's Crisis.

HINTS.

When it is said in Scripture that "they that loved the Lord spake often one to another," think you it was of the faults of their neighbors or brethren, and to misrepresent their words? Are you the the one "that is without sin," that you dare to pick out faults of your fellow men, and cast the stones (of slander) at those whom you have offended? Ought you not rather to say to them, "Go and sin no more," and rejoice in striving to turn them to a better way? Is seeking and telling news "having your conversation in heaven"?

You who profess to follow Christ, where is your example for your past conduct? for my Bible says, "if ye have not the spirit of Christ, ye are none of his." Is being "slanderers and busybodies" having his spirit? is this having the "charity that suffereth long, and is kind," without which you are "as sounding brass or a tinkling cymbal"?

I read, If any turn a sinner from the error of his way, he shall save his soul from death and hide a multitude of sins. Do you expect to save your soul and hide your sins, by holding up to God and men, like the Pharisee in the temple, the omissions and commissions of your fellow creatures? They that turn many to righteousness, are to shine forever and ever. How many have been turned by your example, or your slanders; or do you expect to shine by bespattering with foul stains the garments of your brethren? Is this the way in which you mean to earn that blessed reward? Are these the works of righteousness, which will receive the commendation of "well done, good and faithful servant"? Is the course you pursue is an exemplification of the commandment, "love thy neighbor as thyself"? If for every idle word we shall have to give account, what will yours be, whose words are not only idle but injurious to others? Christ came to seek and save the lost. You as his professed follower ought to rejoice in striving to bring sinners into his fold, no matter how deep his transgressions. After you have pulled out the motes from the eyes of others, will it be time enough then to think about the beam in your own? Christ says, "If thou hast aught against thy brother, go and tell him between him and thee." Do you not rather whisper it to every one else, than the first and only one whom you should seek to tell it to? Yea, have you not rather pursued the course of Judas, than followed the command of Christ?

In Romans I find backbiters classed with murderers, adulterers, and those guilty of all kinds of wickedness. In Psalm 15: 3, I read that a dweller in Zion is one who backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. I have no doubt you have seen the passage which says, "If any seem to be religious and bridleth not his tongue, that man's religion is vain."

If a person can be a slanderer, and "busybody in other men's matters," a seeker and teller of news, and yet be a christian; or if any one is persuaded to turn from the error of his way, and lead a better life by this method of treating them, then have I read my Bible in vain; for I do not so find it written. There are some now-a-days, professedly followers of Christ, who would be quite horrified, like the Pharisees of old, had they seen Christ eat with publicans and sinners. They are so much afraid of soiling their robe of (self) righteousness, by coming in contact with them, that they can hardly sit in the same place of worship with those who do not come up to their standard of holiness; and these poor publicans must stand afar off, or sit in the lowest seat. Judging by the actions of these persons, they would rather have them go to perdition, than be polluted with their presence a short time; in fine, if any of them go to heaven, it will not be by any encouragement which they have received from such as these, or by their raising a finger to fulfill the command, "Bear ye one another's burdens." They have done what they consider their duty to them, in publishing to all around their real and supposed faults and short comings.

Martha Maple.

For the World's Crisis.

PRE-EXISTENCE OF CHRIST.

The statement that the Jews put Christ to death because he taught that he had existence before Abraham, is not warranted by the facts in the case. They themselves believed (except the Sadducees) in the pre-existence of souls, and so could not have put Christ to death for teaching a similar doctrine concerning himself. Josephus says of the Pharisees that they "believe that souls have an immortal vigor in them, and have power to revive again;" which is clearly applicable to their doctrine of the re-appearance of souls after death in human bodies again. So Christ was asked, concerning the blind man, "Who did sin, this man or his parents, that he was born blind?" And when he asked his disciples, "Whom do men say that I the Son of man am? they said, Some say that thou art John the Baptist; some Elias; others Jeremias, or one of the prophets."

This shows that a belief in the pre-existence of souls was prevalent among the Jews, and so they would not have put him to death for teaching the same concerning himself. They said to him on one occasion, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." So when he said, "Before Abraham was I am," they must have understood him to have claimed some intimate union with the omniscient mind by which the past was ever present to his inspection. Understood in this way, the Jews would have regarded it as blasphemy, and so account for the past that they attempted to stone him for uttering those words; but not if they had understood him simply to assert his personal existence before Abraham's day.

The law authorized them to stone a person to death for blasphemy against God, but not for any opinion which a person might hold in regard to existence before birth. He had said to them, "Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?" John 8: 56–57. The answer to this question must have corresponded to the question; and if the answer was in the affirmative, it would be saying in effect, that although he was not fifty years old, yet he had seen Abraham; and in the same manner that Abraham saw his day. Abraham was gifted with divine sight, and saw Christ's day as though actually present; while Christ could view the past as actually present to his inspection, through an intimate union with the omniscient mind. So the answer to the question was, "Verily, verily I say unto you, Before Abraham was I am." "I am" is in the present tense, and so cannot denote a past existence, and must therefore denote a present existence, taking cognizance of the past as though actually present.

This involves an intimate union between Christ and the mind of Omniscience. And on this hypothesis the fact that the Jews took stones to stone him for the utterance of those words, can be accounted for, but on none other. "Prove all things, and hold fast that which is good."

Wm. Hobbs.

For the World's Crisis.

THE SUN-BRIGHT CLIME.

ALTERED BY L. K. LOMBARD.

Have you heard, have you heard, of that sun-bright clime,
Undimmed by tears and unhurt by crime,
Where age hath no power o'er the fadeless frame,
For they live forever, and they know no pain,—
Have you heard of that sun-bright clime?

A river of water gushes there,
'Mid flowers of beauty strangely fair,
And rich-plumed songsters flit through the bowers
Of the tree of life on its golden shores,
Over there in that sun-bright clime.

Soon the saints will roam those fields of light
In garments of beauty pure and white,
And they'll pluck life's fruit in the Eden bowers,
'Mid a thousand hues of fadeless flowers,
Over there in that sun-bright clime.

Not long shall we wait for that sinless clime,
For now are we nearing the end of time;
Soon the Lord will come in his glory bright,
And take us home where there'll be no night.
Will you go to that sun-bright clime?

For the World's Crisis.

LITTLE THINGS.

Are we one of Christ's little ones? Are we willing to do little errands for him? We very often hear some say, "If I could preach, or pray, or exhort, as well as this one or that one, I would be more willing to take up the cross; but my gift is so small I cannot do any good. Now this is wrong. If God has appointed us our work, he has given us something to do that no one else can do for us. We all have a place in the vineyard of the Lord, and we must do the work he intends us to do, if we would serve him acceptably. If our gift appears small and insignificant when compared with others, we should not be envious, but willing to do all that is required of us in the name of Jesus; not scorning the slightest word or deed, for none can tell what the result will be until eternity unfolds it unto us.

We must not neglect little things; there are daily duties to be performed, little crosses to be taken up; here a little deed of kindness, there a little word spoken in love; one of God's children suffering for the necessaries of life. A cup of cold water will not lose its reward. The poor widow gave but a very little when she cast her two mites into the treasury; but she did what she could. So we, if we can do but little, let it be done to the honor and glory of God, and it will not be forgotten in the day he makes up his jewels.

We must live humble, not striving to be great; but be good little children, willing to sit at the feet of Jesus, learning of him. "Except ye become as a little child, ye cannot enter the kingdom," says Jesus. I am so glad it is not to great and honored ones of earth that the promise is given, but to the little ones: and for our encouragement it is written "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Then faint not, weary not in well doing; for we shall reap in due season, and receive the crown of life which the Lord has promised to them that love him.

"Work and despair not; give thy mite,
Nor care how small it be;
God is with all that serve the right,
The holy, true, and free!"

Goffstown, N. H. Jennie E. Whipple.

For the World's Crisis.

INQUIRIES.

My dear Bro. W. C. Thurman, although I never saw your face, or had the pleasure of an acquaintance with you, I am deeply interested in you, from a knowledge which I have gained of you, by reading your able work, "Sealed Book of Daniel Opened." For ten years I have believed the coming of Christ to be near, yet I never saw such beauty in the chronological dates and types of the Old Testament, as your work unfolds to my mind; and I am led to most heartily endorse your views in the main. So much so, that I am now giving my whole time to the work of proclaiming the glorious news to them that will hear. I feel like you, my Bro., that there can be no doubt of certainty of this being the year of release. And if I had no other reason for thinking so, the signs of the times clearly indicate that something of a startling character is just before us, and I should feel fully justified in crying aloud, "Behold the Bridegroom cometh." But I have no doubt you have the truth in the matter. I always believed that Bro. Wm. Miller's work was of God, to arouse the world, and to be the leader in America of that class that represent the church as going forth to meet the Bridegroom, in Matt. 25.

Now, Bro. Thurman, I wish you to do me the favor to answer two or three questions:

Question No. 1. On page 208 of your work, you say there are 1239 days in 42 months Jewish time. How do you reckon this to get this result?"

Answer to No. 1. On page 59 of the Book of Daniel Opened, we mentioned that the word month meant moon, and the Jews always reckoned by lunar time, as in 1 Sam. 20: 24, 27; hence, by 42 months we understand 42 moons, and by reference to an almanac it will be seen that 42 lunations are just 1239 days.

Question No. 2. "Where do you find any history showing that the book of Daniel began to be opened as soon as 1823, as under the symbol of the rainbow angel?"

Answer No. 2. In the *Midnight Cry* of 1843, Bro. Miller said he had for twenty years, both from the pulpit and by the press, been preaching the coming of Christ in 1843. Twenty from 1843 leaves 1823, for the date at which he commenced proclaiming the coming of Christ; and in the same year, 1823, Danby in France, and Irving in England, as I am told, commenced proclaiming the same. Thus, 1823 must date the end of the 1290 days, at which time that light began to shine, a "light shining more and more to the perfect day," and has continued to brighten until the book was open, and the wise understand. But since it is clear that the seal placed on the book was the error in the chronology, the book was not open until a correct chronology was established.

Question No. 3. How do you reconcile the Scripture—"For as a snare shall it come on all that dwell on the face of the whole earth," with the idea of the day and hour of Christ's coming being revealed?

Answer No. 3. Saith the Lord, "I have laid a snare for thee," "O Babylon," "and thou art also taken," for "thou wast not aware." Isa. 50: 24. But Daniel, in the same city, was not taken in this snare, for he "understood by books" (Dan. 9: 2) the time when the city was to be destroyed.

He who said, "I will look for him," escaped that which was "a snare to the inhabitants of Jerusalem." Isa. 8: 17, 14. "The snare is upon thee, O inhabitant of the earth" (Isa. 24: 17); but cannot be a snare to him who said, "Lo this is our God, we have waited for him" (Isa. 25: 9); for "surely he shall deliver thee from the snare" (Ps. 91: 3.) "Watch ye, therefore," the signs of the times, and unfoldings of God's sacred word of truth, "and pray always, that ye may be accounted worthy to escape" that snare which cometh upon "the whole earth" (Luke 21: 35, 36. "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3: 3.)

Now does not this text teach that if thou shalt watch, I will not come on thee as a thief, and thou shalt know what hour I will come? He to whom his Lord shall come "in an hour that he is not aware of," has his portion with hypocrites (Matt. 24; 50, 51) for rejecting the light which we have (1 Thess. 5: 4).

Question No. 4. What day and month of our time synchronizes with the tenth day of the Jewish seventh month?

Answer to No. 4. The 10th of the seventh month this year falls on Sunday, the 27th of September. On the first day of the week, "God said, let there be light, and there was light." Gen. 1: 3. And Barnabas, the fellow laborer with the apostle Paul, declares that on that same day the light of the new world begins. On the first day of the week, Christ our Lord rose from the dead; and on the first day of the week, we suppose that they who are his will rise, at least Daniel must, for we believe the 1335 days end on that day. But alas for us, the church is asleep, and love to slumber. Those who say, "My Lord delayeth his coming," "begin to smite." Matt. 24: 49. They will not even listen to what Jesus said. His express word can no longer be received, hence, we must conclude with Paul, "that not many wise men after the flesh" will believe. 1 Cor. 1: 26.

W. C. Thurman.

For the World's Crisis.

GROSS DARKNESS.

Bro. Grant:—While riding in the cars the other day, my attention was called to a conversation between two Presbyterian clergymen. They were contrasting the church in Paul's day with the church in this day. They seemed to think that the brethren, or churches, were not so much in earnest as they once were. I noticed that one of those men had a very nice, gold-headed cane, who soon left the train. I then asked the remaining gentleman if he was acquainted with the former.

"O yes," he says; "he is a Presbyterian clergyman, of ——, and a very fine man. The people think everything of him."

I told him I was sorry to see him carry that gold cane.

"O well," says he, "we think that God's ministers have a right to some of the nice things of this world as well as other people."

I remarked it looked to me a little too much like pride, and that we ought to shun the appearance of evil.

"Yes," says he, "that is so."

I then asked what he thought the prospects were of the world's being converted?

He thought they looked a little dark just now; God would take care of that. But it would all be converted. The earth would be full of the knowledge of the Lord as the waters cover the sea, and that we should not say to our neighbor, Know ye the Lord, for all would know him from the least unto the greatest.

I asked if he thought Christ would come personally and literally the second time to this earth?

"O yes, most assuredly."

You think, then, that all this is to take place before he comes?

"O yes, most certainly."

I said I had heard it so preached, and remarked I had been reading the Bible considerably of late, and had found some things that did not seem to agree with what he had said.

"Well, what is it?"

Jesus said, in Matt. 13, that the tares and the wheat should both grow together until the time of harvest, and that the harvest was the end of this age, or world; and that the tares were the wicked, and would be burned; and again in the 24th of Matt. we read that it is to be as it was in the days of Noe—the world very wicked, etc., etc. If they were so very wicked at the flood, and only eight persons saved then, and it is to be like that when Jesus comes, I cannot see how they will all be converted, and yet so very wicked that they must be burned up. Now, if Jesus is coming in flaming fire, taking vengeance on the wicked, how is it possible that they will be converted?

"Well," says he, "my friend, I shall have to answer you in the language of one of old, that 'secret things belong to God.' We cannot comprehend it all."

The whistle blew, and the good old man left the train. O, how sad it is to think that so many are led along in such gross darkness, blind leaders of the blind. Think of it for a moment. Here we are, in all probability very near the judgment, and the world dead asleep. God's truth seems to them as idle tales; that is, to this class led by these blind guides. O, my Lord, help thy children who see the truth to be deeply in earnest.

I have just returned home from Millport, Chemung Co., N. Y. Left Bro. J. K. Bellows there. He is doing a good work, and is not of the kind that will rust out; he keeps bright, and runs easy. Dear brethren, wherever he may come among you, receive him as one of the Lord's choice ones.

Dansville, N. Y. D. Cogswell.

For the World's Crisis.

THE WINTER BLOSSOMS.

Bro. Grant:—In the Crisis of March 4th, I notice a communication from Sr. B. Mathewson, referring to my communication published in the Crisis of Jan. 8th. In said communication, Sr. Mathewson makes me, and the correspondent in the *Essex County Republican*, state that said phenomenon appeared while the thermometer ranged from sixteen to ten degrees below zero, etc. Now I would respectfully refer Sr. M. and all others to my communication, and they will see that I do not so state. Those who are careful what they believe, should also be careful how they read. I would say further, that I have received quite a number of notes of inquiry in regard to said phenomenon, and many of those (if I am to judge by what they write) have read my article very thoughtlessly.

I am now looking up and arranging all the facts connected with this strange phenomenon, and when all are collected and arranged, I will send them to the Crisis. Your brother,

J. M. Weston.

P. S.—I would further say that if all who have read my communication view in mental vision said phenomenon in as full splendor as Sr. M. must have done to have written thus: "*And plum and apple trees perfected with blossoms,*" etc., do also read me w[illegible]. I stated that trees put forth blosso[illegible] in full perfection and beauty, meaning that the blossoms were full and perfect. But I will now state that in all cases there were but few in number.

J. M. W.

Keeseville, N. Y., Mar. 8th, 1868.

WOMAN IN ADVERSITY.

Women should be more trusted and confided in, as wives, mothers and sisters. They have a quick perception of right and wrong, and without always knowing why, read the present and future,—read characters, designs, and probabilities, where man sees no letter or sign. What else do we mean by the adage—"mother wit,"—save that woman has a quicker perception, and readier invention, than man?

How often, when man abandons the helm in despair, woman seizes it, and carries the ship home through the storm! Man often flies from home and family to avoid impending ruin. Woman seldom, if ever, forsakes home thus. Woman never evades mere temporal calamity by suicide or desertion. The proud banker rather than live to see his poverty gazetted, may blow out his brains, and leave his children to suffering and want. Loving woman would have counselled him to accept poverty, and live to cherish his family, and retrieve his fortune.

Woman should be counselled and confided in. It is the beauty and glory of her nature, that it instinctively grasps at, and brings to the truth and right. Reason, man's greatest faculty, takes time to hesitate before it decides; but woman's instinct never hesitates, and is scarcely ever wrong, where it has an even chance with reason.

Woman feels where man thinks, acts where he deliberates, hopes where he despairs, and triumphs where he falls.—*Home Guardian.*

For the World's Crisis.

LETTER WRITING.

As we journey through this vale of tears, how encouraging it is to hear from our dear brethren and sisters by the way of private correspondence, or letter-writing. Much good is done in this way. Many who are almost discouraged are cheered up by a good faithful letter from a dear christian friend. We who are alone, far from our brethren, so situated that for months we do not have the privilege of seeing the face of one who loves the "blessed hope,"—we appreciate the letters of friends, and prize them very highly.

Do not say that we are strangers. If you believe that we belong to Christ, write to us freely, just as freely as though you had seen us many times. And not to us only, but to others of the household. Let us in this way cultivate each other's acquaintance. We have but a little while longer to wait for the time when we shall see as we are seen and know as we are known; but a little while, and then we shall see Him whom having not seen we love.

Susan S. Chamberlain.

Sutton, Mass.

☞ Oh, this happy watching for every single green leaf, for the opening of every bud. The most beautiful thing in nature is that it never makes haste: it can wait, and our whole work is—to wait for her.

☞ I once read that the Arabians washed their hands before prayer; but in the desert where there is no water they wash their hands in sand and dust. So it is. The dust of work purifies.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 25, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money-orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ ATTENTION! ATTENTION!!

Our subscribers in *Massachusetts, Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania* and *Ohio*, will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

COMING EVENTS.

We are approaching a period of thrilling interest to the student of prophecy, who loves the coming of Jesus. We must be very near the end of the present dispensation. It is an hour of awful expectation to the world generally. Statesmen, kings and emperors are deeply impressed that some momentous event is at hand. The impression they cannot shake off; but as they do not study the prophetic Scriptures, they are ignorant as to the nature of the event, and are no better prepared than were the antediluvians for the flood. They are so absorbed with passing events, they find no time to attend to the study of the Scriptures, neither do they feel any interest in them; and yet the people wonder why the great men do not see the signs of the times, and look for the coming of Christ, provided he is coming soon. How like the days of Noah and Lot are these in which we live. Wickedness knows no bounds; and yet the spirits say there is no such thing as sin. Had we been told fifty years ago that in 1868 thousands and thousands of intelligent men and women would be found who would teach that there is no such thing as sin in the world, we should have said the individual was insane who advanced such an absurd idea; but we have lived to see it accomplished. The spirits and Spiritualists teach that every living thing is a God; that God is good; therefore all are good.

MECHANIC'S FALLS.

Our meetings at Mechanic's Falls, Me., were of special interest. They were held in the Congregational meeting-house, which was well filled. The Spirit of the Lord was with us, and several decided to be christians. Brn. and Srs. came from Bryant's Pond, N. Norway, Casco, Poland, and other places, to assist in the worship of the God of our fathers. We had good singing, praying, and exhorting, and all christians felt it was good to be there. Brn. T. Jordan, J. Libby, and J. Whitman were with us, and ready to work in the vineyard of the Lord. Sabbath morning we had a blessed love-feast, when over eighty testimonies were given in forty-eight minutes. It was a feast indeed. In the evening about the same number gathered about the table of the Lord to commemorate his death and sufferings. Several from other churches saw the truth, and some confessed it publicly, and decided to take it as their portion, and bear the reproach of those who do not yet see the light. At the close of the last meeting some decided to follow Jesus as their Savior.

DISCUSSION WITH MOSES HULL.

Our discussion at Milford, N. H., with Moses Hall, is progressing finely. This is a strong-hold of Spiritualism. We found but one family to sympathize with our faith. We have now (March 19th) spent two evenings in the discussion, and are to spend two more. We feel most sensibly that the Lord is on our side, and that he is our strength, sun, and shield. Thank his name, his armor provided for his children is a perfect shield. He never leaves those who trust in him to battle alone. In his name we can conquer all our foes.

Mr. Hull is a noted champion for Spiritualism, and is zealously engaged in spreading its doctrines; teaching that every living thing is a God; that there is no such thing as absolute evil, or sin; that Jesus was never raised from the dead, and that he is never coming again personally. While such doctrines are being spread through the world, the professed church of Christ and her ministers seem to be as careless of their danger as a blind man on the brink of a terrible precipice. O what can be done to arouse the people to a sense of the perils of these times? It is no time for dull, careless efforts, but for the most earnest labors for the salvation of the people. Let those who see the dangers cry aloud and spare not.

QUEBEC.

We hear good news from Quebec since we left. Bro. Wm. Lee writes:—

"I am happy to inform you that the church has been highly benefited by your last visit. We have glorious meetings. The Spirit of the Lord is with us, and we are looking for the return of the King."

The enemy of all righteousness had made a terrible effort to ruin the church in Quebec just before our last visit. When referring to it, Bro. Lee says:—"I verily believe we had almost grieved away the Spirit." The deceiver had been working in the form of an angel of light; but the good Lord helped to expose his devices. Satan does not come out now in open attack, as in former years, but in a pleasing manner, or with some portion of scripture perverted, and by this means make an effort to cause a division among the children of the Lord, and thus bring them to ruin; for no church can prosper in the Lord, any longer than they love one another.

There are four Brn. in the church at Quebec, who take turns in talking to the rest on the Lord's day. Thus they keep up their meetings; while in other churches, destitute of preachers, they think they cannot hold a meeting; and yet have just as much talent as those who take the lead in Quebec. We were much pleased with the spirit of labor manifested by these brethren. They seem willing to do what they can for Jesus.

DR. CUMMING.

Some weeks since we saw a statement in a paper concerning Dr. Cumming, of London, who has been preaching for several years that the Lord would come about this time, that he had put off the event for "a million of years." We were fully satisfied there was no truth in the statement. The London *Telegraph* took occasion to report a portion of one of Dr. Cumming's lectures, and to speak rather lightly of it, which caused the Dr. to address the following letter to the *Telegraph*, which appeared in its columns Feb. 4th:—

To the Editor of the Daily Telegraph:

SIR,—I have read your observations on a condensed report of a lecture of mine delivered in St Andrew's Scotch Church, Mile-end. Permit me to observe very briefly,—

1. That I never in my life professed or attempted to prophesy. All I have ventured to do is to explain and unfold inspired prophecies in the word of God.

2. You refer to repeated prophecies of mine repeatedly contradicted by facts. I shall feel much obliged if you will specify one.

3. You indicate an opinion that I have recalled or changed my interpretations of prophecy. Will you be kind enough to specify when and where?

It is not to be supposed that you have time to spare for the perusal of works on this subject. But, if you have a few hours at your disposal, you will find that a work which Messrs. Nisbet have just published (of which my lecture was a *resume*) entitled *What will these Things be? or, the Signs of the Last Times*, is in perfect harmony with what I uttered twenty years ago, when my first book on prophecy appeared. One-fourth part of the Bible consists of prophecies relating to futurity. If God did not mean them to be read, why are they written? And if meant to be read, is it to be supposed they are unintelligible? It is very easy to make merry at the most solemn themes without intending to be profane. But I must doubt that you have had sufficient spare time for such studies to enable you to pronounce an impartial judgment.

On these objects I have invariably spoken with the utmost reticence and reserve; and now, after twenty years' study and writing on this subject, I find nothing to recall or retract. I believe, as I stated twenty years ago, that 'proximately 1867 winds up the 'times of the Gentiles.' Elliot states 1865; others say 1868—these being inferences from the great chronologies of prophecy. I gather from inspired prophecy that we are plunging into times of unprecedented severity and trouble, and that it is time for every man, while doing his duty to his country, his family, and society at large, to have his loins girt and his lamp burning, 'for the coming of the Lord draweth nigh.' I am, Sir, your obedient servant,

JOHN CUMMING."

LONG PRAYERS.

Long prayers, long exhortations, long sermons and hymns, are well calculated to dry up devotional feelings and cause a church to sink into a cold, sleepy condition, where they lose the joys of their hope, get into darkness, and become stumbling blocks in the way of sinners, rather than lively examples of the christian religion, recommending it to all around. After one gets into the habit of talking or praying long, or preaching long sermons, it seems very difficult to break up the practice.

The following from *The Congregationalist* illustrates the point:—

"A New England pastor, not long since, made a serious and earnest address on this subject among others, to his church at their annual meeting. He stated that at a social meeting, one brother then present had prayed twenty-five minutes by the clock. After the sermon that brother waited to speak with his minister. The heart of the pastor sank within him. He feared he had greatly offended the good man. 'I am glad you spoke so plainly about long prayers,' said the brother. It seems that he is not offended, thought the minister, but I am afraid he is greatly grieved. 'The fact is,' continued the brother, 'some of the brethren have tried me dreadfully in this matter, and I think it was high time you spoke to them as you did.'"

THE NEW SECRET SOCIETY.

The Spiritualists are forming themselves into a secret society, in order to carry out their plans more successfully. This was commenced at their last national convention in Cleveland, O., last September.

At the semi-annual convention of Spiritualists in Buffalo, N. Y., Mr. A. B. Whitney, an inspirational speaker, of considerable note, thought it would be best to form a secret society similar to the Order of Jesuits, for the purpose of carrying out the plans of the spirit world.

The following resolution was also adopted:

"*Resolved*, That to meet successfully, and baffle the errors, that have and are now being taught by the adherents of what is denominated the "Orthodox Religion," we should use our best energies to carry the gospel of Spiritualism to the consciences of every community."

But few are aware of the power and influence of Spiritualism in the world at the present time. Their sentiments are spreading in all directions; and wherever they are received christianity is set aside. The two systems are directly opposed to each other. We know whereof we affirm. Spiritualism is the most dangerous of all the delusions of these last days.

Mr. J. G. Fish, formerly a Baptist minister, now a noted defender of Spiritualism, lectured in the Music Hall, Boston, Sabbath, Feb. 23d, when he said, as reported in the *Banner of Light*, "Man held that he should see God by-and-by. Where? Only in his unfolded self—this was the only God he should ever know. Spiritualism did not come to unfold the mysteries of God to man, but to unfold the mysteries of himself."

POPULAR SINGING.

We think the popular singing in the fashionable churches is very far removed from the spirit of praise and devotion that is pleasing to the Lord. It is surprising that men and women professing godliness can put up with such solemn mockery. Instead of praising the Lord themselves, they hire some unconverted persons to do it for them. Why not go another step, and hire some wicked men to do their praying, because they can use better language than the members of the church. In many churches those who do the singing on the the Sabbath, sing the rest of the week in the opera and indulge in the most abominable wickedness.

The following from one of our exchanges, will give some idea of a fashionable choir.

"The cock-loft, ten feet behind and ten feet above the worshipers; then the fourteen sorts of tune-books; then the balustrade to hide the praisers themselves, who come tripping to their places with exuberant satisfaction and demonstrative delight; and their salutations and greetings, which in any other part of the church would be considered intolerably irreverent (therefore the choir-loft is not recognized as a part of the church, or its inhabitants a part of its worshipers;) then the titter—a disease which is as incurable in choirs as it is inseparable from them; then solemn singing, with a background of merry smiles, hilarious nudging, and characteristic (not to say choiristic) winks; then a grand reconnoitering of tune-books accompanied with appropriate whispers, during the prayer or the reading of the Bible; then a literary entertainment, or an exchange of penciled notes on all the great questions that interest the human mind—except religion; then the transformation of the choir-loft into a sleeping car, of which the chorister is the conductor, who wakes up his passengers when it is time to go to praising again—such is a fashionable choir."

THE BOSTON CONFERENCE.

The friends in New Hampshire, on the line of the Concord R. R., who purpose to attend the meeting next week, will please take notice that, in order to obtain the advantage of the reduction of fare, they will please come on the Nashua and Lowell Road,—not over the Boston and Maine R. R. Those who come on the N. and L. Road can have a *free* return pass, as far as Nashua. *

For the World's Crisis.

THE NEW CHART.

To any who have purchased the new Prophetic Chart, or who may hereafter purchase it, who may not possess the "Sealed Book of Daniel Opened," or Sheldon's work, entitled "Adventism; What is it?" we will furnish them without charge. These works fully explain the Chart, and are important to lecturers and others.

Those who have received the Chart from the Crisis office, Boston, Mass., may call there for these books; and those who have received the Chart at the office of the *Voice of the West*, may call upon J. V. Himes, Buchanan, Mich.

We wish to give every facility to the church to understand the times and seasons. If the students of prophecy of this age are right in their calculation, then this is the jubilee year. And if it rest on the type of the jubilee, then the tenth day of the seventh month Jewish time, this year, brings redemption.

We have given all the light we have on this subject. We make no pretension to perfection in knowledge. We do not say we have all the light on this subject; but feel it our duty to give all we have, and spread it to the widest extent. We look for deliverance this year. Let all examine and judge for themselves. JOSHUA V. HIMES.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office. *

NEW TRACT.

"THAT MAN OF SIN." *By Eld. O. R. Fassett*

The above is the title of a new tract just published by the W. A. C. P. Association, to which is added "The Only Hope," and "The True and Only Hope of the Church." An interesting and valuable tract. Price 5 cents single, postage 2 cents; 50 cents per dozen, postage 6 cents. *

200 STORIES FOR CHILDREN.—J. V. Himes says:—"There is no book of the kind that will be of so much value to our children as this. Parents could not make a better present to their sons and daughters; and Sabbath school superintendents and teachers will find it a valuable book for the libraries of their schools." Price—single copies, 80c.; postage, 12 cents.

For the World's Crisis.

DEDICATION SERVICE.

Our Advent brethren in Stark, Maine, who have found it a difficult task in days past to be recognized as christians by other sects in their town, have recently secured a more permanent position for usefulness by aiding in the erection of a "Union Meeting-House," with three other sects, Methodists, F. W. Baptists, and Baptists.

Feb. 13th was appointed for the dedicatory services, in which each denomination was to take part. We were present and assisted in the services, which were very harmonious and interesting. They have a beautiful house, which was filled to its utmost capacity on the occasion. We remained, and preached five discourses after the dedication, to good and attentive audiences, composed of all classes. The Advent brethren own one fourth of the house, and intend to have preaching their share of the time. May the Lord bless their efforts for the salvation of men.

I. C. WELLCOME.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was—Resolved, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for free distribution.

Previous acknowledgments	245.54
L. M. Collins	.25
E. Noyes	2.15

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$114.55
Cyrus Colburn	2.50
L. M. Collins	.25

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4121.00
Mrs. L. E. Pike	2.00
P. G. Marsh	2.00
L. Hibbard	2.00
Benj. Gardner	5.00
G. H. Bundy	3.00
Sr. Whitman	1.50
M. Russell	10.00
James Morrison	2.70
P. Williams	1.00

EUROPEAN MISSION.

Previous acknowledgments	$275.70
Sr. M. L. Ruggles (pledge paid)	25.00
M. Russell	4.00
R. Whitney	2.00
A Friend (book)	1.00

For the World's Crisis.

THE MEMPHIS MISSION.

Feb. 24th, 1868. The weather yesterday was delightful. Could scarcely have had a better time for the baptism, which came off about 3 P. M. There were many white people among the spectators, both on the shore and in the boats that were in attendance. Conspicuous among the boats was a new, neat little steamer, which came up the river apparently for the sole purpose of witnessing the ceremony. Anchoring at a respectful distance, it remained until after the baptism, when it turned and left the scene as quietly as it came. I think all will unite with me in saying that the wings of the Almighty seemed to overshadow the place, and that his Spirit rested down with power upon many present. On the part of some, there seemed a feeling too deep for utterance. This was more particularly the case with the candidates, who seemed "filled with the Spirit."

In the evening the right hand of fellowship was given to the newly baptized by the elders and deacons, but owing to the crowded state of the house, the private members did not have that privilege; and then Bro. Reed gave us one of his thoroughly practical sermons, illustrative of the subject of faith. The press of people allowed no opportunity to call convicted sinners forward for prayers, but when requested to show their desire for salvation by standing up, it was estimated about forty arose.

In this connection I would say, it is impossible for our friends in the North to realize the importance, the necessity even, of a suitable house for worship and schools. To do this, they need to come with us when our Band of Hope and Sabbath School, consisting of about a hundred and sixty members, some of them fully grown, are packed into two rooms of about twelve or fourteen feet square; or when the same rooms are just as fully packed with a congregation consisting chiefly of women, and where the speaker has scarcely room to stand, much less to kneel. The men, as a general thing, either from an unwillingness to endure the discomfort, or from deference to the female part of the congregation, stay out of doors, or remain at home. In warm weather, when windows can be taken out and doors removed, the case is a little more tolerable; but, as you must see, it is bad enough under the most favorable aspect.

I do believe the Lord is on our side, and that having brought us through many toils and dangers, he will keep us safely to the end. But it would be a great satisfaction to us, in the midst of our trials and perplexities, to know that our dear brothers and sisters, who are doing and praying much for our welfare, appreciate the difficulties under which we labor in disseminating these great truths. But whether others appreciate our work, or not, we know on whom we have believed, and that He will keep that we have committed to his charge. Yours in the love of Christ,

F. C. NORTHRUP.

For the World's Crisis.

NORTH FAIRFIELD, OHIO.

By request of the brethren in the above place, I left home Feb. 1st, to hold meetings over the following Sabbath. We had good meetings. One arose for prayers Tuesday night, and one or more almost every day or evening, until over twenty had left the "city of destruction" for the kingdom of God. Our devoted Bro. Jefferson, of Wakeman, Erie Co., O., assisted in preaching the word, being with me over the first Sabbath, until our good Bro. and Sr. McKinstry came from Norwalk. They could remain only a few days beyond the second Sabbath, but it was cheering to us, and especially to Sr. McKinstry, to learn that Bro. Marshall Treadwell's aged father started for the kingdom only a few days later, and attributed his awakening to Sr. McKinstry's earnest exhortation during one of our many good conference meetings. One whole family were converted to God,—Bro. and Sr. Harvey arising for prayers at the morning meeting, their daughter in the evening, and their two sons the next evening. The work of the Spirit was thorough. Eleven were baptized before the third Sabbath, when twelve united with the church. There seemed to be no disposition to unite with other churches, and members of other denominations took part in our meeting. Though we endeavored to be faithful in proclaiming the truths of the Bible, we did not attempt to force any one to embrace an unpopular truth, but took the position that it was the duty of all christians to manifest a kind spirit, be willing to investigate and live out and up to the light of truth as fast as they see it.

The meetings continued over three Sabbaths, and closed the following Thursday. Sinners continued to arise for prayers till last evening meeting, and one arose at our gathering Thursday morning preparatory to repairing to the water to administer the ordinance of baptism. There was a small stream near [illegible] an appointment for the first Sabbath in each month, when others will go forward in baptism, and at the next meeting a number will unite with the church.

During the meetings several subscribers were obtained for our papers, and Sr. McKinstry sold quite a number of Bro. I. C. Wellcome's "Plan of Redemption." I purchased three copies to lend, and induced all the friends I could to purchase this valuable work. It is well calculated for general circulation, as the great cardinal doctrines of our faith are ably discussed in a kind, christian spirit. O that the brethren would circulate suitable books, and do all they can to lead more to the knowledge of the glorious gospel truths that we love and prize so dearly.

I have so arranged my business that I hope to be in the vineyard of my Lord most of the time until he comes. I go without money or price, as the Lord has thus far supplied me from my business, but I expect brethren where I labor will be liberal in the cause to others, to the poor, and to secure good places in which to have meetings, and have the appointments well circulated; as the success of a meeting depends greatly upon these little things. H. A. KING.

Nevada, O., Feb. 27th, 1868.

For the World's Crisis.

BRO. LOOMISE TO BRO. THURMAN.

BRO. THURMAN:—I have received of Bro. Hale what he calls a "Review of the Sealed Book Opened." I have answered him, as he directed the work to me. I find very little in his pamphlet worth answering. But one thing I wish you to explain; that is, on page 127 of your book, you make 2362 days 10 hours, 44 minutes, 2 seconds of the time, times and half. Should not the fraction be accounted for? In that case, the six and half times would make 2377 years nearly. I see Bro. Hale makes a great ado about that. Will you be so good as to explain the matter? E. S. LOOMISE.

Perry's Mills, N. Y.

ANSWER.

Dear Bro.,—You ask, "should not the fractions be accounted for"? To which I answer, no; for it is impossible in reckoning by lunar time to make any allowance for a lunation which falls short of a day, though that fraction may be as much as twenty-three hours; for, in reckoning by lunar time, they commence the month with the appearing o the new moon, regardless of fractions. But how you make the fractions amount to fifteen years I cannot see; for I make them but five months, eleven days, and twelve minutes, which gives 2362 years, 5 months, 11 days, and would thus end on the fifth day of the seventh month, 1875. But omitting fractions, the 2362 years end on the 24th day of the first month, 1875, which reaching nine days beyond the end of the 2300 days, must carry us to the end of the wonders seen in the vision; and since the question was as to "How long shall it be to the end of these wonders"? the times and a half must reach at least as far as the end. Therefore, I conclude that it is correct as it stands. But if you prefer counting the fractions, the times and a half will give you the fifth of the seventh month, 1875.

Your Bro. in Christ, wishing to be remembered at a throne of grace, for heavy are the afflictions of the tried ones.

WILLIAM C. THURMAN.

P. S. I mentioned that I could not see how you made the fractions amount to fifteen years; but since answering your inquiries, I have read again the review of Elder Hale, and notice on page 37 he claims to have discovered "a mistake of fourteen years." I conclude that you may have found it there. Though he has made this discrepancy by the grossest misrepresentation of my exposition of the times and a half, we must try and have charity enough not to attribute it to a wilful design; for on page 39 he tries to make that appear false which every man that has a knowledge of lunar time knows to be strictly correct. W. C. T.

For the World's Crisis.

THE DORCAS MISSION.

Receipts to March 15th: Sr. L. T. Cunningham, $2.00; Annie, 25 cts., and Alice, 10 cts.; M. S. Smith, $3.00; Susie, $1.00, and Charlie 25 cts.; Sr. Dow, 50 cts.; Sr. Anna Smith, $2.00; a brother whom I met at the Star of Hope Mission, $3.00; Bro. B. Young, $5.00; various friends in Bristol, Conn., $8.80; through Eld. Himes $2.00, from Mrs. J. Keyes; C. C. Smith, $2.00; the church in Thomaston, Conn., $10.00; O. N. Brooks, Faulkner's Island Light, $1.00, and a small box of choice "God bless you's," and from his daughter Mannie a gold dollar.

All these kind friends have our warmest gratitude for their kindness unto us. Sickness at the Home has prevented my answering the letters of love and sympathy which have accompanied these donations. Six of our children have the measles, Sr. Helginson is sick, and at present we have no matron. Measles and typhoid fever are quite prevalent in this section. Through the blessing of the Lord my health is good, and my heart is still beating for Zion's King. Have never felt more interest in the salvation of sinners than since this year came in. No year has seemed so solemn to my mind as this. The great day of wrath is impending. Pray for your aff. Bro. in Christ, F. H. BURBANK.

708 *Lombard St.*

For the World's Crisis.

ROUND POND CONFERENCE.

This meeting was one of interest. I think it was the best we have had at Round Pond. A good number were present, and the Spirit of God was with us. Preaching and exhortations from warm hearts, filled with the love of God, made an impression on the hearers that will be lasting. Salvation was the great theme of the meeting. It commenced and closed with a good spirit, and we went to our homes rejoicing.

Ministers present: N. F. Nason, J. Carr, N. G. Reed, J. Somes, and S. K. Partridge. At the business meeting, the June Conference was changed from Jefferson to South Hope, to meet June 11th, and hold over Sunday. A committee of eight was chosen to make arrangements for preaching in destitute places, and to look after the wants of the church, and make arrangement for conference. [illegible]

For the World's Crisis.

WHO WILL HELP SPREAD THE TRUTH?

To the Readers of the Crisis:

We have now in the hands of the printer, waiting further orders, a MS. treating on the Millennium. It consists of a review of the popular doctrine of a spiritual reign of Christ for a thousand years prior to his second coming, with a consideration of the texts quoted in its support. This was given in two No.'s of the "Crisis." We then showed from the several chains of prophetic history, given by Daniel and John, that no period of a thousand years' peace and universal reign of righteousness can be introduced prior to the advent of Jesus Christ. The very clear and convincing exposition of Dr. Newtown on the Millennium, embracing quotations from the Fathers, is given; then that of the illustrious Mede. About fifteen other eminent divines, whose words have shaken the world, are added; among whom are Luther, Bunyan, Gill, the Wesleys, and Fletcher. Those testimonies respecting the reign of Christ on earth, and the proximity of his advent, are very express.

The origin of the modern theory of the Millennium, as given by eminent authors, with a sketch of Dr. Whitby and his "NEW HYPOTHESIS," most clearly exhibit the contrast between the doctrine which comes to us "clothed with the garb of antiquity, and bearing the sanction of sainted names and eminent divines" of the olden time; and that which wears the modern dress, and whose strongest claim upon our respect is that, being "*new*," it is untarnished by the lapse of ages, and of *modern style*, is far more attractive than the old-fashioned "garb."

Our object in preparing this work was two-fold: 1st. To place within the reach of the general readers, who cannot avail themselves of the large volumes which treat upon this subject, a compendium of all that is really necessary to know respecting it.

2nd. Our special reason was to have a small work adapted to give light on this subject to those who either have no definite ideas concerning it, or believe (they hardly know why) that the world must be converted by the gospel. We are acquainted with hundreds of this class. We want to put this work in their homes. Who will help us do it? Three Editors have promptly subscribed $5.00 each. We want $25.00 more. Who will help raise it? As we are not able to have the work stereotyped, we wish to have 2000 copies struck off. This we cannot do, unless we obtain sufficient subscriptions to warrant it. The work will be issued in a neatly covered pamphlet, probably containing 70 or more pp. Single copy 15 cts.

To all who will send in orders within a week, we will send four copies to one address for 50 cts.; ten copies for $1.00. This, you see, affords good pay for those who purchase to sell again. One edition will be issued within two weeks. We make this appeal that you may help us publish another thousand; as it is not stereotyped, the type must be thrown into *pi* as soon as the printing required is done. An extra thousand can be issued at half the cost of the first. Will you not order a copy sent to some minister, or friend, who cherishes the fallacious hope of the world's conversion? Write plainly your name, town, and State. Address M. D. WELLCOME, *Yarmouth, Me.*

Correspondence.

From Bro. D. Eastman.

Dear Brn. and Sisters:—My soul says, Praise the Lord for his goodness unto me. Since I started from New Hampshire, I have had some blessed seasons. I have seen souls converted in almost every place where we held meetings. In some places it seemed like Elymas trying to turn away the deputy from the faith, but the Lord worked, and none could hinder. O, how good the Lord is. When his children pray to him, he will hear and answer prayer. When in Peterboro, we met with a peculiar class of people. Bro. Moore and myself were invited into their meeting to speak to them on what we call Saturday, supposing that if there was a test-point, it would be holiness of heart. But alas, one John, who seemed to be contentious about his forms, was rather dissatisfied, and refused to let his voice be heard in the congregation, as usual. My Bro. Moore was intending to preach, but the fog became so thick, we deemed it prudent to hold our peace, and did so. Then he who seemed to be somewhat, whatsoever he were, it maketh no matter to me, for God accepteth no man's person, for they who seemed to be somewhat in conference added nothing to us. We truly felt that we were perfectly shielded from all that man could do. O how John preached to those who do not keep all of the commandments. We opened not our mouth in answer, but let the shot and shell fly thick and fast. The afternoon was occupied by telling Mrs. White's visions, etc., etc. I hope never to fall into such a place again, unless it be the special will of God. Yet there were a few who loved the Lord, and such treated us very kindly.

We then went to West Peterboro, and held meetings. The Lord was with us, and brought some from the snares of Satan, and planted their feet on the rock. I thank the Lord he has planted a little Church in West Peterboro. We left them rejoicing in the blessed hope, and looking for the soon coming of the Son of Man.

We then went to Keene, N. H., and preached several times, and had a very good time. We felt that it was good to be there. We stopped with Bro. Walker, whose whole heart is in the cause. Bro. Darling and others are doing much for the advancement of God's truth in Keene. We left for Vernon, and found the people had been praying for the Lord to send some one to that place. I preached four nights in the week, and found that God was blessing the people. Many, who were discouraged, renewed their covenant with the Lord, and some started anew for the kingdom. Bro. Cook preached Sunday, Feb. 2nd, and we had a blessed season. It did my soul good to see the young converts speak so boldly for Christ. Some thirty or more exhortations were given after preaching, which I trust, will long be remembered by all. I then took my leave of the brethren and rode some seven or eight miles to Northfield, Mass., [illegible] any such thing as being a Christian. It is an entirely new place. I don't expect much here, for there has been too much preaching without the practice. I shall soon go from here, mostly into new fields. I hope to have the prayers of the Lord's children, for my success in the gospel; also that the Lord would remember my two little motherless children, as they are separated from each other, also from me. O, how my heart cries out, come Lord Jesus, and come quickly. Your Bro., striving for the kingdom. D. EASTMAN.

Newfane, Vt., Feb. 10, 1868.

From Sr. Mary E. Streeter.

Dear brethren and sisters in the Lord, and in the blessed hope of soon seeing Jesus, Greeting:—My heart is filled with praise to God as I read the dear Crisis from week to week. It cheers me to hear from those of like precious faith, and I thought perhaps some of you would like to hear from me. My heart is still fixed, trusting in Jesus. We are striving to be just what the Lord would have us to be; willing to become anything or nothing for Him who has done so much for us. The Crisis, and the other papers (religious ones), are nearly all the preaching that we have at home, or in this place. The people here are seemingly bent upon their own ruin. They will not listen to the voice of warning, but are fast hastening to destruction. My heart is grieved to see them care so little for their soul's salvation; but if they will not heed the warning, they must take up with the awful fate that awaits them at the end of the journey, which is just upon us.

I am striving to do all I can to have people saved. I do feel deeply for those out of the ark of safety. The storm is coming, but they heed it not. O ye watchmen upon the walls of Zion, cry aloud and spare not. As my dear companion leaves his home and goes out into a cold world to try to win a bride for our dear Lord, I do not cease to pray for him, that success may attend his labors. It is hard to be separated from those we hold dear as life itself, but we know it is almost morning, when the gathering-time will come, and we will no more be separated. Then farewell tears will be unknown. May God hasten that better day.

While I tarry at home, watching around the sick bed of my dear, suffering sister, will you not, dear ones, pray for us, that we may do those things that are pleasing in the sight of the Lord? Will you not also pray that God may restore me to health, that I may, if it be his will, tarry here in this world to care for my dear sick sister—Luthera B. Weaver,—who suffers far beyond what words can express, yet without a murmur? Yes, do pray God to spare me to her, and to my little family; for now in these last days children need a mother's prayers, and a mother's counsel, and her guidance to lead them in the narrow way that leads to life and endless glory.

O, this world looks cold and desolate to me. I long for the new creation to begin, when the scattered ones will be gathered to part no more. My prayer is, Lord, hasten the time. May the Lord bless you all, and direct your steps. Love to all the saints.

No. Dana, Mass. MARY E. STREETER.

From Sr. S. D. Ackerman.

DEAR CRISIS:—How I love it. And why shouldn't I? It is all the preacher I have, and what is more, it was the instrument in the hands of God, with your tracts, of bringing me out of the mists of *tradition*, and leading me into the pure light of gospel truth. The Lord bless you, dear brother, in the arduous duties devolving upon you, and give you heavenly wisdom, that in all things God may be glorified, and sinners saved. I do love this pure religion which enables me to feel day by day the witness of the Spirit in my heart, that Jesus is mine, and I am his; and fills my soul with sweet heavenly peace as I anticipate the coming of the Lord, and feel that it is near; *even at the door.*

For a few months past, death has been snatching away my loved ones. But while I have seen them hid from my sight in the narrow grave, there to rest till Jesus comes, my heart has been comforted with the sure promise in the blessed word that, "them also which sleep in Jesus will God bring with him." Yes, I know my loved ones shall live again; for Jesus has said it; blessed be his *dear name.* The Lord help me to watch and pray, that when he comes, I may be ready to meet him with all the dear ones, to rest in that better land, where "we'll meet to part no more." Your sister striving to overcome by the blood of the Lamb, and by the word of her testimony. MRS. S. D. ACKERMAN.

Windham, N. H., March 6, 1868.

From Bro. J. K. Bellows.

BRO. GRANT:—After an absence of four months and a half, in Western New York and Canada, I am once more home. I found my family well and glad to see me. Two of my children have been converted and baptised since I left home. The Lord has given me four of my children to go with me. Praise his holy name.

The cause in Western New York is suffering for want of laborers. I held meetings at ten different places. Some came out and resolved to be christians; others were deeply convicted, and I hope will yield before it is too late. I verily believe probation will close this year, and I am striving to show by the signs and events that we are on the very verge of the judgment.

I preached twice yesterday in our new place, corner of Allen and Grand Sts. They have excellent meetings. Ten or twelve have come out and embraced the truth, and are firm. Brn. Hollister, Campbell, and Gibbs, are very much engaged in the good work, and a number are looking at the truth, and a great interest is manifest. Pray for them.

J. K. BELLOWS.

New York City, Mar. 9th, 1868.

From Bro. J. B. Walker.

BRO. GRANT:—As you wished me to write you and let you know how we prosper in the Lord, I can say that we are prospering as well as we deserve certainly. Since you left here there have been some eight or nine forward for prayers, and we trust that some five or six have been made to yield to God's goodness, and have broken away from their sins, and are now rejoicing in hope of everlasting life. Thank the good Lord. Bro. Carpenter has been with us the last two Sabbaths, and Bro. A. M. Higgins is to be here the next two.

Yours in love, hoping for deliverance when Jesus comes, J. B. WALKER.

Keene, N. H., Mar. 4th, 1868.

☞ Patience is a tree whose roots are bitter, but the fruit is very sweet.

Obituaries.

MINOR. Died in Hallowell, Me., March 6th, 1868, of lung fever, after an illness of ten days, Bro. Dwight Minor, aged sixty-four years.

Bro. M. has for many years been a believer in Christ and in the message of his coming soon to judgment. He has endeavored to live a christian life, and hoped for eternal life when Jesus shall come. Many of our brethren will remember his christian charities, and associations. In former days, his house was open for meetings and a home for pilgrims. Many were the social meetings we enjoyed with his former family. He has buried three christian companions, and was living with a fourth wife.

When laid upon a death-bed, and the fever raging violently, he requested a friend to telegraph me to come to him. I did so. He was greatly rejoiced to see me, and requested me to remain until his death. His sufferings were great, but he rejoiced in Christ, and said he should sleep but a little while, before Jesus would come and raise him up to live forever. He wished to talk much with me and to do some business, but was too low to say much at a time. I promised to remain and care for him, but, was not permitted to remain in his room. I obtained two interviews after, for a few moments, and prayed with him, and when he was actually dying, I was permitted free access to see him die. He sleeps in Jesus to awake to immortality when Jesus comes.

Three children, who were not notified of a father's illness until his death, will mourn their loss of an affectionate father. May the Lord lead them to prepare to dwell with Jesus, and their father in the coming kingdom of God. I. C. WELLCOME.

SMITH. Died in Stark, Me., Oct. 3d, 1867, of fever, Bro. Leander G. Smith, aged fifty-two years.

Bro. S. had for several years been a subject of much serious reflection. Some eight months before his death, while the writer, with others, was holding a protracted meeting, he became more deeply interested for his salvation than before, and gave himself to the Lord; took part in our meetings, embracing the gospel hope, and the fact that Jesus is soon coming. From that time he led a life of prayer until cut down by the fell destroyer,—death. He was one of the most prominent men of the town, and was much respected, and consequently much lamented. Sister Smith, one son, and several daughters mourn the loss of a kind and faithful husband and father, and also of an affectionate daughter, and sister, who died of fever, five weeks before her father. The writer attended the funeral and preached a discourse from John 12: 32, to a large assembly of friends. I. C. WELLCOME.

SWEET. Died in Exeter, R. I., Feb. 24th, 1868, Bro. Albert Sweet, Jun., aged twenty-five years, five months, and eleven days.

I had the privilege of baptizing Bro. S. more than five years ago. We trust that he rests in hope, and will come forth in the first resurrection. He leaves a father, mother, and nine brothers and sisters to mourn his loss. Words of consolation spoken by the writer, from Isa. 25: 8.

EDWIN R. WOOD.

LAWTON. Died in East Greenwich, R. I., March 2nd, 1868, Bro. George Lawton, eldest son of Lewis and Mary A. Lawton, aged sixteen years, nine months, and thirteen days.

The subject of this notice was one of the recent converts in Lafayette, R. I., and was expecting to go forward in baptism the next Sunday after his funeral services by the writer, from 1 Thess. 4: 18.

EDWIN R. WOOD.

FOSS. Fell asleep in Jesus, in Dixfield, Maine, March 3d, 1868, Samuel Foss, aged seventy-five years.

Bro. Foss has been a faithful servant, one of the fathers in Israel. He died at his post. He leaves a large circle of friends, who deeply mourn his loss, but they sorrow not as others who have no hope. May the good Lord comfort the hearts of those dear ones. J. C. WHEELER.

Married.

At Castleton, Vt., March 21st, at the Parsonage, by Elder S. G. Mathewson, Mr. JOHN M. SHAW, of Castleton, to Miss CANDACE L. MILLER, of Putnam, N. Y.

At the same place, and by the same, Feb. 25th, Mr. SOLOMON DEWEY, of Poultney, Vt., to Miss LYDIA E. BARBER, of Castleton.

At North Somers, Ct., Tuesday evening, March 17th, 1868, by Eld. L. F. Moore, SYLVESTER D. ROCKWELL, of South Windsor, Ct., and FLAVA PEASE, of Somers, Ct.

In Concord, N. H., Nov. 24th, 1868, by J. C. Wheeler, Mr. JOHN L. PROVONCHER, and Miss KATE A. QUIMBY, both of Concord.

Summary of News.

FOREIGN.

Cable Dispatches.

CORK, 17th. An attack was made last night upon the house of Esquire Glasglow near this city by a party of men in disguise, but the assailants were driven off.

PARIS, 17th. The Corps Legislatif to day adopted an amendment to the new law on public meetings, which allows political meetings to be held before the election of members of the General Councils.

It is reported that the Papal Government has rejected the advice of the Emperor Napoleon for the pacification of Italy.

LONDON, 17th. A serious political riot occurred in the island of Madeira on the 5th inst. The mob attacked one of the candidates for the Portuguese Cortez. The military were called out and fired upon by the people, but the latter persisted and drove their victim to the sea, where he was compelled to take refuge on board a vessel off shore.

ROME, 17th. The recent ordination of the Bishops of Louisville, Erie and Buffalo is publicly proclaimed by the Pope.

A new French pamphlet, seeking to establish the claims of the Napoleonic dynasty to a popular origin, is announced as shortly to appear. Its authorship is ascribed to the Emperor Napoleon.

PARIS, March 19. The much looked-for Imperial pamphlet made its appearance to-day. The writer, after giving a lengthy history of the early popular votes in France, proves from that the French Constitution is based upon the will of the people only, and is changeable only by a vote of the people. He then passes on to review the course of the Emperor toward the people, and contends that in the decrees of 1866 and 1867, wherein certain liberal reforms were guarantied, the Emperor manifests that he seeks to adapt his covenant to progress and liberty.

VIENNA, March 19. In the Reichrath to-day an announcement was made by the Ministry that the project for the authorization of the right of civil marriage ought to pass in spite of the concordat. While they regretted the ill-will of the Pope, the Ministry considered such an act indispensable to the well being of society, and should press its adoption by the Reichrath.

ROME, March 21. The Pope gave a very gracious reception to Admiral Farragut and suite today. The Admiral will remain in Rome a month.

FLORENCE, March 21. Garibaldi has written a letter to the United States Minister, Hon. George P. Marsh, declining to be an agent of the United States Government.

FLORENCE, March 22. Admiral Farragut will be obliged to remain at Rome four or five weeks, in consequence of a severe abscess which has broken out on his leg.

VIENNA, March 22. The most enthusiastic demonstrations of joy are made over the recent action of the Reichrath on the Civil Marriage bill, which is regarded as practically annulling the Concordat. Yesterday, when it became known that the Upper House had rejected the motion of the clerical party, to defer the passage of the bill, there was great rejoicing among the people, and last night the city was generally illuminated.

BERLIN, March 23. The second session of the Parliament of the North German Confederation commenced here to-day. His Majesty King William of Prussia was present and opened the session in person with a speech from the throne. He promised that his government would introduce several new measures to strengthen the Union at home and abroad. While enumerating various treaties which had been made with foreign powers, he particularly alluded to the important one just concluded with the United States, which, he said, was destined to define and regulate nationality and the consequent national obligations of emigrants from Germany and America.

This treaty would destroy all dissension between the two countries, and knit more closely together nations already allied by the strong bonds of commerce and of race.

DOMESTIC.

MEXICO, March 10. There is considerable anxiety caused by the confirmation of Marquez' escape to Havana, and rumors that he proposes to set on foot an armed expedition against Mexico. Reports of trouble with the United States are also in circulation. These rumors have resulted in the arrest of twenty foreigners and Mexicans. Gen. Zerman, an American, has been ordered to leave Mexico. He demanded the inteference of Mr. Plumb, the American Charge d' Affairs.

The general situation of affairs in Mexico is unsatisfactory, and fears of trouble are general. Incendiary fires, robberies and murders are of frequent occurrence in the Capital, and the streets of the city are unsafe at night.

CHICAGO, 17th. Yesterday afternoon the weather was uncomfortably warm, the thermometer rising to 72 degrees in the shade. During the night a furious rainstorm burst forth, accompanied by the most severe gale that has been known here for months. The damage caused here by the gale was considerable, and several buildings in different portions of the city were thrown down.

PEORIA, Ill., 17th. Twelve or fifteen houses, besides a number of dwellings, barns, etc., were blown down here Monday night. Large quantities of lumber were also carried off by a flood. The damage is estimated from $60,000 to $70,000.

ST. LOUIS, 18th. The storm Monday night damaged the steamers at the levees to the amount of ten or fifteen hundred dollars.

CINCINNATI, 17th. The storm hereabouts was very destructive; several buildings were blown down. A train of cars was blown from the track, severely injuring John Egan, a conductor, and a number of the passengers. At California several houses were unroofed, and at Elizabethtown the Methodist church and a brick mill were destroyed. Persons arriving from all sections report the damage throughout the country as enormous.

NEW YORK, 18th. A Havana special says, that several Spanish officers are implicated in the late conspiracy, and it is believed that Santa Anna and Marquez originated it in order to proclaim Ortega president. A plot to blockade Vera Cruz has been discovered, and it was probable Juarez would call on the Captain General of Cuba to enforce a more rigid neutrality. The Mexican Congress appropriated $55,000 more to redeem the Convention and Internal bonds.

Owing to the Bishop of Havana intefering with a performance by Ristori, a difference has sprung up between the Captain General and the Bishop, which has resulted in the General's ordering the Bishop to leave Havana.

PORTLAND, 18th. The schooner "Gem of the Ocean" reports that she put into Mount Desert and found the people on Long Island and Au Hant suffering for food, having been cut off from the main land by ice for two months. They were obliged to live on muscles, etc., gleaned from the shores. Capt. Craig supplied them with provisions.

The Leavenworth *Bulletin* says that several hundred emigrants will leave New York for Kansas as soon as practicable, and that from all accounts a large emigration from all the eastern States may be looked for this spring into the broad regions beyond the Missouri.

NEW YORK, 18th. Foreign advices of the 3d inst. state that it was King Louis of Bavaria who died at Nice Feb. 29th, and not his son as stated in a cable despatch.

Washington, March 18.—Gen. Grant has received no additional advices from Tennessee relative to the troubles there. The State authorities evidently feel able to control malcontents.

Cincinnati, March 18. Steamer Magnolia, of Cincinnati, the Marysville regular packet, which left here at noon to-day with about one hundred cabin passengers and a large amount of freight, exploded her boiler twelve miles above this city at half-past one o'clock this afternoon. The greater portion of the cabin was carried away, and the boat afterward took fire. About forty persons were killed, several of them being burned to death.

SAD AFFAIR ON CATSKILL MOUNTAINS.—The Catskill *Recorder* says that on the night of the 2d inst., one of the coldest and most wintry nights of the season, Wm. Oliver's house, on the bleak mountain road, was entirely consumed by fire, the inmates only having time to escape in their night clothes. Mr. Oliver, with a little boy of six years, and Mrs. O., with an infant of three months in her arms, started for the nearest neighbor's, half a mile distant, leaving four older children to keep warm, if possible, near the burning building. The parents and accompanying children, however, sank down exhausted, not far from the haven they had attempted to reach. Early in the morning, while the neighbor was feeding his cattle, he discovered Mrs. Oliver embedded in a huge drift, badly frozen and insensible, and strange to relate, the infant but little injured. He succeeded in rescuing the family, though in a badly frozen condition. It is feared that the infant is the only member of this unfortunate family that will survive the perils of that terrible night.

SUDDEN ILLNESS OF THE EMPEROR NAPOLEON. The Paris correspondent of the London *Daily News*, writing on the evening of Feb. 28, says: "On Wednesday evening, at about 5 o'clock, the Emperor was suddenly seized with a violent asthmatic attack. His difficulty of breathing was so great that it was thought desirable to take him to an open window looking on the Tuileries. The crisis passed off, and His Majesty is now in his usual health." Writing on Saturday evening, a Paris correspondent adds: "The Emperor is not yet well enough to go out. He has had frequent attacks of short breathing since the one I have already mentioned. Dr. Corvisart is in attendance, and the members of the 'Medical Cabinet' were ordered yesterday not to be absent a moment."

THE PRAYING BAND.—Among the unique institutions of New York is a religious club, known as the Praying Band. It has been in existence some years. Its operations extend from October to April. It visits different churches and occupies the whole Sunday in praying, singing and exhorting. The members are thirteen in number, Methodists, and business men, most of them wealthy, and many retired from active life. Some are fine singers, others are efficient exhorters. The whole make a strong team, and a revival generally follows their labors. They are engaged beforehand, and wherever it is announced that the Praying Band will hold service, there is a crowd.

RICHEST BOOK IN THE WORLD.—Nothing need be said in praise of the new edition of Webster's Unabridged Dictionary. Its completeness surpasses the thought of any one who has not examined it. Add to this a vast variety of classified Pictorial Illustrations, of almost every physical science embraced in the studies of the age, with various other departments, and the work is the richest book of information in the world. There is probably more real education in it than can be bought for the same amount of money in any language. Every parsonage should have a copy at the expense of the parish. It would improve many pulpits more than a trip to Europe and at a much less cost.—*N. Y. Christian Advocate.*

MYSTERIOUS DISAPPEARANCES IN NEW YORK.—The number of persons annually lost in the city of New York is very large, and the Metropolitan Police have a bureau especially devoted to the finding of missing people. No less than 239 cases of lost persons have been reported to this bureau within the past four months. Of these eighty-nine were adult males, thirty-five adult females, sixty-three boys and fifty-two girls. The lost men are reported as generally young, and as having been engaged in business; the women were also for the most part young, but more old women than old men were missed. Of the boys the majority are set down as ranging in age from fourteen to nineteen, and the girls from fourteen to eighteen years. The latter, when found, have in almost every instance been discovered in disreputable houses.

Items.

☞ New Orleans, it is claimed, possesses more miles of street railroad than any city of its size in the world. The lines completed and in process of construction probably amount to twenty-five miles. Each car is drawn by a single mule, and in default of a conductor each passenger drops his own fare into a glass box near the driver. This mode diminishes company expenses in the way of conductors' salaries and stealings, but does not conduce to the safety or convenience of the public.

☞ At Fulton, Ill., a few Sundays ago, one of the town clergymen opened services by reading at length a very full and correct local price current, how much flour, butter, meat, lard, eggs, etc., were worth; and the price of shoes, cloth, prints and muslins. He read the report without explanation or comment. But the most obtuse soul in the congregation understood very well what this unusual procedure meant. The congregation took the hint and responded with a liberal donation.

☞ Wrangel's Land, recently discovered, at the extreme limits of the Arctic Ocean, seems to be rich in coal, traces of it having been found on the sea coast near Cape Lisburne. Capt. Lewis of the Corinthian, picked up a quantity of this coal, which had been perhaps for ages drifting about in the sea. It proved, upon trial, to be better than the best anthracite. The same country also possesses a kind of [illegible] American [illegible], and a variety of beautiful flowers, but having no [illegible].

☞ The "Father of the House" of Commons since the death of Col. Lowther, is Lord Hotham, who entered the House for Leominster in 1820—thirteen years after Lord Palmerston—and has represented the East Riding since 1841. The noble lord, although in his seventy-fourth year, is hale, vigorous and erect. He served with the Coldstream Guards in the Peninsula, was wounded at Salamanca, fought at Waterloo, and has attained the rank of general.

☞ Benjamin Disraeli, the new British Premier, is not, as a paragraph going the rounds of the press says he is, an Israelite in faith. His father, Isaac Disraeli, (the celebrated author of "Quarrels of Authors," and many other works), embraced Christianity some years before Benjamin's birth; and the Premier himself declared, during a cross-examination in court about four years ago, "I am, what I always have been, a Christian."

☞ The Sultan lately applied to the British Government for ten artisans to serve in his arsenal at Constantinople as instructors in the manufacture of machinery and war material, and Mr. John Anderson of Woolwich Arsenal was instructed by the War Department to make a selection, and has done so accordingly. The men are to receive £20 per month, and £20 each for traveling expenses.

☞ A newspaper printed in Tuscon, Arizona, on the 15th of February, says: "The gardens about town are fast assuming their livery of green, and the grass is springing up. Our winters here, however, are merely nominal, as there has not been a day during the past one but that vegetables fresh from the gardens, such as beets, turnips, radishes, onions and cabbages, could be readily obtained."

☞ Minnesota recently had a snow storm so furious and blinding that it is said that several engineers on the St. Paul and Pacific Railroad ran their trains past stopping stations without seeing them; and in fact, one engine driver had gone five miles beyond before he discovered his error. It was impossible at times to see five feet from the locomotive.

☞ George Francis Train, while at Cork, gave a dinner to the Roman Catholic clergymen, whom he told that he had promised the Pope to build a palace for him on the banks of the Hudson. He also promised each of his reverend guests a return ticket to Washington to attend his own inaugural banquet at the White House.

☞ Whilst there seems to be some danger of a new engulfment of the still partly buried site of Pompeii, another ancient city has come to the surface. Traces of a large ancient town near Castranolla, in Sicily, high up on the plateau of the Cassera Mountains, have been discovered, and excavations are to be set on foot without delay.

☞ Reports from middle Carolina represent the fruit trees as universally backward this season, as up to the 8th of March they were not yet in blossom. Heretofore it has not been an uncommon thing for them to be in full bloom in February. Even the plum shows no signs of flower, and therefore it is generally expected that this will be an abundant fruit year.

☞ A Portland paper says that all along the shores of the bay there, immense numbers of frozen fish were cast ashore, chilled and dead by the almost unprecedented cold weather of the past winter. Such an event has not been known for many years. Thousands and millions of cunners are piled along the frozen beach.

☞ One of the most touchingly simple wills was left recently by the German pastor Holzapfel, of Reifnitz. It consists of this line only: "My soul to earth, and my money to our Deaf and Dumb Hospital." The property of the deceased, who had led a most rigorously abstemious life, amounts to about 70,000 florins.

☞ Gossips say that Secretary Seward, before he left for Auburn, expressed the opinion to his private secretary, that Mr. Wade would be President before June, and that Senator Sumner would be at the head of the State department. Republicans here do not believe Mr. Sumner would leave the Senate for any other place.

☞ Two men were some time since hung by a mob in Johnson county, Ind., for murdering an old woman. One of them stoutly protested his innocence, and begged for time to say his prayers, but was refused. Circumstances have since developed which prove that he was innocent.

☞ Mrs. Elizabeth Darrah has been appointed inspector of tobacco, snuff and cigars in the 5th Indiana District, as successor to her late husband. This is the first instance of the appointment of a woman in the Internal Revenue service outside the bureau.

☞ A belief is prevalent among the Turks that the Empire is to end with the present Sultan. And the China-men have a prophecy in circulation that Tartar rule is to end in the Celestial Empire with the present occupant of the throne.

☞ Fiteen thousand acres are now under sugar cultivation by Europeans in Tahiti, and ten thousand in the Marquesas Islands. The sugar is of fine quality, and in excellent demand in Australia, New Zealand and California.

☞ The Russian Government has given orders to the commanders of Russian ships that they are not to transport any more refugees from Crete. There are already 60,000 in Greece, and they are said to be in danger of starvation.

☞ The paper that has the honor of being the smallest and most expensive in the country is published in Brice City, Idaho. It is not so large as an eating-house napkin, and sells for fifty cents a copy.

☞ A bootblack recently arrested in London, though only eleven years of age, is reported to be well acquainted with the French and Polish languages, and to have been studying German.

☞ Queen Victoria has twelve grandchildren. Her eldest daughter has five children; the Prince of Wales three; Princess Alice of Hesse, three; and Princess Helen of Prussia, one.

☞ One of our city journals says: "Napoleon has within fifteen years, planted out in Paris 150,000 shade trees, horse chestnuts, maples, lindens and other varieties."

☞ The President is making good use of his remaining time. Not a day passes on which he does not send in nominations to the Senate, though nearly all are rejected.

☞ A New York paper says that from twenty to thirty thousand gallons of whisky are manufactured in that city every day, and sold, under the very eyes of the revenue officers, for a dollar per gallon.

☞ The Second Adventists propose building a theological seminary at Waterbury, Vermont. Leading men from Boston and Providence will look over the ground this week.—*Boston Journal.*

☞ It is said by an Indiana paper that upwards of ten thousand persons have become church members in that State as the results of the revivals experienced there.

☞ At Ocola, Florida, there is a spring of pure water which covers more than an acre of ground, and is thirty-seven feet deep.

☞ The ice on Lake Umbagog is three feet thick, and the snow and water on top prevents all travel except on snow-shoes, over its surface.

☞ Thousands of French workingmen are beseeching Napoleon not to renew the treaty with England.

☞ The number of pupils in the colored schools of Tennessee has increased 2000 during the past month.

☞ William Powitt, who is over seventy three years of age, says he has had four doctors—Temperance, Exercise, Good Air and Good Hours.

☞ Henry Derringer, the inventor of the pistol which bears his name, died recently in Philadelphia, aged eighty-one years.

☞ It is said that the Pope's army is to be brought up to the strength of 25,000 men, to effect which about 8000 more volunteers will be required.

☞ Flowers are the alphabet of angels scattered over hills and dales, and speaking what the tongue cannot express.

☞ Iowa has three lady editors, named respectively Money, Read, and Hartshorn—wealthy, literary, pungent.

☞ The ship worm is very destructive in the harbor of San Francisco. Wood exposed to its ravages is not secure for more than five years.

☞ A band of female robbers has just been broken up in Paris. It had a captain, lieutenant and sub-officers, like a military company.

☞ Gen. Menbrea, the Italian Prime Minister, is reported to be the greatest mathematician in Europe.

☞ The fruit growers throughout Indiana report that thus far not one peach bud in a hundred has been injured by the frost.

☞ Quebec is rejoicing over the visitation of a white butterfly which made its appearance at Mount Pleasant on Wednesday.

☞ The members of the New York State Medical Society have never known of a negro having the delirium tremens.

☞ An industrious inquirer has made the discovery that one acre of clover is capable, if well manipulated by bees, to make 330 pounds of honey.

☞ The Empire is Peace, said Napoleon. France now wants 2,668,800 powder boxes.

☞ In North Carolina they are gathering radishes from the gardens.

To prevent Canker Worms from ascending Fruit Trees.—Take cotton batting; cut it about six inches, and long enough to go round the tree; tie it in the middle with a strong twine, very tight, then turn the upper part down, and the work is done.

Notices.

GENERAL CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, greeting:

Beloved in the Lord, believing that yet a little while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the CORNER OF LOWELL AND CAUSEWAY STREETS, BOSTON, on Tuesday evening, March 31st, 1868, and to continue with us over the coming first day of the week.

To unite with us in worship and thanksgiving to God for his abundant mercies to all men, and to us who have learned his will, and tasted that he is gracious:

To listen to the proclamation of the truth of God for the edification of the church, and the preaching of the glad tidings of the kingdom at hand:

To exhort one another, and so much the more as we see the day approaching:

To invite sinners to Christ, the refuge from approaching wrath, pointing them to the Lamb of God that taketh away the sin of the world:

To encourage each other in the great work, committed to us as a people, of proclaiming life and immortality through Christ alone, the resurrection of the dead, and the speedy coming and kingdom of our Lord Jesus Christ.

For these objects we invite our brethren and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities, trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that our gathering together may be to the praise and glory of our heavenly Father. And when the mighty voice shall be heard, saying, "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready"; may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of the Lamb.

The Mass. Advent Christian Conference is cordially invited to meet with us, and to hold its annual session in connection with the general conference.

Friends coming from Portsmouth and intermediate places, on the Eastern R. R., also Nashua, Lowell, and intermediate places on the Lowell and Nashua R. R., will purchase regular tickets at the various offices, and will receive from the Conference Committee, at the meeting, return passes *free.*

In behalf of the church,

GEO. T. ADAMS, MILES GRANT, } *Elders.*

J. G. HAMBLIN, S. HOVEY, GEO. T. ADAMS, M. H. PIPER, GEO. E. FOSTER, GEO. W. WOOD, } *Committee.*

NOTICE.
The Springfield National Advent Camp-meeting Committee.

The above committee, at the request of the Chairman of the Building Committee, are notified to meet at the office of the "World's Crisis," Boston, on Friday, April 2d, at 10 o'clock A. M.

GEO. T. ADAMS, Secretary.

The Mass. A. C. Conference.

Will hold its annual meeting, in connection with the General Conference called by the Lowell Street Church, Boston, commencing April 1st., at 7½ P. M., and continue over the Sabbath.

We have business of importance to transact, and we hope to see delegates from all the churches, that all may have a voice and influence in the work. Will you attend to this matter, brethren, and see that delegates are appointed? It is time to begin at home. Some of our churches are suffering for want of laborers, and new fields are open and ready for work. Shall we attend to the calls for help at home? Come, come, from all parts of the State, brethren, and tell us what we shall do. Do not stay at home, and then complain that the work is not done right. J. HEMENWAY.

To the Advent Churches in Mass.

Do not forget to send your delegates to the Conference at Boston. It is our *first* Annual meeting; all the officers are to be chosen, and other matters of importance which demand our attention. Let there be a general rally. Come in the name of the Lord. Come praying in the Holy Spirit, that good may be done. We need to co-operate together in this great work. Let each preacher remember his duty, to report either by letter or otherwise. Let each church be heard from, and all take hold in earnest. We have but an hour to fight; let us do it manfully. Thy brother in the service, GEO. A. STREETER.

New York Conference.

The Western New York Quarterly Conference will be held at Hemlock Lake, Livingston county, commencing Thursday evening, Apr. 2nd, and holding over the following Sunday. Come, brethren and sisters, in the name of the Lord, having on the whole armor, prepared to work whilst the day lasts; and let this meeting be especially to build up the church of Christ and bring sinners to God. There are but two families in the place that are believers in the same blessed hope; so brethren will come prepared to board at the hotel if required, so that the burden may not rest too heavily upon the few who have so manfully held up the truth and mean to sustain it. Brethren coming on the cars will stop at Livonia, thence by stage to Hemlock Lake, distance four miles.

C. W. LOWE.
P. B. STEVENS.
D. COGSWELL.

Rhode Island and Connecticut!

Our next quarterly conference will be held at East Gloucester, R. I., where we enjoyed so much one year ago. Will every church send us a delegate or a letter? Do not neglect it, will you? Conference commences Wednesday, April 1st, at 2 P. M. A team will meet the stage from Providence and Putnam at Chepatchet on Wednesday and Thursday only. Come early. Stay late.

H. P. CARPENTER, Clerk.

Notice.

The first annual meeting of the Mass. A. C. Conference will be held in Boston, in connection with the General Conference, called to meet Tuesday, March 31st, 1868. It is hoped the churches will send delegates so far as consistent. Let there be a general rally. For the Conf. Committee,

E. OWEN, *Clerk.*

A Quarterly Conference.

A quarterly session of the Advent Christian State Conference of New Hampshire will be held in Manchester, N. H., commencing April 9th, and hold over the following Sunday. In the meantime let prayer go up to God for his blessing.

A. W. SIBLEY, Secretary.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Notice.

Several brethren and sisters having come out from Cooper Institute, New York City, have taken a hall corner of Allen and Grand Sts., where meetings will be held every Sunday A. M. and P. M. Preaching brethren passing through the city, believing in the resurrection of the dead, both of the just and unjust, are invited to give them a call.

J. K. BELLOWS.

Maine Second Advent Tract Society.

WM. H. MITCHELL, R. B. YORK, S. K. PARTRIDGE, } *Executive Board.*

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books to distribution by this Society be addressed to the Agent I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $300, or more, for free distribution in Maine for 1867.

I. C. WELLCOME, Agent.

Notice.

Elder THOMAS SMITH, No. 7 Fourth Street, Bangor, Maine, keeps for sale English Bibles and Testaments, American Bible Union Testaments, H. P. Hill's "Saint's Inheritance, or World to Come," with the general variety of Tracts issued by the A. C. P. Society, Boston, Mass.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

S. W. Thurber........Sunday, March 29th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.

A. P. Moses........Sunday, March 29th
Enoch Merrill........Sunday, April 5th

Chelsea, Mass., (Library Hall.)

J. G. Smith, D. F. Leavitt } Wednesday evening, March 25th, and over Sunday.
S. G. Matthewson........Sunday, April 5th

Dover, N. H., (in the Fourth Ward House), Saturday evening, March 28th, and over the following Sabbath. MILES GRANT.

Concord, N. H........Sunday, March 29th
Clinton, Mass........evening, March 30th
C. GOODRICH.

Wellfleet, Mass........Sunday, March 29th
Haverhill........April 12th
J. S. WHITE.

Lowell, Mass........Sunday, March 29th
J. COUCH.

Pittsfield, (where the brethren may appoint), Thursday evening, March 26th.
Chichester, (Pine Ground)........Sunday, March 29th
D. EASTMAN.

Brimfield, Mass....Sundays, March 29th and April 5th
RUFUS BAKER.

South Reading, Mass........Sunday, March 29th
Lawrence, Mass........Thursday evening, April 2d
Strafford, N. H., (Roberts' school-house), Sunday, April 5th.
Great Falls, N. H........Sunday, April 12th
New Durham Ridge, N. H........Sunday, April 19th
J. PINKHAM.

Woodhull, N. Y........Sunday, April 5th
Harder school-house, evening of the same day.
J. W. TAYLOR.

Campton, N. H., (Bump school-house), Sunday, March 29th.
Lake Village, N. H........evening, April 3d
Great Falls, N. H........Sunday, April 5th
East Rochester, N. H........Tuesday evening, April 7th
Strafford, N. H........Wednesday evening, April 8th
Farmington, N. H........Friday evening, April 10th
New Durham Ridge, N. H........Sunday, April 12th
JOHN H. EVANS.

River Point........Sunday, April 5th
M. R. PHETTEPLACE.

Bristol, Ct........Sunday, April 5th
E. OWEN.

Great Falls, N. H........Sunday, March 29th
J. H. F. VARNEY.

North Church, N. H., (Chapel)........Sunday, March 29th
Meredith, (Dolloff school-house)........Sunday, April 5th
N. GLIDDEN.

Lawrence, Mass........March 29th and April 5th
Communion April 5th.
Lowell, Mass........Sunday, April 12th
T. W. PIPER.

Manchester, N. H........Sunday, March 29th
W. H. MCDANIELS.

Rockland, R. I........evening, March 26th
North Scituate, R. I........evening, March 27th
If these appointments conflict, please inform me at once. J. W. THOMAS.

Manchester, N. H........Sunday, March 29th
A. MURPHY TRIPP.

SPRINGFIELD, MASS.

R. Wendell........Sunday, March 29th
H. Pratt........Sunday, April 5th
M. Grant........Sunday, April 12th
C. H. Leverton........Sunday, April 19th

Killingworth, Conn., (Nettleton District), Thursday evening, April 2d.
School-house, near Mr. Barnum's........evening, April 3d
Guilford, Conn........Sunday, April 5th
WM. A. & M. L. DURAND.

Pleasant Valley, Ct........Sunday, April 5th
Will hold some meetings in Rivington and Bro. Gains' district, if thought best.
Guilford, Ct........Sunday, April 19th
B. HITCHCOCK.

Salisbury, N. H., (Smith's Corner, meeting-house), Sunday, April 5th.
Bro. Henry Hill's........Saturday evening, April 18th
Bradford, N. H., (Pond meeting-house), Sunday, April 19th. SIMEON ROBY.

Honeoye, N. Y........Sunday, March 29th
Springwater Valley........Sunday, April 12th
Rogersville, (at their quarterly meeting.)
M. R. MILES.

Scitico, Ct........Sunday, March 29th
Square Pond, Ct........Sunday, April 5th
North Somers, Ct........Sunday, April 12th
Warehouse Point, Ct........Sunday, April 19th
L. F. MOORE.

Cold Spring, Mass........Sunday, March 29th
GEO. L. TEEPLE.

North Somers........Sunday, March 29th
I. B. POTTER.

Wrightville........March 29th
Hartford........April 5th
W. S. CAMPBELL.

Bath, Me........Sunday, March 29th
H. D. REED.

Hoosick, (Advent Chapel)........evening, April 4th and Sunday, the 5th.
IRA WYMAN.

Pleasant Valley, Ct........Sunday, March 29th
C. F. DIXON.

Scituate, R. I........Sunday, April 5th
JOSEPH NORTHRUP.

Carver, Mass........Sunday, March 29th and longer if desired.
Bristol, R. I....April 5th, and over the following week
Will Bro. Gray meet me at the depot April 4th, evening train? J. M. MURLIO.

Northwood Narrows........March 29th
Kingston, (Gales meeting-house)........Sunday, April 5th
Exeter........Sunday, April 12th
JOHN KNOWLES.

East Douglas, Mass........Sunday, March 29th
Pascoag, R. I........evening, March 31st
East Gloucester, conference........April 1st, 2d, and 3d
Abington, Ct........Sunday, April 5th
H. P. CARPENTER.

Meredith Centre........Sunday, March 29th
Z. FORD.

Bristol, R. I........Sabbath, March 29th
and attend the conf. in Boston the first week in April.
T. M. PREBLE.

Salem, Mass........Sunday, March 29th
Lowell, Mass........Sunday, April 5th
JOSEPH W. WHITE.

Worcester........April 12th and 19th
Westboro, Mass.....every evening, April 13th to 17th
ANNA E. SMITH.

Pittsfield, N. H........Sunday, March 29th
WM. BODGE.

Cold Spring, Mass........Sunday, March 29th
Southington........Sunday, April 5th
WM. J. RIPLEY.

Portland, Me........evening, March 31st
Biddeford, Me........evenings, April 1st and 2d
Manchester, N. H........Sunday, April 19th
If this appointment conflicts with others, please write me at Concord, N. H. J. C. WHEELER.

WOODSTOCK VALLEY, CT.

A. Morse........Sunday, March 29th
I. B. Potter........Sunday, April 5th

BIDDEFORD, ME.

B. S. Emery........Sunday, March 29th
Wm. H. Mitchell........Sunday, April 5th
B. S. Emery........Sunday, April 12th
I. K. Lombard........Sunday, April 19th

Portsmouth, N. H........Sunday, March 29th
Salem, Mass........Tuesday evening, March 31st
Lynn, Mass........Wednesday evening, April 1st
Boston, Thursday, to conference, four days.
South Reading........Sunday, April 5th
Letters can be directed to the above places.
HIRAM MUNGER.

New Durham Ridge, N. H........Sunday, March 29th
A. SIMPSON.

Carthage........Sunday, March 29th
Starks........Sunday, April 5th
E. M. HAGGETT.

North Scituate, R. I........Sunday, March 29th
Rockland, R. I........Sunday, April 5th
Natick, R. I........April 11th
River Point, R. I........Sunday, April 12th
Lowell, Mass........Sunday, April 19th
C. H. SWEET.

RICHMOND, R. I., (Clark's Hall.)

Augustus Durfee........Sunday, March 29th

Concord, N. H........Sundays, April 5th and 12th
J. A. CLEAVELAND.

CONCORD, N. H., (AT THE BETHEL.)

I. K. Lombard........Sunday, March 29th
S. S. Brewer........Sundays, March 8th and 15th
J. C. Wheeler........Sundays, April 5th and 12th

ROCHESTER, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Square Pond, Ct........Sunday, March 29th
My appointment for Abington, Ct., is withdrawn.
P. S. BUTLER.

My appointment for North Somers is withdrawn.
A. M. HIGGINS.

My appointments for Connecticut are withdrawn on account of poor health. A. ROSS.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR PAPERS UNLESS THEY GIVE US THEIR POST OFFICE AND STATE IN PLAIN LETTERS.

☞ O. SHERWIN'S [illegible] in Chicago, Ill.

☞ D. F. LEAVITT—Received. Look at notice in another column, headed *Attention!*

☞ MARY C. WARDWELL—Money received.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 651. The No. which follows your name is the No. to which you have paid. If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in advance. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

$1.00 each—J McClellan 669, E Mets 671, A G Lombard 681.

$1.25 each—J. K. Paine 670, W. J. Sherman 676, J Goward 671, N T Albee 676, W Laskey 682.

$2.00 each—W E Grinnell 701, E Merrick 672, Mrs. L Morris 708, M Booth 660.

$2.50 each—D Q Kent 702, S Hatch 633, J H Van Spanker 642, J Morrison 693, A Triplett 693, J Oshlom 701.

H Coburn $1.05, 650; A F Williams 40c, 646; H Matteson $1.30, 651; J. H. Stannard $1.40, 683; A. Smith $3.00, 681; C N Wood $3.00, 633; L H Wilson $4.65, 651; P W Kinney $3.00, 661; M A Davis $4.00, 677; J Abby $5.25, 645; W. Lucas $5.15, 645; W. Holsinger 83c, 571.

FOR BOOKS AND TRACTS.

D C Andrus 50c, A Wilson 55c, H W Spear 35c, F W Higgins $1.25, J Whitman $4.50, M M Flint $1.10, S F Morse $1.00, G W Stephens 75c, W W Hosford $4.15, G W Brown $2.36, S Dodge $1.50, W P Schovilk $1.05, H A Cressey 50c, L Couch 35c, J Lyle $1.25, L Scott $1.38, L G Kimball $7.00, J Cancross 75c, H L Woodard 50c, J W Ketchum $2.00, R Martin $4.50, J Clark 75c, W Johnson 50c, A Cook $1.50, H. F. Carpenter $15.00, E B Bills $1.75, G F Haines 60c, E Noyes 35c, A G Pease $1.00, J Bray $1.25, J Lyle 50c, J McCammon $1.50, L J Hutchinson $1.40, T Smith $4.00, H A Addison $1.00, E S Jennings $11.50, B Knepper $1.00, E G Emmons 60c, W H Cook 85c, A S Mitchell $4.50, J Card 54c, W H Spencer 35c, J H Lee 70c, L H Wilson 35c, B Burgess 35c, J E Evans 60c, A Ray 60c, H W Williams $1.15, E Mansfield 50c, D L McLeod 35c, G W Smith $1.00, J Brown 50c, C W Peck 65c, C S Hall $7.00, E James $1.26, J W Beatly 63c, A Andrews 50c, J K Bellows $5.00, H. S. Hutchinson 35c, A. Hanna $1.50, J H Evans $1.15, S. W. Chedel 63c, R. Lovell $1.70, M P Shields $1.30, W Christian 35c.

BOOKS AND TRACTS SENT.

BY MAIL.

S Taylor, W H Webb, J H Lee, Thomas Alverson, L D Clark, M Whitman, F Knepper, E Emmons, Wm Christian, D Patterson, G W Smith, D L McLeod, John Lyle, C T Hall, John Brown, C W Peck, J W Bently, Nath. Potter, E James, S E Miner, M E Hopkins, A Andrews, H W Williams, D A Kay, B Burgess, J C Billing, Jas E Evens, S Stearns, L M Collins, E Noyes, A Gook, G F Haines, Dr. E B Bills, N B Tetrick, J D Hancock, R Lovell, J H Evens, L L Couch, A A Fick, A Hanna, M Shields, A Shellabaron, C Patrode, R Martin, H D Miller, J H Grinnell, E G Barton, Chas. Coleman, E M Rissing, F L Ainsworth, Wm Johnston, W J Ketcham, H L Woodard, J B Goodwin, M Clarke, N. D. Bean, J. Brown, E G Barton, P A Smith, M Bullard, O Sherwin, S C Minor, H W Spear, A Wilson, John Mants, H R Hulburt, F Corker, H H Weld, E Green, L Scott, John Lyle, L S Cough, J Cancross, D Holmes, B H Albee, J W Kensinston, S F Morse, M M Flint, G W Stevens, S Dodge, W F Schovilk, A Eastman, M Davis, Geo. Brown, H A Cressey, W W Hosford, J G Burnham, T K Allen, J H Connell, J F Rathgeber, S Sproul, E Hough, H L Woodward, L Reimer, T. Sprague, D. Stoddard, D Ellenwood, J Card, J Carr, E D S Edgerley, I N Russell, C Hudson, Rev. L M Salles.

BY EXPRESS—P S Peckham, Robt. Allen, G Kimball, P D Brown, J C Libby, J K Bellows, J Churchill, E S Jennings, H S Mitchell.

LETTERS RECEIVED.

J H Whitmore, E F Cook, M Gunn, G A Brown, S L Manley, P G Marsh, H L Patterson, H S Webster, H Tewksbury, L B Weaver, H Munger, W A Fenn, J M Weston, J Francis, J. Bray, H. Goodsell, J Blain, F Burr, N Reed, F H and S Chamberlain, Carrie H., S K Paine, J C Day, D A Grant, G E Lee, J Perrin, L T Cunningham, J. C. Rogers, F. H. Burbank, J V Himes, W C Whitaker, C H Sweet, M E Dow, T Worington, L A Whitney, A E Smith, H Pratt, H K Flagg, E Dean, A Hale, P A Smith, D D Reed, B F Farnam, A Damman, H S Mitchell, E A Stowe.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan.—Westboro, Mass.
S. Anderson.—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins.—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
J. W. Thomas—Fairhaven, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell.—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
R. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey.—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wells Treat—Middlebury, Ct.
S. B. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
S. Woodruff—Unionville, Ct.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 329 South 5th St., Jersey City, N. J.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 706 Lombard street, Philadelphia, Pa.
John T. Oagley—Lincolnville, Crawford Co., Pa.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
L. C. McKinstry—Norwalk, Ohio.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

LEAFLETS FOR LETTERS.

1. Home	16 pp.
2. Life Insurance	16 pp.
3. Lost! Lost!	8 pp.
4. Brother, shall we meet?	8 pp.
5. About God (for children)	4 pp.
6. Worth Knowing	4 pp.
7. Peace in Christ	4 pp.
8. Now	4 pp.

The above *practical tracts*, envelope size, will be sent, postpaid—

One set (64 pp.)	5c.
1000 pp.	$1.00
1000 pp., (by express, not prepaid)	$0.80

Address all orders to MILES GRANT, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, a Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

[illegible] FOR MY HOPE [illegible] SPIRITUALISM [illegible]

THE GREAT CONTROVERSY between God and Man. With various [illegible]. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV., [illegible] showing Christ's [illegible]

THE LAST-DAY TOKENS. No. 2, By J. B. Brown. 25c; by [illegible]

SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D.D. [illegible]

LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. [illegible]

THE GREAT SYMBOLIC CHART of the times of Daniel and John [illegible] $5.00; on Cloth, by mail, [illegible]

Works on Future Punishment, etc.

FUTURE PUNISHMENT; [illegible] Comprising Pauline Theology; Destiny of the Wicked; Old Paths; Retribution; and Will all Men be Saved? By H. L. Hastings. Cloth, [illegible]

STATE OF THE DEAD, and Destiny of the Wicked. A Discussion between Miles Grant and W. Clayton. [illegible]

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 30c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 5c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 2c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 2c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Plain), Cloth, $2.25; Extra Cloth, $2.75. Medium size (Long Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Roan, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 35c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 60 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, [illegible] single copy; $1.50 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.15. Extra gilt, $4.50; by mail, $4.65. Morocco, $5.00; by mail, $5.15.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers, [illegible]

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. P. Newton. $1.00; by mail, $1.10.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; [illegible] per dozen; postage, [illegible]

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 60c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 15c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 20 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 15c; by mail, 16c.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Bally. [illegible] Single 5c. postpaid.

SPIRITUAL EVIL; A Warning for the Unwary. 3c. single; by mail, 4c.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c, postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with Engravings, Maps and 250 Engravings. Sheep, $3.00; by mail, $3.35. Cloth, $1.50; by mail [illegible]

THE LIFE OF TRUST. The Effects of Prayer and Faith. An Account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "nations of the heathen." By Wm. Shepherd. 10c. postpaid; 90c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 30c; by mail, 35c.

PREMATURE DECAY of American Youth. By Dr. A. Stone. [illegible]

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. [illegible]

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism of 63 pp. Price $1.25; by mail, [illegible]

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 63. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. [illegible]

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. [illegible]

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. [illegible]

THE DAY AND THE HOUR; a Lecture; by Joseph A. Seiss, D.D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract [illegible]. By H. P. Carpenter. [illegible]

"THE BIBLE, OR TRADITION—Which shall we Believe?" [illegible]

"ONE MORE INVITATION." [illegible]

"GOLDEN MOMENTS." [illegible]

THAT MAN OF SIN. By Eld. O. R. Fassett. [illegible]

"THE PENALTY OF SIN." [illegible]

AMERICA IN PROPHECY. [illegible] XVIII. [illegible]

[illegible]

For the World's Crisis.

LINES.

Dedicated to our deeply afflicted Sister in Christ, L. B. W.

Low art thou laid, to fell disease a prey,
Upon thine earthly hopes sits blank despair;
Thick, dense clouds obscure the light of day,
Hope stands afar and hides her features fair.
Each day, and month, and year of moving time,
Rolling around in circles grand, sublime,
A portion sure of deepest grief to bear
Bringeth to thee; yet from these depths of woe
Upspring these joys of a celestial birth,
Rare hopes, that earth-bound mortals ne'er can know;
That bliss that gives eternity its worth.

Wait, then, with calmest faith His time, who sits
E'en as refiner of most precious gold;
All, all is well! each sorrow he permits
Verily shall bring thee blessedness untold.
E'en now the hour waits, that shall command
Richly thy fullest wish at Christ's right hand.

Coldwater, Mich. CARRIE HILL.

For the World's Crisis.

THE FOUR KINGDOMS OF DANIEL.

THEIR RELATION TO THE YEAR-DAY SYSTEM.

1. We will speak of the fourth. This is claimed to be the Roman. In support of this, we have the ablest and most judicious expositors of every age.

"William Cunningham, Esq., of England, an eminent expositor, in speaking of the four parts of the great image of the dream of Nebuchadnezzar, says that they are respectively applied by Daniel himself to *four kingdoms*, which have by the unanimous voice of the Jewish and Christian churches, for more than eighteen centuries, been identified with the empires of Babylon, Persia, Greece and Rome. Should this be questioned, the witnesses are abundant. In the Jewish Church, we have the Targum of Jonathan, Ben Uzziel, Josephus, and the whole modern synagogue, including the names of Abarbanal, Kinchi, David, Levi, and others. In the Christian Church, such as Barnabas, Irenæus, Chrysostom, Cyril of Jerusalem in his catechism, Jerome, and, according to him, all ecclesiastical writers, Hyppolitus and Lactantius in the early ages; since the Reformation, Luther, Calvin, Mede, T. H. Horne, Sir Isaac Newton, Bishop Newton, Dr. Hales, Scott, Clarke, Brown, Watson, Bishop Lloyd, D'Aubigne, Brightman, Taber, Nod, Dr. Hopkins, and almost every Biblical expositor of any note in the Protestant Church. Those who make this application of the four parts of the image have no difficulty in making a like application of the four beasts of Daniel seventh. The remarkable similarity of the two visions requires this."

In Daniel 7: 23, 24, 26, the heavenly instructor was sent to make known to Daniel the interpretation of the fourth beast; as Daniel was very solicitous to know the interpretation of the fourth beast and its appendages. 19, 20:—"Thus he said, The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the earth, and tread it down, and break it in pieces. And the ten horns out of this *kingdom* are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first; and he shall subdue three kings. And he shall speak great words against the Most High, and shall *wear out* the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end."

The interpretation here given of the fourth beast is a clue to the interpretation of the other three, proven to be three great kingdoms that preceded this fourth. There is no doubt in the mind of any pious and intelligent Bible student, that these four "beasts" symbolize four universal kingdoms, commencing with the Babylonian, and extending to the Roman. The proof is abundant, as is apparent from the Bible and universal history, which give us the facts; which coincide so accurately with the prophecy that there is no room to doubt, by any who believe the Bible to be a revelation from God to man. It is not our purpose to bring out these facts in this article; 1. Because we have not space. 2. Because we take it for granted that the most of the readers of the "Crisis" believe the above application of the prophecy.

It being true, then, that the second and seventh chapters of Daniel's prophecy represent the four great universal kingdoms of the world—Babylon, Persia, Grecia, and Rome, to the establishment of the kingdom of Christ, it is absolutely necessary that the measurements of time connected with the prophecy will indicate the duration of the existence of the kingdoms to which they apply. In the eighth chapter of Daniel, we have a prophetic measurement of twenty-three hundred days; given in answer to the inquiry, "How long shall be the vision?" including the "daily, and the transgression of desolation, to give both the sanctuary and host to be trodden under foot."

The symbols presented in this portion of prophecy are (1), a ram with two horns; (2), a rough goat with a notable horn between his eyes; (3), in the place of the notable horn, "four notable ones toward the four winds of heaven"; (4), "out of one of them a little horn, which waxed exceeding great."

The date of this vision undoubtedly should be from where the first active element is introduced; i. e., the ram pushing, and runs through the allotted time for the continuance of each of the powers noticed, till the last is broken without hands, and the sanctuary cleansed.

As the symbols presented in this chapter are divinely applied to Media, and Persia, and to the kingdom of Grecia, "also a king of fierce countenance," answering to the nondescript beast of Dan. 7: 7; and as each of these powers continued for centuries, it is impossible for twenty-three hundred literal days to be applied to their duration; but taken as symbols of years, all is plain and harmonious.

In the prophecy of Daniel God takes the lesser to represent the greater, i. e., he takes a beast, which is a small and insignificant object of itself, to represent a kingdom, or human governments; therefore he takes a day to represent a year, as it corresponds with the other parts of the prophecy, and is in harmony with the law of symbols. That a day represents a year is more than intimated in the prophecy itself. For example (Dan. 8: 19), "And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." "The time appointed" can have reference to no other period than the twenty-three hundred days in the fourteenth verse; and as the last end of the indignation *must* reach to the end of time, and overthrow all that causes indignation,—as "the *host* and the *sanctuary*" were predicted to be "trodden under foot," and have been for nearly twenty-three hundred years from the date of the vision, it follows that those days were to measure the time for the continuance of the powers specified; viz: Persia, Grecia, and Rome; which were to oppress the people of God and usurp the territory that belongs to Christ as the "heir of all things," and to the saints as joint-heirs with him to the inheritance. Therefore, till Christ shall come and overthrow all his enemies, and recover the territory from usurpation, the days cannot end, nor the indignation cease; so we see they must symbolize years.

In Dan. 7: 25, we have a prophetic period given, denominated "a time, and times, and the dividing of time"; through which period the saints were to be given into the hands of a specified power, a power that was to "speak great words against the Most High"; which has been regarded by the almost unanimous voice of the whole Protestant church as the "Papal Antichrist." This period is understood to be twelve hundred and sixty years; which appears to be the only natural and consistent interpretation in harmony with facts of the history of the continuance of that diabolical system. Interpret this period in any other way, and it disjoints the whole prophecy, introduces chaos and confusion, and will unsettle and undermine all our faith in this prophecy, and open the flood-gates for every fanciful and absurd idea possible for the human intellect to invent.

There are three views entertained in reference to the days of prophecy:

1. That they are literal days, and apply to "Antiochus Epiphanes," king of Syria, who lived nearly two hundred years before Christ. According to this application, the prophecy of Daniel was fulfilled over two thousand years in the past.

2. The year-day theory, which we believe to be the only one that will stand examination and is in harmony with the prophecy.

3. We have the "Futurist's" view, that they are literal days, and are to be fulfilled in the future, but no one knows when, nor where; only the fulfillment can determine. I know of no one who professes to believe in the near coming of the Lord who holds to the first view; and I should be relieved of some uncomfortable feelings if I could say the same of the third view.

Those who have endeavored to apply the days in the prophecy to "Antiochus," have never been able to do so legitimately; for they have either fallen too short, or overreached the time historical facts would justify in their applying to the Syrian king. And the same difficulty, I apprehend, would be in the way of any future application. For how could the different periods be adjusted to the Antichrist of the future? If he is to arise in the future and continue twenty-three hundred days, what application can be made of the "twelve hundred and ninety," "and the thirteen hundred and thirty-five days"? And *vice versa*; if he is to continue twelve hundred and ninety, or thirteen hundred and thirty-five days, what shall we do with the twenty-three hundred? Such an application all must see would be suicidal.

A statement was made by a prominent writer and professed believer in the near coming of Christ, not long since, to this effect; that unless the days in the prophecy of Daniel terminated in 1843–4, then they were literal days, and were to be fulfilled in the rise of "Antichrist" in the future. Now when it can be shown as clearly as any thing need to be seen, that the premises on which the theory for the 1843–4 argument was based was unsound, so far as dates are concerned; it is strange that any one, rather than admit an error in the premises, should be ready to throw the prophecy overboard, or adopt an interpretation (as I think) that is perfectly absurd.

If the confidence of those whom we have supposed to be men of understanding is so shaken in the great Protestant principles of interpretation as to adopt such fanciful and loose notions, well might one say, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Let us all take warning, and be careful that we do not remove the land-marks.

I have great confidence that the "year-day" system will soon be vindicated infinitely better than by my feeble pen, by the coming of Him whose Spirit, once in the prophets, searched the manner of time for the sufferings of Christ and the glory that shall follow. And may both the writer and reader be so happy as to be waiting according to the time given in prophecy and the law, that we may be prepared to welcome our King, and be received by him to the marriage supper.

L. T. CUNNINGHAM.

Newton Upper Falls, Mass.

For the World's Crisis.

DISCUSSION AT STOWE.

To the readers of the Crisis:—According to appointment, a public debate commenced at Stowe, Vt., on Tuesday eve, Feb. 25th, and closed on Friday evening, holding five sessions, of two hours each. Question discussed: *Resolved, that the phenomena of Spiritualism proceed from Demons.* Brother Grant affirmed, and Mr. Simmons denied. The Hon. George Wilkins acted as Chairman. A large Hall was filled every session, and the best attention was manifested.

At the commencement of the discussion, the sympathies of the entire community were against Bro. Grant, and in favor of Mr. Simmons so far as immortality of the soul was concerned at least, but from the moment that Bro. Grant took the floor, and commenced to handle the subject in his able and masterly manner, all could see that the tide of sympathy began to well back upon the other side, and thus continued till the close. Mr. Simmons is a good speaker, but it soon became evident to the mass, that he was on the wrong side of the question.

Spiritualism had a strong hold upon the public mind in Stowe, but it is evident that it has received a terrible check. We think it will be a long time ere it gains what it has lost. From the commencement, the *Methodist* Elder gave his entire influence on the side of Truth and the Bible, by putting his shoulder to the wheel, and thus helping to well back the mighty tide of spiritualism which is threatening to deluge the world with the most deadly and destructive delusion that ever cursed our world.

As the readers of the *Crisis* are acquainted with Bro. Grant's positions on this question, I shall have but little more to say about the positions he took, but proceed at once to recapitulate some assertions made by Mr. Simmons.

God is everywhere present.—I believe in a God.—There is one God.—Man is a part of the great I AM.—God created the world.—Divinity is within us.—I believe in a Creator.—God possesses attributes.—I cannot conceive of a Divinity.—God is a being.—Man has a spirit and so has God.—Nature is all that is God.—If we lack wisdom let us ask of God.—There is intercourse between the Father and his children.—Man cannot be lost, else, Deity may tremble on his throne.—Every Spiritualist is responsible only to himself.—Man is good, but imperfect.—Demon implies a spirit out of the form.—Man is accountable.—The ancient philosophers were glorious Moralists.—Jonah was a false prophet.—If Eve *fell*, she was *compelled* to.—Man is not growing worse.—Revelations of the present, are superior to any in the past.—The *soul* is to a man, what the *smell* of a rose is to a rose.—Everything has a form. Spirits are not Demons.—So-called Bible; ancient opinions; ancient quotations.—The Bible is no better than any other history.—Josephus is as good authority as the Bible.—William Miller was the greatest of false prophets.—All nations have their revelations. Mr. Simmons used the words soul and spirit synonymously, to which Elder Grant replied that they were never thus used in the Bible.

In Mr. Simmons' next speech he said, "My friend Grant confounds the words soul and spirit," and thus time was wasted in falsifying his opponent's positions. When the *proof* of the soul's immortality was called for, Mr. Simmons replied that it was self-evident, and needed no proof. He said that all life was indestructible; then Phil. 1: 21; and 2 Cor. 5: 6th and 8th vers. were appealed to, to prove it. As these quotations did not seem to satisfy even his own mind, he seemed to lose self-control, and pitched headlong into the vilest vituperations imaginable, twitting and flinging about Miller, the world's burning, etc., etc., etc. Webster was appealed to for the meaning of soul and spirit, as though this settled the matter.

Elder Grant showed that Mr. Webster's business was to give the theological definition. Mr. Simmons' argument on this point, amounted to this,—as theologians believe the soul and spirit to be immortal, therefore, they *are* immortal. TIMOTHY WHEELER.

Waterbury Center, Vt., March 4, 1868.

HYMN.

Jesus, great Shepherd of the sheep,
To thee for help we fly;
Thy little flock in safety keep,
For oh! the wolf is nigh.

He comes, of hellish malice full,
To scatter, tear, and slay;
He seizes every straggling soul
As his own lawful prey.

Us into thy protection take,
And gather with thy arm;
Unless the fold we first forsake,
The wolf can never harm.

We laugh to scorn his cruel power,
While by our Shepherd's side;
The sheep he never can devour,
Unless he first divide.

O, do not suffer him to part
The souls that here agree;
But make us of one mind and heart,
And keep us one in thee.

For the World's Crisis.

REPORT OF THE NORTHERN OHIO CONFERENCE.

Our late conference though not numerously attended, on account of unfavorable weather, was one of interest, as well as a pleasant and happy season to all who participated in our religious exercises. All seemed to realize that the coming judgment is at hand, or rather immediately impending, and felt the importance of a constant preparation for that great event. Brn. A. N. Seymour of Michigan, and H. A. King of Nevada, O., were our preaching brethren, and dispensed the good word of life to the edification of all present. During the meeting Bro. D. C. Jefferson was set apart for the ministry by the laying on of hands.

In our business meeting, among other things, a resolution was passed, recommending Bro. H. A. King as an evangelist the ensuing year, to travel and preach the word throughout this conference. Churches and brethren scattered abroad needing his services will be free to give him a call, as he purposes to travel at his own expense. P. ALLING, *Clerk.*

Norwalk, O., Mar. 10th.

INTEMPERANCE.

It is calculated that one-half of the insanity two-thirds of the pauperism, and three-fourths of the crimes of the land, are the consequences of drunkenness. Drinking is the symbol of hospitality, the pledge of friendship, the sign of conviviality, the ratification of bargains. The bottle meets us everywhere. Fifty millions are annually spent by this people in intoxicating liquors, in promoting disease, insanity, pauperism, and crime; in ruining men's bodies and souls.

Watch against a love of wine. It may seem like a truism, which amidst the fearful desolations of intemperance is not without salutary warning; "He that does not drink intoxicating liquors, can never become a drunkard." The young man who has acquired a relish for wine; who always drinks it when he can get it; who drinks as much as is given him, or he can afford to purchase; who avails himself of the dinner or supper party, to go as far as he can without actual intoxication, is already an incipient tippler; and if he does not stop at once, and practice total abstinence, or, at any rate, watch his propensity, and lay down rules of the most rigid temperance, will, in all probability, become a confirmed drunkard. —*Friend of Virtue.*

For the World's Crisis.

STAR OF HOPE MISSION.

BRETHREN AND SISTERS:—The good Lord is still with us, blessing the feeble efforts of his people. He has not forgotten the mission; truly the work is going on in our midst; many souls have been blest, while others are still seeking the Lord. We have meetings every evening through the week, except Saturday, and from six to twelve mourners forward every evening. It seems that the compelling power is getting hold of the people. The Lord will have his house filled. Brethren and sisters, pray for us, that this blessed work may continue, and that many more may be added to the church, such as shall be saved. Time is short. What is done must be done quickly. O that the Lord may inspire us with new courage and heavenly zeal, that we may be efficient laborers in his cause, and be the means in his hands of bringing many to Christ.

RECEIPTS. From Mrs. J. Keyes, by the hand of J. V. Himes, $2.00. Emily H. Case, No. Canton, Conn., $1.00. One barrel from Worcester, Mass. Friends at Brimfield, Ms., one barrel of sundries. The Lord bless the one who sent the beans. Sr. M. W. Sheldon, Providence, R. I., one small box of nice clothing. A small box of books from Sr. Gunn, whose little boy was killed at Collins' Depot last summer. The Lord bless her. H. M. and A. M. Humphreyville, Northfield, $2.00, for rent. H. E. F. Stone, Westboro, $1.00. Mrs. L. T. Cunningham and daughter, $3.25. The Lord bless all the donors. "Whoso giveth to the poor lendeth to the Lord." Your sister looking for the blessed hope,

New York City. M. E. DOW.

THE AMERICAN COLONY OF JAVA.

While waiting for dinner we walked out to the "American Colony," or what is left of it, a half mile north. We passed through a gate, came upon the market outside the walls, feasted our eyes on cartloads of oranges, saw the people eating their dinner of bread in form, color and texture like a blacksmith's leather apron—thin sheets about the thickness of a buckwheat cake, brown, tough, leathery; little bits of broiled mutton strung on a stick and cooked over a charcoal fire, sold at so much a stick; the blackest of coffee in little cups; the largest of oranges—a half dozen for a penny. This market place is the starting point for all travel inland to Jerusalem, and up the coast to Tyre and Sidon. A telegraph line east to Jerusalem and another north to Nablouse, is in strange contrast to the camels, mules and Arabs. It is the quickness of the West against the slowness of the East.

Along a sandy road, between hedges of prickly pear ten feet high, impassable for man or beast, with orange groves as golden as the gardens of Hesperides, and in five minutes we are at the Colony. You see one large house, three stories in height, square, flat roofed, of wood, whitewashed, with green blinds, doors and windows all shut, and no sign of life. There are several smaller houses, all of wood, and whitewashed, with blinds. An Arab boy who calls Mr. Adams his master leads us to the house of the founder of the Colony.

In the yard we notice a New England chaise, top buggy, a horse cart, a Yankee plow, stacks of straw, a small stable. Entering the house we find a large room—two rooms in one by folding doors—the stars and stripes over the doorway—a sofa, rocking and other chairs, lounges, a map of the State of Maine at one end of the room, a chart illustrative of the second Coming of Christ at the other, books on the tables, carpeted floors, and a general air of neatness and comfort. Mrs. Adams receives us—a plump woman in person and features, who uses up the word splendid in five minutes,—splendid weather, a splendid, *heavenly* country—great emphasis on the heavenly —splendid oranges—splendid vegetables in her garden—splendid sea breeze in summer—enjoys splendid health. Rev. Mr. Adams came in from his chamber, dressed in his best suit of black, with a white cravat—a man of medium stature, brown whiskers and a nose well colored, reminding you of a Baldwin apple. Our interview was brief, for he was to receive a visit from the Pasha at two o'clock. He took us to the roof of the house, pointed out the Mountains of Ephraim in the Northeast; of Judea in the East; showed us near at hand the ground where the second town of the Colony is to be built! He is soon to leave for England on a preaching tour. Two English families have recently joined the Colony. It would not be strange if the country which furnishes nearly all of the recruits for Brigham Young's Colony of Utah, should also have some for Jaffa.

Returning to the hotel, we took a tour past the school house. The door was shut, the windows were closed. In one house near by, two little girls, with the bloom of their native land still on their cheeks, were plucking the feathers from a chicken. It was pleasant to hear the sweet music of their voices. It is evident that the fortunes of the Colony just now are at low ebb, but with a field like that of England, it is possible that President Adams, as his followers call him, may be able to fill up the deserted houses.—"*Carleton,*" *Cor. of Boston Journal, under date of Jan. 31st.*

A LESSON FOR MOTHERS.

"Mother," said a little girl, "*does God ever scold?*" She had seen her mother, under circumstances of strong provocation, lose her temper, and give way to the impulse of passion; and pondering thoughtfully for a moment, she asked, "*Mother, does God ever scold?*"

The question was so abrupt and startling, that it arrested the mother's attention almost with a shock, and she asked, "Why, my child, what makes you ask that question?"

"Because, mother, you have always told me that God is good, and that we should try to be like him; and I should like to know if he ever scolds."

"No my child: of course no."

"Well, I'm glad he don't; for scolding always hurts me, even if I feel I have done wrong, and it don't seem to me that I could love God very much if he scolded."

The mother felt rebuked before her simple child. Never before had she heard so forcible a lecture on the evils of scolding. The words of the child sank deep into her heart, and she turned away from the innocent face of her little one to hide the tears which gathered in her eyes. Children are quick observers; and the child seeing the effect of her words, eagerly inquired, "Why do you cry, mother, was it naughty for me to say what I did?"

"No, my love; it was all right. I was only thinking that I might have spoken more kindly, and not have hurt your feelings by speaking so hastily and in anger as I did."

"O, mother, you are good and kind; only I wish there were not so many bad things to make you fret and talk as you did just now. It makes me feel so far away from you, as if I could not come near to you, as I do when you speak kindly; and, oh, sometimes I fear I shall be put off so far I can never get back again!"

"No, my child, don't say that," said the mother, unable to keep back tears, as she felt how her tones had repelled her little one from her heart; and the child, wondering what so affected her parent, but intuitively feeling it was a case requiring sympathy, reached up, and throwing her arms around her mother's neck, whispered—"Mother, dear mother, do I make you cry? Do you love me?"

"Oh, yes! I love you more than I can tell," said the parent, clasping the little one to her bosom; "and I will try never to *scold* you again, but if I have to reprove my child, I will try to do it, not in anger, but kindly, deeply as I may be grieved that she has done wrong."

"Oh, I am so glad; I can get so near to you, if you don't scold; and do you know, mother, I want to love you so much, and I will try always to be good."

The lesson was one which sank deep into that mother's heart; and has been a great help to her for many years. It impressed the great principle of reproving in kindness, not in anger, if we would gain the great end of reproof. The great end of winning the child, at the same time, to what is right, and to the parent's heart.

"I hold it to be a fact," says Pascal, "that if all persons knew what they said of each other, there would not be four friends in the world." Rather an uncharitable judgment. But is there not reason to believe that it comes too near being true, to be dismissed without a thought? Am I guilty? I pretend to despise a backbiter; do I condemn another for what I am guilty? Do we forget that "backbiters" are ranked with "haters of God," and shall not abide in the tabernacle of the Lord, nor dwell in his holy hill? It is lamentable that so few can speak of another's good qualities, and with the mantle of charity cover the multitude of imperfections which in us, poor mortals, are found associated with these good qualities.—*Mother's Magazine.*

☞ When one sin is admitted, it is generally found that it has a companion waiting at the door, and the former will work hard to gain admission for the latter.

For the World's Crisis.

THE DORCAS MISSION.

RECEIPTS. Mary Christenson, $1.00; Emily M. Davis, $2.00; J. L. Wetherell, $1.00; J. H. Bailey, $1.00; Sr. Ladd, $10.00; a friend, Newport, N. H., $1.00; Mrs. E. D. Harris, $1.00; C. L. Burdick, $1.00; C. Bragman, $1.00; E. Stone, $1.00; H. Helme, $1.00; Sr. F. M. Shimper, $3.00; E. F. D., $1.00; M. J. Chappel, a gold dollar; Sr. H. J. Hale, $1.00; Sr. S. A. Wise, $1.00; friends in New Bedford, $5.00; Waterbury, Conn., $1.00; Cordova, Ill., $1.00. A barrel of clothing, etc., from Sr. J. D. Swain, of Portsmouth, N. H.; a barrel from friends in do.; one from friends in Dover, N. H.; one from friends in Vershire, Vt.; a dozen bottles of Peirce's bitters from Bro. Geo. T. Adams; and $50.00 worth of tracts from Bro. H. L. Hastings.

All these dear brethren and sisters have our heartfelt thanks and prayers for their kind remembrance of us in our work of faith and labor of love. May the Lord reward them abundantly according to the riches of his grace. We are constantly proving that the Lord will take care of those who put their trust in him. Of course we have many sharp trials of our faith, but the Lord has never suffered us to be confounded. We can sympathize with God's poor saints who pass through many trials. We know what it is to get up in the morning penniless, and not even a loaf of bread in the house, and a little army of children to feed. We know that "God moves in a mysterious way, his wonders to perform," and we have had our hearts cheered as we have sat down to our meals which the Lord provided for us in his own way. How many hundred times we should have been disappointed had we trusted in the arm of flesh. But, trusting in the Lord, he has always proved our best friend in every time of need.

There are thirty-eight children under our care at this time. One has the hip disease, one is afflicted with diseased lungs, two are paralyzed on one side, two are subject to fits, one to a peculiar kind of spasms, while the others are well. Ten of the whole number are orphans, and twenty-five fatherless; the other three have both parents living. Little Mary has found Christ recently, also Unity and Martha, and Maria has started anew in the service of the Lord. These are the largest girls that we have living in the Home. We took Mary and Maria from Satan's seat over two years ago, and Unity about fifteen months ago. Pray for them that they may be kept faithful unto the end. Truly they were plucked as brands from the burning.

The afternoon meetings for children are still blessed of the Lord. Thus far about seventy-five profess to have found Christ. About twenty more are seeking the Lord. Amongst the converts are some who have been the worst boys and girls in Satan's seat: boot-blacks, chimney-sweeps, pickpockets, swearers, and the like. Of course we do not know how long they may continue in the good way. Some may be hindered by Satan after running awhile, others may fall through temptations; but we will rejoice in the Lord over them so long as they keep in the narrow way, and by his grace instruct them in the ways of righteousness. At this time they appear to be very earnest christians, and the way they shout and jump and pray would frighten dead christians exceedingly. They are busy little missionaries, visiting and praying with the sick and those who are seeking the Lord. If I had the time, I could give many interesting particulars concerning these little christians, but my cares will not allow, but they are a blessed little set of lovers of the literal and speedy coming of Christ. They talk, sing, and pray about it in every meeting. The seed has not been sown among them in vain.

I have another bit of good news to encourage our brethren and sisters. Opposite the Home stands a small hall, which is occupied on Sundays by a company of Independent Colored Methodists. They are quite poor, but have more of the spirit and power of the Lord with them than any of the colored churches around us. At their request I have preached for them a number of times since we have occupied the Home, and have spoken chiefly upon the signs of the times, the coming of Christ, and the saint's inheritance, and the Lord has opened their hearts to understand these things. About the time we commenced the children's meetings, we invited them to hold a protracted effort in the school-room of the Home, as they had no place to meet in between Sundays. So in they came. We worked together and the Lord has blessed in a gracious manner. People came in who had not been to meeting for years. Prostitutes, thieves, adulterers, and others of rather better morals, sought the Lord, and many are rejoicing in Christ,—upwards of seventy-five, I am informed. The coming of Christ near, and the great day of wrath, were prominent above all other truths held up to the people. Their pastor, several of their elders, and quite a number of their flock are fully persuaded of these truths, and they talk them boldly. One of their favorite hymns is;

Jesus is coming.
How do you know?
Read your Bible,
Look in Job.
Look in Daniel.

And thus they go on through all the books of the Bible where the coming of Christ is mentioned. Then they sing about the resurrection, the long white robes, etc., and before through the Home trembles to its foundation from their leaping and shouting. Bro. Hook preached for us once. His subject was the saints' inheritance; his text. "And there were six steps to the throne." I never saw this people drink in the truth so fast before. They were delighted, and there was quite a stir amongst them the next day to find the text, and several came to the Home to get it written down. The following Sunday evening one of their elders preached from it.

Sr. Mary Valle of Newark, N. J., has joined us in the work, and acts in the capacity of school teacher. The health of Sr. Reeves, our matron, is very poor. Pray for her. Sr. Helginson and Sr. Case are still with us, and all are spending and being spent for the Lord. Pray for them. Finally, pray for me, that my faith may be strengthened daily, and that I may by grace keep little and humble, where God can use me to his own honor and glory. I feel more solemn this year than ever before in view of the nearness of Christ's coming and the great day of wrath. Our field of labor is full of toils, difficulties and trials; but the hope of the soon coming of Jesus cheers us on. May the Lord bless all our dear people evermore. F. H. BURBANK.

708 Lombard St.

☞ The most important lesson of life is to know how to be happy within ourselves.

SIMPLICITY IN PREACHING.

Henry M. Gallagher is one of the brightest lights of the Church in Brooklyn. He is an Irishman, with not a particle of bigotry in his being, a brilliant wit, and a very plain and direct preacher of the truth. He is youthful in appearance, being, we should judge, about thirty years of age, has a sprightly, cheerful manner of address, and possesses more power over the young than any preacher in Brooklyn. There is a simple, genuine pathos running through his address, not sad, but gentle, rippling and cheerful, that pleases a youthful soul. He makes religion appear so attractive. He is so genial, and happy, and honest himself that all his hearers wish to become christians. Not always without bursts of laughter does he fling out his sparkling Irish wit, but never with indirectness or broad impropriety. He believes in wit in the pulpit, and that the whole man must be religious or not at all. The great power, however, of Mr. Gallaher's preaching arises from his simplicity. We do not conceive it possible for a pomp-loving Papist or High Churchman to love his preaching. Even in prayer he talks to God just as if he were right before him, and in sweet childlike utterances of love, without fear or dissimulation. From the beginning to the end of his discourse, and also in all the services proper, not a thing is done for show or effect. No tragic attitudes are struck. No flourishes of gesture. No sable frowns or awful thunderings as of Sinai, but plain, simple, truthful, honest, he keeps you awake in every emotion till he sits down as abrupt as the busiest man you shall meet in trade when his work is done. Take him all and all, he is the type of a ministry for the people much desired. —*Church Union.*

For the World's Crisis.

THE DAY AT HAND.

"The night is far spent, the day is at hand!"

Yes, pilgrim dear, child of God, thy dark and dreary night is almost o'er. The night of sin and sorrow, sighing and death, will soon be gone. Behold! o'er yon horizon shines the morning beams of the coming day. Anon, the "sun of righteousness," with healing in his wings, shall arise and shine, and then, O the amazing change! The drooping "plants of God," beneath that heavenly light, quick to life eternal spring, and, in robes of star-like beauty clad, shall come to Zion with songs and sing Redemption's song; and then, in Edenic verdure drest, the earth shall be the "sweet home" of all the meek and blest forevermore. Amen!

Concord, N. H. J. D. C. WHEELER.

TESTIMONY OF THE PAST.—"Straws in amber" are now outdone, and "sticks in bricks" will be quoted hereafter, in illustration of the care time takes of trifles. Prof. Unger, in a paper communicated to the Imperial Academy of Science at Vienna, gives an account of what he has found in some bricks taken from the pyramid of Dashour, which were made between 2,400 and 2,300 B. C. Inclosed in the Nile mud or slime, sand, and cut-straw of which these bricks are made, he has found remains of vegetables and of manufactured articles in sufficient quantity, and well enough preserved, to enable him to make many inferences as to the natural history of ancient Egypt, and the condition of the people. Besides the various wild and cultivated plants, among which we may mention two species of grain, field-peas, flax, wild radish, and the corn chrysanthemus, he found the remains of fresh water shells, fishes, insects, and several other organic bodies, with bits of burnt tile, pottery, and a sort of twine made of flax and goat's wool. The straw found in the bricks confirms what the Bible and Herodotus say as to the Egyptian mode of manufacturing them. Professor Unger is busy in deciphering more of these "sermons in stones."—*N. Y. Tribune.*

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

WHY DO WE DIE YOUNG?

I take the liberty to answer. It is because we are living for custom and fashion; and whatever is fashionable, no matter what its results are, we participate in them. God made us all to be healthy and happy, from the cradle to the grave, and to live twice as long as we now do; and if we lived as we should live, and obeyed the laws of nature and our Creator, we should not be sick nor die till ripe old age creeps slowly and imperceptibly upon us, but our powers would gradually weaken, till, like the expiring lamp, life went out of itself.

One of our greatest fashionable evils is the use of tobacco, that vilest and filthiest of narcotics. It breaks down the constitution, inducing disease in all its forms, and hurries its victims into an early grave. This cannot be the natural order of things. So noble a being as man was certainly never made merely to eat, drink and smoke, and to follow the fashions of this life. Had God designed this, he certainly would never have endowed him with the higher qualities of morality and intelligence. If man smokes and is sick, he is to be blamed, not pitied. Smoking and drinking are the right and left bower of all other vices. To see beardless boys strutting about smoking a cigar, betokens a dissipated life add an early grave.

Some say, "It was ordered by my physician" to cure asthma, or toothache, or a cough, and various other diseases too numerous to mention, of which it is a sure cure. But if you were to take one grain of strychnine each day you live, you would live longer than you now can, if you still continue smoking. If your self-control is so far gone, your mind so weak, your appetite of so strong a nature as not to allow you to effect its change, go on as you are, but remember you must die the sooner and be respected less; for it is a time-destroying, soul-and-body-killing habit and fashion.

I have spoken but briefly of its effects upon the constitution. I might add page after page, and column after column, and then leave the subject unfinished; to say nothing of the inroads it makes upon the purse. If any young or old man would stop using it and give for charitable purposes the amount that he spends every year for tobacco, he would find his failing health returning, and his death-like countenance regaining its usual bloom; his soul blessed, because his money has been put to some purpose and not worse than thrown away. ELLEN G. LEAZER.

Haverhill, N. H.

WOMAN'S DRESS.

It may seem strange to those who have not studied this subject for a quarter of a century, that we should attach so much importance to woman's dress as to rank the prevailing mode with liquor and tobacco in the ruinous effects on society. But as an evil, we regard it as equal in importance to either, if not to both of them. Any person with the least smattering of physiological science ought to know that the prevailing style of woman's dress restrains her breathing, diminish the respirating capacity, displaces some of the vital organs, induces congestion and inflammation in others, and deteriorates all of the vital resources.

In the breath is the life. Very few females who dress in the fashionable mode have the use of more than three-fourths of their lungs; many do thus destroy one-half of their natural breathing capacity, while not a few do even worse than this. The sad result is that their life-powers decline in the same ratio that the respirating function is impeded. The period of life is abridged at the best; but what is worse is, they do not half live while they stay on this planet. They are feeble, irritable, and unhappy, and fitter for the attention of nurses and physicians than for the duties and responsibilities of real life. And worst of all, their offspring are the chief sufferers. No woman who laces the chest, or loads the hips with fashionable clothing, can ever be the mother of a healthy child; it is doomed irrevocably the inheritance of a frail constitution.

Self-preservation is the first law of nature in the vital domain as it is in the social. If the mother does not breathe enough for herself, she certainly cannot supply the requisite oxygen for the healthful development of her offspring. The effect therefore of fashionable dress is quite as deteriorating to the race as is the effect of liquor-drinking or tobacco-using.—*The Gospel of Health.*

A CAPITAL BATH.

An open window with the direct rays of the sun coming in will be good for the little one. On a hot summer day, to lay it down by the window, quite nude, and then let it lie for some minutes so that the rays of the sun will fall upon its skin, will give it new life. There is a vital relation between sunshine and a vigorous human being. Seclusion from sunshine is one of the greatest misfortunes of civilized life. The same cause which makes potato vines white and sickly when grown in dark cellars, operates to produce the pale, and sickly girls that are reared in our parlors. Expose either to the rays of the sun, and they begin to show color, health and strength.

When in London, some years ago, I visited an establishment which had acquired a wide reputation for the cure of those diseases in which prostration and nervous derangement were prominent symptoms. I soon found the secret of success in the use of sunshine. The slate roof had been removed and a glass one substituted. The upper story was divided into sixteen small rooms, each provided with a lounge, washing apparatus, etc. The patient, on entering his little apartment, removed all his clothing and exposed himself to the direct rays of the sun. Lying on the sofa and turning over from time to time, every part of his body was thus exposed to the life-giving rays of the sun. Several London physicians candidly confessed to me that many cases which seemed only waiting for shrouds, were galvanized into life and health by this process.—*Dr. Dio Lewis.*

CONSTIPATION.

"Please inform me of the cause, means of relief, and mode of cure, for constipation of the bowels."

It is generally the result of sedentary occupations and lack of exercise, or the use of fine concentrated food, or both. Temporary relief may usually be obtained by the employment of enemas of tepid water. When it is attended with pain or griping, the hot fomentation to the abdomen should also be used. To effect a cure, the dietetic and other habits which produced it must be discontinued. The diet should consist principally of good, ripe fruits, coarse bread, cracked wheat, oat and rye meal mush, etc. No sugar or fine flour. Daily, active exercise in the open air is important. No occupation should be followed in which the body is kept in a bent or cramped position. Kneading, shaking, and percussion of the abdomen will be found very useful and efficient, also any gymnastic exercises in which the body is bent, compressed, or twisted. These exercises should be practiced regularly every day, and with as much vigor as possible without producing pain or soreness.—*Herald of Health.*

EXPANDING THE LUNGS.—Step out into the purest air you can find; stand perfectly erect, with head and shoulders back, and then, fixing the lips as though you were going to whistle, draw the air through the lips into the lungs. When the chest is about half full, gradually raise the arms, keeping them extended with the palms of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after gently forcing the arms backward and the chest open, reverse the process by which you draw your breath until the lungs are empty. This process should be repeated three or four times immediately after bathing, and also several times through the day. It is impossible to describe to one who has never tried it the glorious sense of vigor which follows this exercise. It is the best expectorant in the world. We know a gentleman the measure of whose chest has been increased by this means some three or four inches during as many months.

HOW TO PURIFY THE BLOOD.

"What is the best mode of purifying the blood and invigorating the system?"

To purify the blood, breathe large quantities of pure air, produce a free perspiration from the entire surface of the body, either by exercise or the vapor or hot-air bath or wet-sheet pack; drink freely of soft water, and live upon a very plain and abstemious diet. To invigorate the system, obey the laws of health in every respect as far as possible.—*Herald of Health.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.60
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,

Semi-monthly,

THE YOUNG PILGRIM;

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 652. BOSTON, WEDNESDAY, APRIL 1, 1868. VOL. XXVII.—NO. 3.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon. at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. O. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

AROUSE YE.

Arouse ye! arouse ye!
Gird on your armor now;
Lo, on the mountain's brow
Heralds proclaim,
"Jesus is coming!" Haste ye to meet him;
With joy all shall greet him,
Who, through the long ages, have loved his dear name.

Arouse ye! arouse ye!
All ye who love him well,
Quick the glad tidings tell,
Jesus is nigh.
Come, dreamers, casting your vain dreams aside,
World, look on Him who died,
Coming a conqueror, no more to die.

Arouse ye! arouse ye!
Let all your rest be o'er,
Till time shall be no more,
Echo the cry,
That over the mountains exultingly swells,
Sweeter than silver bells—
"Jesus is coming! redemption is nigh.

Arouse ye! arouse ye!
How can ye slumber on,
When night is almost gone,
Hast thou no fear?
Hast finished the work thy God gave to thee?
From the world art thou free?
Wilt thou rejoice when the sign shall appear?

Mrs. C. A. Knowles.

Peace Dale, R. I., Oct. 20, 1867.

BABYLONIANISM.

About one thousand and eight hundred years before the birth of Christ, there lived an Assyrian Queen, whose armies, commanded by her son, subdued nearly the whole of Asia and Egypt. She was called by the Assyrians, Astarte or Athor, and was subsequently known and worshiped in different countries by the names of Asphrodite, Cybele, Semiramis, Isis, and Ashtaroth, by which last name she is frequently mentioned in Holy Scripture. She had a magnificent temple at Zidon, served by three hundred priests. Her son was called Assarac, and was known and worshiped in other lands by the names of Adonis, Horus, Apollo, and Tammuz, which last name is mentioned in Ezekiel 8: 14. Then the Lord was revealing the abominations that existed amongst the people that professed to be his servants; and he says in ver. 13—15: "Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz. Then he said unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these." This individual is supposed to be a son of the Nimrod of Scripture. By this Queen Astarte, the Chaldean mysteries were invented for the purpose of forming a distinct class of mankind, drawn from all the races whom she had conquered, who having resigned their individual nationality, might become altogether devoted to herself. This was her primary object. Once admitted into this class or order, they were no longer Babylonians, Assyrians, Egyptians, or Arabians, but members of a mystical brotherhood or priesthood, over whom was placed a pontiff or high-priest. This order was divided into certain classes or ranks, the higher taking the vow of celibacy, the lower being permitted to marry. Elated by the success of her original project, the queen eventually pretended to be an incarnation of the divine Spirit, the bride of the supreme Father, and the Queen of heaven, the being who was destined to bruise the serpent's head. Henceforth, therefore, she became the object of worship in Assyria, as also did her son, whom she proclaimed to be the Son of God, the Deliverer, the Messiah, whose heel the serpent had bruised; he having been killed in one of his wayfaring expeditions. The exact resemblance of the Babylonian goddess, as shown on the cylinders and terra cotta figures found at Babylon, by Sir Robert Kerr Porter, to the images of the Madonna and child, as used by the church of Rome, is truly striking. The ostensible objects of worship in this new system of religion were the supreme Father; the incarnate female, or queen of heaven; and the false Messiah, or deliverer, her son; but the last two, viz., the queen of heaven and her son, were in reality the only objects of worship, as the supreme Father was said not to interfere in mortal affairs. . . . .

No doubt, this system was the commencement of the great ancient apostasy from the knowledge of God, for we must remember that this queen lived soon after the deluge. From Babylon, this apostasy spread unto the ends of the earth, and subsequently divided into three grand schisms, each having its own pontiff or high priest, each pretending to be the true, though all continued fundamentally alike, and all alienated from Jehovah, the Creator of heaven and earth. These schisms were centered in Babylon, Memphis, the capital of Egypt, and in Thibet. From "Reminiscences of Tartary, Thibet, and China, in 1844-45-46," we learn that the system continues to this day in full force, in Thibet, as originally established, and the exact similarity of the whole system in Thibet with the religion of modern Rome is truly striking. The images of the woman and child, the queen of heaven and her son, the monks and nuns, the dresses and the priests, the confessional, the doctrine of purgatory and the merit of men's works, together with the absence of anything like truth on the subject of the atonement, justification, and the salvation of sinners, proclaim aloud the identity of the religion of Thibet with the religion of modern Rome.

But to return to Babylon. In this mystical brotherhood there were distinct classes: to the first, the literal meaning; and to the second, the mystic sense of the religion was communicated. In the one class, the queen of heaven was the chief object of worship as the incarnation of the divine Spirit; but in the other, the initiated were taught that Jehovah, the Creator of the world, was a cruel tyrant, hating human happiness, that the prince of the power of the air, Satan, who was the true god taking compassion on mankind, had sent Assarac, or Tammuz, the son of the queen of heaven, who was in reality Satan's son, to be man's deliverer from the power of Jehovah, that he would free all those who worshiped him and his mother from the bondage of the body in which man's spirit had been imprisoned by Jehovah, the Creator; that Assarac would again become incarnate for final victory, and that his worshipers should dwell with him forever in disembodied felicity. This creed is held in Assyria, now called Koordistan, to this day. The initiatory rite, in this system, was immersion in water, after which, the priest made the person pronounce a formula, renouncing his nationality, and devoting himself entirely to the queen of heaven; after which, he marked his forehead in mystic characters, with a mixture of salt, spittle, and water. The individual was then placed under an instructor, to whom he confessed his every thought, and when pronounced worthy by the teacher, he was admitted to the interior or higher class, and made acquainted with the mysteries of the system. He was then sprinkled with holy water, and presented with a cake called "mola," and it is very remarkable that the same name, "mola," is now applied in Italy to the wafer used in the mass. This cake he ate in honor of the queen of heaven, and swore at the same time to be faithful to her. These cakes are spoken of in Holy Scripture, by Jeremiah 7: 18, "The women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger." When warned by the prophet concerning their apostasy from Jehovah, we find the women of Israel replying, though Jerusalem was destroyed, and the land an astonishment and curse at that time, for this very abomination: Jeremiah 44: 16–19, "As for the word that thou hast spoken unto unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?" *i. e.*, without the approval of our husbands. No, all were agreed. Hence we see how firmly rooted was the apostasy in their hearts, and how this Babylonish system had usurped the place of truth in that special nation which God had separated from all other people to witness for himself in the earth; and we learn the true cause of God's righteous indignation against them. The initiated were required to keep three feasts in honor of the goddess; the feast of her birth, corresponding with the 25th of March, Lady-Day; the feast of her assumption into heaven, and re-union with the deity on the 8th of September; and the feast of her son's birth on the 25th of December.

This is a brief outline of the system by which ancient Babylon was distinguished; spiritually considered, that is, in reference to Him who is a Spirit, and requireth men to "worship him in spirit and in truth," who declares of the apostate heathen, by Paul, in the Epistle to the Romans, 1: 19, "That which may be known of God is manifest in them; for God hath shewed it unto them; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." My object is not only to show that the system of religion by which modern Rome is distinguished in this day is identically the same with the ancient Babylonish apostasy from the revealed will of God, but I hope clearly to prove that an actual union was effected in the fourth century after Christ, between the offices of the Bishop of Rome and the High Priest or Pontiff of the Babylonish mysteries, between apostate Christianity and the religion of Ashtaroth; so that, thenceforth, the Roman Pontiff, instead of being the apostolic successor of St. Peter, as he professes to be, is the high priest of Astarte or Ashtaroth, of Assarac or Tammuz. Then if we thus dispel the halo which exists to so many eyes around Rome and her system, we shall settle the question. Whilst the worship of the queen of heaven spread far and wide in Asia, Egypt, and Arabia, it seems to have made no way amongst the barbarous tribes of the north, who, pouring down upon Assyria in the year 560 B. C. destroyed Nineveh and occupied Babylon. The Chaldeans found their religion at first tolerated and patronized, but subsequently opposed by the conquerors. Various rebellions followed, till at length the city was taken and sacked, and the inhabitants slaughtered by Xerxes in the year 487 B. C. Xerxes removed the capital to Shushan, in Persia, and whilst the soldiers fled to Thibet, the priesthood of the queen of heaven sought refuge in Pergamos, and finally established themselves there, making it the centre of their system, as Col. Chesney shows, in his very able and interesting work. Those who are well acquainted with the Bible will not fail to remember the remark made by the Holy Spirit, upon this city, "I know where thou dwellest, even where Satan's seat is." "He that hath an ear to hear, let him hear what the Spirit says unto the churches." Pergamos was the headquarters of this great apostasy in St. John's day.

We now proceed to trace the actual connection between the Babylonish system and Rome. When the Etrurians emigrated into Italy, from Lydia, they brought with them a religion and rites corresponding with the Chaldee mysteries, as is clearly shown by their celebrated monuments. Their images of the queen of heaven perfectly agree with the early representations of the Romish Madonna, both in figure and in costume, and several of the old Etrurian images are worshiped at this day as Madonnas. This people at a very early period after their arrival, had set up in Etruria a Pontifex Maximus, or supreme pontiff, who with them was above all law, and exercised a veto upon all proposed laws and measures which he considered displeasing to the Deity. He was head of the priesthood, and had the power of life and death over them. From the time of Numa, the Romans (Rome being in Etruria) had accepted the supreme pontiff as their civil chief. Julius Cæsar, the first emperor, was made supreme pontiff on the death of Metellus, having been previously made priest of Jupiter at the age of sixteen, and becoming heir to all the rights, powers, and titles of Attalus the Pontiff, King of Pergamos, who had made Rome his heir by will, the Roman emperor became also the head of the Babylonian priesthood, the supreme pontiff of the queen of heaven.

In the year 218 A. D., the Roman army quartered in Syria, having rebelled against Macrinus for having kept them encamped during the whole winter, unanimously elected Emperor Heliogabalus the high priest of Cybele, at Hierapolis. He was shortly afterwards chosen supreme pontiff by the Romans, and thus did all the western branches of the Babylonian apostasy centre in the Roman Emperor. The first act of the new Emperor Heliogabalus (one of the greatest monsters that ever disgraced humanity,) was to declare himself a fresh incarnation of Assarac, and to proclaim himself, and his mother the queen of heaven, the alone objects of worship. He proceeded to the capital with the image of the goddess, and henceforth the Assyrian Queen or Babylonian harlot Astarte took the position at Rome which had previously been occupied by Jupiter. The Emperor of Rome continued to exercise the office of supreme pontiff till the year 376, when the Emperor Gratian refused to attire himself in pontifical vestments. "He justly observed," says Milner, "that as the whole nature of the office was idolatrous, it became not a christian to assume it," and he not only declined to perform the duties of the office himself, but refused to appoint even a deputy, as his predecessor Valentinian had done.

Religious matters soon became so disorganized that it was found absolutely necessary to elect some one to fill the office from amongst the people. Two individuals were recommended to the Emperor for the office of supreme pontiff; Symmachus, the prince of the senate, who had previously acted as deputy for Valentinian; and St. Damasus, then the so-called christian Bishop of Rome. This Damasus had been put forward in 366 for the Bishopric of Rome, by the Assyrian and Egyptian monks of Mount Carmel, a college of Babylonian worship, originally founded by the priests of Jezebel, long before the birth of Christ, and in actual existence at this day as a religious house in connexion with Rome. His election was distinguished by the slaughter of three hundred faithful christians who opposed the measure. In the year 378 this same Damasus was declared Pontifex Maximus or supreme pontiff, a title which the Pope of Rome retains to this hour. The imperial edict, conferring the pontificate is to be found in the Appendix to the Code of the Emperor Theodosius, in which it is declared that the new high priest of religion should be sole judge of religious matters, and that sacred things shall only be decided by priests. This man, Damasus, now united in himself the office of a christian Bishop, and all the rites, titles, and power of the high priesthood of Astarte, the queen of heaven, the Babylonian harlot. Satan had triumphed, the church which could not be overthrown, had now been successfully corrupted. A grand alliance was now formed. All were amalgamated, and henceforth there need be no disunion. Men had only to worship the queen of heaven under the name of Mary, and to call her child by the name of Jesus. The priests of the goddess had long been preparing the people for this measure, and had loudly proclaimed that the third person in the Holy Trinity, once revealed in Astarte, had again become incarnate in the Virgin Mary, and so widely had these views obtained, that at the Council of Nice, held some years previously, under Constantine, in the year 325, the Melchite portion of the council maintained that the three persons in the Trinity were the Father, the Virgin Mary, and their Son. At this council, the faithful remnant of christian men, anxious to secure the recognition of the Godhead of the Lord Jesus Christ, in opposition to the Arian, refrained from attacking the Melchite section, who held the Virgin to be divine, and their success was only secured by accepting the aid of such fearful allies.

We cannot describe the lamentable results which followed such a confederacy better than by quoting Dr. Newman's own words, in his Essay on Development:—"The Arian question opened a controversy it did not settle. It discovered a new sphere, if we may so speak, to the worlds of light to which the church had not yet assigned its inhabitant. Then there was a wonder in heaven! a throne was seen far above all created powers, mediatorial, intercessory, a title, a crown bright as the morning star—a glory issuing from the eternal throne—robes pure as the heavens, and a sceptre over all. And who was the predestinated heir of this majesty? Who was that wisdom, and what was her name? The mother of love, and fear, and hope, exalted like a palm-tree in Engeddi, and a rose plant in Jericho, created from the beginning before the world, in God's councils, and in Jerusalem was her power! The vision was found in the Apocalypse, a woman clothed with the sun, and with the moon under her feet, and upon her head a crown of twelve stars. The votaries of Mary do not exceed the true faith, unless the blasphemers of her Son came up to it. The church of Rome is not idolatrous unless Arianism is orthodoxy." (p. 403.) Truly did the beloved disciple say—"Even now there are many antichrists, whereby we know that it is the last time." Truly did the Apostle Paul write of his day—"The mystery of iniquity doth already work." There was no new scheme, but the old apostasy still at work. . . .

We have referred to the monks of Mount Carmel. There had existed at Mount Carmel, long before the birth of Christ, a college of priests. The Romanists say, they were disciples of Elijah and Elisha, but let us remember those men stood alone in their day and generation, therefore, it is not likely that they should have founded a college. There is little doubt that the college belonged to the idolatrous priests of Baal and Ashtaroth, who ate at Jezebel's table. "The prophets of Baal four hundred and fifty, and the prophets of the groves four hundred." (1 Kings 18. 19.) We also find the names of these two idols coupled together in Holy Scripture, at a very early period in Israel's history; as for instance, (Judges 2. 13.)—"They forsook the Lord, and served Baal and Ashtaroth." These names evidently signify, Baal, the supreme father or lord; and Ashtaroth, the queen of heaven. In the second century after the birth of Christ, a man named Basilides was the high priest of this order at Mount Carmel. He was a man of profound knowledge, and first astrologer of the day. All the Chaldee leaders were magicians, as we learn from the Book of Daniel, for we find that Nebuchadnezzar sent to consult them about his dream. Basilides saw the progress of the gospel; it could not be overturned (he thought,) but it might be corrupted. Hence he proposed, like our Broad Church dreamers of the present day, to bring about an alliance of all sects and parties, who could unite in one common form of worship, without regard to the peculiar views which each might entertain. Basilides and his followers now joined themselves to the Christian church. Thus they secured a share in the election of pastors and bishops, and the worshipers of the queen of heaven could now, by exercising judicious reserve, slowly, but surely, introduce their doctrines. Henceforth no congregation could tell whether the pastors were worshipers of the queen of heaven, or believers in the God of the Bible; and no minister could tell whether or not the deacons of the church, or the most influential persons in his congregation, were worshipers of Astarte or Jesus Christ. The same part was thus played in the second and third centuries which was afterwards played by the Jesuits in the seventeenth century, at the period of the Reformation, who, pretending to be Episcopalians in one place, Presbyterians and Independents in other places, as best suited their purpose, disseminated their own views without suspicion.

Is not this very much the case in our own day? Are not the present enemies of the gospel those who creep in unawares into churches and congregations, insinuate themselves, and finally overturn and upset everything, nothing new but the same old working of the mystery of iniquity? Basilides was joined in his profound scheme by Ammonius Sacchus, a Greek by birth. He had settled at Alexandria, and was the first philosopher and metaphysician of the day, deeply skilled in human nature, by intercourse with mankind and experience. He was benevolent and well meaning; but alas! here was the failure, he was altogether ignorant of divine truth, by divine teaching. At length, this mighty philosopher applied to be admitted into the christian church at Alexandria. He was received, and became the instructor of the christian youths of Alexandria. The chief characteristic of this man's teaching was its defectiveness. He had only got at the husk and knew nothing of the kernel. The most distinguished of his pupils was the celebrated Origin. He had been sent early in life to Chaldea, where he studied and became initiated in the highest mysteries of the Assyrian apostasy. On returning to Alexandria, he became head of the school and finally bishop. During the reign of the Emperor Alexander Severus, himself a member of the Oriental apostasy, the whole weight of Origen's talents and influence was directed to aid the emperor in his design of uniting all creeds in one at Rome, and with a view to this end, he prevailed upon the emperor to add the name of Christ to the number of the gods. Origin then immediately changed his own name, originally Adamantus, adopting that of Origin, which signifies the son or offspring of Horus or Assarac. Suffice it to say that the views of Basilides were successfully advocated and enforced by the then so-called fathers of the church, Clement of Alexandria, Basil, Origen, and both the Gregories. They were entirely successful, yet these are the men of whom many falsely called Protestants boast, and from whose writings they seek to obtain testimony, instead of turning to the unerring word of the living God. We fully believe, that with the exception of Augustine, the whole of the men called Fathers, from the commencement of the fourth century downwards, were corrupt and dangerous writers, and the seeds of all errors are moreover found in all the earlier writers after the apostles themselves.

From the moment that Origin lent himself to the Emperor Alexander Severus, in his attempt to combine all creeds in one, from that very moment the dictinctive doctrines of the gospel ceased to be taught generally. . . . The atonement was no longer spoken of. The second advent of Christ and his future kingdom were denied; the resurrection of the body was explained away, and magic was maintained to be a true and lawful science. The conspiracy triumphed under the pontificate of Damasus, raised to that position by the introduction of such men and teaching as we have just referred to, into the christian church. The worship of the Virgin was everywhere set up in the year 381, moreover Damasus is said to have immediately after enforced it throughout his dominions. Mary was everywhere worshiped as the mother of God, the queen of heaven. Sir Isaac Newton states, that at the close of the fourth century, the worship of the queen of heaven had superseded the worship of Christ throughout the Roman empire. Gibbon considers the system of virgin worship as established throughout the Roman empire in the fourth century. The Romanists themselves admit that the worship of Mary was enacted by the Council of Constantinople 391, and universally sanctioned by the expulsion from church of all who refused it, in the year 431, when the faith of that church was finally established at the council of Ephesus. Under Damasus the heathen temples were restored and beautified, and the rituals re-established. One point alone was insisted upon, namely, that the many-named goddesses should henceforth be called Mary. Thus the queen of heaven occupied the place of the Lord Jesus Christ in the professedly christian church at Rome. The faithful loudly opposed this, they declared their hope and expectation to be that the Lord Jesus Christ would speedily return, take to himself his great power, and reign and set up his everlasting kingdom. Damasus declared that the millenium had already commenced, and expelled from the church as heretics all who looked for Christ's second advent and kingdom. In the East, things for a time wore a better appearance.

According to Dr. Newman the school of Antioch was practically protestant, but at length arose Gregory the Thaumaturgus, and proclaimed that the queen of heaven had appeared to him and miraculously instructed him to go forth and preach her worship. He did so with all signs, lying wonders, and magical performances. He used reserve, he spake mysteriously and eloquently; this plan succeeded, all the world went after him; he proposed to be received into the church at Alexandria, and the church not only received him, but made him bishop, though unbaptized and wholly ignorant of God's word. In one day he was baptized, confirmed, ordained, and consecrated bishop. The emperor alone was alarmed; he appointed Nestorious head of the school at Antioch, in order to check the progress of the apostasy. However ignorant on other points, we know not or care not, certain it is Nestorius has been stigmatized as a heretic, by Rome. (A common device nowadays with the enemy, respecting men whose teaching damages their craft, and is according to truth.) But at all events, he directed men's minds from the virgin to her Son. He declared that she was not the mother of God, that her Son derived only his human nature from her, and that, although blessed above other women she was but a woman still; in other words, he denied that God had become incarnate in the person of the Virgin; he denied the old Chaldean and then Romish doctrine, that the Virgin and not her Son should bruise the serpent's head. The bishops, clergy, and people were excited. The Emperor called a council, which assembled at Ephesus, and in the year 431 Nestorius was expelled from the church, and the worship of the Virgin was established in the Eastern branch of the Roman empire, as it had formerly been in the West. Solemn curses were pronounced upon all who refused to worship the goddess, and the festival of her assumption into heaven was imposed upon the falsely called church of Christ, to be observed throughout the empire on the 8th of September.—*The Rainbow.*

For the World's Crisis.

ODDS, ENDS, AND KINKS.

What will become of those who repudiate a literal resurrection of the dead, which God's word emphatically asserts; and who seek only the salvation of an abstract, immortal soul, for which the plan of redemption does not provide, and of which the Bible says nothing? Suppose God should take them at their wish, and give them what they have prayed for,—the salvation of an immaterial, uncompounded, intangible, immortal soul, without form or parts, without interior or exterior, and indivisible;—how would such a thing compare (if there be enough of it to call it a *thing*) with an immortal body, redeemed from the power of the grave, and "changed and fashioned like unto Christ's glorious body"?—Phil. 3: 21. What harmony is there in the faith that embraces the earth as the future home of the redeemed, at the same time claiming a conscious, active existence, in happiness or misery, for abstract spirits?

How perfectly absurd the popular view of theology appears to a believer in the *utter mortality* of man; and yet how mysterious are the developments of the fruit of truth. It has had for its home dens, caves, and rocks of the mountains, hovels, garrets, and tents. Its fare has consisted in hunger, thirst, nakedness, and stripes. Its destruction has been threatened and sought by those who professed godliness. Yet it was truth; yes, the mighty truth of God, which cannot be gainsayed. But why should it have to struggle so, and suffer, and bleed, and be so reproached? Why should it be so much shunned by the mass, while its only mission is to bless mankind? Let the wise answer. To me it is a perfect enigma. The efforts of those whom we regard as the advocates of much error, seem blessed of God. It may be said they preach *some* truth, and God blesses what little they do preach. This would be satisfactory if we could see tenfold more fruit in other directions, where we consider tenfold more truth is preached. But according to our idea of truth, the more we have of it, the more reluctant people seem to be to embrace it; and it is not only so now, but it has always been so. Why should the masses reject that which it is for their best interest to embrace? Why should God suffer error to rest in halls of wealth, while truth is trailing in the dust, and its advocates turned into the street? Why were hypocritical religionists suffered to wear purple and fine linen, while the true prophets of God were covered with goatskins and sheepskins? Why do the present advocates of truth have to drag their weary bodies in highways and hedges, while the advocates of error ride on silken cushions, and roll in affluence? Why do chiming bells and thundering organs call the devotees of error together, in spacious rooms, amid the rustling of silk and the fragrance of wealth; while the low chapel, in its plain appearance, constitutes the only shelter for God's faithful few, in all the city? If they are his, and have the truth, why are their voices silenced in decorated synagogues, when with burdened hearts they but reiterate the precious truths of God's word, pointing out the old paths? There is but one solution to the above questions.

God will have a tried people. He has chosen his people in "the furnace of affliction." It is through "much tribulation" we "enter into the kingdom of God." What we know we learn by contrast. So it is bitterness here, and sweet over there; dishonor here, but glory over there; sickness and death here, but eternal life and health there. O truth of God! thy bulwarks shall be my defense still. With the shield of faith, the breastplate of righteousness, and the helmet of salvation, I will hide behind thy massive walls, and bid defiance to thy countless foes. With thee will I live, when oblivion's waves cover thine enemies.

Wm. A. Fenn.

For the World's Crisis.

"HE CARETH FOR YOU."

"The Lord taketh pleasure in those that fear him, in those that hope in his mercy."—Ps. 147: 11.

Our first duty is to obey God in all things. We cannot expect his favor, or that we shall feel his approving smiles, unless we *try* to live up to his requirements. And who will say that his commands are grievous or hard to obey? Jesus says, "my yoke is easy, and my burden is light" Yet what frail, erring ones we are. How "we grovel here below, fond of these trifling toys." Is it not sometimes the case, that we almost fear to ask for the blessings we need and desire, because we have wandered from the fold, and lost the evidence of the favor of the Good Shepherd? Let us not try to hide our faults, and make clean the *outside* while conscious of having grieved our Master by our sin. No; let us rather humble ourselves, abase ourselves, confessing all, that he may exalt us in due time.

O may we keep close to his bleeding side. May we not be left to wander away from the Good Shepherd, who is ever watching over us to keep us from the snares that are set for us, and from the sin that doth so easily beset us. Let us live close to him, casting all our care upon him, *for he careth for us.* Yes; he who hears the young ravens when they cry, will not turn away his ear from the prayer of his humble little ones. O trust in him at all times, for his mercy endureth forever.

Susan Chamberlain.

For the World's Crisis.

A BETTER WAY.

There are various habits and customs which are common among the people, and some of these habits are sinful and degrading. I propose to write a few words in a plain way about one of these, and with the help of the Lord I wish to suggest a better way. The bad habit to which I refer is evil speaking, or *slander.* It is easy to find occasion to speak against almost any one, and especially easy to such as have formed the habit of evil speaking. Reflect a moment and see who there is among men, or ever has been, who was absolutely without fault, and therefore beyond the reach of evil tongues. Adam and Eve, and most of their immediate successors, acted unwisely, sinfully, in some respects. And so did Noah on one occasion. Samson also, and David, and Solomon; and the tongue that delighteth in mischief can find something to say against all these and many others. But the slanderer, like other hunters, prefers living game. With the spirit of envy within he delighteth to rake up the evil reports that have been circulated about good people now living. And doubtless sometimes he manufactures, or makes up, from "whole cloth" foul slanders against the chosen ones.

But it is with the "little flock" that I wish to talk now. We sometimes hear more than we wish to, of evil speaking even among us. Says one, what *shall* we talk about? Allowing that you must talk, talk of the good that is done, and "speak not evil one of another, brethren." A good idea may be suggested by the direction given by our Master to his disciples. He says, "Into whatsoever city or or town ye shall enter, inquire who in it is WORTHY." There is a subject for you. Speak of the best deeds of the best men. You can hardly fail to feel better while you are speaking, and you will certainly feel much better when you lie down at night with the consciousness that you have done no harm to any one by thought, word or deed.

The divine record says that "David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him, all the days of his life, save only in the matter of Uriah the Hittite." Who of our friends can show a fairer record than that, if the woful exception could be removed? And even that dreadful crime was forgiven; but malice, envy and slander would not forget, even when it was blotted out of the book of God's remembrance, as it is written, "their sins and iniquities will I remember no more." Nearly all who read this may remember what a good sister said of Satan himself. It was her habit to say something good of every person she spoke of. Her son said he thought his mother would have something to say in favor even of the old serpent. And sure enough, when the subject was presented she spoke of him as being a model of *activity.* There is an old and well known proverb which says, "Speak good of the dead or speak not at all." Let us all add, "Speak good of the living" also.

F. H. Chamberlain.

For the World's Crisis.

COVETOUSNESS.

Dear brethren, shall this prevailing sin prove to any of us *a snare also,* to drown us "in perdition?" Have we no reason to fear that this sin will destroy more professors of religion than any other, or all others as we were about to say, put together? Paul says, "Covetousness *is idolatry;*" and that "*no man, who is an idolator,* hath any inheritance in the kingdom of Christ and of God." Eph. 5. 5. O how many we fear will be cut off from lack of confidence, and of a practical faith in the plain declarations, as well as the sure promises of God's word. Why this grasping after the things of this world, or holding on to the same for selfish purposes? When inspiration plainly declares, "For the promise, that he should be *the heir of the world,* was not to Abraham, or to his seed, through the law, but through the righteousness of faith." "Therefore it is of *faith,* that it might be by grace; to the end *the promise might be sure to all the seed;*" Romans 4: 13, 16. Think you, my brethren and sisters, our title will not be sure? therefore we must secure and hold on to as much as possible now? This is worldly wisdom. This is the fatal snare. Not belief of a practical kind in the *sure promises,* not keeping the word of Christ's patience, therefore not kept from the hour of temptation.

O awake, and escape, and see what is promised to us if we are obedient children. "And if children, then heirs, heirs of God, and *joint heirs with Christ;* if so be that we suffer with him, that we may be glorified together." Rom. 8: 17. Again, the sure promise is still further confirmed: "And if ye be Christ's, then are ye Abraham's seed, *and heirs according to the promise.*" Gal. 3: 29. Again, says Paul, "for all things are yours;" "*all are yours;* and ye are Christ's; and Christ is God's." 1 Cor. 3: 21–23. "*For such as be blessed of thine shall inherit the earth;*" "*and their inheritance shall be forever.*" Ps. 37: 22, 18. Is not this enough to satisfy us? *The day of full possession is near at hand.* Praise the Lord.

S. L. Manley.

Marion, N. Y.

For the World's Crisis.

FOLLOW THE LIGHT.

These are truly eventful times in which we are living. Wickedness abounds in high places, and signs portend that Jesus' coming is near at hand. It may not be this year, but surely the time cannot be very distant, when Christ shall set up an everlasting kingdom; and it behooves us as rational beings to make some provisions for an endless home with the pure and holy. During the late war, a union soldier was taken prisoner by the rebels, and incarcerated in the Andersonville prison-pen; but he finally escaped from that horrible den of filth and misery. He wandered about the swamp all day, not knowing in what direction to go in order to reach the Federal lines; but when night spread her sable mantle over the earth, he had no longer any doubt as to the direction he should take, so as to gain the Union Army, for the North star was shining brilliantly, and he journeyed on toward it, and soon reached the place where the banner of the free waved triumphantly.

God has set a light on a hill to guide us to the portals of endless rest; and if we follow the light that he has given us, we will surely reach that blissful haven. Supposing the soldier had not followed the light that was placed in the heavens, but turned back toward the enemy's land; would he not have suffered punishment, and perhaps death for his presumption? In some respects we are like the soldier. Perhaps we are just released from the bonds of iniquity; and declare that we seek a country, even an heavenly one; but we will never reach it except we follow the light. If we turn back, death, even eternal death, awaits us. If we turn to the left, we shall be punished for our presumption. Our heavenly Father has given us light in his word, and we need not be deceived; for there are sufficient directions marked out for us to follow; and if we journey on having confidence in our guide, and knowing that the directions he has given us are correct, we shall gather with the saints at the river, in the kingdom that is soon to come.

Rochester, N. Y. J. B. Wells.

Without an Enemy.—Heaven help the man who imagines he can dodge enemies by trying to please everybody! If such an individual ever succeed we should be glad of it—not that we believe in a man going through the world trying to find beams to knock his head against; disputing every man's opinion, fighting and elbowing and crowding all who differ with him. That again is another extreme. Other people have a right to their opinion, so have you; don't fall into the error of supposing they will respect you less for maintaining it, or respect you the more for turning your coat every day to match the color of theirs. Wear your own colors, in spite of winds and weather, storms or sunshine. It costs the vacillating and irresolute ten times the trouble to wind and shuffle and twist, that it does honest, manly independence to stand its ground.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 1, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the office they send it to and the name of the person to whom the order is payable, there is NO SAFETY for their money, for anyone may draw the amount named in the order, if those names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to Geo. T. Adams, directing it to Miles Grant, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ ATTENTION! ATTENTION!!

Our subscribers in *Massachusetts, Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania* and *Ohio*, will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

BUSINESS CORRESPONDENCE.

In writing to the office on business, correspondents will *please observe* the following:

1. *Be sure* and write your POST OFFICE and STATE DISTINCTLY. DON'T FORGET IT. Some people write to us and leave off the address, and if in any way we chance to find out where they live, and write to them, they reply like this:

"I have taken the Crisis for a number of years, and you ought to know my address by this time."

It is not to be supposed that we should know the address of between eight and nine thousand subscribers; and besides there are several of the same name in different States.

2. Be very *particular* to sign your *name* so that we can *read it*. Some neglect to do this, and then blame us because the business is not properly done. We have many nameless letters on hand now.

3. Be sure and put business matters on a *separate* sheet from articles for the Crisis, or for the Editor. We very often have to read three or four pages to know what is to be done with money enclosed. We have not time to do this, and it is for the Editor only to read. Write your business *plainly* and *briefly* on a *separate* sheet.

4. Be sure and write appointments on a *separate* sheet, and sign your name.

5. If you are away from home, and send us money for the Crisis, be careful to tell us *where* your paper is sent.

6. In writing to have your paper changed, be sure and state *where from*, and *where to*, *Post Office, County and State*.

7. Do not write to have your address changed *after* such a date,—several weeks or months ahead. Wait till you want it changed, and then write.

8. In sending money, state whether for new subscribers or not.

9. In writing and referring to a previous letter, state what was in it, and do not expect us to remember what was in it.

10. If you see a mistake, write to us plainly and meekly, and we will cheerfully rectify it. Dont write us a "*blow up*." HARSH WORDS are not for christians. Be kind to all.

11. If you fail to comply with these few requests, and the business is not properly done, don't blame us, or call us dishonest, or any harsh names.

12. Be very sure and pray for us *twice* where you find fault and talk against us *once*.

A. P. MOORE, *Clerk*.

We hope these most reasonable requests will receive very *careful attention* by all who do business with the office; and it will save our faithful clerk much trouble and perplexity. *Please do observe them. Will you?*—EDITOR.

BABYLONIANISM.—Our readers will find an interesting article in another column, entitled "Babylonianism." We took it from the *Rainbow*, an able monthly, published in London, Eng. Those familiar with the teachings of the spirits will discover a great similarity between their present doctrines, and what they taught concerning the "Queen of Heaven" in ancient times.

"ARM! ARM!"

Notwithstanding all the professions of PEACE by Napoleon III., facts show that he is preparing for war as fast as possible. He is endeavoring to have his Empire so well armed and fitted for war, that no nation will dare to cross his path. We may expect some new developments among the great powers of earth before mid-summer comes.

The following is the latest news from Paris:—

"A letter from Paris says the armaments of France are pushed forward with incessant activity, spite of the universal cry of Peace! Peace! and the Garde Nationale is being enrolled as fast as possible. This latter fact does not add to the popularity of the administration. But the latter seems to care but little for this, the one great apparent concern being to arm, arm."

THE SUEZ CANAL.

When Napoleon III. decided to connect the Mediterranean and Red seas by a canal, he took an important step to advance his political and military power. That canal gives him the key to the East. The following shows the success of that great work:—

"The directors are pushing this enterprise with great vigor, and declare that it will be finished next year. Last January one hundred thirty-seven barges of merchandise passed through it from one sea to the other, and the receipts in 1867 amounted to 1,292,822 francs. The English Abyssinian expedition gives the canal a good deal of business."

MILFORD DISCUSSION.

Our late discussion with Moses Hull, at the town hall, in Milford, N. H., March 17th, 18th, 19th and 20th, has afforded us most decided satisfaction in its results. We shall not give any detailed report, but only mention a few leading points of our opponent. We presume he did as well as any one could for that side of the question. He is well acquainted with the Scriptures, a ready speaker, good reasoner, knows how to make the most of a point, and to get past a difficult one; and is well posted in Spiritualism. We discussed the following question:—

Resolved, "That the spirit of man exists in a conscious state after the death of the body, and can, under favorable circumstances, return and communicate with the inhabitants of earth."

His first and leading argument was based on the expression, "we are the offspring of God," Acts 17: 29. He claimed that the spirit of man is immortal bocause we are the offspring of God, who is immortal. To this it was replied that God is also omnipotent, omniscient, and created all things; therefore, if his position is true that man is immortal because his Creator has that attribute, he must, for the same reason be omnipotent, omniscieni, and have the power to create all things. To our surprise, our opponent assumed that man is omnipotent, omniscient and has the power of creation; and then asserted that A. J. Davis had made butterflies. We felt quite anxious for the proof, but that, of course, was wanting. He further asserted that all have an immortal spirit, which is God. We then inquired if he believed in a perfect God? He replied that he believed we are progressing continually, and that we shall eternally. Hence we learned that according to his creed, man is the highest, or most intelligent God, and that he keeps for ever progressing from infancy. According to his theory, God barks in the dog, neighs in the horse, sings in the bird, the cricket and grasshopper; mews and squalls in the cat, cries in the child, hoots in the owl, roars in the lion, hisses in the serpent, cackles in the hen, bites in the gnat, musquito, and bedbug; is dumb in some, deaf in others, blind, deaf and dumb, is young, grows old, is idiotic, crazy, gets drunk, lies, steals, seduces the virtuous, and is continually devouring himself in eating up other animals. We thought our opponent's theology had quite outstripped the heathen in its absurdity. Yet such is the result of a belief in the teachings of the spirits.

He further claimed that all who denied that the spirit of man is immortal are atheists. The reader will see the point in this. If the immortal spirit in man and all animals is the God, then it would follow that there is no God, if man and animals have no immortal spirits.

He admitted that the spirit—his God—could not make good manifestations when the organism is defective; and to illustrate his view of the matter, he compared the body to an axe, and the spirit to the wood-chopper; and then said, when he had a good axe he could do well chopping wood; but if the axe was very dull, and somewhat broken, he could not accomplish much. We inquired how he could chop when the axe was *destroyed?* The answer was not at hand.

He claimed that man is not a free agent, does not sin, needs no pardon from Jesus; that Christ was never raised from the dead, will not come again personally; but is now coming in Spiritualism. He said Elijah's body died, and denied that Lazarus died. Although Jesus said plainly, Lazarus is dead," our opponent claimed it was only a state of catalepsy. After we proved that the spirits are liars, he said he did not blame them for lying.

At the beginning of the discussion, he said, "God always teaches the same things in all places," and claimed that the spirit in man is God. After he admitted that many of the spirits—his Gods—are liars, we remarked that as "God always teaches the same things in all places," these sprrits could not be Gods, for they contradicted each other. We left him to get out of the difficulty the best way he could.

He said his spirit was as perfect as that of God Almighty, and had existed just as long; but it manifested itself in his present organism, seeing through his eyes, hearing through his ears, etc. We inquired if he recollected anything that took place before he came into his present organism? We received *silence* for an answer. Inasmuch as a physical body is absolutely necessary in order to see, hear, smell, taste and feel, we inquired how he could exercise these functions when the body was mouldering in the grave? We received no explanation.

He declared that "*man's* NATURAL *demands are God's* HIGHEST COMMANDS." According to this proposition, if man has a natural appetite for strong drink, then his God commands him to drink; and, if he has a natural desire to indulge in licentious practices; then the commands of his God are in harmony with his nature; but the Bible teaches that "the *carnal* [natural] mind is enmity against God" (Rom. 8: 7,) and every christian knows that this is true. If Satan can only make us believe that our "natural demands are God's highest commands," he may be sure of securing them as his subjects.

Our opponent also declared himself opposed to all laws for the purpose of regulating marriage. In short it was very evident that his position was in full harmony with what the Bible says the spirits of demons should do in the last days. The whole system of Spiritualism is opposed to Christ, God and the Bible; and according to the Scriptures is "an abomination unto the Lord." We trust that much good will result from the discussion, in causing some to renounce the delusion of the Devil and to embrace the religion of Christ.

MOSES AND ELIAS.

"ELD. MILES GRANT:—*Respected Sir*:—I received not long since a copy of your pamphlet, entitled, "What is man?" and have spent this evening examining it with much interest. Objections to such a literal rendering of every Biblical phrase, however, trouble me, chiefly in regard to such statements as appear on the 28th and 29th pages. You say, "Is it possible the Lord would say Moses was dead, when he was alive in heaven, or any other place?" I reply, is it possible that the Evangelists falsify when they declare (as in Mark 9: 4) that Moses really appeared on earth and *talked* with the Lord Jesus? Surely that scene upon Mt. Tabor could not have been a mere pantomime. Yet you declare, "We have got to learn from the Bible, that any part of man is *conscious* between death and the resurrection."

That scene on the mount of transfiguration was "between death and the resurrection," certainly; now, in all sincerity, am I to suppose that Moses and Elias were *raised from the dead* simply to appear for an hour to the astonished disciples, and to the Master, then to fall back again into unconsciousness until the final resurrection? We reply in your own phrase, "It is hard to believe such theology."

Wellesley, Mass. GEORGE G. PHIPPS.

It should be observed first that Moses *died* but Elias [Elijah] was translated, and did not see death. The record of the death of Moses is as follows:—"So *Moses* the servant of the Lord *died* there in the land of Moab, according to the word of the Lord. And he *buried him* in a valley in the land of Moab." Deut. 34: 5–6. In Joshua, we read: "Now after the *death of Moses* the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, *Moses, my servant, is* DEAD." Josh. 1: 1–2. We say again, is it possible the Lord would say *Moses* was "*dead*," when he was in heaven praising the Most High? How could he praise the Lord when his organs of speech were dead and in the grave?

We turn now to the transfiguration: "And, behold, there talked with him *two men*, which were Moses and Elias."—Luke 9: 30. It does not say one man and a *spirit*, but "two *men*;" hence it follows that Moses was there as truly as Elias. In Jude we read:—"Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring a railing accusation, but said the Lord rebuke thee." Jude 9. We believe it is impossible to have Moses present without his physical organism, for that was what constituted him a man. It will be recollected that Peter proposed to make "three tabernacles," one for Jesus, "one for Moses, and one for Elias," which shows that Peter thought Moses was as truly present as Jesus or Elias; hence it was not a disembodied spirit, of which we find no proof in the Bible that there is such a thing in the universe.

It is absurd to suppose a man can actually talk without organs of speech; but Moses had previously died and been buried; therefore he could not be really present on the mount, and be talking unless he had been raised from the dead.

If it be said that in case Moses was raised from the dead, then Christ would not be the first fruits of the resurrection; it may be remarked that he raised the widow's son, Jairus' daughter, and Lazarus; but he was the first who was raised to *immortality*.

There is another view of this subject, which is also in harmony with the scripture. After the wonderful appearance on the mount, and their return to the plain below, "Jesus charged them, saying, Tell the *vision* to no man until the Son of man be risen again from the dead." The Greek word rendered *vision* is *horama*, and is defined as follows: "a thing seen, sight, appearance, a *supernatural* appearance, vision;" and Greenfield quotes this passage as an example. The word is derived from *horao*, which is defined "to see *mentally*," as well as to see with the eyes in common vision. The following are examples of the use of *horama:*

"And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a *vision*, Ananias. And he said, Behold, I am here, Lord. And he said unto him Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth, and hath seen in a *vision* a man named Ananias coming in, and putting his hand on him, that he might receive his sight."—Acts 9: 10-12.

"I was in the city of Joppa praying; and in a trance I saw a *vision*, a certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even unto me; upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat."—Acts 11: 5–7.

"And the angel said unto him, Gird thyself and bind on thy sandals; and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a *vision*."—Acts 12: 8–9.

"And a *vision* appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the *vision*, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."—Acts 16: 9–10.

The following are examples of *horasis* derived from the same root:—

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see *visions*, and your old men shall dream dreams." Acts 2: 17.

"And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone."—Rev. 9: 17.

When the word *horama* is used to represent "a supernatural appearance," or "to see mentally," of course the things are not actually present. This was the case with Peter's "vision," and John's. The latter saw in vision "a new heaven and a new earth; but they were not *realities* at the time he saw them in vision, and yet they appeared real to him; so, when Moses and Elias appeared in "vision," it was not necessary that they should be really present. John saw in vision the unborn martyrs and heard them sing and talk, after the manner we see and hear persons in our dreams. While in that state they are realities to us. In that vision on the mount, the face of Jesus "did shine as the sun, and his raiment was white as the light." This appearance of the Savior was not a permanent one; for when he came down from the mount, he looked as before. We understand that in the vision he appeared as he will look when he comes into his kingdom; in his glorified state.

ELIJAH THE PROPHET.

As we have now come to the last days of the present dispensation, Satan is endeavoring to introduce counterfeits of prophets, of Christ himself, and of his words and teachings, so that if it were possible, he would deceive the very elect. It seems strange that any will believe what many are embracing; but the time has come when men have so far departed from the Lord and his word, that they are ready to adopt the wildest theories imaginable. Those who have once been intelligent, humble followers of Jesus, looking for his literal coming, are now led far from him and his truth by some one who may claim to be "Elijah the prophet," or some other ancient seer.

The following, which was received a few days since, is a sample of the deceiver's work in these times of peril:—

"FROM ELIJAH THE PROPHET.

To the World's Crisis, for the benefit of the world at large:

I have a few words to say in regard to the latter days, which won't last long. You are going to have war shortly on this earth. It will commence sometime in 1868, and in 1869 it will be the bloodiest war that ever was known; father against son, and son against father; and mother against daughter, and daughter against mother; every neighbor will be against one another; and about the close of 1869, the English, Irish and French will step in and clean out the United States, and then the Roman Catholics will commence their reign, and then the sun will forget to shine, and the moon will turn to blood, and then the Lord will pour out his last vial upon the earth, or have the seventh angel do it, and destroy the whole world in the twinkling of an eye. Of course some will say this is all false, but time will tell. I am going west for a few days, then I shall go through the Eastern States, and on the fourth of July, 1868, I will be in Davenport, Iowa, at which time I will make myself known among the people, and preach to them on the fifth, in the grove on the top of the hill, somewhere near the upper end of Main street, and then I will tell you a great many things that you are not aware of. It is altogether likely that John the Baptist will be there with me, and our blessed Savior too. This is in behalf of the world. Prepare to meet your God. From Elijah the Prophet. Other papers please copy."

Dubuque, March 2d.

"P. S. I will have the same mantle with me that smote the waters in olden times, and I will show to the people that the same mantle can smite the waters of the Mississippi, so that you can go through dry shod."

DARING ROBBERY.

This is an age of most daring deeds of wickedness; and the tide of evil is rapidly rising. It seems as though Satan did really rule in the hearts of men. Wickedness is carried on in the most systematic manner, by men high in office, and noted for their intelligence. So long as they are not detected, they are called "smart men." We do not think it best to fill our paper with the accounts of the horrid deeds of vice and blood, that are now so common. Let the following suffice for a sample:—

"PROVIDENCE, R. I., March 25, 1868. A daring bank robbery was committed at Scituate, about fourteen miles from this place, between one and two o'clock this morning. Four desperate villians went to the house of Mr. Albert Hubbard, Cashier of the Scituate National Bank, and proceeding to his sleeping apartment, surrounded his bed and then endeavored to intimidate him by threats of death, if he moved or made any noise. Finding that this did not succeed they bound and gagged him, subsequently disposing of his wife and little boy in the same manner. Two of the robbers then proceeded to the bank, leaving the other two to guard the family.

The former worked nearly an hour unsuccessfully in attempting to open the bank vault. Then returning to the house they placed a rope around Mr. Hubbard's neck, compelled him to accompany them to the bank, and then forced him to open the vault. This accomplished, they proceeded to take the entire property, without examination, including specie, bills and United States bonds. The value of their plunder will reach the sum of $25,000.

They then returned to the Cashier's house with Mr. Hubbard, bound the members of his family still more securely, and after remaining awhile to satisfy themselves that there was little immediate danger of detection, took their departure. As soon as they were gone, Mr. Hubbard commenced the process of extrication from his bonds. The manacles upon his wrists were a little large, and, his hand being rather small, he succeeded, after violent efforts, in slipping his hand through, and then unbound and removed the gags from himself and family. Without waiting to dress, he ran out and gave the alarm to the President of the bank, and messengers were at once dispatched to this city, where they arrived about 5 o'clock, A. M.

The probability is that the robbers took the steamboat train for Boston, which passed here about four o'clock."

NEW RELIGIONS.

It seems as if men were stretching their imagination to get up new systems of religion, and using all their powers to keep the "good old way" out of sight. They do not wish to acknowledge that their salvation depends on following and believing in Christ. They wish to find some new way of being saved and Satan is using all his ingenuity to invent some plausible plan of salvation, in which it will not be necessary to look to Jesus for eternal life.

The following, from the Boston *Journal*, of of March 25th, 1868, shows an effort to start another religious party, in which every man's *idea* of what is right becomes his *standard* of faith and practice; instead of making the Bible the *only* rule of faith and practice:—

RADICAL RELIGION. A meeting of the Radical Religious Association was held in Concord Hall last evening for the purpose of adopting a series of articles of belief, which should foreshadow the aims of the Society. The assemblage, some fifty in number, was called to order by Mr. Henry Damon, who read the articles of the creed which it was proposed should be adopted. These articles were as follows:

"We believe in one all pervading spirit which we call God. We believe that God acts through uniform laws, which ultimate in universal progress. We believe that the human soul is eternal and coeval with God, and that man ennobles himself, and maintains unison with God, by exercising his reason and heeding his intuitions. We believe in scientific truth, and by the light of that truth, all so-called miracles and supernaturalisms appear to us to be the conceptions of ignorance and credulity, and not founded in reason or fact. We recognize as truth, in all writings of the past, only such portions thereof as meet our spiritual wants, and bear the evidence of conformity with God's uniform laws. We believe that Love, Purity, Charity and Honesty are natural fruits of human development, and holding these views in common, we unite for mutual Religious and Social improvement in all the Virtues and Graces. We welcome all honest seekers after truth to our meetings and discussions, and hold ourselves in readiness to modify or change our statement of belief, should it appear to us at any future time to conflict with scientific truth, or with better and broader views of God or the progress and welfare of man."

He then said that the provisions of the creed were open for discussion, and invited all present to speak. Accordingly remarks were made by Mr. H. S. Morse, editor of the *Radical*, Mr. Damon, Mr. Coleman, Rev. James Freeman Clarke, D. D., and several others. The discussion was exceedingly metaphysical and took a wide range. The general tenor of the remarks, however, seemed to express a belief that each man's conception of what was good and just was the true basis of his religious faith.

The meeting lasted for about three hours and was finally adjourned till the 30th instant, when the subject will be further discussed, and some definite plan of action in regard to organizing a religious association will be determined on.

THE BOSTON CONFERENCE.

The friends in New Hampshire, on the line of the Concord R. R., who purpose to attend the meeting next week, will please take notice that, in order to obtain the advantage of the reduction of fare, they will please come on the Nashua and Lowell Road,—not over the Boston and Maine R. R. Those who come on the N. and L. Road can have a *free* return pass, as far as Nashua. *

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office. *

NEW TRACT.

"THAT MAN OF SIN." *By Eld. O. R. Fassett*

The above is the title of a new tract just published by the W. A. C. P. Association, to which is added "The Only Hope," and "The True and Only Hope of the Church." An interesting and valuable tract. Price 5 cents single, postage 2 cents; 50 cents per dozen, postage 6 cents. *

"THE FIRST DAY SABBATH."

Those who wish a thorough work on the Sabbath question, will do well to get Bro. T. M. Preble's work, entitled, "The First Day Sabbath." For sale at this office. Price $1.50, postage 20 cents.

THE POWERS OF THE AIR;

Or, Spiritualism: What it is, and what it is not. By one who has had much painful experience during a period of over four years.

For sale at this office. Price, cloth $1.25 by mail; paper $1.00.

The Young Pilgrim for April 1st.

An interesting and beautiful number.—Beautiful stories, beautiful poetry, and beautiful pictures. The young pilgrims will all like it. The contents are as follows:—

"That Eden Land" (poetry.) "The Beautiful Garment" that never fades or wears out—a conversation between a girl and her grandmother. The Caterpillars' talk about becoming a butterfly—exemplifying the Resurrection and the New Life. A little talk about "The New Song." An account of "The Star Shower in China." A large and beautiful picture of two lovely maidens "Gathering Snow-Drops," with poetry. "*The Young Pilgrims' Love-Feast*," with ten little testimonies from the pilgrim band. "I will begin now" to be the Lord's. "How to cure a Bad Temper." *The Wee Ones' Column*:—"Minnie and her Kitten"—Minnie teaching her to read, (with a cut.) "Every Bit of it,"—the little girl that gave her whole heart to Jesus, "every bit of it." "A Kiss for a Blow,"—or what a little girl did to her brother when he struck her. "The Sabbath School in Augusta." "The Kennebunk Band of Hope." Puzzles, Charades, etc.

One Thousand More.

Nearly 900 new subscribers for *The Young Pilgrim* were received in the months of January, February and March; mostly in clubs of ten to sixty, and by the efforts of about 100 of its friends. Thanks! And now, is there not another 100, or even 200, or 300, who will do as much as that, or more, in the months of April, May and June? Shall we not receive at least 1000 more? or even 2000? The season is favorable. With the coming of warm weather, many schools will be enlarged, and need more papers; new schools will be started, and frozen ones thawed out. In every such case, a little timely effort by its friends to introduce *The Young Pilgrim*, would greatly enlarge its circulation, and increase its means of doing good. Please send for specimen numbers, and begin the work as early as you can. Address the Editor,

WILLIAM B. HERRON, *Boston, Mass.*

For the World's Crisis.

YOUNG MINISTERS.

I am always glad to see competent young men enlist to preach the truth in these days of error. I acknowledge the obligation of those older to assist and encourage them, and I would hereby commend our Bro. W. Marlett, of Woodhull, Steuben Co., N. Y., to all the faithful in Jesus. Brethren, invite him among you. He will do you good, and you will have no need to be ashamed of him. He is older than many at his age.

C. F SWEET.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	347.94
I. P. Marquard	5.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$117.30
E. Bachelder	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4150.00
Elijah Bachelder	.50
Charity	5.00
Benj. H. Albee	5.00
S. S. Lane	1.20
E. Bachelder	.50

EUROPEAN MISSION.

Previous acknowledgments	$307.70
Charity	5.00
P. W. Higgins	5.00
S. S. Lane	1.00

For the World's Crisis.

THE MEMPHIS MISSION.

To the Church scattered abroad:—I thank God I am with you in tribulation and patience. We are having a heavy battle here; but God is with us. I never had such liberty in preaching the gospel as I do of late. All eyes are fastened on me, and ears opened to hear the word of God. I do not shun to declare the whole counsel of God. Sinners are being converted, church waked up, the Holy Spirit is with us, and the devil has got mad. We hear there is a plot laid to take our lives. While Bro. Leslie and myself were sitting in our room a few nights ago, in came a billet of wood through the window, smashing the glass. We understand it was by a Roman Catholic. I told Bro. Leslie it was a good sign God was at work. When God works, the devil always starts up his team. None of these things move us. I feel to thank God we have got a chance to suffer with Christ.

I like the spirit and language of St. Paul, who was not afraid to go up to Jerusalem to be bound, but was willing to die for the Lord Jesus. If our Advent preachers had more of the cause of God at heart, it would be much better for the cause. Get on the whole armor, and you can fight much better. Try it and see. It will be through much tribulation that we shall enter the kingdom of God. St. Paul says, "God forbid that I should glory save in the cross of our Lord Jesus Christ." "If we suffer with him, we shall also reign with him." It is a great thing to be just right in the sight of God. Those only will see God who are pure in heart.

This is the best place that God could put me in to fit me for his kingdom. There is nothing here that I desire but to get a church ready to meet Christ at his coming. I wish you could be here and see the fruits of our labor. God has converted some of these freedmen right into the love of Christ and the patient waiting for his coming. They talk as good faith about Christ's soon coming as you ever heard at the North; and they feel it. We are all looking for Jesus to come soon. Our hearts beat high for glory and immortality. God is doing a great work here. Thank his blessed name. We see some very bad cases here, and still they profess religion.

As regards the marriage covenant, they have not thought much of it until of late. We have to attend to many of those cases. A few days ago a mulatto freedman and wife came some twenty miles to see us, and hear us preach. After we got through, he arose and told the congregation it was God's truth. He had seen it in vision some two years ago, and he and his wife had been going from house to house warning the people to get ready, for Christ was soon coming. After having some some talk with him, I found he had never been married. Said I to them, "How long have you been living this way?" They said, "Twenty years." I told them it was wrong in the sight of God for them to live so. Said they, "We do not see it so. We have loved each other, and have always lived in peace, and we love God with all our hearts." I said, "I believe you are both christians; but understand, this sin God once winked at. When you were in slavery you could do no better; all your pretensions to marriage were a complete sham; but now the light has come, and you are no longer in darkness." Then I commenced quoting Scripture to him, and the word of God went home. He said, "Stop, brother, you have said enough. I see, I see, it is all clear now." They have since been married according to law. This man is a preacher, and God is with him.

You do not know the depth of heathenism down South, where the curse of slavery has blighted all good morals. This land lies in heathen darkness. Those poor freedmen do not know what sin is. Under God we are doing a great work here. I tell you if God has not sent us here, he never sent his servants anywhere. I am happy in God to think he has counted me worthy to be put in trust with the gospel to preach down South. When I stand up to speak, God starts up with me, and the truth cuts on the right hand and on the left. I expect to go up from those southern climes.

Glory to God, my soul is happy in him. I want you to pray for me. I have the heart complaint. I had a very bad spell a few days ago. Bro. Leslie was afraid that I was going to die; but they prayed for me, and God has raised me up again. Thank his blessed name. I do not want to die until the field is all laid out. I love to suffer with my brother Leslie and sister Northrup. I do not wish to shirk out, and throw the burden on somebody else.

I received seven barrels of potatoes and onions from Bro. Gideon Gray, of Bristol, R. I. God bless the good brethren. His wife sent $6.20 to buy meat to go with her husband's potatoes. $1.20 of this was sent by her grand-children. God bless their little hearts. I received $2.00 from Sr. Williston, of Bristol, R. I., sent by little Bennie and his sister, to be given to some poor, ragged children. I have given it to them. It made them laugh all over their faces. May Heaven smile on those little children. I received one barrel of clothing from Sr. Humphrey, of No. Scituate, R. I. It came in good time. Thank God and the church for sending those needed garments. I received a barrel of beans from Bro. Miles Pray, of No. Scituate, R. I. God bless that good brother. O what great good those beans will do us. In hope,

D. D. REED.

Memphis, Tenn., Mar. 17th, 1868.

For the World's Crisis.

STAR OF HOPE MISSION.

BRO. GRANT:—Many of the brethren and sisters where I have visited, and others, desire to know, through the Crisis, what the expenses of our Mission are per month. For the encouragement of those whose hearts are with us in this highway and hedge work, thus far we have "lacked nothing."

First, our Mission rent will be $100 till the first of May. Four missionaries, $10 each. Our missionary at Hackensack, $30. Out of this she must pay her rent, find her table, buy her clothes, wood, or coal; and as the Doctor has removed Sr. Williams, and also withdrawn all his aid, this $30 rests on us for the present, till we see what the Lord will do for us. Then we have Sr. Boynton there, whose husband is with Mother Howard, in Virginia, tramping through the woods, preaching and baptizing in the name of the Lord. Sr. B. is much liked by both white and colored people, and we think will be an instrument in the hands of the Lord for doing much good.

Our table, with those who labor with us, and what is given away, costs about $25 per week. Thus our monthly expenses are $270, to say nothing of burying the dead, and helping to pay the rent of the old, infirm, and sick ones, who must go to the Poor House unless we do it. Nearly all of this help comes east of N. Y. City. I am often astonished how God has sent us means, especially through this winter; we have had so much suffering among the class that we visit, and it is the Lord who sends help; because in visiting the churches, I never speak of my mission work unless it is positively requested. How glad I am that I am not dependent on men, for they would surely fail me. But God's promises never fail. He is a very present help in every time of trouble. And the great secret is prayer. How many hundreds who read the Crisis pray so earnestly for his choicest blessings to rest upon us, and that we may have souls for our hire. It is even so. Still pray for us. A few months or weeks, and all will be over. The Lord will come, and we shall be at home with Jesus. Amen. Your sister in the highways and hedges,

New York, Mar 19. ANNA E. SMITH.

For the World's Crisis.

READ, AND ACT!

They say I am Tract Agent for the State of Maine; that being the case, I must have some money, that I may buy the little live preachers and send them out into destitute places, where the poor, who cannot get the words of life from men's lips, may read them from their pens, and perhaps be saved.

Come, who will send me a lot of the Lord's tens and fives, and threes, and twos, and ones, just as he has prospered you, that I may begin my work? I have just come from a new place for our doctrine, where two noble men becoming interested (by a *tract*, perhaps; I will ask when I go again) have been turned from the Baptist church. One of them came for me, and I sent an appointment, which was given out in the F. W. Baptist house, many saying they wished to hear. But before I arrived, there was a consultation had, and some of the readers of the *Morning Star*, which styles us infidels, could not have that pestilent fellow in their house, and one was very bitter with invective, wishing I might die on the way; but thank the Lord, I did not, and I trust I shall live to go again. Well, we turned aside to a good large school-house, well filled, and the word took effect. A number of the F. W. Baptists confessed the truth the second evening, and *how the tracts did go*. They came round me for them like salt-hungry sheep. I am going again in a few days, and shall carry another bundle. They will help me preach so much.

So all our preaching brethren want to take along with them a bundle of these silent, effective workers, to scatter and leave where they go, that they may stay in a community, and preach after we may have left for other fields. Send your money to James A. Libby, West Poland, Me. J. A. LIBBY.

Voice of the West, please copy.

Correspondence.

From Bro. P. A. Smith.

BRO. GRANT:—I arrived here last Tuesday, the 10th, and commenced meetings Tuesday evening in the Court House, with a good, intelligent and attentive congregation of the most influential part of the city. The interest has increased so rapidly that all other topics give way to the new and startling views of the Bible we set forth and maintain. Lawyers, doctors, ministers, and a greater number of smart, intelligent citizens than I ever saw in the same number of inhabitants, are in constant attendance at our meetings, and quite a number of them are very strong believers and advocates of the doctrine, so far as they have heard it set forth. The excitement is most intense all through the city, and the surrounding country. I have been in a great many new places, and seen a great many interesting times, but I must say this is one of the most interesting openings I ever saw. Not one has presented an objection publicly yet. O what a field this State is for the spread of this *last* call of mercy to the children of men; and what an intense thirst and desire the people have for us to come into their neighborhoods and preach to them the word of life.

But no sleepy, selfish novice will do or answer here; for the people are far more intelligent than I thought they were, and on their guard against being imposed upon; but when they are convinced and believe, they take hold with all their heart. We discover the direct interposition of the Spirit in all this work. It is as plain to be seen as the effect of the wind in the forest. It is wonderful, I assure you. It seems as though the whole country was impressed with a presentiment that some awful event was at hand; consequently, they want to hear for themselves. The Devil has done our advertising for us, at his own expense, by sending his emissaries through the State with the most absurd stories about us, and what we preach; such as setting the time to go up on the 22nd of Feb., and putting on white robes, and together with the Advent church getting on the Market and waiting all night for the Lord to come. Those very stories have caused the people to want to hear and see for themselves.

Glory to God for the fulfillment of the promise—"All things work together for good to them that *love God*." I will praise him for such a display of his goodness and power which attends the proclamation of the gospel of the kingdom. Now is the time, the *set time* to

give the South the gospel. The North has had it for a witness; and as they have freely received, they *must* also *freely* give to those whose hearts the Lord has opened to receive the truth. If the North could know what we know, they could not doubt in this matter. O my dear brethren, you who have means, but do not know how to use it for the glory of God, only think of the millions of the poor in the South that can hardly get their bread, and are starving for the bread of life. Take your means, put it on the altar, and then offer yourself as a *living* sacrifice, and let God send you out, and then you will understand what I say. P. A. SMITH.

Lake City, Fla, March 16th, 1868.

From Bro. J. G. Hook.

BRO. GRANT:—We arrived in safety last evening, though we had a narrow escape, as the tire of one of the drive wheels of the engine broke, and went through the boiler. We, of course, could not go on until a messenger went to Trenton, N. J., and another engine came to our rescue. The train kept on the track, and no one received harm. We were greeted very cordially by our much esteemed brother, F. H. Burbank, who, under God, is doing a great and glorious work, as far as we are able to judge the short time we have been here. I think much of the "Dorcas Mission," and also of the "Star of Hope Mission" in New York. They are doing great good. The results of these missions can not be known till the day comes when God shall judge the world by his Son Jesus Christ.

I had a good opportunity, during my stay of four weeks in New York, to learn many things concerning the efforts and labors of Srs. Smith, Boide, and Hanford, who so faithfully toil and labor day after day in the wicked city of N. Y. I have not time, nor would you have space in our dear paper, to give an account of the dens of misery and want where they visit and labor. Some are sick, with no coal, nor food, and not a cent to buy any. One dear old saint, part Indian and part negro, had her last coal in her little stove. She had not a cent of money, no victuals, except a little Graham gruel which had been sent from the Mission two days before; and worse than all, she was sick with a felon on her hand, all alone in a basement room, where she had lived some six or more years; but had been lately ordered out by the landlord, because she could not pay her rent. She had seen better days. Srs. Boide and Hanford, who believe in God, called to see this aged pilgrim; and while at prayer with her, Sr. B. obtained the witness that her rent would be paid. The dear old saint had the money in a short time. One man came in and gave her three dollars in about thirty minutes, and another soon after made up the deficiency. Our God does hear and answer the prayer of faith.

One case more. One Sunday morning, I was requested to attend the funeral of a child. Sister Boide (whose heart is in sympathy with these sufferers) accompanied me to the place of the dead. It was a room about 14 x 14 feet, just large enough for a bed, and no window in it. Eight human beings dwelt there, —two families. Such a sight! There was a table, on one end of which was food, and several eating; on the other end of the same lay the coffin, with the dead child in it. The head of the coffin was next to the victuals, where they were eating, and the lid was open. The child had been dead since Thursday, and the mother could not bury it before for the want of $19.00, which was exacted by the undertaker. So the dead and the living remained in that small room until the fourth day. Such are some of the scenes in New York. You who love to do good and communicate, help these missions.

Brethren, you would feel so well to be there and see the letters come with the needful, and barrels packed with divers articles. How cheerful those dear missionaries are, when the expressman comes with a barrel from one place, and a box from another, hoping they contain articles that are needed for the many who are continually ringing the door-bell and calling for a little help this cold, hard winter. If you should see how thankful they all are, you would be all fired up with new zeal in the Master's cause. "Give, and it shall be given to you." Don't send things that will cost more for freight than they are worth. Some do. Pay the freight if you can.

Our meetings in New York, at 24th St., and corner of Grand and Allen Sts., have been attended by Divine power from the beginning; also at the Mission. I don't know how many have been converted and reclaimed, but a goodly number. The ordinance of baptism was administered four Sundays in succession. Last Sunday thirteen more were baptized in the pool, in the large Baptist meeting-house, through the kindness of the pastor,—Elder Hodges, and the officers of the church, who gave us the use of the font, the rivers being full of floating ice.

The interest increased to the last. The church in West 24th St. is in a much better condition, being revived in the spirit of their minds and cemented together in love. May the good work go on. I send three new subscribers for the "World's Crisis." Brn., let each one send them, that it may live, and feed the flock of God. JOHN G. HOOK.

Phila., Feb. 6th, 1868.

From Bro. H. Pratt.

BRO. GRANT:—The cause in Rochester is in nowise abating in interest or in numbers. New ones are coming along with us, and the great work of God is not only widening, but deepening as we near the shore. One of the students, who was preparing for the ministry, who has now come among us, said in our conference Sunday morning—I never knew what it was to be a pilgrim and stranger before, or realized what it was to suffer for Christ till now. The people are more than ever astonished at our increasing interest.

I have engaged to supply their desk, being satisfied that I can do more for the cause in this place and vicinity, than elsewhere. People from many of the western and southern states, and the Canadas, have listened and gone to tell the glad tidings everywhere. Bro. Himes' son, who was with us last Sabbath, said that Rochester was an exception to all other cities. While at the West this gospel was a success in the country, the cities could not be moved by it, only temporarily. Last evening another student, preparing for the ministry, said in our meeting, "I came to Rochester with the belief that man was immortal. I have given up that delusion. My Bible was a dry book; it is precious to me now." A gentleman in the meeting arose and said, "I never spoke in meeting; never went forward for prayers, have not yet endorsed all you advance, am a lover of music, go to church, set in nicely-cushioned seats, (*for I dress well*); listen to the sweet tones of the organ; but I had rather set on your hard seats, and hear what I hear here, than to attend any church in the city. When I hear christians extolling some great money-making project, I put my hand upon my wallet. I feel no concern about my wallet, with pockets open, among this people."

Pray for us, that the word of God may have free course, run, and be glorified. "In expectation sweet," Yours, H. PRATT.

P. S.—Bro. Sidney Hall's free tracts are finding great acceptance in Rochester and vicinity. The Lord bless the donor.

From Sr. A. E. Smith.

BRO. GRANT:—I have just returned from a blessed visit among the Shinnecock tribe of Indians, on Long Island. Sr. Boide and myself were there eleven days, and the Lord gave us ten souls for our hire. We had meetings every afternoon and evening. Every night the church was crowded. There were several teams down from Good-Ground, and also from Tuckahoe, three or four evenings with white people. The first Sunday evening there were four forward for prayers, and one converted. We found those who were converted when we were there three years ago this month still holding on, and making good workers in the church. Some of them were away, and we did not see them, but learned they were doing well. O how encouraging to know that our work in the Lord is not in vain. To be converted is one thing; but to stay converted is another. In these days of fashionable religion, it does me good to see men and women get the right kind, that will stand persecution; and I am so glad to-day there is a *know so* religion, and that is the kind the dear Indian children got.

We stopped at Good Ground on Monday night, and preached for the Methodist people. The house was crowded. Fourteen of the Indians came that far with us, and staid all night. Poor creatures, when we bade them good bye, they looked as though they had lost their last friend. It does seem hard, drove off the land by the white people, and then nobody care for them. O when will Jesus come and judge with equity? O Lord, hasten the time, for thy people's sake. Death has been there since our last visit. Three have died from our church, and one from the other church. I called to see a white sister, and took dinner. She gave me a barrel of turnips, the freight of which was only a dollar; so it was a cheap barrel to me. This sister is getting the light, but her church is in a dreadful way about it. I guess it will not make any difference with her; if she is the Lord's, he can do his own work. Praise his holy name. I would say to the friends, we have school books enough now to supply our different missions for the present, with the exception of histories, or some interesting books that will do for our circulating library.

RECEIPTS. From Maria J. Jones, Canaan, N. H., $1.00. A small box of books and papers from J. Weston, St. Charles, Mo. The express was $2.00. A trunk from Miss Lizzie Nixon, Springwater, N. Y.; also from Sr. Ruth Spurr $1.50, Sr. Eunice Ruggles $1.50, Sr. Susan Harris $4.00, all of Hillsborough, N. Y. From Oquawka, Ill., $10.00.

New York, Mar. 25th. A. E. SMITH.

From Bro. J. Wendell.

BRO. GRANT:—I have just returned home after an absence of over three months, and I find a number of letters inviting me to come and preach the word to them. Now as I would not have those dear brethren think me indifferent to their calls, will you please give this a place in the Crisis, which I hope will be a sufficient apology. Yours in the blessed hope, J. WENDELL.

Edenboro, Erie Co., Pa.

From Bro. L. Allen.

BRO. GRANT:—For the first time I improve a few moments in writing for the Crisis. When I read the warm letters of the dear brethren and sisters, I feel moved to add my testimony to theirs. The year that is just past has been one of deep trial; also one during which I have enjoyed the most of God's blessing, and a constant peace, that has been like a river, flowing deeper and wider. I attended the conference in Springfield last week. I have not seen the church more united, or on better ground than now. They are growing in numbers and graces. Thank the Lord. There never has been a time in our history, when the brethren and sisters, of one talent, could be more useful in the advancement of the Lord's cause than now. Our success depends upon God's being with us. Without him, we can do nothing. Christ strengthening us we can do all that he requires. Amen.

I used to go to meeting to get a blessing; now I carry one with me. Lambs need good feeding in the spring, or they will perish with cold and hunger. If left to themselves, they often ramble about and pick up something poisonous. So young converts need to be fed with the sincere milk of the word, that they may grow thereby. Otherwise, they go about seeking food, and pick up errors that checks their growth. Some doctrines that are taught in these last days are as poisonous to the young converts as low laurel is to the sheep and lambs. I have read Bro. Stetson's piece in the Crisis of Feb. 19th six times, and I mean to read it until I can remember and practice it in every meeting I attend. I think it will do us all good. Yours patiently waiting for the Lord. LEVI ALLEN.

Chicopee Falls, Mass., Feb. 27th, 1868.

From a Theological Student.

BRO. GRANT:—I embrace the present to inform you that I am and have been investigating and comparing the doctrines which you and Bro. Pratt have set forth here and elsewhere, with those which I have been in the habit of harboring. It begins to seem as though I had been harboring error; and if such proves to be the case, I am heartily in favor of discarding it as soon as possible. When I first heard of your new doctrine, I, of course, had some curiosity to hear you, but I must confess that I listened with no small degree of prejudice, admitting at the same time the clearness with which you presented your subject. I would go for the purpose of becoming somewhat more posted, if nothing more, and finally I became considerably worked up, and thought upon the whole I had better drop it entirely, until I entered upon my theological course; but did not yield wholly to that conclusion. My chum and I would consider the matter occasionally, and sometimes would conclude to do one thing, and sometimes another. I was so striven with by the Spirit that I dropped my studies. I have set about investigating which seems to be my duty. I am not the only one who appears to be considering these things. I may say that I have thrown aside all prejudices. I am candidly seeking for the whole truth as it is in Jesus, and I trust the Holy Spirit, whose guidance I have, will lead me into the path of rectitude. J.

BRO. H. R. TRYON, Orangeport, N. Y., March 2nd, 1868, writes:—"Although we are strangers to each other in the body, yet I feel that we are indeed one in spirit, as regards *spiritual things*. I have long been a reader of the "Crisis," and esteem it a valuable paper; in fact the best religious paper that I ever read; and as we seldom have Advent preaching near us, the sermons and writings it contains are feasts to our souls. It appears to me that a person that is familiar with the teachings of our Savior, and also the prophecies, must see by the signs daily fulfilling before our eyes, that the day of the Lord is right at hand, and yet men will laugh and make sport of these warnings."

Married.

In Boston, Mass., Nov. 27th, 1867, by Elder H. L. Hastings, Mr. SILAS C. WILSON, of Boston, and Miss SARAH E. SIBLEY, of Wakefield, N. H.

In Roxbury, Mass., March 19th, 1868, by Rev. Mr. McCuein, Mr. MARK N. SIBLEY, Jr., of Wakefield, N. H., and Miss ANTOYNETTE PEUFER, of N. S.

At the house of Rev. B. F. Scriven, St. Anthony, Minn., Feb. 12th, 1868, ELDER N. BAILEY and Mrs. MARY E. NICKERSON, formerly of Orrington, Me., both of Anoka, Minn.

In Harrisburg, N. Y., March 10th, 1868, by Eld. C. H. Williams, Mr. JAMES BOSHART and Miss ESTHER BICKFORD, both of Harrisburg, N. Y.

In Albion, Me., March 18th, 1868, by Eld. J. Carr, Mr. JONATHAN MOODY, of Albion, Me., and Miss LUCINDA HATCH, of China.

In Stockbridge, March 19th, by Rev. T. S. Hubbard, Mr. ADAM EGLIN, of Hackettstown, N. J., and Miss GUSTIE C., daughter of John Boutell, of S.

In East Bowdoinham, Me., March 21st, 1868, by H. D. Reed, Mr. ALBERT H. REED, of Richmond, and Miss ELLA STINSON, of Bowdoinham.

Obituaries.

BAKER. Fell asleep in Jesus, in Philadelphia, Jan. 15th, 1868, Eliza, the beloved wife of J. G. Baker, in the sixty-first year of her age.

She was the child of pious parents, and her father's house was the pilgrim home of Methodist ministers. She was early taught to remember her Creator, but she never united with said church. She was a great sufferer for the last three years of her life. She bore all with christian fortitude until death. During her last illness, as she became satisfied that her time was short, she employed her heart in prayer, and cast her all on Jesus. A few hours before she died she called a dear christian friend to her bedside, and embraced her in her arms, and asked her to meet her before the throne; and thus expressed that all was well. She found Jesus precious in her last moments, for which her pious friends feel to thank God. She was a believer in the sleep of the dead, and of receiving her reward at the resurrection of the just, and of the soon coming of Jesus to reign on the earth. Our Bro. is bereaved of a wife, who was the companion of his youth, and the recipient of his early love, the solace of his life for more than forty years.

"Nature will mourn departed friends,
And shake at death's alarms;
'Tis not the voice that Jesus sends,
To call us to his arms."

We expect to see our sister again who now lies in yon graveyard beside her dear children, who have died in the Lord. Soon she will rise immortal, and unite in the general song of triumph over death. May we all be there. Words of comfort were spoken by W. C. Robinson, of the M. E. church. S. B.

AMES. Died in Garland, Me., March 13th, 1868, Ellura, wife of Francis M. Ames, aged twenty-two years.

The days of her pilgrimage were few and full of trouble; but they ended in great peace. Amid the fury of the storm she heard Jesus say, "It is *I*," and she was not afraid.

'Our loved ones, they are sleeping
Beneath the cold, cold ground;
We wait the morn of waking,
When the last trump shall sound."

She selected the following to be read, and as a subject for remarks by Eld. I. Dammon, on the occasion of her funeral: "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21: 4.

Hark! what is that note so mournful and slow,
That sends on the wind the tidings of woe?
It sounds like the knell of a spirit that's fled,
It tells us, alas! that Ellura is dead.
Yes, gone to the grave is she whom we loved,
And lifeless the form that so gracefully moved;
The clods of the valley encompass her bed,
A marble reminds us Ellura is dead.

L. DAMMON.

"Saturday Night," please copy.

SEAVERY. Died in Charlton, Mass., March 9th, 1868, of lung fever, Bro. Reuben Seavery, aged fifty-six years and four days.

It is with a sad heart that I am called to write this notice, for it was at his house I held meetings the past winter. Bro. S. has been a believer in the blessed hope several years, and this past winter he gladly threw open his doors and invited his neighbors in; and night after night we met there. God blest his neighbors, and he lived to see several converted, his wife being among them. He told the writer that he was well paid. His prayer was answered, his wife was converted, and is now happy in the Lord; although the message to me to-night says that she is dangerously sick with the same fever. Bro. Daniel Pratt, of Southbridge, spoke to them comforting words.

His work is ended; he sleeps to awake in the morning.

"Soon will the trumpet
Peal the glorious sound;
All the saints will then awaken
From beneath the cold, cold ground."

GEO. A. STREETER.

HURD. Died in Sunapee, N. H., Mar. 5th, 1868, of dropsy, Sister Dolly Hurd, wife of Bro. Ira Hurd, aged sixty-eight years and one month.

This blow has fallen with great weight upon our aged brother. He is bereft of a much loved companion, one who had shared with him life's joys and sorrows for nearly fifty years. Although he mourns, still he is comforted with this consolation, that soon he will meet her on the shores of the redeemed. Funeral services attended by the writer. C. H. FLETCHER.

CHURCHILL. Died in Brookfield, N. H., Feb. 18th, Bro. Eben C. Churchill, aged sixty-five.

The subject of this notice was one of those exemplary christians, whose daily walk was such as friends love to commemorate; whose memory children love to cherish; conscientiously scrupulous for the right, he bore a character unstained. He was a bold defender of the truth, and met death with perfect composure. C. C.

KAHARL. Died in Newton Upper Falls, March 17th, 1868, Mrs. Hannah Kaharl, wife of William Kaharl, aged fifty-nine years.

She sleeps in Jesus. May the Father of all mercies smile on the bereaved father and husband, who has been so suddenly afflicted, after a life of almost fifty years with this companion of his youth, and of his joys and sorrows, and finally gather him with all the sons and daughters in one unbroken band in the great gathering day, is the fervent prayer of the eldest son and brother, W. H. KAHARL.

YOUNG. Died in Lincolnville, Me., Jan. 19th, 1868, Mrs. Caroline Young, widow of the late Bro. Joseph Young.

Remarks were made by the writer, founded on these words: "Let every thing that hath breath praise the Lord." Ps. 150: 6. JOEL S. RICHARDS.

MESSER. Died in Bow, N. H., March 24th, 1868, of chin cough, Nellie A., daughter of Lydda A. and Ward Messer, aged one year and nine months.

May God bless the parents in their affliction. Words of comfort by the writer, from Jer. 31: 15, 16. D. EASTMAN.

CRAIG. Died in Westford, Mass., March 15th, 1868, Sister Belinda S. Craig, wife of Elder John Craig.

Sister Craig was a great sufferer, as her disease was a cancer; but she was very patient in her affliction. She trusted in the blessed Savior, and had a peaceful and quiet death. She leaves a husband and three children to mourn her loss.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

I. NEWTON.

Summary of News.

FOREIGN.

Cable Dispatches.

LONDON, March 24. Emeutes are reported to have occurred at Bordeaux, and seditious placards have made their appearance at Paris, Lyons, Marseilles and Rouen, and the reforming of the Guard Mobile is assigned as the cause of these disturbances.

NAPLES, March 27. Admiral Farragut has returned to this city from Rome. He will remain here a few days for repose and recruitment of his health, and then sail with his fleet for Constantinople.

PARIS, March 29. It is understood that the Emperor Napoleon is engaged in preparing an important manifesto with regard to the foreign policy of his Government. The document is to appear about the 15th proximo.

It is estimated by the Minister of War (Marshal Neil) that since the new army law has been put into operation the Garde Mobile of France has increased to 500,000.

BERLIN, March 29. Anti-Prussian riots have taken place in the northern part of Bavaria. Crowds gathered at several places and made violent demonstrations against Prussian influence and the union with the Northern Confederation.

THE RUSSIAN FAMINE. A letter from Europe says that the Russian famine is no longer limited to the northern districts, but extends over the central provinces from Finland to the borders of Siberia, and affects the most fertile regions. The peasants mix their corn with bark, or the thatch of their roofs, or try to sustain life on acorns, roots and moss. The inhabitants of whole villages are begging for food, and hundreds are dying of hunger. It is said that the government was kept in ignorance of the condition of things until it was too late to be remedied, and that at last they were indebted for the information to the British Ministers and Consuls. A committee has now been formed at St. Petersburg, and some £7000 subscribed, but more than two millions are needed, and the state of the roads in spring will make relief in many cases impossible.—*Boston Journal.*

DOMESTIC.

New York, March 29. A dispatch from Autalo, Abyssinia, March 16, via London, March 28, says the commander-in-chief and the officers of the English expedition have become convinced, from positive information from the extreme front that King Theodorus is prepared and means to fight. Major Gen. Napier is now aware that the royal native army is placed in a very strong position between two rivers, near Lake Hiak, the water shed of the country, being, it is said, in this region. The fortress and palace of Magdola are two days' march in the rear of the king's headquarters. Deep ravines encircle the Abyssinian camp. In this camp and on the line towards Magdola, Theodorus has 15,000 warriors, the wards and camps being defended by six large guns. Gen. Napier has six thousand English troops posted here at Autalo, Euderta and at one of the principal towns. He will move to Ashague. To-morrow the advance brigade moves. The baggage of every description has been reduced two-thirds by order. Forage for cattle is scarce. The roads are very bad and difficult to travel, the country being for the most part dry and of volcanic formation. The soldiers are suffering from dysentery and fever.

ANOTHER BATTLE—DEFEAT OF THE TURKS.—Washington, March 29. News from Crete was received here to-day, to the effect that another battle had been fought, which resulted in the death of two hundred Turks, although the Sultan's gunboats were in the immediate vicinity of the battle field. Gen. Corroneos landed at Canea, on the 1st inst., with a fresh supply of picked volunteers, and others are to follow. The Provisional Government publishes an official bulletin of Turkish massacres and crimes, which discloses the fact that from June 1, 1867, to January 1, 1868, one hundred and twenty married women, and forty-three other females, of from two to twenty years of age, and thirty-seven from twenty to thirty years, 55 children and 345 men, chiefly aged, were massacred, and 84 married and 205 unmarried women ravished by the Turks, 35 corpses were devoured by dogs, 23 victims were burnt alive, and 45 females tortured; eight churches were desecrated and disgustingly outraged by Moslem soldiery.

The Russian fleet humanely continues to carry non-combatants to Greece.

The Cretan Commission at Athens has addressed an appeal for help to all the sovereigns of Europe, and to the President of the United States. The Holy Father was the first to respond by forwarding 3000 francs. The King of Greece has contributed 15,000 francs.

HOW OUR ROMAN CATHOLIC BRETHREN MANAGE.—The following, from Mr. Parton's last article in the (Atlantic Monthly,) may be rather over-strained, but it affords matter for serious consideration, nevertheless:

"Our Roman Catholic brethren are acquiring so great an estate in the United States, and acquiring it so rapidly, that it becomes a matter of public concern how they get it, what they do with it, and, especially, what they *will* do with it by and by, when it shall have become the largest property held in the country by or for an organization. Other organizations usually live from hand to mouth; but, somehow, the Catholics always contrive to have a little money ahead, to invest for the future. The Catholic Church, seven-tenths of whose members are exempt from the income tax because their income is under a thousand dollars a year, is a capitalist, and has the advantage over other organizations which a man has over his fellows who, besides earning his livelihood, has a thousand dollars to operate with. There are spots in the Western country, over which the prairie winds now sweep without obstruction, that will one day be the sites of great cities. Our Roman Catholic brethren mark those spots and construct maps upon which, not existing towns alone are indicated, but probable towns also. A professor of one of our Western colleges saw, two years ago at Rome, a better map of the country west of the Mississippi than he ever saw at home, upon which the line of the Pacific Railroad was traced, and every spot was dotted where a settlement would naturally gather, and a conjecture recorded as to its probable importance. Five hundred dollars judiciously invested in certain localities now will buy land which, in fifty years or in twenty may be worth $100,000,000. Thirty-seven years ago the best thousand acres of the site of Chicago could have been bought for $1,25 an acre; and there is one man now in Chicago who owns a lot worth $20,000 which he bought of the Government for fifteen and five eighth cents. Now there are in the Roman Catholic Church men whose business it is to turn such facts to the advantage of the church, and there is also a systematic provision of money for them to expend for the purpose."

Items.

☞ There is considerable distress prevailing in the western section of Prince Edward Island, which will require the aid of the Government to alleviate. In the Eastern section there is great scarcity of fodder for cattle, and it is feared large numbers will perish this spring, in consequence. Seed grain, potatoes, etc., are also scarce, and will command an enormous price.

☞ Letters from New Mexico, dated Lansburg, March 3, say that the Indians in the adjoining county of Grant are infesting the roads and depredating upon almost everybody who travels that way. They appear in large numbers—sufficiently so to jeopardize the safety of the largest trains. Two trains were recently attacked, one man killed, and many mules stampeded.

☞ The Emperor Napoleon makes a note of everything he wishes to remember in his memorandum book. As soon as he has filled up a page of it he tears it out, reads it over, and then he tears it to pieces. He says he never forgot anything noted down and read over in this manner.

☞ A cure of one of the Paris churches has denounced from the altar all persons who go to see M. Emile Augier's new play, "Paul Forrestier," and has declared them *ipso facto* excommunicated. This is rather awkward, for the Emperor and Empress have been to see this very play, and loudly applauded it.

☞ The French seem to demand a revolution about once in every quarter century. The riot in Toulouse on March 16, of which little has been said, turns out to have been a very threatening affair—indicative of great popular dissatisfaction and desire for a political change.

☞ Advices from St. Thomas are to the 16th inst. There had been strong shocks of earthquake and business was paralyzed.

☞ Serious bread riots occurred at Grenada, Spain, last month. A crowd of two thousand people filled the streets, demanding a reduction of the price of bread. They attacked the houses of the wealthy, robbed the grain stores, and committed other acts of plunder. The military were called out and several of the rioters were killed before order could be restored.

☞ The demolition of the Universal Exhibition in the Champ de Mars, Paris, is now proceeding far more rapidly than before, and it is calculated that by the month of May not a vestige of the great World's Fair will be left.

☞ Earthquakes are becoming common again in the West Indies, Porto Rico and St. Thomas sustaining their character for shakiness. Quite a number of lives have been lost.

☞ Of every thousand francs expended by the French Government, two hundred and ninety-five francs are appropriated to the army and navy, and only eleven francs to public education.

☞ Blowing out the gas in his room at the Walker House, Portland, just before retiring to bed, will probably cause the death of a young man named Bridges of Dover, Me.

☞ A religious newspaper says that "such a revival as has not been witnessed since 1832 is now prevailing in Connecticut."

☞ It is estimated that immigrants are going to Missouri at the rate of a thousand a week, although the season has scarcely opened.

☞ Some of the Southern papers apprehend a return of the yellow fever this summer.

Notices.

GENERAL CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, greeting:

Beloved in the Lord, believing that yet a little while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the CORNER OF LOWELL AND CAUSEWAY STREETS, BOSTON, on Tuesday evening, March 31st, 1868, and to continue with us over the coming first day of the week.

To unite with us in worship and thanksgiving to God for his abundant mercies to all men, and to us who have learned his will, and tasted that he is gracious:

To listen to the proclamation of the truth of God for the edification of the church, and the preaching of the glad tidings of the kingdom at hand:

To exhort one another, and so much the more as we see the day approaching:

To invite sinners to Christ, the refuge from approaching wrath, pointing them to the Lamb of God that taketh away the sin of the world:

To encourage each other in the great work, committed to us as a people, of proclaiming life and immortality through Christ alone, the resurrection of the dead, and the speedy coming and kingdom of our Lord Jesus Christ.

For these objects we invite our brethren and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities, trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that our gathering together may be to the praise and glory of our heavenly Father. And when the mighty voice shall be heard, saying, "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready"; may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of the Lamb.

The Mass. Advent Christian Conference is cordially invited to meet with us, and to hold its annual session in connection with the general conference.

Friends coming from Portsmouth and intermediate places, on the Eastern R. R., also Nashua, Lowell, and intermediate places on the Lowell and Nashua R. R., will purchase regular tickets at the various offices, and will receive from the Conference Committee, at the meeting, return passes *free*.

In behalf of the church,
GEO. T. ADAMS, MILES GRANT, } *Elders.*
J. G. HAMBLIN, S. HOVEY, GEO. T. ADAMS, M. H. PIPER, GEO. E. FOSTER, GEO. W. WOOD, } *Committee.*

NOTICE.

The Springfield National Advent Camp-meeting Committee.

The above committee, at the request of the Chairman of the Building Committee, are notified to meet at the office of the "World's Crisis," Boston, on Friday, April 3d, at 10 o'clock A. M.

GEO. T. ADAMS, Secretary.

New York Conference.

The Western New York Quarterly Conference will be held at Hemlock Lake, Livingston county, commencing Thursday evening, Apr. 2nd, and holding over the following Sunday. Come, brethren and sisters, in the name of the Lord, having on the whole armor, prepared to work whilst the day lasts; and let this meeting be especially to build up the church of Christ and bring sinners to God. There are but two families in the place that are believers in the same blessed hope; so brethren will come prepared to board at the hotel if required, so that the burden may not rest too heavily upon the few who have so manfully held up the truth and mean to sustain it. Brethren coming on the cars will stop at Livonia, thence by stage to Hemlock Lake, distance four miles.

C. W. LOWE.
P. B. STEVENS.
D. COGSWELL.

A Quarterly Conference.

A quarterly session of the Advent Christian State Conference of New Hampshire will be held in Manchester, N. H., commencing Thursday evening, April 9th, and hold over the following Sunday. In the meantime let prayer go up to God for his blessing. A. W. SIBLEY, Secretary.

Notice.

The Conn. Second Advent Christian Conference will hold its second quarterly session at Bristol, commencing Wednesday, April 22d, at 7½ P. M. Come, brethren and sisters, from the North, East, South and West. Come praying. Come prepared to work for the Lord. Will all the preachers come? We want to see you all. Will the churches send delegates? See to it immediately. Let those who want the missionary to come and labor in their vicinity, come and state their case. Let us make a united effort to get the present truth preached in every school district in Connecticut.

B. ST. JOHN, Sec.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.
Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Notice.

Several brethren and sisters having come out from Cooper Institute, New York City, have taken a hall corner of Allen and Grand Sts., where meetings will be held every Sunday A. M. and P. M. Preaching brethren passing through the city, believing in the resurrection of the dead, both of the just and unjust, are invited to give them a call.

J. K. BELLOWS.

Maine Second Advent Tract Society.

WM. H. MITCHELL, R. R. YORK, S. K. PARTRIDGE, } *Executive Board.*
I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1867.

I. C. WELLCOME, Agent.

Notice.

Elder THOMAS SMITH, No. 7 Fourth Street, Bangor, Maine, keeps for sale English Bibles and Testaments, American Bible Union Testaments, H. F. Hill's "Saint's Inheritance, or World to Come," with the general variety of Tracts issued by the A. C. P. Society, Boston, Mass.

Notice.

Advent meetings are held every Sunday in Jersey City, on Newark Avenue, corner of Warren Street. Inquire for A. D. Flagg, 329 South Fifth Street.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.
Enoch Morrill.....Sunday, April 5th

Chelsea, Mass., (Library Hall.)
S. G. Matthewson.....Sunday, April 5th

Abington, Ct.....Sunday, April 5th
Worcester.....Tuesday evening, April 7th
East Princeton, Mass.....Wednesday evening, April 8th
South Ashburnham.....Thursday, April 9th
Keene, N. H.....Sundays, April 12th and 19th
H. F. CARPENTER.

Haverhill.....Sunday, April 12th
Hartford, Ct.....Sunday, April 19th
New Britain.....April 22d
Southington.....April 23d
West Haven.....April 24th
New Haven.....Sunday, April 26th
If these Sunday appointments are not right, will Brn. Dickenson and Denney please inform me?
J. S. WHITE.

Warner, (Waterloo school-house).....Sunday, April 5th
Sutton, N. H., (Mill Village, or where Bro. Andrews may appoint), Tuesday evening, April 7th.
Danbury, N. H., (where Bro. Samuel Leavitt may appoint), Sunday, April 12th. D. EASTMAN.

Exeter, N. H.....Sunday, April 5th
J. G. SMITH.
D. M. LEAVITT.

Farmington Dock, N. H.....Sunday, April 12th
J. G. SMITH.

Sandwich Centre, N. H., (as Bro. Densmore may appoint), Sunday, April 12th. D. M. LEAVITT.

Portsmouth, Sunday, April 5th, through the week, and over the following Sabbath.
South Boston, (Union Hall), Tuesday evening, April 14th
South Reading.....Thursday evening, April 16th
Stoneham.....Friday evening, April 17th
Lawrence.....Sundays, April 19th and 26th
T. E. LANG, JR.

East Canaan, N. H., (where Brn. Jones and Mudgett may appoint), Sunday, April 5th.
Danbury, N. H., (where the brethren may appoint), Sunday, April 12th.
Meredith, N. H., (where Bro. Black may appoint), Sunday, April 19th.
Weirs Bridge.....Tuesday evening, April 21st
Loudon Ridge.....Thursday evening, April 23d
Northwood Narrows.....Sunday, April 26th
W. W. SUTHERLAND.

Sugar Hill, N. H.....Sunday, April 5th
N. WHEELER.

Dover, N. H.....Sunday, April 5th
H. M. BRYANT.

Suncook.....Sunday, April 5th
Meredith Centre.....Sunday, April 12th
Z. FORD.

Wrightville.....Sunday, April 12th
Waterbury.....Sunday, April 19th
Lovely Street.....Sunday, April 26th
WM. J. RIPLEY.

Lockport, N. Y.....Sunday, April 12th
Youngstown, N. Y., (where Bro. Tryon may appoint), Sunday, April 19th. E. COTTON.

WESTFIELD, MASS.
P. S. Butler.....Sunday, April 12th
A. M. Higgins.....Sunday, April 19th

Scitico, Conn.....Friday evening, April 10th through the week, and over the following Sunday.
B. HITCHCOCK.

Haverhill, Mass.....Sunday, April 5th
GEO. A. BROWN.

West Martinsburg, N. Y.....Sunday, April 12th
Harrisburg, N. Y., (at the house of Father Boshart), evening, April 13th.
Barns' Corners, N. Y.....evening, April 14th
Wilcox Corners, N. Y.....evening, April 15th
C. H. WILLIAMS.

South Holden, Me.....April 4th and 5th
Bangor.....April 12th
South Dover, Me., at Bran's Mills, April 18th, P. M., and over the 19th. The ordinance of baptism is expected to be administered at this place.
Corinna, (meeting-house).....April 26th
ISRAEL DAMMAN.

Brimfield, Mass.....Sunday, April 5th
RUFUS BAKER.

Strafford, N. H., (Roberts' school-house), Sunday, April 5th.
Great Falls, N. H.....Sunday, April 12th
New Durham Ridge, N. H.....Sunday, April 19th
J. PINKHAM.

Woodhull, N. Y.....Sunday, April 5th
Harder school-house, evening of the same day.
J. W. TAYLOR.

Great Falls, N. H.....Sunday, April 5th
East Rochester, N. H.....Tuesday evening, April 7th
Strafford, N. H.....Wednesday evening, April 8th
Farmington, N. H.....Friday evening, April 10th
New Durham Ridge, N. H.....Sunday, April 12th
JOHN H. EVANS.

River Point.....Sunday, April 5th
M. R. PRETTEPLACE.

Bristol, Ct.....Sunday, April 5th
E. OWEN.

Meredith, (Dolloff school-house).....Sunday, April 5th
N. GLIDDEN.

Lawrence, Mass., (communion).....Sunday, April 5th
Lowell, Mass.....Sunday, April 12th
T. W. PIPER.

SPRINGFIELD, MASS.
H. Pratt.....Sunday, April 5th
M. Grant.....Sunday, April 12th
C. H. Leverton.....Sunday, April 19th

Guilford, Conn.....Sunday, April 5th
WM. A. & M. L. DURAND.

Pleasant Valley, Ct.....Sunday, April 5th
Will hold some meetings in Rivington and Bro. Gains' district, if thought best.
Guilford, Ct.....Sunday, April 19th
B. HITCHCOCK.

Salisbury, N. H., (Smith's Corner, meeting-house), Sunday, April 5th.
Bro. Hemphill's.....Saturday evening, April 18th
Bradford, N. H., (Pond meeting-house), Sunday, April 19th. SIMEON ROBY.

Springwater Valley.....Sunday, April 12th
Rogersville, (at their quarterly meeting.)
M. R. MILES.

Square Pond, Ct.....Sunday, April 5th
North Somers, Ct.....Sunday, April 12th
Warehouse Point, Ct.....Sunday, April 19th
L. F. MOORE.

Hartford.....April 5th
W. S. CAMPBELL.

Hoosick, (Advent Chapel).....evening, April 4th and Sunday, the 5th. IRA WYMAN.

Scituate, R. I.....Sunday, April 5th
JOSEPH NORTHRUP.

Bristol, R. I.....April 5th, and over the following week
Will Bro. Gray meet me at the depot April 4th, evening train? J. M. MURLIO.

Kingston, (Gales meeting-house).....Sunday, April 5th
Exeter.....Sunday, April 12th
JOHN KNOWLES.

Lowell, Mass.....Sunday, April 5th
JOSEPH W. WHITE.

Worcester.....April 12th and 19th
Westboro, Mass.....every evening, April 13th to 17th
ANNA E. SMITH.

Southington.....Sunday, April 5th
WM. J. RIPLEY.

Manchester, N. H.....Sunday, April 19th
If this appointment conflicts with others, please write me at Concord, N. H. J. C. WHEELER.

WOODSTOCK VALLEY, CT.
I. B. Potter.....Sunday, April 5th

BIDDEFORD, ME.
Wm. H. Mitchel.....Sunday, April 5th
B. S. Emery.....Sunday, April 12th
I. K. Lombard.....Sunday, April 19th

Boston, Thursday, to conference, four days.
South Reading.....Sunday, April 5th
Letters can be directed to the above places.
HIRAM MUNGER.

Starks.....Sunday, April 5th
E. M. HAGGETT.

Rockland, R. I.....Sunday, April 5th
Natick, R. I.....April 11th
River Point, R. I.....Sunday, April 12th
Lowell, Mass.....Sunday, April 19th
C. H. SWEET.

Concord, N. H.....Sundays, April 5th and 12th
J. A. CLEAVELAND.

CONCORD, N. H., (AT THE BETHEL.)
J. C. Wheeler.....Sundays, April 5th and 12th
C. H. Sweet.....Sundays, May 3d and 10th

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

To the Preaching Brethren.

Preaching brethren are requested to make no appointments for Guilford until they find out whether they conflict with others.

S. ROBINSON, Cor. Sec.

Bro. Leonard S. Rand is chosen corresponding secretary of the church in Dover, N. H. Brethren wishing to go there to preach, will please correspond with him.

Preaching brethren intending to visit Lewiston, Me., before sending their appointments, will please consult the committee through Albert Burgess, corresponding secretary, to save confusion.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT [illegible] UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ C. H. OAKS—Money received.

☞ W. P. SCOTT sends us $1.25. Give us your P. O. address.

LETTERS RECEIVED.

D F Newton, J Stiles, F Alling, J Howland, H Merrill, S Bush, R S Willard, J Blake, C Colgrove, A Whitford, E T Hines, R Collins, A M Schmorch, S L Mosley, A S Moulton, E S Willard, R M H, P A Smith, Mrs C A Knowles, D D Reed, D D Ellsworth, H K Flagg, S G Hook.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Green Street, Boston, Mass.
C. Goodrich—59 Marion Street, East Boston, Mass.
J. S. White—59 Decatur Street, East Boston, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler—Collins Depot, Mass.
R. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
S. Anderson—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. R. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
N. J. Streeter—Sturbridge, Mass.
S. W. Thurber—35 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
J. W. Thomas—Fairhaven, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wells Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 329 South 5th St., Jersey City, N. J.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 705 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
L. C. McKinstry—Norwalk, Ohio.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.
Eld. A. P. Dugger—Simpson, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
J. Wilbur—Box 382 Janesville, Wis.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.
THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.
SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00.
LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.
THE CELESTIAL RAILROAD; or, Modern Pilgrims' Progress. 8c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.
ETERNAL DEATH in the literal sense is Eternal Punishment. 5c; by mail, 6c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 5c.
THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.
REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—
Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.
☞ Postage 16 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.
All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.
Address all orders to MILES GRANT, *Boston, Mass.*

give the South the gospel. The North has had it for a witness; and as they have *freely* received, they *must* also *freely* give to those whose hearts the Lord has opened to receive the truth. If the North could know what we know, they could not doubt in this matter. O my dear brethren, you who have means, but do not know how to use it for the glory of God, only think of the millions of the poor in the South that can hardly get their bread, and are starving for the bread of life. Take your means, put it on the altar, and then offer yourself as a *living* sacrifice, and let God send you out, and then you will understand what I say. P. A. Smith.

Lake City, Fla, March 16th, 1868.

From Bro. J. G. Hook.

Bro. Grant:—We arrived in safety last evening, though we had a narrow escape, as the tire of one of the drive wheels of the engine broke, and went through the boiler. We, of course, could not go on until a messenger went to Trenton, N. J., and another engine came to our rescue. The train kept on the track, and no one received harm. We were greeted very cordially by our much esteemed brother, F. H. Burbank, who, under God, is doing a great and glorious work, as far as we are able to judge the short time we have been here. I think much of the "Dorcas Mission," and also of the "Star of Hope Mission" in New York. They are doing great good. The results of these missions can not be known till the day comes when God shall judge the world by his Son Jesus Christ.

I had a good opportunity, during my stay of four weeks in New York, to learn many things concerning the efforts and labors of Srs. Smith, Boide, and Hanford, who so faithfully toil and labor day after day in the wicked city of N. Y. I have not time, nor would you have space in our dear paper, to give an account of the dens of misery and want where they visit and labor. Some are sick, with no coal, nor food, and not a cent to buy any. One dear old saint, part Indian and part negro, had her last coal in her little stove. She had not a cent of money, no victuals, except a little Graham gruel which had been sent from the Mission two days before; and worse than all, she was sick with a felon on her hand, all alone in a basement room, where she had lived some six or more years; but had been lately ordered out by the landlord, because she could not pay her rent. She had seen better days. Srs. Boide and Hanford, who believe in God, called to see this aged pilgrim; and while at prayer with her, Sr. B. obtained the witness that her rent would be paid. The dear old saint had the money in a short time. One man came in and gave her three dollars in about thirty minutes, and another soon after made up the deficiency. Our God does hear and answer the prayer of faith.

One case more. One Sunday morning, I was requested to attend the funeral of a child. Sister Boide (whose heart is in sympathy with these sufferers) accompanied me to the place of the dead. It was a room about 14 x 14 feet, just large enough for a bed, and no window in it. Eight human beings dwelt there,—two families. Such a sight! There was a table, on one end of which was food, and several eating; on the other end of the same lay the coffin, with the dead child in it. The head of the coffin was next to the victuals, where they were eating, and the lid was open. The child had been dead since Thursday, and the mother could not bury it before for the want of $19.00, which was exacted by the undertaker. So the dead and the living remained in that small room until the fourth day. Such are some of the scenes in New York. You who love to do good and communicate, help these missions.

Brethren, you would feel so well to be there and see the letters come with the needful, and barrels packed with divers articles. How cheerful those dear missionaries are, when the expressman comes with a barrel from one place, and a box from another, hoping they contain articles that are needed for the many who are continually ringing the door-bell and calling for a little help this cold, hard winter. If you should see how thankful they all are, you would be all fired up with new zeal in the Master's cause. "Give, and it shall be given to you." Don't send things that will cost more for freight than they are worth. Some do. Pay the freight if you can.

Our meetings in New York, at 24th St., and corner of Grand and Allen Sts., have been attended by Divine power from the beginning; also at the Mission. I don't know how many have been converted and reclaimed, but a goodly number. The ordinance of baptism was administered four Sundays in succession. Last Sunday thirteen more were baptized in the pool, in the large Baptist meeting-house, through the kindness of the pastor,—Elder Hodges, and the officers of the church, who gave us the use of the font, the rivers being full of floating ice.

The interest increased to the last. The church in West 24th St. is in a much better condition, being revived in the spirit of their minds and cemented together in love. May the good work go on. I send three new subscribers for the "World's Crisis." Brn., let each one send them, that it may live, and feed the flock of God. John G. Hook.

Phila., Feb. 6th, 1868.

From Bro. H. Pratt.

Bro. Grant:—The cause in Rochester is in nowise abating in interest or in numbers. New ones are coming along with us, and the great work of God is not only widening, but deepening as we near the shore. One of the students, who was preparing for the ministry, who has now come among us, said in our conference Sunday morning—I never knew what it was to be a pilgrim and stranger before, or realized what it was to suffer for Christ till now. The people are more than ever astonished at our increasing interest.

I have engaged to supply their desk, being satisfied that I can do more for the cause in this place and vicinity, than elsewhere. People from many of the western and southern states, and the Canadas, have listened and gone to tell the glad tidings everywhere. Bro. Himes' son, who was with us last Sabbath, said that Rochester was an exception to all other cities. While at the West this gospel was a success in the country, the cities could not be moved by it, only temporarily. Last evening another student, preparing for the ministry, said in our meeting, "I came to Rochester with the belief that man was immortal. I have given up that delusion. My Bible was a dry book; it is precious to me now." A gentleman in the meeting arose and said, "I never spoke in meeting; never went forward for prayers, have not yet endorsed all you advance, am a lover of music, go to church, set in nicely-cushioned seats, (*for I dress well*); listen to the sweet tones of the organ; but I had rather set on your hard seats, and hear what I hear here, than to attend any church in the city. When I hear christians extolling some great money-making project, I put my hand upon my wallet. I feel no concern about my wallet, with pockets open, among this people."

Pray for us, that the word of God may have free course, run, and be glorified. "In expectation sweet," Yours, H. Pratt.

P. S.—Bro. Sidney Hall's free tracts are finding great acceptance in Rochester and vicinity. The Lord bless the donor.

From Sr. A. E. Smith.

Bro. Grant:—I have just returned from a blessed visit among the Shinnecock tribe of Indians, on Long Island. Sr. Boide and myself were there eleven days, and the Lord gave us ten souls for our hire. We had meetings every afternoon and evening. Every night the church was crowded. There were several teams down from Good-Ground, and also from Tuckahoe, three or four evenings with white people. The first Sunday evening there were four forward for prayers, and one converted. We found those who were converted when we were there three years ago this month still holding on, and making good workers in the church. Some of them were away, and we did not see them, but learned they were doing well. O how encouraging to know that our work in the Lord is not in vain. To be converted is one thing; but to stay converted is another. In these days of fashionable religion, it does me good to see men and women get the right kind, that will stand persecution; and I am so glad to-day there is a *know so* religion, and that is the kind the dear Indian children got.

We stopped at Good Ground on Monday night, and preached for the Methodist people. The house was crowded. Fourteen of the Indians came that far with us, and staid all night. Poor creatures, when we bade them good bye, they looked as though they had lost their last friend. It does seem hard, drove off the land by the white people, and then nobody care for them. O when will Jesus come and judge with equity? O Lord, hasten the time, for thy people's sake. Death has been there since our last visit. Three have died from our church, and one from the other church. I called to see a white sister, and took dinner. She gave me a barrel of turnips, the freight of which was only a dollar; so it was a cheap barrel to me. This sister is getting the light, but her church is in a dreadful way about it. I guess it will not make any difference with her; if she is the Lord's, he can do his own work. Praise his holy name. I would say to the friends, we have school books enough now to supply our different missions for the present, with the exception of histories, or some interesting books that will do for our circulating library.

Receipts. From Maria J. Jones, Canaan, N. H., $1.00. A small box of books and papers from J. Weston, St. Charles, Mo. The express was $2.00. A trunk from Miss Lizzie Nixon, Springwater, N. Y.; also from Sr. Ruth Spurr $1.50, Sr. Eunice Ruggles $1.50, Sr. Susan Harris $4.00, all of Hillsborough, N. Y. From Oquawka, Ill., $10.00.

New York, Mar. 25th. A. E. Smith.

From Bro. J. Wendell.

Bro. Grant:—I have just returned home after an absence of over three months, and I find a number of letters inviting me to come and preach the word to them. Now as I would not have those dear brethren think me indifferent to their calls, will you please give this a place in the Crisis, which I hope will be a sufficient apology. Yours in the blessed hope, J. Wendell.

Edenboro, Erie Co., Pa.

From Bro. L. Allen.

Bro. Grant:—For the first time I improve a few moments in writing for the Crisis. When I read the warm letters of the dear brethren and sisters, I feel moved to add my testimony to theirs. The year that is just past has been one of deep trial; also one during which I have enjoyed the most of God's blessing, and a constant peace, that has been like a river, flowing deeper and wider. I attended the conference in Springfield last week. I have not seen the church more united, or on better ground than now. They are growing in numbers and graces. Thank the Lord. There never has been a time in our history, when the brethren and sisters, of one talent, could be more useful in the advancement of the Lord's cause than now. Our success depends upon God's being with us. Without him, we can do nothing. Christ strengthening us we can do all that he requires. Amen.

I used to go to meeting to get a blessing; now I carry one with me. Lambs need good feeding in the spring, or they will perish with cold and hunger. If left to themselves, they often ramble about and pick up something poisonous. So young converts need to be fed with the sincere milk of the word, that they may grow thereby. Otherwise, they go about seeking food, and pick up errors that checks their growth. Some doctrines that are taught in these last days are as poisonous to the young converts as low laurel is to the sheep and lambs. I have read Bro. Stetson's piece in the Crisis of Feb. 19th six times, and I mean to read it until I can remember and practice it in every meeting I attend I think it will do us all good. Yours patiently waiting for the Lord. Levi Allen.

Chicopee Falls, Mass., Feb. 27th, 1868.

From a Theological Student.

Bro. Grant:—I embrace the present to inform you that I am and have been investigating and comparing the doctrines which you and Bro. Pratt have set forth here and elsewhere, with those which I have been in the habit of harboring. It begins to seem as though I had been harboring error; and if such proves to be the case, I am heartily in favor of discarding it as soon as possible. When I first heard of your new doctrine, I, of course, had some curiosity to hear you, but I must confess that I listened with no small degree of prejudice, admitting at the same time the clearness with which you presented your subject. I would go for the purpose of becoming somewhat more posted, if nothing more, and finally I became considerably worked up, and thought upon the whole I had better drop it entirely, until I entered upon my theological course; but did not yield wholly to that conclusion. My chum and I would consider the matter occasionally, and sometimes would conclude to do one thing, and sometimes another. I was so striven with by the Spirit that I dropped my studies. I have set about investigating which seems to be my duty. I am not the only one who appears to be considering these things. I may say that I have thrown aside all prejudices. I am candidly seeking for the whole truth as it is in Jesus, and I trust the Holy Spirit, whose guidance I have, will lead me into the path of rectitude. J.

Bro. H. R. Tryon, Orangeport, N. Y., March 2nd, 1868, writes:—"Although we are strangers to each other in the body, yet I feel that we are indeed one in spirit, as regards *spiritual things*. I have long been a reader of the "Crisis," and esteem it a valuable paper; in fact the best religious paper that I ever read; and as we seldom have Advent preaching near us, the sermons and writings it contains are feasts to our souls. It appears to me that a person that is familiar with the teachings of our Savior, and also the prophecies, must see by the signs daily fulfilling before our eyes, that the day of the Lord is right at hand, and yet men will laugh and make sport of these warnings."

Married.

In Boston, Mass., Nov. 27th, 1867, by Elder H. L. Hastings, Mr. Silas C. Wilson, of Boston, and Miss Sarah E. Sibley, of Wakefield, N. H.

In Roxbury, Mass., March 19th, 1868, by Rev. Mr. McCurin, Mr. Mark N. Sibley, Jr., of Wakefield, N. H., and Miss Antoynette Pfeifer, of N. S.

At the house of Rev. B. F. Scriven, St. Anthony, Minn., Feb. 12th, 1868, Elder N. Bailey and Mrs. Mary E. Nickerson, formerly of Orrington, Me., both of Anoka, Minn.

In Harrisburg, N. Y., March 10th, 1868, by Eld. C. H. Williams, Mr. James Boshart and Miss Esther Bickford, both of Harrisburg, N. Y.

In Albion, Me., March 18th, 1868, by Eld. J. Carr, Mr. Jonathan Moody, of Albion, Me., and Miss Lucinda Hatch, of China.

In Stockbridge, March 19th, by Rev. T. S. Hubbard, Mr. Adam Eolin, of Hackettstown, N. J., and Miss Gustie C., daughter of John Boutell, of S.

In East Bowdoinham, Me., March 21st, 1868, by H. D. Reed, Mr. Albert H. Reed, of Richmond, and Miss Ella Stinson, of Bowdoinham.

Obituaries.

Baker. Fell asleep in Jesus, in Philadelphia, Jan. 15th, 1868, Eliza, the beloved wife of J. G. Baker, in the sixty-first year of her age.

She was the child of pious parents, and her father's house was the pilgrim home of Methodist ministers. She was early taught to remember her Creator, but she never united with said church. She was a great sufferer for the last three years of her life. She bore all with christian fortitude until death. During her last illness, as she became satisfied that her time was short, she employed her heart in prayer, and cast her all on Jesus. A few hours before she died she called a dear christian friend to her bedside, and embraced her in her arms, and asked her to meet her before the throne; and thus expressed that all was well. She found Jesus precious in her last moments, for which her pious friends feel to thank God. She was a believer in the sleep of the dead, and of receiving her reward at the resurrection of the just, and of the soon coming of Jesus to reign on the earth. Our Bro. is bereaved of a wife, who was the companion of his youth, and the recipient of his early love, the solace of his life for more than forty years.

"Nature will mourn departed friends,
And shake at death's alarms;
'Tis not the voice that Jesus sends,
To call us to his arms."

We expect to see our sister again who now lies in yon graveyard beside her dear children, who have died in the Lord. Soon she will rise immortal, and unite in the general song of triumph over death. May we all be there. Words of comfort were spoken by W. C. Robinson, of the M. E. church. S. B.

Ames. Died in Garland, Me., March 13th, 1868, Ellura, wife of Francis M. Ames, aged twenty-two years.

The days of her pilgrimage were few and full of trouble; but they ended in great peace. Amid the fury of the storm she heard Jesus say, "It is *I*," and she was not afraid.

'Our loved ones, they are sleeping
Beneath the cold, cold ground;
We wait the morn of waking,
When the last trump shall sound."

She selected the following to be read, and as a subject for remarks by Eld. I. Dammon, on the occasion of her funeral: "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21: 4.

Hark! what is that note so mournful and slow,
That sends on the wind the tidings of woe?
It sounds like the knell of a spirit that's fled,
It tells us, alas! that Ellura is dead.
Yes, gone to the grave is she whom we loved,
And lifeless the form that so gracefully moved;
The clods of the valley encompass her bed,
A marble reminds us Ellura is dead.

L. Dammon.

"Saturday Night," please copy.

Seavery. Died in Charlton, Mass., March 9th, 1868, of lung fever, Bro. Reuben Seavery, aged fifty-six years and four days.

It is with a sad heart that I am called to write this notice, for it was at his house I held meetings the past winter. Bro. S. has been a believer in the blessed hope several years, and this past winter he gladly threw open his doors and invited his neighbors in; and night after night we met there. God blest his neighbors, and he lived to see several converted, his wife being among them. He told the writer that he was well paid. His prayer was answered, his wife was converted, and is now happy in the Lord; although the message to me to-night says that she is dangerously sick with the same fever. Bro. Daniel Pratt, of Southbridge, spoke to them comforting words.

His work is ended; he sleeps to awake in the morning.

"Soon will the trumpet
Peal the glorious sound;
All the saints will then awaken
From beneath the cold, cold ground."

Geo. A. Streeter.

Hurd. Died in Sunapee, N. H., Mar. 5th, 1868, of dropsy, Sister Dolly Hurd, wife of Bro. Ira Hurd, aged sixty-eight years and one month.

This blow has fallen with great weight upon our aged brother. He is bereft of a much loved companion, one who had shared with him life's joys and sorrows for nearly fifty years. Although he mourns, still he is comforted with this consolation, that soon he will meet her on the shores of the redeemed. Funeral services attended by the writer. C. H. Fletcher.

Churchill. Died in Brookfield, N. H., Feb. 18th, Bro. Eben C. Churchill, aged sixty-five.

The subject of this notice was one of those exemplary christians, whose daily walk was such as friends love to commemorate; whose memory children love to cherish; conscientiously scrupulous for the right, he bore a character unstained. He was a bold defender of the truth, and met death with perfect composure. C. C.

Kaharl. Died in Newton Upper Falls, March 17th, 1868, Mrs. Hannah Kaharl, wife of William Kaharl, aged fifty-nine years.

She sleeps in Jesus. May the Father of all mercies smile on the bereaved father and husband, who has been so suddenly afflicted, after a life of almost fifty years with this companion of his youth, and of his joys and sorrows, and finally gather him with all the sons and daughters in one unbroken band in the great gathering day, is the fervent prayer of the eldest son and brother, W. H. Kaharl.

Young. Died in Lincolnville, Me., Jan. 19th, 1868, Mrs. Caroline Young, widow of the late Bro. Joseph Young.

Remarks were made by the writer, founded on these words: "Let every thing that hath breath praise the Lord." Ps. 150: 6. Joel S. Richards.

Messer. Died in Bow, N. H., March 24th, 1868, of chin cough, Nellie A., daughter of Lydda A. and Ward Messer, aged one year and nine months.

May God bless the parents in their affliction. Words of comfort by the writer, from Jer. 31: 15, 16. D. Eastman.

Craig. Died in Westford, Mass., March 15th, 1868, Sister Belinda S. Craig, wife of Elder John Craig.

Sister Craig was a great sufferer, as her disease was a cancer; but she was very patient in her affliction. She trusted in the blessed Savior, and had a peaceful and quiet death. She leaves a husband and three children to mourn her loss.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

I. Newton.

Summary of News.

FOREIGN.

Cable Dispatches.

London, March 24. Emeutes are reported to have occurred at Bordeaux, and seditious placards have made their appearance at Paris, Lyons, Marseilles and Rouen, and the reforming of the Guard Mobile is assigned as the cause of these disturbances.

Naples, March 27. Admiral Farragut has returned to this city from Rome. He will remain here a few days for repose and recruitment of his health, and then sail with his fleet for Constantinople.

Paris, March 29. It is understood that the Emperor Napoleon is engaged in preparing an important manifesto with regard to the foreign policy of his Government. The document is to appear about the 15th proximo.

It is estimated by the Minister of War (Marshal Neil) that since the new army law has been put into operation the Garde Mobile of France has increased to 500,000.

Berlin, March 29. Anti-Prussian riots have taken place in the northern part of Bavaria. Crowds gathered at several places and made violent demonstrations against Prussian influence and the union with the Northern Confederation.

The Russian Famine. A letter from Europe says that the Russian famine is no longer limited to the northern districts, but extends over the central provinces from Finland to the borders of Siberia, and affects the most fertile regions. The peasants mix their corn with bark, or the thatch of their roofs, or try to sustain life on acorns, roots and moss. The inhabitants of whole villages are begging for food, and hundreds are dying of hunger. It is said that the government was kept in ignorance of the condition of things until it was too late to be remedied, and that at last they were indebted for the information to the British Ministers and Consuls. A committee has now been formed at St. Petersburg, and some £7000 subscribed, but more than two millions are needed, and the state of the roads in spring will make relief in many cases impossible.—*Boston Journal.*

DOMESTIC.

New York, March 29. A dispatch from Autalo, Abyssinia, March 16, via London, March 28, says the commander-in-chief and the officers of the English expedition have become convinced, from positive information from the extreme front that King Theodorus is prepared and means to fight. Major Gen. Napier is now aware that the royal native army is placed in a very strong position between two rivers, near Lake Hiak, the water shed of the country being, it is said, in this region. The fortress and palace of Magdola are two days' march in the rear of the king's headquarters. Deep ravines encircle the Abyssinian camp. In this camp and on the line towards Magdola, Theodorus has 15,000 warriors, the wards and camps being defended by six large guns. Gen. Napier has six thousand English troops posted here at Autalo, Euderta and at one of the principal towns. He will move to Ashague. To-morrow the advance brigade moves. The baggage of every description has been reduced two-thirds by order. Forage for cattle is scarce. The roads are very bad and difficult to travel, the country being for the most part dry and of volcanic formation. The soldiers are suffering from dysentery and fever.

Another Battle—Defeat of the Turks.—Washington, March 29. News from Crete was received here to-day, to the effect that another battle had been fought, which resulted in the death of two hundred Turks, although the Sultan's gunboats were in the immediate vicinity of the battle field. Gen. Corroncos landed at Canea, on the 1st inst., with a fresh supply of picked volunteers, and others are to follow. The Provisional Government publishes an official bulletin of Turkish massacres and crimes, which discloses the fact that from June 1, 1867, to January 1, 1868, one hundred and twenty married women, and forty-three other females, of from two to twenty years of age, and thirty-seven from twenty to thirty years, 55 children and 345 men, chiefly aged, were massacred, and 84 married and 205 unmarried women ravished by the Turks, 35 corpses were devoured by dogs, 23 victims were burnt alive, and 45 females tortured; eight churches were desecrated and disgustingly outraged by Moslem soldiery.

The Russian fleet humanely continues to carry non-combatants to Greece.

The Cretan Commission at Athens has addressed an appeal for help to all the sovereigns of Europe, and to the President of the United States. The Holy Father was the first to respond by forwarding 3000 francs. The King of Greece has contributed 15,000 francs.

How Our Roman Catholic Brethren Manage.—The following, from Mr. Parton's last article in the (Atlantic Monthly,) may be rather overstrained, but it affords matter for serious consideration, nevertheless:

"Our Roman Catholic brethren are acquiring so great an estate in the United States, and acquiring it so rapidly, that it becomes a matter of public concern how they get it, what they do with it, and, especially, what they *will* do with it by and by, when it shall have become the largest property held in the country by or for an organization. Other organizations usually live from hand to mouth; but, somehow, the Catholics always contrive to have a little money ahead, to invest for the future. The Catholic Church, seven-tenths of whose members are exempt from the income tax because their income is under a thousand dollars a year, is a capitalist, and has the advantage over other organizations which a man has over his fellows who, besides earning his livelihood, has a thousand dollars to operate with. There are spots in the Western country, over which the prairie winds now sweep without obstruction, that will one day be the sites of great cities. Our Roman Catholic brethren mark those spots and construct maps upon which, not existing towns alone are indicated, but probable towns also. A professor of one of our Western colleges saw, two years ago at Rome, a better map of the country west of the Mississippi than he ever saw at home, upon which the line of the Pacific Railroad was traced, and every spot was dotted where a settlement would naturally gather, and a conjecture recorded as to its probable importance. Five hundred dollars judiciously invested in certain localities now will buy land which, in fifty years or in twenty may be worth $100,000,000. Thirty-seven years ago the best thousand acres of the site of Chicago could have been bought for $1,25 an acre; and there is one man now in Chicago who owns a lot worth $20,000 which he bought of the Government for fifteen and five eighth cents. Now there are in the Roman Catholic Church men whose business it is to turn such facts to the advantage of the church, and there is also a systematic provision of money for them to expend for the purpose."

Items.

☞ There is considerable distress prevailing in the western section of Prince Edward Island, which will require the aid of the Government to alleviate. In the Eastern section there is great scarcity of fodder for cattle, and it is feared large numbers will perish this spring, in consequence. Seed grain, potatoes, etc., are also scarce, and will command an enormous price.

☞ Letters from New Mexico, dated Lansburg, March 3, say that the Indians in the adjoining county of Grant are infesting the roads and depredating upon almost everybody who travels that way. They appear in large numbers—sufficiently so to jeopardize the safety of the largest trains. Two trains were recently attacked, one man killed, and many mules stampeded.

☞ The Emperor Napoleon makes a note of everything he wishes to remember in his memorandum book. As soon as he has filled up a page of it he tears it out, reads it over, and then he tears it to pieces. He says he never forgot anything noted down and read over in this manner.

☞ A curé of one of the Paris churches has denounced from the altar all persons who go to see M. Emile Augier's new play, "Paul Forrestier," and has declared them *ipso facto* excommunicated. This is rather awkward, for the Emperor and Empress have been to see this very play, and loudly applauded it.

☞ The French seem to demand a revolution about once in every quarter century. The riot in Toulouse on March 10, of which little has been said, turns out to have been a very threatening affair—indicative of great popular dissatisfaction and desire for a political change.

☞ Advices from St. Thomas are to the 16th inst. There had been strong shocks of earthquake and business was paralyzed.

☞ Serious bread riots occurred at Granada, Spain, last month. A crowd of two thousand people filled the streets, demanding a reduction of the price of bread. They attacked the houses of the wealthy, robbed the grain stores, and committed other acts of plunder. The military were called out and several of the rioters were killed before order could be restored.

☞ The demolition of the Universal Exhibition in the Champ de Mars, Paris, is now proceeding far more rapidly than before, and it is calculated that by the month of May not a vestige of the great World's Fair will be left.

☞ Earthquakes are becoming common again in the West Indies, Porto Rico and St. Thomas sustaining their character for shakiness. Quite a number of lives have been lost.

☞ Of every thousand francs expended by the French Government, two hundred and ninety-five francs are appropriated to the army and navy, and only eleven francs to public education.

☞ Blowing out the gas in his room at the Walker House, Portland, just before retiring to bed, will probably cause the death of a young man named Bridges of Dover, Me.

☞ A religious newspaper says that "such a revival as has not been witnessed since 1832 is now prevailing in Connecticut."

☞ It is estimated that immigrants are going to Missouri at the rate of a thousand a week, although the season has scarcely opened.

☞ Some of the Southern papers apprehend a return of the yellow fever this summer.

Notices.

GENERAL CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston, to those of like precious faith, and who wait for the Son of God from heaven, greeting:

Beloved in the Lord, believing that yet a little while and He that shall come will come, and will not tarry; and that the signs of the times indicate that we are among the predicted perils of the last days; and that we are rapidly approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ, and the preachers of his word who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the corner of Lowell and Causeway Streets, Boston, on Tuesday evening, March 31st, 1868, and to continue with us over the coming first day of the week.

To unite with us in worship and thanksgiving to God for his abundant mercies to all men, and to us who have learned his will, and tasted that he is gracious:

To listen to the proclamation of the truth of God for the edification of the church, and the preaching of the glad tidings of the kingdom at hand:

To exhort one another, and so much the more as we see the day approaching:

To invite sinners to Christ, the refuge from approaching wrath, pointing them to the Lamb of God that taketh away the sin of the world:

To encourage each other in the great work, committed to us as a people, of proclaiming life and immortality through Christ alone, the resurrection of the dead, and the speedy coming and kingdom of our Lord Jesus Christ.

For these objects we invite our brethren and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities, trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that our gathering together may be to the praise and glory of our heavenly Father. And when the mighty voice shall be heard, saying, "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready"; may we all be found arrayed in that righteousness which alone will insure admission to the marriage supper of the Lamb.

The Mass. Advent Christian Conference is cordially invited to meet with us, and to hold its annual session in connection with the general conference.

Friends coming from Portsmouth and intermediate places, on the Eastern R. R., also Nashua, Lowell, and intermediate places on the Lowell and Nashua R. R., will purchase regular tickets at the various offices, and will receive from the Conference Committee, at the meeting, return passes *free.*

In behalf of the church,
Geo. T. Adams, Miles Grant, } *Elders.*
J. G. Hamblin, S. Hovey, Geo. T. Adams, M. H. Piper, Geo. E. Foster, Geo. W. Wood, } *Committee.*

NOTICE.

The Springfield National Advent Camp-meeting Committee.

The above committee, at the request of the Chairman of the Building Committee, are notified to meet at the office of the "World's Crisis," Boston, on Friday, April 3d, at 10 o'clock A. M. Geo. T. Adams, Secretary.

New York Conference.

The Western New York Quarterly Conference will be held at Hemlock Lake, Livingston county, commencing Thursday evening, Apr. 2nd, and holding over the following Sunday. Come, brethren and sisters, in the name of the Lord, having on the whole armor, prepared to work whilst the day lasts; and let this meeting be especially to build up the church of Christ and bring sinners to God. There are but two families in the place that are believers in the same blessed hope; so brethren will come prepared to board at the hotel if required, so that the burden may not rest too heavily upon the few who have so manfully held up the truth and mean to sustain it. Brethren coming on the cars will stop at Livonia, thence by stage to Hemlock Lake, distance four miles. C. W. Lowe. P. B. Stevens. D. Cogswell.

A Quarterly Conference.

A quarterly session of the Advent Christian State Conference of New Hampshire will be held in Manchester, N. H., commencing Thursday evening, April 9th, and hold over the following Sunday. In the meantime let prayer go up to God for his blessing. A. W. Sibley, Secretary.

Notice.

The Conn. Second Advent Christian Conference will hold its second quarterly session at Bristol, commencing Wednesday, April 22d, at 7½ P. M. Come, brethren and sisters, from the North, East, South and West. Come praying. Come prepared to work for the Lord. Will all the preachers come? We want to see you all. Will the churches send delegates? See to it immediately. Let those who want the missionary to come and labor in their vicinity, come and state their case. Let us make a united effort to get the present truth preached in every school district in Connecticut. B. St. John, Sec.

STAR OF HOPE MISSION, No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.
Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Notice.

Several brethren and sisters having come out from Cooper Institute, New York City, have taken a hall corner of Allen and Grand Sts., where meetings will be held every Sunday A. M. and P. M. Preaching brethren passing through the city, believing in the resurrection of the dead, both of the just and unjust, are invited to give them a call. J. K. Bellows.

Maine Second Advent Tract Society.

Wm. H. Mitchell, R. R. York, S. K. Partridge, } *Executive Board.*
I. C. Wellcome, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent I. C. Wellcome, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1867. I. C. Wellcome, Agent.

Notice.

Elder Thomas Smith, No. 7 Fourth Street, Bangor, Maine, keeps for sale English Bibles and Testaments, American Bible Union Testaments, H. F. Hill's "Saint's Inheritance, or World to Come," with the general variety of Tracts issued by the A. C. P. Society, Boston, Mass.

Notice.

Advent meetings are held every Sunday in Jersey City, on Newark Avenue, corner of Warren Street. Inquire for A. D. Flagg, 329 South Fifth Street.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.
Enoch Morrill....Sunday, April 5th

Chelsea, Mass., (Library Hall.)
S. G. Matthewson....Sunday, April 5th

Abington, Ct....Sunday, April 5th
Worcester....Tuesday evening, April 7th
East Princeton, Mass....Wednesday evening, April 8th
South Ashburnham....Thursday, April 9th
Keene, N. H....Sundays, April 12th and 19th.
H. F. Carpenter.

Haverhill....Sunday, April 12th
Hartford, Ct....Sunday, April 19th
New Britain....April 22d
Southington....April 23d
West Haven....April 24th
New Haven....Sunday, April 26th
If these Sunday appointments are not right, will Brn. Dickenson and Denney please inform me?
J. S. White.

Warner, (Waterloo school-house)....Sunday, April 5th
Sutton, N. H., (Mill Village, or where Bro. Andrews may appoint), Tuesday evening, April 7th.
Danbury, N. H., (where Bro. Samuel Leavitt may appoint), Sunday, April 12th. D. Eastman.

Exeter, N. H....Sunday, April 5th
J. G. Smith.
D. M. Leavitt.

Farmington Dock, N. H....Sunday, April 12th
J. G. Smith.

Sandwich Centre, N. H., (as Bro. Densmore may appoint), Sunday, April 12th. D. M. Leavitt.

Portsmouth, Sunday, April 5th, through the week, and over the following Sabbath.
South Boston, (Union Hall), Tuesday evening, April 14th
South Reading....Thursday evening, April 16th
Stoneham....Friday evening, April 17th
Lawrence....Sundays, April 19th and 26th
T. R. Lano, Jr.

East Canaan, N. H., (where Brn. Jones and Mudgett may appoint), Sunday, April 5th.
Danbury, N. H., (where the brethren may appoint), Sunday, April 12th.
Meredith, N. H., (where Bro. Black may appoint), Sunday, April 19th.
Weirs Bridge....Tuesday evening, April 21st
Loudon Ridge....Thursday evening, April 23d
Northwood Narrows....Sunday, April 26th
W. W. Sutherland.

Sugar Hill, N. H....Sunday, April 5th
N. Wheeler.

Dover, N. H....Sunday, April 5th
H. M. Bryant.

Suncook....Sunday, April 5th
Meredith Centre....Sunday, April 12th
Z. Ford.

Wrightville....Sunday, April 5th
Waterbury....Sunday, April 19th
Lovely Street....Sunday, April 26th
Wm. J. Ripley.

Lockport, N. Y....Sunday, April 12th
Youngstown, N. Y., (where Bro. Tryon may appoint), Sunday, April 19th. E. Cotton.

Westfield, Mass.
P. S. Butler....Sunday, April 12th
A. M. Higgins....Sunday, April 19th

Scitico, Conn....Friday evening, April 10th, through the week, and over the following Sunday.
B. Hitchcock.

Haverhill, Mass....Sunday, April 5th
Geo. A. Brown.

West Martinsburg, N. Y....Sunday, April 12th
Harrisburg, N. Y., (at the house of Father Boshart), evening, April 13th.
Barns' Corners, N. Y....evening, April 14th
Wilcox Corners, N. Y....evening, April 15th
C. H. Williams.

South Holden, Me....April 4th and 5th
Bangor....April 12th
South Dover, Me., at Bran's Mills, April 18th, P. M., and over the 19th. The ordinance of baptism is expected to be administered at this place.
Corinna, (meeting-house)....April 26th
Israel Damman.

Brimfield, Mass....Sunday, April 5th
Rufus Baker.

Strafford, N. H., (Roberts' school-house), Sunday, April 5th.
Great Falls, N. H....Sunday, April 12th
New Durham Ridge, N. H....Sunday, April 19th
J. Pinkham.

Woodhull, N. Y....Sunday, April 5th
Harder school-house, evening of the same day.
J. W. Taylor.

Great Falls, N. H....Sunday, April 5th
East Rochester, N. H....Tuesday evening, April 7th
Strafford, N. H....Wednesday evening, April 8th
Farmington, N. H....Friday evening, April 10th
New Durham Ridge, N. H....Sunday, April 12th
John H. Evans.

River Point....Sunday, April 5th
M. R. Phetteplace.

Bristol, Ct,....Sunday, April 5th
E. Owen.

Meredith, (Dolloff school-house)....Sunday, April 5th
N. Glidden.

Lawrence, Mass., (communion)....Sunday, April 5th
Lowell, Mass....Sunday, April 12th
T. W. Piper.

Springfield, Mass.
H. Pratt....Sunday, April 5th
M. Grant....Sunday, April 12th
C. H. Leverton....Sunday, April 19th

Guilford, Conn....Sunday, April 5th
Wm. A. & M. L. Durand.

Pleasant Valley, Ct....Sunday, April 5th
Will hold some meetings in Rivington and Bro. Gains' district, if thought best.
Guilford, Ct....Sunday, April 19th
B. Hitchcock.

Salisbury, N. H., (Smith's Corner, meeting-house), Sunday, April 5th.
Bro. Hemphill's....Saturday evening, April 18th
Bradford, N. H., (Pond meeting-house), Sunday, April 19th. Simeon Roby.

Springwater Valley....Sunday, April 5th
Rogersville, (at their quarterly meeting.)
M. R. Mills.

Square Pond, Ct....Sunday, April 5th
North Somers, Ct....Sunday, April 12th
Warehouse Point, Ct....Sunday, April 19th
L. F. Moore.

Hartford....April 5th
W. S. Campbell.

Hoosick, (Advent Chapel)....evening, April 4th and Sunday, the 5th. Ira Wyman.

Scituate, R. I....Sunday, April 5th
Joseph Northrup.

Bristol, R. I....April 5th, and over the following week. Will Bro. Gray meet me at the depot April 4th, evening train? J. M. Muhlig.

Kingston, (Gales meeting-house)....Sunday, April 5th
Exeter....Sunday, April 12th
John Knowles.

Lowell, Mass....Sunday, April 5th
Joseph W. White.

Worcester....April 12th and 19th
Westboro, Mass....every evening, April 13th to 17th
Anna E. Smith.

Southington....Sunday, April 5th
Wm. J. Ripley.

Manchester, N. H....Sunday, April 19th
If this appointment conflicts with others, please write me at Concord, N. H. J. C. Wheeler.

Woodstock Valley, Ct.
I. B. Potter....Sunday, April 5th

Biddeford, Me.
Wm. H. Mitchel....Sunday, April 5th
B. S. Emery....Sunday, April 12th
I. K. Lombard....Sunday, April 19th

Boston, Thursday, to conference, four days.
South Reading....Sunday, April 5th
Letters can be directed to the above places.
Hiram Munger.

Starks....Sunday, April 5th
E. M. Haggett.

Rockland, R. I....Sunday, April 5th
Natick, R. I....April 11th
River Point, R. I....Sunday, April 12th
Lowell, Mass....Sunday, April 19th
C. H. Sweet.

Concord, N. H....Sundays, April 5th and 12th
J. A. Cleaveland.

Concord, N. H., (at the Bethel.)
J. C. Wheeler....Sundays, April 5th and 12th
C. H. Sweet....Sundays, May 3d and 10th

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

To the Preaching Brethren.

Preaching brethren are requested to make no appointments for Guilford until they find out whether they conflict with others. S. Robinson, Cor. Sec.

Bro. Leonard S. Rand is chosen corresponding secretary of the church in Dover, N. H. Brethren wishing to go there to preach, will please correspond with him.

Preaching brethren intending to visit Lewiston, Me., before sending their appointments, will please consult the committee through Albert Burgess, corresponding secretary, to save confusion.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the post office and state in plain letters.

☞ C. H. OAKS—Money received.

☞ W. P. SCOTT sends us $1.25. Give us your P. O. address.

LETTERS RECEIVED.

D F Newton, J Sillay, P Alling, J Howland, H Morrill, S Bush, E S Willard, J Blain, C Colgrove, A Whitford, E T Himes, E Collon, A M Saltmarsh, S L Manley, A S Moulton, E S Willard, E M H, P A Smith, Mrs C A Knowles, D D Reed, D D Ellsworth, H K Flagg, S G Hook.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
C. Goodrich—69 Marion Street, East Boston, Mass.
J. S. White—88 Decatur Street, East Boston, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
R. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
S. Anderson—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. R. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
J. W. Thomas—Fairhaven, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. O. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. P. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 329 South 5th St., Jersey City, N. J.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clemensport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
L. C. McKinstry—Norwalk, Ohio.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.
Eld. A. F. Dugger—Simpson, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
J. Wilbur—Box 882 Janesville, Wis.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.
THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.
SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00.
LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.
THE CELESTIAL RAILROAD; or, Modern Pilgrims' Progress. 8c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.
ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.
REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—
Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.
☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid. Address all orders to Miles Grant, Boston, Mass.

For the World's Crisis.

CHRIST IS COMING.

AIR—"*We are coming.*"

In this world of woe and sadness,
Lone pilgrims here we roam;
Looking for that day of gladness
When we shall rest at home.

CHORUS.—Christ is coming, Christ is coming,
Christ is coming, lonely pilgrim;
Christ is coming, Christ is coming,
To take his children home.

Here are trials that afflict us,
But we've a faithful friend,
Ever willing to protect us,
And guide us to the end.

All our trials and temptations
Will surely pass away;
And this long dark night of weeping
Be changed to endless day.

Savior come, thy saints are calling,
Come and reign forevermore;
Come and bring that happy morning,
When our sorrows will be o'er.

Concord, N. H. MARY V. SALTMARSH.

For the World's Crisis.

WHAT SHALL BE THE SIGN OF THY COMING?

In Matt. 24: 3, we learn that as the Lord Jesus Christ "sat upon the Mount of Olives," his disciples questioned him, "saying, Tell us, . . . what shall be the sign of thy coming?" In giving the answer to their question, Jesus commenced with saying, "Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many." He then with a very condensed prophetic sketch brought them down through the "sorrows" and "afflictions" of the Lord's suffering people by the persecutions of Pagan Rome, and through the "great tribulation" (v. 21) by the "abomination of desolation" (v. 15) or Papal Rome, into the time of shortened days (v. 22), to the time when "the earth helped the woman" (Rev. 12: 16), or, as Daniel has it, "Now when they shall fall, they shall be holpen with a little help" (Dan. 11: 34); in fact, to the world's last generation, the only generation that could be really benefitted by the signs he was about to give them in his reply to their questions. Having done this, he said to them, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there [in that last generation] shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Vers. 23, 24. He then calls attention to his former words of prophecy and admonition by saying, "Behold, I have told you before." That is, as if he had said to them, I have already told you that "many shall come in my name saying, I am Christ; and shall deceive many"; and I have also given admonition for those who shall live in that last generation, not to be deceived by them.

By the foregoing it will be seen that Jesus has located these false Christs and false prophets between the ending of the great tribulation and the time of his coming. And as we are occupying the time allotted to the false Christs, the question arises, Where and who are these false Christs and prophets that were to arise? Are they really in our midst, and we know them not? In deciding this question, let us notice the profession, doings, and the time occupied by the Spiritualists of our times, and see if they do not correctly fulfill this prophecy. If they do profess the same thing, and are doing the same work, and occupying the same time that Jesus has here allotted to the false Christs, how can we come to any other conclusion than that they do fulfill this prophecy, and that consequently they are the real false Christs pointed out by Jesus' own prophetic wisdom?

First. They were to say, "I AM CHRIST."

Second. "Show great signs and wonders," and by them deceive many.

Third. They were to occupy the time between the ending of the great tribulation and the coming of Jesus.

That the Spiritualists do say these same words is true beyond a doubt; for in their sittings, or circles, when the spirit of Jesus Christ is called for at different times and places, they have responses from many mediums saying, "I am Christ." Concerning their work of showing great signs and wonders, we need only to say of it what is well known, and that is that their work or works of deception are extensively practised by them, for they traverse the world to exhibit them in public and in private. That they occupy the same space of time allotted to the false Christs has already been sufficiently noticed.

If Jesus has located the false Christs in *this* generation, it is enough for us; for we are sure that there are no others but the Spiritualists that do or can fulfill these scriptures as they are now doing.

After presenting these false Christs and false prophets as a standing sign of his coming, and having cautioned his children not to be deceived by them, Jesus proceeded to give them a succession of signs that would lead on, step by step, through the last generation down to his coming in the clouds of heaven with power and great glory; so that those who will watch may *know* when "he is near, even at the doors." It may be plainly seen by the following scriptures that Jesus intended we should know and understand when our "redemption" would be drawing nigh, and also know when the kingdom of God would be "nigh at hand." Jesus says of them (Luke 21: 28), "And when these things begin to come to pass [that is, these signs], then look up, and lift up your heads; for your redemption draweth nigh." And then in a parable he said (vs. 29–31), "Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Matthew has it as follows: "So likewise ye, when ye shall see all these things, *know* that it [or he] is near, even at the doors."

In presenting the Lord's signs, we will by his assistance endeavor in the first place to give that portion of each separate message which has already "come to pass," or that is now fulfilled in accordance with the prediction. And in connection with each of these we will also present their unfulfilled portion, that we may know the exact position we now occupy as we stand between fulfilled and unfulfilled prophecy, and what we are to *look for next* as a sign of Jesus' coming.

FULFILLED SIGNS.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven."—Matt. 24: 29.

SIGNS UNFULFILLED.

"And the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt. 24: 29, 30.

FULFILLED SIGNS.

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall."—Mark 13: 24, 25.

SIGNS UNFULFILLED.

"And the powers that are in heaven shall be shaken, and then shall they see the Son of man coming in the clouds with great power and glory."—Matt. 23: 25, 26.

FULFILLED SIGNS.

"And there shall be signs in the sun, and in the moon, and in the stars."—Luke 21: 25.

SIGNS UNFULFILLED.

"And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken [the powers or *armies* of heaven shall be *moved*—Syriac.] And then shall they see the Son of man coming in the clouds with power and great glory."—Luke 21: 25, 27.

FULFILLED SIGNS.

"The sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell to the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."—Rev. 6: 12-13.

SIGNS UNFULFILLED.

"And the heavens *departed* as a scroll when it is rolled together; and every mountain and island were *moved* out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said unto the mountains and rocks, Fall on us, and hide us from the presence of Him that sitteth on the throne [when Jesus appears], and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"—Rev. 6: 14.

FULFILLED SIGNS.

"For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."—Isa. 13: 10.

SIGNS UNFULFILLED.

"And I will *punish the world* for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. [Is not this the man Jesus, or the Son of man coming?] Therefore I will *shake* the *heavens*, and the *earth shall move out of her place*, in the wrath of the Lord of hosts, and in the day of his fierce anger."—Isa. 13: 11–13.

FULFILLED SIGNS.

"I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, *before the great and terrible day of the Lord come.*"—Joel 2: 30, 31. "The sun and the moon shall be darkened, and the stars shall withdraw their shining."—Joel 3: 15.

SIGNS UNFULFILLED.

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the *heavens* and the *earth* shall SHAKE; but the Lord shall be the hope of his people"; [or, he will come for their deliverance in the midst of this shaking of the powers of heaven, as described in the foregoing verses, 9–14, as follows]: "Proclaim ye this among the Gentiles [or nations, Douay translation], Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will *I sit to judge all the heathen round about.* Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision."

SIGNS IN PROCESS OF FULFILLMENT.

"I will *shake* the *heavens*, and the *earth*, and the sea, and the dry land."—Hag. 2: 7.

SIGNS UNFULFILLED.

"And I will SHAKE ALL NATIONS, and the DESIRE of *all nations shall come.*"—Hag. 2: 7. "I will *shake* the *heavens* and the *earth;* and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdom of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Vs. 21, 22.

We have selected from the word of the Lord, and have herein presented testimonies from seven of his sacred witnesses having reference to the signs and events that were to precede and give notice of his coming. Six of these have written of the signs in the sun, moon, and stars; four of them having received their testimonies directly from Jesus, as special signs of his near coming; John having seen them in vision, in addition to having heard them from Jesus' own lips. These signs in the sun, moon and stars have now been fulfilled; that of the falling stars of November 14, 1867, probably being the last one of this first class which were to appear in the "heaven above." Acts 2: 19, 20.

The second class of signs are those now in process of fulfillment, referred to in part by Luke, where he speaks of "the sea and the waves roaring"; and those by Haggai, as the shaking of the heavens and the earth and the sea and the dry land. It seems that the Lord's meaning here is that he would literally shake the air, earth, sea, and dry land.

Cruden, on the word "heaven," says:—"*Heaven* and *earth*, in Gen. 1: 1, are used for the substance and common matter of all sensible creatures. Heaven is often taken for the air. The fowls of heaven are the birds which fly in the air. Job 35: 11. The dew of heaven, the clouds of heaven, the winds of heaven,—in all which passages heaven is put *for air.*" Then the meaning of this shaking of heaven would be that the Lord would shake the same heaven that "the fowls of heaven" occupy, and that the clouds of heaven move in, and in which the winds of heaven blow; and that he would shake the earth and sea and dry land, which constitute our literal earth. Is it not very evident that he is now fulfilling this prediction by the wonderful agitation of the literal elements of this world? as by the fierce winds of the numerous storms and hurricanes of the present time, which are truly shaking the heavens, causing great destruction of life and property, both on the sea and on the land, and by the numerous earthquakes which are "shaking terribly the earth" (Isa. 2: 19), causing islands to sink with the inhabitants and their possessions; also "the sea and the waves roaring, carrying in their course great destruction of shipping and buildings, besides the great loss of human life. Volcanoes are also doing their work of "shaking the dry land," and thus notifying us that the crust of the earth may break up and melt with the mountains and valleys as "wax before the fire." See Micah 1: 2–4.

We are now occupying ground directly between the first and the third class of these signs. The former were given as signs in the heaven above, and the scriptures have been most clearly fulfilled in their literal appearance in exact accordance with the prediction. The first series of these signs having now fully passed,—those in the sun, moon and stars, which were to appear in the "heaven above"; and those of the second class being fully before us,—the shaking of heaven, earth, sea, and dry land; we are now fully prepared to look forward consistently and consider the familiar question, "What next?" or, What is to be the next sign in the Lord's descriptive catalogue of the signs which he has been pleased to give us of his coming?

If the foregoing views are correct, then the signs of Jesus coming have been fulfilled up to the falling stars of Nov. 14, 1867. And in a second part of this communication we will search to know (Prov. 2: 3–5) the true Bible meaning of the words—"The powers of heaven shall be shaken."

Laconia, N. H. S. K. BALDWIN.

For the World's Crisis.

ST. LOUIS MISSION.

BRO. GRANT:—Far away from all my eastern friends, how cheering to receive our weekly messenger, the *Crisis*. But when I read of the success attending the labors of so many preachers east, I feel almost discouraged sometimes to think how little has been done here. It does seem to me that in a land which might be called a heathen waste, more good might and should be done. I do feel that I have tried to be faithful to my charge, and no one can tell of the many trials, cares, and perplexing difficulties I have always met with since coming out here. Many times I have made up my mind that I must leave the field to those more able, and possessing more divine wisdom. But then I could not find a door open to leave. Those who might do more good here, perhaps are more needed in other fields.

It is now about twenty-eight months since I first came to St. Louis. And oh, how painful to think of the many disappointments within that space of time. It did appear to me when coming out here, that the first sound of the gospel of the kingdom would bring in the poor freedmen by hundreds; but oh, how disappointed are my expectations. I have wept and prayed and toiled through untold trials to give the light of God's truth to perishing sinners; and after all, we are still battling against the powers of darkness, with violent opposition on every hand. It may be I feel too ambitious. I may have some spiritual pride. I do most sincerely hope not. I may have too many fears about the future prospect of the work here. But, then, I do pray for faith to leave all in the hands of Him who "doeth all things well."

The work is prospering here; we are all united, and the preachers of our conference are in perfect harmony. We have three churches, three miles apart from each other, and new churches are being organized. We do most earnestly hope to have other churches represented at our quarterly conference, which meets next month. I need not say anything of our conference. You will see report of it in the Crisis before you read my letter. We already have a little circuit, with prospects of fast extending our labors. At the last meeting of our official Board, it was voted, at my request, that Bro. Commodore Decatur, pastor of Compton Hill church, should assist me in the work of establishing new churches. He is a faithful Bro., and commands a great influence. There is a prospect of a new church some four or five miles from here, in the northwest part of the city, where he is laboring with good success. Some twenty-five or thirty have been added to his church at Compton Hill in less than three weeks.

The Lowell church is growing finely; house filled. The Sunday School numbers seventy scholars; day school fifty-five scholars. Fifth and Biddle church is on the increase, and in all our churches a deep feeling is manifested for the salvation of sinners.

I visited a new place seven miles south of here, just opposite of Carondelet, on the other side of the Mississippi, last Saturday evening, where there is almost a whole town of freedmen. I preached in a small log house. Twelve came forward for prayers. I took with me four of our colored preachers, whom I left to preach yesterday. I go again on Wednesday evening, and remain over Thursday. A prospect of great good there, and a new church. I have just seen the preacher I left there. He tells me fifteen were forward for prayers yesterday. A very large congregation was out, who could not get into the house. We have at least two hundred and fifty scholars in our Sunday Schools, and one hundred and seventy-six scholars in our day schools, not including our night school.

I wish to say here to all, in answer to inquiries made to me in relation to our way of doing business, that we are acting in perfect harmony with the A. A. Mission Society. Upon my arrival out here, one year ago the first of October last, we voted to connect ourselves with the Mission, at the request of Bro. Himes, who promised to aid us what they could. We have always received the kindest attentions from Bro. Himes and the Mission; and they have always manifested a very deep interest in our welfare and prosperity. Bro. Himes and the Mission have never dictated to us, or even attempted to direct in our course of action in relation to preaching the gospel, or in conducting our schools or churches. I have often asked Bro. Himes, when here, to direct us in any thing he did not feel satisfied with. But I have always received the uniform answer to go on as we had begun; saying, that he was fully satisfied with our work, and wished us to act perfectly free in all our labor, according to the best of our understanding, and in harmony with our own views. Thus have we acted in perfect harmony with the views I expressed before leaving Mass., for the west.

Now in looking at the work of two and a half years' labor, both here and at Memphis, we find the practical results of each course pursued to be precisely the same. These facts, taken in connection with an experience in many other matters, bring us to the conclusion that where we may establish schools, churches must and will follow as a natural consequence. So, on the other hand, we may establish churches, but we find our schools an indispensable requisite to secure any permanent good. If there are any who should not feel satisfied with my conclusions, after years of labor among the freedmen, an excellent opportunity is presented them in many destitute fields to try experiments. I am fully satisfied that we can never secure divine favor without being united in our efforts for the salvation of the poor freedmen.

One thing ought to be better understood. Our schools here do not cost our brethren and sisters east, or even the mission, one cent. By keeping our schools, we draw from the U. S. Government aid to pay rents, without which we could not live. Col. Seeley, of the Freedmen's Bureau, takes a deep interest in our day, night, and Sunday schools. It cost $100 to seat our new church at Lowell, north part of the city. Col. Seeley furnished me the aid, in consideration that a school should be kept for the freedmen. There is a place seven miles from here where the inhabitants are most all freedmen. There is no church, school, nor preaching in the place; neither is there any kind of a building which could be used for a school or a church. The people are poor, but they offer to support a teacher. I have proposed to them to cut down and hew out their own timber, and put up a frame twenty by forty feet. We will furnish lumber and shingles to finish it for a school and meeting-house. Col. Seeley has promised me the aid. Now shall we neglect to give them the gospel because we do not wish to have the trouble of schools? or shall we accept the aid the U. S. Government so kindly offers us through their agent here to build a school-house, which is just what we want for a church? We are doing all we can to preach the gospel; but in this place I speak of, the only building we have to hold meetings in is a log hut, perhaps twelve by fourteen feet, with only one pane of glass in one end of the building, without any window at all. Just one room, and two beds in that. Now there are from two to three hundred to attend meeting. A teacher is ready to keep the school, etc., etc.

Dear brethren and sisters, the coming of Christ is just upon us. Don't let us stop to raise any question that will hinder the work of God, but do what we can to save souls. I have learned a great deal by experience since coming out here, which I could never have learned east. I must have the liberty to profit by that experience, even at the expense, perhaps, of favorite theories. We are the body of Christ, and members in particular. Let us be one, and have but one aim, and that God's glory, not ours.

I have received as donations, since my last letter, the following sums:—Jan. 1. Sr. Ruth Williams, North Canton, Ct., $1.00; a blank letter containing $5.00. Jan. 11. From Seneca Falls, N. Y., through Bro. Wm. Himes, $2.50; Bro. B. R. Fellows, Minn., $5.00; Bro. J. F. S. Brown, Chicopee, Mass., $5.00; N. and S. Collins, Craftsbury, Vt., $5.00; Bro. G. B., Whitford, Vt., $4.00; from some friend, Boston, Mass., $5.00; Sr. Emily Davis, Syracuse, N. Y., $5.00. Total, $37.50.

I came out trusting in the Lord for aid. I do feel thankful to the Lord and his servants for the aid we receive. I know if I should write oftener, and beg freely, the brethren and sisters would respond cheerfully. But I never have seen any reason why I should deviate from the gospel rule, to make known unto Father all my wants, since he has given me an infallible promise that he will provide. And oh, the multitude of blessings I have received in answer to prayer since coming out here! It is surely an hundred-fold in this life, with persecutions. Now do pray with me that I may have the life which is to come.

Death has just taken our little babe, but little over six weeks old. For a moment it seemed dreadful to give her up, far away from all our friends east. But the good Lord gave us grace and strength in time of need. We know that death can triumph but a few months more, praise God. We have not the least idea that the cold snows of another winter will ever cover her grave. The funeral was held in our church Wed., Feb. 26th. All the teachers of the schools, with many of their scholars, also the preachers of the other Advent churches, with many of their members, were present. The sympathy manifested on that occasion afforded us much comfort; and from those, too, we very much love and esteem as worthy friends. Bro. Commodore Decatur, pastor of Compton Hill church, preached the funeral sermon, assisted by the other preachers of the conference. Text from Matt. 19: 14. Remember us at the throne of grace. Your Bro., looking towards home,

H. K. FLAGG.

St. Louis, Mo., Mar. 9th, 1868.

For the World's Crisis.

SALVATION TO ISRAEL.

I find there is nothing surer than that God has promised salvation to Israel. But two questions arise from this statement; viz., what is the salvation promised? and, who are included in the term Israel? Salvation, in the common use of the word, signifies simply a deliverance, and is valued according to the greatness of the deliverance. As, for instance, a person may be saved from greater or less pecuniary loss, or from trouble, or from temporal disaster. Thus Israel was saved at the Red Sea, and the like. But the salvation promised to Israel under the new covenant is no less than *eternal life.* Let us see if this be true, for if proved it cuts off all theory of a mortal Israel in the "aionce" or "world to come." In Dr. Murdock's translation of the Syriac N. T., the word salvation does not occur, but in its stead the word *life* is used. And this life is qualified in Matt. 25: 46 and Rom. 6: 23, and elswhere, by the Greek term "aionion," as applying to the age or dispensation introduced by the second coming of Jesus Christ. "To them that look for him shall he appear the second time without sin unto salvation," or "life." This promised salvation, or life, is to be obtained through a resurrection from the dead of the righteous who have died, and by a direct personal change for the righteous living at that time. And no one can "enter into" or inherit" the kingdom of God" without this change. *Mark this well.*

Jesus said, "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This we understand refers to the production of a spiritual body at the last day, and is the same as a change from mortal to immortality. And this *must be done*, says Jesus, for a person to be able to enter into the kingdom of God, which is the same as the "aionce" or "world to come." Again, Paul says, "flesh and blood cannot inherit the kingdom of God. This is given to prove that *mortality* cannot be expected in the age to come. We are now flesh and blood, and consequently subject to death. But the promise is that the children of God shall be quickened by the Spirit and thus made immortal in order to enter into the kingdom of God, and *no others can enter therein.* I think then it is fully proved that the salvation promised to Israel is no less than immortality, or eternal life; and that the theory of mortals in the kingdom of God is untrue.

We might rest the condition of the future age right here, but as so many changes are rung upon the term Israel, I wish to write a few lines on the second question of the subject; viz., who are included in the term Israel? It has been stated by some that the term Israel never means Gentile believers, or, in other words, christians who are not literal descendants of Jacob. This I believe to be an error, although I once supposed it to be true, as also the doctrine of mortals in the age to come. But having "learned the way of God more perfectly," in my estimation, I write this short article to define my position at the present time, and to give a "reason for the hope that is in me, with meekness and fear." Paul says, "all Israel shall be saved." Does this mean all the descendants of Jacob according to the flesh? Let Paul explain himself. "They are not all Israel which are of Israel." Rom. 9: 6. This asserts that not all the literal descendants of Jacob are included in "all Israel." But are any included who are not the literal descendants of Jacob? Let us see. Paul speaks in Gal. 6: 16 of the "Israel of God." This must be God's Israel and include certainly the heirs of salvation, and we read in Rom. 9: 8, that "the children of the promise are counted for the seed;" and in Gal. 4: 28, "Now we brethren (Gentile christians of Galatia) as Isaac was, are the children of the promise." Thus we see "all Israel," is "God's Israel," "the children of promise" and *includes Gentile christians* so called; but the word says there is neither *Jew* nor Gentile, that is, no distinction of nationality, but all are one in Christ. Again, "he is a Jew which is one inwardly" says Paul. Does not a Gentile become a Jew inwardly when he believes on Jesus Christ? Can an unbelieving Jew become any more than this? I think not.

Much more might be written in explanation of this matter, but I stop here for the present, for in the mouth of two or three witnesses every word is established. I am satisfied the theory of mortals in the kingdom of God, whether Jew or Gentile, is not scriptural. I claim, by all the promises of the New Covenant, to be a member of the "house of Jacob," with Jesus as my everlasting King. I claim to be an "Israelite indeed, in whom there is no guile," for "the blood of Jesus Christ cleanseth from all sin." Now, I dwell among the ungodly, but soon I look for the King to come and "turn away ungodliness from Jacob." Here we are to turn from ungodliness, but then ungodliness shall be turned from us. I expect to reign in the kingdom of God even as the children of Adam would have reigned had he not transgressed, and sin never entered the world. To the children of God belong all the promises, the heirship, the eternal life, the unfading glory of the world to come, *and to them alone.* May God keep us to the end. F. BURR.

New Rutland, Ill.

For the World's Crisis.

GOOD EXAMPLE.

In Paul's first letter to Timothy, he wrote, "Let no man despise thy youth, but make thyself a pattern of the faithful, in word, in life, in love, in faith, in purity." 1st Timothy 4: 12.—*Bible Union Translation.*

The young have more to overcome than than those who are older and have had more experience in the world. It is natural for nearly all young folks to enjoy lively society and indulge in light and trifling conversation. Festivals, picnics, dances, and other social parties have an attraction for them that those of maturer age have outgrown. They are quick to take offence, quick to resent injury, apt to talk over the faults of others, and to speak without reflecting, and do many other things which lessen the respect of the community for him who does such things.

The opinions of the young are not so much respected, nor their advice so often heeded, as those of older persons, and Paul knew this. He knew that he who is worldly and trifling does not command the respect, or have much influence on the minds of the people. Knowing that the young are liable to err in this respect, and knowing if Timothy carelessly conducted himself, he would have little influence, he wrote to him, "Let no man despise thy youth, but make thyself a pattern of the faithful, in word, in life, in love, in faith, in purity." O let us who are young be sober and earnest, live so that others will respect us, and pay heed to our words; live so that our influence will be great on the side of right; and let none despise our youth, but be examples of the believers. S. K. PAINE.

Danielsonville, Conn.

For the World's Crisis.

LOVE THY NEIGHBOR.

God is love, and he has taught mankind this great truth, that "love is the fulfilling of the law. He has taught us that it was love to the human race that prompted him to send his only begotten Son into the world to die. It was love and pity on the part of the Savior, that carried him through his sufferings while here, and made him willing to die for a fallen and sinful race. He manifested his love all through his life on earth, and he still manifests his love unto us by interceeding for us. Now if God so loves the creatures he has made; ought not those creatures to love one another. It is natural for us to love our kinkred and friends; but if we love them that love us what thank have we; do not the publicans do this? Love your enemies pray for them, and do them all the good we can; for, by so doing, we may bring them around by the influences of the Spirit, and thus they may be saved, and our happiness increased; for while we are doing good to others, we are getting good to ourselves.

How can we do good to our fellow men without the love of God in our hearts, and love to our fellow men? "Love worketh no ill to his neighbor." No, for if we truly love God and his cause, we shall love our neighbors, though they may not love us; and we shall manifest that love by our acts. We shall administer to them when sick, we shall aid them when needy. We shall sympathize with them in affliction. Finally, we shall do just the same by them as though they were our friends truly.

Dear brethren and friends, let us manifest true christian love in all our daily walk, and thus obey the command of God; and while we are trying to get good and happiness to ourselves, we shall do something for the good and happines of our fellow men. Let us work, for we are hastening to the end of our journey. N. B. MCMURPHY.

Gilmanton, N. H.

FAMILY ECONOMY.—There is nothing which goes so far towards placing young peope beyond the reach of poverty as economy in the management of their domestic affairs. It is as much impossible to get a ship across the Atlantic with half a dozen butts started, or as many bolt holes in her hull, as to conduct the concerns of a family without economy. It matters not whether a man furnish little or much for his family; if there be a continual leakage in the kitchen, or in the parlor, it runs away, he knows not how; and that demon, *waste* cries "more" like the horseleech's daughter, until he that provides has no more to give. It is the husband's duty to bring into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it.

HOW TO CURE WOUNDS WITH SMOKE.—Burn some woolen rags or greasy wool, or better still, taglocks of wool, and hold the bleeding wound some minutes in the thick smoke. As soon as the bleeding stops, apply a bandage, and you need do nothing more to cause the wound to heal. The same remedy is good applied to ulcerous sores; but the benefits will be most marked upon fresh cuts. The smoke of the wool will answer a good purpose, though nothing is equal to taglocks.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

THE BIBLE.

"This is a blessed book indeed,
Hopeful the child that loves to read";
Here's all that life or death requires,
The sum of all our best desires.
Our hope in life, our pass to heaven,
For here we have *salvation* given.
How sweet the words thus left behind,
What consolation to the mind;
How much encouragement have youth
To study close its sacred truth,
Riches untold are here conveyed,
The right to them is here conveyed.
How beautiful the lessons taught,
Wondrous the love by us unsought;
Priceless the great salvation wrought;
Salvation ready to impart
Blessings to the believing heart.
Opening the gates of joy on earth,
Leading to a *celestial birth;*
Displaying bright the love divine,
Offered indeed as yours and mine;
Showing the Lord the "one to bless,
All full of light and loveliness."
Offering its bliss to you and me
For Time and for Eternity!

Philad., Pa. C. GREEN.

THE LOST BIRD.

God has very many ways of taking care of those who trust in him. Sometimes he uses boys and girls to carry his gifts to those who are in want. And at other times he takes so small a thing as a little bird to convey his blessings to the needy.

Once in Germany there lived a man who owed a bill, which he had no money to pay. He was a christian who trusted in God and tried to be honest, and it grieved him much to be in debt.

And one day as he was sitting in his doorway thinking how he would get out of his trouble, a little bird flew over his head into the house. He rose up quickly and closed the door, and caught the bird, which he shut up in a cage.

The bird shortly recovered from its fright, and went to singing. It sounded to the distressed man just as though it was singing the tune of his favorite hymn:

"Fear thou not when darkness reigns."

Presently there was a knocking at the door. "Oh," thought the poor man, "there is the officer to take me to prison."

He was in a mistake. It proved to be the servant of the lady who owned the bird. A neighbor who saw it fly in sent her there. Very glad was she to find it, and in great joy she bore it away to her mistress. But before long she came back. "My mistress," said she, "values that bird very highly, so she begs you will accept this trifle of money with her thanks." When she was gone the poor man counted the money, and to his surprise, as he found it exactly the sum he needed to pay his debt, he cried out in joy, "The Lord has indeed sent this to me!" So good and sure is it to trust in the Lord. This story is related by Krummacher, in his "Elijah" and the man who owed the bill was a member of his congregation.—*The Christian.*

WHAT "UNCLE SAYS."

We wish our young friends, especially the boys, would read the following many times over, and never forget the wisdom that it contains.

My uncle is a woodman; he is now getting to be an old man. Some people say he is cross, but I do not think so. Trouble and thought may give to his face a thoughtful look sometimes; but I know he has a kind heart. Of one thing I am certain—he has got a wise head. Meet him whenever I may, he has always something to say. If you would like to hear some of his sayings, I will write down some of them for you.

One day I saw him with an ax in his hand, standing by a branch he just cut from an old oak tree, when he began:

"If you set a thistle seed, there will spring up not one or two, but twenty or thirty; and it will be just the same if you set one sin. One sin, he says, has been known to bring forth a hundred more. The farmer ought to take care that no thistle seeds are sown on his land; and you ought to take care that no sins are sown in your heart.

Uncle says a boy seldom looks forward unless it is to a holiday; when he is well, he seldom dreams of being sick; when he has money, he thinks it will last him for weeks; and when the sun shines he almost expects it to shine forever; but he says we should be ready to endure patiently, as well as enjoy gratefully. "Shall we receive good at the hand of God, and shall we not receive evil?" Job 2: 10.

Uncle says that if a traveler once leaves the turnpike road in a part of the country that he does not know, he may wander about in lanes the whole of the day, and when night comes, get stuck in a bog at last; and that if I venture to wander away from the path of duty, I may lose myself in the cross roads of error and vice all my days, and at last fall into the pit of destruction.

Uncle says he had rather read the Bible and never look at any other book, than read every other book in the world and never look at the Bible; for this reason: other books are books of men, but the Bible is the book of God; and as man's knowledge is but ignorance when compared with God's knowledge, so the wisdom of all the books of men is but folly, when compared with the wisdom of the book of God.

Uncle says that a bushel of wheat will weigh more than two bushels of bran; and that a little modesty is worth more than a great deal of conceit. He says that a boy who is modest will learn twice as much as one who is conceited. The modest boy will always be wiser than he appears, while the conceited one will not know half what he pretends to understand. I must strive to be modest, and watch against self-conceit.

Uncle says that it requires more steadiness and true courage to despise the laugh of a bad companion, and to say no when tempted to evil, than it does to march up to a cannon's mouth. He says hundreds, who are not afraid of bullets, balls, and bayonets, have not courage enough to resist the derision of their thoughtless companions. I will try my best not to be overcome by a laugh; and I will learn, if I can, to say *no* when asked to do evil.

Uncle says that forgiving an injury is better than revenging it; and doing one kind action is better than intending a hundred. I wonder whether I shall ever be as wise as my uncle is. He says the first step toward wisdom is the fear of the Lord, and that the second is much like it.

Uncle says a boy will do more in one month by correcting his own errors, than he will do in a year by finding out the failings of others; and that he will get more knowledge by studying his own heart, than by watching all the people that are around him.—*Christian Advocate and Journal.*

"I WISH I WAS A CHRISTIAN."

You do, little friend? Why are you not a little christian, a meek and lowly follower of Jesus? What hinders? Who is in fault? The Lord is more desirous for you to bow the knee in humble submission to his will, confess your sins and put them away, then you can possibly be. He gave his precious life for you.

Many, many times did little Anna say to herself, "I wish I were a christian."

Why was she not a christian? She had excellent parents and many pious friends. She had been taught a great deal about God, and heaven, and all good things. She had often read the story of the blessed Savior's life and death. She knew very well that to be a christian was the best of all things.

Anna thought she did not know how to be a christian. She often said: "I read my Bible every day; I pray to God, and ask him to give me a new heart; I try to please him and do right, and I very often give myself to him as I have been taught. But still I am not a christian, and I don't know how to be one." Anna was very sincere, and it was all true. She did read her Bible, and try very earnestly to please the Lord; and he saw in her heart the beginning of a holy life, though she did not know it.

How do you think Anna at last became a christian? After thinking a great deal about it, and praying a great many times to the Lord to teach her, and shedding a great many tears over her naughtiness, she one day made this resolution:

"I don't know as ever I shall be a christian," said she, "but this I will do. I will give myself to the Savior every day of my whole life. I will read my Bible, and pray that my sins may be forgiven; and then I will act just as christians do. I will, the Lord helping, do no wrong thing; and I will do all I can to help my little brothers and sisters to do right and love the Savior; and I will love him dearly, because he is so good, whether I am his child or not."

So Anna commenced to do as she had said; and the blessed Savior listened to her prayers, and forgave her sins, and accepted her when she gave herself to him, and loved her dearly, as she loved him.

Thus little Anna became a christian, and walked in newness of life.—*Ex.*

LITTLE HARRY'S SERMON.

"Eddie," said Harry, "let's go to church, and I'll be the minister, and preach you a sermon."

"Well," said Eddie, "and I'll be the people."

"My text is a very short and easy one—*Be kind.* There are some little texts in the Bible on purpose for little children, and this is one of them. These are the heads of my sermon:

"Firstly, be kind to papa when he has a headache, and do not make a noise. I had one once, and I did not want to hear any one speak a word.

"Secondly, be kind to mamma, and don't make her tell you any thing more than once. It is very tiresome to say, 'It is time for you to go to bed,' half-a-dozen times over.

"Thirdly, be kind to baby."

"You have left out be kind to Harry," interrupted Eddie.

"Yes," said Harry, "I didn't mean to mention my own name in the sermon. I was saying, be kind to little Minnie, and let her have your red soldier to play with when she wants it."

"Fourthly, be kind to Jane; don't kick and scream when she washes and dresses you. Here Eddie looked a little ashamed, and said,

"But she pulled my hair with the comb."

"People must not talk in church," said Harry.

"Isn't the sermon done?" asked Eddie; I want to sing. And without waiting for Harry to finish his discourse, or give out a hymn, he began to sing, and so Harry had to stop. But it was a very good sermon, don't you think so?"—*Selected.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance................$2.50 a year.
Five copies six months to one address.......$5.60
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*

Over all business matters, write—*Business.*

Over all articles for the paper, write—*For the Crisis.*

All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.

When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.

PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.

☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.

☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM;
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.

TERMS:
Payable always in advance.

[illegible]

[illegible]

[illegible]

[illegible]

CLUBS.—[illegible]

SUBSCRIPTIONS MAY COMMENCE with January, April, July, or October, [illegible]

POSTAGE.—[illegible]

ALL COMMUNICATIONS, [illegible] THE YOUNG PILGRIM, [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 653. | BOSTON, WEDNESDAY, APRIL 8, 1868. | VOL. XXVII.—NO. 4.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

JESUS, I ASK THY AID.

While toiling o'er life's rugged road,
Beset with trials, oft a heavy load,
Fightings without, and fears within,
And longing to be saved from sin;
Jesus, I ask thy aid,
On thee may I be stayed,
My Savior and my God.

I come to thee, for thou alone
Canst bid my anxious fears begone;
Thou, only thou, canst cleanse the soul,
And from my heart its burden roll.
Jesus, I ask thy aid,
On thee may I be stayed,
My Savior and my God.

Oh, may I ne'er the cross lay down,
Till thou dost say—come, wear the crown;
But may I feel thy promise sure—
They're safe who to the end endure.
Jesus, I ask thy aid,
On thee may I be stayed,
My Savior and my God.

This is our night; the morn will come,
The saints of earth be gathered home;
But till the day of God appears
To end our sorrows and our fears,
Jesus, I ask thy aid,
On thee may I be stayed,
My Savior and my God.

Bridgeport, Ct. E. A. Stowe.

For the World's Crisis.

WHAT SHALL BE THE SIGN OF THY COMING?

(Concluded.)

According to the first part of our communication, we were in this to search for the true meaning of the words "powers of heaven," and of their being "shaken." And as we thus take our stand-point between the fulfilled and unfulfilled prophetic signs, having behind us the falling stars of Nov. 14th, 1867, as the last fulfilled sign; and looking forward, while the heaven, earth, sea, and dry land, are being shaken; what do we see to be fulfilled next in order but the "shaking" of the "powers of heaven"? This doubtless stands first in Jesus' descriptive series, and this we take for granted is the next great and important sign to be fulfilled before his coming. If we can know of a truth what the powers of heaven are, and what Jesus meant by their being shaken, we may know just what to look for next as a sign of his near coming. This may be shown by ascertaining the Bible meaning of these two words—"powers" and "shaking." In these passages where the word "powers" is used, we find it as a general thing applied under God to intelligent and active creatures of his to whom he had delegated power. Jesus said to his disciples (Luke 12: 11), "And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say." Again (Rom. 13: 1), "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God." Also vers. 2–7. In Titus 3: 1, "Put them in mind to be subject to principalities and powers, to obey magistrates." In 1 Pet. 3: 21, 22,—"Jesus Christ, who is gone into heaven, and is on the right hand of God, angels, authorities, and powers, being made subject to him." In these passages, "powers" mean men having some kind of authority as rulers in nations and communities, they themselves being subject to the authority of Jesus. Webster, in defining the word power, says: "The powers of government are legislative, executive, judicial, and ministerial. Under this sense may be comprehended civil, political, ecclesiastical, and military *powers*." These, then, are the powers that are to be shaken.

And now for the Bible meaning of the word *shaken*. Notwithstanding our common translation has failed in this connection to convey to us the true sense of this word, yet the Syriac translation, by James Murdock, has given its meaning in a peculiar and conclusive manner. These passages from the Syriac we have already quoted in part, and in presenting them here will enclose the marginal reading in brackets. In Matthew it reads as follows: "And the powers [or armies] of heaven will be agitated. And then will be the signal of the Son of man in heaven; and then will all the tribes of the earth mourn, when they shall see the Son of man coming in the clouds of heaven, with power and great glory." Luke thus; "And the powers [or armies] of heaven will be moved; and then will they see the Son of man coming in the clouds, with much power, and with great glory." Mark says: "And the powers of heaven will be shaken. And then will they see the Son of man coming in the clouds, with great power and glory." Mark here connects the shaking of the powers of heaven with the immediate coming of the Son of man; he must therefore have comprehended in those words the same thing that Matthew does when he says, "The powers [or armies] of heaven will be agitated." And the same that Luke does when he says, "The powers [or armies] of heaven will be moved." If by the word shaken Mark means the same that Luke does by the word moved, then the true meaning must be that the powers which have herein been proved to mean the governments and armies of this world are to be removed, to give place for the coming kingdom of our Lord Jesus Christ.

With this testimony agrees that of John the revelator. In Rev. 6: 14 he says, "And every mountain and island were moved out of their places." Mr. Barnes in his Notes on this passage says: "This would denote convulsions in the political or moral world, as great as would occur in the physical world, if the very mountains were removed and the islands should change their places. * * * If thrones and dynasties long established were overthrown; if institutions that seemed to be fixed and permanent were abolished; if a new order of things should rise in the political world; the meaning of the symbols, so far as the language is concerned, would be fulfilled." Mr. Barnes in this comment has taught us that the moving of mountains and islands out of their places represents or figures forth the "overthrow" or removal of earthly thrones and dynasties.

This passage of Scripture must needs be a parallel passage with that of Matt. 24: 30, where he says, "And then shall appear the sign of the Son of man in heaven." By this we see that where John the revelator says, "Every mountain and island were moved out of their places," Matthew says of the same event, "Then shall appear the sign of the Son of man in heaven"; that is to say, when the powers of heaven shall be shaken so as to begin to remove earthly governments out of their places, that event would be the only remaining sign of the coming of the Son of man in heaven.

We will now let Paul testify on this point. In 12: 26, 27, after speaking of the wonderful and terrible scenes of Mt. Sinai, he says: "Whose voice then shook the earth; but now he hath promised saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are [or may be, margin] shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we, receiving a kingdom which cannot by moved," or, as Mr. Murdock gives the 27th verse, "And this his expression once more, indicateth the mutation [or change] of the things that are shaken, because they are fabricated [that is, forged, or devised falsely—Webster], that the things which will not be shaken may remain."

This testimony of Paul's is very conclusive. He gives us to understand that the things which are to remain will constitute a kingdom which cannot be removed, plainly indicating by this that the things which were to be removed are kingdoms, which will be removed for the purpose of setting up an everlasting kingdom which cannot be removed.

The foregoing Divine testimonies conclusively prove that when we see the present existing earthly powers being removed out of their places, we may know that Jesus is immediately coming to establish his own great and glorious kingdom under the whole heaven. Dan. 7: 27. By these scriptures, and their fulfillment thus far, we are led to believe that we have already had the signs in the sun, moon and stars of the heaven above, in perfect accordance with the prediction, and that we are now having signs in the air, earth, sea, and dry land, whatever this last may mean, whether volcanoes, or land in general; and that we are next and very soon to have a sign or signal in the nations of the earth, which are prophetically called the powers of heaven; which will be the very last sign in this series of signs, and will constitute the real signal of Jesus' immediate, personal approach to earth.

This sign or signal being so very easily understood when seen, some unprepared ones may be led to say, If this be a fact, then I can know by it when the Lord is coming as well as his prepared people; therefore I will wait until I see that sign, when I will prepare to meet him. To such persons we would say, Stop, whoever you may be, and consider before you come to such a rash and unwise conclusion. For when that signal shall be lifted up (see Isa. 18: 3), or that sign shall have fully appeared, the servants of God will all be sealed in their foreheads, and then the four angels that now hold the four winds of power will cease to hold them, and the winds will blow, and the "earth" will be "hurt," and that by the same angels or powers that now hold the winds from "hurting" the "earth." Please read Rev. 7: 1–3, and 9–19. After the sealing of the servants of God, we find them (v. 9) before his throne and before the Lamb with palms of victory in their hands; but all the unsealed ones must have been left behind in the midst of the destructive winds of power. By these scriptures (Rev. 7: 1–3), we are made to understand that no one will be sealed after the winds of power have done their work of hurting the earth or of removing the governments. This undoubtedly is a parallel passage with those of the shaking of the powers of the heaven, and their final result will be the same in both cases. Then all those who are not sealed or prepared to meet the Lord before the accomplishment of that event will be too late, and will lose the opportunity of procuring the true seal of God in their foreheads. Unconverted friends, it would be well for you to seek the Lord now, while he is on the mercy-seat; for he will not occupy that mercy-seat and the judgment seat at the same time. "When once the master of the house is risen up, and hath shut to the door," he will say to them that begin to stand without, "I tell you I know you not whence you are; depart from me, all ye workers of iniquity."—Luke 13: 25, 27.

Beloved brethren, this is a most solemn time, and we are greatly admonished by these signs to faithfully examine ourselves, and see that we have sufficient oil, or grace of God in our foreheads; that our lamps are trimmed and burning; that we have a sufficiency of oil in our vessels, and that we make a good and proper use of our talents (Matt. 25), the true sense and meaning of which is that we be entirely consecrated and wholly sanctified to God. Most assuredly it is through faith in our Lord Jesus Christ that we obtain salvation and sanctification of the Spirit, for the Scriptures plainly teach us this. Yet it requires in us obedience to all his requirements. And for us to successfully obtain this sealing, there is something more than a nominal profession of the religion of Jesus, or a formal life of pretense in his service.

We find in many passages in both the Old and New Testaments, wherein the Lord's coming to judgment is brought to view, that he has therewith given very urgent and impressive invitations, exhortations, and warnings, to all classes of people, that they be prepared to meet him in peace, from which we quote a very few. Ps. 2: 6–12;—"Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The second message we quote is for the ministers of the Lord, for little children, and the Lord's people generally. Joel 1: 13–15;—"Gird yourselves, and lament, ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God; for the meat offering and the drink offering is withholden from the house of your God. Sanctify you a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. Alas! for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

Again in chap. 2: 1, and 15: 17;—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. . . . . Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach."

The third message that we here give is for the Lord's meek ones who have wrought his judgment, by Zephaniah, 2: 1–3;—"Gather yourselves together, yea, gather together, O nation not desired"; or, as the margin reads, "not desirous." Is not this language very appropriate to our present condition? Are we not less "desirous" to have Jesus come than we ought to be? Let us see to this matter.

The Lord further says by Zephaniah, v. 23, 'Before the decree bring forth, before the day pass as chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you, seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

This fourth message is given through Paul to "brethren," "children of the light, and the children of the day," and is as follows:—1 Thess. 5: 16–24:—"Rejoice evermore. Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." That is, if we on our part are faithful to do that to which he has herein called us, he on his part will be faithful to "sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ."

It requires faithfulness and a most thorough consecration to him on our part to procure of him this inestimable blessing of being wholly sealed with his royal seal of his everlasting kingdom. S. K. Baldwin.

Laconia, N. H.

THE COMING CRISIS.

What! still another crisis? many will say. Yes, dear reader, nothing can be more sure than still another crisis, and such an one as will throw all that has gone before in our world's history quite in the shade. Verily this is the very thing of which "God has spoken by the mouth of all his holy prophets since the world began."

There is at the present time, a host of the wise and good, scattered over the whole world, who are earnest students of prophecy, learned, humble and honest persons, who claim that we are now living in the "time of the end," when, according to the word of God, by the mouth of the prophet Daniel, there shall be such light on what was before "closed up and sealed," that the wise should understand when these things should come to pass, even the completion when the blessed shall come to the thousand three hundred five and thirty days, when Daniel will stand in his lot with them. Yes, a host of watching, praying ones, believe that we are nearly there, and that the next great event in our world's history will be the coming and kingdom of our Lord, when the righteous dead shall be quickened, and the living changed in a moment and "caught up to meet the Lord in the air." Surely none who are prepared can object, and those who are not prepared, as in the days of Noah and Lot, have grave objections, for they are not ready. But what if he does not come? Still watch and wait, for [illegible] as with the bride expecting her lord; surely in his return is our only hope. Long and weary ages have proved this true.

What a world ours still is—how abortive are human efforts when put forth to regulate and cure its evils. We need no revelation to teach us that the curse rests upon it. The power of evil is everywhere in the ascendancy. The pestilence walks abroad at noon and night. Earth's history is still written in blood and tears—its constant dirge, wails, sighs and groans. Mildew blights and the insect make the avails of the tiller's soil precarious.—Perishing in want and neglected, many have to lie down and die. The dominion of man has long since departed and the beast rises up in rebellion against his former ruler. Everywhere we see where lie the dead, and death sways his sceptre over the universal empire. Indeed, it would seem that all with one accord should ever pray, "Even so come, Lord Jesus."—*Northern Independent.*

For the World's Crisis.

THE HOPE.—No. 4.

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. 6: 17, 18.

We have learned that the hope set before us is predicated on the promise made by God to the fathers, which promise was confirmed by his oath. We have also learned that God did make a promise to Abraham and his seed of an eternal inheritance; and that if we are Christ's, we are heirs of that inheritance also; and now if we can learn that this promise made to Abraham was confirmed by *an oath*, we shall conclude that it is *the* promise upon which is based the hope of eternal life; for "an eternal inheritance" implies *eternal life;* and this promise is confirmed "in Christ," in whom also is eternal life.

But before we proceed any further in this direction, let us stop and inquire *where* this inheritance is located? In Rom. 4: 13, we read, "For the promise that he should be heir of the world, was not to Abraham, or his seed (Christ), through the law, but through the righteousness of faith." Here we are informed that the inheritance promised to Abraham and his seed is the (*kosmos*) earth, or globe. The word *kosmos*, in Scripture, always signifies the world, either physical or political. When Christ says to his disciples, "Ye are not of the world" (*kosmos*), of course he had reference to the world politically, for they *were* "of the *earth*, earthy." But in 2 Pet. 3, the world (*kosmos*) is set in contrast and used synonymously with the heavens and the *earth*. And now God has promised Abraham and his seed the world, politically; or, he has promised him the *earth* for an eternal inheritance; and by reference to the original promise, we learn that it is the latter: "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; *for* ALL THE LAND *that thou seest*, to *thee* will I give it, *and to thy seed*, . . . FOREVER." "And he saith not, and to *seeds*, as of many; but as of *one*, and to *thy seed*, which is *Christ*." Gen. 13: 14, 15; Gal. 3: 16. It is the *land*, then, the *earth*, that God has promised to Abraham and Christ; and "if ye are Christ's, then are *ye* Abraham's seed," and "heirs of the world" also.

Say not, then, that the saints are "poor"; no, no; desponding pilgrim, "*the world is yours; for ye are Christ's;* and Christ is God's." Although you may be poor in this world's goods, yet if you are only "rich in faith," you are "heirs of the kingdom" that God has prepared for "them that love him"; and in a *few more days*—even "in the days of these kings," that *now* exist, shall "the God of heaven set up a kingdom; and the kingdom, and dominion, and the *greatness of the kingdom under the whole heaven* shall be given" unto you. The saints are decidedly rich. As a brother remarked a short time ago, "He had preached the gospel over twenty years, and traveled in several different States, and had not been off from his farm yet." Yes, "the world is ours," as a Methodist minister, in a wonderful piece of slang in the shape of poetry, has it,—

"And when the heretic's are dead,
And they are left alone;
They'll clap their hands, and shout for joy,
And call the world their own."

Yes, we'll do it, bless the Lord; and we expect *some* Methodists will join us in the shout.

But in Rom. 4, Paul continues, "Therefore it (the inheritance) is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Verse 16. Then if there is but "one faith," and that is the faith of Abraham, it is quite essential for us to know what the faith of Abraham was. If his faith was founded on the promise of God, as the apostle several times informs us, then his faith must have been that he and his seed should inherit the earth; and "they that are of (the) faith, are blessed with faithful Abraham," for, "Blessed are the meek, for they shall inherit (what God promised to Abraham) the earth." And this faith is "the faith of the gospel," for "the gospel" is the "good news," or "glad tidings" of redemption; and this "redemption" through our Lord Jesus Christ is the redemption, not only of man, but his inheritance also,—the "purchased possession." Eph. 1: 13, 14; Matt. 13: 38, 44. And it is the "earth redeemed" that Abraham expected to receive in fulfillment of the promise, as is evident from the apostle's language, in Heb. 11;—"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; *for he looked for a city which hath foundations*, whose builder and maker is God"; and John informs us that this city is to be on the new earth. This is "the faith once (for all) delivered to the saints"; it is the faith in which the patriarchs and prophets of old lived and died; it constitutes the "everlasting covenant," confirmed in Christ, and ratified by his blood.

Mark, the original promise is, "all the *land* that thou seest, to *thee will I give it*, and to thy seed, *forever*." The prophet Isaiah, with the promise in view, sang: "Violence shall no more be heard in thy *land*, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.—Isa. 60: 18, 19. John says of the New Jerusalem, "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21: 23. But the prophet continues: "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, *and the days of thy mourning shall be ended.* Thy people also *shall be all righteous* (the spiritual seed of Abraham); *they shall* INHERIT THE LAND FOREVER (according to the original promise), the branch of my planting, the work of my hand, that I may be glorified."—verses 20, 21. It is *the land*, then, that God promised to Abraham and his seed; the *earth*, according to Paul, and Christ, that the "righteous" are to inherit "*forever*." And "although our earthly house of this tabernacle be dissolved"; although our temporary habitation, which we now occupy, be destroyed by the fires of the last day, "we have a building of God, a house not made with hands," "we, nevertheless, look for *new heavens* and a *new earth*, wherein dwelleth righteousness," or, "wherein the *righteous shall dwell*," as Milton truly sang,

"The world shall burn, and from her ashes rise
New heavens and earth, wherein the just shall dwell."

In Gen. 17; 7, 8, God calls this promise to Abraham "an everlasting covenant"; and in 1 Chron. 16: 15–18, we are exhorted to "be mindful always of *his covenant;* the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to *Jacob* (the twelve tribes) for a *law*, and to *Israel* (the Is- of God for an *everlasting covenant*," saying "to thee will I give the land of Canaan," etc. But Isaiah, in chap. 24: 5, says, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, *changed the ordinance*, broken *the everlasting covenant*."

Chatham Valley, Pa. J. W. Taylor.

For the World's Crisis.

RADICALISM.

Radicalism is the order of the day, and works mischief by making work for others, of sober, considerate minds, and puts back the work they want done. But radicalism makes work for others to do, who will consider before they begin the best way to benefit the greatest number. These are stirring times, and every body is doing something, right or wrong, in politics and religion. We are in the prophetic quick time, and wicked times; and God's prophetic people see and know it, and we are preaching it as a people, and have done much to injure the very cause, by being too radical on set times. We must settle down on what Christ says to us that believe he is soon coming. Why do we believe he is soon coming? Because we see the signs he gave this generation taking place now. These signs are to bring us into a watching position, not knowing certain. But a radical mind will say the wise shall understand. We have heard this some three or four times by those who pretended to be wise, and know certain; and, like all radical men, push the thing beyond the mark; and with all their wisdom and knowledge proved that they did not know. This telling people that God's word says so and so, and then going to history to prove it, is about played out, I hope; for the truth has suffered so much from radicalism. We speak of things we have seen and know about. I therefore take the responsibility to exhort those that have lately come among us, and those that are looking at this present blessed truth, to follow Christ's words, as found in Matt. 24: 32–46. He told us that certain signs should precede the destruction of Jerusalem; see Luke 21: 20, also signs before his second coming,—the restoration of the Jews to the privileges of human beings, and citizens of the world, was one sign. This took place in 1778, for the first time for over seventeen hundred years. This was a great prophetic sign given by Luke, as he followed down the prophecy touching the Jews.

Matthew runs the church of Christ through the dark ages of Papacy to another sign for them; i. e., they were to come out from the tribulation of those days, the same year. Christ did as he said he would, and darkened the sun immediately after these two prophetic signs had appeared—one for each distressed class. He confirmed it by darkening the sun at that very time. Soon after knowledge began to increase as it could not before on Scripture doctrine, and a demand for Bibles caused the world to unite in publishing and distributing them as a witness of his second coming. This started the knowledge of science, which always followed the knowledge of God's word. Such a state of progression in these directions caused the opposite side, led by the devil, to get his books out by thousands, and the world is full of bad books, as well as good ones, and knowledge has increased in every way since the darkening of the sun. [illegible] state of the nations [illegible] Christ in Luke 21: 26. We see these. Lukewarmness and a form of godliness were to come in the last days. See 2 Tim. 3: 1–7. Out of this state of things in the professed church, would start another; i. e., Spiritualism, which Paul compares to Jannes and Jambres, working miracles.

These are some few of the things that were to come to pass, for which Christ told us to watch, as these were signs of his coming. Watch, because we don't know the time any more than we know when summer is coming nigh. See Matt. 24: 32–33. Watch, because we don't know only by the signs. Christ tells us the Father will make the time known as he did to Noah and Lot; and I ask you to believe it. The exhortation of Christ to us down here is to *watch*. The righteous will not suffer loss, even if they are at work in the field and mill with the wicked, as Christ tells us in Matt. 24: 40–41. In the whole of his instructions he keeps this fact prominent,—Watch and be ready, knowing that radicalism on this subject would grow out of what he had said about the last day signs.

We know by the prophecies and the signs now taking place, that Christ is very soon coming; while the wicked will see no signs to convince them. Those who pretend to be wise enough to tell the time, will have their wisdom brought to an end, as in every other instance. All the church will see signs enough to be watching. Keep steady at work; and do not let radicalism, that may be seen again, throw you aft, or over the track. Your faith will be strengthened by signs this year, no doubt. Many are coming into the light. Thank the Lord. H. Munger.

CHRISTIAN LIFE.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure; and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom—make up the true christian life. The little constant sunbeam, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not "the waters of the river, great and mighty," rushing down in torrent noise and force—are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudencies, little foibles, little indulgences of self and of the flesh, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations, or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feeling or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions or private dealings, or family arrangements; to little words and tones; little benevolences, or forbearances, or tendernesses; little self-denials, and self-restraints, and self-forgetfulness; little plans of quiet kindness and thoughtful consideration for others; to punctuality, and method, and true aim in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak, or stately elm, but the bright sward which clothes its slopes, comprised of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Bonar.*

For the World's Crisis.

FAITHFULNESS.

Faithfulness should characterize every child of God, but in these last days how few are giving heed to the commands and examples of Christ. We have certainly come down to the time which the apostle Paul spoke of, when some should depart from the faith, giving heed to seducing spirits and doctrines of devils. How many talents are hid in the earth. Many, because they have not ten, will not improve upon what has been entrusted to them. Do such expect, when the Lord comes to reckon with them, to hear it said, "Well done, good and faithful servant?" "Know ye not that to whom ye yield yourself a servant to obey: his servant ye are to whom ye obey: whether of sin unto death or obedience unto righteousness?" Do we meet often together and exhort one another and so much the more as we see the day approaching? Are we all ready to meet the Judge? Behold, he standeth at the door. Now we can warn sinners to flee the wrath to come. Are we doing it?

God help us to be faithful in all things. If by our faithfulness one sinner is saved, it will be worth more than all this world; and on the other hand, if by our unfaithfulness one should be lost, how great the loss. God forbid that we stand in the way of sinners. Our time is short. What is done must be done quickly. We are doing our very last work. Let us not slack our hand. God is with us, and will give all needed grace. We have some faithful servants who are giving meat in due season. A blessing is promised upon such. [illegible] Are any sick among you? any poor, any mourning and afflicted? Visit and comfort them by your words and acts. Christ says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We are living in a grand and awful time, and if ever we should lift up our heads it is now. Why? Because our redemption is nigh. The faithful of all ages are to be gathered. Our King is coming. Our loved ones are coming from their dusty beds. Death is to be destroyed. Do not these promises comfort you, my pilgrim Brs. and Srs.? He who has promised is faithful. But shall you and I be among the redeemed? All depends upon our faithfulness. I trust we soon shall join in the song of redemption, and chant the praises of of Him who hath redeemed us to God by his blood. Georgia A. White.

Portsmouth, N. H.

For the World's Crisis.

CHURCH ORGANIZATION.

There is no good reason why law-abiding citizens should oppose order; and there is no such thing as order without law in this world. The law of God, in its connecting links, binds his universe in one great and perfect system.

Law precedes everything in all the works of God. He had a law of creation, and created in harmony with it. He established a law of circulation, and arranged each orb in harmony with it. He framed a law for man, and produced him, and placed him under it. Even his only begotten Son was placed under the most rigid discipline, not because he was unrighteous, but to try his virtues.

Some people are particularly afraid of law, if it is in any way connected with religion. There are men who are perfectly willing to spend time and money to examine titles of land, and who will have no title if they cannot get a good one. There are plenty of men who will have no scruples in legalizing a deed of a ten thousand dollar farm, but could not conscientiously unite with a church which had legalized its incorporation in the capacity of a free church, that they might enjoy a title to a thousand dollar chapel and lot.

Again, you will have no trouble in finding twenty men who will not object to a warrantee deed of five thousand dollars' worth of land each, making a sum total of one hundred thousand dollars; yet you will be troubled to find seven out of the twenty who will be willing to go before a Justice and acknowledge a certificate, to be filed in the office of the Secretary of State, so that they, as trustees of a Free Church, may take a deed of a half acre on which to build a house to worship God in. That never would do; it would be too much like somebody else, who, after the house was built, had built a forty rail fence.

I do not believe in forty rail fences, or creeds of forty articles in them; but I am completely sick of this hap-hazard, no-system way of doing business for the Lord, or in his name. We should discharge any agent that would pretend to do business for us, as we sometimes do business for the Lord. Let us put away childish things and act like men. If we wish to buy a house to worship God in, or a lot on which to build one, let there be seven responsible men appointed as trustees, and let them draw up a certificate expressing the object of their organization; let them sign and acknowledge it before a Justice, and have it filed in the office of Secretary of State, and a duplicate filed in the office of the County Clerk, and thus become a legal incorporation in the capacity of a Free Church, and not trust the interests of all in the hands of one man, and get swindled out of part of it.

But some are averse to law. Throw away your titles, then, and have nothing to do with law or government. If it is wrong for seven men to occupy a legal position that they may enjoy a title to property used for religious purposes, it is wrong for one man to do it. Why should we be so afraid of legality, as churches, and yet have no scruples to enter it as individuals?

Some will say, The Lord is too near to enter into any such system as you propose. Well, if you think so, you had better sell what you have, and give alms. But we have been making that plea for twenty-five years, and the result is we have had all kinds of work but right work; and for one I would just as soon be found legalizing a church organization, as holding a title of a farm, when Jesus comes. Am I all wrong, or right? Let the prudent observer answer. Wm. A. Fenn.

P. S.—The above will apply to State Conferences, which should own tents, form Tract or Publishing Societies, or adopt anything else of a responsible character. "A word to the wise is sufficient." W. A. F.

THE LIFE STRUGGLE.

This world knows no victory to be compared with victory over our own passions. The struggle of life is between the flesh and the spirit, and one or the other finally gains the ascendency. Every day and every hour of the christian's life is this contest going on, and sad is it to think how often it is that victory is declared in favor of this earth with its sinful passions. The apostle Paul, after having labored long and earnestly in his Lord's service—after having done more for the spread of the truth than all the other apostles, still felt that he was a human being, and liable at any time, through the weakness of the flesh, to lose all. "I keep under my body," says he, "and bring it into subjection, lest after I have preached the gospel unto others, I myself should be a castaway." If this watchfulness was needful on the part of this aged and long tried servant of God, what care and diligence ought we, my brethren and sisters, [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 8, 1868.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ **MONEY ORDERS.**

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

☞ **ATTENTION! ATTENTION!!**

Our subscribers in *Massachusetts, Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania* and *Ohio*, will find their credit of money received for the Crisis on the *strip* pasted on their paper, which shows the *date* to which their subscription pays, instead of the No., as formerly acknowledged. Others will be sent likewise as fast as we get each State so arranged. So you can look at the date on your paper, and see if it is changed after sending us money.

BUSINESS CORRESPONDENCE.

In writing to the office on business, correspondents will *please observe* the following:

1. *Be sure* and write your POST OFFICE and STATE DISTINCTLY. DON'T FORGET IT. Some people write to us and leave off the address, and if in any way we chance to find out where they live, and write to them, they reply like this:

"I have taken the Crisis for a number of years, and you ought to know my address by this time."

It is not to be supposed that we should know the address of between eight and nine thousand subscribers; and besides there are several of the same name in different States.

2. Be very *particular* to sign your *name* so that we can *read it*. Some neglect to do this, and then blame us because the business is not properly done. We have many nameless letters on hand now.

3. Be sure and put business matters on a *separate* sheet from articles for the Crisis, or for the Editor. We very often have to read three or four pages to know what is to be done with money enclosed. We have not time to do this, and it is for the Editor only to read. Write your business *plainly* and *briefly* on a *separate* sheet.

4. Be sure and write appointments on a *separate* sheet, and sign your name.

5. If you are away from home, and send us money for the Crisis, be careful to tell us *where* your paper is sent.

6. In writing to have your paper changed, be sure and state *where from*, and *where to*, *Post Office, County and State.*

7. Do not write to have your address changed *after* such a date,—several weeks or months ahead. Wait till you want it changed, and then write.

8. In sending money, state whether for new subscribers or not.

9. In writing and referring to a previous letter, state what was in it, and do not expect us to remember what was in it.

10. If you see a mistake, write to us plainly and meekly, and we will cheerfully rectify it. Dont write us a "*blow up*." HARSH WORDS are not for christians. Be kind to all.

11. If you fail to comply with these few requests, and the business is not properly done, don't blame us, or call us dishonest, or any harsh names.

12. Be very sure and pray for us *twice* where you find fault and talk against us *once*. A. P. MOORE, *Clerk.*

We hope these most reasonable requests will receive very *careful attention* by all who do business with the office; and it will save our faithful clerk much trouble and perplexity. *Please do observe them. Will you?*—EDITOR.

THE BOSTON CONFERENCE.

Our conference, now in progress, at the Lowell St. Chapel, is the largest we have ever enjoyed in this city. We are having a heavenly time. A large number of ministers are present. It seems quite like a campmeeting. The Spirit of the Lord is with us, and our hopes are bright in favor of soon seeing Jesus. More next week.

THE SPIRITUALIST'S JUBILEE.

Twenty years ago, the 31st of the last month, dates the commencement of the spiritual manifestations to the Fox girls, at Hydeville, near Rochester, N. Y. On the 31st ult. the Spiritualists held "jubilee" meetings in various cities, and among others, at Boston, in the Music Hall, which is the largest one in the city. In the afternoon they had an exhibition of the "Children's Lyceum," which may properly be called the Devil's Sunday School, got up in opposition to the Sabbath schools in the churches. The great hall was not large enough for the occasion, though a fee of twenty-five cents was required for admission. The hall was decorated with various banners. On one was a representation of an old meeting-house in a very dilapidated condition, with the steeple tumbling down into a mass of ruins. Just in front of the old house was an old grave sinking down into the ground, with old, leaning moss-covered stones at each end. On the foot-stone were the letters "O. T.;" on the head-stone, "Tight-jacket old theology rest in peace." Underneath, on the banner was the following:

"Hark from the skies a joyful sound,
Our ears attend the cry;
Old errors come and view the ground
Where you must shortly lie."

On another banner was the following:—

"Broad is the road that leads to life,
And thousands walk together there,
But error shows a narrow path,
With here and there a traveler."

On another the following:—"The stroke of death is but a kindly frost which cracks the shell and leaves the kernel room to germinate. What consummate fools this fear of death hath made us."

On another conspicuous banner was the following:—"The fear of the Lord is the beginning of folly."

It is a settled fact that Spiritualism is most emphatically *antichristian*; but we firmly believe we have not seen it yet in all its hideous deformity. But few are aware what deadly hostility it manifests towards everything christian. It is high time every friend of Jesus was awake and girded with the whole armor of God, that he may be prepared to meet Satan's advancing legions, waving their banner, with the inscription on it: "THE FEAR OF GOD IS THE BEGINNING OF FOLLY."

CAIN'S WIFE.

BRO. GRANT:—Having been a reader of the Crisis for some time, and noticed therein your willingness and ability to enlighten the inquiring mind upon passages of Scripture, not fully understood, I thought I would venture to trespass upon your patience by asking the following question:

Genesis 4: 16, 17. As Adam, Eve and Cain appear to be all the living we have any account of at that time, who was Cain's wife?

Gen. 6: 1, 2. Who were the sons of God in contradistinction from the daughters of men? I ask these questions because we have had a lecturer here teaching the people, that there were races of men living before the creation of Adam. Again, Ezekiel 38: 8–13, inclusive. Has this prophecy been fulfilled in the past, or are we to look for it in the future? If in the future, is it before or after the coming of the Lord? If before the coming of the Lord, are we not to expect a gathering of the Jews as a nation, before the Lord appear? Yours in love of the truth, ORMON SPICER.

Kendall, Orleans Co., N. Y.

In relation to Cain's wife, it should be observed that the Bible does not give any account of Adam's daughters, but the line of male descendants that lead to Christ as the promised seed. It is estimated that, according to the laws of generation, there must have been not less than fifty thousand inhabitants upon the earth when Cain took a wife.

We are not fully satisfied as to who are meant by "the sons of God," in Gen. 6: 2. There is some evidence to show that they were "the angels which kept not their first estate," (Jude 6), called also evil angels, demons, unclean spirits; and that from them came the giants, who are now extinct.

Of Ezek. 38: 8–13, we would say, we think that is already accomplished.

INQUIRIES.

BRO. GRANT:—I was interested in the "*inquiries*" of Eld. Fassett in relation to baptism, as given in the Crisis of March 18th, and am satisfied with your reply, and the implied views of Bro. Fassett. But the greatest difficulty I have seen and felt in this matter of fellowship is not properly touched, neither in the inquiries nor in your reply; it is this: suppose a brother in some church, who has been sprinkled, either in infancy or on joining his church, becomes convinced that our views, on the whole, are more correct than those of the church to which he belongs, and wishes to unite with one of our churches, but does not feel it his duty to be immersed, thinking he has already been baptized, or that his baptism was correct enough. If he gives evidence of real conversion, and no difficulty but this appears, should we receive him as a member in full fellowship, by simply advising him to continue to search for more light on this subject? Such cases I have known, and they now exist. There are godly brethren who have the belief that sprinkling is legal baptism, so riveted in their minds by education, that it seems impossible for them to remove it, even by a re-examination; nor by all the instruction we can give them. I conversed several times with our beloved and lamented Bro. C. F. Hudson, and think this was the case with him, as he was never immersed.

I have known two prominent Methodist brethren, who were long in an Advent church; one saw it duty, and was immersed, the other did not see it to be a duty. The one who was immersed was rigid, and labored so much with the other that it made trouble in the church, and was one cause of breaking it up, and I believe it is yet extinct, though they had a chapel.

I know not what has been the general practice of Advent churches as to this question, but it appears to me of more practical importance to be settled among us, than the inquiry of Bro. Fassett; for the reason that the "*impossibility* of being baptized," can but very seldom occur; this may often. I have my opinion what would be right in such cases, but withhold it till I hear yours, or that of other brethren. Yours in love, J. BLAIN.

Buffalo, March 28, 1868.

We think the answer to the foregoing inquiry is easily given. We must all admit that there have been good christian men, like John and Charles Wesley, Luther, and a host of others in the different churches, who were never immersed. They loved the Lord, and delighted in his service; but had been educated to believe that sprinkling was baptism as truly as immersion. Will such be saved? Who will say *No!* As there is no doubt about their salvation, there can be no doubt but that they will be at "the marriage supper of the Lamb"; then, of course, they have a right to the sacrament of the Lord's supper. Men should not be more rigid than the Lord; but we fear some are on some things. We think *every christian* should always be invited to the Lord's table.

THE "SPICY" LETTER.

A correspondent wishes to say a word in behalf of the writer of the "spicy" letter, which appeared in the Crisis of March 18th. She says:—

"After reading that 'spicy' letter in the Crisis, a mother's heart has been deeply impressed to ask of all who love the truth, and the appearing of our Lord Jesus Christ, to offer up to God special, importunate prayer in behalf of that son, who would so peremptorily stop his mother's paper. Pray earnestly that his heart may be subdued before seducing demons gain any further control over him; that God's Holy Spirit may be commissioned anew to convince him of sin, of righteousness, and a judgment near to come; that he may repent of his sin against a holy God, and believe on the Lord Jesus Christ before he rises from the mediatorial seat, and mercy be gone forever. It is God's prerogative to bring good out of evil; and the prayers of the righteous availeth much. O that believing prayer, united prayer, might be offered in this case, that God would cause it to result in good to some poor souls. No doubt that prayer has done its office work on the hearts of some in that family. May God preserve them as the apple of his eye through the perils of these last hours of time."

JOSEPH BARKER.

Joseph Barker was a christian, wrote an able defense of christianity, then became a noted Atheist and opposer of the Bible. He was the President of the Anti-Bible Convention, held in Hartford, Ct., some years since. After wandering for years in the mazes of infidelity, he has been again rescued from the power of Satan and is laboring successfully in the vineyard of the Lord. In a communication from him, Victor Place, William St., Southport, England, Nov. 21st 1867, he gives the following excellent advice to young men:

"To you, young men, who are beginning to entertain sceptical views, let me offer a word of counsel and warning. I assure you, you know not what you are doing. The path on which you are entering may seem right to you in your present state of mind, but the end thereof is death. You are preparing for yourselves matter for bitter repentance.

I have trod the dreadful path from beginning to end. I know it all. It is a weary and dismal road, and it leads to wretchedness and ruin. I have seen the terrible effects which infidelity produces on men's characters. I have had proof of its deteriorating influence in my own experience. Its tendency is to utter debasement. I have studied both sides, and what is more, I have tried both, and the result is a full assurance that infidelity is madness, and that the religion of Christ is the perfection of wisdom and goodness.

I think of my wanderings in the dark shades of doubt and unbelief with unspeakable sorrow. I would give a world if I could have my time to live over again, that I might avoid the dreadful mistake I made in turning my back on Christ and his cause, and joining the ranks of his enemies. The only comfort I have is that I was permitted to return while in the fulness of my health and strength, and in the full vigor of my mental powers; that I am allowed to speak for Christ and Christianity once more—that my family are all happy in the love of God and in the faith of the gospel, and that my large and varied experience enables me to speak of the infinite excellency of religion with an assurance, and to substantiate what I say with a kind of evidence, which, without such an experience, might have been impossible.

I have no inducement to address you thus but regard to your welfare, and to the welfare of those over whom your influence may extend, and a sense of duty to that great, good God who is the Father of us all. I owe it to you, I owe it to all, to make known the result of my life-long experience; and this is the reason why I speak. I know that virtue is necessary to happiness, and that religion is necessary to virtue, and that christianity is religion, and virtue, and happiness, in their highest and divinest forms. I have proved its power, I have felt its worth, I have tasted its blessedness, I have seen its elevating and cheering power in others near and dear to me in the hour of grievous suffering. It is—as the best and dearest creature I know on earth said to me not long ago, when apparently drawing near to death—it is "the pearl of great price;" "the one thing needful."

I could say more; my heart is full, and would fain pour forth itself in prayers and entreaties to you to return to Christ. The man that leaves the religion of Christ for unbelief, or sinful pleasures or worldly gains, makes a dreadful exchange. He leaves the fountains of living waters for cisterns that hold no water. Like the prodigal son, he leaves the home of his soul and the love of the Father for a far country, where, after his short delusive pleasures, he must encounter the horrors of friendlessness and starvation. The prodigal was beside himself, and so are they who imitate his example. When the prodigal came to himself he returned with shame and sadness to his father and his home again, and when you come to yourselves you will do the same.

God grant that it may be soon. God grant that you may be brought to see things in their true light, and to seek his mercy, and give yourselves to his service without delay.

Infidelity, and sin, and all that they can give, are but vanity and vexation of spirit; but a life of faith on the Son of God, and of obedience to his gospel, "is profitable unto all things, having promise both of the life that now is, and of that which is to come."

THOSE WINTER BLOSSOMS.—We are desired to say to Bro. J. M. Weston, of Keesville, N. Y., relative to those "marvelous" December blossoms, that others, who thought they read carefully, think that Sr. Mathewson understood and represented the matter correctly.

SHUT OUT.

The following very sensible remarks concerning the popular places of religious worship are from "The Christian Banner and Tract Fund," sent us by D. D. Chaffee. We are glad to know that people are waking up to this important subject:

PUBLIC PREACHING—TICKETS FOR SALE.

We observe an increasing attention on the part of the christian public to the question of opening the house of God more freely to the public. It is a matter in which we feel a peculiar interest, because our paper is largely taken by the poor as well as the rich. In previous articles on this subject, we have said to the rich, "Beware, lest you indirectly shut out the poor from the sanctuary;" and we have said to the poor, "Let nothing keep you from the Lord's house; deny yourselves that you may contribute to its support; and, above all, deny and subdue your pride and envy."

The subject is important as connected with the great movement of our times toward evangelizing the masses. It can not be settled on the one side by an indiscriminate cry for free seats, nor on the other by the oft-repeated statement that people in this country value only what they pay for. There are great principles involved. There are also embarassing practical difficulties. The principles point one way, and the difficulties, of course, the other. Between the two, the progress will be slow enough to be safe; so that no one need fear that the financial foundations of our churches will be speedily upturned.

What is the true theory of christian Sabbath worship? Is it, strictly speaking, *public* worship? Are there no limitations to its publicity? Can its public character be secured in harmony with an efficient money-provision for its maintenance? Are *free seats* essential to *public* worship? Should our Sabbath congregations be as free as a political mass meeting? or is it enough that they be like a ticketed lecture or a Dickens reading? These are natural questions, and many are asking them.

It is obvious that our present system is essentially a ticket-system. Under it, worship and preaching are, in a measure, public. In the first place, when the church is built, or at other times, the tickets are offered to the public for sale; it matters not whether these tickets are printed, or written in the form of a bill for pew-rent. To go out and compel people to come in that God's house may be filled is to urge them to take stock in the new meeting-house, or to hire a pew. In the second place, a few free seats are generally reserved, but with the understanding that for anybody to occupy them permanently would be disgraceful, and for anybody to seat a respectable stranger in them would be discourteous. In the third place, transient visitors are welcomed to all the vacant places, being considered in the light of guests.

This is a fair statement of the system that obtains in the vast majority of churches in our country. Is this all that is desirable? and, if not, is it all that is practicable? The former of these questions we will answer by presenting the following fatal objection to the present system:—

It stands in the way of public preaching to the mass of the people. This is no light charge; but it can be easily sustained. One duty of the minister of Christ is to "feed the flock of God;" to take care of those who are already christians; and this he may do inside of a ticketed fold. But there is a command given before the one to "feed the flock," and lying deeper than that: it is, "Preach the gospel to every creature." The minister of the gospel is both an evangelist and a pastor; evangelist first, pastor next. His pulpit is a preaching-stand for a lost world, as well as a place of instruction and comfort for the elect. The functions of a pastor may be discharged under the present system, but not those of the gospel-herald.

Suppose a corps of public lecturers should receive a divine commission to deliver their lectures to everybody in the five large cities in the United States. It would, of course, be understood, that if the people would not come to hear them, and could not be induced to by any proper motives, then the lecturers would not be responsible for a partial fulfillment of their commission. But suppose they should, after a careful calculation of the expenses of their work, decide to issue tickets ranging in value from five to a hundred dollars a year; would that be obeying the command? Could their friends "go out into the streets and lanes of the city," and say, "Here are men whom God has commanded to come hither and instruct every one of you; come and hear them; as you value God's love and your own good, come and hear them?"

This is just what we are doing in preaching the gospel. It is plain as the sunlight that Jesus meant to have his gospel preached with the utmost publicity. It is equally plain that we in a measure restrict that publicity. Having calculated the expenses of gospel institutions (not scrupling to introduce into the bill a good many luxuries,) we issue tickets for that amount. When God says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price,"—we say, "Ho every one that thirsteth and hath money, come ye, buy and eat; yea, come, buy wine and milk with money;" and then add, "If you are willing to come and be a class by yourselves, come 'without money.'"

"But," says one, "this is all theory. Practically it is not so." It is so. The public is thoroughly imbued with the idea that churches are for those who pay for them. It will take at least a half-century of faithful efforts at reform in this respect to eradicate this idea from the public mind. We have ourselves been asked in all sincerity by a stranger in a church-porch in Boston, at the usual hour of Sabbath worship, whether there would be any objection to his going in. This was, of course, an extreme case of outspokeness on the part of the stranger; but he was an index of the general understanding in regard to christian churches. It is an accepted maxim, that churches are for those who pay for them. Cooped up within their ticketed walls, the servant of God can indeed "feed the flock" already gathered in; but little chance has he to reach with his voice the "other sheep which are not of this fold." The great trouble lies in the general impression made upon the outside public by our present system. The publicity of gospel-preaching is restricted in that most fundamental way,—the formation of popular sentiment. Occasional free chapels are not enough to turn the tide. They set off the prevailing system the more strongly by contrast. They are, too often, mere safety-valves to keep the other and more powerful organizations from explosions of conscience.

To be consistent, we must either give up the idea that the commission to preach the gospel can be executed in connection with our ordinary Sabbath services, or we must strike off the chains that money has riveted upon our church doors. Are we prepared for the former alternative? Must the pastor cease to be a herald to the outside world? Shall he lay down his public commission received from the Master, and take up instead the chaplaincy of a club of believers and their friends?

Let it be added, that the present money-system affects not merely the number and kind of hearers, but also the style and matter of preaching. The freer the sanctuary, the more freshness and earnestness will characterize the preacher in his unfolding the great themes of the gospel. He will feel the stimulus of his commission as an evangelist. He will look each day for some new and more needy hearer, either attracted by the open door or brought in by the persuasion of his people. We know of a minister, who, for a considerable time, had scarcely an impenitent person in his Sabbath congregation; and his preaching, of course, corresponded. Is that what our churches are coming to? If so, then the main preaching of the gospel is to be outside of church-walls.

We beg our readers not to judge of what we have now written by what we have omitted. We hope to take up the subject again.

NOTICE.

BRO. GRANT:—May I through your paper inform our Father's children that a tract may be had at the Crisis office, claiming, by the unerring authority of the word of God, to have established the time of the first jubilee even to absolute certainty, and by the authority of the Jews to have adjusted its cycle to our Bible chronology. The tract was intended for gratuitous distribution, but if those who wish to pay would give us ten cents each, we may have the more to give. Another tract will be out soon setting forth the evidence that the appearing of Christ will be in a jubilee year. WM. C. THURMAN.

THE PLAN OF REDEMPTION.

COMMENDATIONS.

"The Plan of Redemption is a book to be studied rather than read simply. If I could give my time, I would devote it wholly to the sale and distribution of this excellent book. I wish it might be read by the inmates of every dwelling in the land."

D. W. GRIFFIN.

"I am highly pleased with the 'Plan of Redemption.' It seems so clear and expressive of Scripture sentiment, I want to get it into the hands of every one." C. FULLER.

The edition of one thousand copies is nearly exhausted. Price $1.25. Sold at this office.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office.

"THE FIRST DAY SABBATH."

Those who wish a thorough work on the Sabbath question, will do well, to get Bro. T. M. Preble's work, entitled, "The First Day Sabbath." For sale at this office. Price $1.50, postage 20 cents.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was—Resolved, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments..........352.94

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments..........$118.30

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4162.00
A Sister (Square Pond)	1.00
Geo. S. Harwood	50.00
A. M. Higgins	50.00
John Bigwood	2.00
S. F. S. Brown	5.00
Moses Smith	4.00
Lucy Rawson	2.00
H. Hammond	1.00
Joseph Kimball	2.00

EUROPEAN MISSION.

Previous acknowledgments	$307.70
Moses Smith	3.00
S. F. S. Brown	5.00
S. K. Baldwin	4.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$634.94
A. E. Eggleston (pledge paid)	25.00
Harriett Dana " "	25.00
J. B. Morgan " "	20.00
R. Curtis " "	5.00
E. Williams " "	5.00
A. Tennant " "	5.00

For the World's Crisis.

"FEED MY LAMBS."

Now the third time that Jesus showed himself to his disciples, after he was risen from the dead, he told them to feed the lambs. "Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." Now there are many weak and tender lambs in the little flock, that need care, and must have it, or perish. There are many calls for help, and it is a great blessing to me when I can respond to those calls. It is truly more blessed to give than to receive. I remember, too, that Jesus said, "Inasmuch as ye have done it unto one of the least of these," etc.

I wish to speak of one of those suffering lambs—Sr. Luthera B. Weaver. For nearly three weeks I was by her couch of sickness, and an eye-witness of her sufferings. It was enough to melt the most obdurate heart. I never saw anything that could compare with with it. I know something of the sacrifice that Bro. and Sr. Streeter have made in her behalf. For the last thirteen years disease has deprived her of the use of her lower limbs. She has been dependent upon her friends to be moved around. For the last year she has been confined entirely to the bed, suffering the most excruciating pain and distress, yet manifesting the patience and resignation of the true child of God.

I wish to say to those who have corresponded with her,—if you wish to learn any particulars concerning her sickness or circumstances, write to the subscriber, who will be happy to inform you; but do not forget to gladden her sad heart by your kind letters and donations. They have been as cordials to her in soul and body. You will in no wise lose your reward. M. FOSS.

March 18th, 1868.

For the World's Crisis.

THE VINE.

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—JOHN 15: 5.

We are informed in Gal. 5: 22–23, what the fruit of the Spirit is if we abide in Christ, who is the true vine. Love is the foundation of all graces. Wherever there is a union to Christ there is love, and this love produces joy. Joy is the happiness of love; it is love exulting. If joy is love exulting, peace is love reposing. Long-suffering is love enduring. Gentleness is love in society. Goodness is love in action. Faith is love in the battle field. Meekness is christian lowlihood. Temperance is love enduring hardness, love seeking to become healthful and athletic, love striving for the mastery in all things, and bringing the body in subjection.

Who would not love Jesus? In the christian character what great attractions. There is great encouragement for every one to walk in the way of righteousness. For those who walk in this way have promise of the life that now is, and of the life which is to come. How strange it is that amid all the searchings for happiness in this world (and this is what all desire and seek for), that the true source is overlooked. Give me an humble place among the despised disciples of Christ, with the assurance that the approving smile of my heavenly Father rests upon me, and it is enough. AMANDA WHITFORD.

For the World's Crisis.

AN OPEN DOOR.

It rejoiced my heart to read Bro. Grant's account of his discussion in Webster, and the prospects of the cause there. He says at the close of the article referred to, "We left an open door for the truth in Webster."

Having been acquainted in that place for many years, and having resided there some portion of the time since 1851, I felt a special interest in the report of Bro. Grant, and my companion shared deeply in the same. No place seems to us so much like home as Webster, but, to use a hackneyed phrase, "circumstances which we could not control" have kept us in Sutton for the last four years. But now a door seems to open for us to return to Webster. A correspondent writes to us from there to that effect, and if the Lord will, we intend to move to that place about the first of April.

Friends, please notice the change of address, as after April 1st it will be Webster, Mass. Pray for us.

F. H. & S. S. CHAMBERLAIN.

For the World's Crisis.

MAINE MISSION TENT NOTICE.

We wish to notify the brethren East, who have not seen credit in the Crisis for money they have paid for purchasing the tent, that we think we have credited from time to time the names and amounts of all we have received for that purpose. We have also sent a list of the same to Bro. Moses Young, Camden, and any who wish can consult him; and if they do not find their credit, then please write to me, and state the case. I. C. WELLCOME.

For the World's Crisis.

MAINE WESTERN QUAR. CONF.

Convened in Topsham, March 18th, 1868. The roads were in a bad condition, and but few attended from abroad; but those who did attend had a mind to work, and the brethren and sisters in Topsham and Brunswick are deeply engaged in the work, and thus we enjoyed a precious season in the Lord. Several from other churches came in and united with us in worship. Strangers to our hope were present, and listened with attention to the word preached. A good impression was left on the minds of those who heard. Ministers present, Wm. H. Mitchell, R. R. York, L. F. Cole, J. A. Libby, N. G. Reed, C. Goud, H. D. Reed, I. C. Wellcome. At the close of the P. M. sermon Sunday, a church of thirteen was organized by choice of C. Goud Elder, George Howland Deacon, James Howland Clerk, George M. Howland Treasurer; after which we enjoyed a precious communion season at the Lord's table. The prospect is good for the advancement of the cause of our soon coming Lord in that place. There are others who will yet unite with this church.

I. C. WELLCOME, *Secretary.*

For the World's Crisis.

ST. LOUIS CONFERENCE.

The Missouri Advent Christian Conference will hold its second meeting at the Advent Christian Church, near Compton Hill, on Chouteau Avenue, west part of the city of St. Louis, commencing Saturday, April 18th, at 10 A. M., and continuing over the following Sabbath. Each church connected with this Association will send four delegates. All preachers in good standing, and connected with said churches, are members of this Association. All christians in love and harmony with the Advent Christian faith are cordially invited to come and be with us during the conference meetings. Churches desiring to unite with this conference can send their preachers and delegates, the same as other churches in full connection. Strangers visiting us at this time will call at the Advent Christian Hall, 1136, corner of Fifth and Biddle Sts. Per order of Conference Board,

HIRAM BEADLE, *Secretary.*

Correspondence.

From Bro. A. Damon.

BRO. GRANT:—I would like to say to the brethren and sisters scattered abroad, that I am still on the battle-field fighting for King Jesus. I am not weary in well doing. I love the service of my Redeemer, and am determined to wage war with the powers of darkness in the name of Jesus Christ, who has promised to be with me unto the end. I am now in Philadelphia laboring with Bro. Hook. A number have started here of late. When I came, I found Bro. Hook quite unwell, but by the blessing of God he is getting better, and will be able to preach in a few days. I have visited Bro. Burbank, who is laboring among the colored people. Have preached there once. Truly the Lord has blessed our brother while endeavoring to do good to this people. There is not probably one in a thousand who would be willing to occupy the place he does. While I hear some preachers tell how they have taken their lives in their hands and have gone out to preach the gospel (that is to say their lives were in danger), I think if they should go round with Bro. Burbank a few days, they would find that it is quite different from what they have been accustomed to do. And furthermore, I heard our dear brother remark, that he felt he was pretty well off if he got enough to eat and second-hand clothes to wear. Beloved, pray for our brother, and not only pray, but do; for he is surrounded with many cares, and even his life is in danger many times. He is situated among thieves and murderers and all kinds of evil persons.

While here, I have thought of what the prophet said: "Woe unto them that are at ease in Zion." O Lord, help me to be more willing to sacrifice *all* for Christ, and venture out upon his word, and believe what it says. My brethren, awake! awake! and gird on the whole armor, for the storm is coming. Cry aloud, and spare not, and let the church and world know that these things are so.

If the sinner's eye should fall on these lines, let me say to you, you have no time to waste. The hour of probation is almost passed, and soon the High Priest will lay aside his priestly robe, gird himself with his kingly garment, and ride on the great white cloud through the burning pathway of heaven. Pleasant homes and palaces cannot shelter you then. Father and mother cannot save you then; but Jesus will save you if you give your heart to him. God grant that you may improve these golden moments. ALLEN DAMON.

P. S.—My address for the present will be 450 North Fifth St., Phila., Pa.

From Bro. H. Bailey.

BRO. GRANT:—We have arrived at the year to which I think the Spirit of God directed me, some ten years ago, as the last year that men would riot in wickedness, and which would end the labors of the pure in heart; not knowing that a person in this world was looking for the return of the Savior but myself, until I got hold of some tracts written by Bro. J. V. Himes, and others, which pointed to the same year. To look upon the world and see with what anxiety and perseverance in worldly matters men are planning and working to accumulate wealth, and to gain honor and respect of men, one would suppose that the day of rewards was far in the future; but to take our Father's will, which points the heir to his inheritance, and examine it carefully, points down to this time when we may lift up our heads, knowing deliverance is near.

A few days ago a neighbor riding past me said, "To look over the face of the earth now does not seem that seed-time and harvest would come in a few months." I told him a year ago Bro. Brewer expected now to be in in the kingdom of heaven, but was disappointed; and so we may be as easily as was he. He remarked that vice was raging at a great degree all around us. I told him it was a particular sign of the last day of which we were reminded by our Savior, and we cannot be mistaken when the time draweth nigh.

It is an easy matter for a person with an unprejudiced mind, studying God's word, to see that the day for our Savior to make his appearance again in the clouds to redeem his people has almost arrived. What a glorious subject for the christian to reflect upon, and how delightful to contemplate the unfading crowns, the joys and pleasures, free from afflictions and sorrows, from separated ones, and a life to continue for ever. Deliverance, how it cheers and consoles me amid earth's trials, when they come like a flood. To meditate upon the blessed hope brings peace in a measure to my poor soul, of which the ungodly know nothing. I long for the day to come when I can behold my Lord and appear with him in glory. And those lovely little forms, with rosy cheeks, sparkling eyes, and flaxen hair, that I laid away in the cold ground to await the trump of God to bid them rise, how I long to see them in immortal beauty, and to greet all the saints of God, and roam the beautiful streets of the golden city. Who would be so hard-hearted as to not wish for such a day to come? Who can be so indifferent and careless as to neglect his soul's salvation in order to secure the promised reward? It must be one strongly attached to this world, with its corruption, who will not give the subject a candid reflection and make his peace with God, knowing the sad state that the world is in. Probation's time how short. How soon it will be past. How precious the few remaining months. We would like to see things in their perfect state; but we cannot do so until He comes whose right it is to reign; when paradise will be restored, and Eden shall bloom again. HACHALIAH BAILEY.

Brewster's, March 3d.

From Bro. H. Campbell.

BRO. GRANT:—I write to inform you in relation to the work of God which is and has been going on in our meetings in New York. For some time past the churches in the city were not in as good state as they felt they ought to be as believers in the immediate coming of our blessed Lord from heaven. The Lord in mercy sent two of his ministering servants to preach the word of life to us. They have preached it faithfully, accompanied by the Holy Spirit, which has resulted in the quickening of the church and the salvation of sinners. A few of the brethren formerly worshiping at Cooper's Institute, who were tired of hearing the non-resurrection and no-devil doctrine, have hired a comfortable hall, corner of Grand and Allen Sts. We have been there six weeks, and have full houses. We open morning service with a short prayer-meeting before preaching, and afternoon with prayer-meeting between two and three o'clock, preaching at three o'clock. Lord's Supper first Sabbath afternoon, and love-feast second Sabbath afternoon. A number of brethren from other churches meet with us, and are profited. God be praised.

The ministering brethren above alluded to are Bro. Hook of Concord, N. H., and Bro. O. D. Woodruff of Southington, Conn. We have thought it best to ask the great Head of the church to send us men of his own choice to minister to us, rather than to call ministers ourselves. If he sends them, their preaching will gather the flock and not divide. Dear brother, as a people we have made much progress in Bible knowledge, but I fear we have not made as much progress in Bible holiness as we ought to have made. I fear we have rested too much in theory. It seems to me that we have all the light we shall ever need on the time of our Lord's coming. We may expect the Lord this year. Let us live near to God by faith. Amen. Yours in hope,

Green Point, L. I. H. CAMPBELL.

From Bro. J. G. Hook.

BRO. GRANT:—I am yet in the Quaker City. I have been feeble in health since I came here,—some would say sick; but the good Lord has favored me with his Holy Spirit, and strength sufficient to preach his word three times every Sunday, save one, and several week-day evenings. Good is being done in this city. The churches are being revived, united, and blessed; wanderers are coming home; sinners are being converted to God, and many from other denominations come in and worship with us, and are listening to the word of God, and see it as never before. There is a good prospect of a glorious work of grace. May the Lord speed it in his time.

Bro. Allen Damon, of Fair Haven, Mass., is now with me laboring with good success. Direct all letters, for the present, to me at No. 809 Coates St., Phila., Pa.

N. B. To the praise of God, I am on the amend. Praise the Lord. J. G. HOOK.

CORRECTION—In reading my letter as it appears in the Crisis, April 1st, I discover that I or the printer made a mistake. It is this: Where I found the dead child, it should read, the room where eight lived was about 14 x 14, and another one just large enough for a bed. This last mentioned room had no window in it. The first mentioned room had a window. I suppose it was my carelessness. J. G. H.

From Sr. L. B. Weaver.

DEAR BRN. AND SRS. IN JESUS:—Grace, mercy and peace be multiplied to you, through our Lord Jesus Christ. I thank my God this morning for all the blessings he has seen fit to strew in the path in which I am striving to journey. I am glad that signs seem to speak more than ever that Jesus is so soon to come to make up his jewels, and take the weary, lone bride home, where no trials or sorrows, pains or distresses, can ever come.

Dear ones in Jesus, you who have been so good as to send me both temporal and spiritual aid, God bless you to all eternity for your dear words of kindly cheer. They have been such a help to me when so near fainting and sinking beneath these heavy afflictions, and have caused me many seasons of rejoicing. And for the temporal aid—God only knows, beside myself and those who take care of me, how timely it has been, and how deeply appreciated by me; and may God reward you richly for all you have done for this weary child of suffering.

To those two sisters in Alleghany City who sent me one dollar each, and one dollar last August, I would say, it was received, and thankfully appreciated; and do accept my sincere thanks. It came when I had none of this world's goods, and many are the earnest and heartfelt prayers I have offered in your behalf, although I know not your names, but Jesus does.

May God bless you all, dear ones. Pray for your suffering sister, sighing for home,

No. Dana, Mass. L. B. WEAVER.

From Bro. E. B. Wood.

BRO. GRANT:—While our hearts are cheered as we hear of what the good Lord is doing in various parts of the land by his Spirit, in bringing men and women into the field of Christ, I thought I would tell the saints what the Lord is doing for us in Lafayette, R. I. We have been holding meetings for the last six weeks. The Lord has blessed us abundantly; backsliders have been reclaimed, and many others have found Christ. From forty to fifty have been brought from Satan's ranks, and have enlisted under the banner of the

Prince of Peace. And still they come. Praise his name forever.

Sunday, Feb. 23d, we had the privilege of burying eleven happy souls in the liquid grave, and eleven more Sunday, March 1st. Sunday, 8th, seven more, and others are expecting to go forward soon. My prayer is, that they may be kept blameless unto the coming of the Lord. Then if we are faithful, we expect to meet all the dear saints of God on the ever green shore. It cheers my heart when I look forward to that time when the curse will be removed from the earth, and God's everlasting kingdom set up under the whole heaven. Then will the glory of God fill the earth as the waters fill the sea. Then will God's will be done on earth as it is in heaven. My soul says, Praise the Lord.

March 16th. EDWIN R. WOOD.

From Sr. E. M. Dow.

BRO. GRANT:—I feel that we are occupying a solemn moment of time that tries men's souls; and nothing but the pure love of God in the heart and his all sufficient grace will enable us to stand amid the buffetings of the enemy, the fiery darts which are continually being hurled at us on every side, by those who are under his control, and led captive by him at his will. We can bear to have hard things said about us by the enemies of God and of truth, but, when from those from whom we should expect sympathy and help, we hear our sayings and doings misrepresented, our motives misjudged, it cuts close, and causes our hearts to feel sad; and we are led to say oftentimes, In whom can we confide? We are often brought in contact with those whom we deem to be true friends to us, and apparently they are so while with us, but when away from us, and under different influences, how they change. Our confidence is betrayed, and we are injured by some unkind and unfriendly remark made by them in the presence of others. How unlike the spirit of the Master. May the Lord help us to see to it that we have the Spirit of Christ, without which we are none of his; that our aim is not to destroy, but to build up the the Master's cause. Lord help us to realize that we must soon

"——be to judgment brought,
And answer in that day
For every vain and idle thought,
And every word I say.
How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

M. E. DOW.

Star of Hope Mission, New York.

From Bro. P. A. Smith.

BRO. GRANT:—Here is an extract from a letter received from a sister of a young man that came here from Kentucky, and was converted to this truth, and sent the little Second Advent Hymn book and some tracts to her in London, England. By this we see how much good may be done by scattering tracts.

Jacksonville, Florida. P. A. SMITH.

EXTRACT FROM A LETTER WRITTEN IN LONDON, ENG.

"I received the pretty little hymn book you sent me, also the tracts. Is that minister still in Jacksonville? I would like very much to hear him preach. I wish you would send me some more of his tracts, if you can get them. I have read those over and over you sent me. They throw more light on the Bible than any I ever read. Several persons have borrowed them, and seem delighted. Two ladies have just sent in for them, but they are out. Some Advent preachers have been here, but they set the time, and that seems to kill the meetings."

From Bro. W. S. Howden.

BRO. GRANT:—We wish to build a place of worship in Bristol, Vt., if we can encourage a few of our brethren to move to this place. We have a good business which can be increased to a considerable extent, and there is an opening for other branches of business here. It is not so much for means to build a house for the Lord we lack, as for material to support a meeting.

"Howden, Bosworth & Co." have several hundred acres of nice timber land, also a saw-mill with circular saw; a door, sash and blind factory in the place. They wish to encourage some of our brethren, who would like to engage in such business, as partners, or as mechanics, and who wish to make a home in a pleasant and healthy village, to write or come and see them. Their buildings and mills are all in thorough repair, and they have a good, thriving trade. W. S. HOWDEN.

From Bro. E. Blanchard.

BRO. GRANT:—The Lord is reviving his work in this place, and the most of the brethren have laid aside all differences in opinion as tests of fellowship, having no test but christian character. The result has been good. Backsliders are coming back to their Father's house, and a deep conviction is on the people. Bro. Wyman is laboring with us, and good is being done in the name of Christ. I believe we are almost home. Rest will soon be given. I long for it, for I am weary, not in well doing, but of mortality.

Cheer up, lone pilgrims, your redemption is near. Yes, very near. Endure a little longer, and you are saved forever, to enjoy all the blessings of eternal life. We have the promise of it through our Savior. Let us walk in his steps, and keep his Spirit, and he will own us when he comes. Your Bro. in Christ, E. BLANCHARD.

North Adams, Mass.

Extracts from Letters.

BRO. WM. L. PARKER, *Greene, Me., Jan. 10th*, writes:—"I am in trouble. The cause of the trouble is this: I am a member of the first Baptist church, in Greene, and have previously had a good standing for about thirty years; but through the conversation of Brn. A. L. Parker, J. B. Staples, and Sr. Lois, of Carthage, of the Second Advent faith, together with the reading of the Crisis, which you have sent me since last March, I have become fully convinced that the Bible teaches the mortality of man; and that we have immortality only by seeking for it in and through the Lord Jesus Christ. The church becoming acquainted with my views on this subject, are about to deal with me. They have already dismissed my brother John, with whom you met at Canton, for embracing such ideas. This was done at the annual church meeting, Jan. 9th, 1868.

Now we are alone in one sense of the word, but we trust that we have the Lord and his word on our side, and this is enough."

BRO. C. R. WHITE, *Louisiana, Pike Co., Mo., Jan. 17th*, writes:—"With the peculiar views entertained by you, I am only able to judge from one copy of the "World's Crisis," you sent me last October. From what I could learn from that, we agree, except in the annihilation of the wicked, on either side of which, as well as the unconscious state of the righteous, after death until the resurrection, I am not committed. I have never heard or read much against the popular view, except an essay I have in Dr. Watts' "World to Come," which I do not think is very conclusive on either side. Excepting these points, I hold precisely to the same views as the Advent people. I believe with them that the first resurrection is the resurrection of the righteous dead from creation, in connection with the change of all the righteous living; the second advent of Christ, the destruction of antichrist, the end of this mortal state, the final closing of the day of grace, and the end of probation. I am now attempting to lecture, or rather am giving my views in this place, on the second advent. There are some interested on the subject, but it is little understood, and much misunderstood, and much prejudice against it."

BRO. G. DILLABAUGH, *Battle Creek, Mich.*, writes:—"As it has been some time since I have written to the Crisis, I have thought it might interest some to hear from me, as I have been here since the first of January. I have not enjoyed the privilege of meeting with those of like precious faith. The pure teaching of the word of God is but little known here, except what is held forth by the seventh day Adventists.

The Spiritualist's are gaining ground in this State faster than all the other denominations put together. They boast of their one hundred thousand in this State. A few weeks ago they held a convention here, and they had some one hundred and fifty join them. They held another in Jackson, where they had representatives from all parts of the State, and other States. They boasted of numbering eleven million in the United States. The Devil is doing up his work, knowing his time is short.

We think some of our eastern brethren should come out west, where people are perishing for lack of the true knowledge of revelation, and like a drowning man, are ready to catch at anything. Hence Spiritualism—the *ripe* fruits of the immortality of the soul—is fast gathering in the great mass into their net. Brethren, let us put on the *whole* armor of God, and be bold soldiers for Jesus and his precious truth."

For the World's Crisis.

BE PERFECT.

"Be ye therefore perfect, as your Father which is in heaven is perfect."—MATT. 5: 48.

We are of God commanded to be perfect. There is therefore a sense in which we can and ought to be perfect. I know many kick against it, and say they never saw any perfect ones, or that those professing perfection are generally detected in immorality; but this kind of reasoning is an evasion, and not to the point. If God hath said, Be ye perfect, it is certainly our duty to be perfect. If it is our duty, we certainly have ability so to be, for God is not so inconsistent as to command what we cannot perform, for then would the accountability rest on him. Let us therefore understand in what sense we may be perfect.

1. Not in knowledge. For we finite creatures cannot know, as God knows, all things. Yea, we know not even our own hearts which are deceitful above all things.

2. Certainly not in power can we assume to be perfect as God, the Almighty; for we cannot make one hair white or black.

3. But evidently, in love, are we requested to be perfect. And why stumble at this? Was it not said before in olden times, (Deut. 6: 5,) Thon shalt love the Lord thy God with all thy might?" And again, "Thou shalt love thy neighbor as thyself." John 13: 24. A uew commandment give I unto you, that ye love one another as I have loved you, that ye also love one another. Here our Savior requires us to love each other as he hath loved us. And this also accords with the prayer of our Lord (John 17: 23) that they may be made perfect in one that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Then the story is told. To be perfect as our Father which is in heaven is perfect is to love God as he hath loved us, to love our neighbor as our self, to love the saints as Jesus hath loved us. But who is our neighbor? Jesus answers this question by presenting a case of two natural enemies, a Jew and a Samaritan, who had no dealings with each other. The Samaritan was kind to the Jew, who hated him. Now of this Samaritan Jesus said, go do thou likewise. Likewise how? Be kind to your enemies. Count them as neighbors, love them as God hath loved us. To what would such love lead? to doing them good to the uttermost of our ability. God loved when we loved him not. God so loved the world that he gave his Son. But to understand the depth of love, read where Abraham so loved God that he could give up his son to die. Gen, 22: 2. As he required Abraham to try his faith, and to teach him what he himself was willing to do for Abraham, so he actually did for all,—gave up his own Son to die. Matchless love! We can love with all our power or capacity. So God did. So we can do. A pint cup will not hold so much as a gallon cup, but both may be filled, and of them may be said they are both alike full. So let us love them according to 1 John 4. Please read it and practice it. Love is the fulfilling of the gospel, as well as the law.

HIRAM S. MITCHELL.

For the World's Crisis.

RECEIPTS FOR "STAR OF HOPE" MISSION.—From friends in Vershire, Vt., $3.00; also a barrel of clothing and beans from the same place. P. W. Jones, West Winsted, Conn., $1.00. S. K. Baldwin, Laconia, N. H., $3. "A friend," Fisherville, N. H., $1.00. A box containing clothing and some cranberries, with $1.00 in cash, from E. C. C., Framingham, Mass. M. E. DOW.

THE METEORIC SHOWER OF 1867.—Mr. O. B. Bradford, of the United States Consular service, had the pleasure of witnessing the meteoric shower of 1867, while traveling about fifty miles northwest of Pekin and near the Great Wall of China. It was on the morning of the 15th of November. At about 5.15, A. M., his attention was attracted by the wild shouting of his guide, and he was not a little startled to find himself a witness to the annual meteoric shower in that quarter of the world. The grand spectacle was displayed in an arc of not less than 120 deg. in the Northeastern portion of the firmament, which at times seemed to be be rent in twain from about 25 deg. of the zenith, by solid masses of luminous bodies of various magnitudes and surprising brilliancy, which darted in dazzling confusion across his vision. Several hundred of these meteors of different sizes would be observed at the same time, all emitting the most intense light, and the nebulæ of the largest lasting sometimes three minutes. One of these meteors shone with a distinctive brightness above that of the moon, as it issued from about 15 deg. of the North Star, and passed vertically below the horizon, giving forth as it fell coruscations of various bright colors, and when disappearing its nebulæ resembled a waterspout in high latitudes. It was not until quite 6.30 A. M. that the approaching dawn began to dim the glory of this fiery exhibition, and the rising sun soon put an end to the exciting display.

☞ A fool may ask more questions in an hour than a wise man may answer in seven years.

Obituaries.

BOOTHBY. Died in Kennebunk, Me., March 15th, 1868, of consumption, Alden W. Boothby, aged about twenty-five years.

Alden died in the hope of being made like Jesus when he shall appear. He did not wait for a sick bed to reflect upon his future interests; but in the strength of manhood, vigor of health, and with flattering temporal prospects before him, he "gave up all for Christ," embraced the "blessed hope" of the gospel, and lived a consistent christian life until he calmly fell asleep in Christ, to await the sound of that trump which shall awake the sleeping millions of the dead. He left a beloved companion, parents, one sister, who lies at the point of death, two brothers, and a large circle of other relatives and friends to mourn. God bless the mourners. W. H. MITCHELL.

STEVENS. Died in Kennebunk, March 25th, 1868, very suddenly, Matilda Stevens, aged about twenty-six years.

Matilda loved Christ, and so fond was she of the house of God and social worship, that she would often be found there when it seemed most imprudent. She sleeps in Jesus but will awake ere long to enjoy the society of Jesus, the angelic throng, and of saints made immortal to die no more. May God sanctify the bereavement to the good of parents, brothers and sisters, who mourn her loss, and bring them all to meet her in the immortal state, is my earnest prayer.

TEMPLE. Died in Webster, Me., March 7th, 1868, Sister Emily Temple, aged forty-six years, ten months and two days.

Sister Temple has been for many years a true follower of Christ, and loved the sound of the soon coming of Jesus. She leaves a dear companion, and two children, and a large number of mourning friends; but it will be but a little while before she will live again. Words of comfort were spoken by the writer, from 1 Thess. 4: 18.

A. H. WALKER.

SMITH. Died in Johnstown, R. I., March 4th, 1868, of lung fever, Perry L., only child of Thomas E. and Carrie M. Smith, aged five months and one day.

By request, we tried to comfort the mourners with the hope of a better life beyond this vale of tears.

There my little ones, I know,
Round me shall be clinging;
There the loved of long ago
With me shall be singing.

D. V. COREY.

HATHERWAY. Died in Adams, Mass., March 23d, 1868, Sr. Amanda Hatherway, aged forty-seven years.

She died in the triumph of faith, and with the expectation of soon being raised from the dead. Funeral sermon by the writer, from 2 Cor. 4: 17.

E. MCCULLOCK.

MACOMBER. Died in Sterling, Ill., March 21st, 1868, Sr. Ruby Macomber, wife of Levi Macomber.

She bore her suffering with christian patience and resignation. Her faith was unshaken in the advent of the Lord soon. L. MACOMBER.

BAKER. Died in New Hartford, Ct., July 15th, 1867, Bro. David Baker, aged seventy years.

His wife, Sr. Caroline Baker, died in Riverton, Ct., March 18th, 1868, aged sixty years.

They sleep in Jesus, waiting for his coming.

H. ROCKWELL.

NOE. Died suddenly in Oxford, Ct., Jan. 5th, 1868, Sr. Lucinda Noe, wife of Bro. Ritchard Noe.

She sleeps in Jesus. The writer attended the funeral in the Methodist meeting-house.

SAMUEL W. TREAT.

Married.

In Kennebunk, March 31st, 1868, by Eld. W. H. Mitchell, JOHN E. BEARSE, of Brighton, Mass., and PHEBE STEVENS, of Kennebunk, Me.

Summary of News.

FOREIGN.

Cable Dispatches.

FLORENCE, March 31. King Victor Emanuel is confined to his bed by serious illness.

A dispatch from Rome says the Pope is sick. The nature of his attack is not known.

DOMESTIC.

NEW YORK, March 31. A Montreal special says: "We are in the midst of another Fenian scare. Private orders have been issued to all the regiments in garrisons to have ammunition and two days' rations served, and to make ready to march at a moment's notice. The artillery is also under orders.

To-day a quantity of Greek fire and phosphorus was stolen from a druggist and found stored in Griffenstown, the most Irish portion of the city.

Considerable excitement prevails in the city. Volunteers in various parts of the country, as well as regulars, have received orders to prepare for duty if called out.

The Government account for these precautions by statements that have been received in private reports, of arms and materials of war being stored on the frontier, near Buffalo and St. Albans. Private dispatches from Ottawa to-day say that all this is only a stragetic move to enable the Government to carry a militia bill of unusual stringency, amounting to a conscription, during the excitement caused by groundless agitation.

REV. MR. TYNG IN HIS OWN CHURCH.—The Church of the Holy Trinity in New York, of which Stephen H. Tyng, Jr., is pastor, was crowded to its utmost capacity on Sunday, the audience evidently expecting some pointed allusion to the late trial of Mr. Tyng, on the "admonition" of Bishop Potter. Those who came with such an expectation got the benefit of a good sermon, prefaced by the following words:

It is hardly necessary for me to say to my own people and others accustomed to worship here that this pulpit is never degraded by personal vindications, nor made the place to pander to partisan feelings, but from it only can be heard the simplest vindication of the gospel. Those among you that have come for any other purpose will be disappointed, but it may be good that you are here, as some of the simplest truths of the gospel may find a resting-place in your hearts, helping you to eternal salvation.

A VALUABLE DISCOVERY.—One of the early Baptist ministers of this city was Obediah Holmes. Little is known of him, except that he was pastor of the First Baptist Church. He came to Massachusetts to preach. He had no license. The Puritan preachers, who did not like to have a Rhode Island Baptist preaching on their manor, had Mr. Holmes arrested, put in jail, tied to a cart and publicly whipped. So far as is known, he is the only Baptist minister that shed his blood for this land for the good cause. In the bottom of an old chest in this city an autograph volume has been found, written by Mr. Holmes and dated 1675. He gives the history of the Rhode Island Colony that he founded with the charter that he obtained from Charles II.; the incidents of his life; his faith in Christ; with a letter to his family, his church and the world. Mr. Holmes gives an account of his public whipping in Boston, and attests:—"I did there shed my blood." The Newport Historical Society are to put this valuable work to press. It will prove very valuable to the Baptists. —*Journal.*

Items.

☞ The armies of Europe are said to be larger at present than at any time since the wars of the first Napoleon. France has 1,300,000 men, of whom 550,000 are in the reserve; England has 200,000 men; Prussia 600,000; Italy about 215,000; Austria 700,000; Russia 800,000, with 400,000 more in reserve; and Spain about 80,000.

☞ An English envoy recently visited the Grand Lama of Thibet. He found him to be a handsome boy of thirteen. The Lama asked if his sovereign was well, whether his country prospered, and whether he was in good health; and receiving an offering of silks, sweetmeats and money, bowed him out.

☞ If you want to make a sensation and be regarded as senseless, enter a church, a place of amusement, or any assemblage half an hour after everybody is seated and the exercises are well under way. You can add to your peculiar reputation by leaving half an hour earlier than anybody else.

☞ Certain parties in Russia agreed to make a present of a tun of wine to a popular man, and that each should contribute a certain quantity. When the receptacle for the offering was tapped it was found to be filled with water. Each honest man believed that his share of the contribution would not be discovered, but unhappily they all had the same idea.

☞ Letters from Paris say that the Emperor never looked better; never showed himself more frequently in public; never seemed stronger on his legs, or fonder of exercising them. He and his now matronly, but still pretty and elegant wife, may be seen almost daily taking their stroll together.

☞ Weston, the pedestrian, is said to have walked one hundred and three miles, finishing the distance at Buffalo on Saturday afternoon, in twenty three hours and fifty eight minutes, and to have been quite fresh at the close, although the roads were heavy.

☞ Miss Josephine Comstock, teacher in one of the Chicago public schools, was, on Thursday, in broad daylight, enticed by an unknown woman to an unfrequented part of the city, and there knocked down and terribly beaten upon the head with a mallet. The unknown person is supposed to have been prompted to the assault by jealousy.

☞ There is not now a single theatre in operation in Tennessee. The Memphis Theatre having been kept open at a loss for some time, closed last week. The Nashville theatres have been closed for some time.

☞ In Waterbury, Ct., a revival greater than any in half a century is in progress. As many as two hundred and forty persons had on one occasion signified their desire for the prayers of christians.

☞ The government sold seven million acres of land last year, and has four hundred and sixty-five millions remaining, besides three hundred and sixty-five millions more in Alaska.

☞ There are still over three and a half millions of serfs unemancipated in Russia, out of nearly ten millions which constituted their number before emancipation was decreed.

☞ The Berliner *Reform* states that the Emperor Napoleon and the Empress Eugenie are expected to pay a visit to Berlin in May, and that they will then proceed to Vienna, accompanied by the King of Prussia.

☞ The peach trees in Southern Illinois are now in full blossom, and the gardeners there promise ripe strawberries in about three weeks.

☞ The once popular melody known as "Dandy Jim" was originally an Italian air, doing service in high mass in Italian churches.

☞ Queen Victoria has over thirty tons of silver and gold plate.

☞ The mortality among children is said to be unprecedented this spring in San Francisco.

☞ A disease very like the rinderpest is afflicting the cattle in Iowa.

☞ In Belgium and Switzerland telegrams can be sent for a dime anywhere.

☞ The remains of the Duke de Reichstadt, son of Napoleon I., are to be brought to Paris.

☞ It is stated that Gen. Grant was never heard to utter an oath under any circumstances.

☞ Let every minister, while he is preaching, remember that God is one of his hearers.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
S. W. Thurber.........Sunday, April 12th

Chelsea, Mass., (Library Hall.)
Tuesday evening, April 7th, every evening through the week, and over the following Sabbath.
M. GRANT.
S. W. Thurber.........Sunday, April 19th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.
South Boston.........Friday evening, April 10th
ANNA E. SMITH.
Enoch Morrill.........Sunday, April 12th

Dover, N. H., (4th Ward House), Wednesday evening, April 15th, every evening through the week, and over the following Sabbath. MILES GRANT.

Worcester, Mass., Thursday and Friday evenings, April 8th and 9th. S. G. MATHEWSON.

Clinton, Mass.........Sunday, April 12th
Dover, N. H.........evening, April 17th
Kennebunk, Me.........Sundays, April 19th and 26th
C. GOODRICH.

SPRINGFIELD, MASS.
S. G. Mathewson.........Sunday, April 12th
C. H. Leverton.........Sunday, April 19th
H. F. Carpenter.........Sunday, April 26th
Joseph White.........Sundays, May 3d and 10th
P. S. Butler.........Sunday, May 17th
A. Ross.........Sundays, May 24th and 31st

Rochester, N. Y.........Sunday, April 19th
H. PRATT.

Bristol, Ct.........Fast day, April 10th
Brethren from adjacent towns are invited to meet with us, and may it be a fast which the Lord will approve.
Southington.........Sunday, April 19th
E. OWEN.

Lynn, Mass.........Sunday, April 12th
Concord, N. H., (Centre Street), Sundays, April 19th and 26th.
J. A. LIBBY.

Lowell, Mass.........Sunday, April 26th
S. W. THURBER.

Haverhill, Mass.........Sunday, April 12th
L. C. MCKINSTRY.

BIDDEFORD, ME.
B. S. Emery.........Sunday, April 12th
I. K. Lombard.........Sunday, April 19th
Joseph Pinkham.........Sunday, April 26th
W. H. Mitchell (baptism).........Sunday, May 3d
J. C. Wheeler.........Sunday, May 10th

New Haven, Ct.........Sunday, April 12th
Hartford, Ct.........Sunday, April 19th
New Haven, Ct.........April 29th
H. MUNGER.

NEW BRITIAN, CT.
L. S. Ludington.........Sunday, April 12th
Rufus Wendell.........Sunday, April 19th
L. P. Moore.........Sunday, April 26th

Carver, Mass.........Sunday, April 12th
Abington, Mass.........Sunday, April 19th
L. BOUTELL.

Plymouth, Mass.........Sunday, April 12th
GEO. A. BROWN.

Square Pond, Ct.........Sunday, April 12th
I. B. POTTER.

Nashua, N. H.........evenings, April 21st and 22d
Manchester, N. H.........Sunday, April 26th
C. H. SWEET.

Westboro.........Sunday, April 12th
A. M. HIGGINS.

North Scituate, R. I.........Sunday, April 12th
D. O. HOPKINS.

North Abington, Mass.........Sunday, April 12th
Worcester.........Tuesday evening, April 14th
North Dana.........April 16th
and over the following Sabbath.
Providence, R. I.........Sunday, April 26th
A. MUSSEY TRIPP.

Alton, (Chesnut Cove).........Sunday, April 19th
Wolfboro, (Raccoon school-house).........April 26th
JOHN KNOWLES.

Lake Village, (North Church).........Sunday, April 12th
Alton, (Loon Cove).........Sunday, April 19th
Meredith, (Dolloff school-house).........Sunday, April 26th
N. GLIDDEN.

Meriden, Conn.........Sunday, April 12th
WM. A. FENN.

Pleasant Valley.........Sunday, April 19th
C. F. DIXON.

Woodstock Valley, Ct.........Sunday, April 19th
Square Pond, Ct.........Sundays, April 26th and May 3d
P. S. BUTLER.

Great Falls, N. H.........Sunday, April 12th
H. M. BRYANT.

Lawrence, Mass., (Templar's Hall), Sunday, April 12th
Auburn Village, N. H., (Clark's Hall), Sunday, April 19th.
NO NAME.

Lewiston, Me.........Sunday, April 19th
J. T. JORDAN.

Castleton, Vt.........Sunday, April 12th
Hebron, N. Y.........April 16th and 17th
Hoosick, (Advent Church).........Sunday, April 19th
Pownal, Vt.........Sunday, April 26th
MATTHEW BATCHELOR.

Bristol, R. I.........through the week, and Sunday, April 12th.
T. M. PREBLE.

Bangor.........Sunday, April 26th
Sangerville.........Sunday, May 10th
I. K. LOMBARD.

Great Falls, N. H.........Sunday, April 19th
Farmington, N. H.........Sunday, April 26th
Strafford, N. H., (Roberts' school-house), Sunday, May 3d.
Wakefield, N. H., (Spinney meeting-house), Sunday, May 10th.
Melvin Village, N. H.........Sunday, May 17th
Northwood Narrows, N. H.........Sunday, May 24th
A. SIMPSON.

Northfield, Mass., (where Bro. Anson Gage may appoint), Sunday, April 19th, and remain in that vicinity as long as duty may require. C. W. SARGENT.

South Ashburnham.........Thursday, April 9th
Keene, N. H.........Sundays, April 12th and 19th
H. F. CARPENTER.

Haverhill.........Sunday, April 12th
Hartford, Ct.........Sunday, April 19th
New Britain.........April 22d
Southington.........April 23d
West Haven.........April 24th
New Haven.........Sunday, April 26th
If these Sunday appointments are not right, will Brn. Dickenson and Denney please inform me?
J. S. WHITE.

Danbury, N. H., (where the brethren may appoint), Sunday, April 12th.
Meredith, N. H., (where Bro. Black may appoint), Sunday, April 19th.
Weirs Bridge.........Tuesday evening, April 21st
London Ridge.........Thursday evening, April 23d
Northwood Narrows.........Sunday, April 26th
W. W. SUTHERLAND.

South Boston, (Union Hall), Tuesday evening, April 14th
South Reading.........Thursday evening, April 16th
Stoneham.........Friday evening, April 17th
Lawrence.........Sundays, April 19th and 26th
T. R. LANG, JR.

Danbury, N. H., (where Bro. Samuel Leavitt may appoint), Sunday, April 12th. D. EASTMAN.

Farmington Dock, N. H.........Sunday, April 12th
J. G. SMITH.

Meredith Centre.........Sunday, April 12th
Z. FORD.

Wrightville.........Sunday, April 12th
Waterbury.........Sunday, April 19th
Lovely Street.........Sunday, April 26th
WM. J. RIPLEY.

Bangor.........April 12th
South Dover, Me., at Bean's Mills, April 18th, P. M., and over the 19th. The ordinance of baptism is expected to be administered at this place.
Corinna, (meeting-house).........April 26th
ISRAEL DAMMAN.

West Martinsburg, N. Y.........Sunday, April 12th
Harrisburg, N. Y., (at the house of Father Boshart), evening, April 13th.
Barns' Corners, N. Y.........evening, April 14th
Wilcox Corners, N. Y.........evening, April 15th
C. H. WILLIAMS.

Lockport, N. Y.........Sunday, April 12th
Youngstown, N. Y., (where Bro. Tryon may appoint), Sunday, April 19th. E. COTTON.

WESTFIELD, MASS.
P. S. Butler.........Sunday, April 12th
A. M. Higgins.........Sunday, April 19th

Scitico, Conn.........Friday evening, April 10th through the week, and over the following Sunday.
Guilford, Ct.........Sunday, April 19th
B. HITCHCOCK.

Great Falls, N. H.........Sunday, April 12th
New Durham Ridge, N. H.........Sunday, April 19th
South Reading, Mass.........Sunday, May 3d
Lawrence, Mass., (Advent Chapel)...Sunday, May 10th
J. PINKHAM.

New Durham Ridge, N. H.........Sunday, April 12th
JOHN H. EVANS.

Lowell, Mass.........Sunday, April 12th
T. W. PIPER.

Bro. Hemphill's.........Saturday evening, April 18th
Bradford, N. H., (Pond meeting-house), Sunday, April 19th.
SIMEON HOBY.

Springwater Valley.........Sunday, April 12th
Rogersville, (at their quarterly meeting.)
M. R. MILES.

North Somers, Ct.........Sunday, April 12th
Warehouse Point, Ct.........Sunday, April 19th
L. P. MOORE.

Exeter.........Sunday, April 12th
JOHN KNOWLES.

Worcester.........April 12th and 19th
Westboro, Mass.........every evening, April 13th to 17th
ANNA E. SMITH.

Manchester, N. H.........Sunday, April 19th
If this appointment conflicts with others, please write me at Concord, N. H. J. C. WHEELER.

River Point, R. I.........Sunday, April 12th
Lowell, Mass.........Sunday, April 19th
C. H. SWEET.

Concord, N. H.........Sunday, April 12th
J. A. CLEAVELAND.

CONCORD, N. H., (AT THE BETHEL.)
J. C. Wheeler.........Sunday, April 12th
C. H. Sweet.........Sundays, May 3d and 10th

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Notices.

A Quarterly Conference.

A quarterly session of the Advent Christian State Conference of New Hampshire will be held in Manchester, N. H., commencing Thursday evening, April 9th, and hold over the following Sunday. In the meantime let prayer go up to God for his blessing. A. W. SIBLEY, Secretary.

Notice.

The Conn. Second Advent Christian Conference will hold its second quarterly session at Bristol, commencing Wednesday, April 22d, at 7½ P. M. Come, brethren and sisters, from the North, East, South and West. Come praying. Come prepared to work for the Lord. Will all the preachers come? We want to see you all. Will the churches send delegates? See to it immediately. Let those who want the missionary to come and labor in their vicinity, come and state their case. Let us make a united effort to get the present truth preached in every school district in Connecticut.

B. ST. JOHN, Sec.

Conference.

If the Lord will, a conference will be held at East Rochester, N. H., commencing April 23d, 1868, at 7½ o'clock P. M., and holding over the following Sunday. Whoever will let him come. DEDICATION of the Lord's house Saturday, April 25th. Bro. Grant and others will be present to preach the word. J. C. SHOREY, for the Church.

Protracted Meeting.

There will be a protracted meeting held at Sandwich Centre, N. H., commencing April 16th, and hold over the following Sunday. It is expected that Bro. A. W. Sibley will be with us a part of the time. Let prayer go up to God for his blessing.

D. M. LEAVITT.
T. W. PIPER.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.
Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Notice.

Several brethren and sisters having come out from Cooper Institute, New York City, have taken a hall corner of Allen and Grand Sts., where meetings will be held every Sunday A. M. and P. M. Preaching brethren passing through the city, believing in the resurrection of the dead, both of the just and unjust, are invited to give them a call.

J. K. BELLOWS.

Maine Second Advent Tract Society.

WM. H. MITCHELL, R. R. YORK, S. K. PARTRIDGE, } *Executive Board.*

I. C. WELLCOME, Treasurer and Business Agent.

It is desired that all orders for tracts and books for distribution by this Society be addressed to the Agent I. C. WELLCOME, Yarmouth, Me., who will supply them as fast as the means are furnished.

All our ministers will receive subscriptions for the Tract Fund, and they purpose to raise $200, or more, for free distribution in Maine for 1867.

I. C. WELLCOME, Agent.

Notice.

Elder THOMAS SMITH, No. 7 Fourth Street, Bangor, Maine, keeps for sale English Bibles and Testaments, American Bible Union Testaments, H. F. Hill's "Saint's Inheritance, or World to Come," with the general variety of Tracts issued by the A. C. P. Society, Boston, Mass.

Notice.

Advent meetings are held every Sunday in Jersey City, on Newark Avenue, corner of Warren Street. Inquire for A. D. Flagg, 329 South Fifth Street.

To the Preaching Brethren.

Preaching brethren are requested to make no appointments for Guilford until they find out whether they conflict with others.

S. ROBINSON, Cor. Sec.

Bro. Leonard S. Rand is chosen corresponding secretary of the church in Dover, N. H. Brethren wishing to go there to preach, will please correspond with him.

Preaching brethren intending to visit Lewiston, Me., before sending their appointments, will please consult the committee through Albert Burgess, corresponding secretary, to save confusion.

Preaching brethren, intending to visit East Canaan, N. H., before sending their appointments, will please correspond with E. Whittier or J. B. Eastman. R. S. BALLARD, Clerk.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ BRO. & SR. HINDS—Please accept our thanks for the favor.

☞ BRO. MCKEE—Bro. W. C. Thurman's P. O. address is No. 7 Sherman Square, Charlestown, Mass.

☞ A. C. KNOWLTON'S P. O. address is changed from Danbury, N. H., to Chichester, N. H.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 653. The No. which follows your name is the No. to which you have paid.

If the No. paid to is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness, if *less* than 26 weeks, charge *five* cents; if *more* than 26 weeks, *six* cents. From the product (which will be a fraction over the actual indebtedness) deduct four cents for every dollar, and you have the exact amount due.

H I Cason $2.50, 703; W M Ives $2.50, 703; W Cook $2.50, 705; J S Hawkins $2.00, 667; H E Dewey $1.50, 677; M S Pratt $1.50, 668.

FOR BOOKS AND TRACTS.

W Babcock $1.00, F. H. Holmes 35c, C C Darling $1.00, N J Wheeler 75c, A Sherwood $2.50, J C Rogers 50c, A H Tooker 55c, G B Winter $1.00, H Balch $1.00, H. L. Woodard $1.00, J B Bell 50c, M. Grant $1.75, E I Isbell $1.00, N W Fitzgerald 75c, E Bolles $1.00, B R Fellows $5.00, G W Babcock $1.55, H C Freeman 53c, J. Whitecar 60c, E. Wilcox, S. Judd $1.75, N P Lapham $1.75, L L Tuttle $1.00, S G Dunham $1.00, I Kulp $1.75, M A Mallory 50c, W K Hill 50c, J Grim $5.10, J F Oyer $3.50, L Collins 75c, W J Pierce $6.00, J Naramore $50.00, I C Wellcome $22.86, T T Farrell $10.50.

BOOKS AND TRACTS SENT.

BY MAIL.—Wm. B Shemerhorn, G W Martin, Wm. Babcock, J Ball, James Dougherty, E B Card, J Pouns, J F Myers, G W Brown, H Campbell, J D Burnham, J A Brown, J D Fletcher, J W Chandler, D R Temple, James Dougherty, T Taylor, S Cooper, A G Lombard, E J Chandler, J G Baker, Jessie E Strout, F Morrison, Chas. Hall, M N Maxwell, O Draper, Rev. J Bray, A Sherwood, N J Streeter, C C Darling, F H Holmes, H Tooker, G B Winter, J B Bell, H Balch, H S Woodard, T A Stevens, E W Smith, E J Isabell, E Bolles, G W Babcock, B R Fellows, S Judd, L Grant, J S Merrill, H C Freeman, N P Lapham, W W Hosford, J A Brown, E M Riseing, J C Rogers, J M Rannells, Wm Babcock, N W Fitzgerald.

BY EXPRESS.—E A Prescott, L L Tuttle, J T Jordan, Dr. J Naramore, T T Farrell, J&P Marquard.

LETTERS RECEIVED.

J G Hook, M E Dow, J. V. Himes, D Downs, J B Wadsworth, J. G. B., J Blain, J. J. Sheasguen, N M Thomas, J Porter, P. E. L., J B McKee, S W R., H L Patterson, J Crawford, J H Hooper, S Bush, L Taylor, B P French, M F Athorne, D Downes, P A Gifford, E S Moulton, L Smith, J Maxim, N J Smith, M Brown, F Cooper.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
C. Goodrich—77 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
S. Anderson.—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
J. W. Thomas—Fairhaven, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell.—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey.—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 329 South 5th St., Jersey City, N. J.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
A. Durfee—Potter Hill, Hopkinton, R. I.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCullock—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr.—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clemensport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.
Eld. A. F. Dugger—Simpson, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
J. Wilbur—Box 882 Janesville, Wis.
Eld. G. W. Green—Box 15, Memphis, Clark Co., Ind
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

LEAFLETS FOR LETTERS.

1. Home.........16 pp.
2. Life Insurance.........10 pp.
3. Lost! Lost!.........8 pp.
4. Brother, shall we meet?.........4 pp.
5. About God (for children).........4 pp.
6. Worth Knowing.........4 pp.
7. Peace in Christ.........4 pp.
8. Now.........4 pp.

The above *practical* tracts, envelope size, will be sent, postpaid—
One set (64 pp.).........6c.
1200 pp.........$1.00
1200 pp., (by express, not prepaid).........[illegible]

Address all orders to MILES GRANT, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 35c; by mail, 37c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 25c.

SPIRITUALISM a Satanic Delusion. By Wm. Ramsey, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00.

LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims' Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Doctrine of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 30c.; by mail, 35c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 30c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross. By M. Grant. 5c; by mail, 7c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 5c; by mail, 6c.

ENDLESS MISERY not a Bible Doctrine. 5c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 3c.

BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.50. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 13c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.15. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 6c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 60c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 2 cts; by mail, 3c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. 3c. single; 5c. by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 30c; by mail, 38c.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 5c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism at 22 pp. Price $1.25; by mail, $1.41.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 22. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 30c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Henley. 5c. single copy by mail; 50c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 3c. per copy.

"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price 5c. single; postage 2c. [illegible]

AMERICA IN PROPHECY [illegible] XVIII. [illegible]

[illegible]

THE ROD.

BY HORATIUS BONAR.

I weep, but do not yield;
 I mourn, yet still rebel;
My inmost soul seems steeled,
 Cold and immovable.

The wound is sharp and deep;
 My spirit bleeds within;
And yet I lie asleep,
 And still I sin, I sin.

My bruised soul complains
 Of stripes without, within;
I feel these piercing pains—
 Yet still I sin, I sin.

O'er me the low cloud hung
 Its weight of shade and fear;
Unmoved I passed along,
 And still my sin is here.

Yon massive mountain-peak
 The lightning rends at will;
The rock can melt or break—
 I am unbroken still.

My sky was once noon-bright,
 My day was calm the while;
I loved the pleasant light,
 The sunshine's happy smile.

I said, My God, oh, sure
 This love will kindle mine;
Let but this calm endure,
 Then all my heart is thine.

Alas, I knew it not!
 The summer flung its gold
Of sunshine o'er my lot,
 And yet my heart was cold.

Trust me with prosperous days,
 I said, O spare the rod;
Then and thy love I'll praise,
 My gracious, patient God.

Must I be smitten, Lord?
 Are gentler measures vain?
Must I be smitten, Lord?
 Can nothing save but pain?

Thou trustedst me a while;
 Alas! I was deceived;
I reveled in the smile,
 Yet to the dust I cleaved.

Then the fierce tempest broke,
 I knew from whom it came,
I read in that sharp stroke
 A Father's hand and name.

And yet I did thee wrong;
 Dark thoughts of thee came in,
A froward, selfish throng—
 And I allowed the sin.

I did thee wrong, my God,
 I wronged thy truth and love,
I fretted at the rod,
 Against thy power I strove.

I said, my God, at length,
 This stony heart remove,
Deny all other strength,
 But give me strength to love.

Come nearer, nearer still,
 Let not thy light depart;
Bend, break this stubborn will,
 Dissolve this iron heart.

Less wayward let me be,
 More pliable and mild;
In glad simplicity
 More like a trustful child.

Less, less of self each day,
 And more, my God, of thee;
O keep me in the way,
 However rough it be.

Less of the flesh each day,
 Less of the world and sin;
More of thy Son, I pray,
 More of thyself within.

Riper and riper now,
 Each hour let me become,
Less fit for scenes below,
 More fit for such a home.

More moulded to thy will,
 Lord, let thy servant be,
Higher and higher still,
 Liker and liker thee.

Leave nought that is unmeet,
 Of all that is mine own,
Strip me; and so complete
 My training for the throne.

Selected by Annie E. Bennett.
Danielsonville, Conn.

For the World's Crisis.

FAITH TO BE HEALED.

Faith is the living, moving principle in the child of God, and is the gift of God; therefore God has all the glory of it, let it be manifested in whomsoever it may. This relieves the recipient of such grace from all responsibility. God did it is the feeling of his heart, and I only live to tell of it. "O! magnify the Lord with me, and let us exalt his name together."

When God works, human effort and will are laid aside. "Not as I will, but as Thou wilt," is the language of the whole being. If God can glorify himself in doing this for me, then I wish him to do it; not otherwise. My will is God's will, for I know he knows best. It is safe for God to work for an individual whom he has trained up to this point.

An instance of this preparation of the heart, and this answer of the tongue, which is from God, came under our observation very recently.

A beloved Sister B——, who has been trained in God's school these many years, and borne the yoke in her youth, and has "seen affliction by the rod of his wrath," came to visit us. She had been an invalid nearly a year, and did not think herself able to venture from her home when she did, but was persuaded so to do by a dear Sr. R——, who now is matron in one of God's homes, offering to accompany and take care of her.

They arrived on the morning train of Friday, and from extreme weakness of the back it was with difficulty that our sister got into the carriage to come to our residence, and on arriving took her bed, which she was not able to leave until the next morning, nor could she eat anything from the distress in the back, causing extreme headache and nausea.

In the morning all the symptoms were abated from having enjoyed refreshing sleep. With great care she dressed and came down and partook very lightly of food; but at the family altar she knelt with us and partook bountifully of the hidden manna, and broke it abundantly to us all. It was good to be there. But she could not rise without being lifted up. She soon returned upon the bed and fell into sleep like a weak and weary child.

The next morning, Lord's day, she was much worse. She slept little during the night and was suffering great pain in her hip and back and walked with difficulty; she had walked lame for months. She now feared she had mistaken duty in coming, and that she would again become bedfast.

About ten A. M. she and I were in my chamber communing together before the Lord, when Sister R—— entered with her open Bible, and her face radiant with communion with God. As she began to speak of the love of God in some portion of his word which she had been reading, I felt it to be holy ground, and my soul longed to improve the heavenly gale and draw near to God in prayer, which I proposed. Sister B—— then spoke, quite to our surprise, and said, calling us by name,

"I have been thinking if you pray for me, God will heal me of this sickness!"

We then repeated several portions of God's word calculated to inspire faith, and then prayed. The golden scepter was held out; we drew near and touched it, and our petition was accepted, and our request granted—blessed be God!

Our sister rose up without human aid, and with her face buried in her hands, walked the floor praising God and saying,

"I am free from pain. God has laid his mercy upon me. I am healed!"

We both rose up in admiration of the Lord, and I opened the door and invited my dear neice in, and we all praised God together for his healing power. Just at this moment our beloved Sister H.'s case came upon our mind, and we proposed prayer for her. We all again fell before the Lord, and, like the Samaritan that was healed, gave thanks to God; and together asked the Lord, if for his glory, to give Sister H. faith to be healed as he had done for her in years gone by. O! it seemed so easy to us at this time for the Lord to heal her, that we almost believed it to be done. (This was two weeks ago to-day, March 22d.) We felt that she need not go to Cuba for health, or anywhere else, but to the living God, and he would heal her.

After this we all accompanied our healed sister down stairs, that she might honor God in confessing what he had done in her. We found husband singing—

"I want to cross over, don't you, where he reigns,
And join the bright angels on Eden's fair plains?
I want to be gathered with all the redeemed;
'Tis over the river, where the fields are all green."

We joined, and when it was through our sister advanced, and giving husband her hand, said,

"Bro. W., I am healed. The Lord has made me whole."

Bless his name! was on all our lips.

In the afternoon several came in, and we had a feast of love. Our sister confessed that it was Jesus had given her this perfect soundness in our presence; and in the evening we broke bread as Jesus told his disciples to do in remembrance of him; and he was in our midst.

Two days ago husband visited Sister B—— at her house in the city, and found her very well. She informed him that on her return to the city she walked from Vine street wharf to her house, a distance of over two miles, and carried a heavy little basket. All glory to the living God! E. S. Willard.

LETTER FROM BRO. E. T. HIMES.

Bro. Grant:—Though I have not seen you face to face since I met you in Chicago, about four years ago, yet in the weekly visits of the Crisis I have been made to rejoice, as I learned of the prosperity of the cause in different parts of the east, and the success which has attended your labor in the proclamation of the truth.

For more than a year I was strongly impressed that it was my duty to enter the vineyard of the Lord, and share with those who had borne the burden and heat of the day, in the toils, sacrifices and cares connected with the ministry. I held back from duty praying to be excused, not that I was unwilling to serve the Master in this, or any other way in which I could glorify him or advance his cause, but because I felt my own weakness and insufficiency for a work of so much responsibility. I finally resolved to do what I could, and commenced, taking courage from the fact that God had chosen some of the weak things through which to work, and if he had chosen me I should find it out by improving the first opportunity that presented itself, to carry out my convictions of duty.

The result has been that since I turned the key of my tool chest and took the sword of the Spirit in my hand, going out not knowing whither I went, I have had no desire to leave the work, and have I had any opportunity to return, for the calls for help have increased until I have sometimes hardly known which way to go. I find that humility and meekness, which are always found where the love of God is shed abroad in the heart by the Holy Spirit, are indispensable to success in leading mankind to the way of life, and that a good spirit will accomplish more than words of eloquence.

God has blessed me while thus trying to do what I can, and I write this for the encouragement of any who may be in the same position I was, that they may take courage and go forth with the precious seed.

It seems to me when I look at the great work before us and hear so many cries for help, that laborers will be sent, and those who are called will find it out if they live near to God. You who have felt the "woe" resting on you, "go and preach," can best understand this matter. I have no evil report to bring, and think we are well able to go up and possess the land. As long as we work and trust in God we shall lack nothing that will be for our good, though we may expect to suffer affliction with the people of God. Yours watching for Jesus, Edwin T. Himes.

Buchanan, Mich.

For the World's Crisis.

FIRE WITHIN! FIRE WITHOUT!

KEEP IT IN? No, YOU CAN'T.

If it is within you, it will come out of you. Keep it in? *Impossible.* As the tree, so the fruit; as the fountain, so the stream; as the heart so the life. If you are of the earth, you are earthy. "The world knows its own, loves its own. If folly is in you, it will be sure to come out, sooner or later. "A fool layeth open his folly." "When he that is a a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. Eccl. 3. If wisdom from above is in you, the fear of God, it will surely come out, show itself; light, hope, joy, truth on truth, love on love.

If the heart is full of good things heavenly, divine, spiritual, these good things will surely appear, manifest themselves, shine brighter and brighter. "A good man out of the good treasure of his heart bringeth forth good things." Matt. 12: 35. "Out of the abundance of the heart the mouth speaketh." Wherever church members are dumb when things heavenly are introduced, but glib, voluble, fluent, when something of the world, funny to laugh at is discussed; rest assured the heart is not in tune for heaven, joys unspeakable. Old things have not passed away, and all things become new; crucifixion has not taken place. Rest assured the fountain is not pure. There is a lack of fire. Fire that is inside will be sure to manifest itself outside, fire on fire.

If our souls are alive in God, on fire pentacostally, we delight to dwell on Bible subjects, things that make for peace; things pertaining to God and his Christ, the glories of heaven, the praises thereof. David's whole soul was absorbed—on *fire!*—kindled to a *flame* in meditating in God's law. No subject was so absorbingly, soul-kindlingly delightful as the Bible. So it was with the primitive disciples; the Bible was their text-book, a constant topic of conversation. The truly upright and holy in heart in all ages drank deeply at this living, overflowing fountain of salvation, with ecstasy seraphic. Christ and his great salvation was to them new, beautiful, henceforth, forever and forever.

Those having fire within, let it out, here, everywhere, fire on fire; they feast on angel's food. God's word is their meat and their drink, sweeter than honey and the honeycomb, more precious than gold. So it was, so it is, so it will be, with all holy beings in heaven and on earth; all who fight the good fight, the good fight of faith, lay hold on eternal life. Every moment is counted lost, unless, in some way, God is in it. They are never weary, never clogged with heavenly things, things everlasting, glory eternal.

"Their souls break out in strong desire,
 The perfect bliss to prove;
Their longing hearts are all on fire,
 To be dissolved in love."

Friend, is your soul thus on fire? kindled to a holy flame, while meditating and conversing about God, his Son, his word, the home of the weary, the heavy laden, the rest of God's people? Is the subject of religion your chief delight, always, everywhere? or are you mum when this blessed subject is introduced? Where the treasure is, there will be the heart also. "By their fruits ye shall know them."

"Let worldly minds the world pursue,
 It has no charms for me;
Once I admired its trifles too,
 But grace has set me free."

D. F. Newton.

BEAR AND FORBEAR.

In those weary half-hours which now and then you spend pacing a railway platform waiting for a train behind its time, you are glad to find some occupation for your mind in watching the porters and drivers adjusting trucks and carriages, unshackling some from one train and attaching them to another, or shunting them into the sidings. As you do so, your ear becomes familiar with a sudden bumping sound, as one carriage comes into sharp contact with another, as you see the usefulness of those strange projections which bear the unclassical name of buffers, and are designed to break the force of the carriages as they run against each other. If you are at all in a meditative mood, you begin to think that some of the same kind might form a useful appendage to human beings: not, of course to the outer man, but in the region of the temper, where collisions are so apt to occur. You think how differently some of your friends are constituted in this respect. There, for example, is your friend Ramstam, a blunt, heedless fellow, always bumping up against some one, always taking the bull by the horns, and always requiring some one to arrange matters for him, when he has contrived, as he is always contriving, to get into difficulty. How different it is with your other friend, Mr. Tact! He glides with ease and safety between angry neighbors, like a railway porter between moving carriages, and seems to have some mysterious faculty of adjusting difficulties, managing delicate negotiations, and even saying and doing unpleasant things, without either offending others, or hurting himself. Expressing the difference in railway language, you would say that Mr. Tact was provided with buffers, and Mr. Ramstam with none. And the difference is so great that if all the world were Ramstams, society would be positively unendurable. You are compelled to go in for buffers; elegant or inelegant, they are a great comfort, and whoever devotes himself to promote the use of them does a real service to his race.

The two qualities or habits we have in view are—bearing; or as some one has called them the two bears. In the christian sense of these terms no better contrivances could be found for smoothing the intercourse of life, and preventing collision in little matters.

It is a wonderful power we have got from our Maker—if only we had grace to use it—that of making up our minds to things that are unpleasant. More than half the discomfort of many things seems to disappear when once you have made up your mind to them. A draught of medicine, a surgical operation, a sea voyage, a large payment of money, a toilsome effort, a great coming down in the world, seem alike to lose more than half of their disagreeableness when you have determined to bear. The impatient schoolboy, for example, thinks it a dreadful thing to have to learn some odious task. Perhaps he spends half-an-hour, to begin with, in weeping over it, sometimes clenching his fists, gnashing his teeth, and tearing his hair, to vary the expression of his disgust. But when, yielding to better counsels, he makes up his mind to the effort, his misery passes away. His spirits rise as he masters portion after portion in succession, and when at last he closes the book in triumph, he finds what a miserable thing it is to kick against the pricks, and how little one would feel the pricks if only one would not kick against them. The control one is enabled to gain in this way over hundreds of the minor miseries of life is amazing. Where this power of accommodation is unknown, the passage through life resembles those dismal scrambles which Dr. Livingstone describes, through thickets of thorn and cactus. Where it is known and used, the thorn seems to use itself up, like the leaves of the sensitive plant, and the traveler gets through with little hurt.

With some persons this faculty of "bearing seems almost an instinct. As regards the common troubles of life, it comes to them almost without an effort. Many persons endure a life of toil, suffering and manifold privations and hardships with a patience, that is all the more beautiful because it seems so natural. It is a settled point with them—it has been so, through God's mercy, all along,—that life is not an easy sail down a smooth-flowing river. They have made up their minds to find in it many tempestuous passages and painful experiences, just as they have made up their mind to seasons of storm and winter. It would never occur to them to be angry with frost and snow, or to gnash their teeth at foul weather. As little would they think of being ruffled or enraged at crosses or troubles in their providential lot. The one thing for them to do is to assume a calm attitude, and adjust themselves as they best can to hardships that are inevitable. Like men in business, they lay their account with a certain amount of loss and fruitless labor, and when it comes, they are little disturbed—they know it was to be looked for. Business is not all profit, and life is not all pleasure.

It is very different with another class. Their bristles rise at the slightest cross or unpleasantness, as surely as those of the cat or the tiger at the sight of a natural foe. To learn to bear has been no part of their education, either common or christian. The effects of this are various in different cases. In some the effect is a constant and passionate irritability, passing as life advances, into a settled sourness or perpetual grumbling. It is surely one of the most important parts of early training when the young are not taught the necessity of bearing. Even in games and recreations nothing is more necessary. How often, when victory seems on the eve of being grasped, fortune suddenly changes, the first are last and the last become first. On the croquet-green, the ball that lay a few inches from the final post may be rudely dislodged at the last moment, and the hopes that had been becoming more eager as the crisis of the game approached, are dashed at the very moment when they were most intense. It is no small achievement to bear this with calmness and good humor; as one succeeds or fails in doing so, one is likely to succeed or fail in meeting the more serious disappointments that are seldom wanting in the struggles of active life.

In its best and highest form the power of bearing is a christian grace. It is a fruit of the Spirit. True christian charity "beareth all things." And well it may. It has a wonderful pattern of bearing in its master. What did he not bear for our sakes, and what ought we not to bear for his? Nothing serves more to lighten a burden or to make provocations endurable, than love to one for whose sake they are borne. It was easy for Jacob to bear the selfishness and perversity of Laban for seven years for the love he bore to Rachel. It was easy for Paul to bear the hardships of his missionary life for the love he bore his Master, and to the souls for whose good he labored. It becomes easy for the christian to bear his crosses, when he does it for the sake fo Him who died on the cross for him. Under christian teaching, too, he gets a far higher and more satisfying view of the end for which such crosses exist. All are seen to enter into the grand scheme of discipline by which he is getting trained for a life of heavenly glory, heavenly purity, and heavenly bliss.

Every one must have noticed the prominent place assigned to patience among the many graces of the New Testament. The singular endurance of martyrs and confessors under persecution forms one of the chief glories of the christian church. And even in ordinary life, people instinctively feel that a christian without patience is but a sorry specimen of his order. On the other hand, one of the most impressive marks of real saintliness, one of the features that most undeniably proclaim the heavenly birth, is a habitual serenity, and even benignancy of spirit, especially under trials. This is the power of "bearing" in its highest form. And the beauty of this spirit in the eyes of others is not less than the happiness it brings to its possessor. . . .

If its power of "bearing" be thus a most happy protection from many of the jars and buffets of ordinary life, that of "forbearing" is hardly less so in its peculiar sphere. The one leads you to endure quietly things that befall yourself; the other leads you to abstain from contending with others on many occasions when you might naturally be tempted to give them battle. One of the best uses of the latter is expressed in the well-known proverb of Solomon,—"A soft answer turneth away wrath." When you are treated sharply, your natural tendency is to treat sharply, or, as the phrase is, to give as good as you get. On second thoughts, you feel that the soft answer is more agreeable to christian duty, and more likely to prevent sin, and to restore peace; you arm yourself with this safeguard against collision, and when it is brought into play, the waves of passion subside, and immediately there is a calm.

"Forbearing" is especially necessary when two opposite wills are likely to come into collision; and the closer the two persons are to one another, the greater is the need of forbearance. Nothing can be more unseemly than a collision between husband and wife—between those who are one flesh before God, but not always of one sentiment. Opposition on some points it is almost certain there will be; if there be no forbearance on either side, if, indeed, there be not some forbearance on both sides, there must either be a perpetual jar, or a reign of terror. As often as any matter comes up that causes a difference, there will either be an unedifying wrangle, or the weaker nature will sullenly submit to the stronger, but with a mortifying sense of defeat and wrong. And like a thorn in the sole of your foot during a long walk, or a mote in your eye on a windy day, this little matter may cause no small discomfort throughout life's long journey. Where a little forbearance has been acquired at the beginning, it is as if the thorn were extracted, and the mote removed; and then the journey is made in comparative comfort and peace.

And who has not observed how much in every relation of life harmony and good feeling depend on not pushing things to extremities, not pressing rights to the uttermost, not contending to the death for every trifle? Whether the relation be that of parents and children, masters and servants, partners in business, or counsellors or directors of public companies, it is forbearance that oils the wheels, and enable the machinery to work smoothly, and at the same time efficiently. Of course, "forbearing," like "bearing," must have its limits, and of these I will speak presently. But no small point is gained when the necessity of this quality in some form and to some extent is apprehended by all; when people and especially young people come to see that if they are to get on comfortably with their fellows, there must be some forbearance in pressing their opinions or even urging their rights; there must be some consideration even for the infirmities and unreasonableness of others; some care taken not to drive them without cause into open hostility, not to bring things to a dead lock with them. It is melancholy to think what feuds have often raged through want of this forbearance. Even christian congregations have been convulsed by lasting quarrels that have begun about the merest trifles. A whole neighborhood has been known to be at daggers drawn on the question whether a school should be built on one site or on another. Neighboring families have been kept at variance for years because on one occasion a member of the one has sneered at the dress worn by a member of the other. According to the story, the Trojan war had its origin in the fact of the palm of beauty being accorded by the shepherd on Mount Ida to Venus, in preference to Juno and Minerva. How many bloody wars have been due to causes quite as frivolous, it is impossible to say. Of the six millions of men in the prime of life who are maintained by Europe in arms at this day, who can tell how many might be set free for the pursuits of productive industry, to gladden homes and spread peace and plenty, if only there was more forbearance in the temper of nations, and of those who rule them?

But we are wandering into the reign of great events, in place of confining ourselves to those of humbler or ordinary life. We do not wish so much to show how the great collisions of war may be avoided, as the little collisions of daily experience. Yet, probably, it is just the same spirit of forbearance that would equally prevent the one and the other. One little text of Holy Scripture—"If it be possible, as much as lieth in you, live peaceably with all men"—written by God's Spirit on men's hearts, would do it all. Only get men generally to have regard to that simple rule of the christian life, and what a different world you would have! How many domestic brawls, how many children's squabbles, how many ecclesiastical strifes, how many public feuds, how many gigantic wars it would prevent! How many policemen it would supplant, how many regiments of the line, how many iron-clads and monitors, how many rifled cannon and patent shells! How greatly it would facilitate the transaction of business! How much it would sweeten the breath of society! How much it would do to bring back the balmy breezes of Paradise,—to restore to those that have almost ceased to dream of it, and the long lost golden age!—*Banner of the Faith.*

For the World's Crisis.

LINES.

Responsive to Anna E. McEllister.

Ah! sister, well I know the trust
 That stays thy fainting heart,
When all the light of life grows dim,
 And earth-born joys depart;
When darkness, deeper than the grave,
 The spirit hovers o'er,
When comes the fearful, whispered word,
 "Thy joys return no more;"—

When the grim tempests of the night
 Their sullen gloom do lend,
And on the bowed, defenceless head
 Their gathered fury spend;
When prone in dust, with speechless lip,
 Lies the frail, shrinking form,
Bleeding and bruised, and broken by
 Affliction's wasting storm;—

When friend and lover stand afar
 With coldness or disdain;
And powerless the faithful few,
 To assuage the mortal pain;
Then cometh to the ear of faith
 That gracious voice, which gave
Peace to despair, and life secured
 From Chinnereth's mad wave.

And though still swells the o'erwhelming flood,
 Now faint we not, nor fear,
Forever soundeth through the storm—
 "'Tis I, be of good cheer."
Then, sister, we may joyful sing,
 While ever thus we prove
Our Father's never ceasing care,
 Our Savior's wond'rous love.

Soon shall these mortal ills be past,
 Soon shall our troubles cease,
And we attain the land at last,
 Of quietness and peace;
There we, far from the realms of night,
 Far from the tempest's roar,
Shall join the children of the light,
 In bliss forevermore.

Coldwater, Mich. Carrie Hill.

For the World's Crisis.

WORTHY OF IMITATION.

Although iniquity abounds, and the love of many is waxing cold, yet God has a few faithful ones who have not bowed the knee to Baal. Had there been any doubts in my mind as to this, they would have vanished during my recent visit to Square Pond, Ct.

I found in that place a company of believers in the speedy consummation of the christian's hope, who are bound together in the bonds of christian love and unity. So faithfully have they discharged the duties which devolve upon them as christians, that our heavenly Father has had a tender watch-care over the church, and has shielded them from those who would sow seeds of dissension among them. He has sent them men who would labor for their upbuilding and the salvation of souls. One thing I wish to mention concerning them, something which may seem incredible to some: while I was there, not a word of tattling did I hear. They seemed rather to consider others better than themselves.

Brethren and sisters, one and all, would you not do well to imitate the Square Pond church in this respect? When the minister visits your neighborhood, do not fill his ears with accounts of the misdeeds of those with whom you are connected in church fellowship. Do not try to influence him to preach something that will hit some one against whom you have become prejudiced. Let the Lord direct. He knows what the people need far better than you do. If you will seek to imitate the above church in this respect, the preacher will enjoy his visit with you much better, more good will be accomplished, and you will feel better yourself. C. H. Sweet.

New Preston, Ct.

For the World's Crisis.

MORRIS, CONN.

For the encouragement of those who feel interested in the people here, I would say the meetings which commenced in this place Mar. 3d are still in progress, and good is being accomplished. Several who had lain down the weapons of their warfare have confessed their past heart-wanderings, and expressed a determination to take their places in the ranks of the Christian army once more, and urge a continual warfare against the world, the flesh, and the devil, that when Jesus comes they may share in the triumph of the redeemed.

Considerable of an interest has been awakened among those who have never as yet experienced the joys of pardoned sin. We hope before the meetings close that their names will be enrolled in the Lamb's book of life. There were only a few believers in Jesus' soon coming, who have been willing to lay aside all things else and labor for the salvation of souls, making character the only test of christian fellowship. God has been with them.

During the winter some six or seven have been hopefully converted to God. Although they have but very little preaching, yet their meetings are well attended.

Preaching brethren traveling in this region, who feel more interested in the salvation of men than in sustaining some favorite theory, would be cordially received by this people, and I doubt not their labors here would be blessed of the Lord. Let all such correspond with Bro. Samuel H. Glover.

Morris, Ct., Mar. 12. C. H. Sweet.

Where we have one hour of pain, we have ten of ease; where we have one of misery, we have at least a score of mercies. If this be true, and we have no reason to doubt it, where we thank God once, we ought to thank him a hundred times over.

☞ Never speak badly of others, even with a cause; remember we all have our faults, and if we expect charity from the world, we must be charitable ourselves.

A "NATURAL FIT."

"Fits" where? In the *N. Y. Ledger.* Who fits so naturally into that sheet? The "Rev. Henry Ward Beecher." Who says that? Read the following letter to Bonner, the publisher of that paper, and you will see:—

My Dear Mr. Bonner: You have herewith the last line of Norwood. I began it reluctantly, as one who treads an unexplored path. But as I went on, I took more kindly to my work, and now that is ended I shall quite miss my weekly task.

My dear old father, after his day of labor had closed, used to fancy that in some way he was so connected with me that he was still at work; and on one occasion, after a Sabbath morning service, some one in a congratulatory way said to the venerable and meek old patriarch: "Well, Doctor, how did you like your son's sermon?" "It was good, good as I could do myself." And then, with an emphatic pointing of his fore-finger, he added, "If it had'nt been for me, you'd never have had him!"

If anybody likes Norwood, my dear and venerable Mr. Bonner, you can poke him with your finger and say, "If it had'nt been for *me*, you never would have had it."

You ask me to resume my old place, and write for you regular or occasional articles on one of the ten thousand topics that are interesting. I shall be glad to do so. I have got so used to the *Ledger* that I seem to fit into its columns more naturally than anywhere else. I am, truly yours,

Henry Ward Beecher.

Remarks by Ed. of Herald of Life.—How "natural" the process of temptation.—$25,000 for writing "Norwood" made the author "fit" into the *Ledger* "more naturally than anywhere else." When we read the foregoing letter, we could not help thinking of the following story:

A Providence boy, five years of age, having stolen a can of milk, his mother took him to task with moral suasion, and wound up her discourse by exclaiming, "What in the world was you going to do with the milk, anyhow?" "I was going to steal a little dog to drink it," was the crushing reply.

How many "little dogs" in the churches will now run after 'the can of milk"—the *Ledger*—who would never thought of such a pool to quench their thirst but for having been *stolen* "to drink it." How "naturally" it "fits."—*Ex.*

Hygiene.

"This is for your health."—Paul.

CONVERSATIONS ON IMPORTANT SUBJECTS.

BY ELD. D. M. CANRIGHT.

Minister. Now brethren, we are prepared to go on with our investigation. The eating of meat I believe was the subject under discussion.

Bro. A. Well, I don't think for my part that I could labor as hard as I do, without such hearty victuals as pork, beef, etc.

Min. But my dear brother, you are greatly mistaken about meat being such hearty food. Graham flour, peas, beans, and such like, are much more hearty than meat.

Bro. B. Pshaw! you can't make me believe that.

Min. I think I can, if you will believe facts. The object in eating food is to supply the waste which takes place in the system by nature and by work; also to build up the system, is it not?

Bro. A. Certainly. And when it does this we feel stronger for eating. That is the reason why I think meat is so hearty, because I feel strong after eating.

Min. But does not a man feel strong also after drinking liquor?

Bro. A. Why—yes, I believe he does.

Min. Do you therefore believe that liquor is hearty food, and builds up the system?

Bro. A. Well no, not exactly. I believe that it is only a stimulant, and it only makes him feel better for the time being, without actually building up his system any.

Min. Very well, then it will not do to go by your rule only, that is, to eat everything that makes us feel stronger for the time being. May not the meat have the same effect, in a great degree, that liquor does? Is it not more a stimulant than a nutriment?

Bro. B. You ministers, who do not labor hard, can live on lighter food, but we farmers must have hearty victuals. It looks to me, that pork was designed for farmers and working men.

Min. But, Bro. B., the Jews were farmers, and God did not allow them to eat pork. I have a few facts here which I wish to read to you, from Dr. Cole's Philosophy of Health. It is a table showing the amount of nutriment contained in vegetable and animal food. He says that 100 parts of wheat contain 85 parts of nutriment. That in a hundred pounds there would be 15 pounds of waste matter, where there would be 85 pounds which would go to nourish and strengthen and build up the system. I will read the table clear through. Barley 83, oats 79, oat meal 93, rice 90, peas 93, beans 93, potatoes 25, chicken 22, codfish 20, oysters 13, white of eggs 20, yolk of eggs 46.

Now let us examine the table. Here is a pound of wheat and there is a pound of meat. The pound of wheat contains 85 parts of nutriment, and the meat only 25 parts, which is less than one third as much nourishment as the wheat. Peas contain nearly four times as much as the same amount of pork. Hence, if one man eats a pound of meat, and the other a pound of flour, the latter will derive more than three times as much benefit from his meal as the other does from his. Now which is the most hearty food of the two?

Bro. A. Well, it would seem according to that, that a grain or vegetable diet would be the most hearty.

Bro. D. Now I think that I can convince you, Bro. A., that a vegetable diet is the most hearty food. You, living largely on meat, find that you must have your three meals a day regularly.

Bro. A. Oh! yes, I never can come to the two-meal system, I can hardly get along on three a day. I think that four would be better. If I should eat only two meals a day, I know that I should be so faint that I could not stand it.

Bro. D. Now I am a farmer as well as you, and do I not work as hard as you?

Bro. A. Oh! yes, I guess you do.

Bro. D. Very well. Now you know that I have eaten only two meals a day for a year and a half past. I do not feel faint and languid as you say you do. The reason is very obvious to my mind. I live on graham flour, corn meal, beans, fruit, etc. When I eat a meal of this, my system receives real strength and nourishment from it. This strength thus received, lasts me for several hours; hence I can easily do with two meals a day. But the meat which you eat, acts more as a stimulant than as a nutriment. It acts upon your nerves, and makes you fell stronger than you really are, for a short time, and then it is all gone; and you feel faint and weak, and need something more to eat. Are not these facts?

Bro. A. Well, it does look some so, and I don't know but that you are about half right.

Min. Yes, this alone is sufficient, and is enough to show that meat is not such hearty food as has been supposed, nor so hearty as the grain and vegetable diet.

Bro. B. But we poor folks cannot afford to adopt the health reform. To carry out the health reform, we should have plenty of fruit; berries and sauce, the best of graham flour, etc. This costs a good deal.

Min. Can not afford it! Why, my dear brother, you are just the one that cannot afford to do without it. Let us look at the figures a moment. We have just seen that one pound of wheat contains more than three times as much as one pound of meat. One pound of salt pork will cost twenty-one cents. This pound will contain twenty-five parts nutriment. Now for twenty-one cents, you can obtain three pounds of flour, which contains two hundred and fifty-five parts nutriment, which is ten times as much nutriment as you will get in your pork, for the same money. What do you think of that, Bro. B?

Bro. B. I declare, I had not supposed that was so. I guess I must think of that a little more.

Min. But why should we eat meat any way? It contains nothing that the sytem can use but what may be found in grains and vegetables. For instance, you take the pig that weighs ten pounds, you shut him up and feed him on milk, meal, corn and such like, and after feeding him thus for several months, he at length weighs several hundred pounds. You now kill him and put his flesh on the table and eat it. What is that flesh made of? of course it is made of the meal and corn which you have to take second-hand, after going through what seems to me, not a very cleansing process, namely, the dirt and filth of a pig-sty, and swine's flesh for a filter. Now why not take it first-hand, clean and pure, just as the Lord made it? It certainly would have all the properties of nutrition that it now has. I can see no reason in first letting the hog eat our food for us.—*Review and Herald.*

INFLUENCE OF DIET.

It may seem like meddling to say to a man, that his dietetic principles and habits affect his character here and his destiny hereafter; to tell him that his habits are gluttonous; that he is a sybarite, and luxurious; and to say to him, Sir, your wantonness proceeds from your habits as to eating and drinking; to say to him, Sir, your prayers are baffled by your appetite, and your resolutions in favor of reform are all vetoed by your late suppers; your highly seasoned food stimulates you to impurity; your tea and coffee have a like effect; and as a consequence, your moral susceptibilities are seared, your intellect is stupefied, your brain is disturbed and weakened, your judgment is perverted, and your hand is tremulous. . . .

For about two years myself and family have tried the two-meal per day system, during which time we have not used meats of any kind; neither have we used tea or coffee, nor any highly seasoned food, and but a very small quantity of fish; we have used grains, fruits, and vegetables. The results of the system are, evenness of temper, clearness of mind, steadiness of nerve, increased mental power, and a better subjection of the physical to the moral power. I feel as if I were entering upon a new life, with new strength of hope and faith. Indeed, without the experience, I could hardly have believed it possible that the quality of our food, and the intervals between our meals, had so great an influence for good or evil.

I first saw the practical working of the two-meal per day system, upon a community, nearly two years ago; and having read Dr. Jackson's argument in its favor, I determined to test it upon my farm; and I find that I can do more work, with less fatigue, and do it better, upon this system, than with three meals per day as formerly.

It is now nearly two years since we began to practice upon this system, in all kinds of weather, at all work, in the long days of harvest and haying, and the short days of winter; whether at the plough or the hoe, the axe or the spade. I find I am not as hungry for my meals as formerly, when eating three meals a day and lunches besides; neither do I crave more at a meal, if as much; neither do I feel half as much inconvenience from faintness when hungry, as formerly.

At first I was so much pleased with the good effects of this system, that I feared it was enthusiasm in part, and that a re-action would follow; but sober reality, from two years' experience has satisfied us that it is still better for us than our most enthusiastic dreams had pictured to our minds. Others in the vicinity have the same views of the matter, and will, I hope, bear testimony to the same. . . .—*Review.*

Of what Man is made.—Of the sixty-two primary elements known in nature, only eighteen are found in the human body, and of these seven are metallic. Iron is found in the blood, phosphorous in the brain, limestone in the bile, lime in the bones, and dust and ashes in all. Not only these eighteen human elements, but the whole sixty-two, of which the universe is made, have their essential basis in the four substances—oxygen, dydrogen, nitrogen, carbon—representing the more familiar names of fire, water, saltpeter, and charcoal. And such is man, the lord of the earth—a spark of fire, a drop of water, a grain of gunpowder, an atom of charcoal.—*Amer. Phren. Jour., Vol. 38, No. 1.*

Temperance and Longevity.—Ephraim Pratt, who lived in the town of Shutesberry, Mass., many years, and died there in 1804, was a remarkable man. He lived to be over one hundred and sixteen years of age. He married at the age of twenty-one, and could count fifteen hundred descendants. He was a very temperate man, so much so that for forty years he took no animal food. He was a farmer, and his health was so uniformly good, that he was able to mow a good swath one hundred and one years in succession. He was born at Sudbury, in 1687.—*N. E. Gazetteer.*

☞ Keep your feet warm, your head cool, and your mind calm, if you desire health and longevity.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.50
Same rate for any larger number under ten.
Ten copies six months to one address.........$10.00
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.

Private Letters.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.

☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.

☞ All persons writing to the office should give distinctly and plainly the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, Boston, Mass.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM;
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.

TERMS:
Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 654. BOSTON, WEDNESDAY, APRIL 15, 1868. VOL. XXVII.—NO. 5.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

DEATH HAS COME.

Death has come,
Taken from us, one by one,
Our heart's treasures to the tomb,
Wrapped us deep in sorrow's gloom,
Death has come!

Nevermore
Come they to our waiting door,
To our fond hearts as of yore,
Tell their joys, their sorrows o'er,
Nevermore!

But they sleep
Where the night dew sadly weeps,
And dear love its vigils keeps,
There in dreamless slumber deep
Peaceful sleep.

And they rest,
No more now by sorrow prest,
Folded to our mother's breast,
With those whom God calleth blest.
Precious rest!

Other hands
Twine for us fair friendship's bands,
Kindly all, but love commands,
And we grope for broken strands,
Prisoned hands.

They have gone!
List we now in vain each tone,
And the hand that clasped their own
Reacheth vainly,—*all alone.*
They have gone!

Gone alway!
When returns the glowing day,
Or again the evening gray,
Vain for them we watch or pray,
Gone alway!

Holy trust,
Lift the fainting spirit up,
While we drink of sorrow's cup,
Bid us see them rise from dust,
Holy trust!

They shall come!
From death's iron grasp shall come,
By the Prince of life called home,
Nevermore to sleep or roam.
They shall come!

Coldwater, 1868. CARRIE HILL.

For the World's Crisis.

THE HOPE.—No. 5.

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. 6: 17, 18.

We closed our last by quoting the language of Isaiah, which declares that the "ordinance is changed," and the "covenant is broken." Lamentable indeed, and yet how true. The ordinance connected with the covenant is changed, was changed in the days of Constantine the Great. Paul says, "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3: 27-29.

"Baptism," then, is the ordinance which inducts an individual into Christ, and makes him a covenantee, or heir of the promise; and it is this very ordinance that is changed. Paul plainly declares there is but "one baptism"; and also clearly shows that it is a figure or type of "death and resurrection" (see Rom. 6); and therefore immersion alone can be made to correspond with the figure. Has it not been changed, and the covenant broken? Answer, ye who can.

But some one may say, The promise of God to Abraham, that he and his seed should inherit the land, was not confirmed by his oath, and therefore is not the promise upon which the hope is predicated. We will see soon. But first let me inquire, Why was it that God selected Abraham, in preference to any other individual, to whom to make the promise? Why was not the promise made to Adam, or Abel, instead of Abraham? as they lived before his day. We reply, It was not simply because his name was Abraham, or because he was the son of Terah; but because he wanted to set him before the world as a pattern of faith. No other individual had possessed the faith that Abraham possessed. Therefore we say God did not make him the promise simply because his name was Abraham, neither because he wanted to make him an heir of the world; for indeed he is no more an heir of the world than any other righteous man; and the same promise, virtually, only in another form, was made to Eve in the garden of Eden. But because of his unwavering faith did God select him, that he might set his faith before the world as an example for others to follow. Therefore we must possess "the faith of Abraham," not only theoretically, but as a "principle" also.

After God has made the promise to Abraham that he and his seed should inherit the land for ever, he then makes him another promise,—that four hundred years from that time his seed, being as the stars of heaven innumerable, should go in and possess the land of Canaan; and that that multitudinous seed should come through Isaac, his only son. And now, while Isaac is a lad, or, at least, without issue, he commands Abraham to take him, the son, through whom this multitudinous seed was to spring, to Mount Moriah, and make a sacrifice of him. Unbelief would cry instantly, Where is that multitudinous seed coming from, Abraham, if you slay your only son? Here the faith of Abraham is tried; but it is unwavering. He takes his son, and starts for the distant mountain.

By and by the mountain top is reached, the altar is built, and the child is bound upon it. The father raises the cruel knife, to bathe it in the blood of his only son. It seems awful indeed to Abraham, but heaven has demanded it. But hark! as the knife is about to descend, the spell is broken by the voice of an angel of the Lord. "Stay thy hand, Abraham; hurt not thy son"; the order is countermanded. And now the faith of Abraham is tried, and God is ready to confirm the promises by his oath: "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy [one] seed [Christ by faith] as the stars of heaven, and as the sand upon the sea-shore; and thy seed [Christ] shall possess the gate of his enemies."—Gen. 22: 16, 17. To possess the gate of his enemies is to possess that which they are now possessing, which is the earth; and when he gathers out of his kingdom—the world, or field—all things that offend and that do iniquity; when he commands that these, his enemies, that would not that he should reign over them, be brought and slain before them, then he will undoubtedly possess their gate.

But this oath is spoken of by Abraham (Gen. 24: 7) thus: "The Lord God of heaven, which took me from my Father's house, and from the land of my kindred, and which spake unto me, that sware unto me [what did he swear to?] saying, *Unto thy seed will I give this land;* he shall send his angel before thee," etc. Here we have the testimony that the promise of the land, or inheritance, was confirmed by the oath of Jehovah.

But some have attempted to sustain, regardless of all the facts to the contrary, that the children of Israel going in and possessing the land of Canaan four hundred years after the promise was made to Abraham, was a fulfillment of the same. But it seems to me that Paul sets the matter all straight, in Gal. 3: 15,—"Brethren, I speak after the manner of men; though it be but man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." This language of the apostle is very forcible and full of meaning. A covenant is a "contract," or "agreement between two parties"; and, although it be but man that makes the covenant, yet if it be confirmed by law, no man can disannul, or add thereto. That is, A. sells a farm to B., and B. has the contract confirmed by law, by taking his deed to the County Clerk, and having it recorded; and now no man, not even A. himself can disannul or make void the contract. He can not, after he has sold the farm to B., and B. has had the contract confirmed by law, sell it again to any one else.

Exactly so with the promise God made to Abraham, as Paul remarks: "Now to Abraham and his seed were the promises made. He saith not, And to seeds [in the plural], as of many; but as of one, And to thy seed, which is Christ." "And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Here we have the facts plainly set before us, that God made the promise of the inheritance to Abraham and Christ, and confirmed it himself; yea, by his own oath; and now we inquire, How could he, four hundred and thirty years after this promise or covenant was confirmed, give the inheritance to the Jews, under the law? No, says Paul. "The law, which was four hundred and thirty years after, can not disannul, that it should make the promise [of the inheritance to Abraham and Christ] of none effect."

No doubt the children of Israel going in and possessing the land of Canaan, under the law, was a type of the saints' everlasting inheritance; and Joshua leading them over old Jordan into the goodly land, was a type of Jesus' leading the true Israel of God over the Jordan of judgment into their eternal abode. But to say that the oath and promise of God to Abraham was then and there fulfilled, is the height of puerility. Paul expressly affirms that "the twelve tribes of Israel, who instantly served God day and night, hope to come to this promise" (Acts 26: 7), and yet "they all died in faith, *not having received the promise.*" Heb. 11: 13, 39, 40. "Wherefore, then, serveth the law?" Why was the law added, if the inheritance was not to be obtained by it? "It was added because of transgression, *until the seed come to whom the promise was made*"; which shows conclusively that the promise could not be fulfilled until the seed did come; and that seed was Christ; hence could not be fulfilled under the law. "Is the law, then, against the promise of God? God forbid; for if there had been a law given that could have given life, verily righteousness should have been of the law." But the promise was that of the earth for an eternal inheritance, and the law could not give life to inherit it eternally. But the covenant can, being "confirmed in Christ, who is the resurrection, and the life."

We see, then, why it is that "eternal life," or the "divine nature," is gained through this promise; because it is "confirmed in Christ," through whom alone eternal life can be obtained. May both the reader and the writer inherit eternal life when He who is our life shall appear. Amen. J. W. TAYLOR.

Chatham Valley, Pa.

☞ "If christians must contend," says Jeremy Taylor, "let it be like the olive and the vine, which shall bear the most and best fruit; not like the aspen and the elm, which shall make the most noise in the world."

THE DIVINITY OF CHRIST.

Never was any other truth so well attested as the divinity of Christ. The fact and manner of his wonderful and miraculous conception was foretold by heaven-taught prophets, and pre-announced to the virgin-mother by the angel Gabriel who stands in the presence of God. To the awe-struck and affrighted shepherds who were watching their flocks by night, the glad tidings of a Savior born were announced by a messenger from on high, while "the glory of the Lord shone round them;" "and suddenly there was with the angel a multitude of the heavenly host" who chanted the celestial anthem never before heard by mortal ears—"Glory to God in the highest; on earth peace and good will among men."

His childhood was marked by a dignity and wisdom far above his years, and at the age of twelve he was found sitting among the sages of Israel, asking and answering the most difficult questions. At his baptism, as he emerged from the liquid grave, the heavens were opened, and the Holy Spirit assuming the form of a dove, descended upon him, while a voice from the most excellent glory proclaimed, "This is my Son, the beloved, in whom I delight."

At his transfiguration, the divinity within burst through its tabernacle of humanity; "his face did shine as the sun, and his garments were white as snow" "a bright cloud overshadowed them," and the voice of the Father out of the cloud again announced—"This is my Son, the beloved, in whom I am well pleased: hear ye him."

From the time of his entrance upon his mission of love and mercy to sinful and wretched men, till his unjust condemnation was extorted from a time-serving procurator by a fanatical, malevolent populace, every incident of his eventful life and tragical death showed that he was "God manifest in the flesh."

Such were the power and the sublimity of his discourses, notwithstanding their simplicity, that even his opposers were struck with wonder and admiration, and exclaimed, "Never man spake like this man." His works bore testimony to his divine character and heavenly mission. At his word and touch the blind saw, the deaf heard, the dumb spake, and the lame walked. Even the stormy winds and raging waves were obedient to his high command. He entered the abode of the sick, and disease fled at the approach of his footsteps. He arrested the bier on its way to the grave, and snatched from the hands of death his pallid victim. He opened the dark portals of the tomb, and called its sleeper forth to life and health again.

At his crucifixion, nature, shocked at the sight, gave indubitable evidence that it was the Lord of creation who was impaled on the Roman cross. The heavens were shrouded in darkness—the earth was convulsed to its centre—the veil of the temple was rent—even death forgot his prey, and dropped his chains, and many came out of their graves and went into the holy city.

And finally, to cap the climax of evidence, God raised him from the dead, showed him openly to chosen witnesses, exalted him with his right hand, and crowned him with glory and honor amid the joyful acclamations of angelic hosts. And then in his glorified humanity he "sat down on the right hand of his Majesty on high;" to *him* the Father intrusted the government of the worlds; he is to reign until "he hath put all enemies under his feet."—*Banner of the Faith.*

For the World's Crisis.

ONE FOUND WORTHY.

"In the beginning God created the heaven and the earth." "And God saw everything that he had made, and behold it was very good." "The morning stars sang together and all the sons of God shouted for joy." The earth was clothed in beauty, there was nothing to hurt or destroy in all its borders. Man was made in the image of God, free from sin, and to him was given the dominion. But there came a change. Sin entered the world, and death by sin. Man lost his first estate, became mortal, subject to death, a candidate for the grave, and the ground is cursed for his sake. God looked down and saw this earth was one vast graveyard, this world a charnel house. Mercy wept and desired to enter, and set the prisoners free, but Justice barred the door and held the key. God's law had been broken,—man had sinned, and his life was the forfeit; how could the door of the charnel house be opened and the law be satisfied?

But mercy still pleads, and weeps and cries "Oh, who will ransom these?" Hark! sweet and gentle as a zephyr, yet mighty and powerful, there comes a voice,—"So, I come to do thy will, O God!" "I will redeem them from death, I will ransom them from the power of the grave." "But the law has been broken," cries justice. "I will magnify the law and make it honorable." Who art thou that speakest in such lofty strains? "Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" "I that speak in righteousness, mighty to save." "Wherefore art thou red in thine apparel, like him that treadeth in the winefats?" "I have trodden the winepress alone; and of the people there was none with me. . . I looked, and there was none to help, and I wondered that there was no intercessor; therefore mine own arm brought salvation." But what is thy name, thou great Deliverer? "I, the Lord, am thy Savior and thy Redeemer, the mighty one of Jacob." Thank God! There is one found worthy.

The first intimation or promise of the Savior was given in the garden of Eden. It was somewhat dim and shadowy, but as time went on the light increased. The promise was renewed to Abraham in a more definite form. Then came the Law, which was a schoolmaster to bring us to Christ. All its types and shadows, forms and ceremonies, pointed to the coming one. Then arose the those holy men of old, who wept over the sins and sorrows of Israel, and prayed day and night for redemption. The Spirit of the Lord came upon them, and a panoramic picture was spread out before them of what should come to pass. In that picture they read the history of the world in advance. First in the panorama passed before their vision the Jews, that rebellious nation. They saw their kingdom overturned, overturned and overturned. They saw the throne of David cast down, to be no more until He whose right it is should come to reign. They saw them carried away into a long captivity—they beheld them weeping by the rivers of Babylon, unable to sing one of the Lord's songs. After seventy years have passed they see them brought back to their own land, but still subjects of other kingdoms.

Sadly they watch the picture, and by-and-by over the plains of Judea their eyes catch the bright rays of the beateous star of Bethlehem. They hear the angels saying, "Behold, I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." They follow the star to Bethlehem,—there lies the babe in the manger. Now the prophets begin to rejoice. Hear Isaiah, "Unto us a child is born, unto us a child is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government there shall be no end, upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this." Isaiah watches the picture. He sees Jesus grow up and go forth to preach his own gospel; but ah! he sees him as a man of sorrows, acquainted with grief, despised and rejected of men. He changes his song of triumph to one of sadness. "Surely he hath borne our griefs and carried our sorrows; . . . he was wounded for our transgressions, he was buried for our iniquities. . . . the Lord hath lain upon him the iniquity of us all." "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment, and who shall declare his generation? for he was cut off the land of the living; for the transgression of my people was he stricken." He poured out his soul unto death, and was numbered with the transgressors. I think Isaiah wept when he reached this point in the picture.

Christ is dead and laid in the rich man's tomb, and the promises are still unfulfilled. God's people have not been redeemed from death, nor ransomed from the power of the grave. David's throne has not been re-established, and the curse is still resting upon the earth. Does the picture end here? Is the world to be left in darkness and gloom because the hope of Israel is brought low? No; the vision moves on. While the prophet is watching with tearful eyes the tomb where sleeps the crucified man of sorrows, the great stone rolls back, and Jesus of Nazareth steps forth a risen Savior. Hope revives; surely now he will redeem Israel, and establish his kingdom. But no; the prophet is again disappointed, for soon he sees him standing with his disciples on Mount Olivet, "and while they beheld, he was taken up, and a cloud received him out of their sight."

Has he gone at last and left his work undone? Will he never come back? 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then the disciples remembered that he said unto them, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I go away I will send him unto you." The prophet exclaims, "Thou hast ascended on high, thou hast led captivity captive." He has seen him go away, and now how anxiously he watches the picture for his return. He sees the labors of the apostles and the trials of the early church. He follows her as she wades through the dark ages, her footsteps marked with blood. Then comes a little season of prosperity. The apostate church, or harlot woman, loses her power to consume and destroy, and the true church shines out once more. Then comes the time of the end. Many run to and fro; knowledge increases, but iniquity abounds, and the love of many waxes cold.

There are wars and rumors of wars, signs in the sun, moon, and stars, and on the earth distress of nations with perplexity, earthquakes and famines in divers places. Men become "covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." Spirits of devils are working miracles, to deceive if possible the very elect. The churches fold their arms, forget to watch, and say, "My Lord delayeth his coming." What a sad picture!

But in the midst of all this wickedness, darkness, and death, the heavens open, and the Son of God is revealed coming the second time without sin unto salvation. Not as the babe of Bethlehem; not as a man of sorrows; not as a lamb for slaughter, but as a mighty conqueror. Not as a mediator, but as a judge to take vengeance on them that know not God and obey not the gospel. Not as a sin-offering, to give his life a ransom for many; not as a servant; not as a despised Nazarene; but as a King to take possession of the field for which he sold all that he had, and to bring forth the treasure which lies hidden there. He comes to claim the throne of his father David, and to rule over the house of Jacob forever. Will he redeem his people from death? Will he ransom them from the power of the grave? Hear him;—"I am he that liveth and was dead, and behold I am alive forevermore, amen, and have the keys of hades and of death." Ah! the prophet understands it now. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead. Come, my people, gather thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."

The picture now moves rapidly. Christ has satisfied the law and made it honorable. He has got the keys of the charnel-house. Justice smiles and resigns his claim; the prison doors fly open; the saints come forth shouting, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ." See them come from the four quarters of the earth, the precious jewels of God, gathered from every age and clime. They hide in the chambers for a little moment, while "upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." The heavens (or this poisonous atmosphere) pass away with a great noise (it explodes), the elements melt with fervent heat, the earth also; and the works that are therein are burned up.

Then comes a restitution of all things spoken of by all the prophets since the world began. A new earth, beautiful, glorious, "very good." A new atmosphere which is pure and exhilarating. The tree of life once more stands in the midst of the paradise of God. The first dominion is brought back. The kingdom of God is established under the whole heavens. The saints take it, and possess it for ever and ever. The holy city, the New Jerusalem, comes down out of heaven, and a great voice cries, "Behold the tabernacle of God is with men." Christ takes the throne of his father David, and rules in righteousness, and of his kingdom there shall be no end. The last enemy, death, is destroyed; all tears are wiped away; the glory of God covers the earth as the waters cover the sea. All sin and wickedness is at an end, and the children of God enjoy everlasting rest, fulness of joy, and perfect peace. Once more the morning stars sing together, and the sons of God shout for joy. Amen! Lord, hasten the day. B. P. F.

For the World's Crisis.

THE FOUR KINGDOMS.

"And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream."—DAN. 2: 3.

The king spoke these words to the wise men of Babylon, who were called in to tell and interpret this dream. It appears that these men had pretended to interpret dreams, but in this case the king desired that they should tell him the dream, then he knew they could give him the interpretation; but they could form no idea of what he saw. He said to them,—"For ye have prepared lying and corrupt words to speak before me till the time be changed."—Dan. 2: 9. "For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon." And they sought Daniel and his fellows to be slain."—Dan. 2: 12, 13. This aroused Daniel to save his life and the lives of his friends. He went to the king and desired time that he would show him the interpretation. His request was granted. He then went to his house, where he and his friends prayed to the Lord that the secret might be made known to them. "Then was the secret revealed unto Daniel in a night vision."—Verse 19.

In the 31st verse and onward we have the dream as it was presented to the king by Daniel.

"Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his feet part of iron and part of clay."

This is the dream, and the prophet proceeds to interpret it.

"Thou, O King, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. . . . And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be as strong as iron. . . . And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken."

In the interpretation of this dream we discover that there were four kingdoms to bear rule over all the earth. The first kingdom, symbolized by the head of gold, was Babylon; for Daniel after he had informed Nebuchadnezzar of the greatness of his kingdom, tells him (38 v.) that he was the head of gold. Did Babylon bear rule over all the earth? Verse 38,—"And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art this head of gold." The above is the extent of Babylon as presented by Daniel; but what does history say? Read Ramsay's "Universal History," Vol. I., p. 43, 44. He had now so nearly attained universal dominion, that the spoils of other nations and the riches of the world centered in Babylon. Thus we see that Babylon was the capital of the then known world, according to Bible and history.

"Babylon was surrounded with walls eighty-seven feet thick, and three hundred and fifty feet high. These walls formed an exact square, each side of which was fifteen miles in length. In the whole of the wall there were one hundred gates, all made of solid brass. The Euphrates divided the city by running through the middle of it from north to south."—*Ramsay's History*, p. 45. "The Lord said of Babylon he would dry up her rivers."—Isa. 44: 27. 45: 1, 2: "I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut. I will break in pieces the gates of brass." In the 44th chapter it will be seen that the Lord chose Cyrus to carry out the the above plan. Belshazzar, who became king of Babylon, after the death of Nebuchadnezzar, on a certain night made a great feast to a thousand of his lords. "Cyrus who had surrounded the city, took advantage of this feast, and caused deep and large ditches to be dug all around it. On a certain night, when all the Babylonians were engaged in feasting and merriment, he ordered the dams of the ditches to be thrown open, that the waters of the Euphrates might run into them. By this means the channel of the river, which ran through the city, was left dry. Thus we see the opening of the gates before Cyrus, as predicted by the Lord, and the gates being opened he marched his troops into the city. "The guards were slain with the king of Babylon." Thus ended the head of gold, or the first kingdom.

The breast and arms of the image symbolized the second universal kingdom, which was the Medo-Persian empire. It was founded by Cyrus shortly after the destruction of Babylon. Read *Ramsay's History, vol. I, p. 56.* "In about three years after the reduction of Babylon, Cyaxares, king of Media, and Cambyses, king of Persia, both departed this life. Cyrus, who had pretensions to both kingdoms, returned to Babylon, and took upon him the government of the whole empire." Robbins' History (p. 77) says that it is sometimes called the Medo-Persian empire. Did this empire get the supremacy? Read Ezra 1: 1, 2:—"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout his kingdom, and put it also in writing, saying, thus sayeth Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth." The above testimony is positive proof that Medo-Persia was the second universal kingdom.

The belly and thighs of the image symbolize the third universal kingdom, the same as symbolized by the rough goat in Dan. 8: 21. Gabriel says that this rough goat is the king of Grecia, and the great horn that is between his eyes is the first king. "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

This great horn that was between the eyes of the rough goat was Alexander the Great. When he was but a boy he showed signs of one day becoming a great conqueror. M. Rollin says of him (vol. 5, p. 76) every time news was brought him that his father had taken some city, or gained some great battle, Alexander, far from sharing in the general joy, used to say in a plaintive tone of voice to the young persons that were brought up with him—"friends my father will possess himself of every thing and leave nothing for us to do."

Rollin says a "horse was presented to Phillip, the father of Alexander. After viewing him he found that he was too fiery, and ordered him back again. Alexander, who was present, cried out what a noble horse they are going to lose. Phillip gave him leave to try what he could do. He went up to the horse, took hold of the bridle, stroked him gently with his hands, soothed him with his voice, and in proper time sprung upon his back. He moved him forward, and gave him the rein, and spurring him with great vigor, animated him with his voice to his full speed. While this was doing Phillip and his whole court trembled with fear; but when Alexander returned we are told Phillip shed tears of joy, and embraced Alexander, and kissing his head he said to him, "My son, seek a kingdom more worthy of thee, for Macedon is below thy merits."

He then ascended the throne at the age of twenty, and when he had conquered the most part of the world, "he marched his men a distance of two hundred and forty miles, through hot sand and scorching sun, to the temple of Jupiter Ammon."—*Rollin, Vol. 5, p. 158.* Alexander being come into the temple, the senior priest declared him to be the son of Jupiter, and assured him that the god himself bestowed this name upon him. Alexander accepted it with joy, and acknowledged Jupiter as his father. He afterwards asked the priest whether his father Jupiter had not allotted him the empire of the whole world. The priest replied that he should be monarch of the universe. (*Rollin, Vol. 5. p. 159.*) Alexander having conquered the then known world.

"He (Alexander) knew that there were arrived in that city (Babylon) ambassadors from all parts of the world. The whole earth echoing so much with the terror of his name, that the several nations came with inexpressible ardor to pay homage to Alexander, as to him who was to be their sovereign."

What was said of Alexander? Whereas Alexander, who is justly entitled the plunderer of nations, made his glory to consist in carrying desolation into all places and in rendering himself the terror of mankind. Thus he conquered the world, reigned over it in Babylon, and there died at the age of thirty-two years and eight months, having reigned twelve years. Shortly after his death the third kingdom passed away, it being divided into four kingdoms. These kingdoms are symbolized by the four horns coming out of the nation, when the great horn is broken, or at the death of the first king, Alexander.—"After the battle of Ipsus, the four confederate princes divided the dominions of Antigonus among themselves, and added them to those which they already possessed." The empire of Alexander was thus divided into four kingdoms, of which Ptolemy had Egypt, Libya, Arabia, Cœlosyria, and Palestine: Cassander had Macedonia and Greece, Lysimachus, Thrace, Bythynia, and some other provinces beyond the Hellespont and the Bosphorus. Seleucus all the rest of Asia to the other side of the Euphrates, and as far as the river Indus.

Thus Alexander's kingdom was divided by the prophet.

The legs of iron symbolize the fourth universal kingdom, which was Rome, founded by Romulus. Roins says, "Romulus began the building of Rome. His brother Remus was indeed concerned in the projected undertaking, but a dispute arising between the brothers respecting the place where the city should stand, they had recourse to arms, in consequence of which Remus lost his life. Romulus, only eighteen years of age, was thus left to pursue the enterprise alone on the Palatine hill he fixed as the spot." There he began the building of a city that was one day to be the capital of the world. In the days of our Savior Rome did rule the world. For proof of it read Luke 2: 1,—"And it came to pass in those days that there went out a decree from Cesar Augustus that all the world should be taxed." Cesar Augustus was Emperor of Rome.

Read also Milman's Gibbon's History of Rome, (vol. I. p. 99), which says: "But the empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies." Having proved from the Bible and history that Rome filled the world, it is certain that this empire was the iron legs of the image, or the fourth kingdom.

By following the fourth kingdom down the stream of time, we discover that through wars and revolutions this once world-wide empire has been dismembered. The Philadelphia *Catholic Standard*, published Nov. 2d, 1867, gives the following square miles and population of the Roman States, from 1859 to 1867:

	SQUARE MILES.	POPULATION.
In 1859—	15,429.	2,898,115.
In 1867—	4,520.	700,000.
Decrease—	10,909.	2,198,115.

The above statistics show that Rome is decreasing.

In the forty-first verse of this prophecy Daniel predicts Rome as being in a divided state. "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided." Is Rome not thus divided? Part of her inhabitants want Victor Emmanuel to be their king, and part of them want the Pope.

Daniel 2: 45;—"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

The stone that is mentioned in the above verse, as breaking those four elements, is Christ. A few passages will show that Christ is represented in the Bible as a stone. Read the 108th Psalm. "The stone which the builders refused is become the head stone of the corner." Thus was Christ refused by the Jews at his first advent. When he was on earth he asked them "whether they never read in the Scriptures the stone which the builders rejected, the same is become the head of the corner."

To prove that Christ has become the corner stone, read Eph. 2: 20. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Daniel informs the king (2: 34) that the stone smites the feet of the image, which symbolizes the divided state of Rome, and at the very time that Rome is smitten all the nations of the earth will be demolished. For the prophet says in verse 35, "Then was the iron, the clay, the brass, the silver and the gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain, and filled the whole earth."

Dear reader, we are approximating that solemn hour when all the nations will be swept from off the earth, like the chaff of the summer's threshing-floor. Rome is tottering, and soon it will be no more. Then the opening heaven will reveal the King of kings and Lord of lords. Are you prepared for that solemn hour? Do you feel that when he comes you can say, "this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." If not, let me invite you to come to Jesus, and accept offered mercy while it may be found; for yet in a little while the door of mercy may be closed; and you may knock, but the answer will be, Depart, I never knew you.

THOMAS I. WHITECAR.

"COME QUICKLY."

This is the church's hearty echo to Christ's promise: "Behold, I come quickly." Come, Lord Jesus! thus beats the pulse of the church, thus the mystical body of Christ, and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearance of the great God, and our Savior Jesus Christ. What comes from heaven in a promise, should be sent back to heaven in a prayer. Come, Lord Jesus, put an end to this state of sin, and sorrow, and temptation, and gather thy people out of this present evil world."—*Matthew Henry.*

Many of the waves of trouble, like those of the ocean, will, if we await them calmly, break at our feet and disappear.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 15, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

INFORMATION.—OUR CHANGE.

We now have our new mailing list completed, and paste the name of each subscriber on his paper with the *date* when his subscription ends, instead of acknowledging in the Crisis as heretofore.

Some of our subscribers are troubled to ascertain their indebtedness by the date opposite their names. The names of the months are abbreviated thus:—Jan., Feb., Mar., Apr., May, Jun., Jul., Aug., Sept., Oct., Nov., Dec. And the year is given thus: 67, 68, etc. The figures preceding the month indicate the day of the month.

We have tried to be very careful in revising our large list of names, but for all our care there may be some names spelled wrong, and some dates wrong. We shall be very glad to be notified of all such mistakes, and will cheerfully rectify them. When you send us money, look for the date to be changed on the slip, and if you do not see any change in two or three weeks, write to us plainly. We have been to a very heavy expense in making this change, but it has been for the benefit of our subscribers. Hereafter, if any do not get their papers regularly, we mean that it shall not be our fault.

THE BOSTON CONFERENCE.

Our late conference at the Lowell Street Chapel, commencing March 31st, was one of deep interest and great profit to those who were favored with the privilege of being present. It was the largest gathering of the saints we have ever seen at a conference. Over two thousand meals and lodgings were taken at the Suffolk House, 43 Greene Street. This house is kept by Sr. Clark. Those who wish for comfortable quarters at a reasonable price, will do well to call there when they come to Boston.

The conference meetings continued to increase in interest from the commencement to the close. It was a great privilege to be there, and hear the earnest prayers and exhortations, and the sweet songs of Zion. All seemed to feel quite at home. The meetings were characterized by more than an ordinary depth of good feeling, devotion, and firmness in the cause of Christ, connected with a full assurance that we are right in expecting our Savior *soon*. All doubts in the matter seemed to be removed, and yet there was no harshness, or disposition to make the subject a test of fellowship. Accompanying the belief was a kind spirit, a love for all, and an anxiety that others should see and enjoy the same blessed hope. Many are looking with great interest to this year, as the one in which our dear Savior will return to this planet; and felt that it is high time to be ready and earnestly watching for the coming of the Son of Man. All appeared anxious to hear the evidence in favor of his immediate coming, and discourses on that subject received a candid hearing, not only by our Brn. and Srs., but from many members of other churches. Some of the latter class gave stirring exhortations, and manifested a deep desire to see the Coming One. It is very evident that the interest in the second advent of Christ is increasing among all his devoted followers, in every christian denomination. And we think the interest will continue to become deeper and more earnest.

At the great Pan-Anglican Conference of distinguished Episcopal ministers, held at Lambert, England, the latter part of last year, a Synodical Letter was drawn up in which we find the following important statement: *"Brethren beloved, with one voice we warn you; the time is short; the Lord cometh; watch and be sober."* Those who believe this feel called upon more than ever to let their light *shine*.

During our conference we had love-feasts from ten to twelve; preaching at 2.30 P. M., conference meeting at 7 in the evening, and preaching at 7½. Our love-feasts were seasons of great refreshing. They were feasts *indeed*. We also had excellent preaching from Brn. S. W. Thurber, J. V. Himes, H. F. Carpenter, J. G. Smith, S. G. Mathewson, H. Pratt, J. Hemenway, H. L. Hastings, Sr. A. E. Smith, Brn. J. Couch, and A. Simpson. On Thursday evening the conference meeting became so interesting that no place was found for preaching, and the whole time was occupied in singing, praying and speaking of what the Lord had done. It was a happy season for those who enjoyed the favored opportunity. It was a feast from the Lord. During the entire conference a very happy state of union prevailed. All seemed disposed to help each other, and act for the general good of the whole.

The State conference held its sessions in the same place. As that will be reported by the Secretary, we will not say more now.

Sabbath, April 5th, was the last day of the feast; and was truly the best. It will be long remembered by those present. At 9½ o'clock A. M., we met for a love-feast, and had a most heavenly one. Over one hundred spoke in less than an hour. It was a great privilege to be there. We had such joy and peace as the men of the word never tasted. It seemed as though we were almost home in paradise. Jesus smiled upon us and made us happy in his love. It was truly a resting place for weary pilgrims. The scene will not be soon forgotten by those who enjoyed the occasion.

At 11 o'clock, there was preaching by the writer, at 3 P. M. by Bro. Couch, and in the evening by Bro. Simpson. Bro. Couch showed clearly that the harvest of the earth is about ripe, and that soon we may expect the angels to begin their great work of reaping. Bro. Simpson spoke on the Jubilees, showing that they are forty-nine years apart, beginning on the 10th day of the seventh month; and that this is a jubilee year, when we may expect the Savior.

At 6½ o'clock, Sabbath evening, we met to commemorate the sufferings of Christ. The whole body of the house was full and many in the gallery, who were present to show their sympathy with our Lord. We longed for the time to come when the great head of the church will be with us at "the marriage supper of the Lamb."

During the conference about a dozen requested prayers, and we hope they will press on and secure an abundant entrance into the the everlasting kingdom.

We think a great amount of good was accomplished at this meeting. We have never seen before so many preaching brethren together at any conference. We parted in hope of meeting soon where we shall part no more.

BRO. WM. INGHAM.

Our readers will be saddened to learn that our faithful Bro. Ingham, of Nova Scotia, is sick and deranged, and the family is in a destitute condition. The following letter from Sr. Ingham, to a friend, though private, we think should be laid before the friends of Bro. Ingham. We hope he and his distressed family will receive practical sympathy.

Sr. Ingham writes:—

"DEAR BRO. & SR. P.:—I received your letter last Saturday, and will write you in return but very little. I have just written to Sr. A. Smith, and sent some money that was due her, and will enclose it to you, and drop a line at the same time, merely to let you know how my dear husband is. I would like to write to you lengthy, and a dozen others, but have no means to pay postage. Bro. Sydney told you, no doubt, how husband was taken. His health has been failing since last March; blood low, cold feet and dyspepsia. He went seven hundred miles round the south shore with Bro. Woodworth; did the most of the preaching and visited from house to house. He was gone six weeks, and came home all run down. He went into haying, but could not work but little. Then he took us and the burden of three other sisters to campmeeting.

After this he hurt his head on board the boat, and began right away to feel a pressure on his head at times. He lay very still for three weeks, and was very weak. We thought he would not live, but he is so he goes around his room. His mind wanders. He thinks he is lost, and never was good. He has got it so fixed in his head that you cannot change his mind. Sometimes I think I shall sink under the trial; then I ask God to help me bear it, and I find his grace is sufficient. I have no kind husband to provide for my temporal wants now, and flour is very high; but I expect the Lord will not let me suffer if I put my trust in him. We have five in our family. I want to try and sell my sewing machine to help pay Bro. Y. He is a single man, but he has an invalid father and four brothers and sisters to care for. Have any of you got faith enough to pray for my dear husband's recovery?"

GOOD FRUITS.—We hear good reports from the discussion with the Spirtualist at Stowe, Vt. The truth has gained friends. One said after the discussion:

"I came here two thirds a Spiritualist, and if what Eld. Grant said is true, the doctrine of Spiritualism is one of the greatest delusions in the world; and I believe every word he said."

Spiritualism is truly one of the greatest, if not the most antichristian delusion ever advocated by deluded men and women. I contains the sum of everything unchristian. It is Satan's crowning work, and calculated to deceive the whole world. Its progress is rapid.

TEMPERANCE.—Our readers will find an interesting article in another column on the subject of temperance. It deserves a careful reading, and a faithful observance.

MORAL PROGRESS.

Much is said by those who uphold Spiritualism concerning the progress that is now being made in society. Whatever favors the sentiments of Spiritualists, they claim as progress in the right direction. As it may be most clearly shown that Spiritualism is the Devil's religion, and is entirely antagonistic to Christ and his religion, it follows that all progress in favor of Spiritualism is a departure from Christ. It is a notorious fact that Spiritualism with its poison sentiments is rapidly advancing; therefore the world must of necessity be growing wicked. This is just what the Bible says would take place "in the last days."

The following from the *Watchman and Reflector*, (April 2nd. 1868, published in Boston,) gives a faint idea of the moral tone of society:—

"The ghastly crimes which genius passes by furnish the daintiest food for the diabolic spirit which has lately infested certain publishers of Boston and New York. In both cities there are illustrated papers published, and openly exposed for sale, which exceed in coarseness and vileness, both with respect to the news and the pictures, the most lecherous issues of the Parisian press. And no wonder. For it is a fact, that not long ago, the keeper of several houses of ill fame, whose business was broken up by the authorities, at once commenced the publication of two illustrated papers, both in perfect harmony with his previous career, and is now rapidly amassing a colossal fortune from their amazing profits. We trust that our readers have no personal knowledge of this class of publications; and it is only recently that, having had our attention called to them, we have become aware of their utterly infamous character. We do not choose to name them, because we would thereby advertise them, but we regret to say that they are distributed by thousands in New England. . . .

These papers are of large size and profusely illustrated; and one stands aghast at their boldness. The female form is depicted in every stage of nudity; picture after picture suggests the foulest thoughts; even, in one case, the ghost of a mother is introduced to give piquancy to a vile situation. When the subject of the illustration does not indicate the original calling of the typical publisher to whom we have referred, it invariably describes murder, outrage, or the grosser forms of crime. All our illustrated papers profess to be pictorial histories of the week; but this class of publications are only chronicles of the barroom, the brothel and the worst dens of the Five Points. One would think, after reading, them, that these United States were thirty-four districts of Pandemonium, instead of being, as they are, with all their shortcomings, the centres of the highest christian civilization that the world has yet seen. These carrion journals have an eye for the festering spots and the putrid carcasses only. . . .

These sheets are eagerly bought and stealthily read by thousands upon thousands of our young men, and even by boys in every city. It is time that the press, with entire unanimity, should demand the suppression of these foul birds of prey that hover over us. The evil is becoming too great to be ignored." . .

DISCUSSION.—We purpose to have another discussion with Moses Hall, in Dover, N. H., commencing Monday evening, April 20th, to continue five evenings. Subject, SPIRITUALISM.

GOOD TRACTS.

We have just received a package of good tracts from the "Tract Repository" of Bro. H. L. Hastings, No. 19 Lindall St., Boston. The following are their titles: "Sowing Wild Oats," "Pray for the Sailor," "What is God?" "What is Man?" "A Thousand Guineas," "The Life Boat's Last Turn," "A Mess of Pottage," "Sold Cheap," "What are you waiting for?" "The First Step," "Dead or Alive," "Hast thou Faith?" "Justification by Christ," "Pardon," "The Contrast," "Adolphe Gauvin," "De Gruchy," "Reading for the Sailor," "Conformity to the will of God," "Bethesda," "Jesus Christ's Money," "Sam the Sailor," "Let Go," "Lost," "The Guiding Hand," "Can't Kill God," "Watching and Praying," "Guidance for the Inquirer," "Remember," "Washing the Mouth," "Pleasant Words," "The Book," "Your Slave forever," "The Coachman," "I hope so," "Sun Down," "The Highland Piper," "Right in the Eye," "You can't pray now," "Tell the Lord so," "Mad Presbyterians," "The Good Master," "Anecdotes for Family Reading," "The Secret Spring," "The workman that needeth not to be ashamed," "The Sowing Hand," "I am the Lord's," "Fishers of Men," "The Enduring Glory," "My Father's House."

The whole contain 500 pp. Price 50 cts.

NEW MUSIC.—Bro. Geo. E. Lee, author of "Over There," has just issued two new pieces on one sheet, entitled, "The Bleeding Lamb," and "Jesus my Shelter." Price five cents for the sheet. Postage two cents. For sale at the Crisis office.

SPRINGFIELD NATIONAL ADVENT CAMP-GROUND.

The Committee have published a lithographed plan of our new camp-ground, which gives a good representation of the shape of the ground, the circle for the seats, the lots for the tents, which are all numbered, the locations of the various avenues, buildings, etc., etc. The plan will be a great convenience for all who attend the campmeeting, and be interesting to those who do not.

Price, postpaid, 20 cents per copy. For sale at this office.

"THE FIRST DAY SABBATH."

Those who wish a thorough work on the Sabbath question, will do well to get Bro. T. M. Preble's work, entitled, "The First Day Sabbath." For sale at this office. Price $1.50, postage 20 cents.

NEW TRACT.

'THAT MAN OF SIN." *By Eld. O. R. Fassett.*

The above is the title of a new tract just published by the W. A. C. P. Association, to which is added "The Only Hope," and "The True and Only Hope of the Church." An interesting and valuable tract. Price 5 cents single, postage 2 cents; 50 cents per dozen, postage 6 cents.

THE POWERS OF THE AIR;

Or, Spiritualism: What it is, and what it is not. By one who has had much painful experience during a period of over four years.

For sale at this office. Price, cloth $1.25 by mail; paper $1.00.

For the World's Crisis.

LOOKING FOR PLEASURE.

Why look for much pleasure here, when it was never promised? when he, whom we were bidden to follow, led a life of sorrow? Shall the servant be greater than his Lord? Shall we look for more than our Lord and Master received? Did he not say that he had not where to lay his head, and that he was a man of sorrow and acquainted with grief, and to his followers, "In the world ye shall have tribulation?" Why murmur, when the dark page of life comes to our view, and repine that our pathway through life has been so thickly interspersed with dark days? Why not rather turn our eyes "over there" for consolation, and cease looking for rest and peace where we shall look in vain? Would this not save us some sorrow, and many of the disappointments of life? We often build our hopes too high for things in this world, and time soon reveals this to us by the wrecks we experience on the shores of time; and yet, we go on, unmindful of our blasted hopes, and continue building castles, until hope deferred maketh our heart sick, and we despair finding the joy and rest for which we seek, and in solitude we sigh, and ask, O where is rest? where is peace? And the sweet answer is re-echoed back, "In me ye shall have peace." "Then we say, why have I been so long learning this short lesson, when *all* is comprehended in so few words.

Then we turn our eyes to the right source to find a balm for all life's sorrow. Here we find the reverse; instead of finding all our hopes and expectations too high, our eye rests on the sacred words, "Eye hath not seen, nor ear heard, neither has it entered into the heart of man, the things which God hath prepared for them that love him."

Plymouth, N. H. LIMA SMITH.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—Resolved, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution.*

Previous acknowledgments	352.94
A. C. Perkins	.15
J. L. Chute	.25

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$118.20
M. Thaxter	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4280.25
Sarah A. More	1.00
Esther Upham	1.00
Levi Hall	2.75
L. T. Cunningham (Norwegian Mission)	50.00
Amount received by Oliver Bendixon for Norway Mission	38.63
Sister Bennett, (for Norway Mission), $5.00 gold. Sold for	6.95
Church at Byron, Me., by A. W. Taylor, (Memp. and St. Louis)	9.00
Chancy Boutwell	10.00

EUROPEAN MISSION.

Previous acknowledgments	$330.70
"I."	5.00
J. A. Piercy	2.00

HELP! HELP!! FOR THE MISSIONARY WORK.

The financial committee, from time to time, find it necessary to commune with the supporters of our missions. The great body of Advent believers have felt that they had something to do besides the support of their own societies at home, and hence have originated the Missionary Society, and appointed a Business Board to carry on the work for them. We as your servants, therefore, would now make known to you the present wants of the treasury.

We are at this time nearly *out of funds*. We are paying out from two to three hundred dollars a month to our several missions in St. Louis, Memphis, Jacksonville, and Lagrange. Soon the Mission Tent will need to be assisted to go on its mission. And now, brethren, we make a *special appeal* to you all to set apart a portion of your Lord's money for the mission treasury. We do not beg, brethren; we only state the case, and tell you what we want, and we believe you will sustain us. We ought to raise a thousand dollars between this and the campmeetings in August, as the least that we can get along with and sustain our missionaries.

Besides this, a fresh call has been made upon us, that we do not know how to resist. Here it is:

To THE REV. ELDER HIMES,

President of Amer. Adv. Mission Society.

Rev. Sir:—The undersigned of this is of the nation of Norway. I was converted to God through Jesus Christ in the month of January, 1857. Since that time, I have preached the gospel, off and on, until my arrival in New York one year ago. I became a missionary in that city for the Scandinavians, and I have since that time preached continually, and know by happy experience that some souls have been converted to God. All glory belongs to him.

I hereby apply to you for help to aid me in going to Norway, for the purpose of proclaiming the glad tidings of the kingdom of Christ to be nigh, even at the doors. I feel this impression very heavy on my soul, that the Lord calls me to go there.

I will state here that this doctrine which my Advent brethren hold comes directly from the Lord. I never heard of such people before. Now, my brethren, will you send the glad tidings to Norway? I am willing to be sacrificed for the truth, and I would love to be on the watchtower, looking and laboring, when Jesus comes. Now, my brethren, if about four hundred dollars could be spent for that purpose, I believe that many souls could be saved for the harvest. I fully trust that the Lord will give us means to carry on the great work there, before he comes.

I am your very humble servant and affectionate brother in Christ,

OLLIVER BENDIXON.

So far as we know, Bro. Bendixon is a good man, and the right one to go to Norway. Who of their abundance will send him to his people? There is money in the hands of some that will read this that would be in better use in support of this mission, than it would be to lie idle, or at ordinary interest. Brethren, make investments now. Yes, *now*, for this is the time to help. Will any of you see the Lord's cause suffer when you have twenty-five cents to help? Remember that a hundred such will give to the treasury twenty-five dollars. Do not fail to send the mites. But what is fifty cents, or a dollar, for any of our brethren in the poorest circumstances to give? When you have read this, just enclose your mite and send it to the Treasurer. Do not put it off. You may forget it. Do it now. Out of the ten thousands of our membership, this poorer class can raise a thousand for the treasury and not be burdened by it. They would feel better.

And then, we look to those of more means, the well-to-do, the wealthy, those that have money at interest, money for which they have no use now, and may never have; money that you may see perish in the conflagration, without doing any good. Brethren, turn your cash into Norwegian converts, or converts among the poor and neglected ones, black and white, and in this way you can carry your money with you into the kingdom. This is a thought worth looking at, brethren and sisters. What you give you will *save*. What you keep you may lose. Better *invest*. One sinner saved to live with you in the kingdom of God will be the best investment. Will you make such an investment? The smallest gift may lead to the salvation of some soul, and larger gifts may save many.

We are speaking on a practical question. We are *urgent*. The body of Advent believers have placed us here to act for them. We must be faithful to our trust. We are doing all we can. Our missions are prosperous. God is with us. He has put the treasure into your hands, and is waiting for you to give. And now to the work, every one, and fill up the treasury. Let us show our *faith* in the soon coming of Christ by our works. Remember the Mission Tent should go into the field soon. It must go, but cannot go without funds. And then our Bro. must go to Norway, but cannot go without help. Our missionaries must be sustained, and they cannot be unless you give us the means. We do not fear that a people who have been so liberal hitherto, will fail us now.

GEO. T. ADAMS, LUTHER BOUTELL, A. W. SIBLEY, } *Committee on Finance.*

For the World's Crisis.

NOTES BY THE WAYSIDE.

It has been about five or six months since I was converted under your preaching at the tent-meeting in Rochester, N. Y. A few days after I was baptized by you, I left for the South to proclaim the good news, of the coming kingdom, to the people of my native land. I have been in the highways and hedges ever since, feeling my way alone by faith, and laboring if by any means I might save some. I travel on foot, and go from house to house, warning people to flee from the wrath to come, and to prepare to meet the Lord Jesus, who is soon coming; thanking God as I go that I have been permitted to see this light, even in the eleventh hour, and have yet a small space of time to show my love for my blessed Master.

I journeyed from New York to Maryland. In Baltimore I received a package of tracts sent by that dear, good brother, H. Pratt, who was the first to give me light on the prophecies. May the Lord abundantly bless him, and fill his crown with stars. I also went to Washington, D. C., and Richmond, Va. At Richmond my tracts and money gave out, and I was left to grope alone, weary and wayworn, hungry and sore, without a place to lay my head. At this point in my experience my feelings can be better imagined than described. It is sufficient to say, I was left to examine myself thoroughly, and prove myself whether I was in the true faith, and was enabled to take fast hold of God and his promises, so that when the tempter came to me saying, "You poor fool, what do you look like now? You have traveled all this long distance, spent your money, taken cold by sleeping on the ground, and succeeded in making yourself a laughing-stock to all the people to whom you have distributed tracts. Now you had better go home and get yourself to a more useful employment, where you can be comfortable,"—I was enabled to say, "Get thee behind me." Father did not leave me long under the tempter, and when I came again into the light, I felt stronger in the Lord and in the power of his might. I see now that it is good for a man to be afflicted, for then he is led to deep searchings of heart, and of the law. I was led also to see our Lord's purpose in sending out the twelve apostles with a staff only. He wished them to go out trusting only in the Lord.

I went to Wilmington, N. C. From there to Charleston, S. C., and then on to Jacksonville, East Florida, where I met with Brn. Wilson and Smith, and spent about five days with them. These brethren rent a large hall, have large congregations, and very interesting meetings. Their mission seems chiefly to the whites, though all colors are invited. I passed the time very pleasantly, and having obtained a good rest, and renewed my stock of tracts, I left for Macon and Atlanta, Ga., at which place I received another package of your tracts sent me by that good man of God, R. W. Wilson. May the good Lord, for whom he is spending so much and laboring so hard, reward him a hundred-fold. I spent two days in Atlanta, and found the people very wicked. I distributed a large number of tracts with them. After packing my knapsack and satchel, to leave the place, I sent the remainder to Chattanooga. I stayed but a few hours in this place.

I visited the great cave at the Lookout mountain. I was told that it had been explored to the extent of half a mile. I left some tracts there, hoping they might do some one good. From this point I traveled the railroad, because the common roads were so wet and muddy. Found the country very mountainous between the Cave and Nashville. The people along this route are very poor and ignorant, and live in small, uncomfortable houses. Visited the home of one poor old blind saint, with whom I talked freely of the things of the kingdom. She said she loved Jesus, and was ready and waiting for his return. She wept like a child when I left her, and for my part I was almost equally sorry to part with her. When I came within fifty or sixty miles of Nashville, Tenn., I was overtaken by the cars, and the conductor, who had seen and become interested in some of my tracts, invited me to ride. As my stock of tracts had nearly run out, I accepted the invitation, though I must confess I did not feel very comfortable over it, as I was thinking all the while of the ground I had passed over. This conductor seemed deeply interested, confessed himself a sinner, and expressed his determination to leave the cars, go home, and lead a better life. I find very many all through these regions who are hungering and thirsting for knowledge on those subjects.

I only stopped for two days and nights at Nashville. While there I called on the Rev. D. Burt, Superintendent of Education for the State of Tennessee. I obtained some tracts of Bro. Robinson, and journeyed on my way to Memphis, where I arrived about the 20th of this month. I found Bro. Reed, Dr. Leslie, and Sister Northrup, hard at work, and seemingly prospering in their labors. The new building is nearly completed, and is the fruit of much self-denial, and I believe an offering of a sweet savor unto the Lord. The present place for meetings is filled to overflowing, and the congregations are increasing to that extent that we have reason to apprehend that even the new building will be too small. Sr. Prescott, of St. Louis, was here and spoke to our people last Lord's day. I was absent in the country, and thus lost the pleasure of hearing her; but returned in season to see the multitude in and around the house, and hear from our room some of the concluding exercises. The Sunday School and Band of Hope are increasing in numbers every day, and now consist, as near as we can tell, of about two hundred and fifty scholars. The church consists of about fifty or sixty members, and more are coming all the while. We have had two baptisms since I came, and others are waiting to follow their Lord under the water. The Spirit is evidently here, and we see its fruits in glorious good meetings. I think we have the best meetings I have attended since I left Rochester, N. Y. There is a great field here for labor.

Memphis seems to be a central point, from which the light and the truth can be made to emanate to all the regions beyond. This is one reason why I have remained here so long, making this my home, and going into the country around, as time and circumstances will allow. The dedication is expected to come off the eleventh of April, and we are hoping to see then, not only Bro. Himes, but Bro. and Sr. Mansfield and Sr. Prescott. We are expecting to put Bro. Reed's big tent in front of the new house, and draw in a large part of the town and surrounding country. How I wish you could be here and preach one of your rich gospel sermons. Well, perhaps I may see you sometime, even here, if time should continue, as I think now of making this the central point of a large circle of a hundred miles, more or less, wherein I intend, God helping me, to scatter tracts, and preach from house to house the coming of the Lord. Pray for me, that my faith fail not.

Please let my friends know that my P. O. address, for the present, is Memphis, Tenn., care of Dr. Leslie, Box 634.

I would like to state here that in my travels through all the South, I have ever found, here and there, inquiring minds upon whose ears these great truths fell like rain upon the thirsty ground; men and women who are willing to dig for wisdom as for hid treasure. I think that such might, under favorable circumstances, become radiating points, sending out the light and the truth all over the South. Now who is there among our friends in the North, who is instructed in the word, and willing to communicate, who would be willing to be placed in communication by way of corresponding with such persons, who would be willing to be at a little expense and trouble for the sake of disseminating these great truths, and being the favored instrument for sending these truths into these benighted regions. If there are such, let them send me their P. O. address, and I think it will not be long before I can supply them with a correspondent who will gladly receive and impart to others all the light they may be able to gain. May God help us.

I really think if the Advent people would write to such persons as I might send their names, it would do much good, and also add to the circulation of the paper, and perhaps be the means of saving many souls. If each subscriber of your paper would add one to the list, how the news would abound. So there is a work for us all, even by the fireside, if we will do our duty by resisting the tempter.

JOHN B. WADSWORTH.

Memphis, Tenn.

For the World's Crisis.

STAR OF HOPE MISSION.

BRO. GRANT:—I wish to say through the Crisis to those who have sent me money, or any thing else, and have not heard from me through the Crisis, or otherwise, will you please send me word where it was sent, as near the date as possible, and from what office and State it was mailed? I find on this tour that a great many have sent me letters that I have not received. We have changed letter carriers, but whether the fault is there or some where else we must ascertain. Will you all please write to me immediately. I suppose the many letters that came in January have been a temptation to somebody; and if you will all write to me, who wrote as far back as the first of October, 1867, I will try to find out what has become of the letters. Please say how much was in the letter, and what it was to be used for.

Again, I would say to those that are sending, you had better send it in post-office orders. It is a little more trouble, but I would rather have the trouble than to lose the letters. Please write *immediately.*

New York, Apr. 10. ANNA E. SMITH.

For the World's Crisis.

THE DORCAS MISSION.

Receipts. Anna 5 cts, and Bennie 50 cts.; North Scituate, $1.00; Clarissa Bidwell, $1.50; Quidnick, $2.00; M. J. P., $2.00; brother pilgrim, $2.00; May heaven's continued favors abide with these dear friends for their kindness unto us. Hachaliah Bailey, $7.00; J. B. Cook, $10.00; J. W. Sherman, $10.00; and J. G. Hook (since he has been in this city,) $21.17. May the Lord abundantly reward these ministers of his word for their liberality.

From Bro. Gresty, a barrel of potatoes; from Haddonfield, a half barrel of potatoes, turnips, dried peaches, and a pound of butter; from friends in Acushnet, Mass., a box filled with new garments, quilt, etc., and $5.00 from Bro. A. White; and from Bristol, Conn., a beautiful eight-day time-piece for our school room.

For all these benefits, we return our heartfelt thanks, and we pray that the Lord may prosper all these friends spiritually and temporally. All the inmates of the Home are well. Sr. Helen Robertson has given herself to the work here, and is matron, and is, we believe, qualified for the place by nature, by grace, and by experience in the past in the same kind of labor. Pray for us.

Yours in Christ, F. H. BURBANK.

For the World's Crisis.

TRUTH.

"Buy the truth, and sell it not."—PROV. 23: 23.

These words were spoken by the wise man many hundred years ago, yet none the less important to-day than they were at the time they were first stamped upon the sacred page of holy writ. That which he wished us to "buy" he considered of too much value to sell; hence we see that the king prized it above gold, or silver, or the honors or pleasures of this life. This is in itself small, though possessed of great power, as will be found by examining its nature. In the first place we will ask, What is truth? David in the Psalms says, "thy (God's) law is the truth." Again he says, "All thy commandments are truth." The Savior also in his prayer for his apostles tells us what truth is. "Sanctify them through thy truth, thy word is truth."

Since God is all powerful, it follows that his word, which is truth, has its power also. The apostle Paul in his epistle to the Hebrews declares God's word to be "quick and powerful." It has its durability as well as its power. In the one hundredth Psalm, fifth verse, we read that His truth endureth to all generations;" and in the one hundred nineteenth, "Forever, O Lord, thy word is settled in heaven." Peter also in his first epistle, 1 chap. 25th verse, tells us that the "word of the Lord endureth forever." Matt. 24: 25, "Heaven and earth shall pass away, but my word shall not pass away."

Having dimly seen the importance that attaches itself to the word of God, let us inquire something in relation to that word. Is it anything that concerns our well-being in any way, and if so in what respect? In the first chapter of Genesis, we have an account of the creation. "God created the heaven and earth, and all things therein." The last work of his hand was man. On him he conferred a great honor, by creating him in his own image.

But let us pass briefly to see what next we may learn from God's truth in relation to this last wonderful work of his. God having already prepared a beautiful garden for him, placed man in it to dress it, and to keep it; at the same time giving him a command,—"That of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." But the serpent beguiled the woman with the words "Ye shall not surely die." Man, we are told, partook of the forbidden fruit, thus bringing himself under the penalty —death. The Lord saw it and said, "Behold, the man is become one of us to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, cherubims and a flaming sword, which turned every way, to keep the way of the tree of life."

We have learned from God's truth that we are sinners doomed to death. Can we find in his word a remedy for sin? If so, we may take courage, for God's word is truth. 1 Cor. 15: 21, 22, "For since by man came death, by man came also the resurrection of the deah. For as in Adam all die, even so in Christ shall all be made alive." Life, then, which was lost by man's disobedience, is regained in Christ who suffered death for us; "that whosoever believeth in him should not perish, but have eternal life." The terms are simple and easy,—only *believe*. Yes, that word *believe* is one that comes to us laden with good. God's promises, which are full of joy and peace, if believed, are all truth, and will stand forever, as we have found from the testimony of his people. Do we believe this? It is no difficult matter to admit theoretically a truth; but the question is are we willing to buy it? Do you say, how can I purchase it if it is of too much value to sell? Ah! here is the question. Let us look for a moment for an answer. There is only one place to purchase truth, and only one thing to purchase with. We have already found that the truth belongs to God; then he is the one to go to for it. All that he asks for it is the heart. "With the heart man believeth unto righteousness." "In the day thou seekest me with all thine heart, I will be found of thee." Reader, do you believe this? It is God's truth to you and me. Come let us go to him now, without money and without price, and "buy the truth and sell it not." MARY TRYON.

Youngstown, N. Y.

Correspondence.

From Bro. A. D. Flagg.

BRO. GRANT:—I have been thinking perhaps the readers of your valuable paper would be pleased to hear how the work of the Lord is progressing in this city. He is doing a good work. Some eight or ten have already acknowledged that the doctrine we advocate looks more plain and simple than any they ever heard before. Some have said, "I do believe," and have manifested that acknowledgment by asking the prayers of God's dear children, and to be baptized. I intend one week from next Sabbath to commence a Sabbath School, if the Lord will, and I can raise a little money to buy books. Some fifteen children have volunteered, five of whom are Presbyterians, and three are Roman Catholics. All I want in order to carry on a good work in this ungodly city is a little means, and that I know will come from some quarter, for our Father is rich.

Soon Jesus will come and crown us with eternal life. Let us be ready to hail that glad day. Let us bear the burden and heat of the day a little longer. Let us fight the battle of the Lord manfully, and then we will sing the new song,—"Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth."—Rev. 5: 9, 10.

Jersey City, N. J. A. D. FLAGG.

From Bro. P. A. Smith.

BRO. GRANT:—We closed our meetings and left Lake City last Tuesday, Mar. 31st, holding meetings every evening but two, and three times on Sunday, with the exception of omitting two services for the purpose of hearing the Bishop of the Methodist Conference, which was in session, supposing that he would give his people some light on the immortality of the soul; but he said nothing. The people thought it very strange that twenty or thirty preachers should get together in conference, and do all they could in a private way to keep the people away from our meetings, by saying it was heresy and a very dangerous doctrine, and yet never take up the subject and prove by the Bible that it was so.

The other meeting we attended was a discourse delivered by a Mr. Moore, a school-teacher, who I understood had preached some. He thought we were teaching unsound doctrine, and if none of the other ministers would overthrow it, he would try and see what he could do. The time and place were appointed, and all the ministers, and others that were that were opposed to the truth, as we set it forth, rallied around him, and made quite a display in filling the pulpit with ministers, one praying, another giving out the hymn, and all saying by their actions, We have got our artillery loaded, and we will blow by the breath of Mr. Moore, our mouth-piece, this doctrine that is turning the world upside down to the four winds. He commenced reading what he had, but who wrote it I do not know. But, by the way it was put together, I should think quite a number of persons had a hand in the composition; for I do not see how one man could think of so many hard names as he applied to us, to prejudice the people. But it did not do what he expected it would. He held forth in the Presbyterian meeting-house. And the Mayor of the city, Mr. Ives, went to those who let Mr. Moore have the house, and

requested them to let me have the house, in which to reply to Mr. Moore, but they refused. So I had to reply in the Court House; but it was not large enough to hold near all of the people. But the verdict of the people, who heard both sides of the question, was, that Mr. Moore made a perfect failure. The truth was triumphant, thank the Lord, and was made to shine brighter by comparing it with error.

The result of our meeting in Lake City is glorious. I baptized eleven, and there are more who would have been if we could have staid longer. We organized a church of seventeen members, and had the Lord's Supper. There are others who are with us in heart and hand, but belong to the churches. There are with us post-office proprietors, lawyers, doctors, merchants, hotel keepers, and more professional men interested in this truth than I ever saw before in the same number of inhabitants. The country around Lake City for twenty miles are imploring us to come and preach to them. They come in and hear one discourse, and say they never heard any preaching before. It almost broke my heart to hear them plead for us to come and preach in their neighborhood. There is no better place on this sin-cursed earth where consecrated, devoted preachers can do more good than in the South. God have mercy on the people, and give them this truth, is my prayer. P. A. SMITH.

Jacksonville, Fla., Apr. 6th, 1861.

From Bro. Wm. Sheldon.

BRO. GRANT:—As many are wondering at my silence of late, and are construing it into a lack of faith in our special nearness to the end, I wish to state through the *Crisis* that ill health has kept me silent. I have not preached a sermon for about three months, nor could I write much. Fear I shall not be able to do much for some time to come. Early in the winter I prostrated myself by laboring to excess with a cold on my lungs, and I have narrowly escaped quick consumption. In addition to this, nearly two months ago I had a *tumor* cut out of the cartilage of my left eye; but being unable to cut it all out, my physician made too free an application of caustic to eat it out, and the caustic nearly ate through the ball of my eye. I am still deprived of the use of it, and the other is affected by sympathy; so I can write but a little. I am also much affected with palpitation of the heart, and *nervousness*, so that I get but little sleep except under the effect of medical remedies. Hope warm weather will help me. My friends will please address me hereafter at Brodhead, Green Co., Wis., as my address is changed. How I want to be giving the cry, "Behold the Bridegroom cometh." WM. SHELDON.

Baraboo, Wis., April 7th, 1868.

A PREACHER writes, March 26th:—"I like the Crisis very much, and should feel sad if I had to give it up. My name is recorded with the United Brethren. I am a local preacher in that body. I am with you on the time when Jesus will come. I cannot find in the Bible the evidence that man is an immortal being, only by and through Christ. There are but few here who stand with us in the defense of the great truths of the Bible; but the more I read your paper the better I like it, it is so full of the Spirit of Christ, I should like to enjoy some meetings with you."

CORRECTION.—In an article I wrote some time ago, relating to my labors in Charleton, Mass., it reads *nine* were baptized; it should read *three* were baptized.

Your Bro. in Christ, GEO. A. STREETER.

PREACHING IN THEATRES.—We are glad that all the world is not fascinated with the novelty of hiring theatre buildings for the use of popular preachers. The New York papers state that Theodore Cuyler preached in the Academy of Music building and "emptied his own church," *i. e.*, took his congregation with him. At another time Beecher did the same thing. The *Christian Era* inquires: "What is gained by this process but to familiarize young men with the way to the pit, give them a sight of the play-house, and make them have a desire to go to the same place to see the "Black Crook" or some other satanic play?" The *Examiner and Chronicle* on the same matter says: "How much is gained to the cause of truth and regular Sabbath services by shutting up well appointed and large churches, or what amounts to the same thing, emptying them and hiring a theatre at an expense of over one hundred dollars a night is a problem that prudent christians will by and by solve."

THE NEW FASHIONS IN HAIR.—A number of wealthy and fashionable ladies of New York city, who have been in the habit of using hair dyes for the purpose of coloring their hair, have become convinced that the use of many of these compounds is highly detrimental to the health, in many instances causing the most deplorable consequences, such as dimness of sight, intense headache, vertigo, etc. These ladies have decided to wear their hair gray, and we learn that gray hair is fast becoming fashionable, and is held by dealers at double the price asked for other colors. As high as $40, and even $75 have been paid in that city for a very small bunch of gray hair.

BABYLON.

Babylon stood on a large plain, in a very fat and rich soil. The walls were in thickness eighty-seven feet, in height three hundred and fifty feet, [authors differ as to the height of the walls,] and in compass sixty miles. These walls were drawn round the city in the form of an exact square, each side of which was fifteen miles in length, and all built of large bricks cemented with bitumen, a glutinous slime arising out of the earth of that country, which binds much stronger and firmer than mortar itself.

In every side of this great square, were twenty-five gates; that is, one hundred in all, which were all made of solid brass. From the twenty-five gates in each side of this great square, went twenty-five streets, in straight lines to the gates, which were directly over against them, in the opposite side; so that the whole number of the streets was fifty, each fifteen miles long, whereof twenty-five went one way, and twenty-five the other, directly crossing each other at right angles. The streets next to the wall were two hundred feet broad; the rest were about one hundred and fifty. The whole city was cut out into six hundred and seventy-six squares, each of which was two miles and a quarter in circumference. The houses were all three or four stories high, and beautified with all manner of ornament toward the streets. Babylon was greater in appearance than in reality, near one half of the city being taken up in gardens and other cultivated lands as we are told.

A branch of the river Euphrates ran quite across the city, from the north to the south side; on each side of which was a wall of the same thickness as the walls that went around the city. In these walls, over against every street that led to the river, were gates of brass. These gates were always open in the day-time and shut in the night.

There was also a bridge across the river, at the ends of which were two palaces. The old palace which stood on the east side of the river, was three miles and three quarters in compass; near which stood the temple of Belus. The new palace which stood on the west side of the river, opposite to the other, was seven miles and a half in compass. It was surrounded with three walls, one within another, with considerable space between them. In this last palace, were the hanging gardens. They contained a square of four hundred feet on each side, and were carried up in the manner of several large terraces, one above the other, till the height equaled that of the walls of the city.

Another of the great works of Babylon was the temple of Belus. A prodigious tower stood in the middle of it, six hundred feet in height. It is asserted that this tower much exceeded the greatest of the pyramids of Egypt in height.

Some authors believe that this is the very same tower that was built there at the confusion of the languages; and the rather, because it is attested that this tower was all built of bricks and bitumen, as the Scriptures tell us the tower of Babel was. —*Ancient History.*

Obituaries.

RICHARDSON. Died in New Market, N. H., March 8th, 1868, very suddenly, Lucy L., wife of M. D. Richardson, aged sixty-four years.

Sister R. remembered her Creator in the days of her youth. She gave her heart to God almost half a century ago, under the labors of Eld. Mark Fernald, in Kittery, Me. After her marriage she moved to Nottingham, N. H., where she joined the Freewill Baptist church, of which she remained a member until her death. When the light of Jesus' soon coming shone upon her pathway, she embraced the blessed hope, and walking in the light with her husband, waited for her Lord. On the Sunday morning of her death she appeared to be enjoying her usual degree of health, and got ready and went to the nine o'clock prayer meeting at the F. Baptist church. She had been in her seat but a few minutes, when she was heard to make a slight noise, at the same time falling over and dying without a struggle. Thus suddenly did one fall who was beloved by all who knew her. She leaves a husband and four children, who deeply feel and mourn their loss. But there is hope in her death. Sister R. was buried from the F. B. church, where she died. The funeral services were participated in by the F. Baptist, Methodist, and Congregational ministers of New Market. Words of comfort were spoken by the writer from Isa. 25: 8, 9. "He will swallow up death in victory; and the Lord God will wipe away tears from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation." GEO. W. BROWN.

LOCKE. Died in East Weare, N. H., Jan. 29th, 1868, Bro. George Frank Locke, aged twenty-four years and four months.

He sleeps in Jesus, in hope of a joyful resurrection to immortal life. Bro. Locke had been for years broken down in health, but for sometime past by strict attention to diet and habits of living, he had enjoyed a comfortable condition of strength and activity. Some over exertion in the previous autumn of 1867 left him unable to resist an attack of fever, to which he was exposed; and though he passed through this disease, yet consumption claimed him as its prey.

Bro. Locke was a frank, noble, generous-hearted, consistent christian, honored and beloved by many who were privileged to share his friendship. His death was peaceful and full of trust. A loved and loving wife, a widowed mother, and a sister, mourn his loss and wait with longing eyes "till the day break and the shadows flee away," when they expect to see his face in peace and joy once more. The multitude who gathered at his funeral listened attentively to the words of life proclaimed by the writer, who was assisted in the exercises by the Baptist minister, in whose church the funeral services were held. The stricken ones are commended to the widow's God and to the sympathies and prayers of his afflicted church. Their sorrows are but for a night; their joys will last forever. The parting is bitter, but the reunion will be exceeding sweet.

Though parted in this thick'ning gloom,
Yet we shall meet to part no more;
And shout, while rising from the tomb,
There's sunshine on the other shore.

H. L. HASTINGS.

DIXON. Sank quietly to rest, at Rocky Brook, R. I., March 28th, 1868, Sister Hannah C. Dixon, wife of Anthony Dixon, and daughter of deacon James Knowles, aged thirty-six years and eight days.

In early life she publicly avowed her determination to walk the christian's path. She sought the Savior and found him precious. She pursued a consistent course, never bringing a reproach upon the cause of Christ. As a wife she was an example of virtue. As a mother she ever sought the welfare of her own. When she saw "the dark, cold stream," and "with Jesus as leader, she could walk through the valley in peace." Hers was a holy triumph. The tempter fled, faith won the victory, looking forward "a little while" to the resurrection of the just ones, she calmly fell asleep. Words of comfort were spoken by Bro. Augustus Durfee, from Eccl. 8: 2.—"It is better to go the house of mourning than to go to the house of feasting.

MARSHALL. Fell asleep in Jesus, at his home near Delton, Wis., March 19th, 1868, Thomas Marshall, aged fifty years, two months, and nineteen days.

Our dear father was one of the old pioneers in the Advent cause. He died easily, so easily that

"We thought him dying when he slept,
And sleeping when he died."

To him death had no terrors, for he was at peace with all mankind and with his God. He used often to say to us, "It is nothing to die, if you are only conscious of your acceptance with God, and that you will have a part in the first resurrection; it is like going to sleep in the evening, and waking up in the morning." We have lost one of the kindest of parents, and the world an honest man.

R. MARSHALL.

PINCKNEY. Died in Victory, N. Y., Feb. 26th, 1868, Willie Pinckney, youngest son of Bro. and Sr. Pinckney, aged seven years.

Thus the enemy suddenly entered the peaceful and quiet home of kind parents and seven dear children, and tore from their fond embrace the joy of each heart. Many were melted in sympathy while witnessing that parting and tearful scene. How great a light, in the midst of darkness, is the hope of the coming of the Just One.

MRS. P. A. ANDREWS.

DELIVEN. Died in Exeter, R. I., April 1st, 1868, George Deliven, aged eighteen years.

The subject of this notice was baptised by Bro. E. Bellows four years ago, but has since wandered from the fold of Christ. In his last sickness, knowing his situation, he again sought Christ, and gave good evidence of his acceptance with him.

Shall we meet him in the morning,
When Christ's voice shall wake the dead;
Shall we meet and greet each other
Where no farewell tear is shed?

EDWIN R. WOOD.

WHITNEY. Died in Grafton, N. H., Feb. 20th, of diphththeria, Anna Bell, aged four years and six months.

March 6th, of same disease, Mary J., aged eight years, daughters of widow Joseph Whitney.

In the decease of a husband and three dear children within a few years, our sister is deeply afflicted. She needs the sympathy and prayers of the faithful in her behalf. The promises are hers, and she finds grace sufficient. A. H. MARTIN.

HAMBLIN. Died in East Boston, Feb. 18th, of scarlet fever, Lucy H. Hamblin, daughter of Bro. Eli Hamblin, aged three years.

Lucy was a dear sweet child, and far ahead of her years, and was the idol of the household. She sleeps quietly, and if faithful a little longer, father, mother, and children will meet on the other shore, where death cannot enter. The writer tried to comfort the mourners with "these words": 1 Thess. 4: 18. A. P. MOORE.

WHITTEN. Died in Freeport, Me., March 7th, 1868, Alfred, son of Bro. Joshua and Sister Elizabeth Whitten, aged twenty-seven years.

Friend Alfred was a worthy young man, beloved by all who knew him; industrious, active, kind, and friendly to all; few will be more missed than him. May the Lord sustain and comfort the deeply afflicted parents and surviving children, and bring them all at last to that land, where there shall be no more death. R. R. YORK.

Married.

In Alexander, N. Y., Feb. 19th, 1868, by Eld. A. C. Newell, Mr. Ellery L. Delano, of Darien, N. Y., and Miss Jennie Crawford, of Alexander, N. Y.

Summary of News.

FOREIGN.

Cable Dispatches.

PARIS, April 12. The *Moniteur* to-day publishes the official report made to the Emperor by Minister Pinard, in which an account is given of the military changes which have been made since the bill for the reorganization of the army has gone into operation, and of the effect which they have had upon the country. The Minister states that all the reforms introduced into the Guarde Mobile, in accordance with the provisions of that bill, are now completed, and he asserts that these changes have been received with popular applause almost everywhere throughout the empire. He contradicts the reports of dissatisfaction, and declares that the new army law is sustained and defended by the patriotism of the French people, who thus give a new proof of their confidence in the Emperor.

LONDON, April 13. Official dispatches from Gen. Sir Robert Napier, in command of the Abyssinian expedition, have been received by the Government. They show that, in spite of bad roads, the British forces are steadily advancing toward Magdala, and meanwhile there is every evidence of the intention on the part of the King of Abyssinnia to offer serious resistance. Gen. Napier, in his latest dispatch, dated near Lake Ashanga, March 17, says: "Our advance will reach Lake Ashanga to-morrow. The rear, with the artillery and supply trains, is three days' march behind. The country is mountainous and very difficult for artillery and trains. King Theodorus is near Mugdala, where he intends to make a stand. Letters from the captives say they are well. The health of the troops is good." The effective force under Gen. Napier, now advancing on Magdala, numbers 3600 men.

DOMESTIC.

Ottawa, C. W., April 7. Hon. T. D' Aarcy McGee was assassinated at the door of his lodging in Queen's Printer's Building, after leaving the House of Commons this morning at half-past two.

He was shot through the back of the head by some one standing near him, and fell dead on the sidewalk, leaving his latch key in the door. No trace of the assassin has yet been discovered.

The authorities are on the alert. He had left the house with one or two members and parted with them a few yards from the house. He was all alone, therefore, with the assassin.

Portsmouth, N. H., April 9. Quite a severe shock of an earthquake was experienced here this morning at twenty minutes past two o'clock. Several families were aroused and frightened. Horses in stables and dogs in yards gave the first intimation of alarm. At New Castle, Newington, New Market, Epping, Candia and other towns in this vicinity, the shock was felt.

Reprimand of the Rev. H. Tyng, Jr.

Mr. Tyng was lately tried for the offence of preaching in a Methodist pulpit, contrary to the canon law of the Episcopal church. He was condemned to receive a reprimand from the Bishop, which was given. At the close of the services the friends of Mr. Tyng murmured their dissatisfaction at the proceedings, and were becoming boisterous, when a number of police who were present informed them that no such conduct would be allowed. The congregation then dispersed. After the audience left, the Rev. Dr. Tyng, father of the respondent, advanced to the altar and placed in the hands of the Bishop a protest, in which he brands the "whole proceeding, from its commencement to its conclusion, as false in its allegations, unjust in its principle, uncanonical in its form, illegal in its transactions, iniquitous in its purpose, and voluntarily and persistently persecuting in its spirit, process, and development." He also appeals to "the Supreme and final decision of the General Convention of the Protestant Episcopal Church in the United States."

THE TYNG CASE. Rev. Stephen H. Tyng, Jr., has written the following letter to Bishop Potter since submitting to the admonition of the Bishop:

"CHURCH OF THE HOLY TRINITY, }
New York, March 11, 1868. }

Right Rev. H. Potter, D. D., LL. D., D. C. L., Oxon:

Right Rev. and Dear Sir: I have now silently suffered all that the ecclesiastical authorities of this diocese have desired to inflict. Notwithstanding the allegation of your address, I affirm, without fear of disproval, that from the beginning to the end of my trial I have neither in my pulpit, before the public, or through the press, argued, still less agitated, the issues involved. I should, however, be false to candor and my independence as a presbyter and a man, did I not now take some notice of the ignominious ceremony to which I have, in submission to your request, been subjected, and the prolonged admonition and argument to which I have listened from your lips.

So soon as my Lenten engagements will permit, I purpose to present, both to yourself and the public, a full and frank review of the whole proceedings, including the language of your sentence.

The church which you chose as the scene, the presence of the city police, the clergy whom you selected as witnesses, the religious services which introduced and completed the exercises, your positive and rude refusal to receive the protest of my venerable and reverend counsel and father—all these were adapted, if not intended, to aggravate the attempted disgrace.

That there may be no reasonable ground for misunderstanding, previously to the preparation of the observations to which I have already referred, I desire now, and in full consciousness of the responsibilities which it may entail, solemnly to protest against the whole course, conduct and conclusion of the ecclesiastical trial in which I have appeared as repondent. I hold it, as in duty bound, to have been equally opposed to the principles of the common law, the canons of the Protestant Episcopal Church, and the doctrine and discipline of Christ as this church hath received the same. I absolutely deny its regularity and renounce its authority.

From its unjust presentment, oppressive rulings, predetermined decision and insinuating censure I appeal to the general judgment of the Protestant Episcopal Church, to the impartial review of the other christian churches of this land, to the word of the living God and to Jesus, the chief shepherd and bishop of us all.

Your servant in the church,

STEPHEN H. TYNG, JR."

Items.

☞ Rome is to be stripped of French troops, who are under orders to return home. Can it be that they are about to be actively employed in some other foreign country? Napoleon III. talks as if he were the most peaceable of peaceful men, but Alfred Tennyson once said of him, with more truth than politeness, that the devil only knows what he means,—that is to say, only his Satanic Majesty knows his Imperial Majesty's mind.—*Boston Journal.*

☞ The destitution is said to be very great in various parts of South Carolina. It is stated that there is great distress in the neighborhood of Marion Court House; and that, unless help comes soon from some source, starvation will result. One or two persons have already died of starvation in that neighborhood, and the destitution is said to be about equally divided between the whites and blacks.

☞ The Easter festival in Rome this year will be more than usually brilliant. Easter day falls upon the 12th April, the anniversary of the return of Pius IX. to Rome, after the capture of the city by the French. This anniversary is always celebrated by great popular fetes, and its concurrence with Easter day will render the occasion something equivalent in solemnity to the Centenary festival.

☞ It is expected sixteen thousand European converts to Mormonism will this year be brought over, principally by the aid of the Perpetual Emigration Fund, by means of which so many thousands have heretofore been brought from Europe. The parties agreeing to repay the cost of transportation and subsistence to the fund.

☞ At Toulon, in France, a school has been established on board an old frigate, for the study of torpedoes. Experiments are to be made in the harbor. All the five great French naval ports, Brest, Cherbourg, L'Orient, Rochefort and Toulon, are now defended by gigantic sunken torpedoes, which can be exploded in a second, by electric wires.

☞ The original London pippin tree in Virginia has borne from forty-five to seventy-five bushels of apples each year for the past eighty years, and it was known eighty years ago as an old tree.

☞ Since trees have been planted in Egypt they are beginning to have rain. A country will produce more food if one fourth is covered with forest than if the whole is cultivated.

☞ Philadelphia claims to be the greatest manufacturing city in the world, except London. In 1866 the factories there produced over two hundred million of dollars' worth of staple goods.

☞ If a pound of hay is wasted per day to each of twenty-five head of cattle, it will amount to nearly two tons loss during the winter.

☞ There is an awakening among the Second Adventists of Minneapolis. Mr. Fassett is doing a great and good work.

☞ Destitution still prevails to an alarming extent in some sections of Nova Scotia.

☞ Western papers state, and profess to believe, that the bloodiest Indian war on record will be commenced about the middle of April.

☞ England is ordering home her sailors, from fear of the occurrence of an American war.

☞ Would to God that all the party names and unscriptural phrases and forms which have divided the christian world were forgotten, and that we might all agree to sit down together as humble, loving disciples at the feet of our common Master, to hear his word, imbibe his spirit, and to transcribe his life in our own.—*John Wesley.*

☞ Many who would not for the world utter a falsehood, are yet continually scheming to procure false impressions on the minds of others respecting facts, characters, and opinions.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. Couch..........Sunday, April 19th

Chelsea, Mass., (Library Hall.)
S. W. Thurber..........Sunday, April 19th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.
Enoch Morrill..........Sunday, April 19th

Dover, N. H., (4th Ward House), Wednesday evening, April 15th, every evening through the week, and over the following Sabbath. MILES GRANT.

Portland, Me..........Sunday, April 26th
Mechanic Falls, Me..........Tuesday evening, April 28th
JOHN COUCH.

Kennebunk, Me..........Sundays, April 19th and 26th
C. GOODRICH.

Keene, N. H..........Sunday, April 19th
H. F. CARPENTER.

My appointments are changed as follows:—
Plymouth, Mass..........Sunday, April 19th
New Haven, Ct..........Sunday, May 3d
West Haven..........May 5th
New York, (68 East Broadway),..........May 10th
In the evening at 24th Street.
Southington, Ct..........May 13th
New Britain, Ct..........May 14th
Hartford, Ct..........Sunday, May 17th
J. S. WHITE.

North Adams, Mass..........Sunday, May 3d
S. C. HANCOCK.

River Point, R. I..........Sunday, April 19th
Pascoag, (Burrillville), R. I., and baptize..........April 26th
Wyoming, R. I..........Sunday, May 3d
Bristol, R. I..........May 24th
A. DURFEE.

Worcester, Mass..........May 24th and May 31st
WM. STUART.

Bow, (Brown Hill school-house)..........Sunday, April 19th
JOHN H. DADMUN.

Sutton, N. H., (school-house near Harry Wadley's), Sunday, April 26th. SIMEON ROBY.

Bowdoin, Me., (Dennett school-house)..........April 26th
H. D. REED.

Warehouse Point, Ct..........Sunday, April 19th
New Britain..........Sunday, April 26th
Scitico..........Sunday, May 3d
Hartford..........Sunday, May 10th
L. F. MOORE.

Exeter, N. H..........Sundays, April 19th and 26th
J. W. THOMAS.

South Abington, Mass..........Sunday, May 3d
and through the following week.
Plymouth, Mass..........May 10th
and over the following week. J. M. MURLIO.

Rocky Brook..........Sunday, April 26th
New Bedford..........Tuesday evening, April 28th
Acushnet..........Wednesday evening, April 29th
Fairhaven..........Thursday evening, May 30th
W. S. CAMPBELL.

West Leeds, Me..........Sunday, May 17th
Carthage, Me..........Sundays, May 24th and 31st
J. C. WHEELER.

Meredith, N. H., Advent Hall, near Phineas Dolloff's, (baptism), Sunday, April 19th.
Worcester, Mass..........Sunday, April 26th
Lawrence, Mass., (communion)..........Sunday, May 3d
J. G. SMITH.

SPRINGFIELD, MASS.
C. H. Leverton..........Sunday, April 19th
H. F. Carpenter..........Sunday, April 26th
Joseph White..........Sundays, May 3d and 10th
P. S. Butler..........Sunday, May 17th
A. Ross..........Sundays, May 24th and 31st

Rochester, N. Y..........Sunday, April 19th
H. PRATT.

Southington..........Sunday, April 19th
E. OWEN.

Concord, N. H., (Centre Street), Sundays, April 19th and 26th. J. A. LIBBY.

Lowell, Mass..........Sunday, April 26th
S. W. THURBER.

BIDDEFORD, ME.
I. K. Lombard..........Sunday, April 19th
Joseph Pinkham..........Sunday, April 26th
W. H. Mitchell (baptism)..........Sunday, May 3d
J. C. Wheeler..........Sunday, May 10th

Greenboro, N. Y..........evening, April 17th
Redfield Square, N. Y..........Sunday, April 19th
Osceola, N. Y..........Monday evening, April 20th
and every evening through the week if it seems duty.
Florence Hill, N. Y., (Bates' school-house), evenings, April 27th and 28th.
Camden, N. Y., (Kinney school-house), evening, April 29th.
Verona, N. Y., (Lock school-house), Sunday, May 3d, at 2 P. M. Fish Creek Landing in the evening.
London, N. Y., (at the school-house near Bro. Wm. Morrell's), evening, May 4th.
Higginsville, N. Y..........evening, May 5th
Lake Port, N. Y..........evening, May 7th
Glenmore, N. Y..........evenings, May 12th and 13th
C. H. WILLIAMS.

Fairhaven, Mass..........Sunday, April 26th
Abington, Mass..........Sunday, May 3d
Exeter, N. H..........May 8th
GEO. A. BROWN.

East Walpole, Mass., (Union Hall), three services, Sunday, April 26th. ENOCH MORRILL.

Rockland Village, R. I..........Sunday, April 19th
WM. C. THURMAN.

PLEASANT VALLEY, CONN.
E. Owen..........Sunday, May 3d
B. Hitchcock..........Sunday, May 17th
L. F. Moore..........Sunday, May 31st

Hartford, Ct..........Sunday, April 19th
New Haven, Ct..........April 29th
H. MUNGER.

NEW BRITAIN, CT.
Rufus Wendell..........Sunday, April 19th
L. F. Moore..........Sunday, April 26th

Abington, Mass..........Sunday, April 19th
L. BOUTELL.

Nashua, N. H..........evenings, April 21st and 22d
Manchester, N. H..........Sunday, April 26th
C. H. SWEET.

Worcester..........Tuesday evening, April 14th
North Dana..........April 16th
and over the following Sabbath.
Providence, R. I..........Sunday, April 26th
A. MURRAY TRIPP.

Alton, (Chesnut Cove)..........Sunday, April 19th
Wolfboro, (Raccoon school-house)..........April 26th
JOHN KNOWLES.

Alton, (Loon Cove)..........Sunday, April 19th
Meredith, (Dolloff school-house)..........Sunday, April 26th
N. GLIDDEN.

Pleasant Valley..........Sunday, April 19th
C. P. DIXON.

Woodstock Valley, Ct..........Sunday, April 19th
Square Pond, Ct..........Sundays, April 26th and May 3d
P. S. BUTLER.

Bangor..........Sunday, April 26th
Sangerville..........Sunday, May 10th
I. K. LOMBARD.

Meredith, N. H., (where Bro. Black may appoint), Sunday, April 19th.
Weirs Bridge..........Tuesday evening, April 21st
Loudon Ridge..........Thursday evening, April 23d
Northwood Narrows..........Sunday, April 26th
W. W. SUTHERLAND.

Lawrence..........Sundays, April 19th and 26th
T. H. LANG, JR.

Waterbury..........Sunday, April 19th
Lovely Street..........Sunday, April 26th
WM. J. RIPLEY.

Youngstown, N. Y., (where Bro. Tryon may appoint), Sunday, April 19th. E. COTTON.

WESTFIELD, MASS.
A. M. Higgins..........Sunday, April 19th

New Durham Ridge, N. H..........Sunday, April 19th
South Reading, Mass..........Sunday, May 3d
Lawrence, Mass., (Advent Chapel)..........Sunday, May 10th
J. PINKHAM.

Bro. Hemphill's..........Saturday evening, April 18th
Bradford, N. H., (Pond meeting-house), Sunday, April 19th. SIMEON ROBY.

South Dover, Me., at Bray's Mills, April 18th, P. M., and over the 19th. The ordinance of baptism is expected to be administered at this place.
Corinna, (meeting-house)..........April 26th
ISRAEL DAMMAN.

Northfield, Mass., (where Bro. Anson Gage may appoint), Sunday, April 19th, and remain in that vicinity as long as duty may require. C. W. SARGENT.

Meredith Village, N. H..........evening, April 17th
Holderness, N. H., (True school-house), April 18th and over Sunday. Will Bro. Densmore meet me at Meredith Village? W. H. MCDANIELS.

Worcester..........Sunday, April 19th
Westboro, Mass..........every evening, April 13th to 17th
ANNA E. SMITH.

Manchester, N. H..........Sunday, April 19th
If this appointment conflicts with others, please write me at Concord, N. H. J. C. WHEELER.

Lowell, Mass..........Sunday, April 19th
C. H. SWEET.

CONCORD, N. H., (AT THE BETHEL.)
C. H. Sweet..........Sundays, May 3d and 10th

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Great Falls, N. H..........Sunday, April 19th
Farmington, N. H..........Sunday, April 26th
Strafford, N. H., (Roberts' school-house), Sunday, May 3d.
Wakefield, N. H., (Spinney meeting-house), Sunday, May 10th.
Melvin Village, N. H..........Sunday, May 17th
Northwood Narrows, N. H..........Sunday, May 24th
A. SIMPSON.

Auburn Village, N. H., (Clark's Hall), Sunday, April 19th. NO NAME.

Lewiston, Me..........Sunday, April 19th
J. T. JORDAN.

Hebron, N. Y..........April 16th and 17th
Hoosick, (Advent Church)..........Sunday, April 19th
Pownal, Vt..........Sunday, April 26th
MATTHEW BATCHELOR.

Notices.

Notice.

The Conn. Second Advent Christian Conference will hold its second quarterly session at Bristol, commencing Wednesday, April 22d, at 7½ P. M. Come, brethren and sisters, from the North, East, South and West. Come praying. Come prepared to work for the Lord. Will all the preachers come? We want to see you all. Will the churches send delegates? See to it immediately. Let those who want the missionary to come and labor in their vicinity, come and state their case. Let us make a united effort to get the present truth preached in every school district in Connecticut.

B. ST. JOHN, Sec.

Notice.

In obedience to a resolution passed by the Advent Christian Church, of this city, at their last monthly meeting, held on the evening of the 3d instant, I write to say that preaching brethren from other parts of the country, who wish to give us a call and help in the work of the Lord, by preaching to the people in our place of worship, are requested to correspond with the Secretary of the church, JAY FRANCIS, Secretary, 64½ West Lake Street.

Chicago, April 4th, 1868.

The Maine Tract Fund.

WM. H. MITCHELL, }
R. R. YORK, } *Society Officers.*
S. K. PARTRIDGE, }

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,

J. A. LIBBY, West Poland, Maine.

Conference.

If the Lord will, a conference will be held at East Rochester, N. H., commencing April 23d, 1868, at 7½ o'clock P. M., and holding over the following Sunday. Whoever will let him come.

DEDICATION of the Lord's house Saturday, April 25th. Bro. Grant and others will be present to preach the word. J. C. SHOREY, for the Church.

Protracted Meeting.

There will be a protracted meeting held at Sandwich Centre, N. H., commencing April 16th, and hold over the following Sunday. It is expected that Bro. A. W. Sibley will be with us a part of the time. Let prayer go up to God for his blessing.

D. M. LEAVITT.
T. W. PIPER.

Conference at West Poland.

There will be a conference held at West Poland, Me., (Free Chapel), commencing Thursday evening, April 30th, to continue over the following Lord's day. Elder John Couch will be with the brethren to preach the word. All are invited.

J. A. LIBBY.

Notice.

I have removed from Salem to Chelsea, Mass., where I may be found at No. 122 Walnut Street. All letters and papers after this must be directed accordingly to me. L. BOUTELL.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.
Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Notice.

Several brethren and sisters having come out from Cooper Institute, New York City, have taken a hall corner of Allen and Grand Sts., where meetings will be held every Sunday A. M. and P. M. Preaching brethren passing through the city, believing in the resurrection of the dead, both of the just and unjust, are invited to give them a call.

J. K. BELLOWS.

Notice.

Elder THOMAS SMITH, No. 7 Fourth Street, Bangor, Maine, keeps for sale English Bibles and Testaments, American Bible Union Testaments, H. F. Hill's "Saint's Inheritance, or World to Come," with the general variety of Tracts issued by the A. C. P. Society, Boston, Mass.

Notice.

Advent meetings are held every Sunday in Jersey City, on Newark Avenue, corner of Warren Street. Inquire for A. D. Flagg, 329 South Fifth Street.

Notice.

Brethren stopping in New York, will find meetings Sundays at 10½ A. M. and 3 P. M., at Cooper Institute, and at my house, 19 Orchard street, Tuesday evenings, and at Sister Perkins', 62 New Bowery, near Chatham Square, Friday evenings.

J. K. BELLOWS.

Notice.

There will be meetings at Union Hall, Westminster Street, (rear of 1st Universalist Church), Providence, R. I., regularly every first day of the week, as long as the Lord will.

WM. H. DOUGHTY, for the Church.

Notice.

Advent meetings are held every Sunday in North Adams, Mass., on Center Street, corner of Lincoln Street. Preaching brethren are invited to give us a call. Inquire for Isaac Blanchard, Jr., Eagle Street.

To the Preaching Brethren.

Preaching brethren are requested to make no appointments for Guilford until they find out whether they conflict with others.

S. ROBINSON, Cor. Sec.

Bro. Leonard S. Rand is chosen corresponding secretary of the church in Dover, N. H. Brethren wishing to go there to preach, will please correspond with him.

Preaching brethren intending to visit Lewiston, Me., before sending their appointments, will please consult the committee through Albert Burgess, corresponding secretary, to save confusion.

Preaching brethren, intending to visit East Canaan, N. H., before sending their appointments, will please correspond with E. Whittier or J. B. Eastman. E. S. BALLARD, Clerk.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ B. BANTON—Your money was acknowledged in No. 848.

☞ S. L. WALTER—Money received.

☞ C. W. BUVINGER—Received.

☞ BRO. B. BANTON—It is true that they have to get a license in Boston.

LETTERS RECEIVED.

J Blain, N B McMurphy, J Francis, F Corker, J N Berry, J T Dixon, W C Thurman, A S Whitney, J A Simonds, Geo. W Brown, P A Smith, L Smith, Wm. Hobbs, Mary Tryon, C Daggett, A S Chase, P S W Deyo, A D Flagg, T Davidson, C Greene.

ADDRESS OF PREACHING BRETHREN.

C. R. Piper—41 Grove Street, Boston, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
C. Goodrich—77 Marion Street, East Boston, Mass.
J. S. White—96 Decatur Street, East Boston, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
L. Boutell—Salem, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan.—Westboro, Mass.
S. Anderson.—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—35 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
J. W. Thomas—Fairhaven, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey.—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 329 South 5th St., Jersey City, N. J.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
A. Durfee—Potter Hill, Hopkinton, R. I.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr.—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.
John B. Wadsworth—Memphis, Tenn., care of Dr. Leslie, Box 634.
Eld. A. F. Dugger—Simpson, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
J. Wilbur—Box 882 Janesville, Wis.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion..........12 pp.
2. Did the World make itself?..........16 pp., 4c.
3. Is God Everybody, and Everybody God?..........16 pp., 4c.
4. Have we any need of the Bible?..........24 pp., 4c.
5. Who wrote the New Testament?..........16 pp., 4c.
6. Is the Gospel Fact or Fable?..........16 pp., 4c.
7. Can we believe Christ and his Apostles?..........16 pp. 4c.
8. Prophecy..........32 pp., 5c.
9. Moses and the Prophets..........28 pp., 5c.
10. Infidelity among the Stars..........28 pp., 5c.
11. Daylight before Sunrise..........36 pp., 5c.
12. Telescopic Views of Scripture..........32 pp., 5c.
13. Science, or Faith?..........32 pp., 5c.

For the SET, (making 334 pp.)..........50c. postpaid.
Address all orders to MILES GRANT, Boston, Mass.

LEAFLETS FOR LETTERS.

1. Home..........16 pp.
2. Life Insurance..........16 pp.
3. Lost! Lost!..........8 pp.
4. Brother, shall we meet?..........8 pp.
5. About God (for children)..........4 pp.
6. Worth Knowing..........4 pp.
7. Peace in Christ..........4 pp.
8. Now..........4 pp.

The above *practical* tracts, envelope size, will be sent, *postpaid*—
One set (64 pp.)..........6c.
1200 pp..........$1.00
1200 pp., (by express, *not prepaid*)..........$1.00
Address all orders to MILES GRANT, Boston, Mass.

BOOKS AND TRACTS
FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.
THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.
SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00.
LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.
THE CELESTIAL RAILROAD; or, Modern Pilgrims' Progress. 8c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express. $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c; by mail, 22c. Cloth, 40c; by mail, 50c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.
ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.
REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.
THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 5c.
THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.
THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.
THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.
HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.
SPIRITUAL EVIL: A Warning for the Unwary. 3c. single; 5c. by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, 88c.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.
THURMAN'S BIBLE CHRONOLOGY; or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.
THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism of 82 pp. Price $1.25; by mail, $1.41.
CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.
SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.
CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c
THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.
"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.
"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley 3c. single copy by mail; 20c. per dozen.
"ONE MORE INVITATION." A tract of four pages. By mail, 25c. per 100 copies.
"GOLDEN MOMENTS." A four-page tract. By mail, 25c. per 100 copies.
THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 8c.
"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.
AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

New Music.

"'Tis the very same Jesus" (separate sheets, at 5c.) Calvary, Over There, I shall Rest, The Shining Land, New Year's Chimes, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c. For sale at this office.

For the World's Crisis.

AWAKE.

World, awake!
From thy dream of guilty slumber;
Look on Him who once was slain;
Lo! He comes, the "great and glorious,"
Over death and hell victorious,
Comes upon the earth to reign.

Can we sleep?
Rather, far, to wake and weep,
And we see the angel stand
Saying, "time shall be no more."

Dare we wait?
Soon, alas! 't will be too late,
The wicked shall be wicked still;
But those who love the Lord shall stand
With that happy, blood-washed band
That soon shall rest on Zion's hill.

Soon life's night
Shall be lost in endless light,
All earth's gloom shall roll away;
Sun, thy liquid gold shall fail,
Moon and stars, your splendors pale
In the glory of that day.

Even now
On the mountain's rugged brow
We discern the morning star;
Mourner, dry your bitter tears,
Lo! a golden gleam appears,
Streaming o'er the heavens afar.

Soon its light,
Scattering every trace of night,
Shall be seen on land and wave,
And from heaven the wondrous sign
Of the Son of God shall shine,
Telling that he comes to save.

We can see
All the lines of prophecy
Swiftly drawing to a close.
World, thy triumph soon shall end,
Christians, lo! your dearest friend
Comes, in Sharon's deathless Rose.

MRS. CHARLES A. KNOWLES.

For the World's Crisis.

THE FRUIT OF THE SPIRIT.—No. 8.

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—GAL. 5: 22.

TEMPERANCE.

Temperance is the last mentioned of the fruits of the Spirit, and the one which is the least preached, talked, and written about as such. Many do not know the meaning of the word as it is used here, and many do not consider it very important; but there is no grace so unimportant, and there is not one mentioned in the verse above that the Spirit will not bear if it is followed.

The word temperance in the original Greek does not mean simply a moderate use of every thing; it implies more than that. It is rendered in the Bible Union translation, "self-control." A man may be moderate in vice; that is, he may gratify his lusts however they may lead him, and if he does not indulge to excess he can defend himself with this text, if the word temperance here means only moderation. Many use intoxicating liquors as a beverage, and try to justify themselves by saying they are temperate in the use of them; but the word in the Bible will allow of no such construction. It signifies that principle which controls, not modifies, the sensual appetites and passions. In short, it means total abstinence from all indulgence of the appetites and lusts that is injurious to the person; and whoever gratifies his desires when he knows it will impair his health, is not biblically temperate.

There is no fruit the Spirit bears that is not positively necessary for our salvation. If it was as well for us to be intemperate, God would not make temperance one of the fruits of the Spirit. The Lord is not a selfish, unreasonable monarch, who, to glorify himself, requires useless self-denial of his followers; but a loving Father, who wishes nothing of his children but that which is for their most perfect happiness. Sometimes we cannot see why certain things are required, and have to walk entirely by faith, and do that which to our imperfect vision seems unreasonable; and sometimes we can see why we are told to do such and such things; and in this case, if we calmly look at cause and effect, we can see why the Lord wishes us to be temperate.

God has fixed laws that govern all creation; and the laws that govern the human system are as important and unalterable as those which control the heavenly bodies. The blood is formed from what is taken into the system, and the blood nourishes the brain, and of course if the blood is impure the brain will become diseased. The nerves centre in the brain, which is the organ of thought, and whatever affects the brain affects the whole nervous system. Is it reasonable to suppose that blood formed from grease and spices and rum and tobacco will form a clear, healthy brain? Every one knows that our minds and dispositions are affected by disease, and that one who is half-sick cannot enjoy life like one who has sound health.

Our spiritual and physical health are closely connected. There are many nervous, irritable individuals, who wish to be good, who cannot repress angry feelings and hateful thoughts; they cannot be long-suffering and gentle and patient. They read that the Lord is more willing to give the Holy Spirit to those that ask him, than earthly parents are to give good gifts to their children; and they read, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." They ask for the Holy Spirit, and expect that, without their making an effort, it will take away the tendency to do wrong, and establish in its stead these fruits of righteousness; that it will change them from bad to good without any crosses or self-denial or giving up on their part. But the Holy Spirit seldom works that way. When Naaman went to Elisha to be healed, he supposed that by making an effort the disease would be taken away, and was surprised and angry when he was told to wash in the river seven times.

The Holy Spirit sometimes bears the fruits of righteousness by showing us what to do to produce these fruits. For instance, we may pray for meekness, and in answer to our prayer the Spirit may show us something to do which self and pride and love of the world forbid; but we obey and take up the cross, and by that cross are crucified to the world. If we could be saved without self-denial, nobody would object to being saved. It is the cross that keeps the multitude away.

There are many who have habits which they know are hurtful, but their appetites are so much stronger than their desires for holiness, that they will not give them up. I know many scolding, fretful, unhappy church members, whose nerves are in such a condition that the least thing will overthrow their temper and demolish their patience, who acknowledge that the use of tea, coffee and spices only aggravate their disease, but who will use them because they want to. They want salvation, but they want tea more.

There is nothing christians are so sensitive about as what they eat and drink. They forget the passage in the Bible that reads,—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Those who are of the world have a right to eat, and drink, and do, and wear, any thing which will harm no one besides themselves; but those who have given themselves to the Lord have no right to do anything that cannot be done with an eye single to God's glory; have no right to defile or in any way misuse that which belongs to another. If a man should sell you a horse, and you should leave it in his care until you should call for it, has he a right to whip and drive and overwork that horse so that when you call for it it will not be worth half so much as it was when you bought it?

Every christian has a work given him that no one else can do. God has no idlers in his vineyard. Almost every one who is converted at once goes to work for sinners. His guilt and condemnation are gone, and in its place is peace and joy and love, and as a natural consequence he wishes the blessing he experiences to come upon others; so he tries to persuade others to forsake sin and find the happiness he enjoys. And from the time he is born a new creature, until his voice is hushed in death, his work continues. Christ spent his life in trying to benefit mankind, and his life was left a pattern for us to follow. If we can by denying self do more work for our fellow men, ought we not? A weak body and mind cannot perform the labor that a strong one can. And again, if forsaking habits that we consider harmless will extend and better our influence, should we not do as Paul did? Said he, "If meat make my brother to offend, I will eat no flesh while the world standeth." If some of the preachers of this day were as conscientious about their tobacco as Paul was about his meat, there would be quite a reformation.

"He that's convinced against his will,
Is of the same opinion still";

and the Lord never convinces any one against his will. If any one wishes to know the Lord's will on any subject, he must give up his own will. A man whose constitution is broken down by late suppers, loss of sleep, and other irregular habits; whose mind is so enslaved by the use of tobacco, or rum, or opium, that he is good for nothing without it; and whose nerves are so unstrung that the most trifling thing will destroy his peace of mind, is hardly fitted to fight with Apollyon or giant Despair, or able to keep awake while passing over the enchanted ground. He will have hard work to keep in the path himself, to say nothing about his helping others. He who is in the water himself, and has to work and toil and struggle to keep his head above the water, is hardly in a condition to help his neighbor who is drowning; and a christian whose bodily health is such that his life is a constant warfare with impulses and passions that a healthy person knows nothing of, is not fit to work much for the salvation of others.

There are instances where the Lord has suffered sickness to come upon his children for purposes of his own, and what he gives to any one is for their best good, whether sickness or health; and often one whom God has thus afflicted is the instrument of doing a great deal of good; but when the Lord gives us health, he wishes us to take care of it. If a piece of timber falls upon a man's leg and breaks it, he is not responsible for the lost time and money and strength attendant upon the accident; he has only to trust in God and do the best he can; but if he sees the timber is liable to fall, and carelessly places himself in the way of it, he sins in not taking care of himself. It is this sin that James refers to when he says, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins they shall be forgiven him."

When the Israelites were journeying from Egypt to the promised land, part of the time they stood still, and part of the time they moved forward. They followed the cloud by day and the pillar of fire by night, and when that stopped they did, and when it advanced they followed it; and as the cloud guided them, so the christian may be guided now if he will. Sometimes he may have to stand still, and sometimes move; sometimes speak, and sometimes be silent; and if he is in a condition where he can feel the movings of the Spirit, he will know just when and how to move.

There is such a thing as being over zealous for the Lord. Sometimes the Lord's children forget that all their efforts will amount to nothing unless the Lord wants them to work. In their anxiety to see the cause of God prosper, they get the Lord's burden on their own shoulders and labor, when the Lord wants them to keep still and rest, and by overworking wear themselves out, and sink into a premature grave, when, had they followed the Spirit, they might have lived longer and performed much more labor. "The fruit of the Spirit is . . . . temperance," and whoever follows the Spirit will be temperate in all things, spiritual and temporal, mental and physical; will look upon himself as belonging to God, and do nothing but what he can by doing glorify his Father. O, let us obey in all things, and grieve not the Holy Spirit by which we are sealed unto the day of redemption; and which bears the fruits of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." S. K. PAINE.

No. Scituate, R. I.

THE PATTERN.

The Lord shall come in great power," according to the glorious pattern which was shown Peter on "the holy mount." The Savior had said to them that there were some standing with him who should not taste of death till they should see the Son of man coming in his kingdom, or behold a *pattern* of what he should be when he came in his kingly glory. "For the Son of man shall *come* in the glory of his Father, with his angels, and then shall he reward every man according to his works." The Savior here refers to the anticipated blessings of this kingdom, and the certainty of reward according to works, as a motive to severance from worldliness; for he had just said, "What is a man profited if he gain the whole world, and lose his own soul?" and, consequently, his place in the glories of that kingdom, a specimen of which he was just about to exhibit?

Accordingly, "after six days he taketh Peter and James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." "And behold, there appeared unto them Moses and Elias talking with him." Matthew 16: 26-28; 17: 1-3. Here, then, was *a sample* of "his coming," and of his power and majesty when he comes. And how will people make such a kingdom to be *within us?* How shall we put the glorified body of the Savior within us, and Moses and Elijah, who stood with him as types of the first resurrection and translation, and Peter and James and John, as types of christians in the flesh, who will behold him and his glorified ones at his coming?

And what a contracted and selfish view it is to make ourselves the seat and centre of the kingdom, as if Christ's paramount object was to glorify us! According to this pattern, his own person is the great centre of radiation. If we are radiant at all, it is by reflection from "his face," which did "shine as the sun," with brightness sufficient to illuminate all within its sphere. No wonder that "the moon shall be confounded, and the sun ashamed," when he shall "come in the brightness of his majesty."—*Prophetic Times.*

For the World's Crisis.

A FALSE TEACHER A WOLF IN SHEEP'S CLOTHING.

"Many deceivers are entered into the world."

Hear him preach? What for? Beware! How can you, how *dare* you thus bid him God speed? What! hear a slave to lust, of appetite and passion, the lust of the flesh, the lust of the eye, and the pride of life, hold forth from the sacred desk! "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."—1 Pet. 2: 11. Again, sit under the sound of a foolish talker and jester, a writer of novels, romances, silly love tales? an advocate of worldly amusements, of conforming to the world in dress and equipage? "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."—James 4: 4. "If any man love the world, the love of the Father is not in him." Once more: listen to the voice of one from the holy of holies, who places the religion of "*bumps*," the infidelity of Gall, Combe, Spurzheim and Shakespeare, next to the Bible! Shocking! blasphemous! *Run!* RUN!! *flee!* escape for your LIFE! Shake off the dust of your feet.

Reader, what numbers, think you, are rushing on to perdition through the instrumentality of these licentious writers? And here is a popular teacher in Israel, a man in sacerdotal garb, having the impudent, blasphemous assurance of placing next to the Bible these mischievous, infidel, corrupting, soul-damning authors before the public, in the pulpit and out of it, unblushingly! Shameful! "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."—1 Tim. 5: 24, 25.

Cross your threshold to listen to such a man? Pollute the gospel of Jesus with lips and hands thus defiled? hands dropping with the blood of souls? We say again, friends, *beware* lest ye be partaker of his evil deeds, his awful blood-guiltiness! Hear the Eternal speak—the Omnipotent: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." "If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha." "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1: 8, 9. "And he said, Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them."—Luke 21: 8. "Woe to the pastors that destroy the sheep." Jer. 23: 1. Woe! woe!! woe!!! "For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4: 1. D. F. NEWTON.

CHRIST CRUCIFIED AFRESH.

"They cried out, away with him, away with him, crucify him, crucify him."—JOHN 19: 15.

If the crucifixion scene, enacted by the chosen people of the Father, was horrible and heart-rending, what must it be in this enlightened age? Who can imagine the depth of his anguish in beholding the same thing done by his professed friends? Angels can well look on in sorrow, and heaven be draped in mourning.

But what makes this thought doubly horrible is, that his most rabid enemies are those who profess to be his friends, and take the front rank with his people. They have a form of godliness, but deny the power thereof. They use the shadow of the cross in which to hide themselves, to pierce anew his side. But Satan whispers: "Who do you mean?" I mean the world-conforming, pleasure-loving, fashion-seeking, professed followers of Christ. If you, reader, are one of this class, I mean you. I say it with no feeling of personal animosity. But it is sin that I hate; and I feel woe to me if I withhold the counsel of God.

It was his enemies that crucified him eighteen hundred years ago. His enemies crucify him now. They are his enemies because they keep not his commandments. A man cannot love Satan and his works, and be a friend of Christ. He says: "If a man love me he will keep my words."—John xiv: 23. All possess an influence. That influence is either used for Christ, or against him. Therefore, Christ says: "By their fruits ye shall know them." This is an infallible rule which we must apply.

But one inquires: "How do we crucify Christ?" I reply: you crucify him in spirit by rejecting his commands, thus rejecting him, and casting your influence in favor of the devil. What intelligent, humble servant of Christ dare deny but the same spirit exists in the popular, world-conforming religion of to day that was possessed by those who crucified Christ eighteen hundred years ago? The minister, who professes to be the servant of the meek and lowly One, preaches to please the multitude. He takes the sacred desk; but does he rebuke sin? Ah, no! He smooths over the sins of his congregation, and delivering to them eloquent words of man's wisdom, he varnishes it up, and palms it off for the gospel of Christ. This gospel is not for the poor, for they have not the money to buy it. The right to hear the gospel is sold to the highest bidder. And the Devil sits by with grim silence, to see the Son of God again rejected, scoffed at, and crucified afresh. O, hypocrisy! where is thy shame?

Again the weekly sociable must be had regularly, where the world and the professed children of light (?) mingle together in joyous scenes of festivity. But the self denying religion of Jesus must not be brought here. If a faithful pilgrim should introduce it, he meets the scorn and contempt of all present. Christ is cast out from among them, again wounded and rejected.

The Devil whispers to them: "You must ornament your church, or the people will not come, and you will be left without support." Accordingly the church is put into the grandest style. A large debt is incurred. Satan again comes to the rescue. He says: "You must have a festival, and call upon the world to help, or your debt will overpower you." His suggestions are followed. Christ is again openly crucified. The festival comes, and with it all the modern expedients for raising money. Satan succeeds wonderfully well. Through this he introduces gambling to the young, with the sanction of the church. He scatters the seed broadcast that is sure to grow up thorns and briars in the Lord's vineyard. He links his dominion (the world) and the church together, and leads them on to ruin through the guise of popularity. Oh, shame on a religion that has to harness the Devil in to sustain it! It is an insult to Christ. It is a mockery of his promises. This practice already bids fair to surpass Rome's palmiest days, if time should last.

Oh, ye remnant that are treading the narrow way, purify yourselves even as he is pure. You cannot walk blameless with God, and participate in these soul-destroying corruptions of the church. These must be overcome. God says: "He that overcometh the same shall be clothed in white raiment; and they shall walk with me in white." Rev. 3: 5.—*Glad Tidings.*

For the World's Crisis.

PROPHESYING.

Does prophesying mean foretelling future events? It did once, but since the Apocalypse was written it has ceased, for it would be adding to that book, which is strictly prohibited. The testimony of Jesus *is* the spirit of prophecy, and as prophets have a spirit (1 Cor. 14: 32), therefore those who address the church on prophecy are prophets. The two witnesses are called prophets. Paul calls the heathen poet Epimenides a prophet (Titus 1: 12). If any prophesy, let him prophesy according to the analogy of the faith (Rom. 12: 6). "He that prophesieth speaketh unto men to edification and exhortation and comfort." 1 Cor. 14: 3. "I would that ye all prophesied." "Ye may all prophesy one by one." "Let the prophets speak two or three, and let the other judge." If any man think himself a prophet or spiritual (1 Cor. 2: 15), let him acknowledge that the things I write unto you are the commandments of the Lord. "How is it, then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done unto edifying." "He that prophesieth edifieth the church." All these worketh that selfsame spirit, dividing to every man severally as he will. "The manifestation of the Spirit is given to every man to profit."—1 Cor. 12: 7. "Despise not prophesyings."—1 Thess. 5: 20. IRA LAMB.

DEATH OF THE PROPHET ISAIAH.

There is a tradition which has found its way in some Gentile writings, that the evangelical prophet was put to death by sawing him asunder; but no one, as far as we could learn, has given the source whence they have derived it.

We give, therefore, our readers the passage in the Talmud, where it is found with the circumstances that were, according to that work, connected with, or caused his cruel death.

In Talmud treatise Yebamoth, folio 50, p. 2, it reads as follows: Rabbi Simeon, son of Asai, said, I have found in the Manuscript of Remembrance written of that man, the illegitimate; also a treatise of Rabbi Yacob who spoke little but pure and just, and there is also written that Mannasse—king of Judah—killed Isaiah the prophet. To this Rabah added: he—Isaiah—was regularly tried and sentenced to death.

King Manasse summoned Isaiah before his throne and said: "Moses thy master said in the book of the law (in the name of God,) 'For no man can see me and live' (Exod. 33.;) and thou saidst, 'And I have seen the Jehovah sitting upon the throne, high and exalted.' Again, Moses thy master said: 'Who is like Jehovah our God in all things we call on him,' which means that your God is ever near and ever ready to hear when called upon, while thou saidst, 'Seek ye the Lord when he is to be found,' which signifies that God is not always to be found, but only on certain stated times. Again, Moses thy master said: 'I will fill up the number of thy days,' that is to say, that God has numbered the days of every man, to which none can be added, and from which none can be taken away, and thou saidst to my father in the name of the same God, 'and I will add unto thy days fifteen years;' thou art, therefore guilty of death." Then said Isaiah to himself: "I could defend myself and put down his arguments with other passages, but I know the wicked king would not accept my defence, and put me to death notwithstanding. It is better, therefore, to let him commit the murder with a seeming justice, than arbitrarily."

Isaiah, however, was swallowed by a cedar tree; but Mannasse commanded the cedar to be sawn in twain, and the saw passed the mouth of Isaiah and he died. The prophet was punished because he said: "and I dwell among a people with unclean lips," therefore he was put to death by sawing his lips. "But," said one of the Rabbies, "how are these contradictions in Scripture which the king mentioned to be reconciled?" Said another, "Isaiah could have answered that Moses said in another place before, 'and they have seen the God of Israel,' let then Moses defend himself." Another said, "Our teachers have already reconciled these difficulties by saying, first, all the prophets have seen through a glass darkly; they thought, therefore, to have seen Jehovah, while Moses, who saw everything clear, knew that he did not, and could not see God. 2. God is always nigh and ready to hear when the congregation calls on him, and this is what Moses intended to say, while Isaiah spoke of the prayer of individuals, who have certain appointed times when to call on Jehovah, and that favorable times are during the ten days which intervene between the New Year and the Day of Atonement. 3. When Moses said, 'I will fill up the number of thy days,' it was on condition of obedience; when a man is good and obedient, his days are filled up, if not, they can be diminished." Other Rabbies said, "by obedience, the days of man can be prolonged; by disobedience, they can be diminished; to the days of the pious King Hezekiah, therefore, fifteen years were added."

This brief extract shows again how thoroughly and critically those ancient Rabbies have studied the Scriptures; but it did neither benefit themselves nor others; they swallowed camels and sifted gnats. Notwithstanding their great learning, the word of God was to them a sealed book, and therefore they could not find the Messiah in his humiliation in Moses and the prophets, and rejected Jesus of Nazareth, and this blindness continues to remain upon them unto this day.—*The True Israelite.*

A SERVANT OF CHRIST.

When the British sovereign issues a royal proclamation, she signs herself "Victoria, Queen of great Britain and Ireland." The martyr-President gave authority to the great edict of emancipation by subscribing himself "Abraham Lincoln, President of the United States of America." When the most influential man then living on the globe issued one of his inspired epistles, he commenced the document in these words, "Paul, a servant of Jesus Christ." This was his favorite title. It described him exactly. The original Greek word is a strong one—it signifies a slave, a bondmen; and Paul was the happy captive who cheerfully wore the easy yoke of his divine Master.

I imagine that there is some one among my readers who says, "I want to serve Jesus. How shall I do it? Give me my instructions, and tell me how I can be an efficient servant of him who died for me." My first answer to this question is, Keep your faith alive and active. Certain persons once asked the Savior, "What shall we do that we may work the works of God?" The reply of Jesus was, "This is the work, that ye believe on him whom he hath sent." You must heartily believe in Jesus. Give no heed to those men who flippantly scoff at "obsolete dogmas," and deride every thing in the form of a "creed." A creed simply signifies that which a man believes. You have got to accept this short Bible-creed, "believe on the Lord Jesus Christ and thou shalt be saved," or else you are not a christian. Without faith it is impossible to please God. Let your daily prayer be,—Lord! increase my faith!

2. A second duty I commend to you is, to dwell on the love of Jesus so constantly as to keep you thankful and cheerful. A fretful, scolding, morose "servant of Christ" is a disgrace to the name. When you encounter one cross, set over against it ten blessings. The more grateful you are, the more you will have to be thankful for. In the English collieries the same buckets that come down full go up again to be filled afresh; and, as God's bounties descend to your soul, let there be a continual uprising of your gratitude to him. Send up the line of buckets to be filled with new mercies. A servant of Jesus ought to be the happiest creature on the globe.

3. Deny yourself for Jesus. His own instruction to you is, "He that denieth not himself and taketh not up his cross for me cannot be my disciple." Christ, when on earth, "pleased not himself." That is, he did not indulge himself; and surely the servant is not above his Master, or the disciple above his Lord. A friend sends me a request this week to name a few simple rules for christian self-denial. I would specify the following as, in my judgment, the main points to be aimed at: Give up every thing that God's Word and conscience pronounce wrong. Give up whatever by its direct influence may injure others. This is the christian basis of total abstinence from intoxicating drinks. Give up whatever lowers or even endangers your religious influence. Give up whatever tends to pamper the passions and feed unholy desires. Give up everything, however attractive, that you can't afford.

4. Now, if you will practice on these principles of self denial, you will be able to perform the fourth duty of a good servant of Christ—and that is to give freely of your substance for christian charity. I have noticed that when a church member grows very profuse in his style of living, and spends extravagantly in self indulgences, he commonly becomes stingy toward the Lord. A genuine Christ-loving christian gives the key of his purse or his iron safe to his Master. When a dispute once arose in a company as to which had the finest hand, a lady shrewdly said, "The handsomest hand here is the one that gives the most liberally." I believe that a servant of Christ should systematically bestow in charity at least one-tenth of his annual income, and just as much more as he can afford without robbing others. I never knew of a child of God being bankrupted by his benevolence. What you keep you may lose; what you give to Christ you are sure to keep.

5. I need hardly say that the prime duty of a servant of Jesus is to work for him. Christ was a perpetual worker, and the servant is not above his Lord. The main talent that is required for this is a burning love of Jesus. The best worker I ever had in my church was a shy apprentice-lad of seventeen. He took hold of a dozen boys in the congregation, met them every Saturday night in a private prayer meeting, and labored with them until nine of the number were led to Christ! Pick out your place of labor—whether it be in the Sunday school, or in tract distribution, or in any post that you are best fitted for—and then stick to it. If your bed is in an out-of-the-way part of the garden, no matter. Christ is beside you there. The moment you think that you are too good for a place, then is the place become too good for you. Do not ask any one else to do your work for you; just as soon ask your neighbor to eat your dinner for you.

If you inquire for a "place to work in," I would answer—it is all place. When I see a minister of the gospel idling away his life in "waiting for a call," I usually conclude that the call he lacks is a call from God to the sacred office. Does a farm-laborer ever go over a whole hundred acres, and say to his employer, "I don't find a rod of fence to repair, or a single thistle or weed to pull up, or a single inch of ground to be plowed?" Pray, then, do not pretend that your Master has no place for you to toil in. Is the prayer-meeting in your church so crowded that you cannot get in, and the Sunday-school so full that there is not room for one more? and is Christ's work so thoroughly done in your town that he says to you, "I do not need any more servants; go your way to your farm or to your merchandise?"

My brother! opposite to your name on the church-roll stand these words: "Servant of Jesus Christ." Underneath it methinks I see a blood-stained hand write, "Occupy till I come. If thou art faithful over a few things, I will make thee ruler over many things." The night cometh in which you cannot work. Keep your hand to the plow until death loosens its grasp; and when the night comes on, you will find that the sleep of the laboring man is sweet.—*Independent.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

THE KINGDOM.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—LUKE 12: 32.

These are the words of the blessed Savior, and oh! how cheering to think that soon, if faithful, the kingdom will be ours. O to live and reign with Jesus and his saints forever and ever; no partings there, sickness, sorrow, pain, nor death. How blessed it will be. But do we realize what we should be, to be accounted worthy for an entrance into that blessed land? None but the pure and holy will ever enter those pearly gates. Jesus says, "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And we read in Rev. 22: 14, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

If we love Jesus, we shall keep his commandments. Do we not love Jesus? He first loved us, and died that we might live. Yes, I know I love him, and by his help I'll keep his commandments, that when he comes I can enter those pearly gates with all of his dear saints, to live and reign forever. Jesus is coming soon, and I am so glad, for I want to see him. Truly I can say with the poet—

"This groaning earth is too dark and drear
For the saints' eternal home;
But the city from heaven will soon be here;
We know that the moment is drawing near,
When she in her glory shall come.

Her gates of pearl we soon shall see,
And her music we soon shall hear;
Joyous and bright our home shall be,
And we'll walk in the shadow of life's fair tree,
With our Savior forever near.

Dear young pilgrims, be faithful, and never be ashamed to stand up for Jesus. If you confess him here, before this world, he will confess you before his Father and the holy angels, when he comes. The Lord help you to be faithful to the end, that we may meet in the kingdom. AURILLA M. SALTMARSH.

Concord, N. H.

LUCY'S NEW YEAR.

I am not a big girl yet, and my name is Lucy, but I have a dear, good aunt Maria, who always calls me Lulu. Last New Year's day she said to me, "My dear little Lulu, you are a good girl, but you have one great fault. If you would make it your business to correct that this year, I should feel that you had done a great thing."

"Well, auntie, what is my great fault?" I said.

"It is that you are sick so much. During this year I have been to visit your mother many times, and often I have found you so sick that you could not leave your room."

"But, my dear auntie, you don't think it my fault that I am sick, do you?"

"Well, if it is not your fault, it is somebody's fault. I am certain you need not be sick so much. You know that every time you are sick, your mother has to be up with you nearly all night, leaving baby to be taken care of by papa, which disturbs him. Then you have to be out of school three or four days, losing your lessons. All this disturbance comes because you are sick. Now if you could just as well avoid being sick as not, would you not think it selfish and wrong to be sick?"

"But," I said, "I cannot help being sick. I don't want to be sick, and you would not think I did if you knew how much pain I have to suffer when my sickness comes."

She said, "I used to be sick most of the time. I know now that the reason of it was because I did things that I ought not to have done. And since I learned how to live I am never sick. Now, Lulu, I feel sure if you lived rightly that you would not have such turns of sickness as you do. At any rate, if you want to grow good this year I think you can do nothing so useful to your papa and mamma as to try not to be sick."

I thought it was all strange, but I caught her round the neck, and said, "Well, auntie, if you will teach me how not to be sick I will thank you forever and ever! Tell me how, please." She told me then that if I would do one thing, which was never to eat anything except at my meals at the table, it would be a great help to me, "for," she says, "you are eating apples or nuts or candy or cakes or something all day long."

I thought it would be very hard not to eat between meals, for I was hungry so much, and I told her so.

"Oh! well," she said, "if you do not wish to do anything hard I cannot help you. It is not easy to grow good. I think you will fail if you expect to grow good by doing things easy and pleasant to be done."

I said, "I guess if Charley will promise to not eat between meals I can make it go. I should like to do something hard."

"Well," she said, "you talk with Charlie about it, and in the evening come up here and see me again."

I did not eat anything after that, all day, except at supper. It was pretty hard; but I felt as if it would be nice to do something hard on New Year's day. I told Charlie what auntie had said, and he said, "Well, Lu, if you would not be sick, I would not eat any thing till next New Year's. I cannot bear to hear you crying in the night when you are in so much pain."

When he told me that, I cried, for I thought if he was willing to go without eating to have me well, I ought to be willing to do so, if I was ever so hungry. Then he came to me and said, "Lu, you know that men and women have temperance meetings. Let us have a 'Good Health Meeting.' We will get all the children, and have a pledge, just as they do." So we went and got Fannie Stuart, and Joe and Ben and Clifton Greene, and all came up to see aunt Maria in the evening, and we told her what we were going to do, and she made a constitution for us, which said that for one year not one of us would eat anything except at our meals, and that we would be in bed every night at nine o'clock unless our fathers and mothers let us go to lectures or some meeting. It said, too, that every time we did sit up late or eat between meals, we should pay five cents to the society. Auntie said that "Good Health Society" would be a better name than "Good Health Meeting." And the constitution said, too, that every time one of us was sick we should pay ten cents. I tell you, I thought I should have to pay a good many ten cents, because I was always getting sick so much. But now, Mr. Putnam, I have not had to pay five cents this year. I have gone to bed every night at nine o'clock, and have not eaten once between meals. At first I was very hungry, sometimes; and sometimes when we had apples and cakes in the evening, I wanted them so much that I could not help crying. But Charlie helped me. He said, "don't you eat, Lu, and I won't," and I did not. What is better than all the rest, I have not had to pay one dime. I haven't been sick once this whole year. Now I am never hungry, and do not wish to eat except at meals. We don't get much money for the "Society."—*Dr. Jackson.*

A NICE HIDING PLACE.

A TRUE STORY.

One morning I went to my pleasant schoolroom, and found many vacant seats. Two little scholars who had been with us a few days before now lay cold in death, and others were very sick. The diphtheria had entered our village and our school. The children were weeping bitterly as I went in, and some of them ran quickly to me, saying: "O teacher! Minnie and Georgie are dead. What shall we do? Do you think we shall be sick and die?"

I touched the bell gently as a signal for the opening of the school, and when they had all taken their seats, I said:

"Children, you are all alarmed at the approach of this terrible disease. You sorrow for the death of your mates, and fear that you too may be taken. Many of you have asked me: '*What* shall we do?' I know of but one way to escape this trouble, and that is to *hide* from it. If you will listen, I will read you of a hiding-place."

All listened eagerly, while I read the ninety-first Psalm. I made no comments, but in a few words asked that the Comforter would carry his message to their hearts. They all seemed hushed by the sweet words of the Psalmist, and the morning lessons went on as usual.

At noon, a sweet little girl named Lizzie, came to me, and said: "Teacher, are you not afraid of the diphtheria?"

"No," I answered.

"Well, wouldn't you, if you thought you would be sick and die?"

"No, dear, I trust not."

Lizzie stopped her questioning, and looked me full in the face some minutes, with thoughtful, wondering eyes, then her face brightened a little. "Oh! I know now," she said. "I know why you are not afraid. You are hiding under God's wings. Oh! what a nice place to hide! I thought of that as you read the chapter. I wish I could hide there too; then I should not be afraid of the diphtheria or anything else. Is there room for *me* too!"

"Yes, Lizzie," I said, "room for you and for every one who wishes to come. Oh! he longs so much more than you can think to *hide* you in his arms, to clasp you to his heart, to wash out your sins in his own blood. Used as he is to the music of heaven, with its choirs of ten thousand of thousands, yet it will be far sweeter in his ears to hear your childish voice whispering: 'Jesus, thou art my hiding place.' Will you not say with your whole heart those precious words?"

A soft "*I will*" was her only answer; but I trust at that glad hour Lizzie sought and found the shelter of her Savior's wing.—*Central Presbyterian.*

"NO,—P'RAPS."

A SKETCH FOR LITTLE GIRLS.

I was walking in the back garden belonging to a semi-detached villa the other day, when I became aware, by the musical chorus of voices, that four little girls were at play in the next garden,—Annie and Polly and Kate and Louey; but Louey was a very little girl, only six years old; scarcely able to enter into some of their games.

All at once it struck the elders of the party they might climb over the low wall at the bottom of the garden, and get away into the fields to gather king-cups, if they could only get rid of Louey, who was too little to accompany them, and yet would cry if they left her.

"How shall we do?" asked Kate.

"I know," Annie answered; "and we will not tell a story either."

"You send her away, then," said Polly.

"I am going to, if you will only have patience. 'Louey, dear,' she called in a different tone; and the child came bounding to her side.

"Will you go into the house for me, and fetch my large list ball, and then by and by we will play at rounders?"

"Yes," said the little one willingly; "but don't run away while I am gone."

"No,—p'raps."

The "p'raps," meant to express a doubt of their remaining, was spoken under her breath, but not so low but it reached my ears; for the gardens were separated only by a hedge.

"And you won't run away,' Katie?"

"No,—p'raps."

"Then I will go and fetch the ball; and you are sure you will play as soon as I come back?"

"Yes,—p'raps,"

Having perfect faith in the loudly pronounced no and yes, and not hearing the qualifying "p'raps," little Louey ran upon the errand.

No sooner was she out of sight, than, in a trice, they were over the wall, and had crossed the first field before Louey came back to the garden.

For a long time, she doubted their intention to deceive her, and peered about behind bushes, and in the summer arbor, to see if they had hidden themselves, so that they might laugh at her alarm.

But at length Louey, having searched every part of the garden, and called repeatedly upon their several names without receiving any answer, was obliged to believe they had given her the slip whilst she had gone into the house good-naturedly to oblige them. She sat down upon the turf and began to sob and cry as though her little heart would break.

Dear little children, was this right upon the part of Annie and Polly and Kate? I do not mean the running away, but the means they took to get rid of Louey?

Annie said she would *tell* no falsehood; but had she not done what was in every respect as bad,—*acted* one?—*Well-Spring.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance................$2.50 a year.
Five copies six months to one address.......$5.60
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,
THE YOUNG PILGRIM;
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.
TERMS:
Payable always in advance.
[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 655. BOSTON, WEDNESDAY, APRIL 22, 1868. VOL. XXVII.—NO. 6.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, I. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE JOYFUL DAY.

Ye people all, with one accord,
Come, let us join to praise our Lord;
The day is near when all shall see
The wonders of his majesty.

We have his word, and power divine,
Which lights our path, and makes it shine;
All through earth's gloomy toils and snares,
He's ever near to ease our cares.

With willing hearts, then, let us all
Come boldly at the Savior's call;
And strive to be, as children dear,
Proclaiming that the Lord is near.

Make haste to join the blood-washed throng,
That shall praise God with a new song;
And in that day with all the host,
Praise Father, Son, and Holy Ghost.

Farewell, all trifling things of earth,
We hail with joy our Savior's birth;
He who for us his blood did pour,
Soon comes to reign forevermore.

Then hail that day, with loud acclaim!
In joyful songs we'll praise His name;
Till the whole earth, from pole to pole,
Through God's great might shall cease to roll.

Brimfield. GEORGE E. LEE.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

OUR COUNTRY AND ITS DANGERS.

There is a pretty general impression among all parties and classes, except among either the very ignorant or very sanguine, that the position of affairs in the nation is critical, if not actually alarming. And we do not need much verbal confirmation of the testimony of current events to convince us that our political situation is anomalous, complicated, revolutionary, and threatening. We do not think it is a just or an adequate expression of the danger to speak of it as hypothetical or remote; it is more than this; it is *real*, it is imminent, it is augmenting; and there is no man can tell how soon and suddenly it may take some new and startling phase of tremendous menace to the country. O, how deeply I have felt this, while perusing the boastful vaticinations of political prophets, all whose predictions were perpetually wanting in the slightest reference to the grand ultimatum of which these tumults are the omen,—that is, the return of the divine Jesus to earth. O, shrewd, but foolish human seers, the element you overlook in your calculations, will ever prove most potent, though least recognized! Heaven has a hand in earth's affairs, and in her destiny. And heaven has a King, and earth is his inheritance and his domain, and his possession, and her earthquakes will jostle your prophecies and your boastful hopes and calculations to the very day of his appearing.

I just quote a few lines, and dismiss the subject. First, from the New Orleans correspondence of the Buffalo *Commercial Advertiser:* "I wish I might impress upon the people of the north the fact that" (in a certain contingency which we do not mention) "another war, far more bloody than that through which the country has passed, will be the inevitable and almost immediate result." I also saw in the Southern correspondence of the N. Y. *Times*, not long since, something like this:—"The whole South is like a magazine of gunpowder, which a single spark may any moment kindle to an explosion." I quote from the N. Y. *Tribune* of a late date, as follows: "The government is in chaos. There are two officers claiming to be Secretary of War, each asserting the right to direct the operations of one of the most important of the executive departments. The army is probably divided in its judgment whom it ought to obey. This is a situation fraught with deadly peril. An accident, a mere trifle, an imprudent word, may whelm us in anarchy. Let there be justice, but let justice have wings."

I do not mention these things to excite unnecessary anxiety or alarm. But they should be looked in the face, and appreciated, that we may have a bright and heavenly armor, a courage and boldness for Christ and his cause, and be diligent in duty, looking to and leaning on the arm of power. May we have a readiness for all things and that day which must look the brighter and more dearly to be hoped for, as the clouds thicken and lower over and around us.

NAPOLEONISM.

I beg room for a word under this heading. I hope we may be willing to learn whatever we can touching all prophetic signals of earth's approaching trial. One thing I do believe,—it is very near. And if any one supposes that Napoleonism is defunct, or in a state of decadence, or that it is a mere hypothesis, and without substance or support as a prophetic evolution, I believe, on my word, they will soon see differently. I grant that the ready saints may look down on the earth from a cloud of glory, but they will see an earth demonized, I think, "for an hour," Romanized, dragonized, or whatever you will, and a false prophet careering with bloody domination. God grant that we and our dear ones, our wives and children may escape. Is there not a door by translation? Is not Christ a door? The Lord help us to understand his word, and to be guarded from harm.

Let me quote a little item of information from the N. Y. *Tribune*, which is in exact agreement with what I have supposed to be an altogether probable incident in current events, having expressed in terms the expectation of what is now in process of accomplishment. True, many, and most of those who have looked earnestly for Rome's downfall, have not expected the election of another Pope. And Pope indeed he probably will not be, except in a changed attitude and relation to the whole Romish world. In other words, if we understand the subject, he will be the literal false prophet, the ally of Louis Napoleon, adding to the latter's great military and political sway the tremendous weight of a vast ecclesiastical influence, harmonious with and tributary to the imperial arm and programme. I do not care to dwell on this subject. I have written perhaps all that is necessary at present, and would not obtrude further reference without some special indication perhaps. I have prepared carefully an article on the number 666, but withhold it until the coming revolutions in Europe, which shall ensure the triumph of democracy, and place Napoleon at the head of the great confederation of imperial republics (always supposing that life is spared amid the shocks of the last earthquake.) That these revolutions are probable this year, I do believe. O that we may be diligent and wise to win sinners to repentance before it is too late!

I append the quotation referred to:—

"Among the number of new Cardinals who were appointed by the Pope on Saturday is Prince Lucien Bonaparte, a near relative of the French Emperor, as he is the grandson of Lucien Bonaparte, the only brother of the first Napoleon who remained true to republican principles and declined the offer of a crown. Louis Napoleon will feel gratified at having established another similarity between himself and the great Napoleon, by obtaining a Cardinal's hat for a member of the Bonaparte family. Unlike Cardinal Fesch, the uncle of the first Napoleon, whose sentiments appeared sometimes to be divided between the interests of the Church and those of the Bonaparte family, the new Cardinal, Prince Lucien, enjoys the reputation of being an uncompromising champion of the strictest traditions of the Holy See, and never to have concealed his preference in cases when the Papal Court and the French Government were at variance.

Whether this report is correct or not, Louis Napoleon will certainly not fail to support the further advance of his cousin in ecclesiastical dignities, for to add to the lustre of the name Bonaparte by all means within his reach has always been a main object of his policy. Cardinal Bonaparte is at present the only Cardinal who is a blood relation of a European sovereign, for Austria, Spain, and other Catholic houses which, in former centuries, repeatedly had a Cardinal among their members, are at present unrepresented in the College of Cardinals.

For many centuries it has been, if not an explicit law, at least the habit not to elect a member of a sovereign house Pope; but public opinion in Europe ascribes to Louis Napoleon the intention of using his influence at one of the future vacancies of the Holy See for the promotion of his cousin to the highest honor in the church."

In hope of the kingdom of Christ and the glory of God, most sincerely yours, dear brother, C. COLEGROVE.

Sardinia, N. Y., March 24th, 1868.

For the World's Crisis.

THE JUBILEE.

In tract number one, we observed that under the law, "which was a figure for the time then present," every "seventh day," every "seventh year," and every "seven times seven years," were sabbaths "of rest," and with the 26th of March, 1868, the seventh sabbatical year of rest begins "a sabbath unto the Lord," on the 10th day of the seventh month of which year the jubilee was proclaimed. Hence this may be the year in which "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4: 16); "For the trumpet shall sound" (1 Cor. 15: 52); and, according to that "which was a figure for the time then present" (Heb. 9: 9), "in the year of this jubilee ye shall return every man unto his possession."—Lev. 25: 13.

Paul, having thus taught that Christ must come in a jubilee, caused the Thessalonians to believe "that the day of Christ" was "at hand" (2 Thess. 2: 2); for the expression, "we which are alive and remain" (1 Thess 4: 17), led them to think that Christ must come in their day; and since they could hardly expect "Paul the aged" to remain with them forty-nine years longer, it was natural for them to suppose that he meant the jubilee at hand; that is, the next year, A. D. 55, for the epistle was written in A. D. 54, the year before the jubilee. As soon as Paul learned that they understood him to mean "that the day of Christ is at hand," or that his appearing would be on the 10th day of the seventh month of the next year, he immediately wrote to them another epistle to correct the error into which they had fallen, by informing them that the "man of sin" must first be revealed before Christ would come. 2 Thess. 2: 3. But since they were correct in understanding him to mean that Christ would come at the sounding of "the trump of God," in the jubilee, in this they must "stand fast and hold the traditions which ye have been taught, whether by word or our epistle" (2 Thess. 2: 15); for it is true that God "hath appointed a day in the which he will judge the world."—Acts 17: 3.

Notice, Paul does not say that God knew the day, but that he "HATH APPOINTED," or, as the Diaglott renders it, "he hath established a day." And if it be true that "the Lord God will do nothing but he revealeth his secret unto his servants the prophets" (Amos 3: 7), that day must be revealed, whether we know it or not. But from the expression, "as ye see the day approaching" (Heb. 10: 25), we learn that Paul, at least, thought that some would "see" it; and when we notice the subject on which he was here treating, I am unable to see how he could have meant any other than the tenth day of the seventh month; for, according to the general rule of understanding the meaning of authors, the definite article "the" would restrict us to the one given day before mentioned; and the only day that he had before mentioned was the one on which "the high priest" (9: 25) was "to make an atonement for the children of Israel . . . once a year" (Lev. 16: 34); and since he was here offering this "figure," and no other, to prove that Christ "shall appear the second time" (Heb. 9: 28), it would be a digression from all rule of understanding authors to suppose that he could have meant any other day.

To make this clear, let the reader call to mind that Paul had just been examining those "patterns of things in the heavens" (9: 23) which mirror forth the glorious appearing of Christ. The particular "figure" to which his attention was drawn was that of "the high priest" entering "into the holy place within the vail." Lev. 16: 2. Then turning from "the patterns of things in the heavens" to "the heavenly things themselves" (Heb. 9: 23), he discovered in the antitype that "Christ is not entered into the holy place made with hands, WHICH ARE THE FIGURES OF THE TRUE; but into heaven itself" (9: 24); and in the same "figures of the true" Paul discovered that our high priest must "come out" again (Lev. 16: 17); hence with great confidence adds, "And to them that look for him shall he appear the second time."—Heb. 9: 28. And why? "FOR THE LAW HAVING A SHADOW OF GOOD THINGS TO COME" (10: 1), "was a figure for the time then present" (9: 9); and having the word of Christ declaring, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5: 18); he, "in full assurance of faith, began to strengthen his brethren, saying, "Let us draw near with a true heart" (Heb. 10: 22); "exhorting one another, and so much the more as ye see the day approaching" (Heb. 10: 25); "for yet a little while, and He that shall come will come and will not tarry" (10: 37).

Now I wish, in the first place, to call the attention of the reader to that which no man can deny, which is that Paul has here certainly offered that which he saw mirrored forth in "the figures of the true" (9: 24), as his only reason for believing in the second coming of Christ. "FOR THE LAW HAVING A SHADOW OF GOOD THINGS TO COME" (Heb. 10: 1), is the only evidence that he here pretends to offer in proof that Christ "shall" even "appear the second time" (9: 28); and how can "the figures of the true" (9: 24) exhibit the appearing of Christ on another day not seen in that "which was a figure for the time then present"? 9: 9. Paul certainly understood that God had "appointed a day in the which he will judge the world" (Acts 17: 31); and in direct allusion to what he saw exhibited in "the figures of the true" (Heb. 9: 24), he speaks of seeing "THE DAY" (10: 26) on which "he that shall come will come" (10: 37); and we all know the day that he saw there.

And now I appeal to the wisdom of the wise, if, according to that clear and positive law, which Paul at least thought was "a shadow of good things to come" (10: 1), the high priest could "COME OUT" on but one given day, so clearly fixed, how can this exhibit the appearing of Christ on another day not given there? This is an important question. For if it is impossible for a day, clearly and positively fixed in "the figures of the true," to exhibit another day, unknown there, then we cannot be mistaken; for it is thus reduced to absolute certainty that Paul has in substance taught the appearing of Christ on the same day in which the high priest came out of the holy place.

Suppose, for example, that you could strike out and erase from the law the tenth day of the seventh month; then, where can Paul's proof of the second coming of Christ be found? Thus it will be discovered that the only reason that Paul here offers for believing that Christ "shall appear the second time" (9: 28), is what he found in "the figures of the true" (9: 24); restricted to the "tenth day of the seventh month." This makes the evidence clear that Christ's appearing must be on that day. I am not aware of having ever heard but one objection raised against it, which is, that Christ did not on that day enter into heaven.

But a second thought will convince the reader that, instead of a real difficulty, this becomes an additional evidence that Christ shall indeed come on the tenth day. For a closer attention to those "patterns of things in the heavens" (9: 23) will satisfy all that, according to that law "which was a figure for the time then present" (9: 9), it was as necessary for Christ to enter heaven before the tenth day of the seventh month; as, according to the "figure of the true" (9: 23), he must "appear the second time" (9: 28) on that given day. For the first law is not that "the high priest" should "enter into the holy place" on the tenth day of the seventh month; but only that "he come not at all times into the holy place within the vail." And "THUS SHALL Aaron come into the holy place" (Lev. 16: 2, 3); that is, he must come in according to this law, which was given before the law that restricts him to the tenth day of the seventh month. Therefore, according to "the patterns of things in the heavens" (9: 23), Christ, our high priest, must enter into the most holy before the tenth day of the seventh month. "For, see, saith he, that thou make all things according to the pattern showed thee in the mount" (8: 5).

Indeed, had there been but one law concerning the matter, it would have been necessary for Christ to have returned on the same day in which he entered heaven; but since there are two, he could, according to the first, enter "the holiest of all" on the twenty-seventh of the second month, A. D. 30; and, according to the second return, on the tenth day of the seventh month, 1868. The first law, without giving anything definite as to time, only says, "Come not at all times into the holy place within the vail"; in strict accordance to which Christ, on the twenty-seventh of the second month—a day unknown in the law, "entered in once into the holy place."—Heb. 9: 12. And if it is certain that he did not enter in on the tenth day of the seventh month, then it is certain that the antitype, as to that day, is not reached; therefore remains to be reached in the appearing of Christ, on that day; at least, according the "figure of the true" (Heb. 9: 24), I am unable to see how he can appear on any other. WM. C. THURMAN.

(*To be concluded.*)

JERUSALEM THE GOLDEN.

Jerusalem the golden, I languish for one dream
Of all thy glory folden in distance and in dream:
My thoughts, like palms in exile, climb up to look and pray
For a glimpse of that dear country, that lies not far away.

Jerusalem the golden, methinks each flower that blows
And every bird a-singing, of thee some secret knows.
I know not what the flowers can feel, or singers see;
But all the summer raptures are prophecies of thee.

Jerusalem the golden, when sunset's in the west,
It seems thy gate of glory, thou city of the blest!
And midnight's starry torches thro' intermediate gloom,
Are waving with their welcome to thy eternal home.

Jerusalem the golden, where loftily we'll sing,
O'er pain and sorrows olden forever triumphing,—
We're nearing now thy portal where sorrows come no more;
The mansion is immortal, God's palace for his poor.

Jerusalem the golden, thy gates we soon shall view,
Where flowers here half unfolden, where pearls all turned to dew,
And all the glad life-music, now heard no longer here,
Shall in thy glory greet us, as we assemble there.

Jerusalem the golden, I toil on day by day;
Heart-sore each night with longing, I stretch my hands and pray,
That midst thy leaves of healing my soul may find its nest
Where the wicked cease from troubling, and the weary are at rest.

Jerusalem the golden, how long ere thou wilt come?
Thy streets, thy gates so pearly, shine clearer than the sun;
Thy tree of life—thy river—how peacefully 'twill roll
Along thy street so golden, for every weary soul!

Jerusalem the golden, thy King we want to see,
To love, and be his subjects, through all eternity:
Jerusalem the golden! come down, bright city, come!
And let thy wandering children find their eternal home!

Selected and re-written by J. N. BERRY.

For the World's Crisis.

MAN THE IMAGE OF GOD.

"And God said, let us make man in our image, after our likeness."
"So God created man in his own image; in the image of God created he him."—GEN. 1: 26, 27.

Before giving an exposition of the text, I will give a compend of the prevalent theory, from the commentaries of three distinguished exponents of "orthodox" faith.

Dr. Adam Clarke comments thus: "What is here said refers to his—man's—soul. This was made in the *image* and *likeness* of God." "On Gen. 2: 7 thus: The body derives its origin from the earth or the *dust*. Of the soul it is said, God breathed into his nostrils the breath of life, *nishmath chayim*, the breath of lives, that is, animal and intellectual."

Thomas Scott thus: "This image and likeness of God cannot be in the body; for God is a Spirit, which no bodily shape can in any respect resemble. . . . We may therefore look for it in the rational soul." Commenting on Gen. 9: 4–6, he says: "Though the moral image of God in which man was first created be defaced, yet the natural image remains."

Richard Watson discourses in this manner: "The image or likeness of God in which man was made, has, by some, been assigned to the body; by others, to the soul; others again have found it in the circumstance of having dominion over the creatures. As to the body, it is not necessary to take up any large space to prove that in no sense can that bear the image of God, that is, be like God. Descant ever so much, or ever so poetically upon man's upright and noble form, an upright form has no more likeness to God than a prone or reptile one; God is incorporeal, and has no bodily shape to be the antitype of any thing material.

. . . "To me there appears a manifest allusion to man's immortality, as being included in the image of God, in the reason which is given in Genesis for the law which inflicts death on the murderer. 'Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.' The essence of the crime of homicide can not be the putting to death the mere animal part of man; and must, therefore, lie in the peculiar value of life to an immortal being, accountable in another state for the actions done in this, and whose life ought to be specially guarded for this very reason, that death introduces him into changeless and eternal relations, which were not to lie at the sport or mercy of human passions. . . . . This natural image of God in which man was created was the foundation of that *moral image* by which also he was distinguished. Unless he had been a spiritual, knowing and willing being, he would have been wholly incapable of *moral* qualities. That he had such qualities, eminently, and that in them consisted the image of God, as well as in the natural attributes just stated, we have also the express testimony of Scripture. 'Lo, this only have I found, that God made man upright, but they have sought out many inventions.'—Eccl. 7: 29. . . . In spirituality, and consequently immateriality, this image of God in man, then, in the first existence consists."—*Theological Institutes, Part II.*, pp. 326–7.

These are the words of representative men. They furnish a fair exhibition of the prevalent understanding of the text. The prestige of a name is, with some people, all-powerful. On the first summons, powerless to resist, they surrender their independence of thought to some magnate of *their* church, and are content to become, and henceforth to remain, mere intellectual automata. Some Professor of Divinity touches a spring in their mental organism, and they respond, obedient to his slightest nod.

That Messrs. Clarke, Scott, and Watson, have written some good things, embodied in their works many fine sentiments, and enriched to a considerable extent their department of human knowledge, I cheerfully admit. Because they made the study of the Scriptures a speciality, it does not follow that they committed no errors, and that we ought to accept their conclusions as final. So far as we know, they laid no claim to infallibility. Speaking of the power of church authority in moulding religious opinion, who can estimate the influence of the Nicene Creed, the Synod of Dort, or the Westminster Confession?

"The evil that men do lives after them,
The good is oft interred with their bones."

On reading the above extracts, one is forcibly reminded of the truth of the adage, "There is but one step from the sublime to the ridiculous," and that great men more frequently take this step than any other. The expositions of Gen. 1: 26, 27, as given above, afford an excellent illustration of this truth. This talk about a "natural" image being the foundation of a "moral" image, and that the image of a "being" consists of immateriality, is as luminous as "Egypt," and as clear as the Stygian pool.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "So God created man in his own image; in the image of God created he him." "And the Lord God *formed man* of the dust of the ground." The Lord had a model when he formed this image of dust, and named it man. *That model was his own form.* Dr. Webster defines an image to be, (1) A representation or similitude of any person or thing formed of a material substance. (2) A statue. (3) An idol. (4) Likeness of any thing on canvass. (5) Any copy, representation, or likeness; as the child is the *image* of its mother.

The word image occurs fourty-four times in the Bible, and is nowhere used to represent an "immaterial" original. . . . "And breathed into his nostrils the breath of life, and man became a living soul." The phrase "living soul" does not distinctively belong to man, but is repeatedly applied to the inferior animals. Is it not reasonable to suppose, then, that as the expression is applied indiscriminately to all living animals, and to them only, that it never has any other meaning than to denote a creature endowed with life, an animated being?

But it is said that the possession of a rational soul and intellectual faculties by man, although not expressly declared in the Scriptures, may be *implied* from the greater prominence given to the circumstances of his creation. The fact that man was created in the image of God, would be a sufficient reason for giving a distinct and separate account of his creation. He was the last as well as the noblest of God's creatures. He had a superior body and a superior mind, and without entering on the discussion of materialistic views, it will be sufficient to say here, that his superiority was evident from his Creator commanding him to have "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." His erect form, assured demeanor, and native dignity, give him a *presence* that yields him the instinctive homage of every living creature.

This presence is the image of God. The reception of the breath of life imparted animation and gave vitality to man's physical organism. We are not warranted in inferring that this breath of life gave any other virtue, or imparted any other quality, than the *power* to live. Dr. Clarke and Mr. Scott teach, that by the expression "breathed into his nostrils the breath of life," we are to understand that God immediately communicated from himself the rational soul. They *assume* that God is incorporeal, "without body or parts," therefore his image must consist in the soul, which is described to be immaterial and immortal. Allowing this assumption to be true, the argument if it proved anything would prove too much. For all living creatures were made of dust, and when they received the "breath of life" they became "living souls." Gen. 7: 22–3,—"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every *man;* all in whose nostrils was the breath of life [margin—*the breath of the spirit of life*], of all that was in the dry land died." "In whose hand is the soul [or life] of every living thing, and the breath of all mankind." "That which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they all have one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."—Job 12: 10; Eccl. 3: 19, 20.

These scriptures prove that all creatures were of the dust; that they received the breath of life from a common source; that men and beasts have one breath; that they die alike, and turn to dust again. Will anybody claim that the soul of any beast was made in the image or likeness of its Creator?

Mr. Watson says: "In no sense can the body bear the image of God, that is, be 'like' God." No one supposes that the image necessarily partakes of the quality of the original. Ps. 106: 19, 20,—"They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass." Was there any *quality* in this "image" that was possessed by the original? If not, wherein did the likeness consist? Obviously in the form or shape.

The prevalent idea in regard to the image of God is founded on the assumption that God is without form or shape. Therefore no *shape* can resemble him. In arguing this theory Mr. Watson says, "Man's upright form has no more resemblance to God than a prone or reptile one." This assertion, though a logical conclusion from the premises assumed, is one that but few Spiritualists of note care to make. I would abridge the usual argument from Scripture showing that God has a form in this way: The face, hands, and feet of the Lord are repeatedly mentioned in the Scriptures. The finger of the Lord wrote on the tables of stone. Again, wherever any of his members are spoken of they are used relatively for the same purposes as those of men. The possession of one member in a *perfect being* proves the possession of all the members necessary to a perfect *form*. To this it may be objected that these members are spoken of in a figurative sense, or that He assumed the human form for particular purposes. But it may be urged in reply, that He uniformly is thus represented in Scripture, and that Gabriel and other angels are represented as having forms like men. Then again, our Savior (Heb. 1: 3), who was "the express image of his Father's person," declared (John 14: 9) that "he that hath seen me, hath seen the Father."

The Transfiguration may perhaps have been for the purpose of exhibiting the REDEEMER, as he will appear in his glory at the last day with his translated and resurrected saints. His personal appearance was changed, by his being invested with a supernatural glory. "His face did shine as the sun, and his raiment was white as the light." *His figure was not changed in* SHAPE. This description singularly corresponds with that of the Ancient of days in Dan. 7: 9. "The Ancient of days did sit, whose *garment was white as snow*, and the hair of his head was like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." How can any one, who believes in the plenary or verbal inspiration of the Holy Scriptures, deny that they teach that God has a form?

Dearborn, Mich. J. H. WHITMORE.

(*To be concluded.*)

For the World's Crisis.

CHANGES.

Changes in temporals are anticipated,—in the future yet counted evident; and where is the excuse for refusing the *non*-prospective? And how can Adventists be silent? Was there ever a period when the world at large were anticipating changes as at present? Look where we will, some great change, physical or moral, is expected, desired, or deprecated; and whether the public eye is directed to the political or religious horizon, fancy or reality gives indications and developments.

Something momentous is considered as about to emerge from the shades of the future, as nearly ready to strike forth in eventful manifestation; and the passing days are eagerly and anxiously met for their reports. Why all this? and whence? Evidence responds, because the change of changes is at hand, when *change* will be in the past!

The world-wide, varied, national forebodings may be the very finger-pointings of Omniscience to "those things that are coming upon the earth,"—intimations through or akin to prophecy, leading to the unwelcome fact that the last times of Earth's history are before us. And how do they read but that the nations, having passed by things terrestrial on the railway of Time, are fast nearing the termious of the track, and now at midnight are about dashing forward into the unknown depths of vast Eternity! How should we ever scatter *present truth*, freely giving as we have freely received. We should "walk even as *He* walked," be examples, "conformed to the image of" Christ; having his Spirit within us "the hope of glory," awaiting his coming in humble love and entire consecration.

Let us truly die to sin, the world, and self, living to God alone, making him the great centre around which all our thoughts revolve, and where all our desires meet. Let us in every way be wise in winning souls, "save with fear, pulling them out of the fire," urging them to the extinguishing blood, and to the sweet Spirit that still sanctifies. Let us remember that half of the "virgins" are to be rejected! Let us enter into the feelings of the apostles at the last supper when told that one of them should betray their Lord; when, with all their love, "began every one of them to say unto him, Lord, is it I?"

Phila., March 1st. C. GREENE.

For the World's Crisis.

BRING THEM TO JESUS.

Very frequently we hear words like these:—"It is so difficult to talk to our nearest friends about their or our own salvation."

Andrew, the disciple of Jesus, seems to have found this no difficult task, for we read that after the good tidings of the Messiah had reached him "he first findeth his own brother," and with his heart full of joy "brought him to Jesus." Thus would we, who have found the Savior, do by our kindred. We have known them so long and loved them so well it seems hard to have any separate interests. Our joys have been theirs, and theirs have been ours.

Now our eyes are attracted toward eternal things. Will they not look in the same direction? With eager longings we wait and watch and listen to hear them say, "I will arise and go my Father."

But time passes on and our hearts grow sad as we feel that they are less and less likely to become christians, and it may be that they will perish. Will the gracious invitations of Him who has died for them be always unheeded? Will the light of those eyes, that have ever looked kindly on us, go out forever? Will their presence be known no more throughout eternity? Will the music of the renewed earth be full of ecstasy, sweetly rolling on through blissful ages, and they know it not? Will the holy ones of all ages meet and greet each other, and these lie in forgetfulness? Will He who is the Light of that world, smile on his redeemed ones, while the wrath of God abides on these who are now so precious to us?

Alas! alas! Is there no remedy? Perhaps it were well to look at our own lives and within our own hearts, and see if all in our power has been done to win them. Sighs and groans and tears have gone out for them, but do we not faint and despair too easily? Does unfeigned love show itself in all our intercourse with them? Is our earnestness suited to the danger of their case? In such an important matter as the life of those so dear to us, shall there be any lack of devotedness and consecration on our part? If fasting and much earnest thought can help us to act with wisdom, and to pray aright, there must be no self-indulgence.

And if by any effort, with the blessing of Him who bids us to work faithfully, we succeed in bringing any to Jesus, we shall be glad when among the sanctified, resurrected, we behold them and distinguish their voices among those who praise and adore Jesus.

Westfield, Mass. J. E. L.

For the World's Crisis.

DO GOOD.

"But to do good and to communicate, forget not; for with such sacrifices God is well pleased."—HEB. 13: 16.

By studying the Scriptures, we learn many valuable lessons; and among the many is the great lesson which teaches us "to do good."

There are various ways to accomplish good to mankind. Peter, when going into the temple through the gate where stood the lame man begging, could not give him money, but he could do him good in another direction; hence he says to him, "Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." Thus it is with mankind. They have the power to do good in various ways, if they have the disposition to do so. You need not think because you are poor in this world's goods that you can do no good. No, no; you can do something by speaking an encouraging word to some brother or sister, or friend, in times of trial, or distress; or by giving some counsel, perhaps, to the weak and erring sons and daughters of Adam.

You can do good oftentimes by visiting the sick, speaking words of comfort to them, and may be point them to a risen Savior. Although many can do much good, by distributing their money and goods to the poor and destitute; yet the means of doing good are not confined to these. You may do good by scattering books and tracts, and speaking to those out of Christ of their condition as it is, and of what it might be by their turning to him.

We should ever be ready to do good every opportunity; for we learn that God is well pleased with such as do follow out this great command. Men were not created to live altogether for themselves, but to live in a measure for each other. When we see a person in distress, let us do all in our power to relieve him, not pass by on the other side. Let us do all the good we can in the cause of our blessed Redeemer. Let us do all we can to bring sinners to a saving knowledge of the truth as it is in Jesus. He should be our pattern and example; for his life was filled up in doing good. May God help us as people to be active till Jesus comes.

Gilmanton, N. H. N. B. MC MURPHY.

A SOLEMN MONITION.

Our readers are aware of the remarkabl Pan Anglican Conference of high functionarie and representatives of the Episcopal churches held at Lambeth, England, the latter part of last year. It numbered among its members such biblical scholars as Archbishop Trench and Bishop Ellicott, such defenders of the faith against the infidelity of the day as Bishops Wilberforce and Harold Browne, such zealous missionaries as Bishops Selwyn and Talbot, Lay and Quintard. The results of its deliverances have not been regarded as of much account, and many of the communion in whose interest it was assembled, have expressed themselves not very respectfully with reference to it. Our attention, however, has been called to an item in the Synodical Letter given out by this conference, which is of interest to all those who are battling for the doctrine of the speedy coming of the Lord. In a passage, near the close of the letter, we have the following allusion to the character of our times, and the subject of the Savior's return:

"Brethren beloved, with one voice we warn you: the time is short; the Lord cometh; watch and be sober."

This is altogether more significant than a mere adaptation of words from Holy Writ, as appears from its position in the letter, and from the phrase with which it is introduced. It clearly expresses the doctrine of the nearness of the Lord's coming, and so near as to be a proper subject for particular admonition by the assembled conference. Indeed, it is the only topic in the Letter introduced with such particular solemnity, and in reference to which it is asserted that all were so united as to be able to say: "With one voice we warn you, the time is short." The sign manual of each of the bishops was given to this document. It is the only place in the letter where the phrase "with one voice" occurs. It appears as the only really decided thing in the deliverances of the grand convention. And thus, from one of the rarest assemblies of modern times, there has been sent forth in Greek, Latin, and English, throughout the world, the official and solemn note of warning to a vast portion of Christendom, which may serve at least to vindicate those members and ministers of the church of England and its affiliated communions, who have felt themselves called on to preach and testify to the nearness of the Lord's coming. If the highest assembly of the heads of those churches that has ever been held, "with one voice" so declare and admonish, surely no scorn or censure should attach to their members and rectors any more for taking up the strain, and bestirring themselves on the momentous subject. On this point, at least, we can heartily indorse the great convention and say: "Brethren beloved, with one voice we warn you: the time is short; the Lord cometh; watch and be sober."—*Prophetic Times.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 22, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

INFORMATION.—OUR CHANGE.

We now have our new mailing list completed, and paste the name of each subscriber on his paper with the *date* when his subscription ends, instead of acknowledging in the Crisis as heretofore.

Some of our subscribers are troubled to ascertain their indebtedness by the date opposite their names. The names of the months are abbreviated thus:—Jan., Feb., Mar., Apr., May, Jun., Jul., Aug., Sept., Oct., Nov., Dec. And the year is given thus: 67, 68, etc. The figures preceding the month indicate the day of the month.

We have tried to be very careful in revising our large list of names, but for all our care there may be some names spelled wrong, and some dates wrong. We shall be very glad to be notified of all such mistakes, and will cheerfully rectify them. When you send us money, look for the date to be changed on the slip, and if you do not see any change in two or three weeks, write to us plainly. We have been to a very heavy expense in making this change, but it has been for the benefit of our subscribers. Hereafter, if any do not get their papers regularly, we mean that it shall not be our fault.

NAMES.

We are often very much perplexed to make out names sent us in communications on business matters. Some seem to think that because they can read their own signature, every body else can. After puzzling our own eyes and brains for a long time in order to make out a name, we then ask others to decipher the hieroglyphics; and when all fail, we then have to *guess* at it; and, very likely, guess wrong. The next thing in order is a scolding from the writer for our *carelessness*, and for not attending to our business in a proper manner. A little *experience* in the business of editing would, no doubt, make radical changes in some minds. We are doing the best we know how, and hope for mercy.

If all who write to the office will take *special pains* to write all proper names *very plainly*, they will confer upon us a great favor.

SIGN YOUR NAMES.—Do not fail to sign your names to articles designed for the Crisis. Let us throw away that false modesty that would lead us to be ashamed of our names, when placed under our own contributions. Nameless articles are not read with half the interest they would be if the name of the writer was known; especially is this true in relation to his acquaintance; and where the writer is unknown, his name will not injure his reputation.

THE KIND SPIRIT.

We are often cheered by the kind spirit expressed by our contributors. None but those who have experienced it know the value of kind words and good wishes. They are doubly sweet when we have experienced the opposite. Would that every one felt like the one who sent us the following. It would remove some heavy burdens, even the most painful we have to bear. In connection with a good article he says:—

"I send this article to you to use as you deem best. Alter, cut down, or throw aside, as you think best. Don't think I will be hurt in any measure if my writings are not published; for I think I can realize a little of your trials as editor."

Another writes:—"You can best judge. Only please don't ever give me an inch of space in your valuable sheet, unless you deem it to the honor of the blessed Jesus."

"MILLERITE."

It not unfrequently happens, when we begin meetings in a new place, some one, whose caution is not over large, and whose knowledge of human nature not very extensive, takes occasion to tell the people that he is a "Millerite," and believed the Lord would come in 1843, and he also believed he would come in 1854, and other times, etc. Now this may be all well enough when those around us have had a similar experience; but when said in a promiscuous audience, before which we wish to present the evidence of the speedy coming of Christ, the effect is any thing but good. Many conclude at once that what we are about to present is off the same piece and is no more worthy of their attention than a last year's almanac. It does no good to go about publishing our mistakes and faults, unless we wish to make a confession. People reason like this: if you are the ones who were mistaken in 1843, or 1854, you are probably mistaken again; consequently turn a deaf ear to all we have to say. Our enemies will take sufficient pains to publish our mistakes without receiving our aid. Let them do it, but let us be wise, and present the unmistakable evidences of the immediate coming of Christ, instead of parading before them our mistakes in the past. Thousands would believe the evidence now presented to show our Savior is soon coming, were it not for the fact that they are acquainted with our past disappointments. They think if we were wrong then, that we are now; and the more we dwell on the past failures, the more prominent we make their objections. Let us be wise, and not hedge up the way of truth by unnecessary obstructions.

HOW REACH THEM?

In the great cities, the common people do not have the gospel preached to them. It is now apparent to all that, unless popular churches take a different course from the one pursued for some years in the past, they will accomplish but little for the common people,—the very class to whom the Savior usually preached. When he came the first time, the Pharisees were making but little or no provision for the poor. They wished to make their worship *respectable* in the sight of the honored ones. Jesus pursued the opposite course; hence when John the Baptist sent to him to know if he was the Messiah, he sent back word as follows;—"Go and show John again those things which ye do hear and see; the blind receive ther sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and *the poor have the gospel preached to them.*"

A New York correspondent of the Boston *Journal* writes:—

"It is becoming more and more a question here, how the masses are to be reached and worship on the Sabbath brought to the doors of the middling classes. The poor are well provided for and mission stations are abundant. The rich and fashionable have more churches than they can fill. But young mechanics, clerks in our stores, young families and persons in moderate circumstances, have really no religious home. The destruction of down town churches and the building of costly ones in the upper part of the city, has left this mass houseless. A young man on a moderate salary can no more hire a pew in a fashionable church than he can hire a house on Fifth Avenue. The young men, active, enterprising, rising, who are to fill the professions and be the merchants of this city, dwell below Fourteenth street. The principal churches are above."

THE SECOND COMING OF CHRIST.

There are many who claim Christ came the second time in the first century; that is, at the destruction of Jerusalem. We do not see how any one who has any confidence in the Scriptures, can possibly entertain such a view for one moment. No doctrine is more clearly taught in the Bible than the personal literal second coming of Christ.

The following inquiries from one of our exchanges are to the point. They are put to one who held the view that Christ came the second time at the destruction of Jerusalem:—

I take the liberty to call your attention to some difficulties that may be raised against your theory. Christ says that at his second coming, "all nations shall be gathered before him." Were all nations thus gathered before him at the time of the destruction of Jerusalem?

He likens his second advent to a snare. In what sense was his coming "a snare upon all them that dwell on the face of the whole earth," if it was a judgment of the Jews only, and of so private a nature" as you represent it to have been?

Did the "restitution of all things" take place at that time, as stated in Acts 3: 21? and if so, how?

Did that class of people spoken of in 1 Timothy, as seducers, hypocrites and ascetics, "forbidding to marry," etc., exist previous to his second coming?

If the last enemy, death, was overcome at that time, why do Christ's true followers still continue to die?

If Christ was seen only in his spiritual nature after his resurrection, what means the passage (Luke 24: 39) where he invited the disciples to see and handle him as one having a material body?

If all his true disciples were received by him at his second coming, and taken from the earth, was it not a great blessing to the world, that there were apostates at that time? Otherwise we could have known nothing of the gospel; as the enemies of christianity would doubtless have destroyed the writings of the apostles. Was not God forced to accept a condemned church for the transmission of the gospel to future ages? and that which he denounced became a necessity of the greatest importance. Have we not great reason to be truly thankful for the apostasy of the apostolic age?

HUMAN NATURE.

Human nature is the same in the man as in the child. It may be concealed in the man, while the child would act it out, not having the cunning and experience to keep its workings out of sight. Human nature is peculiarly *selfish*; whereas, the divine nature, implanted in the heart of the christian, by the Holy Spirit, subdues the old man, and gives the unselfish nature of Jesus; hence the necessity of possessing the Spirit of Christ, in order to love our neighbors as ourselves.

The following shows the workings of the natural heart:—

"A plate of apples was being passed round to a group of children. There was a fine red one at the top, which a little girl took. 'How greedy you are,' said her next neighbor, 'to take the largest! I meant to take that myself.'"

The Spirit of Christ would have reversed the saying. That says, Give my neighbor the best. That blessed Spirit produces in the christian a feeling in harmony with Paul, when he said,—"In honor preferring one another," causing us to "condescend to men of low estate."—Rom. 12: 10, 16. Of course it will be the aim of Satan to make us all as selfish as possible, because selfishness makes us unchristian.

REVIVAL IN WESTERLY.

There has been a great revival in Westerly, R. I. When speaking of a union prayer meeting in the place, the correspondent of the Boston *Journal* says:—

"In the great armory hall the Union Prayer Meeting is held. It is usually crowded. A pastor presides. Old and young, female and males, black and white, speak and pray. Over one hundred persons have spoken in a single meeting. Fifty persons rise in an evening for prayers and the work still goes on. When one considers the long time this work continues—the number and character of the conversions and the great union of sects—the revival at Westerly must be placed among the most remarkable on record."

THE KU-KLUX-KLAN.

The Ku-Klux-Klan is a secret order in the South, formed for the purpose of putting down whatever is opposed to southern interests. Of course, it is directly opposed to the Union men of the North. The following from the Boston *Journal* sets forth the policy of this Klan:—

"The Ku-Klux-Klan is extending the sphere of its operations, and soon will embrace the whole of the South in its arms. It appears to be a regular murdering concern, like the *Assassins* of the Orient. No Union man's life is safe where the 'Order' exists, and it is likely to exist every where that slavery once lived, being the legitimate child of that vile institution and closely resembling its disreputable parent. General Sheppard is operating against the 'Klan' in Alabama,—and as he is a good administrator and an energetic soldier, and as his measures are effectively taken, we expect much good from his exertions. General Meade is acting against the 'Klan' in Georgia."

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

At a meeting of the Campmeeting Committee, held April 3d, it was voted that Monday, August 24th, be appointed as the time for the commencement of the General Campmeeting at Springfield, Mass. It was voted that the lots for Tents on the new ground be *free*. Those who desire lots in the first or second circle, will *all* have an equal chance by sending in their names (within a given time) to the building committee, who will, when ready, publish due notice in the Crisis, calling for the names, etc.

GEO. T. ADAMS, SECRETARY.

"THE CHURCH UNION" is said to be the largest religious paper in the world. It advocates the unity of the church of Christ, opposes ritualism, close communion, apostolic succession, church caste, exclusiveness, and sectarian bigotry. It will sustain equal rights and suffrage for every man and woman of whatsoever nationality, all ideas of progress, and social advancement. It claims to be the organ of no sect, but will aim to represent every branch of the church of Christ, as well as every society organized for the purpose of evangelizing the world.

It is Trinitarian in creed, but favors free discussion of all subjects not already settled by the universal consent of the church of all ages. It will oppose ritualism and infidelity, and advocate a free pulpit for Christ's ministers and a free communion table for all the Lord's people.

It is published weekly at No. 9 Beekman St., New York. Terms $2.50 per year.

THE LAWS OF LIFE for April has come to hand. It is a very interesting and instructive number. Hereafter it is to be devoted to the discussion of temperance and the best means for its promotion, as well as to the great question of health. We cordially commend it to all our readers. They can satisfy themselves by inclosing a postage stamp, and asking for specimen copies, which the publishers say they will gladly send them. AUSTIN, JACKSON & CO., *Dansville, Livingston Co., N. Y.*

ADVENTISM.—We have read the first part of "Adventism," by Bro. Sheldon, and we are delighted with it. The points are clear, and well put. The book should have a very wide circulation. It is just what was needed for the present time. It is an excellent work to lend to your neighbors, who are not acquainted with the reasons of our blessed hope. Every family should have a copy. Price 50 cts. For sale at the Crisis office.

HEALTH PAPERS.—We are receiving three valuable hygienic papers: "The Health Reformer," published at Battle Creek, Mich., "The Herald of Health," published by Miller and Wood. 15 Laight St., New York, and "The Laws of Life," published by Dr. J. C. Jackson and Dr. H. N. Austin, at "Our Home on the Hill Side," Dansville, N. Y. Every family should have one of these papers.

GLAD TIDINGS.—We have received the April number of the "Glad Tidings," edited and published by Bro. W. H. Spencer, Brockport, N. Y. It is full of good things. Price $1. per year, 50 cts. for six months, payable in advance. It is an octavo monthly. Bro. Spencer needs aid and sympathy. His heart is in the work, but he is crippled for lack of means.

GREAT PEACE.

BRO. GRANT:—Will you please inform me in the Crisis the meaning of a passage of Scripture found in Psalms 119: 165, which reads as follows:—"Great peace have they that love thy law, and nothing shall offend them." A SUBSCRIBER.

We believe the passage should be taken in a literal sense, and that it means just what it says. The true christian has "great peace"—peace like a river. It continually grows wider and deeper. At first is but a bubbling spring, easily disturbed; then like a small rivulet which the school boy may stop by his mud dam, thus roiling its waters; but at length it becomes like the noble river that moves with deep and silent majesty, flowing undisturbed to the bosom of the boundless ocean.

DEATH OF JUDAS.

"And he cast down the pieces of silver in the temple, and departed and went and hanged himself."—MATT. 27: 5.

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."—ACTS 1: 18.

BRO. GRANT:—These two verses speak of two different deaths. Will you be so kind as to give an explanation? Yours in hope of eternal life, CHARLES E. WILLIAMSON.

We do not understand that two *deaths* are named by the two writers, but two *events* in the same death. In the first place, as recorded by Matthew, Judas "hanged himself." After that, he fell from where he was hung, and his bowels gushed out.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	333.44
George, (Worcester)	1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$118.80

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4354.00
Wm. Baker	50.00
E. F. Haskell	2.00
Jonathan Hall	20.00
Mrs. G. P. Peirson	5.00
Richmond Street, Me	1.00
George, (Worcester)	5.00
O. P. Allen (Tariffville)	4.00

EUROPEAN MISSION.

Previous acknowledgments	$337.70
"A friend of Missions"	100.00
J. M. M. Gennard	.25

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$719.94
Jasper Stone, (Charlestown, Mass.)	10.00
W. H. Hanford, (New York.)	5.00
F. C. Sipson, (Westville, Ct.)	3.00
Hellen Robertson, (Philadelphia)	1.00
Beszella Brown, (Fairfield, Ct.)	1.00

The above through Bro. G. W. Denny.

For the World's Crisis.

ST. LOUIS MISSION.

Since my last letter of March 9th, I have received from kind friends of our Mission the following donations of money:—Bro. L. H. Davis, St. Clair, Ill., $5.00; Sr. G. L. Stanwood $3.00, Sr. M. G. Stanwood, $2.00, of Gorhem, Me.; Bro. H. F. Carpenter, Danielsonville, Ct., $10.00; Bro. John Russell and wife, Natick, Mass., $15.00. Total, $35.00.

I have received for the poor since the first of January, one small box of clothing, from Bro. G. T. Adams, Boston. Feb. 19th, I received a barrel of clothing, also from Bro. Adams. Mar. 1st, a large sack of clothing from L. H. Davis, St. Clair, Ill. April 2nd, a lot of clothing contained in two boxes, and $2.50, from the church in Dansville, N. Y., by Wm. Brown, Jr., *via* Boston, through Bro. Adams. Also a barrel of clothing from friends in Lowell, Mass., and $3.00 by W. Dodge. Apr. 11th, one large box of nice clothing from the church in Buchanan, Mich.

We all feel very grateful indeed for the liberal donations made to us of such articles of clothing as are needed here very much. I have been giving them out to the poor of our different churches here; also the church at Lowell, Compton Hill, and Cahokie. We now have four churches, embracing over three hundred Sunday School children, many of whom are very poor. Some of our Sunday School children come to church on Sunday dressed very neatly; others come, some without shirts, some without coats or spencers, but in shirt sleeves; others come even in the coldest of weather with their toes protruding from their shoes. But we are making good use of the articles sent us, in clothing up the poor and destitute just as fast as we can.

Dear brethren and sisters, will you remember us at the throne of grace? We are striving to do our Master's will. We are all looking with very deep interest for the coming of our Lord next seventh month; believing the Lord told the truth when he said, it was easier for heaven and earth to pass, than one jot or tittle of the law to fail. The types in the law have been fulfilled in the spring to the very letter. The types of the seventh month have not been fulfilled. As sure as God lives they will be, in every particular, and also in regard to time. Others may look for old types to be fulfilled the second time, in the spring; but Jesus, I believe, will come in the fall, in the month and year of Jubilee. And from all I can see and hear and learn from God's word, I am fully satisfied that this year is the Jubilee. I do believe it with all my heart. Nevertheless, by the grace of God I intend to live and work so that if it comes, as I earnestly hope and believe it will this fall, I can hail the day with joy; and on the other hand, if I should be disappointed, that I can meet it with meekness and resignation, no less determined than now to hold on and hold out faithful till he does come. "For yet a little while and he that shall come, will come, and will not tarry." Praise the Lord for ever. Amen. Your Bro., striving to meet the Lord in peace, H. K. FLAGG.

St. Louis, April 14th.

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER TWENTY-ONE.

DEAR BRO. GRANT:—Through the mercy of God, I am again in Switzerland, after an absence of three months, during which time I have been permitted to labor for the salvation of souls. The 22nd of last Dec., after sending you my last report. I left the city of Milano for Bergamo, where I stopped several days, and where one family received with joy the announcement of the second coming of Christ. From there, I continued my route to Brescia, where I stopped ten days with a dear Neapolitan family residing there.

During this time I was especially blessed of the Lord. My soul was filled with joy in having such visible manifestations that God was working with me. The head of this noble family had been prepared, by a special revelation from God, for my visit to that city; and they looked for my coming as Cornelius of old looked for Peter. During these ten days of the most generous hospitality on his part, my heart was filled with joy in seeing that I was a worker with God, and I did what was in my power to instruct him and his dear family in the truths of the Scriptures; and the happy result was that he was converted, as also his wife, and his father and mother who had been Catholics. All embraced the message of the soon coming of our Savior with joyful hearts. Notwithstanding their desire to be baptized, I judged it prudent to wait till they should be more fully prepared by the grace of God to be added to the church of God as living stones, "made ready," cut, hewed, etc. 1 Kings 6: 7.

I also had the privilege of delivering three public lectures in the city, which were attended by many of the principal citizens; and I praise God that these and this interesting city were solemnly warned of the things that are soon coming on the earth, and that the lamp on a golden candlestick has been lighted in the city of Brescia. But the glorious truths which we proclaim were not in accordance with the taste of the priests and the ultramontanes; and these last, pushed by the first, manifested their rage and hatred by cries, screams, yells, and also by the discharge of a pistol in the hall of assembly. God be praised! no accident resulted. Afterwards I thought it prudent to leave the city, and not long after visited Padua.

This city, so celebrated for its schools of Dante and Copernicus, which I visited in 1844 with great enthusiasm, and where I celebrated mass, seemed to me, oh, how changed! The splendid cathedral, the rich sepulchre of St. Anthony, etc., etc., caused me profound emotion, making me feel how God is patient towards his rebel creatures, in tolerating false doctrine and crimes committed in his name, daring to call their infamous apostasy from the truth of God "European civilization"! My labors here were limited to private conversations. There are however in Padua, as well as in other Italian cities, many intelligent persons who love Bible truth. It is an extensive field for the mission, but there much cultivation is necessary, and also means, that those who labor there may live comfortably and suitably. The present poverty of this European Mission makes it impossible to labor there with much advantage. There are those also in the environs of Mestra, which I visited, who are disposed to examine Bible truth.

At last the Queen of the Adriatic, beautiful Venice, was again before my eyes; after twenty-four years of absence, I passed again its ancient walls, not as a priest to deliver souls from purgatory for a franc; but now as a true disciple of Christ, bringing the gospel of the kingdom. I went at once to the old renowned cathedral of St. Mark, which I found the same as twenty-four years ago; but I saw it now in different colors. The mumbling of priests produced a sad impression on my spirit. I prayed God to have pity on their ignorance, and to grant them the same grace as he has granted me a poor sinner.

I conversed with many persons, and desired to open public assemblies; but unfortunately there were two insurmountable obstacles. First, the Carnival, which occupied all the public halls; and second, the lack of means to hire a private one, which would have cost me from ten to fifty francs for one evening, according to its size, to say nothing of notices necessary. After a short visit to this interesting field, I received letters from my family which called for my immediate return. My heart was torn in leaving the city of Venice, thinking that I had not been able to do more there for our dear Master, and especially that it was not in my power to cross the Adriatic, and visit my dear Slavonian nation, which weighs heavily upon my heart; and I hope that the Almighty Ruler will permit me soon to accomplish my strong desire, better armed for the combat in the field where Satan has so long reigned.

I returned to Switzerland by the same route that I passed, and watered in nearly all the places where I had sowed, especially in the valley of Piedmont, around our Vaudois brethren. It took me three days to pass Mont-Cenis on foot, owing to the freshness of the atmosphere. I was obliged to stop at St. Michel (France), at the foot of the mountain, five days, in order to find the means necessary to return home by cars, as it was impossible to continue my way on foot in the very bad weather. My journey during three months in Italy cost me over four hundred francs, and I have sold tracts only for thirty francs. There is no money at the present time in Italy. At last, and with great difficulty, I reached home, and was glad to find on my arrival two letters from Bro. Adams, with drafts; one from Dec. last for 379 francs, and the second from Feb. 13th for 357 francs, (and two prophetical charts by dear Bro. Cunningham, for which I am very thankful), with which my son Ludomir paid a part of our debts, having been obliged to live since last August, when Bro. Adams sent us 154 francs, entirely on credit. We have debts of 3000 francs, for publications and the printing office, that must be paid during the month of May next, without any excuse or delay; and we are much crippled for lack of money to prosecute the great work on our hands.

We feel that we must publish at once tracts in Italian upon the coming of Christ, especially upon Spiritualism, Daniel, Baptism, Masses, Purgatory, etc., etc. We have already much excellent matter translated, and no means to pay 200 francs for the work. Our brethren in Switzerland have already aided us beyond their means, and cannot do more at present.

Dear brethren and sisters, and all fellow laborers with me in the vineyard of our Master, I am forced to appeal to you once more for special aid, to carry on the great work so well commenced through the grace of God and your kind benevolence in the heart of Europe, which is terribly exposed for lack of money. I have labored entirely beyond my strength, and must have immediate help from you all, or succumb. I await your kind brotherly decision at once. Dear brethren and sisters, may God put it into your hearts to raise me immediately the sum of $1000 in gold, and send it to me before the end of May next, that the Mission may be cleared of debt and the necessary publications prepared and circulated through all Europe in different languages, by those who have hearts to labor with me in this great cause. I have very pressing need immediately of 1000 francs. Will you send me this *without delay*, and the rest as soon as possible? Will our beloved Bro. L. Reimer send us his "new German Tract, on the second coming of Christ, and his reign on the earth, with an appendix," etc., that we may republish it here?

Permit me now to give your readers an idea as near as possible of the present state of Italy, commencing with the illustrious citizen and general, GUISEPPO GARIBALDI, whose portrait in all styles and sizes is seen beside that of Victor Emanuel, in all the cities and villages, in all public places, in all hotels, cafes, shops, as also public buildings, many of which are called by his name: "Piazza Garibaldi," "Corso Garibaldi," "Strada Garibaldi," etc.; and woe to him who dare pronounce his name without the respect due him. The king and his ministers alike respect and fear him.

As to the Italian people, they are divided into four distinct classes:

1. The old Patricians and the Catholics, men and women, who pass much of their time in the churches, kneeling before the altars, counting their beads, and invoking the holy Virgin in favor of the maintenance of the Papacy; and if they encounter a priest carrying the (so called) *bon Dieu* to some sick person, it is nothing for them to kneel in the street or any public place. All those are in favor of Napoleon III., considering him as the only protector of the Pope and the Catholic church, having no suspicion either of his politics or his design. Napoleon III., after the fall of the Mexican Empire, or "*European Civilization*," and after the battle of Sadowa, having lost his European equilibrium, it only remained for him to make himself the "Cæsar of Rome," under the pretext of protecting the Pope, his prefect, and the universal Catholic church, an empire of a hundred and thirty millions! For this reason he guards the city of Rome, and woe to him who tries to take it from him; for he well knows that losing it he would be reduced low, and France would become, like Austria, a second-class power.

The second class of the Italians is composed of citizens and young men, who are in favor of Italian unity, who dream of nothing but having the city of Rome for the capital of Italy. But in order to be consistent in their revolutionary policy against Napoleon III. (who, as we have said, holds the city of Rome under pretext of protecting the Pope), they have ceased to be Catholics. And naturally, in passing from Romanism, they have unfortunately become Materialists, Spiritualists, and Atheists, with a strong tendency to favor revolution and give the dynasty of Napoleon to the guillotine, as also the priests, and proclaim the renowned capital of Rome "Caput," the head of Italy. The fermentation in all Italy is so great that France can no longer count logically upon his dear Italian alliance. This revolutionary party, who believe in no God, is closely united with the materialists and Spiritualists of Prussia and the United States, who are able to resist France.

The third class comprehend the poor priests, who promenade the streets in the midst of numerous caricatures, which compare them and the Pope to the most filthy animals, such as swine, upon the belly of which are written in large letters—"*The temporal power*,"—The famous "*Non possumus*"—"*Indulgences*," etc., etc. It is really pitiful to see these poor priests, who are certainly reserved for the most frightful butchery of the atheistic revolution.

The fourth class comprehend the poor ignorant people, the most of whom are impelled by indolence to steal and commit other crimes the most degrading, often to murder, which the journals publish daily. This class may be justly compared to a cancer, which is eating the life of Italy. The finances of this kingdom are in the saddest condition, its debt amounting to $5,287,582,451 francs. Poor Italy, having wished to imitate the United States in circulating only paper money, has done much injury to commerce. In the East, the prophetic complications which concern the "*Times of the Gentiles*" (Luke 21: 24) are now so great as to take a character most menacing. The young King George, recently married to the Princess Olga, daughter of the Grand Duke Constantine, and neice of the Emperor Alexander II., has just entered her capital. The Queen is accompanied by a Russian Secretary. It is said that a treaty has been concluded between Russia and Greece. Greece naturally engages to favor the plans of the Muscovite policy. What are these plans? To deliver Europe from the Turks, and give St. Sophia of Constantinople to orthodox worship. The Christians of the East say, they restored to their rights will enjoy their autonomy, and, in the plenitude of their independence, conclude with Russia a treaty analogous to that between Prussia and the south of Germany.

Europe is in great agitation. Let us hasten our work of preparation for the fifth universal kingdom. Your faithful Bro. in the vineyard of the Lord, M. B. CZECHOWSKI.

St. Blaise, Canton de Neuchatel, Suisse, April 1st, 1868.

Voice of the West, please copy.

NOTE.—Not having received any information from Bro. C. for some months, we did not know that he had received our last two remittances until this letter was received; hence had not remitted what was on hand. Since the reception of this letter we have sent him a draft for 868 francs and 60 *centimes*. G. T. A.

"ADVENTISM."

ITS RELATION TO THEOLOGY.

Our world is flooded with "isms," and in the long catalogue we find what is denominated "Adventism;" and this is in conflict with all other "isms" on many points.

The term "Adventism" is a new term, not a half century old; but is applied to an old theory, which, whether true or untrue, is unchanged by the application of the new name. Some of its friends say, we repudiate the term "Adventism," as it is an unscriptural one, and prefer the term Bibleism: but this is equally unscriptural; for this term is not once found in the Bible. But as it is the thing indicated by the name that we wish to examine, we will not pause to argue whether or no Adventism is a correct term. It is a term well understood by friends and foes, and not of the derisive order: so as a matter of convenience, and without scruples, we use it. Without asking, Is the name right, we pass to ask, Is the theory indicated by the name right?

Is Adventism merely a modern delusion, or is it a Bible theory? Preparatory to a correct answer to this inquiry, another question arises: What is Adventism? It is simply the theory of the second advent of Christ, as the "hub" in the "wheel" of Bible theology, together with its spokes, fellies, and tire—all other truths depending on this. Blot out the second coming of Christ, and the resurrection is obliterated, the judgment-day is repudiated, and the restitution is set aside; for not until Christ comes are the dead to be raised, or is the judgment to arrive, or the restitution to dawn.

Thus the advent of Christ is an event of mighty magnitude, for the consummation of the grand plan of salvation is suspended on this single event, for if Christ never comes, the dead will never be raised, and if the dead are never raised, they can never be judged; and if never judged, they can never be rewarded, and never inherit the kingdom: for Christ is not only designated as the future Judge, but the time when he shall officiate in this capacity is said to be "at his appearing." Nor is this a new item of theology; for Enoch, the seventh from Adam, connected the judgment scene with the coming of Christ, saying, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment." Not only did Enoch preach the advent of Christ, but he connected that event with the judgment.—*Wm. Sheldon.*

For the World's Crisis.

AN INQUIRY RENEWED.

BRO. GRANT:—Permit me to correct a mistake you made in replying to my inquiry in the Crisis of April 8th. I did not ask if it was proper to admit to the *Lord's table* christians who had only been sprinkled? My question was this: "If a brother who had been sprinkled wished to join one of our churches, but could not see it is duty to be immersed, should we receive him as a member in full fellowship, by simply advising him to search for more light on this subject?" You reply that "such brethren have a right to the sacrament of the Lord's supper."

I will state a case to make my question more plain. Our Freewill Baptist brethren invite brethren of other churches to commune with them, who have only been sprinkled; but if such brethren wished to become members of their church, they would decline receiving them, unless they consented to be immersed. I understand this to be their rule or practice. My question is, should we practice in the same way? My belief is, that coming to the Lord's supper is simply to "show the Lord's death till he comes," and is not a test of *church fellowship*; that test is voting to receive a brother as a member of the church.

As I have been a Baptist, and am sometimes asked if I hold to "close communion," I will here state my views. When I fully laid aside creeds as a guide, and re-examined my doctrine, I could find no "thus saith the Lord" that a converted man *must* be baptized *before* coming to the Lord's table. Both are plain, positive commands; yet a christian may obey one, and by being wrongly taught, may err in not attending to the other as the Bible directs. With these views, I have freely communed with different denominations, and advised others to do so.

As to the question asked above, my opinion is, that where good brethren wish to unite with us in church order, and cannot see it to be duty to be immersed, after having been sprinkled they should be received, but be kindly told that they do not fully understand the Bible as to the *design* of baptism, as being a figure or symbol of Christ's burial and resurrection; and be requested to keep searching for more light on this subject, as they have on others, and found themselves in error. Paul's rule should be attended to,—"Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. 14: 1. See the whole chapter, and also 1 Cor. 8th. Having just come out of different denominations, and it being hard and often slow work to throw off long cherished explanations of Scripture, we need uncommon patience and forbearance to "dwell together in love and unity," and so secure prosperity.

Having thus frankly, but briefly, given my opinion," I should be happy to hear from any who may feel free to give theirs.

Buffalo, N. Y. J. BLAIN.

[We fully indorse the views of Bro. Blain on this subject.—ED.

For the World's Crisis.

REPORT OF THE NEW YORK CHRIS. CONFERENCE,

HELD AT HEMLOCK LAKE, LIVINGSTON CO., N. Y., APRIL 2ND, 3RD, 4TH AND 5TH, 1868.

Conference assembled Thursday evening, April 2nd, and opened by prayer by Eld. M. R. Miles, after which the writer preached from 2 Tim. 2: 15. Conference assembled again Friday afternoon for prayer and conference, and in the evening at seven, when Eld J. K. Bellows, of New York City, preached from 1 Thess. 1: 9, 10. Conference re-assembled on Saturday morning for prayer and conference, which was a very profitable meeting to all present.

In the afternoon, at two o'clock, the writer preached from Acts 4: 11, 12, after which the conference assembled for business, with Elder B. P. Stevens in the chair, at which meeting it was resolved that the conference invite Eld. Jonas Wendell to take charge of the conference tent the ensuing season, subject to the action of the annual conference.

Resolved, That Eld. Wendell be authorized to solicit aid, by contribution, for the discharge of the debt against the tent of one hundred and thirty dollars ($130.00), and to solicit this aid through the Crisis.

Conference assembled in the evening, and listened to a sermon on the christian's hope, by Elder C. F. Sweet, from 1 Pet. 3: 15. Sunday, conference at 10½ o'clock. Sermon by Sr. E. S. Jennings, from Rev. 22: 3. Assembled at 2 o'clock to celebrate the Lord's Supper. About seventy-five of the dear children of the Lord partook of the emblems of his broken body and spilled blood. All felt it was good to be there. Assembled in the evening for the closing sermon by Eld. Jonas Wendell, from John 14: 3.

Of the preaching brethren there were present: Elds. J. K. Bellows, C. F. Sweet, B. P. Stevens, M. R. Miles, H. H. Brown, Ira Allen, Jonas Wendell, E. T. Himes, W. Marlatt, and Sister E. S. Jennings.

If the members of any church desire the Annual Conference to be held in connection with their church, they will please confer with Elds. D. Cogswell of Dansville, B. P. Stevens of So. Butler, Wayne Co., or W. Marlatt of Woodhull, Steuben Co., N. Y.

In behalf of the brethren, I would return our sincere thanks to the people of Hemlock Lake for the kind and christian manner in which they entertained us while at the conference. May the Lord bless you all. Amen.

WILSON MARLATT, Sec. *pro tem.*

Voice of the West please copy.

For the World's Crisis.

NEW YORK STATE MISSION TENT.

This tent was purchased of Bro. Field, of Rochester, one year ago, for $400.00, and there remains $170.00 due Bro. Field on the tent. At the last conference I was requested to make a statement to the brethren and sisters of this State, through the *Crisis*, in regard to the matter, and call upon them to liquidate this debt. If the Lord will, I shall soon start out again with the tent, and I want it free from debt; and as Bro. J. Naramore resides in the city of Rochester, send your contributions to him, and he will credit you in the *Crisis*, and pay it over to Bro. Field.

Now, brethren, it hath been said, "What is everybody's business is nobody's business"; this is not of that kind; it is your business. Attend to it. Direct to Dr. J. Naramore, Rochester, N. Y. J. WENDELL.

FOR THE NEW YORK STATE MISSION TENT.

Mrs. J. Naramore .... $[illegible]

For the World's Crisis.

THE DORCAS MISSION.

Receipts. R. R. Dockum, $5.00; Mr. and Mrs. Boyne, $7.00; O. T., $1.50; Q., of Suncook, $1.00; E. L. Howard, $1.00; Susie Smith, $1.00; Monroe, Conn., $1.00; A. W. B., $5.00; through Bro. Butler $1.00, from a sister in Square Pond, Conn. From Sr. Heiss, five dozen eggs, and one dozen spools of thread; a barrel of clothing from Mrs. John D. Hancock, and one barrel from a friend in Portland, Me.

Brethren and sisters, we thank you all for your generosity towards us. The Lord will reward you. You have our prayers. Continue to pray for us. Yours in Christ,

F. H. BURBANK.

Correspondence.

From Bro. P. S. W. Deyo.

BRO. GRANT:—As my labors are now published in the *Voice of the West*, many readers of the *Crisis* may wonder what has become of Bro. Deyo. I would say, by the blessing of God I still continue proclaiming the gospel of Christ. I was sick awhile in last November. I started out to labor in January. The Lord has blessed my labors at New Hartford and Strawberry Point, in connection with Bro. and Sr. Janes, at Boylen Grove, and at Floyd. Over one hundred have been baptized into Jesus Christ by my hands, since the last of January, while a number of others have obeyed at other ministers' hands. I came to Boylen Grove the 5th of March, and was taken sick, and my soul drew near the grave. I was a number of days so I was turned in bed; but the Lord heard the prayers of the church, and on the 15th I was carried in a large chair and sat in it, and spoke to the people. There were four meetings afterward, when I went to Floyd, Mar. 21st, where I staid three days. There were six ministers present. We had a blessed time. There were forty-three baptized, and some fifteen to twenty that will soon go forward.

March 25th, we returned to Boylen Grove, from whence I now write; and up to this date there have been eighty-three baptized. O what a powerful time we are having. Praise the Lord for his goodness to the children of men. Much of this powerful work in this place and Floyd is owing to the power of God to heal the sick. Bro. Reuben Buck, who is now with me, was called a little over a year ago, by a vision, to go and heal the sick by the laying on of hands and prayer. He has been wandering until some time this winter, when he came to Floyd, among our people; and a number of wonderful cures have been done. I would like to tell you what my eyes have seen for the last two weeks. I will speak of a few. J. W. Johnson had a scrofulous sore on his ancle, turning into a fever-sore. At the time he was prayed for, he had four running sores, and had been so for sixteen years. He was cured last September, and is now sound and well. His address is Chickasaw Co., Iowa. Another case: Miss Malinda Jenson, who had walked on crutches for eight years. I saw her myself. She can walk as well as any one. Her address is Watertown, Floyd Co., Iowa. J. Whitesell (address Boylen Grove, Iowa), came March 25th, and we administered to him. At the time, he could not shut his hand, and had not for ten years, and in ten minutes his hand was as good as any other. His toes were stiff also, and to his surprise, when he took off his boots they were as limber as any one's. Now, brethren, we have got to a new era in our history. Praise God. Lord, give us more faith.

PETER S. W. DEYO.

Boylen Grove, Mar. 31st, 1868.

From Bro. P. A. Smith.

BRO. GRANT:—We came from Lake City to this place last Monday night, one week ago, and closed our labors in this place last Sunday evening for the present; and start for home this afternoon. We part with the dear ones here with heavy hearts, after having such glorious times with them through the past few months. With tears and God bless yous, we have to take the parting hand with the promise that, if the Lord will, I will come out here again next fall. They promise to meet together in their covenant and prayer meetings and Sunday School until I return. We had the Lord's Supper last Sunday, and it was a heavenly season, and a very solemn time. We were reminded of the night when Jesus and his disciples were gathered together for the last time on this sin-cursed earth, and partook of those symbols of which we can discern the Lord's body.

The little church numbers twenty-five, together with others that are favorable. They have elected an Elder, Secretary, and Treasurer, and S. School superintendent. Twenty-two have been baptized, and six others ought to go forward and perhaps will. A large number that have been brought to see the truth have left for other parts. This Mission has proved a success. The Lord has given us all that we could have asked for to assure us of his approbation, and I trust that the church here, and at Lake City, will prove themselves to be the true, humble disciples of Jesus, and be the means of saving others. Pray for us and them, ye who love God, that we may so live that when Jesus comes we may meet at the marriage supper of the Lamb. Yours in the blessed hope,

P. A. SMITH.

Jacksonville, Fla.

BRO. WM. RAYMOND, Brothertown, Wis., writes:—"This is the first time that I have written to let the children of God know where I stand. It is upon the rock Christ Jesus, for he has taken me out of the pit of despair, and a certain fearful looking for of judgment and fiery indignation, into the glorious liberty of the sons of God. It is seven years since Jesus set me free, but trusting in my own strength too much, and having besetting sins and the Devil to contend with, I fell to the lowest depths of despair. I thought that I was for ever lost; but, bless the Lord, he showed me my error. Now I can say, the Lord will save to the uttermost those that believe on him. I desire the prayers of all christians that the Lord would bless and keep me in his love. There have been many brought to the Lord here. I desire the forgiveness of all against whom I have sinned."

CHEERING TESTIMONY.—"The thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should arise, and the Lord appear before the period of my age, it would be the most joyful tidings to me in the world. Oh, that I might see his kingdom come!—*Baxter.*

SUCCESSFUL PASTORS.

Every minister will be successful, we believe, who has one member in his church given to constant prayer for his success. We would that every pastor had just one friend who never ceased to bear him and his work to the throne of grace, and to supplicate for the gifts of the Holy Spirit following his labor, and giving his preaching power! Let facts such as the following speak.

"Mr. Finney tells of a pastor who was constantly successful—enjoyed a revival every year for twelve years, and could not account for it—till one evening at a prayer meeting a brother confessed that for a number of years past he had been in the habit of 'spending every Saturday night, until midnight, in prayer for his pastor the next day.' That explained the secret, in part, at least. Such a man praying would make any ministry successful. The great John Livingston, of Scotland, once preached an ordinary sermon with such power and success that five hundred were converted under it. But it was after a large company of Christians had spent the whole previous night in prayer for that object."

NAPOLEON FOR POPE.—The last move of this astutest of princes is to the papal chair; not in his own person, but in that of his family. Lucien Bonaparte is made a cardinal. From the cardinals come the popes. If a vacancy should occur, the dictator will leave no stone unturned to put his protege into the chair. Bismarck has sold Prussia to him for the mastership of the armies of Southern Germany. It may have to pay for this crime by seeing the Pope, whom its own bayonets have kept in place, a Bonaparte in blood as he will certainly be in policy.

Married.

In Pittsfield, N. H., March 12th, 1868, by Eld. E. J. Brown, CHARLES O. DUBOIN, of Pittsfield, and LUCIE J. SHOREY, of North Berwick, Me.

Summary of News.

FOREIGN.

Cable Dispatches.

PARIS, April 13. The *Journal des Debats*, in an editorial article to-day, scouts the apprehensions which have been raised of an approaching war, and particularly denies that there is any reason to apprehend trouble in Germany. In proof of this the *Journal* says France has already refused to enter into a close alliance with England and Austria unless Prussia is included.

LONDON, April 14. After the parting interview with the Queen, this morning, the Prince and Princess of Wales, accompanied by their respective suites, left London on their visit to Ireland. They took the special train for Holyhead, where they will embark on the fleet which is to convey them across the Irish sea. It is expected that they will land in Dublin at noon to-morrow.

DUBLIN, April 14. The great preparations which have been made here to give all possible *eclat* to the visit of the Prince of Wales are about completed. The castle has been changed into a royal palace for his accommodation. St. Patrick's Cathedral has been most superbly decorated for the coming ceremonies attending the initiation of His Royal Highness as a Knight of St. Patrick. The quays and public buildings are lavishly ornamented with flags and streamers, mottoes and other decorations, and beautiful triumphal arches have been erected in the principal streets through which the Royal visitor will pass. The people of the surrounding country are pouring into the city, and crowds of visitors are hourly arriving from England to witness the ceremonies and participate in the festivities of the reception.

COPENHAGEN, April 14. It is understood here that the Emperor of Russia has declined to interpose his good offices as mediator between Denmark and Prussia for the settlement of the controversy concerning the Schleswig Provinces.

ST. PETERSBURG, April 15. The *Journal de St. Petersburg*, organ of the Imperial Government, says the Emperor of Russia has consented to grant a delay in the payment by the United States of the sum stipulated in the treaty for the transfer of the territory of Alaska, and the time now assigned for payment is May 1st. The *Journal* feels confident that the American Congress will vote a necessary appropriation.

PARIS, April 15. The *Moniteur*, in its issue of to-day, publishes a speech made at Rambonville by M. Ernst Baroche, Minister of Justice, in which he endeavors to allay the excitement produced by the frequent rumors of impending war.

The Minister says it is well known that the Government is now engaged in actively prosecuting extensive works for the improvement of the entire system of interior and connecting roads of France, in which large sums of money are expended.

This fact, he argues, is utterly inconsistent with the idea that the government apprehends or is making preparations for an approaching warlike conflict, and should be conclusive evidence to all that France earnestly desires peace.

The reorganization of the military forces of the Empire, which had excited so much needless apprehension, was a pledge for the maintenance of peace, which, he assured his hearers with joy, no European power now threatened to disturb.

LONDON, April 15. The *Journal de St. Petersburg* to-day has a pacific article on the state of Europe, in which it says a general disarmament of the European Powers is probable.

FLORENCE, Italy, April 16. Violent riots broke out in Bologna early this week, in consequence of a strike of the workmen. Some injury was done to the property, but no lives lost. The disturbances have been suppressed and the city is now quiet.

LONDON, April 16. A great political mass meeting of the Liberal party was held at St. James Hall to-night. Every available portion of the hall was crowded to repletion. The platform was occupied by a large number of the Liberal members of Parliament and other prominent gentlemen of the party. Earl Russell was chairman of the meeting. Addresses were made by Henry Fawcet, M. P.; Sir John Gray, M. P.; Mr. Miall and others.

Resolves were proposed, declaring that the disendowment of all religious sects in Ireland is right and is imperatively demanded, and that the Tories, in keeping office after the recent vote of the House of Commons against them, violate the Constitutional usage, and that they should give place to Mr. Gladstone and the leaders of the majority in Parliament. The resolves were adopted by acclamation, amidst great enthusiasm.

NEWS FROM ABYSSINIA.

It was widely rumored to-day that advices had been received from Abyssinia to the effect that the British captives at Magdala had been released by King Theodorus, and that the object of the invading force having been attained, the war was over. Dispatches from General Napier were received at the India office late this afternoon, but though the news is favorable to the hopes of the expedition, the above mentioned rumors are not confirmed. Gen. Napier reports in his last dispatch that he left late on the 23d ult., and is pushing on in a southwesterly direction. The advance column was within 60 miles of Magdala, and 20 miles of that distance had been successfully reconnoitred. The troops of the expedition were in good spirits and eager for a fight.

Accounts from Magdala had reached camp, which represented that the king was uneasy, and evidently alarmed at the steady approach of the British troops. He appeared to be hesitating as to what course to pursue, and nothing was known as to what plan of action he would adopt.

The British Post Office Department is about to send out to the United States Mr. A. Trollope, to arrange the first details of the Postal Convention with that country.

ATHENS, April 11. Dispatches and news reports from Crete, received in this city (Athens,) state that several fights have taken place lately between the insurgents and the Turkish soldiery. The Cretan revolutionary forces were, it is said, victorious in most of them.

Two steamers, sailing from Greek and other Christian ports, still land food, gunpowder, arms and other supplies and munitions of war at the island, and embark and take away refugee patriot families.

BOLOGNA, April 17. The labor riots, by which the peace of this city has been fearfully disturbed during the past few days, are apparently at an end and quiet prevails. A Government order has been published, which forbids further meeting of the printers' associations and the Democratic Union Working Men's Association. Their headquarters and places of assemblage have been seized by the police.

FLORENCE, April 17. It is reported here that Gen. Garibaldi has left Caprera and gone to Naples. The rumor causes some uneasiness as to the objects of the General's movements.

LONDON, 17. Later despatches from Japan state that the Mikado had declared war against the Tycoon.

DOMESTIC.

New York, April 15. The *Post* has the following details of the Erie Railroad disaster;

One of the most terrible railroad disasters on record occurred early this morning at Carl's Rock, on the line of the Erie Railroad, ten miles above Port Jervis.

At the scene of the accident the bed of the road is cut in the side of the bluff overhanging the river. The ledge on which the track runs is very narrow, and the consequence was that the cars were thrown off the track by the breaking of a rail and down an embankment of twenty feet, thereby greatly increasing the loss of life.

To add to the horror of the scenes which ensued, one of the cars took fire, and it is said that several passengers were burned to death.

A London telegram says dispatches received from Barcelona report that the entire kingdom of Spain is agitated by a revolutionary spirit, and that the country is much excited. Martial law has been proclaimed by a Royal order in the province of Catalonia.

Guadaloupe dates of March 24th state that a great wave filled the harbor of Lemoule on the 10th of March, similar to the one that rushed into St. Thomas harbor last fall, but larger. It lasted twenty-four hours. The sea receded thirty miles, and left all the ships aground, when the gigantic wave returned, threatening general destruction. A British vessel, deeply laden, was smashed to pieces.

A Montreal special says all the correspondence which has passed between the Fenian lodges in New York and Montreal has been seized by the Government, and a grand exodus of prominent Irishmen from Canada to the United States commenced this afternoon in consequence. Over four hundred persons are implicated in the correspondence with O'Neill and O Mahoney, and the entire affair will be brought before the Court in Ottawa. It is reported that an international case will be made of it, and documents have been discovered which tend to show that the murder of Mr. McGee was plotted in New York and approved of before a committee in Montreal.

The St. Lawrence river is opened to Quebec.

TO BE CLOSED.—Dr. Dio Lewis' Seminary for Young Ladies at Lexington, which was established four years ago, will be discontinued at the close of the present year. The one hundred thousand dollars necessary to rebuild it seems, in the present general depression, impossible to raise. Dr. Lewis will, however, resume his Training School for Teachers of the New Gymnastics in this city.

THE ROMAN QUESTION.—Recent advices from Florence say that the Italian Government, under the pressure of France and Prussia, has renounced the project of making Rome the capital of Italy, though it will not abjure the vote of the Italian Parliament; and the design is to make Rome a free city under the Presidency of the Pope. France stipulates, however, that no change is to take place during the life of Pius IX.

A MINISTER RESTORED.—Twelve years ago, Rev. R. G. C. Hempie, a Presbyterian minister, was suspended on the charge of intemperance. His wife, unable longer to live with him, obtained a legal separation. Some time ago Mr. Hemple reformed. After a long probation, he was re-united to his wife, and his scattered family were gathered together. Last week, the Third Presbytery assembled in New York and restored him to the christian ministry.

A SPIRITUALIST ON THE WATERS.—Just before noon yesterday a man over sixty years of age left the mouth of the Genessee for Oswego in a little boat not more than fourteen feet long and having a flat bottom. He put up his little sail and stood away to the eastward, his craft bounding over the billows, which were rolling pretty high under a strong westerly gale. He could be seen for six or eight miles from Charlotte and going all right. This foolish and adventurous navigator says he is acting under the direction of a spirit. He, with this craft, was to go the Atlantic, but directed to make a trial trip to Oswego.—*Rochester N. Y. Union.*

PRESBYTERIAN REUNION.—For thirty-one years the Presbyterians of the United States have been divided and known respectively as the New and Old School, but a general Convention of delegates from the various divisions adopted, last year, a basis for reunion, and it is now being discussed and acted upon in the subordinate synods and presbyteries whose ratification is necessary. The Presbyterians of Western New York recently met at Buffalo, and unanimously agreed to the proposed plan. Their example will probably be generally followed throughout the country, and as the leading clergymen on both sides are in favor of the measure, a great breach af thirty years' standing will at last be healed. The abrogation of slavery and the prevalence of more liberal views respecting abstract questions of theology have materially paved the way for the unity of the denomination.

SPIRITUALISM.—Horace Greeley sums up as the result of a number of years' investigation and observation of Spiritualism, that the thing itself is inexplicable; that men and women have not been made better by it, on the contrary have grown lax in their notions of marriage, divorce and moral purity; and that the aggregate of insanity and suicide has been increased by Spiritualism. A good many others will agree with him.

Items.

☞ The present is the greatest maple sugar season Vermont has experienced within the memory of the oldest inhabitant. Sylvanus Morse of East Montpelier is the maple sugar king of the State. He has 2750 trees tapped, and thus far has made 700 to 1000 pounds. His total product this year will probably be from five to six tons. The sugar product is equally great throughout the whole State.

☞ The ruins of a town, canals, etc., have been discovered in Utah, a few miles above the mouth of Salt river. The canals are from thirty-five to fifty feet in width, and the walls, which are from five to eight feet high, have been traced ten or fifteen miles from the river. The ruins are at intervals the length of the valley.

☞ A well ninety-five feet deep at Marshall, Me., has struck water which ebbs and flows like the ocean tides. There is an abundance of water twelve hours out of twenty-four, it appearing and disappearing once in every period of that length.

☞ A fountain, composed of four waterfalls, eight lions spouting water, and an immense candlebra, to light up the whole at night, is to be erected at Paris on the site of the Chateau d'Eau. It will surpass every fountain ever before seen.

☞ A contemporary published in the Western part of the State says that the continued spring snows have been very fatal to the birds, and that thousands of them have been picked up dead from starvation.

☞ The agricultural press of America is equal in ability, circulation and capital, to what the newspaper press in the whole world was at the commencement of the century.

☞ The last recipe for keeping eggs is to place them in boiling water twelve seconds. This thickens the inside skin and keeps out the air.

☞ A young Indian girl, perfectly wild, was recently purchased in Terra del Fuego, for a bag of biscuits.

☞ Sheep manure and soot, a peck of each well stirred in thirty gallons of rain water, is good for watering potted plants.

☞ There are ten thousand private schools in England.

☞ By feeding tomatoes to cows, it is said, the milk, cream and butter will be much improved.

TRUTH.—Some one has beautifully said: "Truth is immortal, the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it."

☞ Men wrangle in assertion and argument; and quiet truth disappears amid the noise and confusion.

☞ The best way to do good to ourselves is to do good to others, the right way to gather is to scatter.

To the Preaching Brethren.

Preaching brethren are requested to make no appointments for Guilford until they find out whether they conflict with others.

S. ROBINSON, Cor. Sec.

Bro. Leonard S. Rand is chosen corresponding secretary of the church in Dover, N. H. Brethren wishing to go there to preach, will please correspond with him.

Preaching brethren intending to visit Lewiston, Me., before sending their appointments, will please consult the committee through Albert Burgess, corresponding secretary, to save confusion.

Preaching brethren, intending to visit East Canaan, N. H., before sending their appointments, will please correspond with E. Whittier or J. B. Eastman. E. S. BALLARD, Clerk.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

A. Ross......Sunday, April 26th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.

A. P. Moore......Sunday, April 26th
Enoch Merrill......Sunday, May 3d
Baptism and Lord's Supper.

Portsmouth......evening, April 24th
Kennebunk, Me......Sunday, April 26th
C. GOODRICH.

Plymouth, Mass......Sunday, April 26th
New Haven, Ct......Sunday, May 3d
West Haven......May 5th
New York, (68 East Broadway)......May 10th
In the evening at 24th Street.
Southington, Ct......May 13th
New Britain, Ct......May 14th
Hartford, Ct......Sunday, May 17th
J. S. WHITE.

Lawrence, Mass., (Advent Chapel)..Sunday, May 17th
JAMES HEMENWAY.

Sugar Hill, N. H......Sunday, May 17th
and onward each alternate Sunday.
Whitefield, N. H......Sunday, May 10th
and onward each alternate Sunday.
N. WHEELER.

Northfield, Mass......Sunday, April 26th
Vernon, Vt......Sunday, May 3d
C. W. SARGENT.

Lockport, N. Y......April 30th and over Sunday
Lewiston......May 4th and 5th
EDWIN T. HIMES.

Biddeford, Me......Sunday, May 17th
J. H. F. VARNEY.

Meredith Centre......Sunday, May 3d
J. H. F. VARNEY.
C. WILLEY.

New York, (Cooper Institute)......Sunday, May 10th
New Haven, (Day's Hall)......Sunday, May 17th
Worcester, Mass......May 24th and 31st
Springfield, Mass......Sunday, June 7th
New Britain, Conn......Sunday, June 14th
Hartford, Conn......Sunday, June 21st
WM. STUART.

Honeoye......Sunday, April 26th
Springwater......Sunday, May 3d
Dansville, N. Y......Sunday, May 10th
Brethren in this region desiring my labors, write me at Dansville, Livingston Co., N. Y.
J. K. BELLOWS.

Vernon, Vt......Sunday, April 26th
Westboro......Sunday, May 3d
North Somers, Ct......Sunday, May 10th
A. M. HIGGINS.

New Durham Ridge, N. H., (or where Bro. Lock may appoint), Sunday, April 26th.
Sandy Hill, N. Y......Sunday, May 3d
WM. C. THURMAN.

Suncook, N. H......Sunday, April 26th
If it is not ordered otherwise, Bro. J. C. Wheeler is expected to be with me.
Z. FORD.

Lee, N. H., (Union House)......Sunday, April 26th
JOSEPH HARVEY.

Brimfield, Mass......Sundays, May 3d and 10th
West Stafford......May 17th
RUFUS BAKER.

North Adams, Mass......Sunday, May 3d
S. C. HANCOCK.

Pascoag, (Burrillville), R. I., and baptize....April 26th
Wyoming, R. I......Sunday, May 3d
Bristol, R. I......Sunday, May 24th
A. DURFEE.

Bowdoin, Me., (Dennett school-house)......April 26th
H. D. REED.

Sangerville......Sunday, May 10th
I. K. LOMBARD.

Northwood Narrows......Sunday, April 26th
W. W. SUTHERLAND.

Lawrence, Mass......Sunday, April 26th
T. E. LANG, JR.

Lovely Street......Sunday, April 26th
WM. J. RIPLEY.

South Reading, Mass......Sunday, May 3d
Lawrence, Mass., (Advent Chapel)..Sunday, May 10th
J. PINKHAM.

New Britain......Sunday, April 26th
Scitico......Sunday, May 3d
Hartford......Sunday, May 10th
Warehouse Point......Sunday, May 17th
North Somers......Sunday, May 24th
Pleasant Valley, Ct......Sunday, May 31st
L. F. MOORE.

Exeter, N. H......Sunday, April 26th
J. W. THOMAS.

South Abington, Mass......Sunday, May 3d
and through the following week.
Plymouth, Mass......May 10th
and over the following week. J. M. MURLIO.

CONCORD, N. H., (AT THE BETHEL.)

C. H. Sweet......Sundays, May 3d and 10th
Sr. L. E. Saulpaugh......Sunday, May 26th

ROCHESTER, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Farmington, N. H......Sunday, April 26th
Strafford, N. H., (Roberts' school-house), Sunday, May 3d.
Wakefield, N. H., (Spinney meeting-house), Sunday, May 10th.
Melvin Village, N. H......Sunday, May 17th
Northwood Narrows, N. H......Sunday, May 24th
A. SIMPSON.

Pownal, Vt......Sunday, April 26th
MATTHEW BATCHELOR.

West Leeds, Me......Sunday, May 17th
Carthage, Me......Sundays, May 24th and 31st
J. C. WHEELER.

Brimfield......Sunday, April 26th
Southington......Sunday, May 17th
E. OWEN.

Nashua......evening, April 25th
and over Sunday.
Haverhill, Mass......May 9th and over Sunday
W. H. MCDANIELS.

Worcester, Mass......Sunday, April 26th
Lawrence, Mass., (communion)......Sunday, May 3d
J. G. SMITH.

SPRINGFIELD, MASS.

H. F. Carpenter......Sunday, April 26th
P. S. Butler......Sunday, May 17th
A. Ross......Sundays, May 24th and 31st

Lowell, Mass......Sunday, April 26th
S. W. THURBER.

BIDDEFORD, ME.

Joseph Pinkham......Sunday, April 26th
W. H. Mitchell (baptism)......Sunday, May 3d
J. C. Wheeler......Sunday, May 10th

Strafford, N. H., (Roberts' school-house), Sunday, April 26th.
Great Falls, N. H......Sunday, May 3d
NO NAME.

NEW BRITIAN, CT.

L. P. Moore......Sunday, April 26th

Manchester, N. H......Sunday, April 26th
C. H. SWEET.

Providence, R. I......Sunday, April 26th
A. MUSSEY TRIPP.

Wolfboro, (Raccoon school-house)......April 26th
JOHN KNOWLES.

Meredith, (Dolloff school-house)...Sunday, April 26th
N. GLIDDEN.

Square Pond, Ct......Sundays, April 26th and May 3d
P. S. BUTLER.

Florence Hill, N. Y., (Bates' school-house), evenings, April 27th and 28th.
Camden, N. Y., (Kinney school-house), evening, April 29th.
Verona, N. Y., (Lock school-house), Sunday, May 3d, at 2 P. M. Fish Creek Landing in the evening.
London, N. Y., (at the school-house near Bro. Wm. Morrell's), evening, May 4th.
Higginsville, N. Y......evening, May 5th
Lake Port, N. Y......evening, May 7th
Glenmore, N. Y......evenings, May 12th and 13th
C. H. WILLIAMS.

Fairhaven, Mass......Sunday, April 26th
Abington, Mass......Sunday, May 3d
Exeter, N. H......May 8th
GEO. A. BROWN.

East Walpole, Mass., (Union Hall), three services, Sunday, April 26th. ENOCH MORRILL.

PLEASANT VALLEY, CONN.

E. Owen......Sunday, May 3d
B. Hitchcock......Sunday, May 17th
L. F. Moore......Sunday, May 31st

New Haven, Ct......April 29th
H. MUNGER.

Lewiston......Sunday, April 26th
Yarmouth......Sunday, May 3d
Richmond, (Reed meeting-house, with Bro. H. D. Reed), Sunday, May 10th. R. R. YORK.

New York, (Cooper Institute)......Sunday, April 26th
New Bedford......evening, April 28th
Acushnet......evening, April 29th
Fairhaven......evening, May 1st
West Abington......Sunday, May 3d
Rocky Brook, R. I......Sunday, May 10th
If this last Sunday appointment conflicts, write me at New York. W. S. CAMPBELL.
P. S. Shall be at New York on the 26th, instead of Rocky Brook, R. I. W. S. C.

Guilford, Ct......Sunday, April 26th
J. T. DIXON.

Manchester, N. H......Sunday, April 26th
Lowell, Mass......Sunday, May 3d
Exeter, N. H......evenings, May 6th and 7th
Hampton, N. H......Sunday, May 10th
D. M. LEAVITT.

Portsmouth, N. H......Friday evening, April 24th
Portland, Me......Sunday, April 26th
Mechanic Falls, Me......Tuesday evening, April 28th
JOHN COUCH.

Rome, (Town House)......Sunday, April 26th
Jay, (Bean's Corner)......Sunday, May 3d
Belgrade, (meeting-house, or as the brethren may arrange), Sunday, May 10th. H. B. SEVEY.

Ellenwood's Corner......Sunday, April 26th
Sebec, Me., (Chase's Corner)......Sunday, May 3d
South Atkinson, Me., (Dore neighborhood), Sunday, May 10th. THOMAS SMITH.

Notices.

A Word of Explanation.

To the Readers of the Crisis:—Respecting our pamphlet, I stated that it would contain about 70 pp., and it only contains 60. Just before the printer began his work, by his suggestion we enlarged the size a good deal, making a larger page. Therefore, while the matter is there, the pages are less. We doubt not but you will all think that the valuable quotations it contains from eminent men, profound scholars, and devout ministers, are well worth 15 cts. We intend having two thousand copies, and we trust that our debt, which is considerable, will be soon lessened by orders received.

Those who responded to our former call, have our thanks for the aid thus afforded. One brother sent in the names of nine ministers, of different denominations, to whom he wished the pamphlet sent. This is what we want. Circulate it among those who think "the good time coming" is before our Lord's return. We will say to all who will order copies for *this purpose*, we will send ten for a dollar. MARY D. WELLCOME, *Yarmouth, Me.*

For sale at this office.

Tent Meetings.

To the brethren and sisters scattered throughout Massachusetts and New Hampshire, Greeting: Whereas the time for preaching the gospel is short, and what is done for the salvation of sinners must be done quickly, I address these lines to you. Brn. Kingsbury of Chelsea, and Ford of Concord, and others, have provided a suitable tent for the business, and placed it in the field—a free tent—and given me charge of the same. Now I want all who desire tent meetings in their vicinity the coming season, to write me at once. Bro. S. W. Thurber and other efficient preachers will assist in the work. Our first meeting will be held in Charlestown, Mass., commencing Thursday evening, May 14th, and hold over Sunday. We shall expect the brethren and sisters to co-operate with us in the work. Let prayer go up to God, that his blessing may attend. Per order,

D. M. LEAVITT.

Tent and Campmeetings in Wisconsin.

A tent meeting will commence in Brodhead, Green Co., Wis., May 15th. Elder J. V. Himes will help us.

A tent meeting will begin at Fairfield, Sauk Co., Wis., May 30th. Elder Miles Grant will help us. At the same place a campmeeting will begin June 1st.

A tent meeting will begin at Fenimore, Grant Co., Wis., June 12th. Eld. N. A. Hitchcock will assist us. WM. SHELDON.

Notice.

The Advent church now worshiping in Cooper Institute will, after the 1st of May, remove to Botanic Hall, 68 East Broadway, where the church will be pleased to have calls from the brethren who love the Lord and his appearing (for that is the only test we have ever had), whether they believe in the non-resurrection of the wicked, or in an orthodox devil, or not. They will receive a cordial reception, as they have done for these last years, as all will testify who have ever preached for us. There is no change of feeling in the church in our liberality, to think and let think as the dear brethren choose, who love the Lord and his appearing. M. E. GREEN, for the church.

Conference.

There will be a quarterly conference in Bridgewater, Vt., Saturday and Sunday, May 9th and 10th, services beginning with prayer, Friday, 7 P. M. Business and conference Saturday, 10 A. M., preaching 2 P. M., and Sunday 10.30 A. M. and 2 P. M. Lord's supper after morning service.

G. W. STETSON.

Tent Meeting.

I want all that desire a tent meeting during the season in their locality to write me at once, so I can make my arrangements not to travel over the ground more than once, as I had to do last season. Write at once. My address is Edenboro, Erie Co., Pa. J. WENDELL.

Notice.

The Conn. Second Advent Christian Conference will hold its second quarterly session at Bristol, commencing Wednesday, April 22d, at 7½ P. M. Come, brethren and sisters, from the North, East, South and West. Come praying. Come prepared to work for the Lord. Will all the preachers come? We want to see you all. Will the churches send delegates? See to it immediately. Let those who want the missionary to come and labor in their vicinity, come and state their case. Let us make a united effort to get the present truth preached in every school district in Connecticut.

B. ST. JOHN, Sec.

The Maine Tract Fund.

WM. H. MITCHELL, R. R. YORK, S. K. PARTRIDGE, } *Society Officers.*

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,

J. A. LIBBY, West Poland, Maine.

Conference.

If the Lord will, a conference will be held at East Rochester, N. H., commencing April 23d, 1868, at 7½ o'clock P. M., and holding over the following Sunday. Whoever will let him come. DEDICATION of the Lord's house Saturday, April 25th. Bro. Grant and others will be present to preach the word. J. C. SHOREY, for the Church.

Conference at West Poland.

There will be a conference held at West Poland, Me., (Free Chapel), commencing Thursday evening, April 30th, to continue over the following Lord's day. Elder John Couch will be with the brethren to preach the word. All are invited.

J. A. LIBBY.

Notice.

I have removed from Salem to Chelsea, Mass., where I may be found at No. 122 Walnut Street. All letters and papers after this must be directed accordingly to me. L. BOUTELL.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.
ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Notice.

Several brethren and sisters having come out from Cooper Institute, New York City, have taken a hall corner of Allen and Grand Sts., where meetings will be held every Sunday A. M. and P. M. Preaching brethren passing through the city, believing in the resurrection of the dead, both of the just and unjust, are invited to give them a call.

J. K. BELLOWS.

Notice.

Elder THOMAS SMITH, No. 7 Fourth Street, Bangor, Maine, keeps for sale English Bibles and Testaments, American Bible Union Testaments, H. F. Hill's "Saint's Inheritance, or World to Come," with the general variety of Tracts issued by the A. C. P. Society, Boston, Mass.

Notice.

Advent meetings are held every Sunday in Jersey City, on Newark Avenue, corner of Warren Street. Inquire for A. D. Flagg, 329 South Fifth Street.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ AUGUSTUS KUNCE—Money credited.

☞ GEO. DOWNING—Both received.

RECEIPTS FOR BOOKS AND TRACTS.

W Babcock $1.00, F. H. Holmes 25c, C. C. Darling $1.00, N J Streeter 75c, A Sherwood $2.50, J C Rogers 50c, H. H. Tooker 55c, G. R. Winter $1.00, H. Balch $1.00, H L Woodard $1.00, M Grant $1.75, E I Isbell $1.00, N W Fitz Gerald 75c, E Bolles $1.00, B R Fellows $5.00, G. W. Babcock $1.55, H C Freeman 53c, J Whitecar 60c, E Wilcox 75c, S Judd $1.75, N Lapham $2.75, L L Tuttle $1.00, S G Dunham $1.00, I Kulp $1.75, M A Mallory 50c, W K Hill 50c, J Grim $5.10, J F Oyer $3.50, L. Collins 75c, W. J. Pierce $6.00, J Naramore $50.00, I C Wellcome $22.80, T T Farrell $10.50, D R Pierce 50c, A W Sibley $5.00, J L Chute $1.65, J M M Gernard $1.50, E Hanes $62.75, J F Moyers $2.00, W Johnson $1.00, J Pound 50c, E B Card $1.20, J Ball $1.00, J Dougherty 50c, W Babcock $1.12, W B Chamberlain $1.50, G W Martin 50c, R W Warner $7.80, J C Libby $10.00, W W L'Hommedieu $4.50, C W Smith 50c, L Fletcher 50c, A O Ainsworth 85c, J. F. Carlton 50c, E W Hough 50c, J Hutchins $3.00, M E Cogswell 35c, C Martindale 75c.

BOOKS AND TRACTS SENT.

BY MAIL.

H Cushman, A G Lombard, C S Goodwin, G W Lear, J W Addison, L B Arnold, E C Munser, O S Davis, E W Hough, M E Cogswell, A C Ainsworth, J F Carlton, Mary E Morey, C Martindale, D Streeter, J H Brown, S G Dunham, J Hedrick, I Kulp, M A Mallory, Hiram King, D R Pierce, G A Pease, M Allen, L Reimer, L J Hutchinson, M Curtis, E. Addison, E Mentz, W Bierce, J Cole, J Grim, M A StClair, W R Hill, J M Reed, John Lyle, C Darling, W H Comstock, Wm Basford, J S Dutton, E S Hotham, L A Crawford, Wm Greenleaf, B Roberts, A Andrews, E Kemps, J W Burroughs, L Collins, J T Oyer, A B Doty, H B Sevey, J H Newton, E Martin, A B Lombard, J Daly, E S Field, F Corker, J Maximo, A G Descent, E A Treadwell, F M William, L F Field, S R Baldwin, J A Bell, J W Keniston, C H Shepard, L Bragg, M L Curtis, M O Whitcomb, A A Fogg, S Robinson, Anna Pease, N. Shumway, S Roby, G S Tettmore, E V Clark, S S Folsom, Wm. Wright, Thos. Williams, R B Thomas, A J Davis, A. Cressey, D Taylor, Wm H Payton, A Coons, S A Lock, L Reimer.

BY EXPRESS—W W L Hommedeen, Dr J Naramore, J C Chute, R W Warner, P. S. Peckham, C H Sweet, S H Glover, H A King, J C Libby.

LETTERS RECEIVED.

M. Young, L. Fuller, J B Cook, B P Manning, D. Eastman, M R Miles, E. Evans, Wm. Hobbs, M E Dow, F H Burbank, M L Durand, S E Teeple, R. L S., M B Czechowski, E M Rowell, J Francis, M C Peck, P A Smith, W Mariatt, J S Porter, L A Barney, J G Bash, M E Green, Geo. Trask, J Bray, G W Howard, J C Blake, J T Dixon, M. E. Perkins, S Hall, H L Woodard, E Evans, E S Willard, M E Dow.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
C. Goodrich—77 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
S. Anderson—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
J. W. Thomas—Fairhaven, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 329 South 5th St., Jersey City, N. J.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 705 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
A. Durfee—Potter Hill, Hopkinton, R. I.
A. N. Seymour—Fremont, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCullock—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
P. Burr—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clemensport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.
John B. Wadsworth—Memphis, Tenn., care of Dr. Leslie, Box 634.
Eld. A. F. Dugger—Simpson, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
J. Wilbur—Box 882 Janesville, Wis.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

New Music.

Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c.

"The Little Grave," "We shall walk through the Valley in Peace." By H. L. Hastings. The two on one sheet. Price 7c. by mail.

"The Bleeding Lamb," and "Jesus my Shelter." Both on one sheet. Price 7c.

"Tis the very same Jesus." Separate sheets, 5c.

For sale at this office.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.
THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 22c.
SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00.
LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.
THE CELESTIAL RAILROAD; or, Modern Pilgrims' Progress. 8c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.
ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.
REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, post-paid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1 25 per dozen; postage, 8c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." by Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. by P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.
THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 5c.
THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.
THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.
THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.
HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.
SPIRITUAL CHILL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.
THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, 88c.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.
THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.
THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism of 32 pp. Price $1.25; by mail, $1.41.
CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 32. Price by mail, 25c.
SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.
THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.
CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.
THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.
"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 6c. single copy, by mail; 40c. per dozen.
"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley 3c. single copy by mail; 20c. per dozen.
"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.
"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.
THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 8c.
"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.
AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

For the World's Crisis.

IMPROMPTU.

"Patience is a heavenly virtue."
Blest are the lips that thus can speak,
From a true heart these words sublime,
No truer ever written were,
In records of all passing time.

"Patience a heavenly virtue is,"
A jewel of the rarest worth;
Though it may dwell in heart of man,
It claims a high and holy birth.

"Patience a heavenly virtue is";
Thus write it fair on mem'ry's scroll,
And hide it in the deep recess,
The inner temple of the soul;

And let it bud and blossom there,
And bring forth fruit that shall abide,
Perfected by this rarest grace,
We to the Highest are allied.

And when upon life's weary way,
I sicken with the toil of strife,
That press the soul to wild dismay
In this vain, transient, mortal life;

When the tried spirit sinks all faint,
From ever drinking sorrow's cup,
These precious words shall come a balm,
To strengthen, cheer, and lift me up.

Coldwater, Mich. CARRIE HILL.

For the World's Crisis.

THE SPIRIT OF ANTICHRIST.

"And every spirit that confesseth not that Jesus Christ is come [*en sarki*] in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 JOHN 4: 3.

There were those in the church in John's day who denied that Christ was human save in appearance only. But why did they deny this? They could not dispute the fact that he was born of his mother Mary; and to deny he was human, they would have to deny his conception, the blood connection between him and his mother. And this it seems they did deny, from the very emphatic manner in which John asserts to the contrary, when he said, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." Chap. 5: 5–6.

The word "came" here relates to the generation of the Son of God. He came by generation from the divine Being, by being conceived in water and blood; and, therefore, partook of a flesh and blood personality. And what could have induced any of those ancient heretics to affirm the contrary? Did they believe, or claim, that he was God in his own nature, and the Son of God in name only, and, therefore, in no wise human? If they did, their belief has been somewhat modified since, and made a little more orthodox, by the admission that *he came into*, not "in the flesh." But it is the same spirit of antichrist after all. For when we confess that Jesus Christ came in the flesh, the word came can have no reference to coming down from the celestial regions to be born; since, in that case, he could not have had flesh till after he *came*. To say he came in flesh, is to claim that he came into being, in the flesh as the Son of God.

The contradictory of this is to claim that he came, not in, but into the flesh. And this is not a confession, but an evasion of the text given by the apostle to try professors of christianity. For that this text was given to try those who believed professedly in Christ, is evident from the fact that those who did not abide the text were said to be of "that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world," referring right back to chap. 2: 18–19, where he says, "Little children, it is the last time; and as ye have heard that antichrists shall come, even now are there many antichrists, whereby we know it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

This proves, therefore, that the antichrist he spoke of was a false christianity. And he continues right on, plainly intimating that some of them denied that Jesus was the Christ, referring to some of them (as Cerinthus) who "separated Jesus from Christ as two persons, and denied him to be the Son of God," and then says, "He is antichrist, that denieth the Father and Son." Verse 22. The terms, Father and Son, have a fixed signification derived from common usage, implying the generations of one being from another, and so clearly teaches that the Father and Son are two distinct beings. This Trinitarians deny, and claim that he and the Father are one being, and quote as proof, "I and my Father are one;" "meaning," they say, "one divine Being—one God."

But this is a false interpretation of the Savior's words, as is manifest from his prayer, where he prayed to the Father for his disciples, "that they may be one, even as we are one." John 17: 22. Can any suppose for a moment that his disciples are to become one being? How, then, can they be one, even as he and the Father are one, if he and the Father were "one divine Being—one God?" Both ideas are absolutely absurd. To say he and the Father are one being, is to deny the Father and Son. And this theory does not agree with Christ's teachings, and is, therefore, against him, and inspired by the spirit of antichrist. Christ is the Son of God as man; for he asked his disciples, Whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16: 13, 18.

The declaration of Christ to Simon, "Thou art Peter," was made in consequence of his conversion, and, therefore, denotes the faith confessed to by him, so the rock on which he was to build his church was Peter's faith, and not on him as a man. And the faith confessed to, was that Jesus as the Son of man was "the Christ, the Son of the living God." And the living God includes the whole Godhead, and thus excludes the Christ from any other relation to God than that of sonship. And the Scriptures nowhere assert that Christ was God manifest in the flesh; but rather, "God was in Christ, reconciling the world unto himself;" and, "In him dwelleth all the fullness of the Godhead bodily;" or, in other words, God was manifest in his Son.

"He that is not for me, said Christ, "is against me; and he that gathereth not with me scattereth abroad." To be against him is to cherish the spirit of antichrist. And to entertain any theory which denies Christ's real sonship, is to entertain the spirit of antichrist. This spirit is simply an unbelieving evasion of the truth, as it respects Christ, and may and does take different forms. But the most dangerous is that which claims to be the most orthodox, because more are liable to be deceived thereby.

A christian may be infected partially with this spirit, but not wholly, without destroying christianity out of his nature. A christian may be afflicted with doubts, or unbelief, the same as some may entertain a theory through fear which practically denies the Father and Son, without its being any part of their real faith.

WM. HOBBS.

For the World's Crisis.

WORLDLY MINDEDNESS AND RELIGIOUS AMUSEMENTS.

The church of Christ is denominated "a chosen generation, a royal priesthood, an holy nation, a peculiar people," names which are given them to mark a distinction between the church and the world. The children of God are also called "pilgrims and strangers" in this present evil world. Their citizenship (conversation) is in heaven; they have no "continuing city," but are "seeking one to come."

In all the teachings of Christ and the apostles, there is a distinction made between the two classes—the church and the world. Said Christ,—"I have chosen you out of the world." And Paul, "Be not conformed to the world"; also, "Come out from the world, and be ye separate." "Be not unequally yoked together with unbelievers." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." These and other commands are strictly enjoined upon the church, and a full separation is ordered of the Lord.

The primitive church and all true hearted christians have obeyed these injunctions, and lived up to the spirit of God's word. Upon their conversion to christianity they renounced the world, the flesh, and the devil. Soldiers and men of war threw aside their instruments of death and their military vocations to follow the Prince of peace; with the pleasure of the world, carnal gratification, the ease and comforts of life, and lived a life of cross-bearing and self-denial. Men who were honored by their nation, and cast aside honor, pomp, pride, took upon themselves the reproach of Christ, and were willing to be called fools that they might gain Christ.

But how is it now? Do we now see the same spirit in the church? We do not. Let us look into the churches and see some of the principles of which *man's religion* is made up at the present time.

In the first place, instead of the devotion to God once manifested in the church, there appears to be a union, heart and hand, with the world. Members of the church buckle on the sword, shoulder the musket, and march to battle in bloody conflict. Ministers of the gospel leave their high calling to go forth and kill those for whom Christ died. They preach war from the pulpit, from which in times past "Christ and him crucified" has been preached to humble souls. They talk war, war, bitter war. Politics also receive their share of attention. Ministers preach political sermons, and make political stump speeches. They are to be found in Congress, and the legislators and law-makers, and others of the same stamp, are, to a great extent, composed of ministers. They are among the wire-pullers and office-seekers. The leading church men are the leading politicians. The church is full of clerical speculators and religious money-makers.

Then there are the religious pleasure-seekers united with the world. It was not long since I heard a professed christian say while exhorting sinners to come to Christ, "Do not think that in becoming christians you will have to throw aside or forsake the world; you have not. The religion of Christ will sweeten the pleasures of this world and make them better."

And the world has a hand with the church. A church was built last year by a society in the M. E. connection in N. H., the corner stone of which was laid with very appropriate masonic ceremonies! The only thing with which the church had any thing to do, was the oration by the presiding elder, and he had that privilege because he was one of the Order!

But I wish to say something in regard to religious amusement. If we say any thing about these things, there will be a host of Rev. Mr's. and D. D.'s standing ready to justify them; but we care nothing about what *worldly professors* may say, or what they will think in regard to us; we must speak the truth, let man hear or forbear.

The church must keep up various sorts of amusements in these days. Sometimes they wish to raise money to pay a debt on the "meeting house," or to cushion the pews, or to carpet the floor, or to buy a S. S. Library or to pay the minister's salary, or some such thing. Churches go to work in various ways to accomplish their ends. In the first place they try to show that such things are all right, and to quiet any doubt that may arise in the minds of any old-fashioned person and then go on with their would be "good (?) work." There are many ways in which to accomplish this. In some instances the ladies give the preacher a quarter to allow them to kiss him, and the prettiest of them set themselves up to be kissed for a fee. This may seem absurd, but it is true. The former was done in S——, N. H., a few years ago, and the latter has been done in other places. But these are extreme cases, and not much in vogue.

Sometimes they will get up a petty lottery, selling lots of tickets, all of which are warranted to draw the prize; or if not, the purpose is *good*, and that is enough! And then they have their ring-cakes and gambling table, raffles, and grab-bags, post offices and shooting matches, fishing-pond, and other such things. And there must be something to amuse the young and the gay; so they get up a Christmas-tree, upon which they place gifts for one and all (if their friends are wealthy,) in a great variety, the choice of various minds. The exercises of the evening are introduced by prayer, and then *Santa Claus* enters to give away the presents, dressed up in the most comical manner possible, and almost a wonder if the thing does not close with a dance.

These things are patronized by the church, carried on by the church. No wonder the world stand back aghast, astonished! Said a young lady in W——, not long since, after attending one of the church frolics (an unconverted person,) "I do not believe that there was a single *christian* there!" Why not? Because if they had been, they would not have been there. We do not say that those words are just so, but we do say that they were deceived and allured astray. The shepherds go astray, and the sheep follow.

And then there are the donation parties, which have been known to close with a dance. Then there are the wooden, tin, silver, and golden weddings. These may all be called refined sins. The more open sins, such as an attendance upon the circus, the theatre, and other such things, are all patronized by the church.

The heart sickens at the thought; the soul sinks down in sorrow before the advancing tide of iniquity that is sweeping in upon the church. But the warnings of faithful souls are all unheard, their entreaties all unheeded; the sighs and cries uttered in secret places over the sins committed in the land are all unnoticed by the cold, formal church. How many are there who like Jeremiah are saying, "Oh! that my head were waters, and mine eyes a fountain of tears; that I might weep day and night for the slain of the daughter of my people"? But if we say anything of this kind now we are called old fogies. But what of that? We must lift up our voice "like a trumpet, cry aloud and spare not." We must declare the whole counsel of God, and not wink at sin or keep back a part of the price.

Are the Advent people, those who are called out from the world in the last days of time, embracing those things they once rejected? Are we, my brethren, within a few months of an eternal judgment, and are we coming down to the plains of Ono? Are we stopping by the way to pluck earthly flowers? Are we like Nero, who fiddled while Rome was burning? are we like him playing with earthly toys, and trifling and idling away the few golden hours that remain in probation, while the elements are gathering for the final conflict, and the clouds for the coming storm?

The Lord is *soon coming*, and let us be ready to meet him in peace. Let us be separate from the world, and live for God and right. Let our example and deeds, as well as our words and precepts, tell for God; and when Jesus comes may he say, "Come, ye blessed of my Father." EDMUND S. MOULTON.

Whitefield, N. H.

For the World's Crisis.

A SHORT SERMON.

"He was there in the prison."—GEN. 39: 20.

Yes, Joseph was in prison, but not for any crimes that he had committed; but because he was falsely accused by a corrupt person. Joseph was a faithful servant of the Most High God; and we all know that he can cause the wrath of man to praise him. "All things work together for good to them that love God; to them who are the called according to his purpose"; or to them who love and obey the Lord. But let us look at the condition of Joseph in prison, suffering in a loathsome dungeon; when, in fact, he was innocent of doing the wrong that was laid to his charge. How many there are who are cruelly abused and falsely accused, just because they stand firm in the truth of God, and will not be driven from the path of righteousness by the wicked powers that the devil can bring to bear upon them. O how excellent it is to be true and faithful to the Lord.

Think for a moment how it turned out with Joseph. Although he passed through severe afflictions and persecutions, yet God's wonderful mercy and kind providence raised Joseph out of all his afflictions, and exalted him to dignity and honor, and placed him in a position to save the lives of thousands who must have fallen a prey to cruel famine had it not been for Joseph, who was conducted by the wisdom of God.

In the case of Joseph, we see the kind care of God over those who are humble and faithful, and put their trust in him; and how God will humble and punish those who do his dear children wrong, even if it is their near connection, who would sell them into bondage. O how true it is, as saith the Lord, "he that toucheth mine anointed, toucheth the apple of mine eye."

But how did Joseph become so familiar with God? We answer, by faith and prayer. We know that God hears prayer when offered up in humble faith; and I feel very sure that our heavenly Father will always hear the prayers of his saints, and deliver them out of their afflictions, or make use of those afflictions to their great benefit, when they pray to him in the way and manner as we are taught in his blessed word. I fear there is a great lack of faith in us when we try to pray; and sometimes I think the question that is recorded in the Bible,—"When the Son of man cometh, shall he find faith on the earth?" must receive almost or quite a negative answer. In the days of the prophets and martyrs, there were men and women mighty in faith and prayer, and it was a positive fact that their prayers would move the hand that moves the world.

How was it with good old Daniel, the prophet of the Lord? How much faith did he have, when the lions could not open their jaws to devour him while in their den? And how came the lion's jaws to open so quick, when Daniel's enemies were thrown into their den? We answer, the God of heaven was there by his mighty power, in answer to prayer, to protect his servant, and to punish those who had plotted the destruction of that holy man of God. Look for a moment at the deliverance of the Jews from destruction, by the overruling hand of God, when Haman and his associates tried to get Mordecai hung and his people put to death. See how God delivered his people in answer to prayer; for Queen Esther and Mordecai held a prayer meeting, and God heard their prayers; and I verily believe that God is the same almighty being now that he was then.

When the bitter enemies of God erect a gallows to hang his saints on, he is able to take care of those enemies, and punish them, and deliver his dear children. But, look at the case of Paul and Silas, in prison; what did they do? They sang praises to the God of heaven. And was this all they did? No, indeed; they held a prayer-meeting at midnight in the prison, and the prisoners heard them. A good time for holding prayer-meetings; for it was self-evident that their midnight prayer-meeting was not to be seen of men, but to be seen of God; and God could see and hear, and answer too. Yes, glory to his precious name; he could send an earthquake at midnight, and shake the old heathen prison all to pieces; and break the fetters or bands that bound the apostles. At another time, when Peter was thrust into prison, the dear brethren and sisters could hold a prayer-meeting in the night, and pray to the Lord, to deliver Peter from his bondage; and God had plenty of angels that could fly swiftly through the darkness of night, and find the way into the prison where Peter was. What kind of keys did the angel have to enable him to unlock those big doors and iron gates? If I can understand the book that tells us so much about faith, I must believe that the prayer of faith is a key that will unlock the great store-house of blessings and mercies, and cause them to descend upon the dear saints in copious showers of peace, light, and love.

Now, dear brethren and sisters, if we should have to pass through great afflictions and persecutions before Christ comes, let us never take the vengeance into our own hands, and undertake to punish our enemies; but let God punish them in his own way. Let us ever cherish the loving and tender spirit of Christ, and manifest it in all our deliberations among our fellow beings; and try to be as near like our blessed Master as possible.

Vernon, Vt. B. PERHAM.

For the World's Crisis.

THE BLESSED HOPE.

It is no wonder the apostle calls our hope a "*blessed* hope." What is there to be compared with it? O, how it cheers and comforts us, while wandering up and down this vale of tears. The sights and sounds that greet our eyes and ears, from time to time, would indeed cause our hearts to sink within us, were it not for the hope that this state of things will not always exist; that soon the King of kings will come and banish all suffering and pain.

"O hail, happy day,
That ends our tears and sorrows."

But few have an idea of the suffering and misery there is in large cities. I have seen more in going from garret to cellar, since I have been in the city of New York (which is now about six weeks), than in all my life-time before. One could hardly believe that human beings could live as many do. We sometimes find a family of six or eight living in a cellar, so dark that we could hardly see, and very damp. There they live away from daylight, sometimes having nothing to eat, living without hope and without God in the world. Some in old garrets, which could only be reached by climbing up rickety old stairs, with the assistance of a rope. On reaching the top, we find a small room, with but little furniture except a stove, a bunch of straw on the floor, with a few old rags spread over it for a bed, and one or two sick persons living there; sometimes with hardly clothing enough to cover their nakedness. Rents here are enormous. Two very small and uncomfortable rooms rent from eight to twelve dollars per month; and in these times it is about all the poor creatures can do, when well, to get enough together to pay their rent, and enough food to keep them from starving. It is discouraging to visit such places, and not have the means to relieve their wants; in some measure, at least.

Since Sr. Smith started this mission, means have been sent, so that she has been able to help a great many; but, from some cause or other, for the last month there has been but very little sent, either in money, clothing, or provisions; consequently, it has been impossible to do much for the poor. She has not received enough to pay the last month's rent for the Mission house. Now, brethren and sisters, what is to be done? Must this mission go down, after all the toil and hard labor, both of body and mind, which it has cost to bring it where it is? Must this great work stop here? It must unless the means come to carry it on. Some may say, If the Lord is in it, if it is in the hands of the Lord, he will sustain it. But the Lord works by *means*. May the Lord direct, and help each one to do their whole duty in this matter, give as the Lord prospers them; and those who are engaged in this great work will try and do their part, and thus the work may go on, and souls be gathered in to the fold of Christ. Time is short. The harvest is great. May the Lord help us to be faithful, and prepare us for the soon coming kingdom, is the prayer of your sister, hoping for deliverance when Jesus comes, M. E. DOW.

Star of Hope Mission, New York City.

For the World's Crisis.

THANK THE LORD!

For that blessed interview with the dear children at Mechanic Falls, and for the privilege of hearing Bro. Grant preach and converse of the things pertaining to the kingdom and the pilgrim's pathway here in this vale of tears. It is cheering to meet with one who is happy and cheerful amid all the trials of life; who has conquered self, and is ready to reach out the helping hand to others who are contending with the infirmities of the flesh, the temptations of the devil, and the bitter trials and sorrows incident to a life in this sin-cursed earth.

Bro. G. used the line and plummet faithfully and hewed close. We felt the axe, for it hit some sharp corners, but we thank God that there was life enough in us to feel the blows when we were hit. The smart was soon over and we've felt better ever since.

It is an awful thing to be so dead we can feel neither axe or chisel. We should be thankful for the rod that whips us into a line.

There is a little band of faithful laborers at the Falls: then there were good soldiers gathered in from the different stations round about, of all classes. Recruiting officers, standard-bearers, musicians and privates, and plenty of good honest sutlers who furnished food without money and without price. There were old veterans who served in the war of '43, and have kept the colors flying through all the darkness and discouragements of the tarrying time. There were robust soldiers in the prime of life, who have fought in more than one "battle in the wilderness." Then there were fresh volunteers who have just got a taste of the "manna," but they seemed to be armed from the King's armory, for their weapons had the true ring. Some had just learned the rather humbling fact that they were mortal! Others had made the discovery that their Bible education had all been wrong, and have entered upon a course of study.

Well, the hardest part of the task is accomplished when they have unlearned what they have learned wrong. Light and truth come fast when people are willing to receive it. How many have gone through the difficult process of *unlearning* the hard task of pulling up traditional weeds which have taken deep root. Some people have been trying for years to straighten out and mend up the old tangled theological web. Because it has two or three good threads, they hang to it and endure all the contrary-twisted, and no-twisted ones, and try to weave good works on to the worthless warp, hoping to make good cloth. They had better throw away the old snarl, and weave on to the good, sound, *warranted* gospel warp, and then their labor will amount to something.

But we are wandering from Mechanic Falls. There were two good souls who had lately been scourged from the Baptist church. The flesh was weak and seemed to be a little bit sore, but in spirit they were willing to suffer all things and endure all things for Christ. When they escaped from the old ship (or wreck), they jumped on board the life boat, "God's Truth," and are now in the light, rejoicing in hope, and expecting soon to see the glory of God revealed. We can afford to bear the malice of the churches and the scorn of the world, when we get the glorious, harmonious chain of jewels revealed in the word of God. How bright they shine with celestial lustre. By these the poor of this world are made rich in faith and heirs of the kingdom.

There are some bitter enemies to "the faith" in that place; but they have adopted an Indian mode of warfare, skulking around out of sight, and firing from ambush. We think the reason they are unwilling to come out into the open field with their colors, and fight like true soldiers, must be because their flag is so soiled and tattered they are ashamed to display it. Perhaps it is policy to keep it carefully folded and concealed, for a few rounds of shot and shell from the battery of God's truth would utterly demolish the old rag.

There is one Goliath who has flourished his spear, and defied the army of Israel for a long time, but when little David appears he hides in the trenches. His church looks a little like a fortress, but the "embrasures" are so small, we should not think they could use very big guns in there, or get much light. No doubt they need "light" more than they do great guns. Lord, send the light!

The leaven is working beautifully now; may it work still more. May the little band be instrumental in bringing many from darkness to light, and from the power of Satan unto God. B. P. FRENCH.

THE MINIMUM CHRISTIAN.

The minimum christian! And who is he? The christian who is going to heaven at the cheapest rate possible. The christian who intends to get all of the world he can and not meet the worldling's doom. The christian who aims to have as little religion as he can without lacking it all together.

The minimum christian goes to church in the morning and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has a headache from eating too much at dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very sensibly sometimes to himself, often to his neighbors.

The minimum christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient however for him to take a class. His business engagements are so pressing during the week that he needs Sabbath as a day of rest, nor does he think himself qualified to act as teacher. There are so many persons better prepared for this important duty that he must beg to be excused; still he will do it if he must. He is in favor of visiting the poor; but he has no time to take part in those labors of love. He is very friendly to home and foreign missions, and gives his mite. He thinks there are "too many appeals;" but he gives, if not enough to save his reputation, pretty near it; at all events, he aims at it.

The minimum christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card playing, large fashionable parties, give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but a man may be a christian, and dance, or go to the opera. He knows several excellent persons who do. Why should not he?

In short, the minimum christian knows that he cannot serve God and Mammon. He would if he could; but he will come just as near doing so as he can. He will give to himself and the world all that he may, and to God as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he actually is found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get to heaven with as little religion as possible, you have missed it altogether; lest, without gaining the whole world, you lose your own soul. The true child of God does not say "How little," but "How much may I do for God?" They thus judge, that as one died for all, he died that they which live should no more live for themselves, but for him that died for them. Leaving the things that are behind, they reach forward toward those that are before, ever exclaiming, "What shall I render unto the Lord for all his benefits?"

Reader, are you a minimum christian? There is reason to fear that such are no christians at all. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—*The Church Union.*

For the World's Crisis.

A LETTER FROM A SICK ROOM.

BRO. GRANT:—How thankful and glad we are to see the *Crisis*, while imprisoned in earth, and bound with disease. It comes filled with good things,—short sermons, warm exhortations, loving epistles from the dear saints, good news from far countries, and from the different missions, telling what the Lord is doing for the freedmen and others; so blessed to see the care he has for his little ones, and for the orphans. They are his special care. He has promised to be a Father to the fatherless, and he will do it. He will have his servants, for they are his hands in carrying on the work of taking care of them. That is the reason Mr. Muller of England prospered. He had the Father of the fatherless to help him. It was not at his expense, but the God of heaven and earth takes good care of his children, without any danger of his banks failing; he has them so arranged, the more they pay out the more comes in. He is so rich, there is no danger in trusting him with much or little. All that give to him will be well paid. His banks are always full.

Many who profess to serve the Lord are walking in darkness, and are in bondage, but have a plenty of this world's goods around them, yet find no real peace or pleasure. They do not live near enough to the Lord for him to tell or show them what he wants of them, or what to do to get light and salvation. But the prophet Isaiah (58: 10) tells the whole story: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drouth; and thou shalt be like a spring of water, whose waters fail not." What rich promises, and so true!

The *Crisis* comforts much my dear aged mother, eighty-three years old, who attends no meetings, and hears no preaching but that and the Bible. Many thanks to you and the Lord for the *Crisis*; and while you are feeding the flock with meat in due season, with the signs of the Lord's coming and the preparation, the Lord feed you with the bread from heaven, refresh you from salvation's well, and fill you with his free Spirit.

Many thanks to the dear saints for their kindness and goodness to me in my afflictions. The Lord will bless and reward them abundantly. Thank his glorious name.

"He doeth all things well,"

and no good thing will he withhold from us. Yours in the Lord, CATHERINE DAGGETT.

Bangor, Me.

CONVERSATION.—He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.

Hygiene.

"This is for your health."—Paul.

FAMILY FILTERS.

We have called attention to Kedzie's excellent filters for rain or river water; but was not then able to give the prices of the different sizes, which are as follows:—

No. 1	holds	1	gallon,	$9.00
No. 2	"	1½	"	10.50
No. 3	"	2	"	12.00
No. 4	"	3	"	13.50
No. 5	"	4	"	15.00

We should recommend Nos. 4 or 5. They are manufactured in Rochester, N. Y., and should be in every family where they must otherwise use hard water. They can be sent safely by express to any part of the country. Address Messrs. Kedzie and Bunnell, Rochester, N. Y.—EDITOR.

AIR BATH, ROCHESTER, N. Y.

BRO. GRANT:—For the benefit of the afflicted I would say, Bro. Taylor of this city took a severe cold, and was threatened with a fever; after some proper remedies he was restored, but going to work too soon in the cold weather, he was taken down with the inflammatory rheumatism, and for ten days was unable to move hand or foot. Our brethren that took care of him became exhausted, and he was moved to the city hospital. Here he was improving for a few days, but in consequence of exposure, after sweating, he took cold again, and when we saw him he was in much worse condition than before. By entreaties from his wife, through the solicitation of Bro. Lawson, who runs the engine in the "air bath" institution, under the direction of Dr. Stone, we removed him there for treatment.

Saturday, at half-past two o'clock, I entered the bath with him and the Doctor. He had a raging fever, useless limbs, and swollen joints. He sat like a skeleton, with pulse at one hundred and twenty-five per minute. In thirty minutes he began to be moistened with sweat. His pulse was reduced to one hundred and fourteen. In sixty minutes he could use his hands. His perspiration was continued for about two hours. He was then removed, in no wise debilitated. His fever was much abated. Monday, at ten o'clock, we again attended him in the bath. After he began to sweat, we encouraged him to stand up, which he did with considerable strength, and lifted up his feet with ease. This effectually broke up the fever. The next morning we found him with a good appetite, but a slight pain in the shoulders. One more bath and the cure is perfect. This is unprecedented in all my observations. We deem it due to the institution, and to the afflicted, to speak of the things we know, and to testify of things we have seen. H. PRATT.

THE FOOT.—It may be doubted whether there exists throughout the whole civilized world a well-formed foot. Many exquisites of both sexes claim admiration for their pedal extremities, but it is the boots and shoes which cover them which we are called on to admire. Their feet, if bared, would present a very great divergence from the classical idea of beauty. The firmly-planted foot, neither too large nor too small, but justly proportioned to the height and weight it sustains, the smooth surface and regular curved lines, the distinctness of the divisions, and the perfect formation of each toe, with its well-marked separateness, and its gradation of size and regularity of detail, to the very tip of the nail, are now to be seen only in art.

In Greek nature they were found, for the ancient sandal, which left the foot unfettered, gave freedom to the development of its natural grace and proportions. The modern boot or shoe, with the prevalent notion that everything must be sacrificed to smallness, has squeezed the foot into a lump as knotty and irregular as a bit of pudding stone, where the distorted toes are so imbedded in the mass, and mutilated by the pressure, that it is impossible to pick them out in the individuality and the completeness of their original forms.

As our coarse climate forbids the sandal and renders the shoe necessary, care should be taken to adapt it as perfectly as possible to the natural conformation of the foot. It should be long and wide enough to admit of a free play of the toes; the space between the heel and sole of the shoe should be firm and of a curve the same height as the natural curve of the foot, while no part of the artificial covering should be so binding as to prevent the free action of the muscles and the circulation of the blood.

EFFECT OF DARKNESS AND SILENCE.—Dr. Kane, and other Arctic voyagers, have testified that in those icy regions where external silence reigns supreme, the effect upon the brain and ear from the absence of sonorous impulses in the atmosphere is exceedingly annoying, and absolutely injurious to the auditory nerves. As the organs of hearing are destroyed by loud and continued noise, and an intense light will ultimately weaken and destroy the power of sight, so it would appear that the auditory, or optic nerves become impaired by the partial or total deprivation of their natural stimulus, sound or light.

Dr. H. Ralls Smith, of Chicago, wishing experimentally to investigate this subject, recently spent a considerable length of time in the Kentucky Mammoth Cave, where silence and impenetrable darkness reigned supreme. The effect was very distressing, and almost insurmountable, resulting in temporary defection of hearing and aberration of mind. From his own experience, this gentleman is firmly convinced that the blindness of the finny denizens of this cave has been gradually brought about through successive generations, and from his observations he is confident that the sense of hearing in these creatures, although originally existing in the species when first immersed in their living tomb, is also wanting.

PURE WATER.—For many years (says the Journal of Chemistry) we have urged upon the attention of heads of families, owners of stock, etc., the importance of a supply of pure water. A vast amount of injury results from the use of impure water, both in dwellings and farm yards; and the instances of unusual or mysterious disease are often explained by a chemical examination of the water.

We have recently received, from a gentleman in Vermont, a sample of water supplied to the horses and other animals connected with his farm: and, upon analysis, we found it heavily loaded with organic matter and lime in the form of sulphate. Upon standing, this water underwent spontaneous change; and by the peculiar action of the sulphate upon vegetable matter, sulph-hydric acid was liberated in considerable quantites. The water was thus rendered poisonous; and the gentleman informed us by letter that he had lost four valuable horses by the use of this water. The importance of the use of pure water cannot be over-estimated.

KILLED BY TIGHT LACING.—A terrible warning is conveyed in the sudden death of Emma A. Jones, in New York, on Sunday, 12th inst. She was a well-known Sunday school teacher, and on the day mentioned, she accompanied several members of her church to witness the dedication of a chapel. While returning home, she dropped suddenly in the street, without a sigh or groan, and died in ten minutes after. The medical attendant pronounced it a case of apoplexy of the lungs, superinduced by unusual tight corset lacing. It was found, in making a *post mortem* examination, that Miss Jones was quite plethoric in habit, and her body being so tightly bound by steel corsets, the blood had no chance for proper circulation, and rendered her subject to congestion of the brain, which in time led to apoplexy of the lungs.

FEATHER BEDS.—Feather beds are highly injurious, because the whole external skin of the human body is continually exhaling vapor loaded with various excrementitious matters, and held in an aeriform state by the heat which passes with it from the body. Feathers, being non-conductors, not only retain much of this heat about the body, but also retain so much of the gaseous and other perspired substances, as to keep the body surrounded by a very impure atmosphere penetrates into every part of the bed; and besides this, there is always more or less of dead animal matter belonging to the feathers, which is continually undergoing decomposition and forming unwholesome gaseous and offensive odors.

HOW TO WOO MORPHEUS.—The following advice is given in Binns' Anatomy of Sleep, or the art of procuring sound and refreshing slumber at will, published in London in 1842. The principal feature of Binns' system is for the patient to fix his attention on his own breathing. "He must depict to himself that he sees the breath passing from his nostrils in a continuous stream, and the very instant that he brings his mind to conceive this, apart from all other ideas, consciousness and memory depart; imagination slumbers; fancy becomes dormant; thought subdued, the sentient faculties lose their susceptibility; the vital or ganglionic system assumes the sovereignty, and he no longer wakes, but sleeps."

EFFICACY OF ONIONS.—A writer says: "We are troubled often with severe coughs, the results of colds of long standing, which may turn to consumption or premature death. Hard coughs cause sleepless nights by constant irritation of the throat, and a strong effort to throw off offensive matter from the lungs. The remedy I propose has been tried and recommended by me with good results, which is simply to take in the stomach, before retiring for the night, a piece of raw onion, after chewing. This esculent in an uncooked state is very heating, and collects the water from the lungs and throat, causing immediate relief to the patient."

THE SECRET OF HEALTH:—First, keep warm. Second, eat regularly and slowly. Third, maintain regular bodily habits. Fourth, take early and very light suppers; or better still, none at all. Fifth, keep a clean skin. Sixth, get plenty of sleep at night. Seventh, keep cheerful and respectable company. Eighth, keep out of debt. Ninth, don't set your mind on things you don't need. Tenth, mind your own business. Eleventh, don't set up to be a sharp of any kind. Twelfth, subdue curiosity. Thirteenth, avoid drugs."

CORNS.—After bathing the feet twenty minutes in hot water, rub a few drops of sweet oil on the corn with the finger for two or three minutes. Do this every night, and protect the corn from the pressure of a tight shoe or the chafing of a loose one, and the corn can be easily picked out with the finger-nail in a few days, not to return for months, if ever, when renew the treatment.

DRINK LESS WITH YOUR MEALS.—Many men have relieved themselves of dyspepsia by not drinking, even water during meals. No animal, except man, ever drinks in connection with his food. Man ought not to. Try this, dyspeptics, and you will not wash down mechanically what ought to be masticated and insalivated before it is swallowed.

The World's Crisis
AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.60
Same rate for any larger number under ten.
Ten copies six months to one address.......$10.00
Same rate for any number under ten.
CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private*.
Over all business matters, write—*Business*.
Over all articles for the paper, write—*For the Crisis*.
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,
THE YOUNG PILGRIM:
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.
TERMS:
Payable always in advance.
[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 656. BOSTON, WEDNESDAY, APRIL 28, 1868. VOL. XXVII.—NO. 7.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

A CRY FROM MACEDONIA.

A cry comes over the ocean,—
A cry from foreign lands,—
To the God of heaven; Ethiopia
Is stretching out her hands,
And the Lord, to those who bear his name
Says, Go and feed my lambs.

But one is immersed in business,
Another has married a wife,—
"I cannot go," with one accord
They answer the Lord of life,
As louder still resounds the cry
From lands with darkness rife.

"We have thrown away our idols,
They are nothing but wood and stone,
Now who will show us the way of life?"
Is our dusky brother's moan,—
"Does the white man across the sea desire
To enjoy his heaven alone?"

O, dwellers in costly mansions,
Is the cry unheard by you?
The fields are white to the harvest,
But the laborers are few;
O, sisters, clad in robes of silk,
Is there nothing that *ye* can do?

Ye *are* your brother's keepers,
For God hath made you so,
Will you heed his cry, or still reply,
"It is not for me to go?"
God's pillar of cloud moves on, but ye follow
With tardy steps and slow.

Selected by M. A. C.

IS CHRIST LITERALLY TO COME FROM HEAVEN AGAIN?

"Adventism" sets up this claim. Is it a revealed truth, or is it an error? Is the coming of Christ to be a literal or spiritual event? What say the Scriptures? Paul thus speaks to his Thessalonian brethren: "Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus." (1 Thess. 1: 9, 10.) Who were they waiting for? God's Son. Where from? "From heaven." What Son of God were they waiting for from heaven? The very one "whom he raised from the dead." Then God has a Son in heaven, has he not? Yes. And that Son was once dead, was he not? Yes. And God raised him from the dead, did he not? Yes. And that is the very personage we are to wait for from heaven, is it not? Certainly.

This agrees with the Savior's own testimony to the seer of Patmos, after his ascension: "I am he that liveth, and was dead; and behold, I am alive for evermore." (Rev. 1: 18.) This is the very personage of whom the heavenly messengers declared, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.) The "same Je-Jesus" who once died, and was resurrected, went up to heaven, and is still in heaven; this "same Jesus" is to come from heaven, not spiritually, but "in like manner as" the disciples saw him ascend. Before taking his departure from earth, Jesus affirmed, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." (John 14: 3.) Christ literally went away, and he will literally return: "Behold he cometh with clouds; and every eye shall see him, and they also that pierced him: and all kindreds of the earth shall wail because of him." (Rev. 1: 7.) This event cannot be counterfeited; "all will "see the Savior come in the "clouds" of heaven, and sinners will "wail."

It will be no spiritual affair, like coming in the "clouds of events," as some explain the matter; "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise." (1 Thess. 4: 16.) Thus the coming of Christ is connected with the sounding of the trump of God, which arouses the slumbering dead from their tombs; and moreover, the apostle adds, "Then we which are alive and remain, shall be caught up together with them [with the resurrected saints] in the clouds, to meet the Lord in the air." This cannot be spiritualized. Christ will return literally, and the resurrected saints, together with the living saints, changed to an immortal state, will rise to "meet him" in the air, and thenceforward "forever be with the Lord." With this fact in mind, well might Paul affirm, "Unto them that look for him shall he appear the second time, without sin [or a "sin offering"] unto salvation." (Heb. 9: 28.)

Not only is this event designated the "second" coming of Christ, (thus proving it as truly literal as the first; as a second is a repetition of the first, and of the same order, else it would simply be the first of one order, and the first of another, instead of being a "second" of any one order; and as all admit that the first was the advent of a literal personage, it must be conceded that the second must also be:) but, moreover, this second advent is to bring "salvation" to the saints. And while this event shall bring salvation to God's people, it will, at the same time, bring destruction to the impenitent; thus it will be like the "pillar" that cast light on Israel and darkness on the Egyptians; for "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." (2 Thess. 1: 7–10.)

Since the "salvation" of saints, and the "destruction" and "punishment" of sinners is connected with Christ's coming, if we spiritualize a part, we must the whole; thus we must either deny a literal salvation to the saint and a literal punishment to the sinner, or admit a literal coming of Christ in the future. He once came in a humble garb, but now he comes in the glory of all heaven—the same person in different clothing—once appearing in "swaddling clothes," but now in a cloud of glory. Once he came to be numbered with the dead, but now to end death's long reign. Once he came to weep, but now to wipe away all tears. Once he came as the "Man of sorrows," but now to make an end of sorrow among his people. How changed the scene! Then he was ridiculed, scourged, bound, and crucified by wicked men; but now "shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." (Matt. 24: 30, 31.) This is one feature of the doctrine styled "Adventism." It proclaims a "second" personal mission of Jesus Christ to our globe.

All who have carefully perused the Scriptures concede the fact that there are numerous declarations pertaining to a coming kingdom, or predictions concerning the establishment of the kingdom of God on earth. There is no dispute among theologians concerning this fact. But with regard to its nature, and the time of its establishment, there are diversities of opinion—some maintaining that it is a spiritual kingdom, instead of being literal, and that it was set up 1800 years ago. The only ground for this theory is the fact that the component elements of this kingdom—such as the king, territory, and subjects—are sometimes denominated the kingdom, on the principle of putting a part for the whole, as in the following instances: "For the kingdom of heaven is as a man traveling into a far country." (Matt. 25: 11.) Here Christ, one component element of the kingdom, is spoken of as the "kingdom." Again: "They shall gather out of his kingdom all things that offend." (Matt. 13: 14.) Here another element—the territory—is spoken of as the kingdom. Also, we read: "Then shall the kingdom of heaven be likened to ten virgins." (Matt. 25: 1.) Still another element—the church, or prospective subjects—are spoken of as the kingdom, on the same principle of putting a part for the whole. But these component elements are in an unorganized state at present, and must be organized in order to be a kingdom complete. Without the organization of these elements, there can be no setting up of the kingdom. The prospective King is now in a far country, and must return. The territory is now in a dilapidated state, and must be cleansed. The prospective subjects, in part, are dead, and must be raised; and a part are living in a mortal state, and must be changed to immortality. All this is requisite to the organization of these component elements of the kingdom, which work involves the advent of Christ, and the resurrection of the dead: hence, the setting up of the kingdom cannot precede the coming of Christ—no matter how often these unfinished parts may be called by the name of the whole. All of the parts, in their perfected state, are requisite to the formation of the glorious whole. But we inquire:

I. *What is the nature of his kingdom?*

Our negative answer is, It is not spiritual.

1. We may be met with the declaration that the kingdom of God is "righteousness, peace, and joy in the Holy Spirit." This is characteristic of that kingdom, and consequently, we must be recipients of this element in order to dwell there, as counter-elements can never enter it: but to insist that this element alone constitutes the kingdom, would be to exclude both the King and the subjects, and make man the territory: and instead of allowing it to be true that man is to "enter into the kingdom," it would so change the arrangement as to have the kingdom enter into man: besides, if this element constitutes a kingdom, its inauguration could not have been future when the prophet Daniel said—"In the days of these dings shall the God of heaven set up a kingdom" (Dan. 2: 44,) for this element dwelt in the hearts of saints before Daniel's time, because "holy men of old spake as they were moved upon by the Holy Spirit." When we read, "God is love," no one thinks of coming to the conclusion that love is God. Why then should men conclude, when they read that the kingdom of God is "righteousness, peace, and joy in the Holy Spirit," that therefore "righteousness, peace, and joy" is the kingdom of God? The first text gives the prominent characteristic of the Deity, and the second gives the characteristic of the celestial kingdom. If the first text does not prove that love is God, neither does the second prove that "righteousness, peace, and joy" is a kingdom. One conclusion is as logical as the other.

2. We may be reminded that Christ said, "The kingdom of God is within you." So he said to the Pharisees, but not to his disciples; therefore he could not have meant within the heart, but, as in the margin, "within your midst," or "among you," which was true of one element of the kingdom—the prospective King—a part being put for the whole, as in other instances. But the subjects still remained in their mortal state, and the territory, also, continued under the curse, and even he soon took his departure "into a far country to receive for himself a kingdom" (Luke 19; 12,) all of which proves the organization of the kingdom then future.

3. We may be told that Jesus affirmed, "The kingdom of heaven suffereth violence, and the violent take it by force." So he did: and while this could never be true of a spiritual kingdom in the heart, it was true of Christ, one element of the future kingdom. Christ suffered violence in this world, and was taken by force. So it has often been with his saints. The theological idea of holy violence is simply ridiculous.

To the question, What is the nature of this kingdom? we reply affirmatively, It is literal.

1. Its component elements are all literal. Jesus, the prospective King, is a literal being. The resurrected saints, who are destined to be the subjects, are literal beings. The territorial "kingdom prepared from the foundation of the world" is, also, literal. With a literal King, literal subjects, and a literal territory, we must have a literal kingdom. Yet it will be unlike literal earthly kingdoms in one essential particular—it will be established on the basis of immortality: the king and subjects will live eternally, devoid of pain or sickness, "and the kingdom shall not be left to other people," and it shall have "no end."

2. It is presented as the fifth of a series of universal kingdoms on earth, in the second and seventh chapters of Daniel—four of which kingdoms have been literal, leaving the principle upon which the greater part of the prophecy has already been fulfilled as a guarantee of the literal fulfillment of the balance. When God foretells the rise of five universal kingdoms, and we see four of them rise as literal kingdoms, can we query whether the fifth will be literal?

II. *Its chronological location.*

Its establishment cannot be in the past.

1. Because it was not to exist cotemporary with the kingdoms of earth, but to succeed them: the "stone," representing the kingdom of God, was not to "fill the whole earth" till the image was "broken to pieces," and "carried away" as by an irresistible tornado, "that no place was found for them." This is not in the past.

2. It is still a matter of "promise" and not of actual possession; and the saints are yet only heirs to it, and not possessors: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised to them that love him?" As long as the saints are "heirs" to it, it cannot be in their possession—cannot be in the past.

It is still future.

1. Because after Christ had enumerated a long chain of events to precede his second coming, he adds: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21: 31.) These events span the gospel age, reaching nearly to the revelation of the Savior: hence, the establishment of the kingdom is subsequent to this age—agreeing with Christ's statement at his trial, "My kingdom is not from hence"—not from that time onward.

2. The seer of Patmos locates it after the sounding of the seventh angel: "And the seventh angel sounded; . . . . . the kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign forever and ever." (Rev. 11: 15.) The resurrection of the dead being connected with the sounding of this trumpet, shows it a future scene, and, consequently, proves the ushering in of the kingdom still future.

3. Daniel locates it not only after the ten divisions of the "fourth kingdom," but, also, subsequent to the history of the Papal horn, which was to rise after these divisions, and continue to exist till the coming of the Ancient of days. (Dan. 7: 21.) These conspicuous facts cannot be obliterated.

III. *Its geographical location.*

Is it to be in heaven, or on earth? Not in heaven, for there has been order there for ages past, and it does not need to be superseded by a better arrangement; indeed, such a claim would virtually cast reflections on the former government of Jehovah. But this long foretold kingdom is to be inaugurated in a realm where disorder and evil have long predominated, and where such a change would be a blessing, namely: in the earth, when renovated. The proof is abundant.

1. Daniel informs us that it shall be "under the whole heaven." (Dan. 7: 27.) This is explicit.

2. The Revelator informs us that it will be composed of the "kingdoms of this world," minus their unholy inhabitants, whom God will "destroy."

3. Christ informs us that it is to include the territorial "kingdom prepared from the foundation of the world." (Matt. 25: 34)

4. At the "end of this world" Christ "shall send forth his angels, and they shall gather out of his kingdom all things that offend." (Matt. 13: 40.) The wicked are to be disinherited preparatory to giving it to the resurrected saints. "Then the meek shall inherit," and forever "reign on the earth."

—*Wm. Sheldon.*

Formation of Character.—If you ever watched an icicle as it formed, you would have noticed how it froze one drop at a time, until it was a foot long or more. If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are formed. One little thought or feeling at a time adds its influence. If every thought be pure and right, the soul will be bright and lovely, and will sparkle with happiness; but if there be many thoughts, and feelings impure and wrong, the mind will be soiled, the character depraved and darkened, and there will be final deformity and wretchedness. How important, then, that we all guard against every evil impulse and desire, and keep our thoughts fixed on God alone, striving always to do his will.

IS THERE ANY NECESSITY FOR CHRIST'S COMING?

Is Christ's second coming to the earth again a random errand? Was his first coming, his suffering and death a useless thing? These are questions of vital importance. We are slow to believe that God would permit his only Son to suffer and die, raise him from the dead, and promise his return, if we could obtain the eternal felicity of heaven, of his presence, and of the angels, without it.

Very many believe in the second coming in person of the Lord of life and glory, and in the resurrection of the dead, but in doctrine deny such a thing. They have imbibed a theory which does away with the necessity of his coming, the resurrection of the dead, and the general judgment. If the body is merely a tenement which the "immaterial," "indivisible" soul (called the "man proper") inhabits and enters immediately upon its reward at death, what necessity is there for His second coming? If the reward can be obtained prior to his coming and the judgment, what need have we of a judgment? If we can obtain the immortal joys of Paradise, and know the "fulness there is in God" before his coming, why bring us out of that beautiful home to participate in the awful judgment scene, and to be "judged according to the deeds done in the body?" If these are facts, there is no necessity for his coming, the resurrection of the dead, or the general judgment. But these theories are absurdities in the light of God's word.

Many of our popular theologians claim that man is judged at death, and enters immediately upon his reward, or punishment, and is judged again at Christ's coming. This theology would make out two judgments. Where has God promised to judge men twice? It certainly is not in the Bible.

In these absurd theories we see the cause of the sleepy condition of the church in regard to his coming; why infidels mock, theologians deride—they do not want it. They see no necessity for it. And here we see why so many deny the resurrection of the dead, and the literal coming of Christ. Here is the reason why more are not waiting, watching, and longing for his coming.

But God's plan makes Christ's coming necessary to the future life and happiness of his people. Although men's theories are subversive of his plan, it will stand.

1. *Are men created immortal?* What does God's word say? "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality."—1 Tim. 1: 16. If God "only hath" immortality we do not possess it except from God. Hence God holds it out as an object to seek after, "by patient continuance in well doing."—Rom. 2: 7.

2. *Is the soul immortal?* "He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence."—Ps. 22: 29. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die."—Ezek. 18: 46. "And they took it on that day, and smote it with the edge of the sword; and all the souls that were therein he utterly destroyed."—Josh. 10: 35. "Thou hast delivered my soul from death."—Psa. 56: 13. "Let my soul live and it shall praise thee."—Ps. 119: 175.

3. *The dead are unconscious.* "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146: 4. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."—Eccl. 9: 5. "The dead praise not the Lord, neither any that go down into silence."—Ps. 115: 17. "Also their love and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."—Eccl. 9: 6. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"—Psa. 6: 5.

4. *They receive no reward till Jesus comes to raise the dead.* "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."—Luke 14: 14. "We shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15: 52, 53. "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works."—Matt. 17: 27. "Behold, I come quickly; and my reward is with me to give every man according as his work shall be." Rev. 22: 12. "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5: 4.

5. *The righteous will not be rewarded in heaven, but upon the earth.* "Behold the righteous shall be recompensed *in* the earth."—Prov. 11: 31. "And the seventh angel sounded; and there were great voices in heaven, saying: The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever."—Rev. 11: 15. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 27. "Blessed are the meek; for they shall inherit the earth."—Matt. 5: 5. "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Ps. 37: 11.

6. *Without a resurrection of the dead our faith is vain.* "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished."—1 Cor. 15: 18.

7. *Eternal existence in misery—not the punishment of the wicked.* "The wages of sin is death."—Rom. 6: 23. "The wicked are reserved to the day of destruction; they shall be brought forth to the day of wrath."—Job 21: 30. "The Lord . . . knoweth how to reserve the unjust unto the day of judgment to be punished."—2 Pet. 2: 9. "And shall utterly perish in their own corruption."—2 Pet. 2: 12. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1: 9. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be."—Ps. 37: 10. "The heavens and the earth which are now . . . are kept in store; reserved unto fire against the day of judgment and perdition of ungodly men."—2 Pet. 3: 7. "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up; saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4: 1.

This is simply God's arrangement which we have submitted. The future life of the righteous depends upon the coming of Christ and the resurrection of the dead. Therefore, we long and pray for his coming, that this mortal may put on immortality, and that we may "appear with him in glory."—*Glad Tidings.*

For the World's Crisis.

WHAT CONSTITUTES AN IMMORTAL SOUL?

An attempt to answer the above question has resulted in volumes of unpublished works, and barrels of manuscript sermons; and still to the masses no satisfactory answer has been given. Why all this labor with no better results? The cause is obvious, which lies in the fact that a wrong conclusion forms the basis of past arguments. The majority of mankind are burdened with the conviction that man possesses an entity denominated immortal soul; but its origin, its capacity, its locality, and its future destiny, are and ever have been questions of dispute among heathen philosophers and christian divines, from the simple fact that no higher authority than human reason has constituted their text book. But when we turn to the inspired volume, a solution of the question is readily attained. The man who supposes innate knowledge to be sufficient authority to decide such a question, may see the absurdity of his conclusions by glancing at the monstrosities of Pythagoreans, or the superstitions of Roman Catholicism, or the more modern delusions of Spiritualism.

That the wisdom of man is foolishness with God, is not manifest alone in the divine assertion, but is developed also in the strange and inconsistent range of human thought, when left to follow its own uninspired conceptions. No basis of reasoning relative to man's immortality, aside from the Scriptures, should be countenanced for a moment, from the simple fact that it is a matter pertaining to the future state, and a correct knowledge of it is wholly dependent upon revelation, which positively asserts that "life and immortality" are brought "to light through the gospel." 2 Tim. 1: 10. Now there can be no force to this language unless the gospel is the only reliable source of information relative to this subject; consequently heathen philosophy has no place in the evidence requisite to show what constitutes an immortal soul.

At the dawn of creation, when man is produced, he is called "a living soul" (Gen. 2: 7). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." We see by this text that it was the *man* that was made of the dust of the ground, that constitutes the soul; and was made to live (or a living soul) by "the breath of life." This is the *primary* definition of soul. We conclude, however, that this soul was and is mortal. But when we pursue the history of this mortal soul, we see that it was placed under circumstances which would have resulted in immortality, if an obedient character had been developed. And as the first Adam was the first human soul, and was mortal at the outset, and failed to gain immortality, and as we are the legitimate descendants of him, we must be mortal souls also. And as the second Adam (Christ) was raised, or made an immortal soul, and has assured us that our vile bodies (or mortal bodies) shall be changed, and fashioned like unto his glorious body; it follows that we shall then become immortal souls; inasmuch as a mortal man is an mortal soul, an immortal man must be an immortal soul. From the foregoing, we see that we are believers in the immortality of the human soul, according to the Bible, instead of heathen philosophy.

The soul thus defined is the only one to whom God has ever promised immortality; hence, there is no scriptural proof for the immortality of an abstract soul or spirit; though there may be a thousand texts produced to show that soul or spirit can exist abstract from the body, they afford no proof in favor of their immortality, as the Bible nowhere asserts that abstract soul or spirit is *now* immortal, or ever will be; and human reason is by far too limited in its range to presume upon any correct idea of the nature of abstract soul or spirit. If we attempt to give its dimensions, we fail, because there is no form or parts that will admit of measurement. If we attempt to weigh it, we meet with the same difficulty, as it does not tend toward the earth, or any other particular body; hence its gravity is unknown. If we attempt to try its elasticity, we are equally unsuccessful, as we know of no way by which we can apply force to it. If we attempt to try its density, we find ourselves bereft of comparison. And how absurd to establish a theory on such a thing. No wonder that heathen philosophers and D. D.'s have always been at loggerheads about its nature and origin. All the philosophic arguments adduced by the advocates of abstract immortal souls, give to the higher order of animals the same in kind that they claim for man; as it is manifest, from the best authority extant on physiology, that thought and reasoning powers are enjoyed by animals; which faculties are the essential qualities of soul or spirit, and cannot be enjoyed where spirit does not predominate. We here give an extract from Dalton's Treatise on Human Physiology, page 428:

"The third kind of reflex action requires the co-operation of the hemispheres. Here, the nervous impression is not only converted to the tuberanular and conveyed into a sensation, but, still following upward the course of the fibres to the cerebrum, it there gives rise to a special train of ideas.

We understand then, the external source of the sensation, the manner in which it is calculated to affect us, and how, by our actions, we may turn it to our advantage or otherwise. The action which follows, therefore, in these cases, is not simply voluntary, but reasonable. It does not depend directly upon the external sensation, but upon an intellectual process, which intervenes between sensation and volition. These actions are distinguished accordingly, by a character of definite contrivance, and a conscious adaptation of means to ends; characteristics which do not belong to any other operation of the nervous system.

The possession of this kind of intelligence and reasoning power, is not confined to the human species. We have already seen that there are many instinctive actions in man as well as in animals. It is no less true, that in the higher animals, there is often the same exercise of reasoning power as in man. The degree of this power is much less in them than him, but its nature is the same. Whenever, in an animal, we see any action performed, with the evident intention of accomplishing a particular object, such an act is plainly the result of reasoning power, not essentially different from your own.

The establishment of sentinels by gregarious animals to warn the herd of the approach of danger, the recollection of punishment, inflicted for a particular action, and the subsequent avoidance or concealment of that action, the teachability of many animals, and their capacity of forming new habits, or improving the old ones, are instances of the same kind of intellectual power, and are quite different from instinct, strictly speaking. It is this faculty which especially predominates over the other in the higher classes of animals, and which finally attains its maximum of development in the human species."

We leave the candid reader to judge who has the most correct theory of immortal souls, God or man. Wm. A. Fenn.

For the World's Crisis.

THE JUBILEE.

(*Concluded.*)

The tenth day of the seventh month was the great day of "atonement" (Lev. 16: 30), a figure of that great and glorious day when "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 26), "to present you faultless before the presence of his glory with exceeding joy." Jude 24. It was the time of that "holy convocation" (Lev. 23: 27), a figure of that great and solemn assembly, "when the Son of man shall come in his glory, . . . and before him shall be gathered all nations."—Matt. 25: 31. On that same day "the trumpet of the jubilee" was "to sound." Lev. 25: 9. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God" (1 Thess. 4: 4); and "in the year of this jubilee, ye shall return every man unto his possession" (Lev. 25: 13); that is, to "our inheritance," "the purchased possession, unto the praise of his glory."—Eph. 1: 14.

All admit that the jubilee mirrors forth the great and glorious release under the gospel dispensation, but fail to notice that without definite time there was no jubilee; and if without definite time there was no jubilee, without definite time there can be no antitype of the jubilee. If the jubilee was "a shadow of good things to come" (Heb. 10: 1), each part of the antitype must be duly represented in that "which *was* a figure for the time then present" Heb. 9: 9); otherwise, "the pattern" (9: 23) would be imperfect. But that there are no such imperfections in the "figures of the true" (9: 24) from that which, having already reached its antitype, has become a historical matter of fact. For example, each particular concerning the passover has in "Christ our passover" reached its antitype; not only to the day, but the very hour; by which "he hath given assurance unto all *men*" (Acts 17: 31), that one jot or tittle shall in no wise pass from the law till all be fulfilled." Matt. 5: 18.

In that most sublime type of the "restitution of all things" (Acts 3: 21), we find that at the sounding of the trumpet of the jubilee, Israel returned "every man unto his possession," and the Lord gave them rest round about (Josh. 21: 44); insomuch that Paul found it necessary to enter into an argument with his Hebrew brethren, to satisfy them that the real object of the law was not there reached; and I think that he reasoned well: "For if Joshua had given them rest, then would David not afterwards have spoken of another day" (Heb. 4: 8); hence I conclude with Paul, that though it is true that in the year of the first jubilee Israel did "return every man unto his possession," this was only "the figure of the true" (Heb. 9: 24); "there remaineth therefore a rest to the people of God." 4: 9.

But what kind of a rest? Clearly that which Joshua failed to give. And what kind did Joshua fail to give? That which he came so near giving. Paul found it necessary to appeal to Scripture to satisfy the Hebrews that he did not give the real, true rest that was promised to Abraham; that is, the great antitype of the law—"In the year of this jubilee ye shall return every man unto his possession." Hence I conclude that the Thessalonians were not mistaken when by the "trump of God" (1 Thess. 4: 16) they understood Paul to mean the great antitype of the trump of the jubilee, which, according to "the figures of the true," must be proclaimed "on the tenth day of the seventh month." "God having provided some better things for us, that they without us should not be made perfect" (Heb. 11: 40), gave a law that can be fulfilled by none but Christ himself. For example, the law requiring them "on the tenth day of the seventh month" to "make the trumpet sound throughout all your land" (Lev. 25: 9), could not be fulfilled under the law, for it could not be heard throughout all the land; hence there must be another trumpet called "the last trump" (1 Cor. 15: 52), the first trumpet having failed to "sound throughout all the land." The object of "the last trumpet" must be to fulfill "the law," which can be done on no other but "the tenth day of the seventh month" (Lev. 25: 9). Hence Paul, with great confidence, declares that "THE TRUMPET SHALL sound" (1 Cor. 15: 52); "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and THE TRUMP OF GOD" (1 Thess. 4: 16); and "in the year of this jubilee ye shall return every man unto his possession" (Lev. 25: 13); for "He shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other" (Matt. 24: 31); that they may return to their possession, which is "an inheritance incorruptible and undefiled, and that passeth not away; reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Pet. 1: 4), at the "restoration of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 21.

That the real object of the Jubilee could never have been for the benefit of the Jews, would appear from the word of the Lord at the time he gave the law; for he then told the Jews that the time, at which the land would "rest and enjoy her sabbaths," would not be during the time "when they dwelt upon it," but "as long as it lieth desolate and ye be in your enemies' land, even then shall the land rest and enjoy her sabbaths." Lev. 26: 34. From this, it is clear that the time at which the land was to enjoy her sabbatical rest was not during the time the Jews lived in it; for, saith the Lord, it "shall enjoy her sabbath while she lieth desolate, without them" (26: 43); and from sacred history we learn that this is literally true, "for as long as she lay desolate, she kept sabbath to fulfill threescore and ten years." 2 Chron. 36: 21. But if the time during which the land was to enjoy sabbatical rest was while the Jews were in another land, how could the real object of either the sabbatical year or jubilee have ever been intended for the benefit of that people? yet there is a law, both as to time and manner, and God does nothing in vain. Therefore I must conclude, with Paul, that the real object was this: "The law, having a shadow of good things to come" (Heb. 10: 1), was a figure for the time then present (9: 9); but if in the figure there is a law both as to time and manner, why may we not in "the figure of the true" (9: 14) discover the antitype, both time and manner.

According to that law "which *was* a figure for the time then present" (9: 9), "thou shalt number seven sabbaths of years unto thee" (Lev. 25: 8); and this sabbath of sabbaths was the interval between Egyptian bondage and the time when Israel returned "every man unto his possession" (25: 13); which being but "a shadow of good things to come" (Heb. 10: 1), the antitype must be a greater sabbath of sabbaths for the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 21. The greater sabbath of sabbaths is a jubilee of jubilees, which, being fixed by law, can be reckoned only from "the tenth day of the seventh month" of the seventh sabbatical year "of rest unto the land" (Lev. 25: 49); "for see, saith he, that thou make all things according to the pattern showed to thee in the mount" (Heb. 8: 5). And since the only sabbatical rest to the land found in all the Bible was that of the seventy years' captivity (2 Chron. 36: 21), we cannot be mistaken as to the particular heathen bondage from which this jubilee of jubilees is to be reckoned; for, saith the Lord to the Jews, "It did not rest in your sabbaths, when ye dwelt upon it" (Lev. 26: 35); and since the only "tenth day of the seventh month" of the seventh sabbatical year, that occurred during this seventy years "of rest unto the land," was, according to Ezekiel, "in the five and twentieth year of our captivity, in the beginning of the year (of jubilee), in the tenth day of the (seventh) month, in the fourteenth year after the city was smitten" (Ezek. 40: 1), B. C. 534; we are restricted to this as the one only day from which the jubilee of jubilees is to be reckoned. A jubilee of jubilees is 2401 years; and if to 534 we add 1868 diminished by one, we have 2401, which gives us the tenth day of the seventh month, 1868, for the time of the great antitype of the jubilee, when the redeemed of the Lord shall return home.

In conclusion, we might prove, independently of the antitype, that the appearing of Christ must be in a jubilee, for "thus saith the Lord God, If the prince give a gift, ... of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince" (Ezek. 46: 17); "and now have I (saith the prince) given all these lands into the hand of . . . my servant" (Jer. 27: 6), hence the land must remain in the hands of the great metallic image until "the year of liberty, after it shall return to the prince" of peace.

That the reader may know for certain that this law has never been fulfilled, call to mind that it was given on the first day of that jubilee, which occurred in the twenty-fifth year of the captivity; since which time the Jews have never observed a jubilee; hence if "one jot or one tittle shall in no wise pass from the law, till all be fulfilled," this remains to be fulfilled by that Prince who came "to fulfill" "the law." Matt. 5: 17, 18.

Wm. C. Thurman.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 29, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

INFORMATION.—OUR CHANGE.

We now have our new mailing list completed, and paste the name of each subscriber on his paper with the *date* when his subscription ends, instead of acknowledging in the Crisis as heretofore.

Some of our subscribers are troubled to ascertain their indebtedness by the date opposite their names. The names of the months are abbreviated thus:—Jan., Feb., Mar., Apr., May, Jun., Jul., Aug., Sept., Oct., Nov., Dec. And the year is given thus: 67, 68, etc. The figures preceding the month indicate the day of the month.

We have tried to be very careful in revising our large list of names, but for all our care there may be some names spelled wrong, and some dates wrong. We shall be very glad to be notified of all such mistakes, and will cheerfully rectify them. When you send us money, look for the date to be changed on the slip, and if you do not see any change in two or three weeks, write to us plainly. We have been to a very heavy expense in making this change, but it has been for the benefit of our subscribers. Hereafter, if any do not get their papers regularly, we mean that it shall not be our fault.

THE MISSIONS.

The friends of the various missions, now in active operation, will remember that they are in special need of help at the present time; as there is but very little in the treasury. Shall those noble, self-sacrificing men and women be obliged to leave their interesting fields of labor for want of means to continue their work, just at the time when the brightest prospects are opening before them? Let all say, no, and send their offerings at *once*. This is the time for *action*. The Lord is at hand, and thousands in the South are calling for light on the glorious subject. Shall we send it to them? Those who cannot preach, and wish to do good with what the Lord has intrusted to their keeping, have now such an opportunity as has never before been offered, and cannot again be expected before the coming of Christ. This is the time for noble deeds. The hour of victorious triumph to the faithful cannot be far in the future. Let us be ready, and hear Jesus say "well done."

"THE GOD KINGDOM."

he spos the demons know, from the fulfillment of Scripture, that we are near the time when the kingdom of God is to be set up, as foretold by the prophet Daniel, they are making great efforts to persuade the people that Spiritualism is "the God kingdom," as they call it; and that whoever embraces Spiritualism enteres into the kingdom; and that to all such Christ has made his second advent. It is astonishing to see how many are being seduced from the truth of the Bible by these spirits, and what *strange* doctrines they are teaching; all of which are directly opposed to those of Christ and the apostles. The demons are very ingenious in applying scripture in a manner to deceive the careless, who are not familiar with what the Bible teaches. They talk very well about the coming of Christ, the kingdom God, now at hand, the resurrectian of the dead, etc., but when we learn what they mean by these expressions, we find their views as unlike the Bible teaching as are the doctrines of the Koran or the Zend Avesta.

The demons take much pains to make each medium believe that he or she has some *special* work to do in establishing "The God Kingdom." There are hundreds of mediums, each one of whom has been taught by the spirits that he or she is to be the *leading* one in the "New Divine Order," now about to be established on the earth.

Those who have read the interesting work entitled "The Powers of the Air," will recollect that the spirits tried to make Mr. Jennings believe that the millennium was about to begin, and that he, in company with H. W. Beecher, were the ones to introduce the long-looked-for blessed era. With this bait they seduced him, and led him on, his familiar spirit claiming to be Jesus himself, who had selected Mr. J. as his chosen instrument, to introduce the conversion of the world. He followed their instruction, and believed what the demons told him, till he detected them in so many contradictory sayings, and found they did not keep their promises, that he began to doubt most seriously that Jesus was the one who was his spirit-guide. His eyes were finally opened, after four years' experience, to see that he had been led all the while by lying demons, who claim to be Jesus, or the spirits of our friends. A similar spirit conducts the Shaker societies, and we have no doubt but that Ellen White's visions proceed from the same source as those given to Milton Jennings; but she has not yet become satisfied that it is a demon transformed into an angel of light, who is making an effort in that way to divide the flock of God. Whenever these spirits can get the control of a christian medium, or one who wishes to do right, they try to keep the confidence of such by giving some good advice concerning *dress, food*, or *moral precepts*; while at the same time they will introduce some false doctrine as a test of fellowship, and cause them to be very *rigid* on that point, so as to make a division among the humble followers of Jesus. These are indeed "perilous times."

A monthly paper is published in Chicago, called "News from the Spirit World," in which we find many strange things. It is "devoted to spirit communications, dreams, visions, prophecies and clairvoyance." In this paper much is said about the "God Kingdom," "The Coming Man," "The New Divine Order," the "Theocratic Government," "The Grand Deific Lodge," "The Deific Mother," etc. An association claiming to be composed of the spirits of "Robert Rantoul, Daniel Webster, John Quincy Adams, Martin Luther, Socrates and Benjamin Franklin," is called the "Association of Govermentizers." Their business is to influence people to overturn all the present systems of government, and establish a new one, unlike any that has been, which they call a "Theocratic Democracy," "wherein distinctions of clime, of color, and of sex, will be no bar to equality; and in which "every man will be *his own ruler*, and his *natural demands his* HIGHEST LAW."

In the March number of "News from the Spirit World, is a "SPECIAL CALL" from the "Association of Govermentizers," addressed "unto every soul upon the habitable globe," requesting them to aid in making provision for "*the new church and state.*"

Another proclamation in the April number of "News from the Spirit World," begins as follows:—"*To all nations, peoples, tongues and kindreds, and unto every church, sect, creed, party of every name and denomination under the whole heavens, to whom the testimony shall come. Hear ye! hear ye!! hear ye!!! for it is the last moment of the eleventh hour of the midnight cry.* Thus saith the spirit of the Infinite and the everlasting; even him that was, and is, and is to come. *Jesus of Nazareth*, the *Christ* of the past, present and the future. Behold I have come down in the midst of the people, and will dwell with *Man*, in fulfillment of prophecy, so soon as a place is prepared to receive me, for it is the last moment of the eleventh hour of the midnight cry."

The "Spirit World" is now very anxious and much in haste to have a proper *place* prepared in Chicago, Ill., for the reception of Jesus. As expressed by the "Association of Govermentizers," "a place where meetings may be held continually, without interruption; a spiritual head-quarters, to be under the control of the SPIRIT WORLD."

In another column of "News from the Spirit World," we find the following:—

"All advanced Spiritualists are entering a new school, having through philosophy, phenomena and fact, paved the way, and earned the right. They are now looking for Deific manifestations and communications. A place for this purpose must be had, that will correspond in its use to the Jewish Tabernacle. There and there only, can the *very* God Power be made manifest. This fact is perceived by thousands of advanced Spiritualists. They commenced with a Tabernacle and ended with a Temple. The work now going on, purports to be the Christ work, the God work. The Tabernacle will correspond to a celestial magnet, and the Temple to a natural magnet. That is the core of the whole thing."

The spirits have issued an earnest call for money to provide a suitable "temple" in which Christ shall appear *spiritually* through his mediums, and the spirits have selected Chicago as the place, and Miss Eliza J. Kenny as the favored medium, whom they call "Justitia." She is addressed as follows:

"It is for thee, Justitia, to organize the true Theocratic Government, as the same shall be given thee by the Deific Mother, whose prerogative it is to lead thee forth, upward and onward, in the gigantic work before thee; calling to thy aid such persons as from time to time shall be designated by me, through the invisible Prince, Jesus Christ, my executor, and connecting link between thee and me."

Said Jesus, when referring to his second and personal coming, and what should take place in the last days just before his advent: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not; for there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not."—Matt. 24: 23–26. Let us remember and follow his instruction.

In "News from the Spirit World," we find the following:—

"It is perfectly astonishing, the number of mediums, male and female, who by spirits are made to declare themselves THE CHRIST. Mediums unfolded to that extent, claiming to be The Christ, are denominated 'Celestial,' to distinguish them from trance, or lesser mediums. It seems that mediums are positively and negatively controlled, until they become somewhat balanced; then they are made, by a still higher power, to declare that they are The Christ."

When speaking of the present state of things in the world, and the new government which the spirits propose to establish, they say:—

"The last great drama, of said scheme has come, viz., the incarnation of absolute good, truth, perfection, justice, which are never to be destroyed, and was prospectively named the Kingdom of God. All the past has been arranged in reference to this last named result, the God Kingdom and everything which has been framed, made, produced, whether of a material nature, or for a spiritual purpose, not suitable to be incorporated into this permanent kingdom, will be demolished, or transformed, as the case may require. It matters not how hoary-headed any institution may be, how ancient its doctrines, rites and ceremonies, all, all, are to give place to the incoming, perfect, true religion, based upon the truths of christianity, unto which are now to be added those things which are for this present age; the fresh manna, adapted to the higher wants, needs, of a higher development. Said kingdom will also, as a matter of course, cause all governmental structures to pass away, that a true and perfect Divine Government of Justice may be established, broad enough to bless and care for every human being upon the habitable globe."

"This movement comes from the God of Abraham, Isaac and Jacob. . . . Spiritualism is the first dawning of that condition so long foretold by all. The same God that was recognized in the beginning in, by and through mediums, is now to be set up in, by and through mediums."

DISCUSSION IN DOVER.

Monday evening, May 20th, we commenced a discussion with Moses Hull, in the Unitarian meeting-house, Dover, N. H., and continued it five evenings, before very intelligent audiences. We have seldom found people more anxious to hear, or who listened with more candor. We enjoyed the discussion very much, on account of the good results. We discussed the following resolution:

RESOLVED, *That the spirit of man exists in a conscious state after the death of the body, and can, under favorable circumstances return and communicate with the inhabitants of the earth.*

As at the discussion with Mr. Hull in Milford, N. H., last March, he took the position that because "we are the offspring of God" [Acts 17: 29,] therefore we must be immortal because he is. We replied, if the argument was sound, it would prove that we had all the attributes of our Creator; and must therefore be omniscient, omnipotent, omnipresent, having the power to create. When pressed on this point, rather than admit man is not naturally immortal, because he is the "offspring of God," he assumed that he is omnipotent, omniscient, etc., in short, that "man is God." We then inquired, if man is God, and omniscient, why he had to be sent to school, and learn his alphabet, then to spell words of two letters, and so on till he learned to read in easy reading? To us it seemed strange that any sane man should advance such sentiments as were advocated by Mr. Hull; the legitimate result of departing from the Lord, and "giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1.

He assumed that there is no evil or sin in the world, and then talked about reforming sinners. His positions reminded one of the harmony of confusion confounded. It was mystery mystified, fables turned to nonsense; while the Bible, reason, philosophy and common sense were trampled under foot by the vagaries taught by the infernal demons.

He said he thanked the Devil for leading Adam and Eve astray, because of the good results. So it seems that Satan has some men who will defend his cause openly and boldly. We never hear the Spiritualists finding fault with the works of the Devil; but almost invariably with the Lord and his word. All are at war with the Bible, and the God of the Bible. They have no praises for him, but often speak about the "good Devil;" and even go so far as to pray to him.

THE BEST SEWING MACHINE.

As many of our readers have occasion to purchase sewing machines, and wish to get the best if any, it is often quite difficult to decide which is best among so many patterns as are now in market, when each dealer claims his machine excels all others, in some important particular. We have taken some pains to ascertain which is *practically* the best for family use, and have become fully satisfied in favor of the machine manfactured by Wilcox and Gibbs. In saying this, we think we speak the sentiments of all who have tried it. We would say nothing against other machines, but this, we think, is the *best*.

EXPOSITION OF COL. 1: 13.

BRO. GRANT:—Will you please give an exposition of Col. 1: 13, and oblige a seeker after truth? W. VREELAND.

The passage reads as follows:—"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

By some, the passage is supposed to teach that the kingdom of Christ is already set up, and has been upon earth for eighteen hundred years. This passage in Col. is the only one of any weight on which to base such an opinion. It is singular that the King should leave his kingdom in Satan's hands for so long a time. But Jesus does not promise that any one shall have the kingdom till he returns. In Matt. 25: 31, 34, we read, "The Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory; . . . . *then* shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The kingdom is not to be given to the Son of God till at the time of his return, at the end of the reigns of the kings symbolized by the wild beasts of Daniel and John.

The word rendered "hath translated," in this passage, is properly rendered in the Emphatic Diaglott—"hath *changed* us *for* the kingdom." The idea in the original is, that the saints are those who have reformed, changed their mode of living, by the help of the Lord, and are thus made fit *for* the coming kingdom, which is to be set up when Christ comes the second time.

A few examples of the use of the word rendered *into*, in Col. 1: 13, may help some to understand the passage better. In the following examples the word rendered *into* in Col. 1; 13, is rendered *for*, which we put in *italics*. Launch out into the deep, and let down your nets, *for* a draught."—Luke 5: 4. "No man, having put his hand to the plough, and looking back, is fit *for* the kingdom of God."—Luke 9: 62. Any one can see that it would not make sense to put *into* in the place of *for*. The same is true of Col. 1: 13, when we endeavor to make out the doctrine that the kingdom is now set up, and that the good are already translated *into* it. The whole Bible, we think, is opposed to such an idea.

Let us look at a few other examples of the use of this same preposition:—"The same came *for* a witness."—John 1: 7. "I have set thee to be a light of the Gentiles, that thou shouldst be *for* salvation unto the ends of the earth."—Acts 13: 47. "Whatsoever things were written aforetime were written *for* our learning."—Rom. 15: 4. "I am set *for* the defense of the gospel."—Phil. 1: 17. "Take Mark, and bring him with thee; for he is profitable to me *for* the ministry."—2 Tim. 4: 11. "By faith Abraham, when he was called to go out into a place which he should after receive *for* an inheritance, obeyed."—Heb. 11: 8. "And the four angels were loosed which were prepared *for* an hour, and a day, and a month and a year."—Rev. 9: 15. "And the leaves of the tree were *for* the healing of the nations." Rev. 22: 2.

In all the foregoing examples, it will be seen that the word rendered *into*, in Col. 1: 13, should be translated FOR; and if the word be thus translated in Col., it will be in harmony with all the rest of the Bible.

THE UNPARDONABLE SIN.

I would ask you to give your opinion of what the unpardonable sin is. I have a friend who is troubled with all the horrors and torments that ever ought to be in the lower regions, where the rich man lifted up his eyes in torment. He is afraid that he has committed the unpardonable sin, and thinks that if he dies he shall be in everlasting torment. H. B. DUNLAP.

The passage relating to blasphemy against the Holy Ghost occurs in Matt. 12: 31–32, as follows:—

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Judging from the context, we conclude that blasphemy against the Holy Ghost consists in attributing to the Devil the works of the Holy Spirit.

THE LORD'S SUPPER.

BRO. GRANT:—Please give your views upon the following questions:—

1. Is there any command to meet on any particular day to eat the Lord's Supper?
2. What was the custom in the days of the apostolic fathers?
3. How often should we meet to break bread? Yours in search of truth,

Winchester, Ill. I. G. BUSH.

1. We do not know of any command to meet on any particular day.

2. It is believed by many that the early christians met on the first day of the week to break bread.

As there is no command to meet on any particular day, of course it is left for the church of Christ to have the Lord's supper as often as they think best. Says Paul, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11: 26.

RADICAL RELIGIOUS ASSOCIATION.

This is an age of new things, and an abundance of theological fables. The people seem very anxious to contrive some means by which to be saved without traveling by way of the cross. They desire to obtain salvation without being dependent on the Lord. All these things are but variations of Spiritualism, which transforms itself into every thing unchristian, that will be received by the people. Men have become disgusted with popular church worship, because they see no heart in it; consequently are seeking something else as a substitute. As the mass of professors of religion have become conformed to this world, and, consequently, have lost their peace in believing in Christ, they are just in a coudition to take hold of Satan's substitute for the pure, self-denying religion of Jesus.

A new organization has been recently formed in Boston, called the "South End Free religious Fellowship." The following report of their meeting is from the Boston *Journal*.

"RADICAL RELIGIOUS ASSOCIATION.—This Association met last evening, at Concord Hall, for the purpose of hearing the report of the committee appointed at a previous meeting relative to a plan for organization. The chair was occupied by Mr. Henry Damon, who called upon Mr. A. B. Orcutt, chairman of the committee, to offer his report. The denomination is to be called the 'South End Free Religious Fellowship.' Recognizing an Infinite Intelligence as pervading the universe, but leaving all forms of its expression or conception to each person's own conviction, and conceiving it the inborn right and duty of every person to think, speak and act without restraint from any; and moreover, that the common welfare is best promoted and secured by the freest expression of every individual, the adherents form themselves into a free fellowship for the purpose of furthering these aims and ends by such measures and instrumentalities as from time to time they shall judge best, and welcome all sincere persons to their meetings and discussions, desirous of holding themselves in readiness to accept light and guidance according to their several capacities and needs, deeming all subjects open to consideration and progress in life and light, their privilege.

The report was unanimously adopted as the basis of the organization, after which the subject "How does the mind receive light?" was presented by Mr. Orcutt, and discussed rather metaphpsically by that gentleman, John Wetherbee, S. H. Morse, Rev. S. T. Sargent and others, and at 9 o'clock the meeting adjourned."

THE CHRIST OF SPIRITUALISM.

The Christ of Spiritualism is not the Christ of the Bible and Christianity. The Christ about whom the Spiritualists talk so prettily, is only a false Christ, unknown to the true disciples of Jesus. The whole system of Spiritualism is the Devil's counterfeit of christianity. In the *Banner of Light*, Feb. 29th, 1868, when speaking of Jesus, the writer says:—"He was finely and superiorly organized (1st) by virtue of parental conditions, and (2nd) spirit operations, and take him, all in all, the most pure, loving and perfect *man* the world had produced up to his time. His miracles—such as are accepted as genuine—were results of his *mediumship*, precisely as the like, and even greater works are done today through mediums in our midst. . . . The *Spiritual-Rational* view regards Jesus as a naturally begotten man, a medium, a moral-spiritual teacher, a reformer and a martyr."

In conclusion, the writer says:—"Finally looking hopefully forward to his second advent through some chosen medium, when he shall as the *triune Christ* of love, wisdom, and all truth, and as the head organizer of a new dispensation, now largely opening."

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 24, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	354.44
M. Deary	2.00
S. Roby	.15
S. Houghton	.50
A. Wyeth	.30

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$118.50

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4446.00
E. N. B. (Wallingford, Ct.)	5.00
John H. Carr	2.00
James Danforth (Norway Mission)	1.50
A Reader of the Crisis (N. M.)	5.00
"For the Mission Society"	1.00
C. S. H. (Worcester)	4.00
Anna Hough (N. M.)	1.40
"The Widow's Mite"	1.00
J. B. Morgan	2.00
H. A. King (N. M.)	1.00
Benj. Albee	1.00
J. B. Hurd	5.00
Mrs. A. Ordway (N. M.)	.25
Loring Morse	4.00
Susan P. Wells (pledge paid)	5.00
Geo. W. Smith	2.00
Sarah Manning	7.50
Mrs. C. S. Goodwin	.65
Cash (N. Mission)	.50

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$739.94
Southington, Ct. (pledge paid)	5.00

EUROPEAN MISSION.

Previous acknowledgments	$437.95
C. S. H., (Worcester)	4.00
Hope, (South Reading)	1.00
L. Murphe (Narrative)	1.00

For the World's Crisis.

NEW HAMPSHIRE QUARTERLY CONFERENCE.

The second quarterly session of the Advent Christian State Conference of New Hampshire for the year 1868 was held with the church in Manchester. A business session of the conference was called by the President, Eld. J. Couch, and held Friday, April 10th, commencing at one o'clock P. M. Meeting opened with prayer by Bro. J. W. White. The following members were present:—John Couch, T. W. Piper, N. Glidden, J. W. White, D. M. Leavitt, B. P. Manning, Z. Ford, and A. W. Sibley.

Bro. Couch gave a verbal request of the church in Sutton, N. H., for the ordination of Bro. Frank Nelson to the work of the gospel ministry. This request was referred to the Ministerial Committee. Voted, That Bro. Wm. H. Shaw of Holderness, N. H., be a member of this Conference. Adjourned till after the public service.

Met according to adjournment, Bro. Couch in the chair. Prayer offered by Bro. S. W. Thurber of Lowell, Mass. The time was occupied during this session in talking over matters pertaining to the interest of the cause in Manchester. Adjourned till Saturday, eight o'clock A. M. Met as adjourned. Prayer by Bro. T. W. Piper.

Voted, That a committee of three be appointed by the Chair to investigate and make such a disposition of difficulties in the church at Manchester as in their judgment shall be for the glory of God, and report at our next quarterly session. The Chair appointed for the above committee Elders J. G. Smith, T. W. Piper, and J. Knowles. The following Brn. by vote became members of the Conference: Willard McDaniels, Moses Richardson, and Daniel Eastman.

Voted, That the next quarterly session be held at Sutton, N. H., to commence May 28th. By vote, Bro. Samuel W. Thurber of Lowell, Mass., became a member of the conference.

Voted, That Bro. Caleb Richardson be a member of this conference. On motion, it was Voted, That we extend our thanks to the church and friends in Manchester for inviting this conference with them, and also for their courtesy and hospitable acts manifested to us during its session. Voted to adjourn till May 20th. A. W. SIBLEY, *Secretary*.

P. S.—This conference, in its social and public meetings, was excellent. The Spirit of the Master was indeed with us, and we think the efforts made during this session will be productive of much good. May God's divine blessing be with the church in Manchester. A. W. S.

For the World's Crisis.

NOW IS THE TIME.

Now is the time to introduce *The Young Pilgrim* to your friends and acquaintances. The little paper is doing good, and it wants to enlarge its circle of influence that it may do *more* good. Its friends have sent in *over a thousand new subscribers* since the 1st of January, and still they come. Will you, dear reader, be *a helper* in the good work?

Is there a family of children in your neighborhood, or among your acquaintance, where *The Young Pilgrim* is not taken? Show them a copy, and ask them if they will subscribe.

Is a new Sunday School about to be started in your place? Introduce *The Young Pilgrim*. Send for specimen copies, and see if you can raise a club.

Is your school, which was frozen up during the winter, getting thawed out, now that warm weather has come; and are you trying to breathe into it the breath of life again? Don't forget *The Young Pilgrim*. Make the children happy, and the Editor, too, by renewing your subscriptions.

Have you young friends whom you would be happy to see walking in the right way—pilgrims of Jesus to the Better Land? Put your hand in your purse, and send them *The Young Pilgrim*. Are there any poor among you, who would be glad to read it, but are not able to pay? "Bear one another's burdens, brethren, and so fulfill the law of Christ." Are you a minister of Christ,—a teacher, superintendent, parent,—specially admonished and commissioned by him to 'feed his lambs,' and provide them with *the right kind of food?* We invite your attention to *The Young Pilgrim*, and shall be pleased to send you specimen copies and receive from you, in return, *one, two, five, ten, twenty, fifty*, or *a hundred* subscribers.

For terms see last page. Address the Editor, WILLIAM B. HERRON, *Boston, Mass.*

☞ I do not desire to know *when* people were awakened, nor *how* they were awakened, unless they were awakened to go on living for God. I go not by instantaneous impulses, but by the *permanent effects* of the holy mind of God created in the regenerate.—*R. Hill.*

For the World's Crisis.

CONFESSION.

"Are any weak? So am I."

It is not often that I speak of my own experience, for I have not received so great manifestations, nor acquired such high attainments, as to make it interesting to those who live on milk and honey. But I feel just now like talking a little to the weak ones, my *especial companions*, and telling them some of my doubts and fears, my temptations and trials. I have said before that I do not write for the great, or the strong ones. My message is to the poor, trembling children of my Father's family, who wish to do the Lord's will, but are perplexed in regard to duty. And if there are any who are tried as I am, I should like to hear from them. Come, let us commune together, and by speaking of our own weaknesses we may help each other, and so gain strength. I always had a desire to be of some use in some way to some body in this world of sin and sorrow, especially since I got hold of the great chain of gospel truth. But notwithstanding this desire, this earnest longing for usefulness, my life has nearly passed, and I fear the world is no better for my having lived in it. Shall I tell you some of my failings, and some of my wanderings to and fro?

Sometimes I look out into the white harvest field; I see the world rushing madly on to destruction; I see the storm-clouds gathering; I hear the roar of the breakers that line the shore of time, and I feel that eternity is near. I see the sword coming, and long to sound the note of warning. But oh, who is sufficient for these things? If I attempt to warn the wicked of a coming judgment, then comes the thought, Who am I, that I should speak to sinners? Ah! Lord God; send by the hand of whom thou wilt, but as for me, I too am a sinner. If I speak, I suffer for my presumption; if I forbear, I am chastised. At times I pray earnestly that God will use me as an instrument for good. Well, an instrument must be tempered, so he lays me on the anvil; the fire is lighted, and the blows begin to fall. Then I cry out, O spare me, Lord! I can not endure it. O, stay thy hand, and deliver me from this fierce heat. The fire is suffered to go out. I am glad to escape, but find I have not got the *edge* I should have had if I had patiently endured the fire and hammer.

I pray, Lord, give me a place in thy vineyard. O let me be useful. Well, I get a bit of ground, and begin in much weakness to pull at the weeds. They are rooted deep, and before I get one fairly started, a company comes along and begin to criticise.

"I wonder what she'll accomplish there." "O, she thinks she is doing something now." "She likes amazing well to show her strength, and thinks she *is* somebody, and a great deal better than common people. Does n't she want to preach?"

O dear! if they knew how weak and unworthy I feel, they would not say it. I let go of the weed, and run away and hide, and in anguish cry, O, my Lord! let me serve thee quietly in a corner the rest of my days; I can not work in thy vineyard. I rest awhile, weeping over my weakness, my inabilities, my failures, and the cruel thrusts of professed friends; then comes again the stern inquiry,—"Why sit ye here all the day idle?" I look around and see God's children weeping and toiling under heavy burdens; my heart aches for them, and I long to lighten their burdens and cheer them on the way. Perhaps I write a few words to them through "our paper," then comes the cruel taunt from the great adversary, "You have magnified your office; who are you, that you should undertake to feed the flock of God? Who made you cup-bearer to the Royal family? Why do you presume to handle the King's bread and deal it out to his children? Then I feel so mean. "Get thee behind me, Satan! thou art an offence unto me."

Sometimes people with strong faith, who can leap from the bottom of the ravine to the top of the mountain at one bound, look back at me, and because I am lower down wrestling with the obstacles which are thrust in my way to keep me from "Him whom my soul loveth," or because, weary and heartsick with the cares and sorrows of life, I get down on the bank of the river, among the willows, and look with tearful eyes over into the land of rest, they tell me I have no religion at all.

Well, I never dared to say I knew I was a christian; it is a great thing to be one in a true sense; but this I do know, I love the faith once delivered to the saints. I rejoice in the glorious hope brought to light in the gospel. I feast on the blessed truths which have been dug out from under the rubbish of ages in these last days. This faith is the great sheet-anchor and the only one that will hold us in the coming storm. For this I resigned the pleasant associations of a church that I loved, and turned a deaf ear to all her pretty lullabies. For this I gave up the friendship and pleasures of the world, and I chose this way expecting to meet with something worse than cold shoulders, hard words, and false accusations. I expected the path led through Gethsemane, and up Mount Calvary; what then?

When our Savior reached Mount Calvary, his earthly trials were ended. That last scene of suffering brought deliverance. So if we are called to follow that path, we know the cross will bring the crown, and just beyond lies the land of light and glory. I am not tired of this way, nor of the fare. The flesh-pots of Egypt have for me no savory smell; give me angel's food. I'd rather suffer affliction with the people of God, than have the most "prominent place" in Pharaoh's house. The path grows brighter. O how the light shines! This hope is joy in sorrow, light in darkness, riches in poverty, and life in death. Rather than deny "the faith" I love so well, I would lay my head upon the chopping-block, and bid the executioner strike.

Come, ye weak ones, let us no longer live in doubt and fear, or wander in the dark mazes of unbelief. Let us trust in the Lord, for in the Lord Jehovah is everlasting strength.

We will place ourselves in his hands, let him use us as he will. If he has no work for us abroad, we will stay at home and try to attend patiently to the every-day duties of life. If he bids us go we will go, though the errand may be small and the work humble. We will be anything or nothing. But if we make a mistake and go when the Lord does not call, it is none of the devil's business. No doubt he would be glad to make us run when we have no errand from God, but he will be gladder still if we die over our mistakes. We are not accountable to him nor to men, thank God. Perhaps it will be better to offer our services when they are not wanted, than to refuse to obey one of the Lord's calls.

We must live near the Savior, so that we can hear plainly the whispers of the Spirit, and not give room for Satan to get in between with his false messages. We want no spasmodic faith, which places us in the slough of Despond the next. We want a steady, growing, shining faith, which leads on to certain victory. Let us no more vascillate, praying one day for work, and the next to be excused from work; but be passive, ever saying, "Lord, not my will, but thine be done." With our eyes fixed on Jesus, we will drink in his loveliness, and become more and more like him; and finally, when He who is our life appears, we shall appear with him in glory. B. P. FRENCH.

Norway, Me.

FROM BRO. J. T. DIXON.

The following is an extract from a letter written to a friend, by Bro. John T. Dixon, in 1860. We think it worthy of a *general reading*.

"O I am willing to wait patiently our day of deliverance and triumph; and thank the good Lord we shall not have to wait *long*. There is one thing settled in my mind (notwithstanding all the mistakes that Adventists have made on time), and that is this; if we can find out when the 6000 years end, since the creation of man, then we may know that the *year of jubilee* commences *immediately after*. According to the best information from the best historians and critics, our Savior was born in the year 4132 from the creation. Add to that number 1868, and we have 6000; about eight years between us and the Sabbatism that remains for God's people.

Just look and see how everything is moving in Europe towards the final consummation. Look at Napoleon, of France. Is not the whole world wondering after that *beast*? how he startles and surprises the wisest statesmen and the most sagacious politicians by his bold strokes of state policy, and general political diplomacy. Then look at the Papacy, tottering on the verge of ruin. The madness and imbecility of his prototype in old Babylon (Belshazzar), seems to mark every move of the poor old doomed Pontiff.

Again, turn your eyes to the East. Look at the eastern leg of the metallic image. Turkey is expiring. The western powers in the Crimean war took up arms to save her from the death embrace of the *northern bear*, and they turned him back; but what does it avail? *Turkey is dying*. God has *decreed* it, and man *can't alter it*. Look at Hungary, panting for an opportunity to close with her imperial oppressor in a final death grapple. Every part of Italy is in a ferment, seething and boiling like her own Vesuvius.

Look at this country. That Harper's Ferry tragedy *meant more* than many are aware of. Look at the angry debates in our national councils on the subject of slavery. What do all these things forebode? Together with the murders, suicides, rapes, robberies, divorces, drunkenness, etc., in fact crimes of all kinds, general and local, by individuals and by nations; the departure from primitive purity in practice and faith, in doctrine, by the churches;—all speak in *thunder tones* that the *end is near*. The *nations are angry*. God's wrath is coming, 'and the time of the dead that they should be judged.'"

For the World's Crisis.

AN APOLOGY.

Hearing that in advocating the '67 time argument, I was sometimes too severe, or judged too harshly, I humbly ask pardon of all wherein I have erred in this respect. I believe the Lord was in the movement, and I am looking, at present, for his coming with much interest about the season of the Passover, which, I think, occurs this year in May. DR. A. DECKER.

For the World's Crisis.

HINSDALE.

BRO. GRANT:—There are a few in this place who are looking for the blessed hope and the immediate glorious appearing of our Savior, who will change these frail bodies and fashion them like his glorious body, to die no more. A. M. S. BEMENT.

For Bro. W. H. Ingham.

Jonathan Hall	$3.00
Bro. Damman	1.00
C. S. H.	2.00
Loring Morse	1.00
Bro. Pullen	1.00

Correspondence.

From Bro. A. G. Bartlette.

BRO. GRANT:—It is with a sense of great weakness and unworthiness that I attempt to write for our much loved paper; but feeling a deep interest in the cause of truth, and knowing that the dear saints scattered abroad are always glad to hear of the welfare of Zion, I will venture to do so, desiring to do the will of the Lord in all things.

By the direction of kind Providence, I trust, we have been favored in this place with the labors of Bro. A. W. Sibley, a part of the time, for nearly two years. The Lord has been pleased to bless us in a good degree, and we have evidence that his labor has not been in vain. Since Bro. Sibley came among us, there has been considerable interest manifest from the first. Old professors have renewed their covenant, some wanderers have returned, and nearly a score of the dear youth have professed faith in Christ. Bro. Sibley has baptized nine, and organized a little church consisting of eighteen members. We feel that it is good to be united by the bonds of christian love and fellowship, under the church covenant, and to observe the ordinances pertaining to the Lord's house. May the Lord own and bless us, add to our numbers, and our names be found written in the Lamb's book of life when the Master comes. We now have prayer-meetings once and twice a week, which are well attended and quite interesting. There are some still who are inquiring the way to Zion. May they find him of whom Moses and the prophets did write, even Jesus, to be precious to their souls.

Bro. Sibley is highly esteemed by the people here. We feel very thankful for grace received, and sincerely hope that the good seed sown may yet take root in good and honest hearts, spring up, and bear fruit, some thirty, some sixty, and some an hundred fold. May the Lord abundantly bless his dear servants who have labored here and elsewhere, give them many souls for their hire, and when the Chief Shepherd shall appear, may they receive a starry crown, and an abundant entrance into his everlasting kingdom.

How safe and secure are they who have Christ for their friend and refuge in every time of trouble. Let my life be hid with Christ in God, when the last great storm of

wrath shall sweep over the earth. How blessed it is to know that he is abundantly able to succor us then. How cheering the thought that we shall then be free from sorrow and pain; our vile bodies being made like unto Christ's most glorious body; having been washed and made white in his own precious blood. Let us struggle on yet a little longer, dark and thorny though the way may be, it is very short. Our longing eyes shall see the King in his beauty; our tears shall be wiped away, and our conflicts cease. Then can the tired soldier throw off his armor, and shout in the joy of his heart, The battle is ended, and the victory won. Meanwhile, let us strive to do all we can for the Master; inspire the fainting ones to new life, by pointing them to the prize at the end of the race; entreat the sinner to "Behold the Lamb of God"; lead the little ones to that Savior who said, "Suffer little children to come unto me"; point the aged to the Rock that is higher than they; speak words of comfort to the sorrowing, and implore the blessing of heaven on all.

How sweet it is to be permitted to do little services for Jesus, who has suffered so much for us. The path of obedience is the only safe path; and if we love God, we shall ever find his service delightful. May we ever keep in lively exercise that faith that works by love, that purifies the heart, and that overcomes the world; and finally meet all the dear saints in the paradise of God. A. G. BARTLETTE.

East Landaff, N. H., Mar. 26th.

From Bro. I. B. Harris.

BRO. GRANT:—Dear Sir,—I have for a long time been wanting to take the Crisis; being poor, I have not had the means to pay for it. Not long since I came to this conclusion, that if I could lay out twenty cents per week for tobacco, I could deny myself of that stuff which is and always has been an injury to me, and perhaps you would let me take the Crisis and pay you the amount quarterly, until the whole amount is paid. I receive it now and then through others; but as times are hard, I have been unable to take it, unless you will confer the favor as above requested. I am striving to live and walk out upon the promises, looking unto God, who is able and willing to save all that will come. It is my meat and drink, and whatsoever I do I strive to do for him.

Dear brother, you cannot imagine how different I felt when I was willing to give up tobacco. I have long felt it a duty to give it up, and how good the Lord has been in sparing me to give it up before I was cut off. I prayed often that he might let me use it under pretences, when I knew it was wrong. I have often tried to persuade myself that it was for my benefit, owing to weak lungs; but glory to God for the victory! I am delivered.

Now if you know any brother is using tobacco contrary to the word, tell him for me that when he is willing to give up, God will own and bless and deliver him, just as he has promised to do. How true the Lord is to his word. He has delivered me, and he will all. O, may we all take him at his word and prove him. May God help us to see all our faults, and the little sins, which kill the spirit. Many are falling out by the way and complaining right here in the last days, perhaps the last year. It is only a little while, and having food and raiment let us be contented, doing the will of God, knowing that he has promised to deliver all those whose names are found written in the Lamb's book of life. Yours in Christ, ISAAC B. HARRIS.

Haverhill, Mass.

From Bro. J. B. Morgan.

BRO. GRANT:—The call in the Crisis of the 15th, for missionary work, is a good one, and should be attended to now. I think it would be a good plan for all who have a spirit to work, to send their names to the Treasurer, Bro. G. T. Adams, stating how much they will give monthly, and be prompt in sending the amount, so he would know how much he could rely upon. You may put me down $2.00 per month. God bless the work, and the workers. Yours truly, J. B. MORGAN.

West Northfield.

Obituaries.

WHEELOCK. Died in East Calais, Vt., April 14th, after a long and distressing illness, Bro. Briton Wheelock, aged seventy-two years.

The deceased embraced the christian religion in early life, and joined the Christian Church, in which he was a bright and shining light, maintaining a close walk with God, putting to silence the tongue of the gainsayer. He was one of the first who received and believed the message of Christ's personal and speedy advent to this earth, to raise the dead and restore the promised inheritance. In this faith and with this hope he has lived and died. He sometimes walked six miles to meet with the church in Cabot, ever faithfully discharging his duty, "steadfast in the faith." He remarked to the writer while visiting him, "I had hoped to see the Lord in the land of the living, but I must go down to the grave. It will be but a little while. Jesus will soon come and raise the dead."

He leaves a companion, four children, a brother, the church, and numerous friends, to mourn their loss. Funeral services were conducted by the writer, assisted by Bro. Orrin Davis. Text, 2 Tim. 4: 6-8. N. WHEELER.

Advent Herald and Voice please copy.

SMALL. Died in Augusta, Me., April 7th, 1868, of canker-rash, Freddie, only child of C. O. and M. F. Small, aged three years and six months.

Lovely and beautiful, death spared him not, but when we loved him most, suddenly tore him from our embrace. We laid him away in the cold tomb, by the river side; yet in our grief we are comforted with the glorious hope of seeing the same darling Freddie, in that bright land where death can never come. M. A. SMALL.

HILL. Died in Guilford, Ct., April 14th, 1868, our Sister, the wife of Bro. Geo. Hill, aged fifty-three years.

An illness of long weary months magnified the grace of God in her, by her complete and joyful resignation to his will, even in intense suffering. The occasion was improved by request of friends, and a full house listened attentively to a discourse by the writer from Rev. 14: 13.

WM. A. DURAND.

NORTON. Died in Northwood, N. H., March 5th, Bro. Wm. Norton, aged fifty-three years.

Bro. Norton could with difficulty walk or talk, but the time is soon coming when the lame will leap as an hart, and the tongue of the stammerer shall speak plainly. JOHN PARSONS.

TOWLE. Died in Northwood, N. H., April 14th, 1868, Mary A., daughter of Sr. Martha A. and Bro. Benj. F. Towle, aged four years and nine months.

Sleep on, little Mary. We shall see thee again soon. JOHN PARSONS.

GROVER. Died in Bowdoin, April 14th, 1868, of consumption, Sister Hannah Grover, wife of Bro. Benj. Grover, aged sixty-six years.

"Blessed are the dead which die in the Lord."

H. D. REED.

Summary of News.

FOREIGN.

Cable Dispatches.

PARIS, April 22. The *Moniteur du Soir*, in an editorial article to-day, says that through the good sense of the people, the baseless apprehension of an approaching war was subdued, and that the public mind is now tranquil. The result is part due to efforts made by foreign powers to sustain the pacific policy of France.

FLORENCE, 22. The marriage of Prince Humbert, the heir presumptive of the King of Italy, with the Princess Margaret, his cousin, took place to-day at the Chapel Royal, in Turin.

King Victor Emmanuel, the Crown Prince Frederick William of Prussia, Prince Napoleon, and the Princess Marie Clothilde, and many Italian notables, were present. Great preparations are making in this city for the reception of the Prince and his wife.

LONDON, April 25. Further particulars of the attempted assassination of Prince Alfred have been received. The culprit was an Irishman, named Farrell, who is known to be connected with the Fenian organization.

Farrell shot the Prince in the back on the 12th of March at Sydney, Australia. The ball was not extracted from the wound until two days afterwards. The wound is dangerous and painful, but the Prince is doing well, beyond even the hopes of his physicians.

His recovery will necessarily be slow. According to the advice of his medical attendants the Prince sailed for England.

Paris, April 26. In consequence of the recent troubles in Japan, and the outrages committed there on French seamen, the French fleet in the Japanese waters is to be augmented, and orders to that effect have been issued from the Ministry of Marine.

LONDON, April 26. Dispatches have just been received from Abyssinia, which give the following highly important and gratifying intelligence: A battle was fought on Good Friday, before Magdala, between the British troops, commanded by Gen. Napier, and the Abyssinian forces, under the command of their King in person. The latter were defeated, and retreated into the town. Their loss in killed and wounded was very heavy. On Monday following, all his preparations having been completed, Gen. Napier ordered an assault upon Magdala, and the town and citadel were carried by storm. King Theodorus was slain. A large number of his warriors were killed, wounded and taken prisoners, and the entire capital remained in possession of the British forces. The loss of the British in killed and wounded was small. All the British captives were found in the city alive and well, and were set free. Gen. Napier's instant return to the sea-coast is expected.

DOMESTIC.

San Francisco, April 22. A telegram from Virginia City states that a horrible slaughter of the whites had been committed by the Pitt River or Pente Indians at Red Rock ranche, along the valley of Nevada, April 17th or 18th. The Indians had been committing depredations for some time, stealing stock, etc., but made no threats against the lives of the whites.

The savages took a party by surprise, they not suspecting any hostile intentions. W. H. Pierson, wife and daughter, were murdered. John Sutherland, another man and a boy about twelve years of age, made their escape, but were pursued a long distance by the Indians.

Arizona advices to April 4th have been received, and state that the mail rider on the Mohave road had been attacked by a large party of Indians. Two of the escort were killed by the first fire, but the remainder defended themselves until assistance was received. Two Indians were killed.

St. Louis, April 22. A dispatch from Fort McPherson, dated February 22, says four men were killed by the Indians yesterday, and two were brought in alive, but they were scalped. The Indians attempted to capture S. A. Slosnson's stock, but were repulsed by the ranchmen. These Indians are supposed to come from Republican River.

Omaha, April 23. Late news from Cheyenne, Dacotah, announces that on the night of the 8th inst., the Sioux Indians ran off all the stock at Big Springs station, on the Union Pacific Railroad. On the following night they swept off all the stock at Ogallala, just east of Big Springs. During the evening of the 10th a party of red skins came boldly into Sidney, a military post and railroad station, and ran off a number of cattle. On the same day the same party cleaned out Louis' ranch at Laramie crossing, seven miles east of Sidney. The night previous they stole all the stock at Julesburg. On the 11th another party paid Sidney a visit and carried away seven horses. On the 12th they encountered two travelers who had been put off the Union Pacific Railroad cars near Antelope station, both of whom they killed and scalped.

A NEW PLANET.—Last Saturday night a new planet belonging to the group of the asteriods, and the ninety-eighth of them, was discovered at the Litchfield Observatory of Hamilton College, New York, by Dr. E. H. F. Peters, in 11 hours, 17 minutes, 51 seconds of right ascension, and 1 degree. 38 minutes, 13 seconds of southern declination. It has the brightness of a star of the twelfth magnitude, with a slow retrograde motion, about 22 seconds of time per day, in right ascension, and a motion of six minutes toward the south.

Items.

☞ Florence Nightingale, it is reported, has become a member of the society to promote female suffrage in England.

☞ The bridges over the Thames, in London. are to be thrown open for public use free from toll.

☞ Telegraph wires were laid down at the back of the high altar in Notre Dame to receive the Pope's blessing for the Prince Imperial on the occasion of his taking the communion.

☞ It is calculated that 40,000 lives have been sacrificed by the Paraguayan war, and 40,000 more by cholera, which has been a deadly concomitant of the struggle.

The pews in the Church of the Messiah, Rev. Dr. Osgood's New York, were sold on Monday evening, when it was stated that the entire cost of the church, land included, was $260,000, and for the Sunday School room $50,000.

☞ In addition to an army of priests in Paris the following confessors are kept for the benefit of foreigners: Germans, 13; English, 8; Spanish, 5; Flemish, 2; Italians, 4; Poles, 3.

☞ The first marriage of a Mexican priest is recorded as having taken place at Jalapa on the 17th February last. The young man had been excommunicated by the bishop of the diocese.

☞ It is a curious fact that there is never a white colt nor a black calf. The whitest horse was blackest at its birth, and the jet black cow was unmixed red.

☞ The British and Foreign Bible Society issued last year 2,383,000 copies, and the whole number of Bibles issued since the society commenced operations is 54,000,000.

☞ The Pope is said to have used the following expression: "There are at this moment two men who fill my heart with bitterness—one is a Cardinal, the other wishes to become one." It is thought the Holy Father alludes to Cardinal d'Andrea and the Archbishop of Paris.

☞ The steam service of France is performed by 407 steamers of 127,775 tons. More than one half are owned in Marseilles.

☞ George Peabody, who has been spending sometime in Rome, is said to have left five million francs to the Pontifical treasury.

☞ A short time since the Emperor Napoleon made a present of a fine bell to an educational institution in the State of Indiana. He has now made a present of the Imperial edition of his *Life of Cæsar's* to the Lyceum Library of New Orleans.

☞ A Cork (Ireland) letter of the 8th inst. says: "The extraordinary number of emigrants passing through this city on their way to the New World, by way of Queenstown, is almost unexampled. To-day nothing could exceed the busy animation on the various wharves, where the emigrants are embarked at Queenstown and where upwards of 1800 people will leave this day and to-morrow. The railroad running from this city to Queenstown suddenly found their resources exhausted, and were obliged to use first-class carriages for the use of the emigrants. The emigrants almost exclusively belonged to the agricultural class, and had among them very few representatives of extreme age or tender infancy.

☞ An ancient town pump in one of the parishes of London was sometime ago abandoned, and the handle having been removed, several unsophisticated persons thrust letters into the slip it had occupied, supposing it to be a letter-box. Recently the parish authorities gave orders for the pump to be repaired, when no fewer than twenty letters were found inside it. As they bore no date stamp, the authorities are unable to tell how long they may have remained in this strange recepticle.

☞ Hotel rents in New York are decidedly large. The Astor House when re-opened, is to rent for $55,000; the St. Nicholas is rented for $78,000, the Metropolitan for $75,000, and the Fifth Avenue somewhere near $80,000.

☞ The present is the greatest maple sugar season Vermont has experienced "within the memory of the oldest inhabitant." Sylvanus Morse of East Montpelier is the maple sugar king of the State. He has 2750 trees tapped, and thus far has made 700 to 1000 pounds. His total product this year will probably be from five to six tons. The sugar product is equally great throughout the whole State.

☞ By a railroad accident in Alabama, recently, the wild animals in a menagerie were let loose, their cages being broken. They took to the woods, but were caught again without much difficulty.

☞ It is stated that the recent survey of Portland harbor revealed two dangerous rocks not laid down on any chart. One of them is near the buoy, below the break-water and the other is in the Upper Harbor.

☞ A contemporary states that, owing to high rents, the larger cities are fast losing the bone and sinew, the conservative element of their populations—the steady, prudent, temperate working men being obliged to flee from extortion to the suburbs, where they can be more comfortably and cheaply accommodated.

☞ It is said that the gamblers of New York win ten millions of dollars annually.

☞ Everybody who writes for the press should be careful to make proper names specially legible.

☞ An old negro named Bacchus, who was purchased from an African ship sixty-three years ago, died in Charleston a few days since. He never had but one owner, the merchant who bought him from the ship, and he lived in that merchant's family till he died, and was then buried, with many marks of respect, by that gentleman's sons.

☞ It seems that the spirits have forsaken the Davenport brothers, who are now in England. They cannot get a single manifestation, and when bound remain so, greatly to their mortification.

☞ The Hawaiian Evangelical Board have issued a call for a convention of all the missions in the Pacific, to be held in Honolulu in the month of June, 1870. The occasion will be the semi-centennial anniversary of the establish of missions on the Hawaiian Islands.

☞ The Pope is reported to have written a letter of entreaty and expostulation to the Emperor of Austria, trying to win him back from the liberal ground he has lately taken in regard to religious matters.

☞ The fruit crop at the West, so far, is substantially safe. The late flurry of snow and frost was supposed to have destroyed the germs, but as a general thing they escaped, because not far enough advanced to be nipped.

☞ No fewer than six women have recently been elected on parochial boards in various parts of England. In the neighborhood of Newcastle-upon-Tyne, there are accounts of a religious movement which is almost entirely in the hands of women. They go about among the laboring people, read the Bible to them, and converse on religious topics with great enthusiasm. Several of them preach on Sundays.

☞ An earthquake was felt in the centre and north of France on the 4th instant. It occurred between one and two in the morning. The furniture was rocked about in the houses, and the startled cattle, awakened from their sleep, bellowed loudly. It was equally felt in the Island of Jersey, in the British Channel.

☞ The recent avalanche near Cisco, Cal., it is asserted, was five or six miles long, and must have carried with it a mass of snow ten feet deep and half a mile wide, weighing over five million tons. Three avalanches occurred in California on March 4th and 5th, killing thirteen men and destroying $100,000 worth of property.

☞ Mormonism is increasing in London, where their Mormon conference numbers 1172 persons.

☞ The Emperor of France was sixty years old on the 20th inst.

STARTING TOMATOES IN THE HOUSE.—Most people plant the seed too soon. Have some light, rich soil in a box, sow the seed about the first of April, water thoroughly with warm water, and set the box in a warm place near the stove until the plants begin to come up. Then place the box in a sunny window, in a room where you can keep a fire all day, and at night if it should be cold. Turn the box every day, and thin out the young plants, leaving them two or three inches apart. When they begin to crowd one another transplant them singly into pots or small boxes. Boxes four inches deep and four inches square, with bottoms lightly tacked on, are best. The last of May make a hole where you want each plant to grow, take off the bottom of the box carefully, set the plant in the hole and draw off the rest of the box neatly, as you would take off a shirt. The plants will then grow without check. It is best, however, to shade them for a few days with a broad shingle stuck on the southwest side of each plant.

GROWING GRAPES.—The more we look at it, the more we become convinced that a soil enriched with manure is hurtful to flavor, and lessens the fruit. There seems also a defect in ripening. Natural soil, with a fair proportion of clay and lime, and deep tillage, we are convinced is the most successful way with grapes. Deep culture gives the roots a chance; moderate growth ripens, increases fruit, both in soundness and flavor. Hence, elevated soil, which is generally dry, airy and less rich, containing more lime, with less vegetable matter—is selected for grapes. We grow more wood in the rich soil of the valley; but grapes, not wood, is what we want. It is pretty certain, too, that we plant too close generally. The vine wants to be up in the air; that is its nature.—*Rural World.*

RELIGIOUS DISCUSSION.

During the week the Unitarian church has been the great centre of attraction, where, in presence of large and interested audiences, Rev. Moses Hull, Spiritual, and Eld. Miles Grant, Adventist, have been discussing the following resolution:

Resolved, That the spirit of man exists in a conscious state after the death of the body, and can, under favorable circumstances, return and communicate with the inhabitants of earth."

Hull in the affirmative and Grant in the negative. Rev. Jesse Meader, Ward 4, acts as umpire, and limits these intellectual giants to twenty minutes. Rev. Mr. Hull is a rapid talker, a quick thinker, keen as a Turkish scimetar, and a perfect walking Scriptural Encyclopædia. Grant is not less posted in matters of sacred writ, but, as Rev. Mr. H. says, sees through a "glass darkly." The discussion, which has been carried on thus far in an excellent spirit of good humor and fair play, will be productive of great good, as it will lead men not to take too much for granted. It will teach the people to think for themselves, and although both gentlemen thus far have thrust the lance to the hilt into each other several times, neither is inclined to cry "hold, enough."

Wednesday night, Grant made the bold assertion that the spirit of no man that ever lived on the earth, after his death had ever returned, and that he could prove the assertion. He admitted there were spiritual communications and intelligence, but demoniacal in their character. Hull cited the case of Moses and Elias appearing to Christ, and the angel of the Lord, who appeared to John on the Isle of Patmos. Grant charges Hull with a general outspoken disbelief of the Bible, and endeavors to prejudice his hearers by making the assertion. Hull replies that he has the right to reject what is irrational to his mind in the Bible, and only believe what is rational. He did not believe that a son two years older than his father once reigned, and it was also hard to think that God shaves with borrowed razors. (Isaiah 7: 20.) Hull believes in a perfect God—that everything is perfect in its sphere—no imperfection anywhere. Man is omnipotent, and has never reached his ultimatum, nor found any limit to his power. Onward and upward is his motto.

The discussion closes to-night, and we hope to give a full *resume* of the argument on both sides.—*Dover Gazette.*

GENTLENESS.—"Thy gentleness," said the Psalmist, "has made me great." There is true greatness in gentleness. Little minds, with little grace, cannot bear contradiction. But he whose heart is filled with love to God and love to man can bear with the weaknesses, the imperfections, and even the perverseness of others. If you find yourself tried with everybody, rest assured of one thing, that however much out of the way they may be, you are not right yourself. Glass imparts its own color to every object that is seen through it; so do the passions and prejudices of our own souls color the actions of others. To one absolutely deaf there are no sounds; and to one filled with the love of God and his neighbor, there are no provocations that disturb the equanimity of the soul.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

S. W. Thurber..........Sunday, May 3d

Preaching at South Boston, (Union Hall, 316 Broadway), every Lord's day.

Enoch Morrill..........Sunday, May 3d
Baptism and Lord's Supper.

Chelsea, Mass., (Library Hall.)

Miles Grant..........Sunday, May 3d

Haverhill, Mass..........Sunday, May 3d
C. GOODRICH.

Springfield, Mass..........Sundays, May 3d and 10th
Lowell, Mass..........Sunday, May 24th
JOSEPH W. WHITE.

Bristol, Conn..........May 3d
B. HITCHCOCK.

Pomfret, Vt., (where Bro. James Herington may appoint), Sunday, May 3d.
East Canaan, N. H..........Sunday, May 10th
J. A. CLEAVELAND.

Starks, Me..........Sunday, May 3d
East Sumner, (Bonney school-house), Sunday, May 10th
E. M. HAGGETT.

Providence, R. I..........Sunday, May 3d
North Scituate..........evenings, May 6th and 7th
North Foster, (where Bro. Hopkins may appoint), Sunday, May 10th.
Brethren in R. I. wishing me to visit them, please write me immediately at Providence, care of G. Bliss, No. 20 Thayer street, or to Bro. Hopkins, North Foster, R. I. A. MURRAY TRIPP.

Bath, Me..........Sunday, May 3d
West Falmouth, Me..........Sunday, May 10th
L. C. WELLCOME.

Northwood Narrows..........Sunday, May 3d
Rochester, N. H., (New Chapel)..........Sunday, May 10th
Dover, N. H..........Sunday, May 17th
Melvin Village, N. H..........Sunday, May 24th
WM. BOGG.

Bristol, Me., Erskine school-house, Thursday, May 7th
Bath, Me..........Sunday, May 10th
Brunswick, Me., Hans' school-house, Monday evening, May 11th.
Bowdoin, Me., Adams' school-house, eve., May 14th
East Bowdoinham, Me., with Bro. H. D. Reed, Sunday, May 17th.
Long Island, Me., Friendship Harbor, Friday, May 22d
Cushing, Me., Baptist House..........Sunday, May 24th
Laud's Island..........Sunday, May 31st
If there are any who want me to baptize them at any of these appointments, they can be in readiness.
H. S. MITCHELL.

Epsom, N. H., Mordon's Corner..........Sunday, May 3d
Barnstead, N. H., Clark Corner..........Sunday, May 10th
JOHN PARSONS.

Nashua, N. H..........Sunday, May 3d
Haverhill, Mass..........May 9th and over Sunday
Merideth Centre, evening, May 16th, and over Sunday.
Will some Bro. meet me at Meredith Ridge, noon train? WM. H. MCDANIELS.

West Gloucester, Sabbaday Pond, evening, May 9th and over Sunday.
West Green, Saturday evening, and over Sunday, where Bro. Parker may appoint. J. T. JORDAN.
[Set as received.]

Zoar Bridge, Riverside, Ct..........Sunday, May 10th
☞ NO NAME.

Richmond, Me., Reed meeting-house, Sunday, May 10th. R. R. YORK.

West Gardiner, Me..........Sunday, May 31st
H. D. REED.

Concord, N. H., Centre Street..........Sunday, May 17th
J. COUCH.

Rochester, N. H..........Sunday, May 3d
Dover, N. H..........Sunday, May 10th
Middleton, N. H..........Sunday, May 17th
THOMAS RINES.

Abington, Ct..........Sunday, May 3d
Thompson, Quaddic..........Sunday, May 10th
H. F. CARPENTER.

DANIELSONVILLE, CT.

H. L. Hastings, or substitute..........Sunday, May 3d
Annie E. Smith..........Sunday, May 10th

South Holden..........May 2d, P. M., and over Lord's day.
Will attend to the ordinance of baptism if desired.
Bangor, (baptism if any one wishes) Sunday, May 10th
South Dover, at Brand's Mills, May 16th, P. M., and over the Lord's day, and baptize. I. DAMMAN.

Dana Center, Mass..........Sunday, May 3d
Ware, at A. S. Ellis'..........May 6th
Brimfield, at 2 and 7 P. M..........May 7th
Southbridge, as Bro. Chase may arrange..........May 8th
Charleton, Dresser Hill, at school-house, May 9th—10th
Worcester, if desired..........May 15th
Clinton..........Sunday, May 17th
GEO. A. STREETER.

WORCESTER, MASS.

J. W. Brittan..........Sunday, May 3d
Wm. N. Pile..........Sunday, May 17th

Madison, N. H..........Sunday, May 3d
Lake Village, North Church..........Sunday, May 17th
Ossipee, No. 4..........May 16th
Parsonsfield, Me..........May 24th
Melvin Village..........May 31st
T. W. PIPER.

Warren Summit, N. H..........evening, May 8th
North Haverhill, where brethren may arrange, Sunday, May 10th.
North Benton, N. H..........evenings, May 15th and 16th and over Sunday. WM. H. SHAW.

Chichester, Dover school-house..........evening, May 9th and over Sunday. L. E. SAULPAUGH.

Webster, Me., Fisher school-house..........Sunday, May 3d
Richmond Village..........May 17th
Bath..........May 24th
A. H. WALKER.

Barnsted, Clarktown, N. H..........Sunday, May 17th
Suncook, N. H..........Sunday, May 24th
Holderness, True school-house..........Sunday, May 31st
J. G. SMITH.

Portsmouth, N. H..........Sunday, May 3d
J. W. THOMAS.

Allenstown, school-house..........May 10th
West Alton..........May 17th
JOHN KNOWLES.

Sandwich Adams' Corner..........May 3d
West Plymouth, N. H., as Bro. Cyrus Nelson may arrange, evening, May 7th.
Warren Summit, as Bro. Little may arrange, evening, May 8th.
Groton, Vt., at the Geo. Ricker school-house, evening May 9th, and over Sunday, and onward as the Lord may direct.
Will Bro. Little accompany me to Groton?
T. E. LANG, JR.

East Walpole, Mass., Union Hall, Friday, May 1st, at 2 P. M., and 7 in the evening. ENOCH MORRILL.

South Deerfield, N. H., Birch school-house, near South Road, evenings, May 8th and 9th.
Sunday, May 10th, where the brethren in that vicinity may appoint. ENOCH MORRILL,
JOHN M. QUIMBY.

Meredith, N. H., where Sr. Buswell may appoint, May 3d.
Great Falls, N. H..........May 10th
J. H. F. VARNEY.

Meredith, N. H., at Bro. L. Dolloff's, evening, May 2d
Advent Hall May 3d. J. H. F. VARNEY.
O. WILLEY.

Prospect, Ct..........May 1st, 2d, and 3d
Cheshire Street..........May 4th
Southington, Bro. Henry Hart's Dist..........May 5th
North Canton..........May 10th
S. WOODRUFF.

Bridgeport, Ind..........May 3d
Friendship, Ind..........May 10th
G. W. GREEN.

New Haven, Ct..........Sunday, May 3d
West Haven..........May 5th
New York, (63 East Broadway)..........May 10th
In the evening at 24th Street.
Southington, Ct..........May 13th
New Britain, Ct..........May 14th
Hartford, Ct..........Sunday, May 17th
J. S. WHITE.

Lawrence, Mass., (Advent Chapel)..........Sunday, May 17th
JAMES HEMENWAY.

Sugar Hill, N. H..........Sunday, May 17th and onward each alternate Sunday.
Whitefield, N. H..........Sunday, May 10th and onward each alternate Sunday.
N. WHEELER.

Vernon, Vt..........Sunday, May 3d
C. W. SARGENT.

Lewiston..........May 4th and 5th
EDWIN T. HIMES.

Biddeford, Me..........Sunday, May 17th
J. H. F. VARNEY.

New York, (Cooper Institute)..........Sunday, May 10th
New Haven, (Day's Hall)..........Sunday, May 17th
Worcester, Mass..........May 24th and 31st
Springfield, Mass..........Sunday, June 7th
New Britain, Conn..........Sunday, June 14th
Hartford, Conn..........Sunday, June 21st
WM. STUART.

Springwater..........Sunday, May 3d
Dansville, N. Y..........Sunday, May 10th
Brethren in this region desiring my labors, write me at Dansville, Livingston Co., N. Y.
J. K. BELLOWS.

Westboro..........Sunday, May 3d
North Somers, Ct..........Sunday, May 10th
A. M. HIGGINS.

Sandy Hill, N. Y..........Sunday, May 3d
WM. G. THURMAN.

Brimfield, Mass..........Sundays, May 3d and 10th
West Stafford..........May 17th
RUFUS BAKER.

West Abington..........Sunday, May 3d
Rocky Brook, R. I..........Sunday, May 10th
If this last Sunday appointment conflicts, write me at New York. W. S. CAMPBELL.
P. S. Shall be at New York on the 26th, instead of Rocky Brook, R. I. W. S. C.

Lowell, Mass..........Sunday, May 3d
Exeter, N. H..........evenings, May 6th and 7th
Hampton, N. H..........Sunday, May 10th
D. M. LEAVITT.

Jay, (Bean's Corner)..........Sunday, May 3d
Belgrade, (meeting-house, or as the brethren may arrange), Sunday, May 10th. H. R. SEVEY.

Sebec, Me., (Chase's Corner)..........Sunday, May 3d
South Atkinson, Me., (Dore neighborhood), Sunday, May 10th. THOMAS SMITH.

North Adams, Mass..........Sunday, May 3d
S. C. HANCOCK.

Wyoming, R. I..........Sunday, May 3d
Bristol, R. I..........May 24th
A. DURFEE.

Sangerville..........Sunday, May 10th
I. K. LOMBARD.

South Reading, Mass..........Sunday, May 3d
Lawrence, Mass., (Advent Chapel)..........Sunday, May 10th
J. PINKHAM.

Scitico..........Sunday, May 3d
Hartford..........Sunday, May 10th
Warehouse Point..........Sunday, May 17th
North Somers..........Sunday, May 24th
Pleasant Valley, Ct..........Sunday, May 31st
L. F. MOORE.

Plymouth, Mass..........May 10th and over the following week.
West Abington, Mass..........Sunday, May 17th and through the following week. J. M. MUMLIG.

CONCORD, N. H., (AT THE BETHEL.)

C. H. Sweet..........Sundays, May 3d and 10th
Sr. L. E. Saulpaugh..........Sunday, May 26th

ROCHESTER, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Strafford, N. H., (Roberts' school-house), Sunday, May 3d.
Wakefield, N. H., (Spinney meeting-house), Sunday, May 10th.
Melvin Village, N. H..........Sunday, May 17th
Northwood Narrows, N. H..........Sunday, May 24th
A. SIMPSON.

West Leeds, Me..........Sunday, May 17th
Carthage, Me..........Sundays, May 24th and 31st
J. C. WHEELER.

Southington..........Sunday, May 17th
E. OWEN.

Lawrence, Mass., (communion)..........Sunday, May 3d
J. G. SMITH.

SPRINGFIELD, MASS.

P. S. Butler..........Sunday, May 17th
A. Ross..........Sundays, May 24th and 31st

BIDDEFORD, ME.

W. H. Mitchell (baptism)..........Sunday, May 3d
J. C. Wheeler..........Sunday, May 10th

Great Falls, N. H..........Sunday, May 3d
NO NAME.

Square Pond, Ct..........Sundays, April 26th and May 3d
P. S. BUTLER.

Verona, N. Y., (Lock school-house), Sunday, May 3d, at 2 P. M. Fish Creek Landing in the evening.
London, N. Y., (at the school-house near Bro. Wm. Morrell's), evening, May 4th.
Higginsville, N. Y..........evening, May 5th
Lake Port, N. Y..........evening, May 7th
Glenmore, N. Y..........evenings, May 12th and 13th
C. H. WILLIAMS.

Abington, Mass..........Sunday, May 3d
Exeter, N. H..........May 10th
GEO. A. BROWN.

PLEASANT VALLEY, CONN.

E. Owen..........Sunday, May 3d
B. Hitchcock..........Sunday, May 17th
L. F. Moore..........Sunday, May 31st

Yarmouth..........Sunday, May 3d
Richmond, (Reed meeting-house, with Bro. H. D. Reed), Sunday, May 10th. R. R. YORK.

Notices.

Tent Meetings.

To the brethren and sisters scattered throughout Massachusetts and New Hampshire, Greeting: Whereas the time for preaching the gospel is short, and what is done for the salvation of sinners must be done quickly, I address these lines to you. Brn. Kingsbury of Chelsea, and Ford of Concord, and others, have provided a suitable tent for the business, and placed it in the field—a free tent—and given me charge of the same. Now I want all who desire tent meetings in their vicinity the coming season, to write me at once. Bro. S. W. Thurber and other efficient preachers will assist in the work. Our first meeting will be held in Charlestown, Mass., commencing Thursday evening, May 14th, and hold over Sunday. We shall expect the brethren and sisters to co-operate with us in the work. Let prayer go up to God, that his blessing may attend. Per order,

D. M. LEAVITT.

A Word of Explanation.

To the Readers of the Crisis:—Respecting our pamphlet, I stated that it would contain about 70 pp., and it only contains 60. Just before the printer began his work, by his suggestion we enlarged the size a good deal, making a larger page. Therefore, while the matter is there, the pages are less. We doubt not but you will all think that the valuable quotations it contains from eminent men, profound scholars, and devout ministers, are well worth 15 cts. We intend having two thousand copies, and we trust that our debt, which is considerable, will be soon lessened by orders received.

Those who responded to our former call, have our thanks for the aid afforded. One brother sent in the names of nine ministers, of different denominations, to whom he wished the pamphlet sent. This is what we want. Circulate it among those who think "the good time coming" is before our Lord's return. We will say to all who will order copies for this purpose, we will send ten for a dollar.

MARY D. WELLCOME, Yarmouth, Me.

For sale at this office. Price 15c; postage 2c.

Conference.

A conference of brethren believing in the personal coming of Jesus Christ nigh at hand, in Mecosta, Isabella and adjoining counties, will convene at Millbrook, Mich., on Thursday evening before the first Sunday in June, to hold over Sunday. The object of this conference will be to unite the means of the scattered brethren, and employ an evangelist to proclaim the coming of Christ and kindred doctrines in this northern field. We hope to see a general attendance of preachers and people. We expect some preachers from other parts of the State. Millbrook is situated on the county line, between Mecosta and Isabella counties, and forty-five miles north of Ionia station, on the Detroit and Milwaukie Railroad. Provisions for the entertainment of all will be made.

JOHN BOWER,
PETER S. DECKER,
LEVI W. KING,
RICHARD S. DECKER, } Committee.

Quarterly Conference.

The third quarterly session of the Advent Christian State Conference of New Hampshire will be held in Sutton, N. H., commencing on Thursday, at five o'clock P. M., May 28th, and hold over the following Lord's day.

A. W. SIBLEY, Secretary.

Conference.

There will be a conference held at Lowell, Mass., commencing Tuesday evening, May 5th, and continuing every evening through the week, and over Lord's day, May 10th. Brethren J. Couch, J. G. Smith, and D. M. Leavitt are expected to be present. For the church, JOB MOODY.

Has Any One Seen It?

A book of private letters was bound and left in the Crisis Office last fall, for Bro. Rufus Wendell. It was left in care of Bro. Woodward, but he cannot find it. Can any one give any information in regard to it?

Tent and Campmeetings in Wisconsin.

A tent meeting will commence in Brodhead, Green Co., Wis., May 15th. Elder J. V. Himes will help us.

A tent meeting will begin at Fairfield, Sauk Co., Wis., May 30th. Elder Miles Grant will help us. At the same place a campmeeting will begin June 1st.

A tent meeting will begin at Fenimore, Grant Co., Wis., June 12th. Eld. N. A. Hitchcock will help us. WM. SHELDON.

Notice.

The Advent ... Cooper Institute ... at Botanic Hall, 68 East Broadway, where the church will be happy to meet ... who love the Lord ... the only ... an orthodox ... cordial ... years ... for us ... church in ... the dear brethren ... his appearing. M. E. GREEN, for the church.

Conference.

There will be a quarterly conference in Bridgewater, Vt., Saturday and Sunday, May 9th and 10th, services beginning with prayer, Friday, 7 P. M. Business and conference Saturday, 10 A. M., preaching 2 P. M., and Sunday 10.30 A. M. and 2 P. M. Lord's supper after morning service.

G. W. STETSON.

Tent Meeting.

I want all that desire a tent meeting during the season in their locality to write me at once, so I can make my arrangements not to travel over the ground more than once, as I had to do last season. Write at once. My address is Edenboro, Erie Co., Pa. J. WENDELL.

Conference at West Poland.

There will be a conference held at West Poland, Me., (Free Chapel), commencing Thursday evening, April 30th, to continue over the following Lord's day. Elder John Couch will be with the brethren to preach the word. All are invited.

J. A. LIBBY.

Notice.

Those at the west wishing books, tracts or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ O. A. VANANTWERP—Please give us your Post Office address.

☞ H. G. DEARBORN—Please give us your Post Office address.

☞ S. ROBY—Money received.

☞ WM. H. ALLEN—Please let us know WHERE you take the Crisis.

ADDRESS OF PREACHING BRETHREN.

C. E. Piper—41 Grove Street, Boston, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
C. Goodrich—77 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
Enoch Morrill—No. 59 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., No. 64 Walnut Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
S. Anderson—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—35 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
J. W. Thomas—Fairhaven, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
Wm. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
L. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wells Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehouse Point, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
S. Woodruff—Unionville, Ct.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Dennis, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 329 South 5th St., Jersey City, N. J.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John E. Oagley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
A. Durfee—Potter Hill, Hopkinton, R. I.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCullock—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
P. Burr—New Rutland, Ill.
Dr. I. L. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.
John B. Wadsworth—Memphis, Tenn., care of Dr. Leslie, Box 634.
Eld. A. F. Dugger—Simpson, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Bowell—Winona, Minn., Box 621.
J. Wilbur—Box 882 Janesville, Wis.
Eld. O. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

New Music.

Calvary, Over There, [illegible] ... The Shining Land ... New Year's Chimes ... The Little Grave ... the Valley in Peace ... [illegible]

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 60c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE. By H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.
THE GREAT CONTROVERSY between God and Man. With various texts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By L. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 2, By B. S. Brazee. 21c; by mail, 23c.
SPIRITUALISM a Satanic Delusion. By Wm. Ramsey, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00.
LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.
THE CELESTIAL RAILROAD; or, Modern Pilgrims' Progress. 8c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 35c.; by mail, 37c. Cloth, 40c; by mail, 50c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.
ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.
REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.50. Miniature Edition, for Children and Sunday schools,—cloth, 35c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc., etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 25c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of the Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper cover, 45c. by mail.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 5c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen, $2.00 per 100; 5c. single, postpaid.
THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 5c.
THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.
THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.
THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.
HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 32pp. Single 5c. postpaid.
SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 5c. single; 5c. by mail; 25c. per dozen.
THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; by mail, 12c.
DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, 88c.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 5c; by mail, 7c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.
THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.
THE PLAN OF REDEMPTION. By L. C. Wellcome and C. Goud. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism at 82 pp. Price $1.25; sent by mail when requested.
CHRISTIAN BAPTISM. By L. C. Wellcome. pp. 82. Price by mail, 25c.
SHOULD CHRISTIANS FIGHT?—a tract on War. By L. C. Wellcome. 10c.
THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.
CHLOE LANKTON; or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.
THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 10c.
"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the atonement. By H. F. Carpenter. 5c. single copy, by mail. 40c. per dozen.
THE BIBLE, OR TRADITION—Which shall we Believe? An excellent tract. By S. L. Manley. 5c. single copy by mail, 5c.
"ONE MORE INVITATION." A tract of four pages. By mail, 2c. per 100 copies.
"GOLDEN MOMENTS." A Tract. By mail, 2c. ...
THAT MAN OF SIN. By Eld. O. R. Fassett. ...
"THE PENALTY OF SIN." By Eld. O. R. Fassett. ...
[illegible]

THE COMPLAINER.

I set myself against the Lord,
Despised his Spirit and his word,
And wished to take his place;
It vexed me so that I must die,
And perish, too, eternally,
Or else be saved by grace.

Of every preacher I'd complain;
One spoke through pride, and one for gain,
Another's learning small;
One spoke too fast, and one too slow,
One prayed too loud, and one too low,
Another had no call.

Some walk too straight, to make a show,
Whilst others far too crooked go,
And both of these I scorn;
Some, odd fantastic motions make,
Some stoop too low, some stand too straight,
No one is faultless born.

With no professor I could join,
Some dressed too mean, and some too fine,
And some would talk too long;
Some had a tone, some had no gift,
Some talked too slow, and some too swift,
And all of them were wrong.

I thought they'd better keep at home
Than to exhort where'er they come,
And tell us of their joys.
They'd better keep their gardens free
From weeds, than to examine me,
And vex me with their noise.

Kindred and neighbors too were bad,
And no true f lend was to be had,
My rulers are too vile;
At length kind Heaven gave me to see
The fault did mostly lie in me,
And had done all the while.

I now can hear a child proclaim
The joyful news, and praise the name
Of Jesus Christ my King;
I know no sect; the saints are one;
With my complaints I now have done,
And God's free grace I sing.

Selected by M. L. DURAND.

For the World's Crisis.

MAN THE IMAGE OF GOD.

"And God said, let us make man in our image, after our likeness."
"So God created man in his own image; in the image of God created he him."—GEN. 1: 26, 27.

(*Concluded.*)

Mr. Watson, in asserting that man's form has no more resemblance to God's form than the figure of a reptile, differed somewhat from St. Paul, who said, "A man indeed ought not to cover his head, forasmuch as he is the image and glory of God." The apostle here uses no circumlocution, but says directly and explicitly that man is the image of God. This passage would seem to be conclusive of the meaning of the phrase, "image of God." Strangely enough it is not so considered by all. A recent writer in a pretentious theological work, thus ventilates his "orthodox" sentiments on the "compound" being, yclept man. "Within this bodily organization there is a being which observes, reasons, feels, resolves and acts. This is the 'inner man,' the self of our existence, the man of the man. It is the mover and manager of this machine, the tenant of this house, the ruler of this temple." Thus do the refinements of modern theology envelop with a mystic vail the plainest passages of Holy Writ. Such writers as the above would do well to give heed to Solomon's injunction (Prov. 30: 6), "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Turn we now to the simplicity of the Scripture narrative, and we find this plain and intelligible language: "And God said, Let us make man in our image, after our likeness." "And the Lord God formed man of the dust of the ground." In other words, God formed his own image of the dust of the ground, and named it man.

"A man indeed ought not to cover his head." It may be remarked here, by way of noting a distinction, that man is the only animal that prepares and wears artificial clothing; and having an upright form, covering the head would be to cover the person. This would not be true of any other creature. Besides, the head contains the brain power, which immeasurably elevates man above the beasts in knowledge.

Men, since Adam, have received this image by traduction. "Adam . . . begat a son in his own likeness, after his image, and called his name Seth." The reason assigned for the death penalty in the case of murder, furnishes a cogent argument for supposing that the effacement of God's image in man is the result of the destruction of animal life. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Man's blood (which is the life of the flesh) being shed, the dust of which the image was made returns to the earth as it was. I can not conceive how the "essence of homicide" can consist in setting at liberty an immaterial prisoner by destroying his "prison-house" of clay. Men who profess to be christians are quite too apt, nowadays, to speak contemptuously and disparagingly of the "human form divine." They delight to call it a "prison," a "tenement," a "shell," a "poor cottage," etc., etc. In modern theology Death is said to be a "Liberator," and the "Prince of Peace." David declared that God made man a little lower than the angels, and crowned him with glory and honor. Dr. Watts, in comparing men to angels, says of men:

"But how much meaner things are they
Who spring from dust, and dwell in clay."

These lines read as though the author were a "Materialist"; but he doubtless used the words in a "Pickwickian" sense; for in another hymn he sings—

"All ye who laugh and sport with death,
And say, there is no hell;
The gasp of your expiring breath
Will send you there to dwell."

The mysterious has ever possessed a potent influence over man. The real conflict is between Materialism and Spiritualism. At a recent convention of Spiritualists, a resolution was passed declaratory of what constituted a Spiritualist, embracing, as I think, the true definition, viz., "Any person who believes in the immortality of the soul." On this broad but mystical platform, immaterialists and modern Spiritualists are content to occupy common ground. I confess that I can see little difference between the Pantheism of Spinoza, and the Spiritualism of Andrew Jackson Davis.

An indefinable sense of grossness is attached to the popular conception of materialism. A materialist is thought to be an infidel, or something worse. An odium attaches to the name from its being applied to a school of French and German infidels. False and unmeaning definitions have done much in casting reproach on the name. A materialist may be defined to be: One who believes the mind of man to be the result of a peculiar organization of matter when animated by the breath of life; one who denies the existence of immaterial beings, entities, or intelligences. We know as little of the ultimate relations of matter as we do of spirit. Immaterialists like Mr. Scott, quoting from John 4: 24, declare that they have divine authority for saying that God is without shape or form. This passage furnishes the warp and woof of the baseless fabric of immaterialism. They say, "'God is a spirit,' hence no bodily shape can in any respect resemble him." This conclusion, so far as it has reference to form, is premature and unwarranted. The word spirit, when used to represent a being, is *never* applied to a *bodiless or formless intelligence*. It was a favorite truism of Fichte, that "we know nothing but by consciousness."

The Lord has not required us to believe unintelligible mysteries. There can be no faith without some evidence on which to base it, and evidence is only received through consciousness. The Lord founded a belief in the children of Israel by means of visible works, glories, and wonders. They saw his glory, and witnessed his power. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness."—Ex. 24: 9, 10. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend."—33: 11. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."—Deut. 34: 10. And Moses said unto the Lord, "I beseech thee show me thy glory. . . . And he said, Thou canst not see my face; for there shall no man see me and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen."—Ex. 33: 18–23. Micaiah to the king of Israel—"Hear the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left."—Ps. 4: 6; 89: 15; Num. 6: 25–6.

There is an indescribable glory in the countenance of the Lord. Mortals are not permitted to see his face; but Jesus said of humble believers, Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." The glory of man, too, shines from the face. In this respect he resembles his Maker and the angels. The glory and beauty of a countenance do not depend upon "Grecian features and classic profiles." "Man's wisdom maketh his face to shine." When Moses came down from Mount Sinai with the two tables of testimony in his hand, his face shone so brightly that the children of Israel were afraid to come nigh him. And Luke describes the Transfiguration thus: "And as he prayed the fashion of his countenance was altered, and his raiment was white and glistering; and behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."—Luke 9: 29, 30.

The three angels that visited Abraham, and the two that visited Lot are called men. They were entertained by their hosts, "and they did eat." The wife of Manaoh to her husband thus: "A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible." The appearance of the angels at the Savior's sepulchre, as described by Matthew, Mark, Luke and John, proves that angels have the form of men. "And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long, white garment." Mark 16: 5, *vide* Matt. 28: 2, 3; Luke 24: 4; John 20: 12; Acts 1: 10. It was wisdom that caused Stephen's countenance to shine so "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Five hundred years before the first advent, it is recorded that Nebuchadnezzar the king said unto his counsellors, "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men walking in the midst of the fire; and the form of the fourth is like the Son of God."

St. Paul, in his masterly argument on the resurrection, says: "There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy; the second man is the Lord from heaven." The language here used is significant. The first man was made a "living soul" (Gen. 2: 7); the second man was made a "quickening spirit." As Christ was the first fruits of them that slept, he must have risen with a spiritual body. Judging from his language to Thomas (John 20: 17), as well as from his eating broiled fish and honey-comb (Luke 24: 42), the conclusion would seem to be legitimate that his resurrected body was *tangible* and *real*. It appears that he took this body with him to heaven. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." The angels told his disciples, "This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." After this, Stephen, "being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

The proposition that "the soul is an immaterial substance," conveys no intelligible idea to the mind of any human being. We can form a faint conception of the existence of animalculæ, a million of which, it is said, may inhabit a drop of water; but beyond a monad, which Leibnitz defines to be an ultimate atom, human comprehension can not go. A recent writer says, "Philosophy never has been, and probably never will be able to explain the mysterious union of mind and matter." There are many, very many things that philosophy has ever been unable to explain. The simplest phenomena of nature baffle human learning to make intelligible. Who can tell how grass grows, or what gives it its color? What botanist is able to explain how the rose folds and unfolds its petals, or exhales its fragrance? We receive through our consciousness certain degrees of knowledge concerning these familiar objects; but a knowledge of ultimates and causes belongs to the Absolute alone.

It is certainly a consolation to think that the time is soon coming when mystery will give place to certainty. "For now we see through a glass, darkly; but then face to face. Now I know in part; but then shall I know even as I am known." We shall then more fully realize the peerless honor conferred on man, when he was made in God's glorious image. "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." J. H. WHITMORE.

Dearborn, Mich.

For the World's Crisis.

OPENING OF THE MEMPHIS CHAPEL.

To the Secretary of the A. A. Mission Society:

DEAR BRO.:—After parting with you at Boston, I came nearly direct to this place, and arrived in safety, with Sr. Martha Steere, on Friday, April 10th. We found the Mission family well, and in good cheer, and all in readiness for the dedication. The house was opened on the Sabbath, April 12th. The following notice from the Memphis *Post* may not be uninteresting to the friends of the Mission:—

"DEDICATION.—The Advent Mission Chapel, on the corner of Fourth and Saffarans Streets, North Memphis, was dedicated yesterday, April 12. This chapel has been built by the American Advent Mission Society, at the North, for the freedmen, and is arranged both for schools and meetings of public worship. The house is sixty by forty feet. Rooms are also fitted up for the Mission family and teachers, and altogether, it is one of the best buildings that has been put up in the State for the freedmen. It is a creditable work to the Society. They have expended some five thousand dollars including fifteen hundred received from the Freedman's Bureau.

They have a church, and congregation which fills the house, and a large school. They have a Band of Hope, consisting of two hundred and thirty children, pledged to the temperance cause. The school is under the charge of Dr. I. I. Leslie and Mrs. F. C. Northup, and is among the best of schools among the freedmen.

The mission now consists of Dr. Leslie, the chief in the school department; Mrs. Northup, Miss Martha Steere, Elder D. D. Reed, and Mr. John Wadsworth. These are all engaged either in teaching or preaching and visiting, and distributing tracts for the elevation of the freedmen.

There is also a branch of this mission at La-Grange, Tenn., of which Elder B. W. Wilkins has the charge. They have a large society, and a school of eighty scholars. They have purchased a lot, and think to build soon.

Rev. J. V. Himes, the President of the society, has taken great interest in these missions, and has done much by his frequent visits to promote their prosperity. He was present yesterday and preached on the occasion of the dedication. The services were of deep interest. The society and school is in a high state of prosperity and with their new house begins a new era in their history, and with the accustomed diligence and faithfulness of Dr. Leslie, with his associates, the mission and school will prosper. We take great interest in all these efforts to promote the welfare of our colored population."

A more full account may be seen in the *Voice of the West.*

The charts you sent are greatly appreciated, and are used; one in Memphis, and one in La Grange. They are making a deep impression on the minds of the freedmen. They have the image of Daniel 2: all clear; and last night, April 13th, I explained in full Dan. 8;—vision and *time*, and made it clear. It was the first meeting in the new chapel since the dedication. We had about four times as many people as we used to have. It was a large and appreciative audience. Elder B. W. Wilkins was present, and followed in interesting remarks. The truth is spreading, and many are looking for Christ's immediate coming, and some look for it this year.

I shall give you a more full report of the Mission soon, and of my visit here. I may add, just here, that the clothing sent, with other help for the freedmen, has been wisely and faithfully appropriated. A thousand thanks go back to the North for these gifts for the poor. They are really a grateful people.

The school begins to-morrow, under the most encouraging auspices. Bro. Leslie is well, cheerful and hopeful. He loves the children, and they think every thing of him. He is the man for them. Bro. Reed is well worked down. He has not ceased to work both night and day from the time he came out. But now he will have rest. He is highly prized by the freedmen, and, like Bro. Leslie, loves them, and is trying to do them good. Sister Northrup is well, and still faithful at her post to do all she can for this poor people. Sister Martha Steere has come to help her. Brethren and sisters all abroad will remember and pray for the toiling ones here. Truly yours,

JOSHUA V. HIMES.

For the World's Crisis.

JOURNAL.

DORCAS MISSION.

Sept. 3d. During the past week have made various repairs, and papered the school-room of the Home.

Sept. 11th. Have just returned from the Alton Bay campmeeting, which, like the meeting at Wilbraham, was made a blessing to me spiritually, physically, and pecuniarily. My cup of joy was filled a good while before my purse was. It was an unspeakable privilege to meet with those of like precious faith, and hear their testimonies concerning the coming kingdom.

Three sisters were, without my knowledge, collecting money for our mission at this gathering, and I was quite surprised as each brought their collections to me. The church at New Durham sent an offering of $20.00 by the hand of Sr. Proctor. May the Lord abundantly reward them. Sr. Harriet Dennett brought $60.20, the total amount collected by her. Then Srs. Wood and Proctor handed me $80.00 as the result of their solicitations for aid. Emma Black gave 50 cents, which she received for good scholarship and deportment. There were given me by forty-four other brethren and sisters, $71.00; also, one brother gave 50 cts. in silver, and a sister gave me 25 cts. in the same precious metal. Bro. B. Young gave $3.93 in silver. All this coin was sold for $6.17. A sister gave a lot of jewelry, which we still have on hand with the exception of the pencil. (This lot consisted of a fine gold chain, pencil, locket, small cameo pin, breastpin without the stone, small ear-ring, and two small chains. It is extremely difficult to obtain a fair price for old jewelry. The gold pencil brought $2.00 into our treasury.)

Thus, after we have endured many trials, the Lord has been pleased to deliver us, and we have been richly blessed. May his abundant blessing rest upon all these saints who have so generously administered to our wants. Truly the Lord is a merciful and loving Father.

Dec. 1st. Through the abundance of means received in the past, all our needs have been supplied. All glory to our Father in heaven.

Dec. 2nd. After breakfast, not one penny in the funds, but we have provision enough on hand for dinner. Evening. The Lord sent us $5.00 toward evening. A gentleman passing by the Home was attracted by the noise of the children who were playing in the school-room. After looking at them for awhile, he made some inquiries about the Home, finally asked to see me, was shown to my room, when he gave me $5.00, and left right away without giving his name. I knew nothing of his being near the house until he knocked at the door of my room. Thus the Lord helped in our time of need.

Dec. 3d. To-day received $17.00 from three persons. Thus again the Lord has bountifully supplied our need. Praise his name.

Dec. 6th. To-day received $10.00 through the post-office, and $100.00 from the former managers of the Home as a donation for repairs that had been made.

Dec. 30th. After breakfast this morning, but five cents in the treasury. Received $3.09 through the day. Had to pay $2.09 freight on a barrel that was received, which left $1.00, which was expended for bread for dinner. On opening the barrel found amongst other things half a bushel of beans and a few dried apples. Our grocer made us a present of a dozen lbs. of pork. Thus wonderfully the Lord supplied our needs at this time. We still feel that the Lord will take care of us, and by his grace we shall continue to trust in him.

Your Bro. in Christ, F. H. BURBANK.

SPEAK NO ILL.

Nay, speak no ill, a kindly word
Can never leave a sting behind;
And, oh, to breathe each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown,
By choosing thus a kinder plan;
For if but little good we know,
Let's speak of all the good we can.

Give me the heart that fain would hide,
Would fain another's faults efface;
How can it pleasure human pride
To prove humanity but base?
No, let it reach a higher mode,
A nobler estimate of man;
Be earnest in the search of good,
And speak of all the best we can.

Then speak no ill, but lenient be
To others' failings as your own;
If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day,
No lips may tell how brief the span;
Be earnest in the search of good,
And speak of all the best we can.

Selected by E. P. ROBINSON.

For the World's Crisis.

STAR OF HOPE MISSION.

BRO. GRANT:—In my visits to-day, I met with one of the Lord's colored children, in whom I feel very much interested. I would like to speak of some of the Lord's dealings with her. She has truly come up the rough side of the mountain (as the colored people say), a child of affliction and trouble; but in the midst of it all such patience and childlike trust as we do not often witness. She is the mother of fourteen children, eight of whom are now living. Her husband is a Catholic, does but very little for the support of the family, and opposes her very much. She often has to throw her shawl and bonnet out of the window, and steal away to get to meeting.

A short time since she had a fall, which injured her so that she was confined to her bed for some weeks, during which time her rent became due, and her landlord had threatened to turn them into the street. She took the matter to the Lord, and the rent came.

Last Saturday evening, a brother called at the Mission, and after talking awhile inquired if there were any very needy among us. Sr. Boide told him of this sister, and he thought he would call and see her before he left the city, but on going out he felt a very strong impression to go that night. It was then between nine and ten o'clock. He hesitated, it being so late, but the impression was so strong, he took the cars for that part of the city where she lived. On arriving, he found the family without a mouthful of anything to eat in the house; they had used the last handful of flour that day to make a few cakes, so that the children each had one. The dear sister felt well about the matter. She had concluded, if the Lord did not send anything, they would spend the Sabbath in singing and praying, so that they would forget their hunger; but Father's eye was over them.

As soon as the brother entered the door, she felt the Lord had sent him. He talked with her awhile, inquired into her circumstances, then took a large basket, went out, and filled it with needful articles of food, enough to last the family a week, and before he left gave her ten dollars to pay her rent. The poor woman's heart was filled with gratitude to overflowing. She wept and praised the Lord, and while relating the circumstances to us tears flowed down her cheeks.

"Oh!" she said, "I never can doubt Jesus. Let me be situated as I may, I feel rich."

She has unwavering faith in the promises of God. If she is in trouble or want, she goes with child-like confidence to Father, asks and believes, and deliverance comes.

It does my heart good to visit this dear child, and converse with her, and read the Bible to her (as she cannot read herself), and hear her talk of the goodness of God and his dealings with her. Oh, that the Lord will help me to have that living faith in exercise continually, that will take him at his word, a faith

"That will not tremble on the brink
Of poverty or woe,"

is the prayer of your Sister in Christ,

New York City. M. E. DOW.

For the World's Crisis.

THE TWO BODIES: WHAT BECOMES OF THEM.

As Paul's expressions in regard to "this earthly house," and "our house from heaven," have been perverted to mean, the first the human body, and the latter a spiritual body assumed by the soul at death; it has been a query with us—*What is to be done with the extra body at the resurrection?* We have never yet seen a satisfactory solution of this difficulty. But we were not a little amused by an explanation of the matter in a story told by the Bishop of Tennessee at a recent Church Congress in England, as published in the *Pall Mall Gazette.* We commend it to the candid consideration of the advocates of two-body theology.

"The Bishop fell into conversation with 'Uncle Tony,' a plantation preacher, on various christian doctrines, and finally said:

'And what about the resurrection?'

With a very solemn face he replied: 'You see, massa, 'intment is 'intment.'

'Yes.'

'Well, you see, when the angel Gabriel comes down from heaben, and goin' up and down de ribber Jordan, a blowin' ob his trumpet, and de bells ob heaben ringin,' and de milk and honey rainin' down on all de hills ob heaben, he will bring de spiritual body wid him down from heaben, and take dis yer body up out ob de dus', and take de 'intment and rub it on; den stick 'em togedder—AND DAR DEY IS!'" W. L. H.

THE PEACE OF EUROPE.

Public opinion in Paris is waiting breathlessly for the issue of an imperial manifesto, in the form of a letter of Napoleon III. to his Minister of State, to appear on or about the 15th inst., in which the policy of the empire is to be unfolded. Indications are not wanting that the empire is meditating some decisive action, and the European world stands still to hear its fate.

The official organs of the French government have had much to say of late about peace, and the means of preserving it; and have endeavored to emphasize yet more sharply than in past years the declaration that "the empire is peace." But the fact is that the peace now prevailing in Europe is felt by the people to be not worth keeping; the means adopted to preserve it involving the permanent endurance of evils which are looked on as temporary in time of war.

So active is rumor in talking about general disaffection of the French people towards the government, in consequence of the new army levy, that Napoleon has ordered an official inquiry and report by the Minister of the Interior, on the true feeling of the country in relation to it. Perhaps the result will convince the world that the late serious riots in Bordeaux, Toulouse and Rennes mean nothing—and perhaps not. But it is hardly likely, however enthusiastic all the provincial Frenchmen may be reported to be in their desire to serve in the "Garde Mobile," that the report will introduce this enthusiasm into Paris, where the government, with the great army of France at its back, has not yet dared attempt to enforce the army bill at all.

Within a very few weeks, however, the organization of the new force of five hundred and fifty thousand will be complete; and, of the regular army no less than four hundred thousand will be armed with the terrible Chassepot rifles, the most deadly small arm yet invented. By these changes and the reforms in the recruiting laws, Napoleon becomes stronger for offensive or defensive war than any monarch of Europe has ever been before. This prodigious strength is supported by a drain upon the resources of France such as no people can long endure; and yet the work has been conducted throughout as if it were intended for a permanent peace establishment, though nobody believes it to be so.

The Emperor is said to be growing prematurely old, less perhaps from the present burdens of state, than from the "fast" life he has always led. He is not likely to live long; and his frivolous Spanish wife as regent, and his sickly boy as heir, are, even in prospect, far from agreeable to France. The growing energy and unity of the opposition in the Legislative Assembly, and in the press, and the multiplying signs of discontent with military rule among the people, must weigh heavily on Napoleon's mind; and there is a wide-spread feeling of apprehension lest he should determine, in the height of his power, upon a foreign war, which, by stirring the patriotism and personal allegiance of his subjects, and by bringing to him the prestige of some great success, might do much to quiet his enemies and to establish his dynasty.

The increasing confidence reposed by the Emperor of late in his cousin Prince Napoleon, and the recent visit of the latter to Germany, play a great part in the political speculations of the day. The general belief is that the Prince went to Berlin to ascertain what would be the attitude of Prussia if France should set herself in decided antagonism to Russia. The Emperor Alexander has lately suppressed all that was left of Poland, blotting out the very name of the ancient kingdom, and merging it in the department of the Vistula; and this sentimental grievance is accompanied apparently by increased severity in administering Russian law. His intrigues on the Turkish frontier are also actively carried on; and his attitude toward the Sublime Porte, in case of a general European war, might prove to be that of a very patient but prompt and active cat toward a mouse.

Thus France is not restrained from war with Russia by any want of a plausible and popular cause to fight for. The cabinets of Europe would approve an effort to destroy Alexander's hopes of getting Constantinople; and the French people would rally earnestly to the cry of Poland. Austria, too, would probably aid such a movement, in a very different spirit from the provoking and half unfriendly neutrality she showed to the western powers during the early days of the Crimean war. But Prussia seemed to be in doubt. Which danger would Bismarck consider the greatest, the growing power of Russia in the east, or a threatening and overshadowing alliance between France and Austria in the South and West?

Bismarck seems to have no doubt on the question. The general rumor is that Prince "Plon-Plon" has reported to his cousin the family plans as quite in need of modification. Prussia is more inclined to accept the friendship of Russia than that of France; evidently believing that to the true civilization she aims at, no Cossack can be so dangerous an enemy as Napoleon III. Will the Emperor trust his *chassepots*, joined with the routed battalions of Koniggratz, against Russia and North Germany united?

This seems unlikely. The cable reports, to-day, that France has refused to enter a close alliance with Austria and England combined, unless Prussia will join it. It would seem that Napoleon is unwilling to fight, unless at the head of an alliance strong enough to organize victory in advance. But all is uncertainty in France, and the public mind of Paris is described as in that peculiar state of undefined dread and expectation which has so often preceded social earthquakes. Were the Government in feeble hands there would be reason to apprehend a revolution; but it is in the hands of a strong, unscrupulous, and able ruler, who will leave no means untried to secure himself against the natural and usual effects of such weariness and discontent with his ascendency as are now so widely exhibited. The pamphlet on the titles of his dynasty, which he has just sent forth from the imperial closet, showed, indeed, that many millions of Frenchmen had in other years voted for his uncle and for himself; but if their minds have changed on fuller experience of imperialism, or if the younger generation now taking their places should not approve the vote, some much more decided action than printing pamphlets will be needed to fix his throne. It will not surprise us to hear startling news from Paris at no distant day.—*N. Y. Evening Post.*

RELIGION SUPREME.

The general tone and spirit of some religious families is such as to neutralize the influence of the parents' piety, and counteract their efforts to cultivate piety in their children. There is always some interest or excitement more prevalent and intense than religion. In some families it is the pursuit of wealth; in some vanity, or pride, or petty rivalries; a desire to outdo, or outdress, or outshine a neighbor—envy, or irritation, or hostility provoked by the fair name and prosperity of others—a striving to lower or supplant them—a silly ambition to be intimate with the rich or fashionable, and to introduce the young people into what is called, often preposterously enough, good society, and so secure for them advantageous alliances. It makes little difference what may for the time be the dominant interest; every child in the house understands it, and learns to sympathize with it, for childhood comprehends the parents' sentiments, passions, and antipathies, long before it can comprehend their moral teachings. Every one perceives and feels what is most thought of, most felt by the parent, and that, whatever that something is, it is not religion.

Now it is in accordance with a well known law of the human mind that the stronger emotion, excitement, or interest rules, and expels the weaker. Two powerful sentiments cannot exist and operate upon the mind at the same time. We cannot serve two masters. We cannot serve God and mammon, just because the stronger will soon subjugate the weaker; and if God does not reign, then mammon will be God. Now this actual predominance of another interest over the religious interest, renders null and void all attempts at christian trainings in so far as the conversion and consecration of children are contemplated. These spiritual achievements require that the atmosphere of domestic piety be pure, and genial, and fervid—radiant with heavenly hopes—instinct with benevolence—redolent with charity. Religion must dwell serene and supreme in the bosom of the domestic empire.

It must subordinate all other interests and aspirations, and have authority to say to every passion, "Be still." Then may it be able to come into the heart of childhood and youth with a grateful welcome.—*Dr. Olin.*

KNOCKING AWAY PROPS.

"See, father," said a lad who was walking with his father, "they are knocking away the props from under the bridge; what are they doing that for? Won't the bridge fall?"

"They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers, which are finished."

God often takes away our earthly props that we may rest more firmly upon him. God sometimes takes away a man's health, that he may rest upon him for his daily bread. Before his health failed, though he perhaps repeated daily the words "Give us this day our daily bread," he looked to his own industry for that which he asked of God. That prop being taken away, he rests wholly upon God's bounty. When he receives his bread he receives it as the gift of God.

God takes away our friends that he may look to him for sympathy. When our affections were exercised upon objects around us, when we rejoiced in their abundant sympathy, we did not feel the need of divine sympathy. But when they were taken away, we felt our need of God's sympathy and support. We were brought to realize that he alone could give support, and form an adequate portion for the soul. Thus are our earthly props removed, that we may rest firmly and wholly upon God.

PRAYING FOR THE POOR.

We are taught in the Bible to pray for the poor, but in the Scriptures a great deal more is said about giving to the poor than about praying for them. Probably no class of people are more frequently remembered in prayer than the congregation of the Lord's poor, and yet it is to be feared that most of those who pray for the poor do but little if anything to supply their wants.

A farmer, whose cribs were full of corn, was accustomed to pray that the wants of the needy might be supplied; but when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said to him: "Father, I wish I had your corn."

"Why, my son, what would you do with it?" asked the father.

The child replied: "I would answer your prayers."

We can answer our own prayers oftener than we think. With regard to the poor, Jesus says: "Ye have the poor with you always, and whensoever ye will ye may do them good." How many answers to prayer depend on our willingness to do good!—*Sunday School Times.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE INDIAN AND HIS DOG.

In the county of Ulster, near the line of the State of Pennsylvania, lived a man whose name was Le Fevre. He was the grandson of a Frenchman who was obliged to fly from his country at the revocation of the edict of Nantes.

He possessed a plantation on the very verge of the valley towards the Blue Mountains, which was a place of refuge for animals of the deer kind.

This man, who had a family of eleven children, was greatly alarmed one morning at missing the youngest, who was about four years of age. He disappeared about ten o'clock. The distressed family sought after him in the river and in the fields, but to no purpose. Terrified to an extreme degree, they united with their neighbors in quest of him. They entered the woods, which they beat over with the most scrupulous attention. A thousand times they called him by name, and were answered only by the echoes of the wilds. They then assembled themselves at the foot of the mountain of Chatagniers (or chestnut trees,) without being able to gain the least intelligence of the child. After reposing themselves for some minutes, they formed into different bands, and night coming on, the parents in despair refused to return home.

"Derrick, my child! Derrick, my poor little Derrick! where art thou?" frequently exclaimed the mother, in language of the deepest distress; but all was of no avail. As soon as daylight appeared, they renewed their search, but as unsuccessfully as on the preceding day. Fortunately an Indian, laden with furs, coming from an adjacent village, called at the house of Le Fevre, intending to repose himself there, as he usually did when traveling through that part of the country.

He was much surprised to find no one at home but an old negress, kept there by her infirmities. "Where is my brother?" said the Indian.

"Alas!" replied the negro woman, "he has lost his little Derrick, and all the neighborhood are employed in looking after him in the woods."

It was then three o'clock in the afternoon.

"Sound the horn," replied the Indian, "and try and call thy master home. I will find his child."

The horn was sounded, and as soon as the father returned, the Indian asked him for the shoes and stockings that little Derrick had worn last. He then ordered the dog, which he brought with him, to smell them, and then, taking the house for his centre, he described a circle of a quarter of a mile, semi-diameter, ordering his dog to smell the earth wherever he led him. The circle was not completed when the sagacious animal began to bark. This sound brought some feeble ray of hope to the disconsolate parents.

The dog followed the scent, and barked again, the party pursued him with all their speed, but soon lost sight of him in the woods. Half an hour afterwards they heard him again, and soon saw him return. The countenance of the poor dog was visibly altered; an air of joy seemed to animate him, and his gestures indicated that his search had not been in vain. "I am sure he has found the child," exclaimed the Indian, but whether dead or alive was at present the cruel state of suspense. The Indian then followed his dog, who led him to the foot of a large tree, where lay the child in an enfeebled state, nearly approaching death. He took it tenderly in his arms, and hastily carried it to the disconsolate parents.

Happily the father and mother were in some measure prepared to receive their child. Their joy was so great, that it was more than a quarter of an hour before they could express their gratitude to the kind restorer of their child.

Words cannot express the affecting scene. After they had bathed the face of their child with their tears, they threw themselves on the neck of the Indian, whose heart melted in unison with theirs. Their gratitude was then extended to the dog; they caressed him with inexpressible delight as the animal which, by means of his sagacity, had found their beloved offspring; and conceiving that, like the rest of the group, he must now stand in need of refreshment, a plentiful repast was prepared for him, after which he and his master pursued their journey; and the company, mutually pleased at the happy event, returned to their respective habitations, highly delighted with the kind Indian and his wonderful dog.

GOOD FOR NOTHING.

A gentleman, while addressing some children, took out his watch, and asked them what it was for.

"To keep time," the children answered.

"Well, suppose it won't keep time, and can't be made to keep time, what is it good for?"

"It's good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out, and it won't mark, what is it good for?"

"It is good for nothing."

He then took out a pocket-knife, and asked what was its use.

"To whittle with," said one. "To cut," said others.

"Suppose that it has no blade, then what is it good for?"

"Good for nothing."

"Then a watch, or pencil, or knife, is good for nothing, unless it can do the thing for which it was made?"

"Yes, sir, it is useless."

Well, children, what is a boy or girl made for?"

The children hesitated.

"What is the answer to the question, 'What is the chief end of man?'" asked the gentleman.

"To glorify God and enjoy him forever."

"Now, then, if a boy or girl does not do what he or she is made for, and glorify God, what is he or she good for?"

And the children all answered, without seeming to think how it would sound,—

"*Good for nothing.*"

Well, if children are made to glorify God, and they don't do it, are they good for anything? that is, it is so much more important that they glorify God, and become prepared to enjoy him forever, than any thing else, that if they fail to do this, it is as though they failed in everything. Without love to God, all other things are as nothing.

IS IT SAFE?

Is it safe to use tobacco? I asked some boys that question, they looked at each other from the corners of their eyes, and some of them blushed, and some laughed. Only one manly little fellow spoke up and said, "No, ma'am."

"Why not, Georgie?"

"Because, ma'am, it is poison."

"Do you consider that a sufficient reason, my boy?"

"Well, I should if it was any thing else. If I am told a thing is poison, I do not put it into my mouth, of course not."

"Well, Georgie, I wish all boys were as sensible. But can you tell me how it happens that men do use it, and still live on to advanced age without ever being hurt by it?"

"I don't know, indeed; but if they do that, I suppose it gives me no reason for taking a poison into my own mouth."

"Very well put, indeed, Georgie; 'if they do that.' Medical men say that no one uses tobacco without being hurt by it. Some of it will pass into the stomach, and like all other poisons, it will do harm. It is the poison in tobacco that makes the boy sick when he takes it. The stomach feels the poison, and tries to throw it off. If it cannot do that, the poison may kill, and sometimes does. But if it is thrown off, or if only a little reaches the stomach, it may not kill all at once. If it it is taken again and again, the stomach becomes less and less able to resist it. It passes into the blood, and after working various mischiefs, is partially thrown off through the lungs and the pores of the skin, giving that odor which is peculiar to tobacco users."—*S. S. Advocate.*

THE POOR BOY.—Do not be ashamed, my lad, if you have a patch on your elbow. It is no mark of disgrace. It speaks well for your industrious mother. For our part, we would rather see a dozen patches on your clothes than hear one profane or vulgar word escape from your lips. No good boy will shun you because you cannot dress as well as your companions; and if a boy sometimes laughs at your appearance, say nothing, my good lad, but work on. We know many rich and good men who were once poor and friendless boys; and if you are poor and upright, you will be respected a great deal more than if you were the son of a rich man, and addicted to bad habits.

☞ Never open the door to a little vice, lest a great one should enter.

The World's Crisis
AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address......$5.60
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to
MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,
THE YOUNG PILGRIM;
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.
TERMS:
Payable always in advance.
[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 657. BOSTON, WEDNESDAY, MAY 6, 1868. VOL. XXVII.—NO. 8.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon. at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE CLEAR VISION.

I did but dream. I never knew
  What charms our sternest season wore;
Was never yet the sky so blue,
  Was never earth so white before.
Till now I never saw the glow
Of sunset on yon hills of snow,
And never learned the bough's designs
Of beauty in its leafless lines.

Did ever such a morning break
  As that my eastern windows see?
Did ever such a moonlight take
  Weird photographs of shrub and tree?
Rang ever bells so wild and fleet
The music of the winter street?
Was ever yet a sound by half
So merry as yon school-boy's laugh?

O Earth! with gladness overfraught,
  No added charm thy face hath found;
Within my heart the change is wrought,
  My footsteps make enchanted ground.
From couch of pain and curtained room
Forth to thy light and air I come,
To find in all that meets my eyes
The freshness of a glad surprise.

Fair seem these winter days, and soon
  Shall blow the warm west winds of spring,
To set the unbound rills in tune,
  And hither urge the bluebird's wing.
The vales shall laugh in flowers, the woods
Grow misty green with leafing buds,
And violets and windflowers sway
Against the throbbing heart of May.

Break forth, my lips, in praise, and own
  The wiser love severely kind;
Since, richer for its chastening grown,
  I see, whereas I once was blind.
The world, O Father! hath not wronged
With loss the life by thee prolonged;
But still, with every added year,
More beautiful thy works appear!

As thou hast made the world without,
  Make thou more fair my world within;
Shine through its lingering clouds of doubt,
  Rebuke its haunting shapes of sin;
Fill, brief or long, my granted span
Of life with love to thee and man;
Strike when thou wilt the hour of rest,
But let my last days be my best!

—*John G. Whittier.*

For the World's Crisis.

ANOTHER GOSPEL.

The inspired Apostle declares:—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." He also repeats, "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1: 8, 9. Did the Apostle preach that man has an immortal soul? *He did not.* A never-dying soul? *No.* A deathless spirit? *Never.* Did he preach about a "death that never, never dies"? No, no.

What did he preach about in regard to immortality? "The King of kings and Lord of lords; *who only hath immortality.*" Did Paul preach that both good and bad persons, or their souls, are ushered into the Lord's presence to be judged when they die? *No, never.* What does Paul declare of him who only hath immortality, dwelling in the light? He says,—"*Which no man can approach unto; whom no man hath seen, nor can see.*" Furthermore, did Paul preach that the wicked, or souls of the wicked, went to hell at death? *No.* That vengeance was executed on the wicked, or their souls, at death? *No.* When did Paul say vengeance was to take place? "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thess. 1: 7–9.

Did Paul preach that the wicked shall be preserved, or kept alive in everlasting hell torments? *No.* What does he say of them? "Who shall be punished *with everlasting destruction* [*not preservation*] from the presence of the Lord, and from the glory of his power." Did Paul preach that death was the gate to endless life, or joy to the righteous? *Never.* Did he preach a doctrine superseding the necessity of a resurrection? *Never.* Did not Paul say that "*if the dead rise not*, then is not Christ raised"? etc.; "*then they also which are fallen asleep in Christ are perished*"? *He did.* Did Paul preach that christians get the victory over death when they die? *No.* When did he say they had the victory? "So *when* this corruptible shall put on incorruption, and this mortal shall put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 54.

Did Paul preach that when christians die they, or their souls, have gone home to glory? *No.* What then? "When Christ, who is our life, shall appear, *then shall ye also appear with him in glory.*"—Col. 3: 4.

Did Paul preach we were to comfort one another with the idea that our friends go to heaven at death? *He did not.* What did he say on this point? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. *Wherefore comfort one another with these words.*"—1 Thess. 4: 13–18.

Does the gospel which Paul preached, or the gospel we have received, contain one promise that we shall ascend to heaven at death, or at any other time, or inherit it for an everlasting possession? *No, not one.* Christ plainly declared to his disciples—"And as I said unto the Jews, *whither I go ye cannot come;* so now I say to you."—John 13: 33. He also declared, "*And no man hath ascended up to heaven.*"—John 3: 13. When are we promised to be with Christ? When he comes again, as he says, "I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 3. When are we promised a crown? "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5: 4. Did Paul preach of receiving his crown at the day of Christ's appearing, together with all those who love his appearing? *He did.*

When and where has the gospel promised to us our reward, and our everlasting inheritance? at death? *No.* "For the Son of man shall come in the glory of his Father, with his angels; *and then he shall reward every man* according to his works." "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."

Did Paul preach of our entering or receiving a kingdom before the heavens and earth were shaken? *He did not.* Heb. 12: 26. Did he preach a gradual extension of the Redeemer's kingdom? *No.* What events precede, or are connected with, the coming of Christ and the establishment of his everlasting kingdom upon the earth? A long time of *peace and safety*, or gradual dawn of a long millennial day? *No, never.* "The second woe is past; and behold the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11: 14, 15. Now do the saints reign in heaven? *No.* Where then? "And hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; *and we shall reign on the earth.*"—Rev. 5: 9, 10. How long? "*And they shall reign for ever and ever.*"—Rev. 22: 5. "*And their inheritance shall be for ever.*"—Ps. 37: 18.

Now if these are the truths of inspiration, and are in connection and harmony with the gospel Paul preached, then what shall we think of those who scarcely mention them, or turn away from the same, and continue to preach Papal traditions and fables, intermixing truths with errors; or who are preaching and basing their hopes on the belief that their immortal souls go to heaven when they die? Are they not thus perverting the Scriptures, *and preaching another gospel?*

Again. Paul preached our entire separation from worldly affairs, and that the weapons of our warfare were not carnal; and we are not to avenge ourselves. Now do not preachers, and others, who sanction or engage in worldly schemes, or worldly enterprises, or join political parties, or advocate carnal warfare, or take vengeance on their enemies, sanction, sustain, or preach *another gospel?* Again, do not preachers, and others, who sanction the wearing of gold, pearls, and costly attire, or fairs, or festivals, tableaux exhibitions, or pleasure gatherings of whatever name, or building and adorning costly edifices, with rented slips (virtually excluding the poor), emphatically *sanction or preach another gospel?*

Furthermore, do not preachers and professors of religion, who are laying up earthly treasures, or are holding on to the same, sanction *another gospel* than what Jesus or Paul preached? Jesus plainly said, "*Lay not up for yourselves treasures* upon earth." And Paul said, "But thou, O man of God, flee these things." Now, in view of all these plain declarations and requirements, and of existing facts on every hand, have we not reason sadly to fear that the great mass of professors at the present day are turned away from the gospel Paul preached unto *another gospel?*

Far be it from me to judge, or say, or even think, that all in the nominal churches will be lost. I believe that all who have been truly converted to Christ, and had their sins forgiven them, whether in the churches or not; who, in all honesty of purpose, are trying to live up to the light they have received from the inspired word, will be saved in "the day of the Lord Jesus"; although it may be "so as by fire." And others, who may have a correct Bible theory, who are not living in all honesty of purpose, according to the light they have had, will at last be found among the lost.

Dear brethren and sisters, and all who profess to believe and follow the true gospel, let us examine into these things, and not flatter ourselves in any wise; for eternal destinies soon await us. The Judge is waiting at the door, and we shall very soon receive our reward. In love to all, and to the truth as it is written in God's word, sincerely,

S. L. MANLEY.

Marion, N. Y.

☞ The same God, to whom we are but tenants-at-will for the whole, requires but the seventh part to be paid to him as a small quit-rent in acknowledgment of his title. It is man only that has the impudence to demand our whole time, though he never gave it or can restore it, nor is able to pay any considerable value for the least part of it.

For the World's Crisis.

WHAT WILL YOU DO?

The judgment is before us. Sooner or later we shall behold the parted heavens, the great white throne, and more than that, Jesus coming through the parted skies, bringing the reward of the saints with him. The very same Jesus Herod sought to destroy; who taught as never man taught all who came unto him; who became poor that we might be rich; who was meek; when reviled, reviled not again; who was pure; who was a peacemaker; who lived among the children of men; bore all their scoffs and frowns; suffered their reproach, permitted the wicked rabble to nail his innocent hands to the cross; in his agony drank vinegar and died; was buried; rose again the third day; ascended to the Father; is now interceding at the throne of grace for *you.* He is knocking at the door of your heart for admittance, that he may lead you in the path to heaven; that you may be a sharer in the joys of the blessed; that you may be delivered from the evils of this life and enjoy the pleasures of an endless life; that you may meet those loved ones rudely torn from your embrace by the cruel enemy death, and with them enjoy the presence of the Father and the Son through eternity.

This same Jesus will be seen by you in the clouds of heaven. Think not to escape; for even if death claims you for its victim ere that day dawn, the trump will sound, the earth tremble, the old graveyard burst its cold sods of earth, and you be commanded to come forth, and your eyes behold him who sweat great drops of blood in the garden, when left alone to plead his case with his Father. Yes, those eyes that wept over your sins, will look upon you in that day; and what will you do? Man of wealth, you must leave your hoarded treasures; they can not buy an entrance to the golden city; that is for those who have secured an entrance through the blood of the Lamb.

Man of power, lay down thy shield; thy strength—be it in wealth, authority, intellect, or what not—is perfect weakness; no longer can it serve you; come to judgment. Man of intellect and thought, cease to study; lay the pen, mighty in its influence, aside; listen to the result of thy labor; receive thy reward. Toil-worn and weary one, lay down thy implement of labor. You must take time, and learn if the past has been well spent. Sluggard, awake! No time for sleep; rouse thee, come! Jesus wants thee.

Reader, stop and consider thy ways. Art thou ready to behold the opening heavens? If not, what will you do? Call for the rocks and mountains to fall on you, that you may be hidden? They will flee, and you will stand alone, all unsheltered before the wrath of an offended Judge. Thou canst not shrink away from his piercing eye. Flee to Jesus while he stands with outstretched arms to receive all who come to him. Wash in his blood, and be made clean; then you may be of the number who make up the "bride of the Lamb," and partake of the marriage supper. Will you not come?

Come to the fount, that's filled
  With blood from Jesus' veins;
Wash thou, for you 'twas spilled,
  To cleanse thee from guilty stains.

LIZZIE TAYLOR.

For the World's Crisis.

THE SEVEN LAST PLAGUES.

In Rev. 15: 1, John sees a great wonder in heaven, "seven angels having the seven ast plagues; for in them is filled up the wrath of God." These seven vials are symbols of seven distinct judgments that either have been, are now, or will be, poured out upon the earth. The seals and trumpets have each their several localities assigned them, covering more or less space in the history of Adam's fallen family. The vials also have their destination and work pointed out, and perhaps more distinct than any other class of symbols in Revelations.

The great question at this moment is, Have any of these vials of God's wrath been poured out upon any people or nation of any age in the past or present? I unhesitatingly answer. No. It has been the opinion of some that we have already passed under five of them, and that the sixth has been lately poured out. Well, on this I shall only say that if the seventh be only as harmless, a wicked world will not have much to fear.

For the last twenty-three years it has been a settled point with me that not one solitary vial has yet been touched by the finger of any angel. What a thought! All the wrath of God poured out in this dispensation of his mercy! The incongruity must be apparent to every reflecting mind. We are not yet in the day of judgment, but the day of God's long-suffering; and these vials are treasured up for the day of wrath and revelation of the righteous judgment of God. When these plagues shall be executed upon our planet, our lecturing brethren will be spared the labor of wading through thousands of pages of secular history to find out when and where each vial was poured out. As soon would God have opened the windows of heaven, or broken up the fountains of the great deep, before the antediluvian church was secured, as one of these vials be poured out before the saints are gathered from land and ocean.

From this standpoint, let us again look at Rev. 15: 1. The angels are seen furnished with the "seven last plagues." But what is seen next? (verse 2nd) a transparent "sea of glass," "as it were" "mingled with fire," and upon this divinely spread platform in mid air, the victorious company stand around their heaven-descended Lord. These angels could do nothing until the church of the first born were gathered, the tabernacle opened, a new dispensation commenced, and now, but not until now, a great voice comes out of the temple (Rev. 16: 1) saying, "Go your ways, and pour out the vials of the wrath of God upon the earth." The saints will stand upon this sea of glass until the indignation be overpast, the battle of the great day be fought, the wicked nations destroyed, and the sanctuary cleansed. Under these vials, God's prime ministers of vengeance will be let loose—war, famine, pestilence, and fire, to take by storm this poor terrestrial citadel of man. All the fearful calamities, foretold by prophets and apostles, fall out under these vials after the saints are gone. The slain of the Lord lie from one end of the earth to the other (Jer. 25, Ezek. 39), and the angel will be standing in the sun, calling to all the feathered fowls that fly in the midst of heaven to gather themselves together to the supper of the great God. Rev. 19.

The seventh trumpet and seventh vial both reach the second resurrection. It is not the seventh trumpet, but the trump of God, that wakes the dead saints. Matt. 25: 31, 1 Thess. 5: 16. But in the days of the seventh angel, when he shall begin to sound, the Lord will come, the voice of the archangel and the trump of God will be heard, and the righteous dead raised. But the seventh trumpet will continue to sound throughout the thousand years, beginning with the angry nations, and the time of God's wrath, and the giving of rewards to his servants the prophets, and to the saints, and them that fear his name, and finishing with the destruction of them that corrupt the earth (Rev. 11: 15, and to the end of the chapter).

The seventh vial must also in like manner reach the subjects of the second resurrection, for the following reasons: 1st. They are the seven *last* plagues, and if they do not include the wicked dead, an eighth will be required, and so they are not the seven *last.* And (2nd) "In them is filled up the wrath of God,"—all that God designs for the unredeemed of the fallen family of Adam. 3d. This vial brings a loud voice from the throne of the Eternal—"*It is done.*" Again, under this last vial there is the great physical convulsion (Rev. 16: 17–21), preparatory to a new earth and heaven; an unparalleled earthquake, the great city split into three parts, the cities of the nations fall, and great Babylon, after her long slumber of more than a thousand years, is not to be overlooked, or forgotten. Every island is moved out of its place, and the mountains are not found. This seventh vial brings us unto the threshold of the new creation. Alas! who shall live when God doeth this? All that are in Christ Jesus. *Amen.*

J. PORTER.

Danville, P. Q., April 3d, 1868.

For the World's Crisis.

SIN AND SUFFERING.

Sin is the primal cause of all suffering; but men sometimes err in special cases, supposing that the greatest sufferers are sinners exceeding all others in guilt. This view has been held to such an extent that it may be almost entitled a popular belief. Possibly the reader has seen a case of extreme suffering, and heard the question asked, "what dreadful thing has this person done, that he must be punished like that?" We may refer to the ninth chaptes of John for a case in point. "Master, who did sin, this man, or his parents, that he was born blind?" The disciples evidently thought that this was a special punishment for individual sin; but the answer shows that they were in error. "Neither hath this man sinned nor his parents." That is, it is not on account of their peculiar guilt that this man was born blind. And in the 13th chapter of Luke, we read of some who seemed to be special objects of wrath. But Jesus answering saidunto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay, but except ye repent, ye shall all likewise perish."

This is enough to refute the *popular* error; but there is another view which is doubtless correct in the abstract, but which, as applied indiscriminately, is scarcely less wrong than the first mentioned. Sickness arises from violation of natural law. This is a general rule to be modified by circumstances. Individuals are not often responsible for the state of the atmosphere, whether it be too hot or too cold, too wet or too dry. And sickness is often caused by atmospheric changes. But says one, "health is a duty." We agree to that; and can in some cases say "physician, heal thyself;" for some who thus preach become themselves invalids.

Again, another puts the case still more strongly, and says "it is a sin to be sick." And "whoever is sick, and is not guilty, ought to be able to show it, that we may make his case a special exception." Now it may often happen that the individual who is suffering *innocently* (if such a case can be imagined,) is utterly unable to prove his innocence, knowing neither the remote or evident cause of his disease. In some cases all must admit that there has been a flagrant violation of law, resulting in disease, perhaps death. Delirium tremens, produced by drunkenness; insanity caused by abuse of the sexual function; consumption caused by tight lacing; and many other diseases arising from gluttony, want of attention to personal cleanliness, eating unwholesome food, and, in short, any and all habits which the person knows to be injurious, yet persists in; in all these cases, and possibly some others, we admit that it is a sin to be sick. But those who suffer innocently need now an advocate to plead their cause. Upon such, in their weak state, with nerves unstrung, strength gone, and hope growing dim, this accusation falls with crushing weight.

Ah! is it a sin to be sick? Yes, under certain circumstances. But in common law no man is obliged to criminate himself, and every man is supposed to be innocent until proved guilty. Just put the burden of proof where it belongs, not upon the accused, but upon the accuser. This is not written to provoke discussion, and if it were it would not be allowed in the columns of this paper. It is rather my aim to plead the cause of such as have no helper, to defend the right, and do justice to all.

F. H. CHAMBERLAIN.

Webster, Mass.

For the World's Crisis.

PRAISE.

Sing praises to the Lord,
  His faithfulness make known;
His name will ever be adored
  By all who seek his throne.

O Lord, the heavens are thine,
  The earth, and all therein;
To thee our willful hearts incline,
  Help us to cease from sin.

In thine arm is great might,
  And high is thy right hand;
Help us to walk in thine own light,
  And follow thy command.

To thee all praise we give,
  And in thy name rejoice;
In holy fear, oh, may we live,
  And love thy cheerful voice.

Joyously we are bound
  To gain that land of peace;
We hail with joy the trumpet's sound,
  When all our sorrows cease.

When in that land of rest,
  And all our toils are o'er,
We'll shout glad praises with the blest,
  And sing forevermore.

Brimfield, Mass. GEO. E. LEE.

For the World's Crisis.

SUNDAY—SABBATH.

Why will intelligent christian men call the Lord's holy Sabbath by the *heathen* name—"*Sunday*"! Why not follow the New Testament, and call the day by its appropriate name—*Sabbath?* "*Sunday*" is a bad name for christians to use, to designate our "rest-day"—the Sabbath. It gives great advantage to our opponents. In looking over the "appointments" in the last *Crisis* (Feb. 26th), I notice our preaching brethren use the name "Sunday" about eighty times! Brn. M. Grant, H. Munger, and W. H. McDaniels, each call it the "Sabbath." This I am glad to see. Hope more will soon call it the Sabbath. Once I called this holy day by the name *Sunday?* But it is a painful thought to me now, and, therefore, I wish to say a few words on this point to the readers of the *Crisis*, as found in my work, entitled "*The First-day Sabbath*," in proof that the first-day of the week should be called the *Sabbath.* On pp. 44–6, are found the following facts:—

"The original Greek words for Sabbath, as found in the New Testament, in their singular and plural form, are *Sabbaton* and *Sabbata.* The number of times these words occur in the New Testament is *sixty-eight.* They are found in different books, as follows: in Matt. *eleven* times; in Mark, *twelve* times; in Luke, *twenty* times; in John, *thirteen* times; in Acts, *ten* times; in 1 Cor., *once;* and in Col., *once.* These words are transferred (not translated) into our English version, in all *fifty-nine* times; and thus called Sabbath, or Sabbath-days, etc. But the translators saw fit to render the word *Sabbaton*, by the word "*week*," in *nine* cases out of the whole number *sixty-eight*, and these *nine* cases are found in the following places: in Matt. 28: 1; Mark 16: 2, 9; Luke 18: 12; 24: 1; John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 2. Now it is evident that if the translators had *transferred* the word *Sabbaton*, in these *nine* cases just examined, as they did in the other *fifty-nine* instances above referred to, then we should have had less difficulty than we now have, and we should see that *at the* END *of the seventh-day Sabbaths*, THERE *would be the* BEGINNING *of the* LORD JESUS CHRIST'S DAY, or SABBATH. Or, in other words, where one series of days *ended*, there another series of days *began.*"

Also on p. 261, may be found the following, from the pen of Dr. Josiah Litch:—

"The truth is—and Sabbatarians either do or ought to know it—the Evangelists never in the language in which the gospels are found (the Greek) called the first day of the week any thing else but Sabbath. For the information of those who are shaken in their minds on this subject, I will transcribe the Greek text in *italics*, containing the words rendered by our translators first day of the week, and also the word rendered by them *Sabbath*, meaning the seventh day.

"Matthew 28: 1—*English translation:* 'In the end of the Sabbath, as it began to dawn toward the first day of the week.' *Greek—Opse de Sabbatoon te epiphooskuse eis mian Sabbatoon.* There the identical word in the same case, genitive plural rendered Sabbath when referring to the seventh day, is rendered first day of the week in the very next clause of the verse. A literal rendering would be, if we adopt the principle of our translators of Anglicising instead of translating the word: 'And in the end of Sabbaths, as it began to dawn toward one of Sabbaths.' Does not this indicate that one series of Sabbaths there ended, so far as obligation to observe it was concerned, and a new series was introduced? At any rate, the first is as positively called Sabbath as the seventh day.... Thus the four Evangelists do agree in calling the first by the same name they do the seventh day of the week, and that word as certainly signifies rest in the one case as in the other. Let no one, therefore, hereafter contend that the writers of the New Testament never call the first day, Sabbath, or rest, for no New Testament writer has called it any thing else, except John (Rev. 1: 10), where it is called the 'Lord's day.'"

To the foregoing from J. Litch, the late Sylvester Bliss appended the following:

"REMARKS.—Lest any should gather from the above that the word Sabbath is represented by the phrase, 'first day of the week,' we add that Sabbath is simply translated *week* in those texts, other words indicating the day of the week. The word Sabbath is originally a Hebrew word, and signifies rest; but occurring at regular intervals, by a metohymy it became significant of the periods separated by these rests. So that we have the seventh day of the rest, and the first of the rest, week, or Sabbath."

Will not our dear brethren examine this subject, and be sure and not dishonor our Lord Jesus Christ, who is "*Lord also of the Sabbath*," and who declared that "*The Sabbath was made for man*"? (Mark 2: 27, 28.)

Lynn, Mass. T. M. PREBLE.

TRUE COURAGE.

There are two kinds of courage, the one mere physical, as it is called, and the other moral courage. The former is the unconsciousness of danger, no matter how threatening it may be; the latter a determined purpose to do right, fearless of consequences, and even at the sacrifice of friends. This is the courage every one should have. It often requires more true courage to do right under certain circumstances, than to face the cannon; and the man who will face the world's opinions and prejudices in doing what he knows to be right, will not only have the approbation of his Maker, but secure to himself eternal life.

The most exalted courage is, therefore, to fear God and keep his commandments, though opposed by a proud and gainsaying world. The times in which we live demand earnestness, zeal, activity and courage. We are passing beyond the period in which scoffs and sneers will be the boast of the wicked. The Bible plainly teaches us that we soon shall be where jests will cease, and mocking tongues hushed to silence. What manner of persons ought we to be? Shall we worship idols when the Son of God is so soon coming? Shall we strive to get to ourselves names great in the world, which shall perish in the day of wrath? Or shall we who are of the day lay up for ourselves treasures in heaven, where moth and rust doth not corrupt?

Have we not all work to do? Let us do it with our might. Let us awake and stand with the armor on, for the Bridegroom soon cometh. The signs of the times speak plainly the dawning of eternal day. We have no time to waste. The Judge of all standeth at the door. It is no time to seek honor and wealth. Is it not rather a time to watch and be faithful, lest another take our crown? Is it not rather a time to gird on the whole armor, and be found waiting?

May God prepare us all for that great day when Christ shall come, and may we so live that we can say, "Lo, this is our God; we have waited for him, and he will save us."

CASTING DOWN OF THE THRONES.

Daniel, in tracing the strange history of the world in visions, which God gave him, represented by wild beasts, says: "I beheld till the thrones were cast down, and the Ancient of days did sit." This is the judgment scene, for in the next verse it says: "The judgment was set and the books were opened."—Dan. 7: 9, 10. This must be the general judgment at the coming of Christ, for it is said "One like the Son of Man came with the clouds of heaven and came to the "Ancient of Days," and "ten thousand times ten thousand stood before him.

But what "*thrones*" are here spoken of? Whatever thrones are meant we think it cannot mean a temporary casting down, for the "kingdom which shall never be destroyed" succeeds it. In Dan. 2d, we obtain the needed information. He interprets the great image—Dan. 2: 32, 33—to represent the changes in the Gentile power, until the coming of the Son of God. He declared that four universal monarchies should arise, and the fourth (representing the Roman empire) should be strong as iron; but the kingdom should be "divided," and "in the days of these kings the God of heaven shall set up a kingdom." What "kings" are these? In the 7th chapter, Daniel interprets the fourth beast to represent the Roman kingdom; and this beast had "ten horns;" and the interpreting angel says: "the ten horns *out of this kingdom* are ten kings that shall arise." And the divine statement is that "in the days of *these* kings shall the God of heaven set up a kingdom." Now we can understand what thrones are to be cast down. They run their whole time, and come to a violent end, and the Ancient of days will give the kingdom to his Son.

In the seventh of Revelation is presented a symbol of four angels, standing on the four corners, or four quarters of the earth, "holding the four winds of the earth."

"*Winds*" are always symbols of wars and commotions. Daniel, in vision, saw the four winds of heaven strive upon the great sea, and "four great beasts came up from the sea, diverse one from the other." These four beasts were four universal monarchies which have arisen. These monarchies arose through bloody wars and commotion among the people of earth. With the idea that the blowing of the winds bring a universal kingdom, it would be reasonable to suppose that when the four winds are loosed again another universal kingdom would arise. Is this so? Yes; for when the four winds are loosed, it will produce "the casting down of the thrones," and the kingdom of God will succeed it. This, we think, is both reasonable and scriptural. The loosing of the four winds will produce universal war and commotion, and revolutions; the nations being angry, the thrones will be cast down, and the Ancient of Days will give the kingdom to his Son, and at that time the kingdoms of this world become "the kingdoms of our Lord and of his Christ, and he shall reign forever."

Is there any evidence that the loosing of those four winds will soon take place? We think there can be no doubt that the winds will soon be let loose in all their wild commotion. Evidence is multiplying daily. The whole world is arming in such a manner as was never known, and we may daily look for the rushing of the nations to the conflict. This we are inclined to believe will be the time of trouble spoken of by Daniel. He says: "There shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12: 1. This is a time of trouble with the nations, and a time of deliverance to the saints. Therefore, when we see the one approaching, we see both; for they are inseparably connected. Noted politicians, statesmen, and Bible students, both in this country and in Europe, agree that the conflict of the nations cannot be deferred but a very brief time. The "spirits of devils" have done their work successfully. They have gone "forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty," and hovering behind the thrones of monarchs they urge them on to the conflict.

Oh, what thrilling and momentous times to be living in! Reader, do you fully realize that the very events which immediately connect with the judgment are being fulfilled before your eyes? I warn you to awake, and be sure that your vessel is filled with oil. Already the effects of these destructive elements—the winds—are becoming visible. Soon the storm will break forth in all its latent fury, and we shall be ushered into the presence of the Lamb. We speak on the authority of God's word. All the evidence we can derive on the subject points right here for the coming of Christ. We are not in darkness; but we have a sure word of prophecy that we do well to take heed unto.—*Glad Tidings.*

For the World's Crisis.

"KNOWETH NO MAN."

A CRITICISM BY DR. MACKNIGHT.

BRO. GRANT:—Quite a good deal has been written upon the declaration of our Lord, as to his knowledge of the time of his return. He declared, as related by the two evangelists, "But of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father only." Nearly all have concluded, by following the common version, as I suppose, that the Master, being himself destitute of the knowledge of the time, could not impart it to his disciples. Thus Dr. Seiss:—"There was a degree of concealment, mystery, and lack of certain knowledge drawn over the question of the precise time of the Savior's coming to judgment, which rendered it impossible for any one, in heaven or earth, save God alone, to tell when it was to take place.... He says he did not know the day and hour. Now, I believe he meant exactly what he said. *He did not know.*"

But he and others argue that light afterwards broke in upon his mind; that he was further instructed into the times and seasons; so that we may hope by this time, or at least before the period arrives for his return, he will have full knowledge of the time. Now to me, since I have thought at all upon the subject, this has not seemed right. When Brn. Miller and Himes came to this city in the fall of 1842, to preach the time of the Lord's coming, they were met with the above texts, of course, and they replied, "The word '*knoweth*' is the same as where Paul says, 'know nothing among you,' which Dr. Macknight translates '*to make known.*'" This seemed reasonable and satisfactory, and believing the words would bear this rendering, I have not been under the necessity of supposing that our divine Lord was quite so ignorant as many have tried to make out. And I still believe that he who could predict so clearly the events to transpire until his coming; he who knew all things, and "in whom are hid all the treasures of wisdom and knowledge," when he undertook the work of human redemption, knew when to commence it, how to carry it on, and just when to complete it; but that the Father would point out or make known the time for its completion to his *people*, just as he already had the time for the incarnation. But I was not aware that Macknight had ever written upon the "day and hour," until I saw in his "Harmony" a few days since the following, which I transcribe:

"It may seem strange that the Son, who declared that he would come, and who in the prophecy had been pointing out the various signs by which his disciples might foresee his approach, should not have known the day and the hour, or the particular time of his own coming. This difficulty some endeavor to obviate by supposing that our Lord spake of himself here only as a man. But the name *Father* following that of Son, shows that he spake of himself as the Son of God, and not as the son of man. Besides, the gradation of the sentence seems to forbid this solution. For the Son being mentioned after the angels, and immediately before the Father, is thereby declared to be more excellent than the angels, which he is not in respect to his human nature, and therefore cannot be supposed to speak of himself in that nature.

"The proper translation of the passage, I think, affords a better solution. The Greek word here seems to have the force of the Hebrew conjugation, *hiphil*, which in verbs denoting action, makes that action, whatever it is, pass to another. Wherefore the word, which properly signifies *I know*, used in the sense of the subjugation *hiphil*, signifies *I make another to know, I declare.* The word has this meaning without dispute in 1 Cor. 2: 2: I determined to know nothing among you, that is, I determined to *make known*, to declare nothing among you but Jesus Christ. So likewise in the text, 'But of that day and that hour none maketh you to know, no, not the angels, neither the Son, but the Father only.'"

Of Macknight Dr. Kidd says:—"His abilities as a critic are conspicuous; and Dr. Clarke says he was a thorough scholar and an honest man." Just the persons we like to consult, if any, on the correctness of a translation. On 1 Cor. 2: 2, the Dr. quotes Locke and Whitby, as giving the same sense. I see that Dr. Clarke gives *to proclaim.* Dr. M. refers us to one more passage, (2 Tim. 2: 19), which reads, "Nevertheless the foundation of God standeth firm, having this seal, The Lord will make known them who are his." These are nearly the words which Moses spake to Korah and his company, who endeavored to overturn his authority. Num. 16: 5. The Lord will show who are his, which the LXX have translated as the apostle hath done. "*The Lord will make known them who are his.*"

I confess I can see no force in the apostle's reasoning, unless it be so understood; and I feel perfect liberty in receiving these various texts according to the above version.

Hartford, Ct. SIDNEY HALL.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 6, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

INFORMATION,—OUR CHANGE.

We now have our new mailing list completed, and paste the name of each subscriber on his paper with the *date* when his subscription ends, instead of acknowledging in the Crisis as heretofore.

Some of our subscribers are troubled to ascertain their indebtedness by the date opposite their names. The names of the months are abbreviated thus:—Jan., Feb., Mar., Apr., May, Jun., Jul., Aug., Sept., Oct., Nov., Dec. And the year is given thus: 67, 68, etc. The figures preceding the month indicate the day of the month.

We have tried to be very careful in revising our large list of names, but for all our care there may be some names spelled wrong, and some dates wrong. We shall be very glad to be notified of all such mistakes, and will cheerfully rectify them. When you send us money, look for the date to be changed on the slip, and if you do not see any change in two or three weeks, write to us plainly. We have been to a very heavy expense in making this change, but it has been for the benefit of our subscribers. Hereafter, if any do not get their papers regularly, we mean that it shall not be our fault.

CHELSEA.

Very interesting meetings are being held every Sabbath in Library Hall, Chelsea, Mass. The Hall is good size, well situated, pleasant, and in the heart of the city. Bro. E. G. Kingsbury, who makes the Excelsior Washing Soap (the best in the market, we think,) has made noble sacrifices to establish meetings in Chelsea. They now have large, intelligent, and attentive congregations; and the interest continues to increase. We had the privilege of spending last Sabbath (May 3d) with the congregation worshiping at Library Hall. A church was organized of thirty members, and the proper officers were appointed. The following covenant was adopted:—

OUR COVENANT.

"We whose names are subjoined, do hereby covenant and agree, by the help of the Lord, to walk together as a church of Christ, faithfully maintaining its ordinances, taking the Bible as our only rule of faith and practice, church order and discipline; making christian character the only test of fellowship and communion.

We further agree, with christian fidelity and meekness, to exercise mutual watch-care, to counsel, admonish or reprove, as duty may require; and to receive the same from each other as becometh the household of faith."

At the close of the meeting, four requested prayers. The prospect is encouraging.

We learn that Brn. C. Goodrich and W. S. Thurber intend to reside in Chelsea. Brn. L. Boutell and A. P. Moore also reside in C.

EAST ROCHESTER.

The church in East Rochester, N. Y., has built a neat chapel for the worship of the Lord. It was dedicated Saturday April 25th. It was our privilege to be present, and enjoy a heavenly season with the Brn. and Srs. who are united in strong christian love and sympathy. The cause of Christ is prospering in that place. The church is a living one. Their chapel was packed full of very attentive hearers during the Sabbath, April 26th. One new one started in the service of the Lord, and others were almost persuaded to be christians. The prospect looked bright. Brn. Simpson, Varney, and Rhines, were present to assist in the exercises. The truth found a welcome in the hearts of the people. Many begin to see the consistency of the "blessed hope" we love so well; and are anxious to hear more about it, that they may understand it better. We trust they will not be disappointed.

THE DOVER DISCUSSION.

In our discussion with Mr. Hull, in Dover, April 20th, 21st, 22nd, 23d, and 24th, some startling declarations were made, showing the positions of Spiritualists, relative to the doctrine taught in the Bible. He most boldly affirmed that the man hid in the grave will never rise from the dead, and that Jesus was not raised from the dead. He denied that Jesus raised Lazarus from the dead, or any one else. He also affirmed that *no prophecy of the Scripture* was ever fulfilled, including those relating to Christ.

We do not see how Satan could possibly devise a system more directly opposed to Christ, christianity, God and the Bible, than is Spiritualism; and still thousands and millions are embracing this "strong delusion," and they are so far seduced by the spirits of demons, as to believe that they have really got hold of ancient christianity, which Jesus taught eighteen hundred years ago; while at the same time their position, and what they teach make our Savior to be the greatest deceiver the world ever had. If we did know it to be a fact, we could not believe that intelligent men and women could become so blinded by Satan as to believe what is now received by millions in the most civilized part of the world. But when men and women turn from Christ and his word, and seek some other way to be saved than by denying themselves and bearing the cross after Jesus; there is no doctrine so unscriptural but they may be left to believe it. Intelligence, if unsanctified, is no security against false doctrine. Some of the most wild theories ever believed by human beings have originated from very intelligent persons. So now, we find many among the most intellectual in the world, who have embraced the infidel doctrines of Spiritualism, and now sneer at the whole plan of salvation, as revealed in the Bible. In this class are reckoned Emperors, Queens, lords, members of Congress, judges, lawyers, doctors, ministers, and other professional and distinguished men by the thousand. The Scriptures affirm that this false system of religion, would be a "*strong delusion*." None other could accomplish such great results in so short a time, as we see produced by Spiritualism. We are more and more convinced that it is Satan's crowning work. It is, in short, the Devil's last grand effort to convert the world to his religion, and destroy, if possible, all confidence in God, Christ, and the Bible. No effort will be spared to make it popular and general. To accomplish this, special effort will be made to secure the influence of the rich, the fashionable, the beautiful, the accomplished, and educated people, in all parts of the world. In this direction, his success is *wonderful*. Those who do not give attention to facts on this subject have but a very faint idea of what Spiritualism is doing, and of what it will soon accomplish, if the Lord does not come very soon. We look upon it as a *certain* precursor of the immediate coming of Christ.

Satan knows that Jesus is about to come; and is making an effort to turn the minds of the people from the real, literal, personal coming of Christ, to a spiritual advent of "*Christ-principles*," all of which, when understood, will be found entirely opposed to what Christ taught; but in perfect harmony with the doctrines of demons. The spirits do not differ with us as to the *time* of Christ's coming, but in relation to the *manner*. Whoever lives from the present time till the second coming of Christ may expect to see a very rapid increase of infidelity and crime. Men are fast throwing off all moral restraint, as taught to do by the demons; and are following their own propensities, claiming, as did Mr. Hull, in our late discussion with him, that there is no absolute evil in the world."

Let the friends of Jesus take a bold stand for him, and be willing to bear all the reproach that can be heaped upon them by the enemies of the cross of Christ.

Dear Brn. and Srs., this is an hour of *peril*. Do not sleep now. Jesus says "Watch." The enemy is laying snares for us. We need on "the whole armor of God," in order to meet him successfully. The last days have come. The closing scenes of earth's last great drama are at hand. Our Deliverer is at the door. The Bride is making herself ready, and is crying "come, Lord Jesus. Dear reader, is this the language of *your* heart? If not, do not rest till it is. We have had timely warning, and if we are not ready, we shall be without excuse. If, with all the evidences now before us, we have not made due preparation to meet the coming King, what will move us? Let us be in *earnest*. Our eternal destiny is soon to be decided. What a solemn hour is this in which wh are living! *The great day of the Lord is at hand.*

SON OLDER THAN HIS FATHER.

Infidels have tried hard to bring a charge against the truthfulness of the Bible by quotits a passage in 2 Chron. 22: 2, where it appears, from that record, that when Ahaziah began to reign he was two years older than his father Jehoram who had just died. It is absurd to suppose that any writer should believe that a son can be two years older than his father. Jehoram was forty years of age when he died, (2 Chron. 21: 20,) and "forty and two years old was Ahaziah [his son] when he began to reign."—2 Chron. 22: 2. In the corresponding record in 2 Kings 8: 26, it reads, "*twenty* and two years old was Ahaziah when he began to reign."

The mistake must be in the one who transcribed 2 Chronicles 22: 2. The Syriac and Arabic have *twenty-two*. The Hebrews expressed numbers by *letters*. *Mem*, which stood for forty, was very much like *caph* which represented twenty. And if the transcriber used the ancient Hebrew letters, known as the Samaratan, the mistake would be made still easier.

Dr. Clarke says: "Of all the Mss. which have been collated, and they amount to *several hundred*, *not one* confirms the reading of *forty-two years*. And to it all the *ancient versions* are equally unfriendly."

We would inquire if any reasonable man can say that such an objection against the Bible as the foregoing, has any weight in it? Yet this is produced by infidels as a very strong argument against the Scriptures.

WHO WAS MELCHISEDEC?

ELDER GRANT:—Will you please explain to me through the Crisis who Melchisedec was, mentioned in Heb. 7: 1?

J. B. REYNOLDS.

In the Book of Jasher, chapter 16: 11, of Melchisedec (there called Adonizedek) it is said, "the same was Shem." He was the son of Noah, who lived both sides of the flood. The Jews were particular to preserve the genealogy of their priesthood; but in the case of Shem, or Melchisedec, as he is called, it appears that his genealogy was not written; hence he is said to be "without father, without mother, without descent, having neither beginning of days, nor end of life." Those who made him priest, this side of the flood, knew nothing of him before the flood. He was ninety-eight years old at the time of the flood, and begat Arphaxad two years after the flood, and lived five hundred years after the birth of his first born.

THE VILE PERSON.

I have been a reader of the Crisis the last year and a half, and must say that I have been very much interested in the prophecies; but one part of them has not been explained satisfactorily to me. Please let me ask some questions, to be answered through your paper. If Louis Napoleon is the "vile person," spoken of in the 11th chapter of Daniel, has he planted his palace between the seas in the most holy mountain? and must not that be accomplished before Michael, the great prince, shall stand up for the deliverance of God's people? and is the leopard beast in the 13th chapter of Revelation, 2d verse, the same person as the "vile person"? and is Popery the dragon that is to give up his power and seat and authority into his hands? If so, must he not become the antichrist of the Jews, and reign with them forty and two months, or three years and a half, before Christ comes to reign? I am somewhat puzzled with this question, to reconcile it with Christ's appearance this year; and others here are puzzled in the same way. Will you please answer through the Crisis, for our benefit?

STEPHEN BUSH.

Monmouth, Ill.

We do not think the "vile person," of Dan. 11: 21, has any reference to Louis Napoleon; or that the "vile person" is the one to "plant the tabernacles of his palaces between the seas in the glorious holy mountain." Napoleon may fulfill the last named scripture, and yet not be the "vile person" mentioned in the 21st verse. We understand that the one who is to "plant the tabernacles of palaces between the seas in the glorious holy mountain" must do that work before Michael stands up; and that the holy mountain means Mt. Zion in Palestine. We have not seen evidence strong enough to make us believe that the event is in the past.

We believe the leopard beast of Rev. 13th chap. symbolizes the same as the little horn, with eyes and a mouth, in Dan. 7th chap. We think the great red dragon represents Rome in its pagan form, and the Leopard beast the same power after it became Papal, when church and state were united.

ELECTION.

BRO. GRANT:—Will you please write an article on the doctrine of election, explaining Rom. 8: 28 to 33, and kindred Scriptures? There are one or two friends here, who are not yet fully convinced of the error of particular election, as held in past days.

B. S. JACKSON.

Dodge's Corner, Waukesha Co., Wis.

The passage in Romans reads as follows:—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Let it be noticed that this scripture was fulfilled in order that Christ "might be the *first born* AMONG *many* brethren." This class was predestinated to be "called," "justified" and glorified." Called from where? From the grave. When? "And the graves were opened; and many bodies of the saints which slept arose; and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27: 52–53. Christ is said to be "the first-born from the dead." Col. 1: 18. And *he* is declared to "be the first-born *among* many brethren." And those brethren, among whom he is "born from the dead," are the ones "whom he did foreknow," "whom he did predestinate" to be "called," "justified," and "also glorified." As we understand the Scriptures, these constituted "the wave sheaf," preceding the general harvest, which was promised the Savior by the Father, before he was offered as a sacrifice on the cross. In Eph. 4: 8, we read, "When he ascended up on high, he led captivity captive;" or, as in the margin, he led "a multitude of captives."

We find nothing in Rom. 8: 28–33 to prove the doctrine of election, "as held in past days;" that is, that the Lord decided from the beginning what particular *individuals* should be saved, and decreed that all the rest should be lost.

He has decided to save those of a certain *character*, and to destroy all others. He has invited *all* to come; but we are to "give diligence to make" our "calling and election *sure*." 2 Pet. 1: 10. Why are we called on to make our "election *sure*," if the Lord has previously fixed it himself?

FROM SR. ANN E. BRAY.

The following is an extract from a letter written by his sister to Bro. John Bray, pastor of the church in Washington, D. C., who is proclaiming the glad tidings that Jesus is soon coming to raise the dead and destroy the wicked. He has been turned away as pastor of the Baptist church, where he formerly preached, but the Lord has set before him an open door, that no man can shut. He is an intelligent and earnest preacher. His sister, from whose letter, by his permission, we make the following extract, is in England; and has become interested in the same blessed hope, in consequence of the faithful efforts of her brother in Washington. She writes:—

"CITY OF LINCOLN, ENG., FEB. 18, 1868.

My Dear Brother:—You will wonder what I think after reading some of the tracts, etc., which you sent me. Well, I certainly see things very differently from what I once did. I think the *natural immortality of the soul* must be found written on the same page of the Bible as is *infant baptism*. I can now accept of your views of the *destruction of the wicked*, because I can see in that case how there will be (as I have long felt sure there must be) a universal song of praise from *all living created beings*. See the last Psalm, Rom. 8, and Revelations. As I had never thought on *destruction*, I felt constrained to hope that God in some way would save all. (Is not this really the *origin* and *secret* of UNIVERSALISM? J. B.) As touching the *dead*, I see that the glory of the resurrection has been eclipsed by *fiction* or *romance*. For the future, I will speak in Bible language to the sick and dying, and will point them to the *gospel hope*. After all, the *real* is far more glorious than the *imaginary*. Our dear father (an aged pilgrim in his eighty-second year—J. B.) could not bear to view this subject in the new light; so I kept silent, and he kept looking at the books. One evening he surprised me by saying, 'When I die, I do not expect to be carried at once to heaven, to wear my crown, but I must *sleep in Jesus till the resurrection*.' I said to him, 'But, father, what has so changed your opinion?' He got the book and read to me. It was 'THE BIBLE VS. TRADITION?' I am quite surprised how clear he is, and he is as firm as a rock. At present, he keeps silent about the end of the wicked, but I can tell his faith is shaken....

Our pastor has left us, and we are much exercised on the subject of a new one. I must not expect a minister to see things exactly as I do, but I do pray that God will send us a man who, if he is blind, may be willing to have his eyes opened. Somehow the light is oozing out among us, and lately our deacons were startled by hearing two or three say of a certain sermon, which had charmed the majority, that it was the greater part of it '*fiction*.' For myself, I don't expect to be suited. I want a man who will preach the whole truth, and *nothing else*; but I can wait.' I have my Bible, and I have need to study it more. I am glad to say that the students from college have not half so much of the *old song* as the older ministers, and I think not unlikely we shall have a young Scotchman, who last Sabbath won many hearts. Throughout the day I heard no word that I wished unsaid. All seem anxious to hear him again. We got the 'World's Crisis,' which you sent us, and we like it much.

Miss P. would like to have sent her the following tracts, two copies of each: 'Reasons for my Hope,' 'Wicked not Immortal,' 'What is the Soul?' 'The Spirit?' 'Man's Nature and Destiny." I also should like a few more of 'John Foster's Letter,' 'Bible or Tradition?' 'Dr. Finley's Letter to a Clergyman,' and some more of the 'Scripture Searchers,' to give away. We like them because they are the pure word of God, and not the words of men. Who dare deny the word of God? Alas! how many do."

This letter from the other side the wide ocean, shows the usefulness of your excellent tract system. I wish I had the means, I would help you to send colporters and whole cargo of tracts "FOR A WITNESS TO ALL NATIONS."

JOHN BRAY.

SCATTER TRACTS.

Bro. F. S. Ransom, Danbury, N. H., writes: "The bundle of tracts that you sent me about a year ago are doing their work. They are like bread cast upon the waters. As the Lord has prospered me, I send you —— to pay for them, or put it in the tract fund, as you think best. I am always glad to receive tracts or papers for free distribution, but cannot always pay for them, as I should be glad to do; but whatever my circumstances are, I have learned to be content. Thank the Lord for the school."

Now is the time to do good by scattering tracts. It is a favored time, because the people are anxious to read. We are receiving many reports of glorious results arising from scattering tracts. We are acquainted with no other way of accomplishing so much good with so little means.

"WITHOUT REPENTANCE."

BRO. GRANT:—Will you please give some explanation in the Crisis on Rom. 11: 29, and oblige your Brother, E. E. COOLIDGE.

The passage reads as follows:—"For the gifts and calling of God are without repentance." We understand the expression, "without repentance," to mean simply on the part of God in relation to his covenant with his people. He has promised, and he will keep his promise; not that he will save sinners without repentance on their part. That would be universal salvation with a vengeance.

TRACTS FOR CHILDREN.—We have received from the Scriptural Tract Repository, 19 Lindall Street, Boston, four interesting tracts for children, by Sr. E. A. Annable, entitled as follows:—"Little Teachings for Little Folks"; "Samuel'; "Incidents in the Lives of Good Men"; "Anecdotes of Animals." These are all excellent for the Little Folks.

HERALD OF HEALTH.—If our readers wish a good monthly, containing valuable information relative to the laws of health, we think they will be much pleased with the *Herald of Health*, published by Miller, Wood & Co., 15 Laight Street, New York. Price $2.00 per year. It is worth the money.

The Care, Education, and Training of Children.—There will be commenced in "The Herald of Health" for June, 1868, a series of articles entitled, The Care, Education, and Rearing of Children, written by Mrs. Horace Mann, Miss Elizabeth P. Peabody, Mrs. Dio Lewis, Mrs. Isabella B. Hooker, Frances Dana Gage, Grace Greenwood, Elizabeth Oakes Smith, Sarah Jane Hale, Mrs. C. M. Severance, etc., and they will be continued through the volume. The first paper will be by Mrs. Horace Mann, on "*The Care of Young Children*. "The second paper will be by Grace Greenwood, entitled, "*The Physical Education of Girls*." Miss Peabody, who has devoted so much of her life to the education of very young children, has prepared a paper on the Kindergarten Schools of Germany. Other papers will follow in succession, and the series will be exceedingly valuable to all who are interested in the improvement of the race. To secure the full series, subscriptions should be sent in at once. Price, $2 a year; sample numbers, 20 cents. Address MILLER WOOD & Co., 15 Laight Street, New York.

The Young Pilgrim for May 1st.

The number for May 1st is out, and contains the following excellent reading for the young:—

A beautiful piece of poetry, "The Paradise over the River"; an interesting and instructive "Talk about the Resurrection"; a sweet story, how we may have "Stars in our Crown"; an interesting report of "The Pleasant Valley Band of Hope"; a beautiful picture of "Spring," with poetry; a column of "Love-Feast" testimonies for Jesus, from the young pilgrims; a column of good reading for the "Wee Ones," with a lovely picture of "Merry, Merry May," and what she says, and the story of "Little Sunny Face"; a curious "Bible Puzzle"; "The Cross of Christ"; "The Swearer Reproved"; "Don't Tattle"; "Conquer them in the Beginning"; "Chuck full of Bible," etc., etc.

Now is the time to subscribe. For terms see last page. Specimen numbers sent without charge. Address all orders, remittances, or letters on business, to THE YOUNG PILGRIM, Boston, Mass.; and all communications designed for publication, to the Editor, WM. B. HERRON, Boston, Mass.

For Bro. W. M. Ingham.

J. M. Stetler	2.00

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August [illegible], it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for free distribution.

Previous acknowledgments	$37.89
James Tame	5.00
B. Tuttle	5.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$118.80
James Tame	10.00

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4495.80
Mary A. Handy (N. M.)	5.00
E. T. Lock	1.00
"A Friend of Truth"	10.00
(The mission you mention is supported by this Society.)	
Two Aged Pilgrims, (N. M.) by Eld. T. Smith	5.00
Cash (J. E. P.)	10.00
" " (N. M.)	5.00
J. R. Benson	2.50
E. R. Dodge (N. M.)	1.00
"Bread on the Waters" (N. M.)	1.00

EUROPEAN MISSION.

Previous acknowledgments	$443.95
"A Friend of Truth"	5.00
J. M. Bancroft	2.50
B. Tuttle	5.00
Ann	2.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$744.94
W. B. Dodge (pledge paid)	10.00

For the World's Crisis.

ADDRESS.

To the faithful in Christ Jesus, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," residing in the State of Massachusetts, Greeting:

Being invited by your State Conference to address you upon the subject of missionary effort, under the direction and within the bounds of said conference; I therefore most heartily and cheerfully attend to the duty assigned me. Beloved in the Lord, I need not use long and labored arguments to prove that Jesus is soon coming; that the dark and tragical scenes of human sorrows and woes are soon to end; that the cheerless and stormy night through which Immanuel's bride has passed is closing its seasons of toil, persecution, and watching; and that the golden moments of probationary time, in which unnumbered millions of the human family pass the stage upon which they voluntarily fix their eternal state, either to enjoy the fadeless glory of Messiah's kingdom, or sink beneath the dark and cheerless wave of "the second death," will soon close for ever. Your faith in the divine testimony concerning these days has guided your feet up the mountain of human experiences and responsibilities to a dizzy height, where the soil was never marked by human footprint before. It is above that occupied by Noah, Job, or Daniel; for they saw dimly in the distance what you see face to face. Your surroundings are more glorious and awful than those of Moses and Joshua, or Peter and Paul. They looked out upon types and shadows, but you upon antitypes and realities. They were called to witness a change of temporal government, and the establishment of Christ's glorious and eternal kingdom. They lived at a time when a few were raised from the dead to manifest the Savior's power; but you when "all that are in the graves shall hear his voice, and shall come forth." They were upon the stage when a little of the earth was illuminated with the glory of God; but you when it shall be filled with his glory as the waters cover the sea.

O then, dear brethren, look at the elevation of your position, and the awfulness of your responsibilities; for you are truly standing upon the summit of the highest mountain upon which humanity has been elevated, so that no cloud-capped summit rises between you and the objects of your love and glory. As you put the long glass of inspiration to the eye, and sweep it over the scenes of earthly story, and view the unrolled parchment of past history laying at your feet, extending its unbroken lines back to the laying of the foundations of the earth; on the other hand lies the beautiful map of the coming kingdom, penciled by a heavenly artist, throwing its radiance through the illimitable ages of coming glory. God has chosen you to occupy a prominent place among his honored ones of this generation, to whom he has committed the most glorious and awful truth ever revealed to man. It is the last edition of divine revelation—the last judgment message in which the eternal King has made his last proclamation of pardon for repenting rebels.

Do you realize, my brethren, the magnitude and responsibility of the work you are called to do? Have you comprehended the idea that the court of heaven has imposed that trust and confidencce in you, which has caused it to elect you to assist in serving its notice upon the governments of earth, that the lease under which they have held the territory of their kingdoms, through the dark and bloody ages of their reign, will end during the period of your generation? Does your faith firmly hold the all-inspiring truth that earth's bright era of prophetic story has come, when God shall fold up the dark curtain which through the blighting ages of the curse has draped it in perpetual sadness, and shall roll down a flood of heavenly effulgence upon it, paling the sun into the dimmest star, annihilating the curse, driving death forever from its fair fields, restoring its loyal citizens to their predetermined Eden, and shall establish a glorious and eternal kingdom worthy of the great Immanuel, and his redeemed bride? If so, then has the painted bauble of earthly greatness and glory burst at your feet, and the sweetest music and brightest prospects ceased to charm you. O how elevated and wonderful is your position!

"It is an age on ages telling;
To be living is sublime."

While majestic and thrilling events are crowding around you, portentous of coming wrath upon the guilty nations, who are made, Haman-like, to prepare the instrumentalities for their own destruction; while on the other hand the prophetic calendar shows that this is the time for the countless host of heavenly birth, now sleeping in the blinded chambers of death, to come forth; when suddenly, in a moment, they will surround you as a cloud at the appointed meeting place in mid-air; when lo! what greetings, what re-unions, what thrilling joy, shall gladden the hearts of the white-robed throng as they meet the loved One, now the joy and salvation of all his people!

Is it possible that we are correctly describing the present time? If so, then who can tell the importance of present faithfulness to Christ? for the eternal interests of this generation are hinged upon the acts and events crowded into this hour. Then HELP! HELP! for the staging is falling! Save, if possible, from destruction some for whom Christ died. CRY, CRY aloud, and spare not; for the boat is going over the falls. Throw out the line; there is not a moment to lose in saving your loved ones from the engulphing abyss below. *Awake!* AWAKE! from your slumbers, and look out from the lee-shore where you stand; see the mighty ship freighted with humanity strike the hidden rock; while the maddened waters, white-capped and armed for quick and terrible ruin, rush upon the parting craft, roaring with the fearfulness of coming judgment. Shoot out the life-boat, fear not the wild confusion, rush to the rescue of those who, in a brief period, will have passed under the wave of eternal death. *Lift up the voice!* lift it above the deafening storm-roar, and tell the perishing there is for them salvation.

In view of these things, which I can only feebly and imperfectly describe, I exhort you to make united and persevering effort to send the gospel of the kingdom to the sleeping and slumbering thousands of your State who are perishing for lack of knowledge, unconscious of coming judgment and the devices of Satan for their destruction. It is not enough to enjoy the rich blessings of the gospel quietly under our own vine and fig-tree; but Christ calls you to carry it quickly to the regions beyond. Carry it by bidding the servants of Christ go to the highways and hedges; carry the compelling message to the poor and outcast; carry it under tents, and into groves and barns, and all available places, high and low, where the people will congregate to hear it. Pour out the truth constantly from *tongue*, *pen*, *pulpit*, and *press*. Use the means that Christ has given you in this great work,—time, talents, and wealth. It is your last opportunity to use them for the salvation of the perishing, and the glory of God. *Work*, WORK, for the sun is setting, and the evening tide is ebbing out; and the great Conqueror is coming,—is coming speedily. *Amen*.

To assist you in this great missionary work, and unite and make more efficient your labors, the State Conference appointed a Protracted-meeting Committee, and instructed them to make this work a speciality in their labors the present year. And now, dear brethren and sisters, you have the means and willingness to do all your duty in this glorious cause. I therefore counsel you to act *promptly*, *unitedly*, and *prayerfully* in this great work; and when the Chief Shepherd shall appear, you shall receive a crown of life. J. COUCH.

To the churches scattered abroad:

Greeting: Read attentively the stirring appeal of our dear Bro. Couch, and may it awaken us all to immediate action. Let us arouse ourselves, and with all our mental and material power "come up to the help of the Lord," and put means into the hands of the Treasurer to keep five, ten, or twenty good strong men in the missionary field from now until *harvest*. Up, brethren, "the King's business requires haste." Send in your offerings in small or large sums,—50 cents, or $500. The money may be sent to me as Treasurer, Lock Box No. 81, Springfield, or to George T. Adams, 167 Hanover St.; and every week shall witness report of funds received for the cause of Christ, to spread the news of his coming kingdom. O brethren, hear and heed the call.

R. E. LADD, *Treas. Mass. A. C. Conf.*

For the World's Crisis.

CONFERENCE REPORT.

The Mass. A. C. Conference commenced its first annual session on Thursday, April 2nd, at 8½ A. M. It was called to order by the President. Eld. J. Couch offered prayer. The Clerk read the minutes of previous meeting. The usual committees on membership and order of business were chosen. Voted, That all brethren and sisters present be invited to participate in our deliberations.

The following names of members were reported present: Brn. Rufus Wendell, Luther Boutell, J. Hemenway, C. Goodrich, L. C. McKinstry, A. M. Higgins, I. B. Potter, J. Couch, S. G. Mathewson, E. Owen, L. T. Cunningham, D. O. Hopkins, M. Batchelor, H. Munger, G. A. Streeter, R. E. Ladd.

DELEGATES. From Springfield, Brn. Chas. Newell, Benj. Ellenwood, Levi Allen, T. R. Weaver; Worcester, S. Ayers, W. T. Collyer, J. S. Giddings, W. G. Ruggles, R. Curtis; Boston, J. G. Hamblin, M. H. Piper, G. T. Adams; Brimfield, J. C. Burnham; Lawrence, Jos. Churchill; New Bedford, Brn. Harding and Irish; Fairhaven, Jos. Stetson, Burgess Wilcox; Lowell, Danl. Churchill, G. W. Rix, C. P. Whitten; Chelsea, E. G. Kingsbury; Westfield, B. D. Reed; South Boston, Orion Green.

VISITORS. Brn. J. W. Thomas, Rufus Baker, T. M. Preble, S. W. Thurber, Daniel Churchill, Elam Burnham, Wm. Shaw, Henry Pratt. B. Woodside, C. H. Leverton, Daniel Hutchinson, J. W. Brittain, M. Grant, Wm. C. Thurman, S. S. Brewer, all from Massachusetts. I. C. Wellcome, J. C. Libby, I. K. Lombard, Maine. A. W. Sibley, J. Knowles, T. H. Piper, D. M. Leavitt, J. G. Smith, A. Simpson, J. W. White, A. Ross, New Hampshire. G. W. Stetson, J. B. Cook, Vermont. E. Bellows, Rhode Island. H. F. Carpenter, O. D. Woodruff, Connecticut. W. A. Fenn, James Ferris, New York. J. V. and W. G. Himes, Michigan.

The names from Massachusetts were accepted by the Ministerial Committee as members, and ordered to be recorded by the Clerk. Brn. Goodrich, Adams and Boutell were chosen a committee to report names of officers.

The following persons were elected: President, Elder L. Boutell. Vice President, A. M. Higgins. Secretary, E. Owen. Treasurer, R. E. Ladd.

MINISTERIAL COMMITTEE. Elds. M. Batchelor, E. McCulloch, M. Grant, T. M. Preble.

PROTRACTED MEETING COMMITTEE. Elds. S. W. Thurber, H. Munger, L. T. Cunningham, P. S. Butler.

QUAR. CONF. COMMITTEE. Elds. J. Hemenway, G. A. Streeter, J. W. Thomas, Danl. Churchill.

Reports being next in order, Brn. Ladd and Munger were called upon. Their reports were substantially the same as previously submitted. Bro. Hemenway reported progress from Athol. Persons who five years ago when he went there predicted he would starve, now come to hear him preach, and help sustain meetings in the village, where a hall has been recently hired. Their meetings were usually held in a school-house, two miles out. He follows his business, and preaches as is able. Bro. C. Goodrich had been out of health; desired prayers from the church that he might be enabled to finish his course. Bro. G. A. Streeter alluded again to the good work in Charlton, also in other places where he had labored. Felt we had but "an hour to fight." Bro. McKinstry spoke of his labors in Ohio. Felt they had not been wholly in vain in the Lord. Was ready and willing to obey him until he comes.

Leave was granted Bro. Boutell to introduce the report of the council chosen at Worcester, in August last, who were to investigate the case of Eld. R. Williams, of Bristol, Ct. The report was adopted, and fellowship with him as a christian minister was voted withdrawn.

Bro. Higgins reported his labors; also Bro. I. B. Potter, who had seen a good band raised up in Somers, Conn., also one in Woodstock. At the latter place the Congregational minister invited him, pretending sympathy with our views. It proved mere pretense; but God helped in the battle against Universalism, Spiritualism, etc.; and a glorious victory had been gained for truth. Many conversions had followed. Bro. Couch spoke of his labors the past year, east and west. God had been with him. Advised prudence in presenting the truth. Give men wheat, and not blow chaff in their eyes. Bro. S. G. Mathewson had been confined the past year in Castleton, Vt. Church was in good condition. A year ago last winter a goodly number were converted and joined them. Some additions the past year. The Clerk testified to the goodness of God in his case. Bro. P. S. Butler had preached nearly every Sunday the past year. Was doing what he could, by the grace of God. Bro. L. T. Cunningham labored mainly at home, doing what he could to remove prejudice, and bring before dying men this last crowning message of the gospel. Bro. D. O. Hopkins tarried with others awhile in Worcester, after our quarterly session there. Several conversions resulted from the efforts put forth. Had also seen a small band raised up in Oakdale, Mass., though he had been mainly in Rhode Island, where good had resulted from his labors.

This report closes with Friday's proceedings. The Clerk was obliged to leave by first train Saturday. The session has thus far been very harmonious. God has been with us by his Spirit. It has seemed almost like campmeeting, so large a number have been present. The future of our conference looks brighter. Blessed be God. E. OWEN, *Clerk.*

For the World's Crisis.

CONFERENCE REPORT.

The East Maine Christian Conference assembled at Frankfort Mills, Thursday, March 5th, and continued its session over the Sabbath. Good interest during the meeting. Preachers present were Brn. T. Smith of Bangor, F. A. Baker of Levant, Bro. Hall of No. Bucksport, and Bro. I. K. Lombard. At the business meeting, Bro. Thos. Smith presided.

Voted, To appoint Moses Young, of Lincolnville, Secretary.

Voted, That the next conference be held in Lincolnville, to commence June 18th, and continue over the Sabbath.

Voted, To appoint M. Young agent to correspond with the Mission-Tent Committee, relative to procuring another Mission tent for the State of Maine, and ascertain what per cent. discount would be allowed on the present mission tent property.

For the satisfaction of friends interested in the proposed additional Mission tent, your agent corresponded with the chairman of the Mission tent committee, and through him determined that about twenty per cent. discount would be the basis of settlement; so that in case a new tent be purchased, those holding the old tent would aid in that proportion. Our final conclusion was to abandon, for the present, the purpose of providing an additional Mission tent, for the reason that we should not be able to procure the missionary labor for the supply of two tent missions.

M. YOUNG, *Agent.*

For the World's Crisis.

"THE GLAD TIDINGS."

NEW SERIAL.

Since issuing the April number of "The Glad Tidings," we have felt moved of God, and also compelled by circumstances, to commence a *new series*, at *reduced price*. We shall put the price at *seventy cents* per annum, of *twelve* numbers, 35 cts. for six months, that "The Glad Tidings" may reach all. Our reasons for making this change may be summed up briefly:

1. Our *only* object in the publication of the "The Glad Tidings" was to do good to this generation (which we felt, and do feel will soon stand at the judgment bar,) by sending forth the judgment message, the glad tidings of Jesus' return. To accomplish this, we spared neither labor nor health; and we can say that with feeble health we have done what we could.

From various sources we hear the good fruits of this effort. Praise the Lord! Though our circulation reached nearly all the States, cheering many a homeward-bound pilgrim, and finding a welcome in honest hearts of other churches, yet in *numbers* it did not meet our expectation, nor was sufficient to make it *self-supporting*, thus we were deprived of spreading the news as we desired. 2. To accomplish our original object, we have put "The Glad Tidings" at 70 cts. per annum, thus placing it within the means of all, that the poor may have the gospel preached to them, and that we may assist in sending the "Gospel of the Kingdom" into all the world, and thus arouse people to look for the coming of the Messiah. The Lord seems to have hedged up our way to this one course, and as we are to work for the Lord, we are content to work as he may direct.

3. In order to get the new serial on a self-supporting basis, and in working order, we shall be compelled to defer its issue till about the middle of the coming June. We hope to then be able to scatter it wherever the door may open. We feel confident that our friends will like the change. We shall issue it in book form, octavo pages, neatly bound in colored paper covers, and each number will contain nearly as much reading matter as at the former price; and we shall strive to make it meet the demand for a *sound Advent Monthly*, which shall set forth our faith, and the doctrine which makes us a distinct people, with christian boldness and love.

What we want. We want *all* who read this to let us know how much they are interested in the "blessed hope," by sending us their names, and making an effort in its behalf. Those who have not already subscribed, we wish to have subscribe immediately. It is not

designed to run opposition, or to supersede any publication, but to co-operate in warning this generation.

A special inducement. To those who will send us clubs from five and upwards, with the money, we will send it *for sixty cents* per annum. Sent to all preachers free, who will notify us of their desire to have it. Now, friends and brethren, help in this matter. We intend to publish "The Glad Tidings" till Jesus comes; and we want five hundred new subscribers to commence the new series with. Shall we have them? Address all communications to WM. H. SPENCER.

Brockport, N. Y.

For the World's Crisis.

THE DORCAS MISSION.

Receipts. C. H. Willey, $2 00; friends in Westfield, $3.25; Jos. T. Howland, $5.00; a friend in So. Dansville, $1.00; a sister in Portland, 14 cts. in silver; L. H. W., $1.00; James Tame, $10.00; J. A. Purcey, $1.00; Martha A. Willoughby, $3.00; from Alleghany City, $2.50. We thank these dear friends with all our hearts for their donations, and may they be recompensed fourfold by our beloved Master. At this time my health is very feeble. I have been confined to my room for several days. My strength is nearly exhausted. Pray for me. Your affectionate Bro. in Christ, F. H. BURBANK.

For the World's Crisis.

A LITTLE GIRL.

ELDER GRANT:—Dear Sir,—I have a little girl between four and five years of age, a bright, healthy child, which I would like to have some respectable people adopt as their own; as I am a cripple, and unable to support her. For further information, please correspond with L. D. Harrington, Castleton, Vt., care of Newell Hooker.

Yours respectfully, L. D. HARRINGTON.

For the World's Crisis.

A CONTRITE SPIRIT.

The definition of the word contrite is "broken-hearted on account of sin." In Psalm 34: 18, we read, "the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Also in another place it is written, "the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." A contrite spirit is the opposite of a proud spirit; and while the Lord abhors the proud, he will abide with the humble and contrite heart. The severe chastisements and heavy crosses often borne by those who are seeking for immortality, directly tend to break the spirit and wean the affections from earth and its vanities. We thus become trained and accustomed to submission and obedience. The circumstances of those of us who are down low in the valley of poverty and humiliation, seem to favor the exhibition and development of a contrite spirit. Yet we must guard against murmuring or complaining of our lot, for this is one of the temptations to which the severely tried are exposed. We will close this brief article with the words of Jesus, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

SUSAN S. CHAMBERLAIN.

Webster, Mass.

Correspondence.

From Sr. A. E. Smith.

DEAR BRN. AND SRS.:—No doubt you are all waiting to hear from me, as I have been all work and no writing lately, and have been all run down with excessive labor, and could not write. My nervous system is all run down, and the Dr. says I *must* stop right off this great amount of mental labor, or else be an invalid as long as I live. But I feel a little better this morning, and want to tell you how good the Lord is to us here in the highways and hedges. How true the word of the Lord is, that those who put their trust in him shall be as Mount Zion that cannot be removed.

When I left home for the conference at Boston, it was with much perplexity. I did not know whether to go or not. I was all tired out with constant labor, and felt I might get two or three days' rest. But I was worried about the rent. It was due when I left home, and after leaving money at home for household expenses, when arrived at the conference I had very little left towards the rent. I knew the laws of New York,—if your rent is not paid the day it is due, and that in advance, you must go out in the street. So I worried some about it; but I found I had too much to do to worry and fret about temporal matters. It made me unfit to attend to spiritual things. So I made up my mind to cast all my care on the Lord, for the work was his, and he could take care of it better than I could. While I was in Boston, our friends in the Mission made it a subject of prayer; and some—who knew what it was to pray for the Lord to take away a hungry feeling, because they had nothing to eat—prayed that the Lord might send the rent, for they did not want to lose the Mission. So before I got home, the Lord sent a brother all the way from Boston, and he visited round among the poor, and assisted some of them in paying their rents, and bought food for them, and before he left he gave the money to pay this month's rent for our Mission. Praise the Lord for deliverance. I felt the Lord had the money, and if I could stop thinking about the rent, and fill my appointments, and work for God, he would attend to the matter; and so he did. Bless his holy name. So this left me, with what I received in other directions, enough to pay up my missionaries. I owed them for the months of March and April. So I divided it among them, and paid them all up till the first of May, besides keeping the table and other expenses; and paid up all debts.

The Mission to-day is free from debt, all but $9.00, that we owe Bro. G. for twenty gallons of oil, which we intend to try to pay this week, and then we shall owe no man anything till the first of May. Then we shall have to pay our rent, and we can trust the Lord. Our confidence gets stronger all the time in the Lord. I would say just here, the landlord has told me that owing to the law that has been passed, that all tenement houses must have *fire escapes* attached to them, which he says has cost $270 each, he cannot let me have this house for less than fifteen hundred dollars per year, or $125.00 per month, which will come due the first of May. Now the question is, Is it best to pay that much rent? True, this is the right place for a mission; it is among the vilest of the vile, and among a class that none can reach but missionaries. But shall we yield to Cæsar in high rents, and pay his demand because we want souls saved? I don't feel just right about it myself, and would like to hear from those who help sustain this work.

The hatred towards the colored people in this city is intense, and no matter which way you turn, you will find no sympathy from the whites if you labor amongst them. Now we started this mission to work here just as long as there was work to do, and it could be sustained. But is it wisdom to pay more rent, or not? Those that help pay this rent, and whose hearts are in this work, let me hear how you feel about the matter. True, we have been and still are doing a great work among a class down in the cellars and up in the garrets, whom none but missionaries can reach; and we dare not steady the ark. Write immediately, you that are interested, because the months roll round so fast; and if there was a word said about the rent, the landlord would let it to somebody right over my head.

A word or two to those who have written to me about getting them little girls. In the first place, the girls that I can get and recommend can get places here, to wait on table, door-bell, and run on errands. Those that I can not recommend here, of course, I would not like to send away and give other people trouble. Then again, it is hard work to coax the colored people to give up their children. The separation that slavery has made, with all its horrors, has left a sad impression on their minds, and they would sooner have *one meal* a day, and their children with them, than to *feast* and not have them. So you can see, friends, how it is. We would be glad to get them for you if we could.

RECEIPTS. From "a cheerful giver," $15. S. Wesley Carr, Vienna, Kennebec Co., Me., $5.00. W. H. Swartz, for rent, $3.00. "A sister, who loves Jesus," Danbury, N. H., $1.00. J. B. Morgan, W. Northfield, $2.00. "A lover of the cause," Portland, Maine, $1.00. Lydia A. Durgin, Lee, N. H., $3.00. Sam'l Leavitt, Danbury, N. H., $1.00. Church in Thomaston, Ct., $6 35. Bro. Jas. Tame, Mt. Morris, N. Y., $10.00. Bro. Higgins, Palmer, Mass., $50.00. Mrs. Washburn, Worcester, Mass., $5.00. J. B. Morgan, of West Northfield, for rent, $1.00. From the Worcester Sunday School, $6.13. Bro. Tilley, Washington, D. C., $5 00. One barrel of clothing from C. M. Sheldon, N. Y. One box from the sisters in Pleasant Valley, Ct. One barrel from Lydia A. Durgin, and little Ella, Lee, N. H. W. G. H., Vineland, N. J., $3.00. J. A. Percy, East Boston, $1.00. L. H. W., Clinton, Mass., $1.00. O may the Lord bless all that help us in this great and last work.

New York, Apr. 22. ANNA E. SMITH.

From Sr. S. C. Nichols.

BRO. GRANT:—As I sat thinking of the past, present and future, I thought, among many other things, I would try and write a few lines for the dear paper that I prize so highly, and thus speak a word for Jesus and his cause, and let the brethren and sisters know I am still upon the Lord's side, and love the precious truths he taught as well as ever. It seems so strange, now that I see the truth, that I never saw it before, when it is so plain upon almost every page of the sacred Scriptures. And still more strange does it seem that those who have heard will not see and believe.

Since I first heard these doctrines of the soon coming of the Lord, the sleep of the dead, destruction of the wicked, etc., it seems as though the tempter had left no means untried to prevent me from believing the truth, and to turn my feet from the narrow path. But we have the promise of our heavenly guide that we shall not be tempted above what we are able to bear, and I have thus far found his promise good.

"No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." How good and true is every word that proceedeth "from the Father of lights, with whom is no variableness, neither shadow of turning." When I look at myself, I feel one of the weakest and most unworthy of all God's children, and it is a wonder that Jesus should ever have

"Sought me when a stranger,
Wand'ring from the fold of God."

Why did he ever reveal to me the blessed truth that he came into the world and died that I might live?

"O to grace how great a debtor
Daily I'm constrained to be;
Let that grace, Lord, like a fetter,
Bind my wand'ring heart to thee."

With such a friend as Jesus, who would not defy the hosts of sin and hell? May I ever be found faithful, that I may have a right to the tree of life that grows in the midst of the paradise of God. I want to see all the loved of earth there, and join with them in singing praise to him that sitteth upon the throne, and unto the Lamb forever and ever.

If one should chance to read these lines, who is unreconciled to God, let me invite and entreat him to come to Jesus. Come *now*, he is waiting to receive you. He will pardon and save you. Do not put it off any longer. To-morrow may be too late. We are in the land of the enemy, and may at any time be cut down, and laid away in the silent tomb; or Jesus may come and find you unprepared. I shall meet you at the judgment. Will you be upon the right hand of the Judge, or upon the left? It is for you to decide. That God may help you to choose that good part, which Mary chose, is the prayer of your sister,

Hopkinton N. H. S. C. NICHOLS.

From Bro. A. N. Seymour.

BRO. GRANT:—Some time has elapsed since I have written anything for the Crisis. But it is not because I have lost my interest in the paper; by *no means*. I love the Crisis, and could not well do without it. I have ever admired it, while you have conducted its influence. It speaks for itself. It is doing a noble work for the precious cause we so devoutly love and ardently admire. I do feel like bidding it a hearty God speed all over the world. The *Voice of the West*, published at Buchanan, Mich., by Bro. J. V. Himes, is another very valuable paper, of the same size of the Crisis, which I prize very much indeed. Both these papers go hand in hand with me, and anything I can do to help spread their influence I shall do most cheerfully. I do say unqualifiedly that I fully believe that these papers contain more real genuine *truth*, and more real genuine Christianity, than can be found elsewhere in the wide world. To some this would seem like boasting; but being quite extensively acquainted with various religious papers and influences, I speak what I do know, and testify to what I have seen. We formerly stood connected with the Freewill Baptist Church, and both of us received license from that church to preach the gospel; but when the light of God's truth shone upon our minds, as expressed in the following resolution: "*Resolved*, That the doctrines of the immortality of the soul, the consciousness of the dead, going to heaven and hell at death, and endless hell torture, constitute no part of the revelation of God," we were compelled, after a faithful investigation, by the force of testimony, to walk out into open daylight, and acknowledge the precious truth that there is no endless life or immortality except through Jesus Christ alone. Here we stand fully committed before all men; but it was after we had fought against these things for four years, and after enduring a great struggle of mind. At last truth triumphed, our souls received a fresh baptism from heaven, and thanks to heaven's King, we enjoy the liberty of the gospel in the fullest sense.

Since our redemption from the fog and mysticism, into which we had fallen by early impressions and instruction, we can now look back into the pit from which we have been elevated, and thank God with streaming eyes that we were so fortunate as to escape such awful errors, and find a hope so glorious, so blessed, so elevating, and truly heart-cheering, in which to rejoice evermore. Oh could the religious world see what we now see, and enjoy the hope we now enjoy, they could but praise God with an undying love, and rejoice with joy unspeakable, being full of glory.

My dear brother, while we have been so refreshed and thousands beside; and while the cause we so much love is being so signally blessed by a divine hand in various parts, let us never forget the fountain head from which so many rich blessings flow so freely and lovingly to the children of men. Here is our strength now and forever. Here may we drink with pure hearts and clean hands till faith is lost in sight, which can't be long. No, no. I am certain that Gentile times will very soon roll their everlasting rounds; and in view of it my soul responds, amen and amen. Come, Lord Jesus, and come quickly.

Your brother in Christ,
A. N. SEYMOUR.

Married.

In Wakefield, N. H., March 31st, 1868, by Elder Joseph Spinney, PETER C. YOUNG, of Wakefield, and Miss MARY FARNHAM, of Concord, N. H.

Also in Wakefield, by the same, April 13th, 1868, Mr. FRANK J. WIGGIN and Miss AUGUSTA C. FARNHAM, both of Wakefield.

In Barnstead, by Elder William Bodge, Mr. SAMUEL E. JONES, of Alton, N. H., and Miss MARY A. TWOMBLY, of Strafford, N. H.

Obituaries.

MACEY.—Died at Lynn, Mass., April 25th, 1868, Mrs. Immogene O. Macey, wife of John S. Macey, and daughter of the late Elder D. E. Moulton, aged nineteen years.

In her the prayers of a godly father and a pious mother found an abundant answer, even after that father had ceased to pray, and had left his fatherless children with a covenant keeping God. She was converted in 1866, and adorned the doctrine of God our Savior in her life. Her hope reached within the veil. In her last hours, even when reason tottered on its throne, her thoughts were of the little circle of worshipers with whom she had taken sweet counsel, and her words of exhortation and songs of praise thrilled the hearts of those around her, as with an unearthly power and pathos. And so at last she fell asleep in Jesus. A tender husband mourns his bitter bereavement, and an infant daughter, who can never know a mother's love on earth, is left to the care of him who will never leave nor forsake the sheep of his pasture, nor the lambs of his fold. A mother, sister and other christian friends and kindred, share the common grief and rejoice in the common hope.

The funeral services were conducted by the writer, in the edifice occupied by the Christian Church, and the tearful assembly were comforted by the story of Bethany, and by the words of Him who said to the mourning Martha, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die. Believeth thou this?" Jn. 11: 25, 26. May the consolations of God abide with the afflicted ones, and may they meet in glory in the gathering day.

"There my little ones, I know,
Round me shall be clinging;
There the loved of long ago,
With me shall be singing.
Oh, that land I long to see,
Where the weary-hearted
Shall with Christ in glory be,
Never to be parted."

H. L. H.

ESTEY. Died in Jacksontown, N. B., April 1st, 1868, Sister Syretha J. Estey, wife of Bro. Jonathan Estey, aged thirty-two years.

She leaves a husband, one child, three brothers, one sister, and many relatives and friends to mourn her loss. Our sister believed and loved those truths which distinguish us as a people. She loved the coming and reign of Jesus, and expressed the belief that she should sleep but a little while. Bro. Jared M. Tosier preached a good discourse at her funeral, from John 6: 39. We sorrow, but not as those who have no hope.

Her brother, THOMAS G. BURPEE.

Summary of News.

FOREIGN.

EUROPE.—By special cable telegram from Trieste and London, we learn that the Cretan insurgents are again in active operation against the Turks, and that according to Greek reports many severe battles have been fought, the revolutionists claiming the victory in one protracted engagement. The Turks, it is alleged, committed many barbarities.—*New York Herald.*

DOMESTIC.

☞ One of the Zouaves who recently went from Canada to join the Papal army, writing from Rome, says, that if the Roman question were settled, the Canadians would not complete their two years' engagement, but would come back immediately. He says they get about twelve cents for five days' service, and manage to increase that to about fifteen pence per week by selling half their allowance of bread; but out of that they have to purchase a good many things, so that they are in no immediate danger of becoming millionaires.

☞ A Dresden letter says that the Queen of Saxony has expressed displeasure at the untidy, dishevelled style of wearing the hair which has lately come into fashion. Having frequently to receive English and American ladies, who sometimes appear with their hair hanging loosely about their shoulders, Her Majesty has established a regulation that all persons with such coiffures shall not be admitted at Court.

☞ A singular freak of nature has occurred in Preston. Abigail Coleman of that town, a lady eighty-five years of age, has a third set of teeth just appearing through the gums. She is hale and hearty, and bids fair to enjoy many years of usefulness yet.

☞ It is stated that an entirely new Fenian organization is to be perfected in this country on the same basis as the political secret societies in Italy, which will absorb those now in the existing circles whose honesty is unquestionable.

ART AND SCIENCE.—If a steel pen is hard and obstinate, refuses to yield when pressed, and annoys by its rigidity, hold it a half minute or less in the flame of a gas light or candle, and stick it into water, oil, or tallow. In most instances it will cure the rigidity. In fact, it is a good practice to pass a steel pen through the flame of a lamp before using it. This burns off the oil used in the tempering and prevents that slipping of the ink, or the refusal to flow, generally noticed in all new steel pens.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
Miles Grant.........Sunday, May 10th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.
A. P. Moore.........Sunday, May 10th

Chelsea, Mass., (Library Hall.)
S. W. Thurber.........Sunday, May 10th
C. Goodrich.........Sunday, May 17th
J. S. White.........Sunday, May 24th

E. Walpole, Mass.........Wednesday evening, May 6th
Farmington, N. H.........May 7th
Greenfield, Mass.........Sabbath, May 17th
MILES GRANT.

East Landaff, N. H.........Sunday, May 10th
Woodstock, N. H.........Sunday, May 17th
A. W. SIBLEY.

PORTSMOUTH, N. H.
A. Ross.........Sunday, May 17th
J. A. Libby.........Sunday, May 31st
C. Goodrich.........Sunday, May 10th

WESTFIELD, MASS.
P. S. Butler.........Sunday, May 10th
Dr. A. M. Higgins.........Sunday, May 17th

Wrightville.........Sunday, May 10th
Waterbury.........Sunday, May 17th
Cold Spring.........Sunday, May 24th
Bristol.........Sunday, May 31st
WM. J. RIPLEY.

Newfield, Ct.........Sunday, May 17th
B. ST. JOHN.

New Durham Ridge, N. H.........Sunday, May 10th
Exeter, N. H.........Sunday, May 17th
A. ROSS.

Northwood Narrows.........Sunday, May 17th
S. S. MOONEY.

Westerly, R. I.........Sunday, May 17th
Providence.........Friday evening, May 22d
and over the following Sunday. S. C. HANCOCK.

West Deerfield.........Sunday, May 10th
Chichester Pine Ground.........Sunday, May 17th
G. W. RANDALL.

Concord, N. H., (corner of Green and Center Streets), Sunday, May 10th. B. WOODSIDE.

East Walpole, (Bird's Hall.)
Enoch Morrill.........evening, May 14th, at 7½ o'clock
Theodore Sherman.........Sunday, May 24th

Lake Village, North Church.........Sunday, May 10th
Ossipee, No. 4.........May 17th
Parsonsfield, Me.........May 24th
Melvin Village.........May 31st
T. W. PIPER.

Murray, N. Y.........Sunday, March 10th
at 10½ A. M. and in the afternoon.
WM. H. SPENCER.

Warner, N. H., (Pumpkin Hill school-house), Sunday, May 17th. SIMEON ROBY.

Colebrook, N. H.........Sunday, May 10th
D. N. CHADSEY.

West Brattleboro, Vt.........Sunday, May 10th
C. W. SARGENT.

WORCESTER, MASS.
Wm. N. Pile.........Sunday, May 17th
I. Damman.........Sunday, June 7th
J. G. Smith.........Sunday, June 14th
D. Mathewson.........Sundays, June 21st and 28th

Springfield, Mass.........Sunday, May 10th
Lowell, Mass.........Sunday, May 24th
JOSEPH W. WHITE.

East Canaan, N. H.........Sunday, May 10th
J. A. CLEAVELAND.

East Sumner, (Bonney school-house). Sunday, May 10th
E. M. HAGGETT.

North Foster, (where Bro. Hopkins may appoint), Sunday, May 10th.
Brethren in R. I. wishing me to visit them, please write me immediately at Providence, care of G. Bliss, No. 20 Thayer street, or to Bro. Hopkins, North Foster, R. I. A. MUSSEY TRIPP.

West Falmouth, Me.........Sunday, May 10th
I. C. WELLCOME.

Rochester, N. H., (New Chapel).........Sunday, May 10th
Dover, N. H.........Sunday, May 17th
Melvin Village, N. H.........Sunday, May 24th
WM. BOGE.

Bath, Me.........Sunday, May 10th
Brunswick, Me., Hans' school-house, Monday evening, May 11th.
Bowdoin, Me., Adams' school-house, eve., May 14th
East Bowdoinham, Me., with Bro. H. D. Reed, Sunday, May 17th.
Long Island, Me., Friendship Harbor, Friday, May 22d
Cushing, Me., Baptist House.........Sunday, May 24th
Laud's Island.........Sunday, May 31st
If there are any who want me to baptize them at any of these appointments, they can be in readiness.
H. S. MITCHELL.

Barnstead, N. H., Clark Corner.........Sunday, May 10th
JOHN PARSONS.

Haverhill, Mass.........May 9th and over Sunday
Merideth Centre, evening, May 16th, and over Sunday.
Will some Bro. meet me at Meredith Village, noon train? W. H. McDANIELS.

Richmond, Me., Reed meeting-house, Sunday, May 10th. R. R. YORK.

West Gardiner, Me.........Sunday, May 31st
H. D. REED.

Concord, N. H., Centre Street.........Sunday, May 17th
J. COUCH.

Dover, N. H.........Sunday, May 10th
Middleton, N. H.........Sunday, May 17th
THOMAS RINES.

Thompson, Quaddic.........Sunday, May 10th
H. F. CARPENTER.

DANIELSONVILLE, CT.
Annie E. Smith.........Sunday, May 10th

Bangor, (baptism if any one wishes) Sunday, May 10th
South Dover, at Brand's Mills, May 16th, P. M., and over the Lord's day, and baptize. I. DAMMAN.

Charleton, Dresser Hill, at school-house, May 9th—10th
Worcester, if desired.........May 15th
Clinton.........Sunday, May 17th
GEO. A. STREETER.

North Haverhill, where brethren may arrange, Sunday, May 10th.
North Benton, N. H.........evenings, May 15th and 16th and over Sunday. WM. H. SHAW.

Chichester, Dover school-house.........evening, May 9th and over Sunday. L. E. SAULPAUGH.

Richmond Village.........May 17th
Bath.........May 24th
A. H. WALKER.

Barnsted, Clarktown, N. H.........Sunday, May 17th
Suncook, N. H.........Sunday, May 24th
Holderness, True school-house.........Sunday, May 31st
J. G. SMITH.

Allenstown, school-house.........May 10th
West Alton.........May 17th
JOHN KNOWLES.

Groton, Vt., at the Geo. Ricker school-house, evening May 9th, and over Sunday, and onward as the Lord may direct.
Will Bro. Little accompany me to Groton?
T. E. LANG, JR.

Great Falls, N. H.........May 10th
Biddeford, Me.........Sunday, May 17th
J. H. P. VARNEY.

New Haven, (Day's Hall).........Sunday, May 17th
Worcester, Mass.........May 24th and 31st
Springfield, Mass.........Sunday, June 7th
New Britain, Conn.........Sunday, June 14th
Hartford, Conn.........Sunday, June 21st
WM. STUART.

Sunday, May 10th, where the brethren in that vicinity may appoint. ENOCH MORRILL, JOHN M. QUIMBY.

North Canton.........May 10th
S. WOODRUFF.

Friendship, Ind.........May 10th
Scottsville, Ind.........Sunday, May 17th
Jeffersonville, Ind., (Christian Tabernacle), Sunday, May 24th. G. W. GREEN.

New York, (68 East Broadway).........May 10th
In the evening at 24th Street.
Southington, Ct.........May 13th
New Britain, Ct.........May 14th
Hartford, Ct.........Sunday, May 17th
Chelsea.........Sunday, May 24th
Haverhill.........Sunday, May 31st
J. S. WHITE.

Lawrence, Mass., (Advent Chapel). Sunday, May 17th
JAMES HEMENWAY.

Sugar Hill, N. H.........Sunday, May 17th
and onward each alternate Sunday.
Whitefield, N. H.........Sunday, May 10th
and onward each alternate Sunday.
N. WHEELER.

Dansville, N. Y.........Sunday, May 10th
Brethren in this region desiring my labors, write me at Dansville, Livingston Co., N. Y.
J. K. BELLOWS.

East Canaan.........May 24th
W. H. SHAW.

Belgrade, (meeting-house, or as the brethren may arrange), Sunday, May 10th.
Winthrop, Town Hall.........May 17th
Livermore, Briton's Mills.........May 24th
West Gardiner.........May 31st
Rome, Town House.........June 7th
H. B. SHUEY.

Barnstead, (White Oak Ground).........May 10th
S. JULIA BURWELL.

Yalesville, Ct.........May 17th
SETH WOODRUFF.

Great Falls, N. H.........May 17th
T. T. FARNELL.

Holderness, N. H., Page school-house.........May 10th
Dorchester, N. H., Town House.........May 17th
JOHN H. EVANS.

West Barre, N. Y.........May 24th
Lockport.........evening, May 29th
Knowlesville.........May 31st
J. WENDELL.

Bradford, N. H., Pond meeting-house.........May 24th
SIMEON ROBY.

Friendship, Me.........May 24th
S. K. PARTRIDGE.

Rockland, R. I.........May 10th
Lafayette.........May 17th
Pascoag.........May 24th
Greenville.........evening, May 30th
B. ROBERTS.

Northwood Narrows.........May 10th
Z. FORD.

Exeter, R. I., evening, May 16th, and over Sunday as the brethren may arrange.
Lafayette, evening, May 23d, and over Sunday.
RUFUS W. PIERCE.

West Peterboro, N. H., May 10th, through the week, and over the following Lord's day.
L. C. McKINSTRY.

North Somers, Ct.........May 10th
Westfield.........May 17th
Westboro.........May 24th
A. M. HIGGINS.

Keene.........May 10th
SR. L. M. STODDARD.

Riverside, Ct, Zoar Bridge.........May 10th
WM. A. & M. L. DURAND.

Brimfield, Mass.........Sunday, May 10th
West Stafford.........Sunday, May 17th
RUFUS BAKER.

Rocky Brook, R. I.........Sunday, May 10th
If this last Sunday appointment conflicts, write me at New York. W. S. CAMPBELL.
P. S. Shall be at New York on the 26th, instead of Rocky Brook, R. I. W. S. C.

Hampton, N. H.........Sunday, May 10th
D. M. LEAVITT.

South Atkinson, Me., (Dore neighborhood), Sunday, May 10th. THOMAS SMITH.

Bristol, R. I.........May 24th
A. DURFEE.

Sangerville.........Sunday, May 10th
I. K. LOMBARD.

Lawrence, Mass., (Advent Chapel). Sunday, May 10th
J. PINKHAM.

Hartford.........Sunday, May, 10th
Warehouse Point.........Sunday, May 17th
North Somers.........Sunday, May 24th
Pleasant Valley, Ct.........Sunday, May 31st
L. F. MOORE.

Plymouth, Mass.........Sunday, May 10th
and over the following week.
West Abington, Mass.........Sunday, May 17th
and through the following week. J. M. MUHLIG.

CONCORD, N. H., (AT THE BETHEL.)
C. H. Sweet.........Sunday, May 10th
J. Pinkham.........Sunday, May 17th

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Wakefield, N. H., (Spinney meeting-house), Sunday, May 10th.
Melvin Village, N. H.........Sunday, May 17th
Northwood Narrows, N. H.........Sunday, May 24th
A. SIMPSON.

West Leeds, Me.........Sunday, May 17th
Carthage, Me.........Sundays, May 24th and 31st
J. C. WHEELER.

Walbridge.........Sunday, May 10th
Southington.........Sunday, May 17th
E. OWEN.

SPRINGFIELD, MASS.
P. S. Butler.........Sunday, May 17th
A. Ross.........Sundays, May 24th and 31st
Wm. Stewart.........Sunday, June 7th
S. G. Mathewson.........Sunday, June 14th

BIDDEFORD, ME.
J. C. Wheeler.........Sunday, May 10th

Glenmore, N. Y.........evenings, May 12th and 13th
C. H. WILLIAMS.

Exeter, N. H.........May 10th
GEO. A. BROWN.

PLEASANT VALLEY, CONN.
B. Hitchcock.........Sunday, May 17th
L. F. Moore.........Sunday, May 31st

Richmond, (Reed meeting-house, with Bro. H. D. Reed), Sunday, May 10th. R. R. YORK.

Notices.

Tent Meetings.

To the brethren and sisters scattered throughout Massachusetts and New Hampshire, Greeting: Whereas the time for preaching the gospel is short, and what is done for the salvation of sinners must be done quickly, I address these lines to you. Brn. Kingsbury of Chelsea, and Ford of Concord, and others, have provided a suitable tent for the business, and placed it in the field—a free tent—and given me charge of the same. Now I want all who desire tent meetings in their vicinity the coming season, to write me at once. Bro. S. W. Thurber and other efficient preachers will assist in the work. Our first meeting will be held in Charlestown, Mass., commencing Thursday evening, May 14th, and hold over Sunday. We shall expect the brethren and sisters to co-operate with us in the work. Let prayer go up to God, that his blessing may attend. Per order,

D. M. LEAVITT.

Conference.

A conference of brethren believing in the personal coming of Jesus Christ nigh at hand, in Mecosta, Isabella and adjoining counties, will convene at Millbrook, Mich., on Thursday evening before the first Sunday in June, to hold over Sunday. The object of this conference will be to unite the means of the scattered brethren, and employ an evangelist to proclaim the coming of Christ and kindred doctrines in this northern field. We hope to see a general attendance of preachers and people. We expect some preachers from other parts of the State. Millbrook is situated on the county line, between Mecosta and Isabella counties, and forty-five miles north of Ionia station, on the Detroit and Milwaukie Railroad. Provisions for the entertainment of all will be made.

JOHN BOWER,
PETER S. DECKER,
LEVI W. KING,
RICHARD S. DECKER, } Committee.

Quarterly Conference.

The third quarterly session of the Advent Christian State Conference of New Hampshire will be held in Sutton, N. H., commencing on Thursday, at five o'clock P. M., May 28th, and hold over the following Lord's day.

A. W. SIBLEY, Secretary.

Conference.

There will be a quarterly conference in Bridgewater, Vt., Saturday and Sunday, May 23d and 24th, services beginning with prayer, Friday, 7 P. M. Business and conference Saturday, 10 A. M., preaching 2 P. M., and Sunday 10.30 A. M. and 2 P. M. Lord's supper after morning service.

G. W. STETSON.

Tent Meeting.

I want all that desire a tent meeting during the season in their locality to write me at once, so I can make my arrangements not to travel over the ground more than once, as I had to do last season. Write at once. My address is Edenboro, Erie Co., Pa. J. WENDELL.

Notice.

Elders John T. Dixon and Joseph J. Northup are expected at Clark's Hall, Richmond, R. I., Sunday, May 10th, at which time the Sunday School will be re-organized for the season. A full attendance of the children and all interested is requested at 9½ o'clock, A. M.

German Tracts.

Bro. L. Reimer, 809 Coates St., Philadelphia, has a supply of German tracts on important subjects. He has just translated into German our tract, "What is Man?" Let these tracts be widely scattered.

Notice.

Bridgewater (Vt.) quarterly conference, which was set for 9th and 10th of May, is hereby adjourned to May 23d and 24th, on account of sickness of my brother. Hours for service and business same as already announced. G. W. STETSON.

Conference.

There will be a conference held at Lowell, Mass., commencing Tuesday evening, May 5th, and continuing every evening through the week, and over Lord's day, May 10th. Brethren J. Couch, J. G. Smith, and D. M. Leavitt are expected to be present. For the church, JON MOODY.

Tent and Campmeetings in Wisconsin.

A tent meeting will commence in Brodhead, Green Co., Wis., May 15th. Elder J. V. Himes will help us.

A tent meeting will begin at Fairfield, Sauk Co., Wis., May 30th. Elder Miles Grant will help us. At the same place a campmeeting will begin June 1st.

A tent meeting will begin at Fenimore, Grant Co., Wis June 12th. Eld. N. A. Hitchcock will assist us. WM. SHELDON.

Grove Meeting.

If the Lord will, we will attend a meeting on the camp-ground at Alton Bay, N. H., Sunday, June 7th, 1868.

C. GOODRICH.
D. CHURCHILL.
J. G. SMITH.

Quarterly Conferences.

The State Conference voted to hold not less than a dozen conferences and protracted meetings in the State the coming season. The design is to make more effort to get the truth into new places, and stir up an interest as far as possible to enlighten and save all that can be bought to the Savior, and the love of his appearing. Let all that desire a meeting of the State Conference, or a protracted meeting in their place, make it known immediately, and we will arrange accordingly.

L. BOUTELL.

Quar. Conf. at Addison, Vt.,

On 29th, 30th, and 31st of May, beginning with prayer meeting on Thursday evening, (28th) at 7 o'clock. Services at the chapel on Friday, Saturday and Sunday, at 10.30 A. M., 1.30 P. M., and 7.30. The friends of Hinesburgh, Bristol, Brookville, Vergennes, and other places, are cordially invited to come and aid in making this one of the old-fashioned times of refreshing.

G. W. STETSON, Sup.

N. Y. State Mission Tent.

A meeting will be held, if the Lord will, in the N. Y. S. Mission Tent, at Sardinia, Erie Co., N. Y., commencing June 4th, and continuing as long as it shall seem to be the will of the Lord.

J. WENDELL.

CORRECTION.—The debt on the N. Y. State Mission Tent is $130, instead of $170, as published in the last week's Crisis. J. W.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ O. P. ALLEN—Received and acknowledged.

☞ H. H. STODDARD—Received. All right.

☞ J. CHAPMAN sends one dollar for Crisis. Please give us your Post Office address.

☞ A. N. SEYMOUR'S P. O. address is Reading, Mich.

☞ BRO. B. ST. JOHN—We cannot tell when.

RECEIPTS FOR BOOKS AND TRACTS.

L Reimer $1.75, J E Merrill 50c, O S Davis 50c, L B Arnold 50c, E O Munsey 75c, Thos. Smith 50c, L Reimer $1.75, J C Libby $10.00, A G Lombard $2.00, G W Lear 50c, H Cushman $2.00, J. W. Addison 75c, C S Goodwin $1.35, C Darling $1.15, W H Comstock $1.65, J Taylor 20c, N Bassett $2.10, S Dutton 53c, W Basford 35c, E S Hotham $2.00, A Wyeth 25c, A Andrews 80c, B Roberts 50c, E Shultz 28c, J A Bell 20c, J W Kiniston 25c, J D Hancock $2.00, L Briggs 35c, W W Hosford $4.16, A A Fogg 30c, N Shumway $1.00, A Rose 55c, G S Tiltimore $1.75, R V Clark $1 30, S S Folsom 50c, T Williams 50c, A J Davis 50, A Cressey $3 60, D Taylor 50c, W H Peyton 25c, L Morphy $1.75, John Bray $1, S K Baldwin 35c, W Putnam $1, J G Bush $1, L F Field 35c, E A Treadwell 75c, S G Dunham 50c, E Griffin 20c, N Barce $1, J F Collins 35c, H Wolcott 25c, W Shephard 50c, G W Cheesman 35c, P B Ramer $1.75, J Berry 50c, John Lyle $1, P Lawton $1, G H Bundy 20c, H J Baldwin 62c, A Martin $21, Thos K Barley 50c, A J Brown $2, J Butler 75c, S J Stannard 45c, G W Lear 30c, G W Little 65c, R Boardman 75c, C Dennen $2.50, A Wyeth $1.05, J G Clark $1, W N Eckerson $2.50, J Phillips 50c, W Holsinger 85c, E P Hoole 50c, A B Rockwell 35c, L E Ellinwood $3.60, J Taylor 50c, J T Jorden $1.25, A Wilson 70c, L Tannery $1.25, J McCammon $1.50, P S Peckham $6.24, John Davis $1, F L Storrs $1.50, J Tame $3, C V Coburn $1, J C Shorer $4.50, H C Terry $1.75, A M Bancroft $2, J H Evans 34c, J C Young $1, G H Bundy 20c, A Marcey $1, M R Sinclair 30c, G Dean 75c, J Porter 60c, P Tandy $1.20, W H Spencer 35c, J S Flory $2.90, J W Hayden 25c, A H Dodge A McLane $1.30, M E Roberts 25c, C Darling $1, E W Waters 45c, W Marlett 50c, G W Cheesman 50c.

LETTERS RECEIVED.

J S White, S K Paine, A M S Bennett, A W Sibley, A Decker, Mrs. L. S. Burdick. F H Chamberlain, J E Clark, J S Peters, H L Woodward, M D Wellcome, J E Whipple, M. L. Horne, C H Sweet, H I Carson, J M Stetler, S S Chamberlain, H K Flagg.

ADDRESS OF PREACHING BRETHREN.

S. S. Brewer—Ashburnham Depot, Mass.
C. E. Piper—41 Grove Street, Boston, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
C. Goodrich—77 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass, Pendleston Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
S. Anderson—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
J. W. Thomas—Fairhaven, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 329 South 5th St., Jersey City, N. J.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 705 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
P. Burr—New Rutland, Ill.
Dr. I. L. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clementsport, N. S.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
B. M. Wilkins—Memphis, Tenn., Box 634 care of I. L. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. L. Leslie.
John B. Wadsworth—Memphis, Tenn., care of Dr. Leslie, Box 634.
Eld. A. P. Dugger—Simpson, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00.

LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims' Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 23c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper cover 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

THE CHRISTIAN LYRE; a Collection of Hymns and Tunes for Worship. 80c; by mail, 88c.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.70.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism of 82 pp. Price $1.25; sent by mail when requested.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 40c. per dozen; postage 6c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

DEEDS, NOT WORDS.

"Why call ye me Lord, Lord, and do not the things which I say?"

Not forever on thy knees
 Would Jehovah have thee found:
There are burdens thou canst ease,
There are griefs Jehovah sees:
 Look around.

Work is prayer if done for God,
 Prayer which God delights to hear:
See beside you upturned sod
One bowed 'neath affliction's rod;
 Dry her tears.

Not long prayers, but earnest zeal—
 This is what is wanted more;
Put thy shoulder to the wheel,
Bread unto the famished deal
 From thy store.

Not high-sounding words of praise
 Does God want, 'neath some grand dome;
But that thou the fallen raise,
Bring the poor from life's highways
 To thy home.

Worship God by doing good—
 Works, not words; kind acts, not creeds:
He who loves God as he should,
Makes his heart's love understood
 By kind deeds.

Deeds are powerful, mere words weak,
 Batt'ring at high heaven's door;
Let thy love by actions speak,
Wipe the tear from sorrow's cheek,
 Clothe the poor.

Be it thine life's cares to smother,
 And to brighten eyes now dim;
Kind deeds done to one another,
God accepts as done, my brother,
 Unto him.

For the World's Crisis.

THE DAY OF THE CRUCIFIXION.

DEAR SIR:—I and my colleague, as Editors of the "Marturion," have read and pondered well your work, "Book of Daniel Opened," and have long since concluded that it is the best and most reliable system of chronology extant. We have, from time to time, presented the evidence of the coming of our Lord and the resurrection in 1868; and we are anxious to still further elaborate the argument in coming numbers; but there is one difficulty in the way of harmonizing the resurrection of our Lord, on the morrow after the Sabbath, according to the type of the wave sheaf, with his crucifixion on Thursday. The fourteenth day of the first month, undoubtedly, was the day pointed out by the type of the slaying of the Paschal Lamb; then, if he rose on the 16th, or "the morrow after the Sabbath," he could not have lain in the grave three days and three nights, as you have clearly shown. Then if the Crucifixion be moved back to Thursday, instead of Friday, we destroy the significancy of the type of first fruits. If you can reconcile this apparent discrepancy, you will confer a special favor on Yours looking for redemption in 1868,

W. H. HACKING, Sen. Ed. of *Marturion.*

ANSWER TO THE FOREGOING.

Dear Brother:—In answering your questions, you will save me the necessity of swelling this article to a size too lengthy, if you will turn to page 94 of the "Book of Daniel Opened," and there notice that having lost "the appointed weeks of harvest," the Jews commenced the fifty days with the 16th of the first month; but in that law, "which was a figure for the time then present" (Heb. 9: 9), there is no authority for this; and on page 91 of "Daniel Opened," we have noticed that it was impossible; for, according to the law, the wave sheaf could not have been brought before the 22nd of the month. I am aware that it is the opinion of many that the resurrection of Christ was the antitype of the wave sheaf. But I may appeal to your better judgment, and ask, If he was the antitype of the paschal lamb, how could he at one and the same time have been the wave sheaf? and who was the priest to whom he, as the wave sheaf, is brought? "We have such an high priest" now (Heb. 8: 1), but not then; "for if he were on earth, he should not be a priest" (8: 4); or, even if his resurrection had made him a priest, how could he be the wave sheaf, and at the same time the priest to whom it was brought? and how can we, according to the law, have a wave sheaf at all, except at the time when that harvest was reaped, of which the sheaf is the first fruits? Christ "has become the first fruits of them that slept"; but how can those that sleep be the antitype of a harvest that is reaped? Indeed, if this had been the antitype, those that sleep should have been raised before Christ; for, according to the law, the harvest must first be reaped, and "then ye shall bring a sheaf of the first fruits." Lev. 23: 10.

Notice, that the first fruits must necessarily be of the same kind with the harvest; hence, if the resurrection of Christ be the first fruits, the general resurrection must have occurred at that time, which could not have been; for fifty days after we find David yet in the grave. Acts 2: 34. It is true there were some raised, but they, like Lazarus, must have fallen asleep again; for Christ, our High Priest, is yet in "the holy place" (Heb. 9: 12); and until he comes out, "and shall turn away ungodliness from Jacob" (Rom. 11: 26), "there shall be no man in the tabernacle of the congregation" (Lev. 16: 17); hence Paul did not expect the resurrection until "his coming." 1 Cor. 15: 23.

If I see the shadow of a man, house or tree, I can by the shadow alone know what is represented; and since Paul employs this figure to illustrate what he understood the law to be—"a shadow of good things to come" (Heb. 10: 1); I conclude that he, at least, thought each portion of the antitype duly represented there; and if so, the only safe rule by which the wave sheaf was brought, must also find a place in the antitype; for if the law was only "A SHADOW," it would be as absurd to have the same literal day in the antitype as the same literal sheaf of wheat. After much mature deliberation, I must come to the conclusion that what is given from page 86 to 96 of the "Book of Daniel Opened," cannot be far from the truth of the matter. In order to see the evidence of this, let us lay aside the colored glasses of prepossessed opinion, and examine that shadow thrown back into the Mosaic dispensation, as we would by the shadow of a tree, house, or man, notice what is represented there.

1. The first time we discover this "shadow of good things to come," I see the Paschal Lamb (Ex. 12: 3, 12), but no harvest reaped; no "sheaf of the first fruits"; nor any priest to whom it could be brought; neither are there any weeks of harvest seen there; and if this be the shadow, we can in the substance only expect to find what is represented there. And true it is, for in the antitype "Christ our passover is sacrificed for us"; but no harvest reaped, no wave sheaf brought, nor any priest to whom it could be brought (Heb. 8: 4). Neither is there any antitype of the weeks of harvest found here, for the seven weeks to Pentecost being the same shadow that we saw under the law, it would be as absurd to suppose that they could be the antitype, as to say that a bundle of wheat was the antitype of the wave sheaf.

2. But let us look again. The next time the shadow appears, I see a harvest reaped.—"Ye . . . shall reap the harvest," and a sheaf brought to the priest. "Ye shall bring a sheaf of the first fruits of your harvest unto the priest" (Lev. 23: 10). I here also see the date of the passover—"the fourteenth of the first month"; and in chronological order, the "sheaf of first fruits" is on the morrow after the "seven days" of unleavened bread" (23: 5–10; but I can see no Paschal Lamb* there; and if not, how can I expect to find one in the antitype?

3. A sheaf was a bundle of straw, with a little grain, and that unfit for use until threshed, mashed, and converted into bread; and so in the antitype, there is but "a remnant according to the election of grace," and they must be "thoroughly purged" (Matt. 3: 12), pass through the mill of "much affliction," and converted into that spiritual nature fit for the kingdom of God.

4. "And ye shall count unto you from the morrow after the Sabbath, from the day ye brought the sheaf of the wave offering; seven Sabbaths shall be complete." Notice, that these weeks of harvest fill the interval reaching all the way from the first fruits of wheat harvest" (Ex. 34: 22); and if "the wheat . . . harvest is the end of the world" (Matt. 13: 29, 39), they must in the antitype fill the interval between the day of Josiah and the end of the world; for he, being the first king that ever kept the law, must have been the first fruits of that people; "and like unto him was there no king before him that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him." 2 Kings 23: 25. The antitype of the "seven sabbaths" must be that of a larger sabbatical period; and since the jubilee cycle is the largest, a jubilee of jubilees is the longest period of time they can represent; and from what we have said on the subject in the "Book of Daniel Opened," it will be seen that the sabbatical year of B. C. 576 is the latest one which, according to the law—"from the morrow after the sabbath," they can be reckoned. A jubilee of jubilees, including the fiftieth day, is 2450 years; which being placed against B. C. 576, gives 1875 for the end of the fiftieth day; hence before 1875 "the first fruits of wheat harvest" must be brought.

But notice in the figure this is not a sheaf of straw, like that of the barley harvest; but "two wave loaves of two tenth deals . . . of fine flour, . . . baken with leaven," and "they are the first fruits unto the Lord" (Lev. 23: 17); for the "sheaf of the first fruits of" barley harvest, not being yet in a fit condition, was not brought to the Lord. Since "the first fruits of wheat harvest" consist of two loaves, one may be "the dead in Christ," and the other "we which are alive" (1 Thess. 4: 16, 17); at least, the 144,000 are from among the living, for "these were redeemed from among men, being the first fruits unto God and the Lamb" (Rev. 14: 4); and since they sing a song that "no man can learn," I conclude that they are the only people who will never taste death.

Now, brother, in conclusion, if I am correct in my views of the matter, you discover that Father's children will all soon be at home with that royal family, that love each other; therefore, you will consider it a privilege and pleasure to discover to me any error into which I may have fallen; for though I feel my weakness, and know how liable we all are to err, you see from my writings that I am a dear lover of truth, though it has cost me all that was near and dear in this world.

Since, according to the express language of the law, the sabbath of sabbaths cannot be reckoned from a later date than "from such time as thou beginnest to put the sickle to the corn" (Deut. 16: 9), I confess that I am unable to see how it is possible that we can be mistaken as to the date from which they are to be reckoned; hence, after much mature deliberation, I conclude that if those weeks of harvest are a part of that "law" which was a "shadow of good things to come," the antitype of wheat harvest must be reached before 1875.

WM. C. THURMAN.

* Do not understand me to say the Jews did not, under the law, slay a lamb; I only mean that the first time "the figures of the true" (Heb. 9: 24) are seen under the law, there is no lamb mentioned there (Lev. 23: 5); and it is the law that is "a shadow of good things to come" (Heb. 10: 1), not what the Jews did.

For the World's Crisis.

WHAT A LIE! WHAT A LIE!

Awful! What! talk about growing in grace and in the knowledge of our Lord and Savior Jesus Christ, and at the same time disobey God, neglect positive and known duty! Oh! oh! what presumption! heaven daring! Man, how dare you face the Almighty thus? Are you not afraid of his thunderbolts? the lightning's flash of his hot displeasure? Grow in grace with uplifted arm of rebellion, stiff-neckedly! Friend, you are not even in a justified state; every step of yours is retrograde, down, down, down, instead of up and on.

No one can possibly be growing in grace, advancing a single step heavenward, or be in a justified state while disobeying any one of the divine precepts. "The little foxes destroy the tender vines."

"A little theft, a small deceit,
Too often leads to more."

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

"Little things—aye, little things,
Make up the sum of life."

Justification presupposes obedience in all things, a walk and conversation strictly gospel, the peace of God passing all understanding. Justification is grace, mighty, superabounding, all conquering. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto me." Rom. 5: 1; 2: 3; 4: 5.

Reader, think you that growing in grace is a gradual sanctification? becoming less and less sinful? sinning a little less to-day, a little less to-morrow? Any gospel here? When and where does God palliate sin, or countenance it, in his book of books, from Genesis to Revelation, an instant? Breaking off sin entirely by righteousness is a new business, henceforth and forever. "Cease to do evil, learn to do well." When?

President A. Mahan in his "True Believer" remarks thus: "Growing in grace does not, as is commonly supposed, imply progressive sanctification; that is, that we continually become less and less sinful, and in a corresponding degree more and more holy.

This I infer for the following reasons: We have according to this construction of the command, "grow in grace," a positive precept in the Bible to give up sin gradually, and consequently prohibiting our giving up sin all at once. To become by degrees less and less sinful, is to give up sin gradually. If this is the meaning of the command, "grow in grace," we have a positive precept, requiring a gradual, and of course prohibiting an immediate renunciation of all sin. Who can believe that the Bible contains such a requirement as this?

On this supposition, the precepts of the Bible are directly contradictory the one to the other. For we have many precepts requiring us to renounce *all sin* at once and forever. Who can suppose that an inspired apostle has been guilty of the absurdity of requiring us to become less and less simple. We must continually grow in the grace and knowledge of Christ, or lose the degree of grace already possessed. Life is a continued growth in holiness with all of its appropriate accompaniments.

We must be more and more blessed in Christ, or we cannot continue to be blessed in him at all. We must abound in love more and more, or lose what we have already attained. The moment we become stationary, the love of God ceases to be shed abroad in the soul by the Holy Spirit that is given us.

To aim to grow in grace in any sense which implies gradual remuneration of sin, is nothing but a growth in sin itself. Thus it is that the doctrine of imperfection has perverted the corruptions of the church in respect to the most important truths and principles of the gospel, and has left her in the snare of the devil. "He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him."

Ministers, pastors of the flock, your duties and responsibilities are high as heaven, deeper than hell. "Feed the flock of God" over which God hath made you overseers. Be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine; for the time has come when men will not endure sound doctrine."

D. F. NEWTON.

For the World's Crisis.

NO HOME.

BRO. GRANT:—I have often been perplexed to understand the words of our blessed Savior, recorded in Matt. 8: 20, saying, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head;" for we read in John 1: 3, "All things were made by him, and without him was not anything made that was made." Again in Col. 1: 16, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." If he was the Creator of all things, as his holy word abundantly testifies, why could he not have created a home for himself, or had some place to lay his sacred head? These questions would often come into my mind, but praise his holy name forever, we find a happy solution for this important subject in the parallel given by our Lord, in Matt. 13: 45–46. "The kingdom of heaven is like unto a merchant-man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it." Man is the goodly pearl, Jesus Christ is the merchant-man; he came to seek and to save that which was lost. Man, the pearl, was of great value. Jesus himself compares it to that of the whole world when he said, "For what is a man advantaged, if he gain the whole world and lose himself?" Luke 9: 25. Man was without help, destitute, lost, "sold under sin." Rom. 7: 14. Now Christ the merchant-man undertakes for him, and, for the joy that was set before him, went and sold (or parted) with all that he had; laid aside the glory he had with the Father before the world was; humbled himself to be born of a virgin; "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Phil. 2: 7. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. 8: 9. "He is despised and rejected of men; a man of sorrows and acquainted with grief." Isaiah 53: 3. His condition was one of poverty, destitution, and sorrow, because he had parted with all that he had, and could not take it again till he had purchased the pearl (man,) then could he not truly say, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head?"

Now let us see what it cost the Son of God to redeem man. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1: 18, 19. Again the apostle Paul exhorts the elders of the church at Ephesus to "take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20: 28. Again, "Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor." Eph. 5: 2. Again, "And ye are not your own, for ye are bought with a price." 1 Cor. 6: 19–20. Many other passages of Scripture might be quoted to show that Christ has bought us, and we are not our own. He also represents himself as the good Shepherd, who has given his life for his sheep. Then is it not clear that man is a pearl of great value, when it required a merchant-man of so great wealth to redeem him? Such a one we find in Jesus Christ, who is able and willing to save us from all iniquity, and to present us unto God the Father without "spot or wrinkle or any such thing."

When therefore "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads," then will the grand chorus, the new song, be sung by the multitude that no man could number, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5: 9, 10.

O that man would praise the Lord for the exceeding love wherewith he hath loved us, to give such an inestimable price for us, even the life and blood of the spotless Son of God, that we might be exalted to become sons and daughters of the Lord God Almighty, and to be heirs with him in his exceeding glory that is soon to be revealed. The Lord help us to be ready when he comes. Your brother in Christ,

JOHN M. STEYLER.

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting?
 Rise and share it with another,
And through all the years of famine
 It shall serve thee and thy brother.

Love divine will fill thy storehouse,
 Or thy handful still renew;
Scanty fare for one will often
 Make a royal feast for two;

For the heart grows rich in giving,
 All its wealth is living grain;
Seeds, which mildew in the garner,
 Scattered, fill with gold the plain.

Is thy burden hard and heavy?
 Do thy steps drag wearily?
Help to bear thy brother's burden;
 God will bear both it and thee.

Numb and weary on the mountains,
 Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
 And together both shall glow.

Is the heart a well left empty?
 None but God its void can fill?
Nothing but a ceaseless Fountain
 Can its ceaseless longings still.

Is the heart a living power?
 Self entwined, its life sinks low;
It can only live in loving,
 And by serving love will grow.

—*Herald of Health.*

For the World's Crisis.

OBEDIENCE.

In a lecture on home preparation for school, one essential prerequisite was stated to be prompt, unquestioning, cheerful obedience; that the child should possess a confidence in the parent; although not comprehending the reasonableness of the command, yet believing that he did know them, the reasons for it would be perfectly satisfactory. This principle applies in the fullest extent when transferred to the commands of the Creator to us, his responsible creatures. We can repose the most perfect confidence in our divine Lawgiver, knowing him to possess in perfection the attributes of wisdom, justice, and love. By yielding ready, cheerful, obedience, we honor God and manifest our trust in him. "God is love." Love issues the requirement and 'tis best, yea most productive of good and blessing to ourselves and others, that we obey. Though like the child, our vision discovers not the real basis of the requisition; yet we know 'tis scanned by the All-seeing eye, and commands emanating from such a being must be right. Enoch walked with God three hundred years. How can two walk together except they be agreed? All the concession must be on the part of man. His will must tally with the divine will of his gracious Lord.

What an excellent effect would prompt obedience produce in the prayer-meeting. How many more arrows of conviction directed by the Spirit would lodge in the hearts of the people. Practice this principle, and exchange strength for weakness; and for feeble progress, rapid growth in the service of the Lord. "The law of the Lord is perfect, converting the soul." Ps. 19: 7. "The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eye." Ps. 19: 8. "To obey is better than sacrifice." "The willing and the obedient shall eat the good of the land." "Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12: 13.

Heavenly Father, work within us "both to will and to do of" thy "good pleasure." Let thy Holy Spirit help our infirmities. Teach us in the school of Christ, that we may recognize thy will, and impart thy grace and strength according to our day and weakness, that we may obey, and that concerning us, thy righteous will may be accomplished; that to the world we may be living, practical exponents of the will of God. Grant it for Jesus' sake. Amen.

P. A. GIFFORD.

New Bedford, Mass.

A BANK FOR LOSINGS.

On the chief thoroughfare of this city I often pass a stately *Savings Bank* built of freestone, and I see groups of working people going in to deposit their hard earned money. Some are mechanics; some are Irish domestics; some are poor widows laying by a few dollars for their fatherless children.

But on the same street the Tempter has opened more than one *Bank for Losings.* In some parts of the city there is one on nearly every corner. In almost every rural hamlet, too, is there a similar institution. New York city contains six thousand of them.

In each of these Banks for Losings is a counter on which old men and young, and even some wretched women lay down their deposits in either paper or coin. The only *interest* that is paid on the deposits is in redness of eyes, and foulness of breath, and remorse of conscience. Every one who makes a deposit, *gains a loss.* One man goes into the Bank with a full pocket and comes out empty. Another goes in with a good character, and comes out with the word *drunk* written on his bloated countenance. I have even seen a mechanic enter in a bran new coat, and come away again looking as if the mice had been nibbling at his elbows.

I have known a young clerk to leave his "situation" behind him in one of the Devil's *Banks of Losings.* Several prosperous tradesmen have lost all their business there. Church-members have been known to reel out from these seductive haunts,—trying to walk straight, but *backsliding* at every step. What is worst of all, thousands of people go in there and lose their souls!

"BANKS FOR LOSINGS. Open at all hours. Nothing taken in but good money. Nothing paid out but disgrace and disease, and degradation and death. An extra-dividend of *delirium tremens* will be paid to old depositors. A free pass to *Perdition* given to those who pay well at the counter; also tickets to Greenwood and other cemeteries entitling the holder to a *Drunkard's Grave!* All the children of depositors sent without charge to the orphan asylum or the alms-house."

Young men! beware of the Banks for Losings. Some bait their depositors with champagne; some with ale or bourbon; some with a pack of cards, and others with a billiard-table. If you wish to keep character—*keep out!*

Young ladies! never touch the hand that touches the wine-glass. Never wear the name of a man who is enrolled on the deposit-list of the Devil's bank. Never lean on the arm that leans on the bar-room counter. It will be a rotten support.

The best savings-bank for a young man's money is a total abstinence pledge. The best savings-bank for his time is honest industry and a good book. The best savings-bank for his affections is a true woman's heart. The best savings bank for his soul is a faith in the Lord Jesus Christ.

But if you do not want your greenbacks turned into *black eyes* and *red noses*; if you don't want your pocket emptied, and your character worm-eaten, and your soul drugged with the poisons of the pit—then keep outside of the "National Brandy Bank for *Losings.*—*Evangelist.*

MRS. BUFFON'S NERVES.

"But my poor nerves, George!"

"Ah, yes, your nerves! Confound your nerves, Mrs. Buffon; you are always throwing your nerves in my face. I say, the wife of a poor man has no business with nerves. There!"

And Mr. Buffon spitefully bit off the end of his cigar, pulled his hat on his head, and strode away to his place of business—pausing at the first corner to strike a match, light his "weed," and then go puffing on, muttering as he went:

"That woman will be the death of me yet, with her nerves. I have made concession after concession to her, on account of those nerves. I sold poor Towzer, because his barking disturbed her; I broke myself of my habit of whistling around the house, because *that* disturbed her—as if it were a crime for a man to whistle in his own house!—and now she wants me to give up my evening cigar, because *that* affects her nerves. I won't do it; I conceded enough on that head when I agreed to light my morning cigar at the corner, so as not to leave the odor of tobacco smoke in the house behind me for the day."

But before Mr. Buffon had reached the wholesale store down town where he was employed as a salesman, his temper was gone—and then he was ashamed of himself, as he always was; for George Buffon was a good-hearted fellow, despite his fiery temper.

"Poor girl!" he muttered; "poor Emily! I am too hard on her. She's the mother of my children, and a good wife, if man ever had one. It's not her fault if she has bad nerves; and no woman ever seconded a hard-working husband more lovingly than she, unaccustomed to toiling as she was when I married her."

And the more he thought about that business of the evening cigar, the more he saw that it was his duty to heed the little wife's wish, timidly as she had expressed it. And still thinking, it occurred to him that it might not be a bad idea if he were to give up smoking altogether. He whipped a lead-pencil out of his pocket, and made a calculation:

"Four cigars a day—that's about my average—at ten cents a piece; that's forty cents a day. Three hundred and sixty-five days a year—multiplied by forty—whew!—why, it's a hundred and forty-six dollars a year! Who would have thought it! Hum—hum—must think it over seriously."

And thinking it over seriously, he resolved that, yes, he would give up smoking altogether.

And Mrs. Buffon? No sooner had her husband left the house than she reproached herself for her selfishness.

"Poor George!" said she; "I ought not to ask it of him. He has but few enjoyments, and I suppose it is my duty to endure his cigar. Oh, what a thing it is for a woman to have nerves!"

That night, as the family sat around the fire after supper, Mr. Buffon took to playing with the children, and did not take out his cigar-case.

"Why don't you smoke, dear?" asked Mrs. Buffon.

"Oh, my wife's nerves won't allow it," said Buffon with a good-natured laugh.

"I was to blame, George," said the wife. "Smoke, if you want to, dear. I have made up my mind that, after all, a cigar is not such a dreadful thing. I ought to be thankful for my good husband, who always spends his evenings at home with his family, as you do."

But Mr. Buffon did not smoke; and the evening passed away very pleasantly. No further allusion was made to the subject.

The next morning, Mr. Buffon took out his cigar-case as usual, put a cigar between his lips, and bidding his wife a pleasant good-by, walked away; and when he got to the corner where he usually lit his cigar, he did not light it, but took it carefully from between his lips and put it back in his cigar-case.

The next evening came, and the next, and still no cigar was lighted. Mrs. Buffon was thankful—grateful; and as month after month passed by, and she said that the evening cigar was given up for good, she declared there never was so good a husband in the world, and that she would do *something* to give him an agreeable surprise.

When a woman makes a resolve of this sort, you may be sure something will certainly come of it.

One night, a year later, as the family sat around the fireside, Mrs. Buffon said:

"George, it is just a year to-night since you gave up your evening cigar."

"Just what I was about to observe, little wife," said Buffon.

"You were so good about that, dear, that I thought it was my duty to make an extra effort to please you. So come into the bed-room, dear, and see what I have got to show you."

They went in, and Mrs. Buffon uncovered an object which had stood hidden in the corner, revealing—a curious little iron and steel concern, in the shape of a big letter G.

"A sewing-machine!" exclaimed Buffon.

"Yes, dear—just what I have been wanting for so long a time, you know. It will save a great deal of expense; for now I can make all the children's clothes myself, just as well as not—to say nothing of your own shirts, George."

"But where did you get the money, Emily?"

"Saved it from the grocer, the butcher, and the baker, George. Ah, you don't know how a few cents a day will count up."

"Don't I!" whispered Buffon.

"I got the machine yesterday, all complete, for fifty-five dollars, and I have six dollars left!"

"But your nerves, Emily? A sewing machine will drive you distracted with its racket."

"It makes no noise at all dear," said Mrs. Buffon, sitting down at the machine and setting it to work. "I can run it close by baby's cradle, when the little fellow is asleep, and it won't wake him. It won't make noise enough to interfere with you in the evening when you are reading aloud to me."

Mr. Buffon kissed the little wife silently, and they returned to the sitting-room.

"Well, dear," said he, after they were seated, "you have given me a pleasant little surprise, and now I think I will give you one."

Mrs. Buffon's face flushed.

"What would you call that, Emily?" said he, drawing a bulky document from his pocket.

She opened it eagerly.

"George, this is an insurance policy."

"An insurance in the New York Life Insurance Company, my dear, for seven thousand five hundred dollars. If I die to-morrow, you will get the money."

"And it costs you a hundred and fifty dollars a year, George?"

"About that."

"Why, where did you get so much money?"

"It is cigar money, dear!"

Tears stood in the wife's eyes. And when the husband told her that, besides giving up his evening cigar, he had given up smoking altogether, she could not help throwing her arms about his neck and kissing him so fervently that the children looked on in astonishment.

"But you went away every morning with your cigar in your mouth," said the wife, a minute later.

"And put it back in the case as soon as I got out of sight," said he. "See, Emily! Here is the old cigar-case, with three cigars in it. They are badly chewed about the ends, you see; but these three cigars have lasted me a year."

"Oh, you rogue!"

"And now I guess I will light all three of them at once."

So saying he threw them into the fire.

Mrs. Buffon declares that that night was the happiest of all her wedded life.—*N. Y. News Letter.*

☞ St. Bernard calls holy fear the door-keeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptations from entering.

For the World's Crisis.

THY LIKENESS.

Said David, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Ps. 17: 15. Dear friends and readers of the Crisis, being now confined to the house, I have thought how good it was for me that the Lord led me to seek his face in the lustiness of my youth. True, many times my foot slipped, but an unseen hand seized me, and held me up.

"What a friend we have in Jesus."

It would not be possible for me to draw so much as an outline of the history of my life. I realize the providential care of the Lord so great in dangers unseen, that I could not describe it. All I know is this: that thus far I have been kept by the mighty power of God, whilst many that I have known, who appeared so promising, have fallen. Yes, O yes, they have fallen, and are this day without hope and without God. My soul cries out "How good the Lord has been to me. By his goodness, mercy, and loving-kindness, I am what I am. Ever since I sought his face, it has been the height of my ambition to be make a humble, obedient subject of the heavenly King. If I can only attain that world, and the resurrection from the dead, the lowest capacity will be great enough for unworthy me. But to be there, I must have the likeness of Jesus. It must be stamped not only on my face, but on my character. My life must be hid in him who is the Life-giver.

F. CORKER.

Lincklean, N. Y.

AUDIENCE WITH VICTORIA.

About six levees are held a year. It takes a hundred men three weeks to prepare the rooms. Everything is measured by the inexorable law of etiquette. The dress is prescribed; the material, the length of the trains, the mode of dressing the hair, and the style of garments.

The Throne Room is a right royal room. There is not a seat in it, except the throne and the gilded chair at the foot. On a platform reached by three steps, on a crimson carpet, spattered with gold, stands a gilt Gothic chair, surmounted by a crown. This is the throne. It is covered with a canopy of crimson velvet, trimmed with heavy gold lace. On the top of the canopy is a golden cushion, on which rests a large gold crown. The Throne Room is very long, nearly two hundred feet. Running the whole length is a heavy iron fence, full five feet high, capped with crimson velvet.

The great throng below, at a given signal, come up the stairway. They enter the great Audience Room that opens into the Throne Room. The Audience Room is very gorgeous with satin hangings, radiant with vermillion and gold. When the signal is given below, the rush commences. Her Majesty is painfully prompt. At the exact moment she comes out of her royal closet and takes her stand on the lower step of the throne. On the signal being given, her Majesty's Ministers, with the Foreign Ambassadors, enter from the private door, file singly before the Queen, bow, and take their station in the centre of the room, where they remain. The crowd is admitted one by one. The party passes up the narrow pathway to the place where the Queen stands, makes a low bow, and then backs down the whole length of the room. The lady cannot turn her back on the Queen, nor take up her train. It is etiquette for the ministers and ambassadors, who occupy the centre of the room, to lift the train and pass it from one to another while the lady backs down to the door.

The presentation lasts about one minute. It costs months of labor and anxiety, and great expense. The finery will be worn on no other occasion. But the party has been "presented at court," and will tell it to her children's children. When the Queen holds court, it lasts just one hour. During the whole time she stands like a statue—as cold, as insensible. She neither bows nor speaks. The mass file before her as if she were hewn out of stone.

Hygiene.

"This is for your health."—Paul.

A POOR WAY TO REFORM.

I often see people who have adopted the health reform, as they seem to think, by simply leaving off the use of such things as tea, coffee, meat, etc,, without putting any thing in their place. This makes a very poor and dry living. The children do not like it. Thus they not only injure themselves, but prejudice others against the reform. They should get fruit, berries, vegetables, etc., to take the place of meat and other things which they have been using. With these things they can get up a diet palatable enough for any one.

But some say they are poor and cannot afford it. Yet they did afford to use tea, tobacco, pork, etc. These are the most costly articles of diet they could use. Let us reckon what these things cost them each year: $12.00 per year for those who use tobacco is a moderate estimate; $15.00 for tea is small; $50.00 for meat in an ordinary family is not large; add to this the spices, etc., and we have about $80.00 per year. Now come to leave off all this, cannot that family afford to spend at least half that amount for fruit, vegetables and the like? Let them lay out this amount in dried fruit, berries, etc., and they will be surprised to see what a change it will make in their diet. Besides, where one has only bread and pototoes, and a few such articles to live upon, he must necessarily eat more of them; so that it is no great economy after all to live so. A little effort and a little money spent in the time of fruit and berries will secure enough for the year.

Friends, the health reform does not consist simply in leaving off.—*Health Reformer.*

DEATH INDOORS.

Multitudes of persons have a great horror of going out of doors for fear of taking cold; if it is a little damp, or a little windy, or a little cold, they wait, and wait, and wait; meanwhile weeks, yea, and even months, pass away, and they never, during that whole time, breathe a single breath of pure air. The result is, they become so enfeebled that their constitutions have no power of resistance; the least thing in the world gives them a cold, even going from one room to another, and before they know it they have a cold all the time, and this is nothing more nor less than consumption; whereas, if an opposite practice had been followed of going out for an hour or two every day, regardless of the weather, so it is not actually falling rain, a very different result would have taken place. The truth is, the more a person is out of doors, the less easily does he take cold. It is a widely known fact that persons who camp out every night, or sleep under a tree for weeks together, seldom take cold at all.

The truth is, many of our ailments, and those of a most fatal form, are taken in the house, and not out of doors; taken by removing parts of clothing too soon after coming into the house, or lying down on a bed or sofa when in a tired or exhausted condition from having engaged too vigorously in domestic employments. Many a pie has cost an industrious man a hundred dollars. A human life has many a time been paid for an apple dumpling. When our wives get to work, they become so interested in it that they find themselves in an utterly exhausted condition—their ambition to complete a thing, to do some work well, sustains them till it is completed. The mental and physical condition is one of exhaustion, when a breath of air will give a cold to settle in the joints, to wake up next day with inflammatory rheumatism, or with a feeling of stiffness or soreness, as if they had been pounded in a bag; or a sore throat to worry and trouble them for months; or lung fever to put them in the grave in less than a week.

Our wives should work by the day, if they must work at all, and not by the job; it is more economical in the end to see how little work they can do in an hour, instead of how much. It is slow, steady, continuous labor which brings health, and strength, and a good digestion. Fitful labor is ruinous to all.—*Hall's Journal of Health.*

EATING WHEN EXHAUSTED.

When the strength of nerve power is already worn out, or used up, the digestion of food only makes a fresh demand upon it, and if it be unable to meet the demand, the food is only a burden upon it, producing mischief. Our bodies have been compared to steam engines, the food being the fuel and the steam produced the nerve power. The analogy holds good to a certain extent. If, when the steam is low, because the fire is low, you pile in too fast a quantity of coal, you put out your fire, and if you have depended upon steam power to fan your fires, that is also extinguished.

Beyond this the comparison fails. You may clean out your furnaces and begin again, but in the body the consequences of this overloading are dangerous, and sometimes fatal. No cause of cholera is more common than eating freely when exhausted.

The rule should be to rest for a time, and take some simple refreshment, a cup or part of a cup of tea, a little broth, or even a piece of bread, anything simple and in small amount, just to stimulate the stomach slightly, and begin to restore its power. After rest, a moderate quantity will be refreshing.

Never eat a full meal when you are exhausted. Take first a small quantity of anything simple which may be handy, and rest. Then, after a time, proper food will be a blessing, not a burden. The fires will burn, the steam will be up, and you can go on your way safely.

It is not amiss in this connection to say that children would avoid many a feverish night, and many an attack of disease, if mothers would follow this rule.

WATER.

"To the days of the aged it addeth length;
To the might of the strong it addeth strength;
It freshens the heart, it brightens the sight;
'Tis like quaffing a goblet of morning light."

A CURE FOR BALDNESS.

A subscriber from the silver mines of Montana writes us a long and pleasant letter, from which we make the following extract. The hint is a good one, and we have known a similar case in our own observation. No doubt the exposure of the skin to air and sunshine, under proper circumstances, stimulates it to a healthy action, and with it those glands upon which the growth of the hair depends. But to the extract:

"A friend of mine who had the misfortune to be baldheaded, knowing that there is a wonderful invigorating power in the sun's rays, last spring threw away his hat, and worked in the gulch all spring, summer, and fall bareheaded, and also for the first few days at mid-day. For a few days the rays of the hot sun on his head were almost unendurable; after that time he experienced no uneasiness whatever. The result was that in the fall he had a good head of hair. And in this experiment he was not alone—several of his acquaintances who were baldheaded having followed the same plan, they were all fortunate enough to experience the same result—*Herald of Health.*

WINTER SHOES.—Like the gnarled oak that has withstood the storms and thunderbolts of centuries, man himself begins to die at the extremities. Keep the feet dry and warm, and we may snap our fingers in joyous triumph at disease and the doctors. Put on two pair of thick woolen stockings, but keep this to yourself; go to some honest son of St. Crispin, and have your measure taken for a stout pair of winter boots or shoes; shoes are better for ordinary, every-day use, as they allow the ready escape of the odors, while they strengthen the ankles, accustoming them to depend on themselves. A very slight accident is sufficient to cause a sprained ankle to a habitual boot-wearer. Besides, a shoe compresses less, and hence admits of a more vigorous circulation of blood. But wear boots when you ride or travel. Give directions also to have no cork or India rubber about the shoes, but to place between the layers of the soles, from out to out, a piece of stout hemp or tow-linen, which has been dipped in melted pitch. This is absolutely impervious to water—does not absorb a particle, while we know that cork does, and after a while becomes "soggy" and damp for a week. When you put them on for the first time, they will feel "as easy as an old shoe," and you may stand on damp places for hours with impunity.—*Hall's Journal of Health.*

HOW TO PREVENT THIRST.—"Be temperate in all things," eat no meat, salt, sugar, spices, condiments, or anything else of a stimulating character, drink no tea, coffee, or alcoholic liquors, use no tobacco, and do not over-eat, but eat freely of ripe fruits as a part of each meal, and you will not only not experience the sensation of thirst, but you will become stronger, healthier, and more active in body and mind. This change will not be effected in a day, but will require some length of time.—*Herald of Health.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.60
 Same rate for any larger number under ten.
Ten copies six months to one address......$10.00
 Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM:
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.

TERMS:
Payable always in advance.

[illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 658. BOSTON, WEDNESDAY, MAY 13, 1868. VOL. XXVII.—NO. 9.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON,

MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS, TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE WAR SONG OF THE CHURCH.

Sounds the trumpet from afar!
Soldiers of the holy war,
Rise! for you your Captain waits;
Rise, the foe is at the gates.

Arm! the conflict has begun;
Fight! the battle must be won;
Lift the banner to the sky,
Wave its blazing folds on high.

Banner of the blessed tree,
Round its glory gather ye!
Warriors of the crown and cross,
What is earthly gain or loss?

Life with death, and death with life,
Closes now in deadly strife;
Help us with thy shield and sword,
King and Captain, mighty Lord!

King of glory, thee alone;
King of kings, thy hand we own!
With thy banner overhead,
Not ten thousand foes we dread.

Spare not toil, not blood, nor pain,
Not a stroke descends in vain;
Wounded, still no foot we yield
On this ancient battle field.

More than conquerors even now,
With the war-sweat on our brow,
Onward o'er the well marked road,
March we as the host of God!

Royal is the sword we wield,
Royal is our battle-field,
Royal is our victory,
Royal shall our triumph be.

—*Rev. H. Bonar, D. D.*

For the World's Crisis.

LIFE, NOT DEATH;
OR,
Is Popular Theology and Universalism True?

BY JAMES E. WELLS, ROCHESTER, N. Y.

"The wages of sin is death; but the gift of God is eternal life."—Rom. 6: 23.

In writing these few lines, we wish to dedicate them to every person that has a consciousness of their situation, in regard to their relation to God and man. First, to those that have received their adoption as sons of God; second, to those that are under the bondage of sin.

This is probably one of the most important subjects in the Bible. What are we to understand is signified by life and death? Where can we go to find the meaning of these terms? Can we see it in every-day life? There we only can see what pertains to this life and the terminus of it; but beyond this world of sickness, suffering and death, is there another, and if so, what do we know about it?

The first thing we call your attention to is the condition of the world that we live in, and what brought us to it. About six thousand years ago, we read that the world was void and without form; and after the Spirit of God went forth upon the deep, he said, "Let there be light, and there was light." Then he separated the waters, and he called the dry land earth, and the waters he called seas. And God saw every thing he had done was good. After this he caused the earth to bring forth grass and fruit and herbs, after its kind. And he called them all good. Then he made every living creature in the seas and on the land, and called them all good. After this he said, Let us make man in our image and likeness. So he made man in his own image and likeness. He then made a garden eastward in Eden. In it he caused to grow every tree that was pleasant to the eye and good for food. It must have been a beautiful place, surrounded on either side with every thing that heart could wish, or mind conceive. How the mind's eye reverts to that time, and there beholds the supreme grandeur in which Adam was placed. Just let the mind conceive the most beautiful spot that art could model, and then decorate it with the sweetest flowers, the most precious stones; and ornament it with the most costly trees, and with every thing that is pleasant for the eye to behold; and then, after this grand attempt, you have made a great failure, in comparison with the beauties of that place.

But our object in writing this article was not to extol the garden of Eden, but we wish to impress the reader as to the condition of paradise before sin was brought into the world. Then man was pure and holy. But now what a contrast. Then every thing was good; but now the curse of sin is on the world. In the midst of this beautiful garden, God caused a tree to grow which he called "the tree of life," and one that he called "the tree of the knowledge of good and evil." God told Adam that of every tree in the garden he might eat; "but of the tree of the knowledge of good and evil" he must not eat of it; if he did, he would "surely die." The sequel proves that Adam did eat of the tree, and God drove him from the garden, so that he could not eat "of the tree of life"; for if he had eaten of that tree, he would have lived eternally in his sins. Every human being should thank and praise God that he did drive Adam out of the garden before he ate of the tree of life. What a terrible thought it is to think that we might have lived forever in our sins but for the goodness of God. By Adam's disobedience came death. By that one act of his, see what a chain of grief and suffering and death has fallen upon the human race.

There are three kinds of death brought to light in the Scriptures; viz., physical or natural death, spiritual or moral death, and eternal death. All are subject to the first, for every one dies a natural death. And all are subject to "the second death," for by Adam's transgression and sin they are indeed dead in trespasses and sin. Now we see by the foregoing that death, in these two forms, is the effect of disobedience; and the disobedience of one man. How thankful we ought to be that God sent his only begotten Son into the world to die for us; that he came to restore the broken law. Now we are in the same condition that Adam was, with the exception of the curse of the fall. Sin is the cause of all the sickness, sorrow, weeping, wailing, misery, and death.

But is there a world where there is no sickness or death? John says that he saw "a new heaven and a new earth," for the former things had passed away, "and there was no more sea"; "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Now this seems just like the condition that Adam was in before he had sinned.

We wish to call the attention of the reader to a few thoughts in regard to the condition of man after death. What is life? Webster says that life is animated being. He also says that death is the extinction of life,—the extinction of animated being. Let us understand this fully. Death is the absence of life, and life is animated being, an absence of death. Where there is life, there is no death; and where there is death, there is no life. "And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt. 25: 46. We wish to call your attention to this verse, because it is one of the strongest passages, some think, that can be found to prove the duration of the saint and sinner. But what does this passage of Scripture teach? It teaches us that, after we have done with this life, to one class another life is offered, and to only one class. I know that a great many claim that as life is offered to all in Christ (for he says that these shall go into life eternal), we are therefore to understand that the death of the wicked is parallel with the life of the righteous. We are willing to admit that the punishment is just as long as the life of the righteous; but we do not, and can not believe that the wicked are to *live* as long as the righteous. Where is there one word in the whole Bible that even gives us an intimation that they are promised life? but on the contrary, the Bible says that "the wages of sin is death." The death spoken of here does not apply to any other than everlasting, or eternal death. Now if the passage in Matt. 25: 46—"And these shall go away into everlasting punishment; but the righteous into life eternal," are parallel sentences [everlasting death and eternal life], then the verse in Rom. 6: 23 are also parallel sentences. But some will try and explain this verse to mean that sin is the cause of all the sorrow and suffering, and finally the death of all. But we fail to see the argument. If eternal life is the gift of God, and we do not receive it in this life, then death is the sentence of God, and all who deserve it will receive their sentence at the same tribunal where the righteous get their reward. In Matthew 25: 46, the punishment only of the wicked is brought to light. By reading that verse alone, we can not find out what their punishment is; neither does it give us any information as to the condition of the righteous; the only thing promised in that verse is life eternal, but nothing about what that life consists of, neither about what the people do, but simply they are informed that they are to have an endless life; and the wicked are to have everlasting punishment. Nothing is said about the mode. Not a word about their being tormented during an endless life. But does the Scripture tell us what is the condition of the righteous and the punishment of the wicked? It does, and most emphatically. "Then when lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death."—James 1: 15. Is there any need of anything stronger than this? What can be more conclusive? Death is the final penalty of all who reject the gospel of our Savior.

Eternal death puts all of its subjects beyond any possible recovery. They can never come forth again, never live again in any form whatsoever. "He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death."—Rev. 2: 11. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."—Rev. 20: 6. The 14th verse reads, "And death and hell were cast into the lake of fire. This is the second death." Is John mistaken in regard to this matter? is he right in saying that the punishment of the wicked is *death?* or, are those mistaken who tell us that the wicked have eternal life, but their's is a life of pain and torment? When Adam disobeyed God, did he torment him all of the rest of his life? The Bible fails to show it. The penalty of that disobedience was death, and it was executed. Adam did die, for the Bible tells us so; and God is willing to try us once more, and if we will only obey him here, we shall eat of "the tree of life" and live forever; otherwise we shall die that eternal death;—not the death we have heard so many pray the Lord to deliver them from; viz., "the death that never dies." How can the mind conceive of a death that never dies? We might just as well ask God for that life that never lives, as to ask him to deliver us from that "death that never dies." What a queer kind of a life it would be that never, never lives.

The Bible should always be considered as a common-sense book; and being a common-sense book, its language is to men of common sense. When God speaks of life, he *means* life, just as much as you or any one else; and when he speaks of death, he does not mean life. Now do try and keep this in mind. Let the Bible explain itself; throw all of your prejudice aside, and let us take hold of this work with earnestness and love. Let us not deceive ourselves with this delusive phantom, that it matters not what becomes of the wicked, when, where, and how punished. Principles like these should be opposed by the earnest christian everywhere, and at all times. The truth of the Bible must be vindicated. Our blessed Savior died. Holy men in all ages have been martyred for standing up for the truth. It is expected that men will have their names cast out as evil, when they cut loose from popular doctrines that have been transmitted to them by tradition. It is truly a lamentable fact that there are thousands of persons who belong to evangelical churches, who know more about the creed of their church than they do about the word of God; and instead of reading the Bible, as a rule of life, they look upon it as full of closed and sealed mysteries.

Dear reader, what will you do at the judgment seat of Christ? What will you say there, when arraigned before that awful Judge? O do read his blessed word; ponder over it; meditate upon it; think often of its promises, and if you think it is dry reading, and designed only for ministers to read, go to God in prayer and ask him to give you a new and a clean heart, so that you may love to read his precious word; love to read it and understand it. Read its invitations. See who it calls. Read its promises, and see who are to receive the promises. See what they are promised. See if some are not promised an estate for an endless life. Read it thoughtfully, understandingly, and prayerfully; and see if the penalty of sin is eternal death, or eternal life in torment.

Where, in all the history of the past, can you point out to me one instance where God has ever tormented a human being for one week? When they were helpless and destitute of godly fear, did that just and merciful being resort to any such means as this to show his divine power, or to lead them to acknowledge him as God? Is this the plan of salvation? Must we keep before the sinner's mind eternal torment, as one of God's means for converting a lost soul? Is this the way a kind father would do to gain the love of his children? I trow not. The scheme of salvation is *love.* It is love from the beginning to the ending. For God so loved the world, that he sent his only begotten Son to die, that they through him might claim an inheritance in that bright world which he had prepared from the foundation of the world. Was it not love that caused him to leave heaven, his holy habitation, leave the glory that he had with the Father? Was it not love, when he was persecuted, that caused him to say, Pray for them that despitefully use and persecute you, and say all manner of evil against you falsely for my sake? Was it not love, when dying on the accursed tree, that made him cry, "Father, forgive them, for they know not what they do"? Yes, this was love,—

"Love divine all love excelling."

And the same love that he exhibited when on earth is shown to you, dear sinner, and it will be love that will put an end to sin and suffering.

(*To be concluded.*)

THE LATTER-DAY IDOL WORSHIP.

There are some premonitory symptoms which may lead us to form a conjecture what that worship may be. Do we not hear much in the present day about "hero-worship," about the might of intellect and self-reliance, and unscrupulous energy and originality of character, and of a mind which soars above the petty weaknesses of humanity, which disdains creeds and revelations, and looks upon all religions as but forms of superstition unworthy of credence in this enlightened age? Is not the prevailing cry, We have done with those things which once amused our childhood, as the beads and trinkets amused the savage? We cast away our systems, our dogmas, our popes; no more terror in excommunications or interdicts, no more belief in infallibility. Martyrs' shrines are desecrated, martyrs' relics derided. The age of childhood is past. What we look for now is a man who will right the balance, and inaugurate a new era of worldly splendor and prosperity, a man such as Carlyle and the writers of his school have already portrayed and almost deified, one who, with the craft of an Augustus, the persuasive powers of a Mirabeau, the unscrupulous selfishness of a Robespierre, will combine that might of intellect, that reckless disregard of principle, that energy in action, and grandeur of conception, which pre-eminently distinguished the founder of the Napoleon dynasty.

Whether the future Antichrist shall be a "branch from his root," and arise from that dynasty or not, it is impossible to read the history of Napoleon,—to mark the leading features of his character, his unbounded ambition, the vast magnitude of his designs, his extraordinary influence,—without feeling a conviction, more deep and solemn as the time draws nigh and coming events cast their shadows before, that here, if ever we beheld a striking type and prefigurement of one who shall hereafter aim also at universal domination, and cast down thrones, and exalt himself even to the seat of the Most High, if ever any human being was influenced and impelled by the direct agency of Satan, it was he who made use of his power and vast resources only for the gratification of his insatiable ambition and the destruction of millions of his fellow-men. And as he was, so will there appear one whom the nations already long for and desire, whom they are prepared to deify and obey. He will come, trusting in his own strength and wisdom, in his power to enthrall the nations, trusting also in the God of armies, in vast material resources, and a might which none can gainsay or resist. He will come with words of flattery and guile, speaking peace where there is no peace, and holding out visions of fancied security and universal happiness. And him, that man who comes in his own name, the nations will receive, for thus is it written; and who shall gainsay God's own words?—(*From the Quarterly Journal, by the Rev. H. Bonar, D. D.*)

For the World's Crisis.

O, JESUS LOVES.

O, Jesus loves! dear Jesus loves
A worthless worm like me!
This thought my grateful bosom moves,
I fall on bended knee;—
In joyful and adoring praise
I pour out all my soul,
To Him whose love hath crowned my days,
Hath made my body whole.

And oh, with peace he fills my soul,
That like the river flows;
Its placid tide o'er my being rolls,
With praise my bosom glows.
O, Jesus loves! dear Jesus loves
A worthless worm like me!
My Savior all my sin forgiven,
He sets the captive free.

Perth Amboy, N. J. ANNA E. MCELLISTER.

ARE THE DEAD TO BE RAISED LITERALLY?

That the dead saints are to literally live again is a truth clearly set forth in the Scriptures, despite modern efforts to spiritualize the doctrine of the resurrection. Isaiah could affirm with confidence, "Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (ch. 26: 19.) Here is a resurrection promised which takes hold of "dead men," even the "dead body," and not of an undying entity that is to be resurrected from the body at its death, as one class of theologians now teach. This resurrection takes hold of the very matter that has been deposited in the earth; for "the earth shall cast out the dead." In this resurrection the dead saints are to "awake" and "arise" and "live." As the dews of spring put new life into the dead herbage, so the dew of Jehovah's power, after the winter of death has ended, and the resurrection spring-time has come, shall come in contact with the lifeless forms of God's children, and infuse new life into them, and the "dead body" of every saint will both "arise" and "live."

In sweet contemplation of this grand event, "our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3: 20, 21.) Thus we discover that when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first," not only will the dead saints be made alive, but by virtue of a special change, the once "vile body" will be fashioned like unto Christ's glorious body, of whom it is affirmed, "Christ, being raised from the dead dieth no more; death hath no more dominion over him." (Rom. 6: 9.) So when the saints are raised and "changed," death will have no more dominion over them; and well might Jesus affirm, "They that shall be accounted worthy to obtain that world, and the resurrection from the dead, ... neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection." (Luke 20: 36.)

Those who share in this resurrection once could die, as the saying, "Neither can they die any more," clearly proves; but this could not be said of a deathless entity, that had escaped from the body at death. In view of a literal resurrection Paul could say, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make alive] your mortal bodies by his spirit that dwelleth in you" (Rom. 8: 11;) and immediately after this statement he adds: "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body." (v. 23.) Here reference is made to "mortal bodies;" and after asserting that Jesus was raised up "from the dead" by the spirit, we are told that the same Spirit shall also make alive our mortal bodies." As "that which thou sowest is not quickened except it die," the quickening here referred to relates to something that had died, as well as to "mortal bodies;" that is, reference is made to "mortal bodies" that had died; as that which is not dead cannot be quickened, or made alive; and that which is already alive cannot be made alive; so this making alive of dead "mortal bodies" cannot be spiritualized away.

In connection with this thought comes "the redemption of our body;" and certainly death does not redeem the body;" but drags it into a firmer bondage, and will hold it till a literal resurrection shall liberate it; and without a literal resurrection "the redemption of the body" cannot be realized, except in the act of translation at the coming of Christ.

The advocates of a spiritual resurrection inform us that the material man passes through a total change once in seven years, and assert that the man who is seventy years old has had ten different bodies, and then ask, Which one of the ten is to be resurrected? If this seven-year change theory is unqualifiedly correct, the human body is never over seven years of age; consequently the man who is seventy years old has had ten different bodies, and then ask, Which one of the ten is to be resurrected? If this seven-year change theory is unqualifiedly correct, the human body is never over seven years of age; consequently the man who is seventy years old should have been a gray-headed man ten times, as the tenth body is not a day older than the first one in the series. Then why is not the first body as infirm as the tenth? Why should not the first body as really wear gray hairs as the tenth? Why is not the human face covered with wrinkles at the age of seven, seeing the body is never any older? Certainly, if this theory is correct, the first body, being as old as the tenth, should be mature, gray-headed, wrinkle-faced, and infirm; for it certainly cannot be claimed that the soul produces these results; causing one body, at the age of seven years, to bloom with health and vigor, and another body of the same age to be infirm and gray!! If this theory is a reliable argument against a literal resurrection, why is it that the person who is once afflicted with the small-pox, or measles, can never take the same disease again? Why may not a man have the small-pox every seven years, if he has a body entirely new so often? It cannot be said that the small-pox is a malady that afflicts an immortal soul within the material man, as well as the man of dust, and that the continued residence of this same soul in several successive bodies is the reason why only one of these seven-year bodies can be afflicted with this disease. Hence, if this theory is really a valid argument against a literal resurrection, no good reason can be given why the small-pox may not be ten times experienced in the history of man who lives to be seventy years old. And yet all know this is not a possible thing.

This theory, carried out, would endlessly perpetuate human life, except when disease or accident might cut it short; for if the first seven-year body could wind up its history in health and vigor, unless prevented by some disease or accident, so might the tenth, the twentieth, the fiftieth, the hundreth, and so on endlessly. But facts deny the possibility of this, even if all accidents and diseases could be warded off.

If this is a valid argument against a literal resurrection, it can be used with equal force in favor of several absurdities. For instance, a man and woman are married, and thus the woman "is bound by the law to her husband so long as he liveth" (Rom. 7: 2; but at the end of seven years the wife can claim that she is not the woman that entered into the marriage contract with that man, there not being a particle of matter in her system which helped make her body seven years before, when the marriage took place. Thus, if this theory is good for anything against a literal resurrection, it liberates people from their marriage covenants once in seven years, and charges every one with adultery who will not then marry anew, or dissolve their family relation. Should the objector say, they have the same souls that they had at their marriage, I ask, Are deathless souls married to each other "so long as they live?" If so, it would not only carry the marriage covenant into the "spirit world," but it would also involve the ridiculous idea that the man who had married several wives here would have several spirit-wives there; and the man who had married a widow here would have to contest his claim there with her former husband! Besides, what if the spirit-wife should be saved, and the spirit-husband should be damned? Would the marriage contract stand?

Who believes that people are released from the marriage covenant every seven years? It is so if this argument disproves a literal resurrection, unless it should be claimed that the soul is married to the soul; and then who is willing to accept the inevitable but revolting conclusion that the marriage covenant extends into the much-talked-of "spirit world," with its plurality of spirit-wives, and the scene of strife in deciding which spirit-man shall claim the spirit-widow who had been married several times? This is the legitimate result of this theory which is used to disprove the possibility of a literal resurrection.

Again. The murderer, who for seven years has eluded the grasp of the pursuing officer, is finally captured, tried, and taken to the gibbet to be hung till he is "dead." But adopting this theology, he insists that he is not the man who committed the murder, claiming that there is not a particle of matter in his system that helped make up the body of the murderer.

Now if this theory really obliterates the doctrine of a literal resurrection, that man is entitled to his release. But will it be said that he has the same soul that dwelt in the murderer? Well, can you inflict the penalty upon a soul which you say is immortal—hang it till it is "dead, dead, dead?" If you could do this impossibility, would you be justified in killing an innocent body with it? If you could not, would it be right to murder an innocent body, when by so doing you could not expect to kill the guilty soul? Will men use an argument to disprove a real resurrection which will just as clearly sanction such monstrous absurdities?

Yet this theory has just enough truth about it to deceive many. It has been scientifically determined that in the human system there are a variety of "life-cells," which are the receivers of nourishment in one of its stages, and are capable of contraction or expansion; and thus the human system is replenished; and as there is a gradual passing off of substances received into the life-cells, the system is at times diminished; thus a man is at one time heavier, and at another time lighter; and this passing off of matter thus received into the system has been unjustly construed into the claim that the man entire undergoes a change.

In addition to the claim that a literal resurrection is impossible, we are told there is no need of raising the material man if the spirit-man continues to live after the body man dies. That "if" is well employed; for although we believe that man has a spirit, we are not warranted in believing that it is a personality, either in the body, or out of it, as we shall show elsewhere. But we inquire if the so called spirit-man has no necessary connection with the body-man, and can live, think, and act without it, why did God make a body-man to put the spirit-man into? If the spirit-man does not need the body-man after death, did it need it before death? If the body-man is only a prison-house for the spirit-man to live in, why was it first imprisoned there? If the body-man has always been a detriment, a clog, a shackle to the spirit-man, was it not a mistake upon the part of Deity when he made a body-man, seeing the spirit-man would have been so much better off without it? If the body-man forever passes into oblivion at death, and has only been a hindrance to the spirit-man during its existence, why was it ever made?

In the light of this theory, seeing no need of a resurrection of the material body, the conclusion has been that only the soul is to participate in the resurrection glory; that there is no resurrection of the dead, but merely a resurrection from the dead; a mere resurrection, or rising up of the internal living man, from the external dead man, at the hour of death, forgetting that Inspiration has affirmed that "the earth shall cast out the dead," and that "dead men shall live." (Is. 26: 19.)

Those who deny a resurrection of the body render themselves obnoxious to the charge which the Savior thundered in the ears of the Sadducees, who also denied a resurrection; "Ye do greatly err, not knowing the Scriptures nor the power of God." God's power to raise the dead should not be limited or questioned. When he speaks let us believe, even if it clashes with "vain philosophy." Said Job: "Though after my skin worms destroy this body, yet in my flesh shall I see God." (ch. 19: 26.) He here makes a thrust at modern scepticism, which claims that the body cannot be reanimated after having become food for worms. Job forestalls the skeptic, and admits that worms might eat up his body, and then affirms that notwithstanding this he should, in his flesh, see God, "at the latter day," when his Redeemer should come.

The nature of the future resurrection is clearly foreshadowed by the resurrection of Christ, who was raised as the "first-fruits" of the great resurrection harvest of holy ones, or in other words, as the sample or specimen. (1 Cor. 15: 20, 23.) The harvest must be like the "first-fruits," or specimen. Therefore, if Christ's resurrection consisted merely in the rising of the soul from the body at the hour of death, then may our resurrection be of the same character. After Christ's resurrection he affirms, "I am he that liveth and was dead." (Rev. 1: 18.) That part of Christ which shared in the resurrection had once been "dead." Thus that part of the saint which is "dead" must rise, as the harvest must resemble the "first-fruits." "It is sown a natural body, it is raised a spiritual body"—not a spirit. "There is a natural body, and there is a spiritual body: and so it is written, The first man Adam was made a living soul [a natural body:] the last Adam was made [by the resurrection] a quickening spirit [or spiritual body.] Howbeit that was not first which was spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy [the natural body;] the second man is the Lord from heaven [the spiritual body] . . . And as we have borne the image of the earthy [body,] we shall also bear the image of the heavenly." (1 Cor. 15: 44–49.) Thus the apostle argues that our mortal body is the "natural body," and the resurrection body is to be the spiritual body; and the resurrected body of Christ is pointed to as a sample of the "spiritual body," with the assurance that the natural body is "first," and the spiritual body "afterward;" hence the statement "we shall also bear the image of the heavenly," or have our bodies "fashioned like Christ's glorious body." Paul never represents the "natural body" and the "spiritual body" as existing cotemporaneously, but the "natural" is "first," and the "spiritual" is "afterward;" Christ, "the first-fruits," being mentioned as having already received the spiritual body.

We are reminded that Paul in speaking of the resurrection illustrates it by the practice of sowing grain, and then we are told that there is a "germ" in the grain, that does not die. It is true that Paul uses the custom of sowing grain to illustrate our present naked or unclothed condition, in contrast with our clothed condition at the resurrection, when we shall be "clothed upon, that mortality might be swallowed up of life;" and this he does by using the "bare," or unclothed grain, to represent us in our mortal state; its own species in the harvest, ripe and clothed, to represent our clothed state at the resurrection harvest. But Paul says not a word about a "germ;" and we should not make more of his illustration than he used it for. However, if theologians will crowd upon us the question of the germ, which Paul never hinted at, we inquire, Does the farmer separate the germ from the grain when he sows it? or does he sow the germ with the grain? Does he carry the germ up chamber, and leave the grain to rot in the ground? or is the germ thus separated for a time, and afterward connected with the grain to make it sprout? Then why insist that a spirit-germ, as a personality, is disconnected from the body? Let germ and body go together, or be silent about the "germ." But Paul settles the whole question by telling us, "This mortal must put on immortality." (v. 53.) "This blots out the theory of a spiritual resurrection for the saints—the "mortal" part must rise.

ARE YOU READY?

We greatly fear there are thousands who profess to love the Lord that do not "love his appearing." They love this world, and hear with sadness the tidings of his speedy coming. They sleep on while heaven and earth give signs of the "coming and kingdom of our Lord Jesus Christ." We implore our brethren to arouse themselves and prepare to meet the Bridegroom.

There is no time to be lost! Begin the work of preparation now, lest he come and find your lamps gone or going out. O, beware, lest coming suddenly he find you sleeping. We would not have you subjects of a sensational religion, but under the influence of the precious truths and the glorious hope of the gospel, we would exhort you "to be steadfast, unmovable, always abounding in the work of the Lord!" He will soon come, and his reward is with him, to give to every man as his work shall be. Are you ready for your sentence? Can you meet the Judge with joy? Or will you stand speechless, not having on a wedding garment? O, be wise while it is called the day of salvation and the accepted time. Work while it is day, for the night cometh when no man can work.

Ten thousand voices bid you go forward! The voices of the dead and of the living, the voices of heaven and of earth, the voice of the church and of God, all, all bid you awake, arouse, and prepare to meet your Lord!—*Biblical Monthly.*

For the World's Crisis.

THE VOYAGE OF LIFE.

Man's journey through this life may be justly compared to a voyage across the ocean. The vessel about to leave the port is careful to lay in a sufficient supply of provision, water, etc., as it frequently makes long voyages, and has no opportunity of obtaining any until it reaches its destination; but the Christian in his voyage cannot lay in store only for his present wants. He may find depots all along the road, at which he can furnish himself with the "bread of life" and the waters of salvation. He should not be like the sailing vessel, which cannot make its voyage unless it has a fair wind; but like the noble Steamer, which has its motive power within itself, and plows its way across the briny deep, independent of wind or tide. It is a fit emblem of the Christian. The Steamer has all the elements of power in itself; but there must be an application of them to the vessel, or it will lie becalmed. So with the Christian; he has the elements of progress in the divine life, but he must keep the fire of God's love burning in his heart, and must drink at salvation's fountain, or he will, like the Steamer without the application of steam, make no progress.

We know there are some places on the ocean shores where the sailing vessel cannot get out to sea, only at high tide; and when the tide begins to set in, what a preparation there is on board, hoisting the sails, casting off the line, hauling up the anchor, etc.; and we know there are some Christians and churches who seem to be dependent on the tidal wave of salvation, to get them out of their lukewarmness and backslidings.

Judging from reports from different parts of the country, it appears that one of these waves of revival influence is now sweeping over the country; but it appears that the converts are largely from the highways and hedges. I heard a lecture, or address, from Matthew Hale Smith, on Sunday evening, upon lay preaching in London, where he has been for some time past; and it is wonderful what has been done, or what God has wrought among the lower classes in that great city. He stated that there was a church of five hundred, composed of those who had once been thieves, gamblers, pickpockets, etc. There are three thousand lay preachers in that city, and the places of worship where they attend are crowded, while many of the large and splendid churches are almost empty.

Truly we are living in the age when this parable is being fulfilled: "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled."

Boston. D. N. SMITH.

LOOKING FOR CHRIST.

The value of one's hope depends on its practical effect on the daily life. What is the effect of the Advent near? It certainly cannot be deleterious. The apostle assures us that he who has the hope of being made like Christ when he shall come, purifieth himself even as he is pure. 1 John 3: 2, 3. Vain is the faith of him on whom it has not this influence. A realizing sense of the sublime expectation that on any day, or on any hour the parting skies may reveal the glorious coming of the Son of God, who will reward every man according to the thoughts and intents of his heart, cannot but have a practical effect on the life of the believer. To realize that the words we are now speaking, the thoughts we are now thinking, the actions we are now performing, may the next moment meet us at the judgment, is a solemn consideration. Believing and loving the appearing of Christ, will beget a determination to be in continual readiness for the event. It destroys the indifference, the carnal security which generally comes over those who do not believe, nor love the coming of the Savior.

Believing in the coming of Christ at any moment, reins christians up to the performance of duty. They feel more that the eye of the Majesty of heaven takes cognizance of all they say or do, and that they may have no moments for repentance. Death always looks at a distance to those in health and in the heyday of youth. They feel the blood thrilling in their veins, with indication of life. They put off the evil day, and enjoy present scenes—waiting for a more convenient season to attend their soul's salvation. But when Christ's coming is viewed as an event that may at any moment transpire, no present sense of security can defer his coming. The healthy beatings of our pulse, and all the outward indications of health, are no evidence that the next moment may not usher us into the presence of our descending Judge. Those who have this hope within them, will take heed to the injunction to watch, because they do not know the hour or the day of the Lord's coming. They will so live that whether the Master cometh at mid-night, at cock-crowing, or in the morning, they will be found watching, so that whether they are in the field, the workshop, the bed, or on the house-top, they may be taken, and not left. While such is the result, how can any christian feel otherwise than disposed to cherish the hope of soon seeing the Savior in the clouds of heaven—offering up their prayers continually for the hastening of that glorious day."—*Advent Herald.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 13, 1868.

☞ Take Notice! All subscriptions for the Crisis are payable in advance, at the rate of $2.00 a year.

☞ Please Remember! All remittances to this office, in the form of drafts, [illegible] must be payable to the [illegible] Association, GEO. T. ADAMS.

☞ MONEY ORDERS. [illegible]

THE EMPEROR NAPOLEON.

Frequent rumors have been in circulation during the last two years, to the effect that Napoleon was about used up; and therefore the idea that he is yet to perform an important part in the closing drama of this world's history, could not be true. It has since been stated that such reports have been circulated for the purpose of quieting the fears of other governments in Europe, till Napoleon got all ready for action. The latter is, no doubt, the truth of the case. If other powers could be made to believe that the French Emperor would not live long, and was about to resign in favor of his son, then, of course, it could not be expected that he would undertake any great military enterprises in such a condition. But notwithstanding all such rumors, it is well known that he has been preparing military forces with more earnestness than ever before, and that he appears now about ready for action. He is said to have at his command the largest army in Europe, and an immense fleet, well manned.

The following from the Buffalo *Commercial Advertiser*, sent us by Bro. C. Colegrove, is an item of interest on this subject:

"The Emperor Napoleon is said to be at times in a state of great political exaltation. When Prince Napoleon paid him a visit the other day, after his return from Berlin, his majesty was reading the journals. Taking up *La Liberté*, which alluded to his 'senility,' he is reported to have said, 'See, how your friends speak of me. You can assure them they are mistaken. They think me aged, used up; they are wrong. I shall soon show what I can do yet. They will not be kept waiting long.'"

"LIBERTY, EQUALITY, FRATERNITY."

The words at the head of this article are said to be "the revolutionary words" for the coming struggle. These are the words given by the demons, and adopted by their followers. They are full of meaning, and are becoming popular. These "watch words" are echoing throughout Europe, as well as America. We think they will be inscribed on the banner that shall wave at the head of the next great political movement. They now seem to float on every breeze. There is magic in them—something eminently calculated to arouse the mass of the people, who have been so long trodden under the heel of oppression, religious and political. He who touches this chord meets a response from the hearts of the common people. Napoleon III. is the man who *professedly* embodies, or represents, these principles. He personifies them, and promises to see them carried into effect. His work is momentous, if he shall accomplish what seems to be his part in the last great drama of this world's history.

The revolutionists do not stop to explain to all what they mean by "Liberty, Equality, Fraternity"; because if they did, some would get their eyes open to see what a trap Satan has laid to bring them to eternal ruin. The "LIBERTY" they would establish is expressed in the following language:—"Each man and woman, if you please, has a perfect right, under *all* circumstances, in *all* conditions, and in whatever locations, to do as he or she pleases." The foregoing is said to come from the spirits of Daniel Webster, John Quincy Adams, Robert Rantoul, Aristotle, Martin Luther, Socrates, and Roger Williams, who are denominated the "Association of Governmentizers."

What do they mean by "EQUALITY"? Using their language, it is expressed as follows:—"*A new confederation*, wherein distinction of clime, of color and of sex, will be no bar to equality." Of course this sentiment must be popular with the great body of the people; and they will delight to honor the man who will be instrumental in causing it to be established. We say again, we think Napoleon is the one to do it. Diabolus has chosen his man to lead the human race in their last great apostasy.

A spirit says:—"The design is . . . to crush, destroy, and break in pieces all the existing forms of government on the face of the whole earth, . . . and in place of them build up one common form of government in all the earth, having one common head."

That head is said to be *Napoleon* III. What kind of government is proposed by the spirits? They say, "In this form of government, which will be a Theocratic Democracy, every man will be *his own ruler*, and his *natural demands* his HIGHEST LAW." Such is the *liberty* proposed. No restraint upon any one.

What do they mean by "FRATERNITY?" Who are included in the brotherhood? Instead of adopting the standard set up by Jesus:—"*Whosoever shall do the will of my Father which is in heaven, the same is* MY *brother and sister, and mother*" (Matt. 12: 50;) they say *every* one, who will adopt the doctrine of the immortality of the soul belongs to the Fraternity, whether Catholic or Protestant, Mohammadan, Jew or Pagan. It is called the "New Catholic Church," embracing all mankind. It is, in short, the Devil's church, and his brotherhood. We prefer the "old paths" in which the martyrs trod, rather than be reckoned among such a "Fraternity" as now proposed by the demons.

This is the time for men to decide which road they will take. Shall we come out from the world and consecrate all to the Lord and be ready to meet him at his coming; or, shall we go with the popular throng to perdition? Let the reader decide at once to give up all to Jesus, to be used for his glory now and for ever. Half-hearted religion will not stand the test in these times. It soon gives way to the great pressure from the enemy; and after it begins to yield, it is soon conquered. Let us all be brave in the cause of the great King.

"HEAVEN-BORN RELIGION."

The supporters of Spiritualism call it the "heaven-born religion." They also say it is "the grandest, the purest, the holiest, ever given to man." A distinguished Spiritualist writes us, "Spiritualism opposes portions of the Bible and christianity as the sun opposes the moon—by bringing a superior light." We propose to look at some of these Spiritual sunbeams, and see how they compare with the glorious light of the gospel of Jesus. Who are those that praise Spiritualism as a heaven-born religion? Are they the meek and humble followers of Jesus, and the lovers of God and his word? Nay, verily. But they are those who deny that Christ is our Savior, and that he was begotten of the Holy Spirit, according to the Scriptures; who reject the Bible as a rule of faith and practice; who are open and avowed infidels to the whole system of christianity; men and women, many of whom are known to be licentious characters, living in promiscuous adultery, and utterly repudiating the laws of God and man; and declaring they have a right to do as they please.

The following are samples of the supporters and originators of what they call the "Heaven-born Religion." Says a spirit:—"The Father, Son and Holy Ghost, means simply the past, present and future." "The soul knows that it has come through all past eternity, that it exists in the present, and that it will exist in the future."—*Banner of Light*, Feb. 29th, 1868.

In a communication published in the "News from the Spirit World," for April, 1868, the writer says, "Jesus had unfortunately an unbalanced mind, . . . destitute of the force which *Justice* gives, and blind to the superior element of wisdom." These spirits are all at war with the Bible and its doctrines, and doing all in their power to destroy the christian religion, and lead the followers of Jesus into the way to perdition.

The time has come when every true christian should stand up boldly against Spiritualism, as he would against the man who would seduce his daughter from the paths of virtue. It is no time to be mealy-mouthed about this matter.

IS THE LORD PLEASED?

We clip the following from the news items of the day:—

"The church choirs in Rochester, N. Y., are completely demoralized by a sharp competition between the churches for the best singers, to whom extravagant salaries are paid. In a good many churches, now-a-days, more attention is paid to the singing than to preaching the gospel, and one feels as if sitting in a concert room instead of the house of God."

Can it be that such singing is pleasing to the Lord? It looks more like an effort to please *man* than it does to praise the Most High. It is alarming to see the wide departure from the simplicity of true christian worship. Such meetings are poor places to kindle up devotional feelings, and can not be expected to lead poor sinners to Jesus. The Spirit of the Lord never leads into "sharp competition" those who sing to the glory of the Lord. His Spirit gives meekness, and long-suffering, causing men to give honor to another instead of seeking to heap it upon themselves. What a wide difference between nominal and true christianity. It seems strange that men should be so deceived as to think that a spirit of strife for the mastery, like that named in the Rochester church choirs, deserves the name of christianity. It is the spirit of the world, and the religion of Jesus is utterly opposed to every thing of the kind.

MAN WORSHIP.

The ancient heathen were noted for hero-worship. They deified the spirits of heroes; or, more truly, the demons, whom they supposed to be the spirits of heroes, because the demons taught them so. Now, the world is deifying *man*. This is emphatically an age of man-worship. Man is put in the place of God, "showing himself that he is God." We have no doubt that the spirit of man-worship will increase more and more till Jesus comes to set up his kingdom.

The following from the May number of the "Prophetic Times" expresses our own views on the subject:—

"As we read the word of God, or observe this world-drama, we find that the whole drift and effort of this age is to exalt man rather than God. The idol of the nineteenth century is not Christ, but humanity. It worships Jesus, only as it discovers him to be the highest type of that humanity, which is something more sacred than himself. The golden age, of which it dreams, is not an age in which the renovating power of Jesus is felt through all the frame-work of human society, and over the face of nature; in which he is confessed and crowned Lord, to the glory of God the Father: but one in which the human race, schooled by experience, and improved by progress, shall emancipate itself from the evils that environ and afflict it, and come to the full possession of the earth, as its inheritance. Then it can proudly exult in its own success. Man will crown himself lord in this dominion.

The naturalistic and atheistic philosophy of the age, which goes hand in hand with its progress, since the days when Voltaire and Paine sowed the seeds of the French revolution, will not rest until man is crowned as God in the temple of nature. The highest representative man will attract and receive the homage of the nations as God."

SORER PUNISHMENT.

ELDER GRANT:—Dear Bro.,—In some of your works on the destiny of the wicked, you claim that God, through an act of mercy, destroys the sinner. A christian minister, a very able man, who has now in possession several of your works, is contending against this view of the subject. His main proof texts are found in Hebrews 10: 28, 29, where Paul speaks of death without mercy, and in the 29th verse he says, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" Now his argument is this: that as all those who despised Moses' law died without mercy; and as those who repudiate the teachings of Christ deserve a "sorer punishment"; so God, in an act of mercy, will never destroy the sinner. And he also labors to show that the expression "sorer punishment" goes to show that death is not the punishment of the wicked. Now, Bro. Grant, if it is not asking too much, will you give us an article through the Crisis on this subject? I am quite an old man, crippled with the rheumatism, which gives me an opportunity for reading. I formerly belonged to the Methodist church. I am becoming deeply interested in the Crisis, on account of the glorious Bible truths which it so strongly advocates.

JAMES DUGONE.

When speaking of the days of Moses, Paul says: "He that despised Moses' law *died* without mercy under two or three witnesses." This was *temporal* death; simply losing the present life. But those who tread "under foot the Son of God," are to die "the second death," which is *eternal*; hence, a much sorer punishment." The punishment is *death* in both cases; but one is *temporal*, and the other *eternal*.

The final destruction of the sinner we believe to be the result of both justice and mercy. Justice decides that the sinner is "unworthy of everlasting life," and mercy says "destroy" him, and put him out of misery.

It is true there was no mercy in the law of Moses; because there is no mercy in any righteous law. If one was convicted of murder by the law, the law that condemned him to death for his deed, did not offer pardon, or mercy at the same time; even though he had most heartily repented. He must die without the offer of mercy. Christ has become a "mercy seat" for those who will confess and forsake their sins, and through him may escape from "the wages of sin which is *death*." When the unrepentant sinner appears in the judgment, there is no more mercy for him in the sense of *pardon*; yet, he may be destroyed by an act of justice combined on the same principle as a miserable, hideous monster of an animal might be destroyed. His misery is ended, and justice is executed.

"ADVENTISM."

We have just received a full supply of this valuable work. Price in cloth 75 cents, postage 12 cents. Flexible covers 60 cents, postage 12 cents. Paper covers 50 cents, postage 6 cents. In paper covers by the dozen, by express, $4.75.

THE MILLENNIUM, is the title of a new pamphlet, by Sr. M. D. Wellcome. This is an excellent work to put into the hands of those who believe in a millennium *before* the second personal coming of Christ. For sale at the Crisis office. Price 15 cents, including postage.

THE GERMAN TRACTS.—We hope our readers will take special pains to obtain and scatter these tracts among their German friends. Send to Bro. Louis Reimer, 809 Coates Street, Philadelphia, Pa., or to the Crisis Office.

CORRECTIONS.—In the stirring "Address" from Bro. Couch to those "residing in the State of Massachusetts," who are "looking for the blessed hope," we read the following: "They were called to witness a change of temporal government, and the establishment of Christ's glorious and eternal kingdom." It should read as follows: "They were called to witness a change of temporal governments; but you to see the end of all temporal governments, and the establishment of Christ's glorious and eternal kingdom."

In our notice of the dedication of the East Rochester Chapel, the State should be N. H., not N. Y.

The article on the first page of this paper, headed "Are the Dead to be raised Literally?" should be credited to *Wm. Sheldon*.

"THE SWORD THAT CUTS."—Bro. D. F. Newton, author of "Home Thrusts," "Shining Light," etc., etc., has just issued another live book, well adapted to the times in which we are living, entitled "The Sword that Cuts;" "The Fire that Burns." We never get any thing dry from Bro. Newton's pen. His own heart is on fire with love for Jesus, and out of the abundance of his heart his mouth and pen speak words that burn. For sale by the author, 303 West 20th Street, New York. Price $1.50.

ANNIVERSARY OF SPIRITUALISM.

Under the heading of "General Religious Intelligence" the *Advance* of April 16th, 1868, says:—"The Spiritualists throughout the country have been celebrating their twentieth anniversary by exercises, characteristically silly and profane, in most cases. But why they call it the twentieth anniversary is not clearly apparent. If any thing is of the highest antiquity it is the essence of modern Spiritualism, with a clear claim to be dated back to the garden of Eden."

Has not "modern" *theology*, which teaches that man is *immortal*, as "*clear* a claim to be dated back to the garden of Eden" for its origin? Surely that which is *immortal* cannot *die*; and if that man and woman whom God placed in the garden of Eden over eighteen hundred years ago are *still living*, then "that old serpent, called the Devil and Satan, which deceiveth the whole world," told the *truth* when he said unto the woman, "Ye shall not surely die."

DECLINE OF MORALS.

No room is left for doubt that the masses of society are rapidly degenerating. "Worse and worse" is the progress to be witnessed on all sides. Step by step the masses are departing from Christ and christianity and plunging into all kinds of sensual gratification. Practically, self-denial has become almost an obsolete word. There is a general rush among worldly people for scenes of excitement, where the comical, the ridiculous, the sensational, and the licentious predominate; and among nominal christendom a thirst for the sentimental, ideal, and grand displays of counterfeit christianity. There are but few, comparatively, among professors of religion, who seek their pleasure in doing the will of the Lord. They have lost the *enjoyment* of religion, but keep up the *form*; yet are "lovers of pleasures more than lovers of God."

We are glad to learn that some are beginning to get their eyes open to the Sodom-like state of things at the present day. The following is from *Zion's Herald*, the leading Methodist paper in New England:—

PUBLIC MORALS.—Judging by the character of the performances at our city theatres and by the vast crowds of elegantly dressed males and females that swarm out of their doors every night in the week and on the afternoons of Wednesdays and Saturdays, we fear that the age of Charles II. is eclipsed in licentiousness by ours. In the worst comedies of Congreve and that ilk, there are at least sprightly repartee and undoubted wit, there is a well-defined plot and considerable genius in the delineation of character, so that even the grossness and licentiousness of these productions are made somewhat elegant and courtly, and such as the brilliant debauchees of the Restoration enjoyed as a literary treat. But the vile abominations of to-day are as destitute of literary merit, even of the lowest order, as the actresses are of garments. They are all license and nothing else. They pander to the beastliest propensities of the human animal; and all that may be advanced about the poetry of motion and so forth, is the veriest twaddle.

As proof of the pernicious effect these things are having on the community, witness the multiplicity of obscene periodicals and pictures vended at every corner and displayed in print store windows. It is the demand that calls forth the supply. If there was not a morbid pruriency successfully cultivated among us, we should not see such a supply of these disgusting productions. To suppose that the standard of morality is not being correspondingly lowered as a necessary consequence would be to suppose touching pitch without defilement. It is gratifying, however, to all who are interested in the cause of virtue and religion, that strenuous efforts are being made to have the laws enforced which suppress these publications.

SPURGEON'S MODE OF PREACHING.

We think our readers will be interested in the following report from the Boston *Journal*, of Matthew Hale Smith's account of Mr. Spurgeon's preaching in London:

The Tremont Temple was filled to overflowing last evening, May 3d, to listen to Rev. Matthew Hale Smith on the above interesting topic. After the introductory devotional exercises, Mr. Smith commenced his address, introducing his subject by referring to the great change which had been wrought in England during the past ten years on the subject of religion. This change, he maintained, was mainly due to the work of Rev. Charles Spurgeon, whose wonderful popularity as a preacher had not been sought by himself, for he was a modest and unpresuming man, but it was the result of his earnest and untiring efforts in the cause of his Lord and Master. He had risen from comparative obscurity, and while preparing for college his attention was turned to the subject of Christianity. He did not pursue his intended collegiate course, but at once gathered a few children together in the capacity of a Sabbath School. In a short time adults began to attend his meetings, and soon a Bible class for adults was formed, and when he was only nineteen years of age he was a regularly ordained Baptist minister, preaching the Gospel not in any stated place or to any regular congregation, but wherever he could find people willing to listen to him. His fame soon spread, and he received a call to the pastorate of a church in London, which he at first refused by reason of his innate modesty, and the position was only accepted after repeated and urgent solicitation. He found the church in a low state of prosperity, its numbers were small and its vitality not apparent; but soon the seats began to be filled by an attentive congregation, and in a few months the city of London became intensely interested in this youth of small stature and unassuming manners. But he was maligned, ridiculed and caricatured for giving expression to sentiments not in harmony with the preconceived religious ideas of the professedly Christian population. He pursued his own course, independent and straightforward, believing most sincerely in the importance of the salvation of souls, and by his sincerity and perseverance he has now the largest congregation to be found in any evangelical church in the world, composed of all elements in society, from the nobility to the peasant, and to all he proclaims alike the richness of Christ's salvation. His church will comfortably seat five thousand people, and every Sabbath, wet or dry, it is crammed and packed to its utmost capacity.

The church building was purchased by money raised by his own individual efforts. He appointed his own deacons, laid out their work, and they did not lay out his. He looked after the pew rents, managed his own financial matters and superintended the disbursement of all moneys. Each pew holder in the church has tickets of admission to the church on the Sabbath, and if not there fifteen minutes previous to the hour for worship, he loses his seat. So great was the desire of people to hear him that an iron fence seventeen feet in height had been erected to keep the people out until the hour for worship.

His manner of preaching was peculiar. He usually spoke fifteen minutes without notes and then paused for a few minutes to rest and allow his congregation to rest, after which he resumed his topic for fifteen minutes, and another rest was made, and so on for an hour. There are three thousand eight hundred members in his church, three hundred of whom are regularly employed as lay preachers in different portions of London; and through his efforts a college has been established in his society to educate young men for the ministry, and it now contains ninety-three students, who at the end of six months, are employed as preachers, to test their capacities, and, if not competent, they are rejected. One woman in his society commenced a Bible class of four persons, which now contains over seven hundred regular pupils, and there is also a large class for men, and one hundred and twenty-five prayer meetings are frequently held in one week in connection with this large church.

The elements of Spurgeon's success were defined to be his wonderful voice, his executive ability, his devotional spirit, his unitiring perseverance, his trust in God and his remarkable power in prayer. One of the peculiar features of the working of his church was that its members went out among the lowly and wretched, the poor and vicious, and not only gave Christian counsel, but also contributed to their bodily necessities, thus creating a bond of love and friendship between them.

BOOK & TRACT FUND.

At a meeting of the Advent Christian Publication Society, on [illegible] Friday, August [illegible] it was—*Resolved*, That $1000 be raised for the Tract Fund the ensuing year to publish tracts for [illegible] distribution.

Previous acknowledgments	307.50
C. W. Smith	4.00
G. W. Smith	1.00
R. M. Carthy	.25
A. D. Penniman	2.50

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$128.80
C. W. Smith	2.00

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for the Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4536.20
A Friend	.50
Robert Allen (pledge paid)	10.00
H. F. Holton	5.00
L. B. A. D., Ct.	5.00
J. M. Densmore (N. M.)	1.00
L. T. Cunningham "	10.00
E. G. Kingsbury "	10.00
J. B. Morgan (five months sub.)	10.00
Mary E. Howland (N. M.)	5.00
M. A. Nute (pledge paid)	5.00
J. G. Hamblin "	25.00
M. E. Cogswell	1.00
M. L. Thayer	.50
L. D. Allen (N. M.)	2.50
M. H. "	1.00
Benj. H. Albee "	2.00
Benj. H. Albee	3.00

EUROPEAN MISSION.

Previous acknowledgments	$457.45
Mary K. Howland	3.00
C. W. Smith	2.00
Friends, Vershire, Vt	2.00
A Friend, Worcester, Mass. (gold $3)	4.20
M. E. Otis	1.40

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$754.94
"Life and Advent Union"	100.00
L. C. Thorn	50.00
Wm. H. Thorn	50.00
G. K. Carroll	25.00
Wm. Roworth	25.00
G. W. Denney	25.00

The above collected by Bro. G. W. Denny.

For the World's Crisis.

SPRINGFIELD CAMP-GROUND.

For the information of all interested in the new camp-ground, we would say, the buildings are up and nearly covered, and they look excellent. We have two good wells of water, obtained by digging ten and a half feet, with four feet of good pure water in each well. The grove begins to dress in green, and will be well shaded in a week or two. All admire the location and preparation. Some think that there are not Adventists enough in the world to fill the boarding house. One man said it looked like a depot. It has become a great curiosity. I saw the Mayor of the city, who said we should be protected. All of our lumber, shingles, wood, etc., have not been stolen, nor any of it, as was supposed. The inhabitants are well disposed.

We have nothing to fear from outside influences, and the internal influences seem to be quieting down, and we hope and expect that radicalism will yield to good sound sense and christian forbearance and union in the great truths of the Lord's soon coming. We shall need the money very soon, as we have the whole debt to pay this month, and the treasury is empty. The Building Committee feel uneasy just now, but we keep at work, hoping the friends will consider our situation, and forward their subscriptions to Bro. Geo. T. Adams. If some one has any money to lend until we can get it in, it would lift a burden from us just now, and keep our credit good with outsiders whom we owe.

For the Building Committee,
H. MUNGER.

For the World's Crisis.

ST. LOUIS MISSION.

BRO. GRANT:—The goodness of God has spared my life to witness the triumph of his truth in a great degree, in what used to be called the far distant west. We have just had our second meeting of the Advent Christian Conference. It commenced Saturday morning, April 19th, and closed the Sunday evening following. It was characterized throughout with the utmost harmony and christian kindness. We had four churches fully represented. Each were allowed four delegates, which together with the preachers and teachers of our schools, made us twenty-seven or eight delegates, all of whom were present except two or three. The churches were also well represented by the attendance of their members generally. Then there were a great many from the other churches, so that the house was packed on Saturday evening; and on Sunday evening many were compelled to remain outside.

Many times I did wish that our eastern friends could only look in upon us, and witness the kind, courteous, and respectful manner with which the members addressed each other. Almost without an exception each member would walk out so as to address the Chair instead of the other members. Any one making a motion would rise in his seat; and any one seconding a motion would do the same. There were some questions upon which a large share of the members would speak. And during all the meetings, there was not a single instance where christian love and kindness did not reign throughout. Bro. Himes came on Saturday afternoon, and preached for us in the evening. It is a feast for our people to meet with Bro. Himes, believing him to be a true and honest-hearted friend, seeking to do them good.

Sunday was the happiest day of my life in St. Louis. I felt like weeping for joy. I could not help thinking of the time two years and a half ago, when Bro. Himes and myself came here, having but two places to lay our heads. Also of the time I came back, after visiting Mass., eighteen months ago, and of the little room in the cellar all alone, where I boarded myself all winter, living on the cheapest food so as to save expense. I could not help thinking of the many hours I have wept alone in that little room; how many hours on my knees I have pleaded with God there; and of the many times God has comforted me. O how sacred is that little room to me. And I often think, too, of the many hardships and trials of that winter, which the pen can never tell. But, notwithstanding all, those hours have been worth millions of worlds to me. What an experience! Without it, my labors would have been in vain. There was but a little company of us there. Each one labored, toiled, prayed and plead with God, and begged of sinners to come and love our dear Redeemer. Some have come, and they keep coming; but oh, how few compared with the vast numbers in this great city. It numbers over two hundred thousand, not including Carondelet on the South; it is twelve miles long, and from three to four wide. One of our churches is at the extreme south end, on the Illinois side of the river; Lowell church is at the north end; Compton-Hill church, near Compton Hill, in the west part; and ours is in the east, and in the heart of the city, three squares from the Mississippi river. Members of the several churches have a good time visiting the different meetings, as it costs but five cents to go from one church or locality to another, in the horse cars.

What a great contrast since our first coming here. Now we have members scattered all through the city. Our churches embrace over two hundred members. Compton Hill has eighty-four. Bro. Decatur is loved by all of his church and congregation; so is Bro. Macon, of the Lowell church. Our church, at Cahokia, is supplied with preaching by all of our preachers in turn.

We are having a good time in dressing up our Sunday School children, and others, so that they can come to meeting and school. I wish our friends, who have so kindly sent us so many good things needed for the comfort of the poor freedmen, could only be here to see how thankfully they are received, and how much they are needed to make them comfortable. If time was to last but a few years—perhaps two or three at longest, this mission could take care of itself, so far as our money aid is concerned. We very much need a good preacher, who could visit and preach on a circuit, in this locality, and explain the prophecies and doctrines of the Bible. Such an one, who was filled with the Holy Ghost, whose feet were shod with peace, whose aim was the glory of God, whose business was to give meat in due season, and was not a monomaniac on some particular points, could do a great deal of good. It would not take but a very little injudicious teaching to tear us all to pieces. It is not with our people as with those who can read the Bible for themselves. The moment our colored brethren and sisters lose confidence in their preacher, they lose a great deal of their faith in the truth he may preach. Not so with those who can read for themselves. I have learned by experience what I did not know before living here. It is simply this: it takes time, experience, patience, a great deal of hope, and a life with and among the freedmen, to gain their confidence so as to do them permanent good.

I have nothing to do concerning the opinions others may have in view of my present conclusions. I acted honestly, holding somewhat different views, without experience. My business now is to act honestly with my experience. I do want to be saved in the kingdom when Jesus comes, which I believe with all my heart will be the coming autumn. I think I believe it just as strongly as those who say they know it. But I don't know it. I am happy to know the evidence is very clear that he may come. And, in fact, I can not see one single reason why we should not believe with all our soul, might, mind and strength, that he will come this year. Praise God forever.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

RECEIPTS.

I have received since my last, in letters, the following donations: Bro. B. R. Fellows, Castle Rock, Minn., $10.00; Sister Barkley and husband, $1.00; M. Grinnell, $1.00; H. Grinnell, 50c.; Ellen Grey, 25 cts.; Mr. Albright, 50c.; Mr. Smith (Indian Ag't), 50c.; Mrs. Ellen Davis, 50c.; Grosbeck, 50c.; Jose White, 50c.; Little Jemmie Davis, 10c.; W. S. Rumsey, 50c.,—all from Isabella City, Isabella Co., Mich.

Can some of our dear brethren and sisters send us some good coats and pants to fit men from five and a half to six feet tall, and weighing from a hundred and fifty to two hundred lbs.? Some of our preachers are very poor. Their clothes are very poor also. Dear brethren and sisters, pray for us. We are striving to meet you in the kingdom. Amen.

St. Louis, April 28th. H. K. FLAGG.

For the World's Crisis.

ROCHESTER.

BRO. GRANT:—What is the Lord going to do in Rochester? A teacher of music and his wife identified themselves with us yesterday, from the Second Baptist. He says: "Three weeks ago I came into your hall for curiosity, and to-day I am one of you." A Methodist preacher says, "I came full of prejudice against you; I listened; I came again and again; I am here yet; I go no where else." An influential man of the Free Methodist said in our meeting yesterday, "I came to your meeting bitter with prejudice—vexed that I could find nothing against your position. I came again, and so I have continued to come, till I have lost my *immortal soul*, and am now *seeking* immortality through Christ." An aged man said, "I have been a Methodist, till within two years, for over forty years. They had become so popular, and proud, and worldly, that I found no comfort with them any longer. I have turned into your hall to-night, and here I find what I found among the Methodists when I first commenced to serve God,—the spirit and power of religion."

And so it goes continually. One other aged man, who had an impediment in his speech, started from the farther part of the hall, right in the midst of the service, came up to the desk and said, "I want to join your meeting." A German, who with his wife has just come into the faith, says, "My German minister tries to make me not think my Bible means so as it says. I tell him twenty ministers can not make me believe so that the meaning is not in the word." This was some of the savory food that we had furnished for our feast yesterday morning.

At noon we again repaired to the river, and there, amid the rippling waters made sparkling by the bright shining of the sun, we buried five or six more of those happy ones, who only can realize that joy when first they taste the inspiring promise. Solemnity and conviction attend these baptismal scenes. "Bury me in the sunshine," were among the last words of Bishop Hughes. So we felt it was good to baptize in the sunshine. In the evening we came around the table. We gave the right hand of fellowship to those that were baptized, and many others; and so had a communion of saints. The attendance was large, and the scene impressive and solemn. O how blessed to be in His service. I love it more and more. And so I sing,

"My Jesus, I love thee, I know thou art mine,
For thee all the 'pleasures of earth' I resign;
My gracious Redeemer, my Savior art thou,
If ever I loved thee, my Jesus, 'tis now."

H. PRATT.

For the World's Crisis.

WESTERN NEW YORK.

BRO. GRANT:—Having, in the providence of the Lord, spent a few weeks in Western N. Y., for the encouragement of those of like precious faith, I make this brief statement of the condition of the cause, where it has been my privilege to meet with the brethren. The conference at Hemlock Lake was a feast. It was held in a dance hall, as there was no room in the churches; but the spirit of love and union manifested in the meetings convinced the world, as well as some of the professed church, that the disciples of Jesus were in their midst, and left an impression on the mind of the community for good. How blessed to have peace and union; and though we can not see eye to eye on every point, we can love one another and convince all men that we are the disciples of Christ. How good and how pleasant for brethren to dwell together in unity.

At Conesus I found a few praying families in the midst of great spiritual death; not even a prayer-meeting is held in the place. A large Methodist meeting-house stands unoccupied, and silent as the grave-yard near by it. Met a few evenings in the school-house, and tried to strengthen the things that remain. After a few days' labor in Springwater, the brethren concluded to organize, and were encouraged to have some new ones join them also. Some who had not been baptized improved this opportunity to obey the Lord. May the Lord send some one to feed this flock. 1 Pet. 5.

At Dansville I found the church prospering, and while they have spoken often to one another, some who have listened have been led to search the word and get new light, in which they now rejoice; and we were all made to rejoice together while we examined the testimony that tells us Jesus and his kingdom are very near. May peace continue with this people, and they continue to grow in grace.

In Rochester the trumpet still has a certain sound; and while Jesus is preached, the church is encouraged with the cry, "Men and brethren, what shall we do?"

In Brockport a few meet together for prayer and exhortation, still looking for deliverance and the speedy coming of Jesus. Spent one evening here. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Bro. W. H. Spencer is diligently engaged doing what he can to send out the "Glad Tidings" of the coming kingdom, and, with all others who try to do anything for Jesus, is meeting with some trials and temptations. Brethren, pray for him. All can do this; and you who can, send him seventy cents with your prayers, and you will receive the "Glad Tidings" for one year, if time lasts that long. The design of this work is to scatter light in new fields, and Bro. S. desires it to be a help in introducing our Advent publications to the public.

In Murray the church have kept up their prayer-meetings, and although they have had but little preaching the past season, they continue to contend earnestly for the faith once delivered to the saints. We tarried with them a few evenings, and over the first day of the week, and while we gathered around the table, expressed our determination to meet again, when Jesus comes, in the upper chamber. It was good to be there; but it will be better to meet at the marriage supper.

In company with Bro. Page, we went to a school-house, a few miles from Knowlesville, where we met for a few evenings with a full house. A considerable portion of the district make no profession of religion, and entertain the views of Universalism and Spiritualism. The courtesy and respect with which they listened to the sure word of prophecy, we trust may be the means of their enlightenment on the "blessed hope." The weapons which are formed against a theological hell, and a backslidden church, can make no impression against the prophetic word. It is invulnerable.

In Lockport I found some of the little flock, and they meet regularly for worship on Sunday and also Thursday evening in the Quaker meeting-house, which they have hired. Though disappointed in not seeing the Lord last year, they are waiting patiently for his return. Our faith is not on the time, but the events themselves; when the particular points of time to which we have looked for our reward have passed by, we still look for it, and wait and watch and pray, knowing that it is near, even at the door. Sunday evening the house, which is small, was filled full of attentive listeners. If all in this city that believe the Advent doctrine would take a decided stand, much good might be accomplished.

I now return to the western field, stopping on my way at Lewiston. The field in western N. Y. is in great need of laborers. I have had to refuse many earnest calls for help, as previous engagements in Michigan demand my attention. Let us all pray for the Lord of the harvest to send forth laborers. Your brother,

EDWIN T. HIMES.

Lockport, N. Y.

For the World's Crisis.

A TRIBUTE OF PRAISE.

For the last two years, my companion has been gradually declining in health, until the first of last February, when her health failed entirely. She was obliged to abandon all care, and labor, and give herself to rest. For nearly three months she kept her room, and most of the time her couch. Her case baffled the kind and constant efforts of a most skillful physician, and she sank lower and lower until April 20th, when, abandoning all medicine and every human remedy, God heard "the prayer of faith," and became her physician, mighty to save, and put beneath her his everlasting arms. The next day she walked up street, and entered her former physician's office, walking up a long, steep flight of stairs. The next day but one afterwards, she walked half a mile to meeting in the evening, and back. The next day still she walked a long mile, told the story of God's redeeming mercy to several families, who had visited her in sickness, and then returned on foot. Since then she has traveled in private conveyance more than one hundred miles from N. H. to Conn. (she was sick in Keene, N. H.), and is now well.

I feel that this acknowledgment is due to the praise of God, whom we serve, and in whom we trust, who heard our cry in the time of trouble, and delivered us from our distresses; and due also to the many friends who have felt much solicitude in reference to my wife's illness, to each of whom we can not write, although we would gladly do so; and I trust that it may serve to encourage the faith of the Lord's "little ones" to hope in God, who will never, never leave nor forsake.

H. F. CARPENTER.

Correspondence.

From Bro. J. T. Dixon.

Bro. Grant:—I write by request, to say that the efforts at Armory Hall were not fruitless. The brethren at Lotteryville and Westerly have combined and hired a convenient hall in Westerly village, and seated it comfortably. It will hold some two hundred and fifty souls. They have hired it for one year, and paid the first quarter in advance, assisted by the liberality of the lovers of truth outside that vicinity. They have organized, and have prayer-meetings Thursday and Saturday evenings, and services three times on Sunday. They intend to have preaching Sundays A. M. and evening, and social meetings in the P. M. I was with them yesterday, and felt that it was good to be there. The Lord blessed with some freedom in speaking. In the evening the hall was nearly full. The attendance is increasing, and the congregation is generally attentive, candid, and intelligent, and many of them are becoming very much interested in the doctrine we hold so dear. I am happy to say that the little flock are in good *working* order, and united as the heart of one man. Your practical sermons did all much good, and they seem determined to *practice* them.

Good preaching brethren, who have the suffering cause of truth at heart, who can *build up* instead of tear down, are requested to make a note of the place and time of meeting, and when traveling through on the Shore Line, between Boston and New York, stop there when convenient, and speak to them a cheering word. They will find warm, christian hearts, and ready co-workers in the good work of saving perishing men. Will Bro. Hastings remember them? He has had one battle there in former days. Westerly is a large, thriving village in Rhode Island, on the Providence and Stonington R. R. The depot is called the Westerly Depot. J. T. Dixon.

Rocky Brook, R. I., April 16, 1868.

From Bro. B. P. Manning.

Dear beloved brethren in Christ, I seat myself to drop a few lines to you all, to let you know how I am getting along in this wicked world. Well, I am in trouble from the crown of the head to the sole of the foot. The Lord is good to me. Notwithstanding all of my trials, my trust is in the living God. O glory be to the Lord forever. I do know that he loves me, and I love him, and will try to do his will, and serve him till he comes the second time to take his dear saints home into the everlasting kingdom of God. Do, my dear brethren and sisters, pray for poor Brother B. P. Manning, that the Lord will give him strength to do his will till he comes in the clouds of heaven. I attended our quarterly conference in Manchester, and it was the best one that I ever enjoyed in my life. God was with the people in mighty power. The preaching brethren were filled with the Holy Ghost. The preaching on Saturday and Sunday was such as I never felt before. Bro. Couch preached on Saturday, at 2 P. M., from Isa. 2: 21, showing that we are down almost to the last tick of God's great clock. I can say that the Spirit of God filled the hall.

Sunday, A. M., Bro. A. Simpson preached from Matt. 24: 15, and brought us down to the same point that Bro. Couch did the day before. Sunday P. M., Bro. Daniel Leavett preached from Daniel 12: 1, and he brought us down to the same time in the history of this world. Bro. Leavett baptized five happy souls, and it was a blessed season at the water side. God blessed the ordinance with power. After the evening discourse, we attended to the Lord's Supper. Then we sang a hymn and went out.

Thus closed our N. H. State quarterly conference, which I think was the best that we ever had in this State. Thy Bro. in Christ,

B. P. Manning.

Goffstown, N. H., April 18th, 1868.

From Bro. H. J. Carson.

Bro. Grant:—About the first of March last, our town was visited by Bro. R. W. Wilson, who was engaged in distributing tracts of the Second Advents. Elder P. A. Smith soon followed him, and delivered a series of sermons, proclaiming and explaining the doctrine of that denomination. It being the first time that the Second Advent doctrine had been presented to this community, it created considerable interest. For a short time the sermons were listened to without much opposition. But when Bro. S. proved that the Bible did not sustain many points now held and practised by the churches, opposition was manifested, and Second Adventists were denounced as holding and preaching a dangerous doctrine; one that would sap the foundation of the christian religion. However, although much was said, and some feeling displayed, a church of seventeen members was organized, before Brn. S. & W. left, which was in the last of March. Had they been so situated as to have remained longer, many more would probably have been added. We are needing a minister. Our little flock gathers for prayers occasionally. The Baptists have requested their minister, the Rev. Mr. Keep, to deliver a series of sermons on the second coming of Christ. His doctrine is but little different from our faith, as far as I have heard. I understand, however, that he intends to prove the immortality of the soul by the Bible. Those whose minds were not biased, by belonging to the churches, say boldly that the Advent doctrine in the one sustained by the Bible, so far as they have investigated; and several are engaged in investigating for themselves.

The Crisis reaches me regularly, and is eagerly read by several of my friends. It is anxiously expected by me. I am yours,

H. I. Carson.

Lake City, Fla., April 28th, 1868.

From Bro. M. E. Green.

Bro. Grant:—In consequence of some publications in the Crisis, the impression has gone out that the brethren worshiping in Cooper Institute make the "*non-resurrection of the wicked and no-devil doctrine*" cardinal doctrines, and that we have not much else preached there. I wish to correct that impression. We have never had a sermon preached on the non-resurrection of the wicked in our place, nor on the "no-devil doctrine." There are good brethren, who have been through the entire Advent movement, who believe in these doctrines, that meet with us; and I, for one, love them as much as those that think as I do on these points.

I would state again that we have never had a discourse preached on these doctrines in our church; and we never ask a brother what he is going to preach, or suggest a subject for him, unless he requests it. It is painful to be obliged to notice these things, but it is a duty we owe to the church. I do not charge any with doing these things willfully, for they are good, dear brethren, and loved by those that remain at Cooper Institute. They are dear to us as brethren, for I know that they love the Lord and his appearing. James says, "Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door." Let us show to the world that we are brethren, *because we "love one another."* M. E. Green.

New York, Apr. 15, 236 Sullivan St.

From Bro. H. Pratt.

Bro. Grant:—We take great pleasure in reporting the increasing interest in Rochester. Our hearts are gladdened with the voice of new converts and penitents at every meeting. The Lord is working mightily among and with us. Seven more were buried with him by baptism yesterday, amid great solemnity among the thousands that gazed around. Amazing grace! wonderful goodness! Sovereign love! is the voice of our hearts, as they come in from the regions round about, and submit to be saved by him. H. Pratt.

P. S. One man, about fifty-five years of age, spoke of God's wonderful dealings in bringing him to our hall, and in pardoning his sins. Another from England says "the spirit of your meeting *breaks my heart*." And so they come, get the olive and pass on with the joyful sound ringing in their ears, "Behold he cometh," and their broken hearts responding, "*Even so, come, Lord Jesus*," "come quickly." Amen, and amen. Pray for us.

Rochester, April 27th, 1868.

Bro. E. F. Cook, Centerville, N. Y., writes: "Your beloved paper, the Crisis, has been my guide for the last three years. I thank God for the truths of the Bible which it has presented. Had it not been for the great truths which it has held forth, I would still have held to error. But thanks be to God for his truth, which shall stand forever. Dear brethren, I write to let you know that I am striving for that blessed hope of the glorious resurrection; for 'on such the second death hath no power.'"

Bro. N. McCulloch, Rochester, N. Y., writes, April 26th, 1868:—"To-day has been a blessed day in the Lord. Seven more were buried with Christ in baptism, and raised again to walk in newness of life, making in all that have put on Christ in so doing, one hundred and six, since the first tent-meeting was held in this city, last July. O praise the Lord for what he is doing here. Pray for us that our faith fail not."

Bro. P. S. W. Deyo writes from Strawberry Point, Iowa, May 3d, 1868:—"I have just returned from a two months tour, during which time two hundred and thirteen have been baptized."

Obituaries.

Dudley.—Died at Knowlesville, Orleans Co., N. Y., Bro. George W. Dudley, aged twenty-seven years.

Brother Dudley was adopted into the household of faith two years ago this present summer. He was converted to the faith as it is in Jesus under the labors of Brn. C. B. Turner and Henry Pratt, and since that time has been a firm believer in the soon coming of our Savior, showing to the world, by his daily walk and conversation, that he had been to Jesus and learned of him.

Last July, he attended the tent-meeting at Albion, N. Y., standing firm at his post of duty, like a true soldier, ever ready to testify for Jesus and his cause; and when the tent was struck, and moved to Fort Edward, N. Y., he left with Brothers Turner and Wendell to work for the cause he loved so well. He attended Bro. Turner through his sickness, and followed him to the grave; and when the last sad rite had been performed, and the grave hid from his sight one he loved so well, and had watched over so anxiously, his strength could hold out no longer; and he began gradually to fail. He stayed at Fort Edward and Sandy Hill, being cared for and attended by his brethren and sisters in Christ; who carefully watched over and rendered him all the assistance, both temporal and spiritual, that kind christian friends could bestow, until about three weeks ago, when he came back to Knowlesville among the friends with whom he was first associated in the faith. He was attended by a physician, in whom he placed the utmost confidence, and one willing to do all that human aid could accomplish in restoring to health one he loved as a brother, and respected as a christian; but all in vain; no human aid could raise him. His disease had got too strong a hold, and our much loved and esteemed brother yielded to the power of the enemy, fully in the faith that that power in a little while would be broken, and he would live again in a land where sickness, pain and death can never come.

May those of his friends and acquaintances, who watched over him in his last moments, take fresh courage, and fight on the good fight of faith, that when the crown that is laid up shall be given him, they too may receive a crown of glory that fadeth not away. May his brothers, sister and relatives, whom he so much desired should receive a knowledge of the truth he loved so well, be adopted into the household of faith, ready to meet Jesus at his coming, and greet their brother in the kingdom, all robed in immortal beauty. May the Lord especially bless his dear sister, who came to attend him in his last moments. May she mourn not as those who have no hope; but may her hope and trust be in Jesus and the resurrection, for a home with her dear brother in the kingdom. May his poor widowed mother realize that her child shall come again from the land of the enemy; for he who is stronger than the strong man armed will unlock the prison-house of death, and her George will live again, and with patriarchs, prophets, apostles, and all the saints of God, who are now sleeping in the dust, will shout, "Oh grave, where is thy victory?" Yes, mother, George will live again, no more to die. Soon, soon Jesus is coming to gather his waiting ones home.

A. J. Page.

Dutcher. Died at Mamaroneck, Westchester Co., N. Y., Feb. 17th, Bro. Abel Dutcher.

Last autumn, while laboring in New York State, I visited Mamaroneck, and held several meetings. The reception which Bro. Dutcher gave me was a cordial one. Before leaving that vicinity I had the pleasure of baptizing his companion, who is still journeying toward the better land. Sr. Dutcher writes me—"God in his mercy has seen fit to give rest to the weary one. He had been unable to leave the house since the last of November, suffering terribly, but at last he is resting, and we can say of him, 'he is not dead, but sleepeth.' We sorrow not as those that have no hope, for he had the full assurance that he should be among those who shall inherit the kingdom at last." Sister D. is left in poor circumstances, with two small children. Remember her, brethren and sisters.

C. H. Sweet.

Gilman. Died of scrofulous consumption, in Milton, Me., Feb. 18th, 1868, Alfred A. Gilman, aged thirty-four years and eight months.

He was a great sufferer in his last sickness, which he bore with great patience. May the grace of God sustain the afflicted friends, and bring them to enjoy rest in that land where sorrow and death are unknown. E. M. Haggett.

Varney. Died in Alton, N. H., April 5th, 1868, Deborah, wife of Joshua A. Varney, in the fifty-fourth year of her age.

She was a firm believer in the near advent of the Savior to set up his everlasting kingdom on the earth; and was ever ready to assist the poor to the extent of her means. It ever seemed to be her delight to wait upon the sick, and do all she could to make them comfortable, and was faithful to exhort others to live like christians. She fell asleep in Jesus, believing that her rest in the grave would be short. She has left a husband and three children to mourn their loss. A discourse was preached by Elder J. G. Smith, from Ps. 17: 15.

J. A. Varney.

Noble. Died in Westfield, Mass., May 1st, 1868, of liver complaint, Sister Elizabeth Noble, mother of Sister Joel Thomas, of Springfield, aged sixty years.

Sister Noble, after a protracted sickness, fell asleep in Jesus. During her last sickness, she turned the eye of faith to Christ, the Life-Giver, and obtained an assurance of her acceptance with the Lord. Her sufferings, which were great at times, are now over. Her flesh rests in hope. A glorious resurrection to immortality awaits her. The funeral services were conducted by the writer.

C. H. Leverton.

Lawton. Fell asleep in Jesus, May 6th, in Philadelphia, James H. Lawton, aged twenty-one years.

The young man, as we were informed, accepted of the free pardon which Jesus purchased for him, a short time before he died, and died happy in the Lord. He leaves a mother and sister to mourn his loss. May this affliction be sanctified to the good of all his friends, and they be ready to meet him in the morning of the resurrection. Words of comfort were spoken by the writer, from Rev. 21: 4. A. Damon.

Staples. Died in Carthage, Me., April 10th, 1868, John Staples, aged eighty-five years.

He was a praying man, of very quiet, pleasant disposition, and much respected by all who knew him. A large and attentive congregation listened to a discourse by the writer, from 1 Cor. 15: 35.

E. M. Haggett.

Newell. Died in Springfield, Mass., April 17th, 1868, Carrie Unesa Newell, only daughter of Bro. and Sr. Charles and Louisa E. Newell, aged ten years.

Funeral attended and words of comfort spoken by the writer. R. E. Ladd.

Champlain. Died in Epsom, N. H., Feb. 27th, Willey A. Lincoln, son of Moses and Anna Champlain, aged one year and five months.

"It is well with the child."

John Parsons.

Summary of News.

FOREIGN.

Vienna, May 9. Telegrams were received yesterday which state that the persecution of the Jews in Jassy, Baken and other places in Moldavia had been stopped by the authorities. Those who were compelled to flee from their homes have been allowed to return. Assassins and desecrators of the graves of Jews, who have perpetrated their outrages almost with impunity for a long time, will hereafter be rigorously punished.

London, May 9. Henry, Lord Brougham, the eminent reformer, and ex-Chancellor of England, died to-day at Cannes, in the 90th year of his age.

DOMESTIC.

London, May 6, 1868. France has suddenly broken off all diplomatic relations with the government of Tunis. The reason alleged is the repeated perpetration of outrages on French citizens resident in that country.

Honolulu, April 8, via San Francisco, May 6.—The greatest volcanic eruption on record has occurred on this Island. Fifteen hundred shocks of earthquake were felt in ten days, causing fearful tidal waves. A whole village was destroyed, and one hundred lives were lost.

Items.

☞ Paris is quite agitated at the enormous losses well known men have recently met at the card table. One lost $200,000 in one night, and another $160,000 in the same period of time. The former is now utterly insolvent.

☞ The largest blocks of stone in the pyramids of Egypt would not weigh more than two and a half tons each, while the great mass are much lighter.

☞ The Viceroy of Egypt is reported to be seriously ill. He is fifty-two years old, and his heir apparent is a boy of six.

☞ The crime of child-murder is on the increase to such a shocking extent in Liverpool that the attention of the government has been directed to the subject, and the Home Secretary has authorized the borough coroner to offer rewards for the detection of the guilty persons.

☞ Accounts from the South and southeast of France complain of the long continued drouth in that part of France. No rain to speak of has fallen during the last two months.

☞ In the Insane Hospital of Indiana there are forty-seven women crazed by the brutal conduct of drunken husbands.

Notices.

Tent Meetings.

To the brethren and sisters scattered throughout Massachusetts and New Hampshire, Greeting: Whereas the time for preaching the gospel is short, and what is done for the salvation of sinners must be done quickly, I address these lines to you. Brn. Kingsbury of Chelsea, and Ford of Concord, and others, have provided a suitable tent for the business, and placed it in the field—a free tent—and given me charge of the same. Now I want all who desire tent meetings in their vicinity the coming season, to write me at once. Bro. S. W. Thurber and other efficient preachers will assist in the work. Our first meeting will be held in Charlestown, Mass., commencing Wednesday evening, June 3d, and hold over Sunday. We shall expect the brethren and sisters to co-operate with us in the work. Let prayer go up to God, that his blessing may attend. Per order,

D. M. Leavitt.

Tent Meeting in Western New York.

At a point very near the abutment or conjunction of the three counties of Erie, Cattaraugus and Wyoming, we propose to have a tent meeting about the first of June. By referring to the map, brethren will see that in this vicinity are the towns and villages of Sardinia, Yorkshire and Arcade, not to mention Holland, Freedom, Java, Franklinville, Springville, etc. One thing is certain, this is a new field, and I believe a promising one. I have no recollection or knowledge of any special meeting of Adventists in a region traversed by a diameter of sixty miles, and enclosed within a circumference of nearly two hundred.

Brethren, it is my heart's prayer to God that he will glorify himself in our meeting. And I do earnestly and heartily invite all who can consistently leave home for a season, to aid us with their prayers and efforts and presence. There are but few Adventists here, and in the name of God let us set up a banner. Will you come? Probably we cannot depend altogether, nor to any very large extent, on accommodations with the people, though I hope on inquiry to find a liberal spirit in this regard. Those however who can bring some appurtenances with them, may do well to do so.

Dear Bro. Shimeall, of N. Y., wrote me thus: "Again, yes! 1868! a great year. On the Sabbath eve following the New Year, I preached on 'The year of our Lord 1868, the most portentous year in the history of the world since the fall of man.'" From the description you give of the great world as it now is, who can doubt this; pregnant as it is with those events preparatory to the stupendous incoming crisis?

Such is the testimony of a learned and good man, and not of one only, but many. O that we may be filled with the Spirit. Brethren and sisters, once more, save a time and place in your calculations and arrangements for this meeting. Precise time and locality will soon be given. The tent is that with which Bro. Wendell goes, who has signified his willingness to come and aid us in this great work. C. Colegrove.

Sardinia, N. Y.

P. S. Brethren may ask,—How can we get there? Answer. A Rail Road is building directly from Buffalo to this place; but is now finished only eight miles, leaving a distance of fifteen miles by other conveyance. Train leaves Buffalo at 3.45 P. M. Further notice hereafter. C. C.

Tent Meeting in Missouri.

The Lord willing, there will be a tent and campmeeting in Missouri, commencing Tuesday, May 26th, and continuing over the following Sabbath. The location selected for the meeting is in a beautiful grove, some five miles west of the city Court House, perhaps six miles from the river. It will be near the Shelionham Station, which is a depot on the Pacific R. R. The cars leave on Seventh Street, not far from the Court House. We expect Bro. Clark with his tent from Amboy, Ill.

This looks like a great undertaking for us out here, isolated from all our Advent christian friends East, North and South, and we almost shudder at the sight of it; but then the same unchanging God, who has carried us so safely through great undertakings before, will do so now if we trust in him. But a short time ago St. Louis was in a slave State, and a home and rendezvous for the most wicked and unprincipled slave traders of our country. It is a very wicked city now. Sunday is a holiday. The people generally are opposed to us, and the truths we preach; very much more so than to any others, because we love the colored people. Our action may be premature, but the ball has been set in motion, and we cannot recede.

Will our brethren and sisters pray earnestly for us that God will sustain us? We have no means as yet for finances. We see by the paper that Bro. Grant is coming out this way about that time. If he could come here then, his advent will be hailed with joy. Are there not some churches East who could club together and raise money enough to send us a good, judicious and spiritual brother to labor with us through the meeting, and onward a few weeks? We shall raise what money we can here. The Lord will provide.

In behalf of the Conference Board,

H. K. Flagg.

P. S. We do not invite any to come and help us who cannot come well recommended by the Second Advent Mission Board. H. K. F.

Tent and Campmeeting.

There is to be a tent and campmeeting, to commence June 8th, 1868, and continue one week, to be held in the timber between the branches of the Maquoketa, nine miles from Maquoketa City, eight miles from Canton, twenty miles south-east of Cascade, twenty-four miles from Bellevue (on the Mississippi river), in Jackson Co., Iowa. Eld. Miles Grant is to be there to preach the word. We cordially invite all who are interested in saving souls from death, preachers and lay members, to come and help us. This is a new field. We need help. All bring tents and provision that can. Leave your hobbies behind. Come in the Spirit of Christ. Provision will be made for horse-keeping and board for those that cannot board themselves. We expect Bro. D. S. Clark, from Illinois, to be there with the large tent for our meeting-house.

In behalf of the Committee,

Moses Chandler.

Conference.

A conference of brethren believing in the personal coming of Jesus Christ nigh at hand, in Mecosta, Isabella and adjoining counties, will convene at Millbrook, Mich., on Thursday evening before the first Sunday in June, to hold over Sunday. The object of this conference will be to unite the means of the scattered brethren, and employ an evangelist to proclaim the coming of Christ and kindred doctrines in this northern field. We hope to see a general attendance of preachers and people. We expect some preachers from other parts of the State. Millbrook is situated on the county line, between Mecosta and Isabella counties, and forty-five miles north of Ionia station, on the Detroit and Milwaukie Railroad. Provisions for the entertainment of all will be made.

John Bower,
Peter S. Decker,
Levi W. King,
Richard S. Decker, } Committee.

Quarterly Conferences.

The State Conference voted to hold not less than a dozen conferences and protracted meetings in the State the coming season. The design is to make more effort to get the truth into new places, and stir up an interest as far as possible to enlighten and save all that can be bought to the Savior, and the love of his appearing. Let all that desire a meeting of the State Conference, or a protracted meeting in their place, make it known immediately, and we will arrange accordingly. L. Boutell.

Tent and Campmeetings in Wisconsin.

A tent meeting will begin at Fairfield, Sauk Co., Wis., May 30th. Elder Miles Grant will help us. At the same place a campmeeting will begin June 1st.

A tent meeting will begin at Fenimore, Grant Co., Wis June 12th. Eld. N. A. Hitchcock will assist us. Wm. Sheldon.

Grove Meeting.

If the Lord will, we will attend a meeting on the camp-ground at Alton Bay, N. H., Sunday, June 7th, 1868.

C. Goodrich.
D. Churchill.
J. G. Smith.

Quar. Conf. at Addison, Vt.,

On 29th, 30th, and 31st of May, beginning with prayer meeting on Thursday evening, (28th) at 7 o'clock. Services at the chapel on Friday, Saturday and Sunday, at 10.30 A. M., 1.30 P. M., and 7.30. The friends of Hinesburgh, Bristol, Brookville, Vergennes, and other places, are cordially invited to come and aid in making this one of the old-fashioned times of refreshing.

G. W. Stetson, Sup.

Quarterly Conference.

The third quarterly session of the Advent Christian State Conference of New Hampshire will be held in Sutton, N. H., commencing on Thursday, at five o'clock P. M., May 28th, and hold over the following Lord's day.

A. W. Sibley, Secretary.

N. Y. State Mission Tent.

A meeting will be held, if the Lord will, in the N. Y. S. Mission Tent, at Sardinia, Erie Co., N. Y., commencing June 4th, and continuing as long as it shall seem to be the will of the Lord.

J. Wendell.

Conference.

There will be a quarterly conference in Bridgewater, Vt., Saturday and Sunday, May 23d and 24th, services beginning with prayer, Friday, 7 P. M. Business and conference Saturday, 10 A. M., preaching 2 P. M., and Sunday 10.30 A. M. and 2 P. M. Lord's supper after morning service.

G. W. Stetson.

Notice.

We are requested by Bro. I. C. Humes, of Providence, R. I., to say that there is a bundle of bedding at the Providence and Worcester Depot, Providence, R. I., which was left there last fall from the campmeetings. One bed tick, two sheets, two pillow cases, one or two comfortables, two shawls, and a razor. By writing to Bro. Humes, the owner can have them sent at once.

Tent Meeting.

I want all that desire a tent meeting during the season in their locality to write me at once, so I can make my arrangements not to travel over the ground more than once, as I had to do last season. Write at once. My address is Edenboro, Erie Co., Pa. J. Wendell.

The Maine Tract Fund.

Wm. H. Mitchell,
R. R. York,
S. K. Partridge, } *Society Officers.*

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,

J. A. Libby, West Poland, Maine.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

To the Preaching Brethren.

Preaching brethren are requested to make no appointments for Guilford until they find out whether they conflict with others.

S. Robinson, Cor. Sec.

Bro. Leonard S. Rand is chosen corresponding secretary of the church in Dover, N. H. Brethren wishing to go there to preach, will please correspond with him.

Preaching brethren intending to visit Lewiston, Me., before sending their appointments, will please consult the committee through Albert Burgess, [illegible] H. Wolcott, Corresponding Secretary.

Rufus W. Pierce.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press [illegible]; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
S. W. Thurber.......Sunday, May 17th

Preaching at South Boston, (Union Hall, 316 Broadway), every Lord's day.
Enoch Merrill.......Sunday, May 17th

Chelsea, Mass., (Library Hall.)
C. Goodrich.......Sunday, May 17th
J. S. White.......Sunday, May 24th

Greenfield, Mass.......Sabbath, May 17th
Miles Grant.

Hartford, Ct.......Sunday, May 17th
Chelsea.......Sunday, May 24th
Haverhill.......Sunday, May 31st
J. S. White.

East Rochester, N. H.
Bro. Spinney.......Sunday, May 17th
J. H. F. Varney.......Sunday, May 24th

Thomaston, Ct.......Sunday, May 17th
W. S. Campbell.

New Durham Ridge, N. H.......Sunday, May 17th
S. Julia Buswell.

Barnstead, (White Oak Ground).......Friday, May 29th and over Sunday, the 31st.
J. Pinkham.
C. H. Willey.
J. H. F. Varney.

Yalesville, Ct.......May 17th
Guilford, Ct.......Sunday, May 24th
North Canton.......Sunday, June 7th, at 10½ A. M., also 1 and 5 P. M.
S. Woodruff.

Seymour, Ct., (at Bro. Crissy's house), Sunday, May 17th.
Wm. A. & M. L. Durand.

Richmond, Me., (Reed meeting-house), Sunday, May 17th.
Hartford, (Stetson school-house).......Sunday, May 24th
Starks, Me.......Sunday, May 31st
E. M. Haggett.

West Green, (where Bro. Parker may appoint), evening, May 18th, and over Sunday.
Peru, Me., (where Bro. Knight may appoint), evening, May 23d, and over Sunday.
Byron, Me., evening, May 30th, and over Sunday.
J. T. Jordan.

West Alton.......May 17th
Alton, (Chesnut Cove).......May 21st
South Wolfboro.......May 22d
New Durham, (second division).......May 23d
Reconnboro, (baptism).......Sabbath, May 24th
Sutton, quarterly conference.......May 31st
John Knowles.

Dover, N. H., (4th Ward House).......Sunday, May 24th
Barnstead, (White Oak Ground), evening, May 31st, and over Sunday.
Strafford, (Roberts' school-house).......Sunday, June 7th
Stockbridge Corner.......Sunday, June 14th
East Rochester, (Chapel).......Sunday, June 21st
Pittsfield.......Sunday, June 28th
J. Pinkham.

Lee, N. H.......Sunday, May 24th
Exeter.......Sunday, May 31st
Rochester, (Chapel).......Sunday, June 7th
C. S. Emerson.

Richmond, R. I., (Clark's Hall).......Sunday, May 17th
A. Mussey Tripp.

Manchester, N. H.......Sunday, May 17th
D. M. Leavitt.

New Britain, Conn.......Sunday, May 24th
Scitico, Conn.......Sunday, May 31st
B. Hitchcock.

North Somers, Ct.......Sunday, May 17th and perhaps the 24th.
Vernon, Vt.......Sunday, May 31st
Hiram Munger.

Woodstock Valley, Ct.......Sunday, May 17th
I. B. Potter.

Danielsonville, Ct...Sundays, May 17th, 24th, and 31st
H. F. Carpenter.

Lynn, Mass.......Tuesday evening, May 26th
Chelsea.......Sunday, May 31st
J. A. Libby.

Higginsville, N. Y.......May 15th
Fish Creek Landing.......Sunday, May 17th
Camden, (where Bro. Goodyer may appoint), May 19th
Wardwell Settlement, Jefferson Co.......May 22d and over Sunday.
M. R. Miles.

Campton, N. H., (Bump school-house), baptism, Sunday, May 24th.
John H. Evans.

Woodstock, N. H.......Sunday, May 17th
A. W. Sibley.

Portsmouth, N. H.
D. Churchill.......Sunday, May 17th
J. A. Libby.......Sunday, May 24th
M. Batchelor.......Sunday, June 28th

Westfield, Mass.
Dr. A. M. Higgins.......Sunday, May 17th

East Bowdoinham, Me., with Bro. H. D. Reed, Sunday, May 17th.
Long Island, Me., Friendship Harbor, Friday, May 22d
Cushing, Me., Baptist House.......Sunday, May 24th
Laud's Island.......Sunday, May 31st
If there are any who want me to baptise them at any of these appointments, they can be in readiness.
H. S. Mitchell.

Merideth Centre, evening, May 16th, and over Sunday. Will some Bro. meet me at Meredith Village, noon train?
W. H. McDaniels.

West Gardiner, Me.......Sunday, May 31st
H. D. Reed.

Concord, N. H., Centre Street.......Sunday, May 17th
J. Couch.

Middleton, N. H.......Sunday, May 17th
Great Falls.......Sunday, May 24th
Thomas Rines.

South Dover, at Brand's Mills, May 16th, P. M., and over the Lord's day, and baptise.
I. Damman.

Worcester, Mass.
Wm. N. Pile.......Sunday, May 17th
I. Damman.......Sunday, June 7th
J. G. Smith.......Sunday, June 14th
D. Mathewson.......Sundays, June 21st and 28th

Lowell, Mass.......Sunday, May 24th
Joseph W. White.

Dover, N. H.......Sunday, May 17th
Melvin Village, N. H.......Sunday, May 24th
Wm. Boon.

Exeter, N. H.......Sunday, May 17th
A. Ross.

Northwood Narrows.......Sunday, May 17th
S. S. Mooney.

Westerly, R. I.......Sunday, May 17th
Providence.......Friday evening, May 22d and over the following Sunday.
S. C. Hancock.

Chichester Pine Ground.......Sunday, May 17th
G. W. Randall.

East Walpole, (Bird's Hall.)
Theodore Sherman.......Sunday, May 24th

Ossipee, No. 4.......May 17th
Parsonsfield, Me.......May 24th
Melvin Village.......May 31st
T. W. Piper.

Warner, N. H., (Pumpkin Hill school-house), Sunday, May 17th.
Simeon Roby.

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Pleasant Valley, Conn.
B. Hitchcock.......Sunday, May 17th
L. F. Moore.......Sunday, May 31st

West Stafford.......May 17th
Rufus Baker.

Bristol, R. I.......May 24th
A. Durfee.

East Canaan.......May 24th
W. H. Shaw.

West Abington, Mass.......Sunday, May 17th and through the following week.
J. M. Murlio.

Concord, N. H., (at the Bethel.)
J. Pinkham.......Sunday, May 17th

Waterbury.......Sunday, May 17th
Cold Spring.......Sunday, May 24th
Bristol.......Sunday, May 31st
Wm. J. Ripley.

Newfield, Ct.......Sunday, May 17th
B. St. John.

Winthrop, Town Hall.......May 17th
Livermore, Briton's Mills.......May 24th
West Gardiner.......May 31st
Rome, Town House.......June 7th
H. B. Sevey.

Great Falls, N. H.......May 17th
T. T. Farrell.

Dorchester, N. H., Town House.......May 17th
John H. Evans.

West Barre, N. Y.......May 24th
Lockport.......evening, May 29th
Knowlesville.......May 31st
J. Wendell.

Bradford, N. H., Pond meeting-house.......May 24th
Simeon Roby.

Friendship, Me.......May 24th
S. K. Partridge.

Lafayette.......May 17th
Pascoag.......May 24th
Greenville.......evening, May 30th
B. Robbins.

Exeter, R. I., evening, May 18th, and over Sunday as the brethren may arrange.
Lafayette, evening, May 23d, and over Sunday.
Rufus W. Pierce.

Westfield.......May 17th
Westboro.......May 24th
A. M. Higgins.

Clinton.......Sunday, May 17th
Geo. A. Streeter.

North Boston, N. H.......evenings, May 15th and 16th and over Sunday.
Wm. H. Shaw.

Richland Village.......May 17th
Bath.......May 24th
A. H. Walker.

Barnard, Clarkson, N. H.......Sunday, May 17th
Sunapee, N. H.......Sunday, May 24th
Holderness, Tree school-house.......Sunday, May 31st
J. G. Smith.

Biddeford, Me.......Sunday, May 17th
J. H. F. Varney.

New Haven, (Day's Hall).......Sunday, May 17th
Worcester, Mass.......May 24th and 31st
Springfield, Mass.......Sunday, June 7th
New Britain, Conn.......Sunday, June 14th
Hartford, Conn.......Sunday, June 21st
Wm. Stuart.

Scottsville, Ind.......Sunday, May 17th
Jeffersonville, Ind., (Christian Tabernacle), Sunday, May 24th.
G. W. Green.

Wakefield, N. H., (Spinney meeting-house), Sunday, May 10th.
Melvin Village, N. H.......Sunday, May 17th
Northwood Narrows, N. H.......Sunday, May 24th
A. Simpson.

West Leeds, Me.......Sunday, May 17th
Carthage, Me.......Sundays, May 24th and 31st
J. C. Wheeler.

Southington.......Sunday, May 17th
Brimfield.......Sunday, May 24th
E. Owen.

Springfield, Mass.
P. S. Butler.......Sunday, May 17th
A. Ross.......Sundays, May 24th and 31st
Wm. Stewart.......Sunday, June 7th
S. G. Mathewson.......Sunday, June 14th

Warehouse Point.......Sunday, May 17th
North Somers.......Sunday, May 24th
Pleasant Valley, Ct.......Sunday, May 31st
L. F. Moore.

Densmore Hill, Vt.......Sabbath, May 24th
J. A. Cleaveland.

Winthrop, Me., (Town Hall).......Sunday, May 17th
H. B. Sevey.
L. C. Wellcome.

Lake Village, N. H.......Sunday, May 24th
Melvin Village.......Sundays, May 31st and June 7th
Evenings through the week between the Sabbaths, if desired.
L. C. McKinstry.

New Durham Ridge.......Sunday, May 17th
Mary Otis.

Surrey, Me., (North Bend).......Sunday, May 17th
Bangor.......Sunday, May 24th
North Searsport.......Sunday, May 31st
Lincolnville, (either at Young school-house, or the Centre, as the brethren may think best), Sunday, June 7th
Lagrange Corner.......Sunday, June 14th
East Dover.......Sunday, June 21st
Thomas Smith.

Pittsfield, N. H.......Sunday, May 17th
Meredith Centre, (as Bro. Vesy may arrange), evenings, May 20th and 21st.
Lake Village, N. H.......Sunday, May 24th
Danbury, N. H.......evening, May 26th
Sutton Conference.......May 28th and 29th
Manchester, (Merrimack Hall).......Sunday, May 31st
Dover, N. H.......June 3d and over Sunday
C. H. Sweet.

Auburn, (Proctor's school-house).......Sunday, May 17th
Nashua.......Sunday, May 24th, and baptise
Suncook.......Sunday, May 31st
Concord (Bethel).......Sunday, June 7th
Chichester (Pine Ground).......Sunday, June 14th
No Name.

Kennebunkport.......Sabbaths, May 24th and 31st
Geo. W. Burnham.

Lawrence, Mass., (Advent Chapel).......Sunday, May 17th
James Hemenway.

Sugar Hill, N. H.......Sunday, May 17th and onward each alternate Sunday.
N. Wheeler.

ADDRESS OF PREACHING BRETHREN.

S. S. Brewer—Ashburnham Depot, Mass.
C. R. Piper—41 Grove Street, Boston, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
C. Goodrich—77 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
S. Anderson—Warren, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—85 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
J. W. Thomas—Fairhaven, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
R. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. M. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
S. Woodruff—Unionville, Ct.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 329 South 5th St., Jersey City, N. J.
E. S. Jennings—President of "Y. U. M. Association," Honeoye, Ontario Co., N. Y.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
A. W. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. H. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Wm. M. Ingham—Clemensport, N. S.
Eld. A. F. Dugger—Simpson, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
J. Wilbur—Box 882 Janesville, Wis.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 16 cents per copy additional, when sent by mail.

New Music.

Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 25c.

"The Little Grave," "We shall walk through the Valley in Peace." By H. L. Hastings. The two on one sheet. Price 7c. by mail.

"The Bleeding Lamb," and "Jesus my Shelter." Both on one sheet. Price 7c.

"Tis the very same Jesus." Separate sheets, 5c.

For sale at this office.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the post office and state in plain letters.

☞ G. W. BUSH—Received.
☞ K. MAYHEW—Received.
☞ L. C. UTLEY—Received.
☞ Bro. S. W. Thurber's P. O. address is Chelsea, Mass.
☞ Bro. A. Ross' P. O. address is Greenland Depot, N. H.

LETTERS RECEIVED.

O Kendall, D F Newton, L I Leslie, M R Steele, Judge Milton, H Beech, H Munger, S S Chamberlain, F H Chamberlain, C Colegrove, G W Green, G Case, C H Sweet, W A Fenn, M H Morrison, Geo E Lee, F H Burbank, W C Clark, S L Manley, E H Albee, A Simpson.

BOOKS AND TRACTS SENT.

By Mail.—H H Wolcott, W Shepherd, J Berry, G W Cheesman, S G Dunham, L Fletcher, E R York, J H Carr, E Griffin, M E Reed, N Parks, C Darling, J F Ellins, Geo E Merrill, J A Dibble, A J Brown, J Butler, B Fernald, J H Stannard, Geo W Lear, G W Little, E Boardman, Wm Ball, Nelson Bassett, A Weyth, Wm Esherson, H Worden, H Burt, J J Clark, James Tracy, M O Whitcomb, C F Robinson, Wm Hoslinger, L Briggs, Thos W B Quint, J Phillips, J B McKee, Geo W Babcock, J Bray, L Murphy, L Ellingwood, C B Rockwell, P B Kamer, J Lawton, Thos K Barley, A Martin, H J Baldwin, G H Bundy, I J Rivers, N L Patterson, L D Hussey, J T Jordan, Geo Wilson, A F Williams, L Turney, S Goodhue, C H Leverton, W Woodman, John Davis, F L Steere, M Southworth, A M Bancroft, Wm Deverell, J W Schamuberg, C V Coburn, Wm Johnson, U R Sinclair, John H Evans, J C Young, G H Bundy, A F Chute, A Marcey, T L Carll, G Dean, J Porter, F Tandy, W B Williamson, J B Mitchell, S Taylor, John G Burnham, J F Flory, J Hayden, A H Dodge, M S Bereau, S W Chedel, C Darling, A T Rice.

By Express.—I K Bellows, I C Shorer, Thos Smith, C Deamon.

RECEIPTS FOR BOOKS AND TRACTS.

P A Smith $2.64, D E Lantz $2.00, P Corker $2.70, J S Warren $2.00, B. Taylor $2.00, G. Dyson $1.00, G W Webb $1.50, S Taylor 25c, S H Brigham $1.00, J F Rothgeber $4.75, P G Marsh $1.25, T Richards 35c, H Pratt 80c, E Cabe $1.25, J Starr $1.00, E W Hough 50c, M L Taylor 50c, S. L. Miller $1.00, J M Durnam $12.20, J W Purdy $1.02, S L M Conser 50c, W H Conley 80c.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By L. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00.

LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 80c.; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson Paper cover 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.26c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 20 cents per dozen; $1.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 5c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

HEALTH REFORMER'S COOK BOOK. Price 20c; by mail, 22c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 30c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 5c. postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM; a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

For the World's Crisis.

NEEDED.

Christian, you are needed in this day of anxious thought,
When the words and acts of freemen for gain are sold and bought;
When the blush which modest virtue "lang syne" was wont to wear,
Is displaced by brazen vices, and the "cheek" they always bear;
When the evils of this life call so loudly for relief,
And the growth of wily wickedness is far beyond belief;
When the eyes of "Father's children" are watching for the night
Of the Just One, who is coming with the power to end this night;
Which tries and grieves the faithful, and makes their journey hard,
To the land of blessed promise, to the home of rich reward.
You are needed in the home, where the life of pain begins,
Where the child first learns to love its goodness or its sins;
There to season with your "salt" all the movings to and fro,
And implant the holy seed which to life may chance to grow.
You are needed in the field, where impartial rains descend;
You are needed in the mart where gain and greediness contend.
You are needed in the shop with the "hammer of the Word,"
Striking blows that tend to honor, tend to magnify your Lord.
You are needed in the street, hasting on with eager feet,
Seeking out the wayward sinner, where the ways of danger meet;
Asking, urging him to come to the fountain filled with blood,
And through confidence in Jesus, become reconciled to God.
You are needed on the land, you are needed on the sea,
Preaching Jesus crucified, telling all "salvation's free";
Gathering in the lonely outcast, catching up the fallen one,
Speaking words of living hope to each mortal 'neath the sun.
You are needed for your counsel, for your prayers, for your power,
You are needed everywhere, you are needed every hour.
Then arise from indolence and gird you for the strife,
Which is pregnant with the weal of seekers after life.
Clothe you with the righteousness of Christ, your living head,
Forgetting all the filthiness which lingers with the dead,
And worthless clothing of the flesh, which sin has made corrupt.
For the beauty of the robe which Jesus says, "accept."
Wage war with Satan's hosts, despoil the cunning snare
Which evil has arranged for the careless everywhere;
So shall men be reclaimed from the ways of death and hell,
So shall praise to our Redeemer, who has loved us all so well,
Be the fruits of christian living, be the great reward at last,
When the chance to do for men what we may is ever past.

J. FRANCIS.

Chicago, Ill.

For the World's Crisis.

THE YEAR OF JUBILEE.

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed." —Lev. 25: 8–11.

This year is so plainly stated, that I cannot see how there can be but one mind concerning it. "Seven times seven years shall be unto thee forty and nine years." These years were all to pass before the fiftieth year would commence. The last year of the forty-nine could be no part of the fiftieth year. The jubilee year could not begin until the forty-nine had ended. Mr. Smith states in his late large Bible Dictionary, "Was the jubilee every forty-ninth or fiftieth year? If the plain words of Lev. 25: 10 are to be followed, this question need not be asked." "The statement that the jubilee was the fiftieth year after the succession of seven weeks of years, and that it was distinguished from, not identical with, the seventh sabbatic year, is as plain as language can make it. The simple view, and the only one which accords with the sacred text, is, that the year which followed the seventh sabbatical year was the jubilee which was intercalated between two series of sabbatic years, so that the next year was the first of a new half century, and the seventh year after that was the first sabbatic year of the other series."

This is a plain statement of fact. As the seventh day cannot be the sixth day, nor any part of it, so the fiftieth year cannot be any part of the forty-ninth. The whole thing is as plainly stated in the text, as is the statement that forty-nine years and one more make fifty years.

Josephus says, "He (Moses) ordained that they should do the same after seven times seven years, which in all are forty-nine years; and that fiftieth year is called by the Hebrews the jubilee."

In an ancient work by Dr. John Jahn, translated from the Latin by Thomas C. Upham, which treats on Jewish Antiquities, I find the following under the head of "The Jubilee": "The jubilee followed seven sabbatic years, i. e., was on the fiftieth year. To this statement the Jews generally, their Rabbins and the Caraites agree, and say further, that the argument of those who maintain that it was on the forty-ninth year, for the reason that the omission to till the ground for two years in succession, viz., the forty-ninth and fiftieth, would produce a famine, is not to be attended to. It is not to be attended to, simply because these years of rest, being known long before, and the people would of course lay up provision for them."

It is true that the sacred year given to the Jews commenced in the spring, and of course would end at the same time. Where forty-nine years would end, the fiftieth would begin. This fiftieth year was the jubilee year. The trumpet of the jubilee was to sound on the tenth day of the seventh month of the fiftieth year, and not in the forty-ninth year. Surely the jubilee would not be announced until they came to it, and they could not come to it until the forty-nine had ended. Therefore the last year of the forty-nine could not be any part of the jubilee year. To say that the fiftieth year was the forty-ninth, or any part of it, would be like saying that the seventh day is the sixth, which is an absurdity. From the plain reading of the text, there can be but one mind on the question, which year of fifty years is the jubilee. Or, in other words, what year would come next after forty-nine years had passed?

Nor was the fiftieth year the first year of the next seven years. For the land was to rest during the year of jubilee. Dr. Smith says in the work referred to, "The soil was kept under the same condition of rest as had existed during the preceding sabbatic year. There was to be neither ploughing, sowing, nor reaping; but the chance produce was to be left for the use of all comers." This is clearly expressed in Lev. 25: 10–13.

Now as the Jews were to sow their land six years, preceding the seventh year, and as they were not to sow their land on the fiftieth year, this fiftieth year could not be one of the six years in which they were to till their land. Therefore, the fiftieth could not be one of the next fifty years. They were to begin the cycle with a year in which they sowed their land, and as they did not sow their land in the fiftieth year, this year could not be the first year of the next cycle of years embraced in the jubilee period. They went out free, and every man to his possessions, in the fiftieth year. The next year following was the first year of the next fifty. Therefore, fifty years must precede the commencement of the next jubilee cycle. The fiftieth year could not be the first of another series of years.

As they could not till their land on the fiftieth year, and as they must till the land six years before they came to the sabbatical year, it is manifestly absurd to say that the fiftieth year was the first year of the next seven years. For, if the fiftieth year was the first year of the next seven years, then the land would be untilled two years in the seven, the first and the seventh. This would be a violation of the law, which required them to sow their land six years before they came to the year of rest.

J. S. WHITE.

SPIRITUAL ADULTERY.

Spiritual adultery has become so fashionable in these days that a majority of the people want nothing said about it. The devil seems to have completely accomplished what he has labored long and persistently to do. He has got the church and the world so mixed up that you can hardly tell them apart. We would say nothing if the world had united with the church by becoming elevated to the high position she originally held. But when the church forsakes Christ—her living head—and joins hands with the devil, we must cry aloud and spare not. It is every christian's duty to raise his voice against the evil.

God has not changed. His commands do not accommodate themselves to the desires of unsanctified human nature. They are unequivocal. Therefore, when we see professed christians depart from primitive purity—compromise their religion with the deceiver, and settle down in the broad way to ruin—we must sound the warning. It is every christian's duty to do the same; and the reasons are many.

1. This practice is contrary to the word of God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."—James 4: 4. This is too plain to be overlooked. Whosoever seeks the happiness and pleasures of the world instead of the joys which God gives his children, is his enemy. "Ye cannot serve God and mammon." "Be ye not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial; or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. 6: 14–16.

2. This practice is contrary to the teachings of men eminent for their piety. Hear the testimony of John Wesley on this subject. He says:

"Whatever it costs, flee spiritual adultery! Have no friendship with the world. However tempted thereto by profit or pleasure, contract no intimacy with worldly-minded men. And if thou hast contracted with any such already, break it off without delay. Yes, if thy ungodly friend be dear to thee as a right eye, or useful as a right hand, yet confer not with flesh and blood, but pluck out the right eye, cut off the right hand, and cast them from thee! It is not an indifferent thing. Thy life is at stake—eternal life or eternal death! And is it not better to go into eternal life, having one eye or one hand, than having both, to be cast into hell fire? When thou knewest no better, the times of of ignorance God winked at. But now their eyes are opened, now the light is come, walk in the light! Touch not pitch, lest thou be defiled. At all events 'keep thyself pure.' But whatever others do, whether they will hear or whether they will forbear, hear this: However importuned or tempted thereto, have no friendship with the world. Look around and see the melancholy effect it has produced. How many have fallen by this very thing! They would take no warning; they would converse, and that intimately with earthly-minded men, till they measured back their steps to earth again. O come out from among them! from all unholy men, however harmless they may appear, 'and be ye separate;' at least so far as to have no intimacy with them. As your fellowship is with the Father, and his Son Jesus Christ, so let it be with those and those only, who at least seek the Lord Jesus in sincerity."

Payson was a holy man and an eminently useful minister of Christ. In early life he renounced the world. He says, "After long doubting the propriety, and even the lawfulness of mixing at all in society, where duty does not call, and after suffering a number of times for induging myself in it, I am at length taught to renounce it entirely; and it is not a needless scrupulosity. It does appear a duty to shun all communication with the world, when there is no well-grounded reason to hope to do good. There are to be sure, many very plausible reasons, but I doubt whether they will bear the test of Scripture."

To one who urged him to go into society and to frequent public amusements, he wrote: "Can a man take coals of fire in his bosom, and his clothes not be burned? If he can, he may mix freely with the world, and not be contaminated. But I am not the one who can do it. . . . When I go into company, if it is pleasant and agreeable, it has a tendency only to fix my thoughts on earth, from which it is my duty and my desire to turn them,—to give me a distaste for serious duties, especially prayer and meditation, and to render me desirous of the applause and approbation of those with whom I associate. I cannot avoid feeling some desire for its friendship; and this friendship the apostle assures us, and my own experience feelingly convinces me, is enmity with God."

"I have at length obtained satisfaction respecting doubts about society; not however till I was brought to give it up. After I had done so, it appeared so plain and proper, that I wondered how a doubt could ever have arisen on this subject. Two or three plain rules I find of wonderful service in deciding all difficult cases. One is, to do nothing of which I doubt, in any degree, the lawfulness; the second, to consider every thing as unlawful which indisposes me for prayer, and interrupts communion with God; the third is, never to go into any company, business or situation, in which I cannot conscientiously ask and expect the divine presence. By the help of these short rules, I settle all my doubts in a trice, and find that many things I have hitherto indulged in are, if not utterly unlawful, at least inexpedient, and I can renounce them without many sighs."—*Glad Tidings.*

For the World's Crisis.

TRUST IN GOD.

All other refuges will sooner or later fail. Everything on earth is liable to perish; and even if it were not so, man himself decays, his strength fails, and at last he lies down in the dust, to "be the food of worms." "None can keep alive his own soul." Then why not seek for safety in the only way in which it can be found—that is in GOD? He only can deliver us from sin and all its evil consequences.

"Other refuge have I none,
Hangs my helpless soul on thee;
* * * * * * *
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing."

"My soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge." Psalm 57: 1.

Who has a right to trust in God? Surely not the man that persists in rebellion. But all who repent and turn from the error of their ways, may here find a place of refuge, and they can find it nowhere else. Trusting in God is having faith. Believe all he has said in his word. Believe and obey, and then your house is built upon the eternal Rock.

All are required to act. It is our duty to work. Although works do not make us christians, but being christians will make us work. We must work *out* what God works in. The reward is vastly greater than the work. For all our good works can never merit eternal life; yet this is what we expect to receive, if we "trust in the Lord and do good."

Reader, can you, do you trust in God? Have you any doubts in regard to the foundation of your hopes? All expectations, not founded on him, will be cut off and perish. Even if you obtain present temporal good, both you and your treasures must perish, unless you have a good hope in God, through Christ. If you are still going on in sin, let me entreat you to repent without delay. Come to the fountain, and wash and be clean. You can never atone for the past. But you must break off your sins by righteousness, and your iniquities by turning unto God. He is merciful and gracious, and ready to forgive. To some reader, this may be the last invitation, the last offer of mercy. O, seek the Lord while he may be found, and call upon him while he is near. Ask him to help you from this time forth to live soberly, righteously and godly. Give him your heart and hand, and resolve to live in his service, and thus choose that good part which shall never be taken from you. Delay not, but hasten to make your calling and election sure. Then you can live in peace, and rest in hope, for your trust will be in the Rock of ages, even the Lord who liveth and abideth forever.

"What could your Redeemer do
More than he hath done for you?
To procure your peace with God,
Could he more than shed his blood?
After all his flow of love,
All his drawings from above;
Why will ye your Lord deny?
Why will ye forever die?"
"Jesus ready stands to save you,
Full of pity, love and power;
He is able, he is willing, doubt no more."

Webster, Mass. F. H. CHAMBERLAIN.

LETTER FROM SR. R. M. ROWELL.

BRO. GRANT:—Every week, sunshine or storm, that blessed messenger, the *Crisis*, finds its way to my home, to cheer our hearts with its welcome face and gladsome news. It has become quite a family institution, which I feel that I can hardly dispense with.

In compliance with the request of friends, that I would write on my return from a recent trip to the Minnesota river, I embrace this my first opportunity to make out a short sketch for the Crisis. While my own heart is so often cheered by words of comfort and encouragement from different members of the Advent family, in various sections of the country, as they come to us stereotyped in your excellent paper, I thought that perhaps a few lines concerning the cause of God in this western country might be interesting to some of your readers in the East. Dear old New England, land of my fathers, and home of my youth, how I would love to stand once more upon its fir-crowned, granite hills, or wander along its sandy shores, and listen to the deep, base anthem of its cycling waves, as they roll on, on, in successive undulations, to break or beat on strands thousands of miles away. But dearer, far dearer than the longed-for view of the blue hills of my native land, would be the inestimable privilege of being present at some of your large gatherings, and listen to the words of truth, as they fall from the lips of some of your champions of the cause, and hear the brethren and sisters bring in their tithes into the store-house, while the Spirit of Christ ran and was glorified. But we are not to do our own pleasure in this world of toil and pain; we are all members of one body, hence all have our distinct work to do in the great vineyard, and the one great and absorbing wish of our heart should be to do our work faithfully, whatever and however assigned us; that when the Master of assemblies comes, we may be accounted worthy of a part in the great inheritance.

In compliance with a call from the church in Ottawa, to visit that place and discourse to them on the things of God; and having secured the services of our ministerial brethren to fill my place in this city, I took the cars Friday, Feb. 21st, at 11.30 o'clock A. M., for Waseca, where I arrived about 6 P. M. After passing about an hour at the Trowbridge House, where we took our supper, I got aboard the night stage for St. Peters, with one female passenger beside myself. We journeyed on through the cold, dark night, over a most miserable road, until I arrived at St. Peters, at about five o'clock the next morning, cold and tired. The fires were low, therefore I went to bed, but not to sleep for a number of hours. I finally dropped away to the land of slumbers for a short time, from which I was aroused to learn that Bro. Patten was waiting below, to convey me to Ottawa, where we arrived in time for dinner. Here I had the pleasure of meeting Eld. Lombard's wife, with whom I had been previously acquainted, and who, with her little ones, had been stopping here while her husband had been hard at work in the region round about, preaching the gospel. Found the brethren and sisters of Ottawa a faithful, working band. I spoke to the people that evening, and also spoke twice on the following day. After having given nine discourses in this place, with good results, I went to Cleveland, about ten miles from there, Monday, March 2nd, and preached there that night, and the following night, to full houses, with deep interest.

Wednesday evening, I preached at Scotch Lake, three miles from there. The house was so crowded with people, and the atmosphere was so suffocating, not only from the many breaths, but because the room was so very warm, and no proper way of ventilation, that I spoke with much difficulty. Bro. Scott has been laboring very earnestly in this section of country, and there has been the past winter quite a revival here under his efforts. Silently and faithfully at work in the vineyard, eternity only will reveal the efficient work that man has done in this western field. I think among the sons of men it is rare to find so humble and good a man. This people have warm hearts, and an earnest desire for the truth. I would gladly have remained with them longer, but engagements prevented. I here had the pleasure of meeting again Bro. and Sr. Meeker, who I found walking in the truth.

Mar. 5th returned to Ottawa, where I spoke to the people that evening for a short time; after which they were addressed by Eld. Fassett, who arrived that day from Minneapolis, in order to be here at the conference. Friday evening, Eld. Fassett gave an able discourse on the blessed hope. Saturday the conference convened. Elder Scott addressed us in the day, and Elder Miller (a son of father Miller) in the evening. This conference was a very interesting one. Brothers and sisters came in from abroad, and uniting their testimonies with those resident in the place, we had a heavenly sitting together in Christ Jesus. The friends here had fitted up a hall for the occasion, which was well occupied on Lord's day. Eld. Fassett gave the morning and evening discourses, while it fell to my lot to give the intervening one. Between the preaching exercises on Sunday, Eld. Lombard immersed four in the Minnesota river. Sunday evening we had an interesting season around the table of the Lord, and while the friends sang that always precious hymn to me—

"Nearer my God to thee,"

the intense, earnest prayer of my heart was, yes, "nearer my God to thee," even though it be accomplished through crosses heavy, and trials grievous; then with my waking thoughts bright with thy praise, out of my stony griefs, yes, out of these stony griefs, down deep in my heart, these annoyances and trials incident to a female Advent preacher, ever jarring upon a sensitive nature, and hidden from the cold, cruel world by a passing remark or a smile, out of them all—all, Bethel I'll raise to the God that bought me, and say, "Hitherto the Lord hath helped me."

Monday, March 9th, I bade adieu to the friends in Ottawa, who had been so kind to me, especially Bro. and Sister Patten, whose house had been my home, and who, with dear Sr. Lombard, had proved themselves friends indeed, ministering to me in my necessities, and caring for me in my feeble health. God bless and reward them as I never can. In company with Bro. Small and wife, I journeyed on to Le Roy. After traveling about fifteen miles, I took supper at their house. This family came from the State of Maine. Father and mother, now in years, are living with their son. The old gentleman had been an Advent preacher in that State, but is now quite infirm. He will never more wander over the hills of Maine, and along the banks of the Kennebeck, to lead poor sinners to Christ; but I trust their happier lot will be to range the fair hills of Eden, and sing on the glorified shore. I traveled on three miles, and preached in Le Roy that night.

Tuesday, Mar. 10th, I rose early, and started for the Winnebago Agency, for I felt uneasy about making a connection with the friends there, who would be at the station early, expecting me on the stage. We rode on in the early dawn over the snow that lay spread out cold and stiff around us; through the noble trees of the Big Timber, which stretched their bare arms black and cheerless above our heads, while the entire scene was one of dreariness and gloom. As we journeyed on, I pondered over in my heart the cause of God in Ottawa, and the case of those for whom I earnestly labored and prayed, and who seemed so near the kingdom, and yet could not be induced to give up all for Christ. How like nothing to my heart seemed all our best efforts. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts"; and I felt to say with the poet, "But little have I done, but what has been done wrong; revivals have been short, and apostasies long. After all my groans and tears, I'm deeply in the rear; and have nothing to plead but pardoning love alone." As I thus mused, the sun showed his pleasant face above the horizon, and lit up the whole scene with his cheerful smile. The snow, before so cold and cheerless, grew radiant under his magic touch, and sparkled and shone as if bespangled with gems, which were all strewed over shrub and lesser trees, glistening bright and beautiful in the morning light. I thought of our cold and dark hearts, ere a Savior's love had penetrated their secret recesses, and how bright and beautiful they become under the warming, cheering influence of the Sun of righteousness. How his divine love permeates and warms our whole being, elevating all our aspirations, cleansing all the impure fountains of our life, and transforming us from being sons and daughters of men, to become sons of God and heirs to the everlasting kingdom, soon to be set up. Crossed the Le Seur river at Trivoli, and arrived at the Winnebago Agency, seven miles from Le Roy, cold and hungry. This was the first fire I had seen for the morning. I ordered breakfast, and sat down to warm.

I was glad to meet with Dr. Bentley and wife, who soon took me to their home in Medo. I felt very tired and worn, but thought I could realize something of the truth of the words, as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Quite a number of the friends with whom I had worshiped many times in Utica, and who had since located in this place, were present at the meeting. Their presence gladdened my heart, and as they sang out in full, clear tones, "I'm going home to die no more," it seemed to impart new life to my worn frame, and I hoped, by patient continuance in well doing, to eventually enter the land where death shall have no dominion.

Eld. Lombard has been laboring faithfully in this region. He has organized a church of ten members, and others are ready to come in. The people regard him highly for his earnest, arduous labor and christian life. I preached in that vicinity seven times, and gave the closing discourse at the Goodwin school-house, Mar. 15th, to a crowded house, with deep interest.

March 17th, I took cars at Waseca for Winona, where I arrived that afternoon, having been absent twenty-five days, and given twenty-two discourses. Found my husband at the station waiting for me, and in a few minutes we were seated in our own home, in the presence of our family. What a blessed arrangement is this divine one of sitting the sons and daughters of men in families. How precious and endearing the ties that bind together the home circle. What in all the world could make up for its comforting, cheering, and elevating influences? What entire joy fills the whole being of the traveler, as he enters his own home; and how like music on the ear, and balm to the weary, worn heart, fall the words of welcome of those bound to us by the ties of nature, that we know well up from the full heart. Home is our happy resting-place, the one oasis in this dark, wicked world of turmoil and vexation. The cold, dark, wicked world is all outside, and here our weary, way-worn spirits rest, and are refreshed in the presence of those we love.

Mar. 22nd, I preached to the Advent church in this city, morning and evening. There was good attendance and interest. I am now, in compliance with the voted request of the church in Winona, preaching here half the time; the other half of my time is devoted in that way which I deem will best advance the cause of Christ in the region around about. Our prospects as a church, in this city, have not seemed so good for some time as at the present. Our meetings are increasing in interest and numbers. We trust the Lord is with us. Pray for us, that, as a church, we may be faithful, earnest and diligent, and be built up in spirituality and truth. Yours, patiently waiting for the glory that shall be revealed,

RUTH M. ROWELL.

Winona, April 6th, 1868.

A FATHER'S TRIBUTE.

An English laborer, whose child was suddenly killed by a falling beam, wrote the following lines suggested by the melancholy event. They are touchingly beautiful:—

Sweet, laughing child! the cottage door
Stands free and open now,
But O! its sunshine gilds no more
The gladness of thy brow;
Thy merry step hath passed away,
Thy laughing sport is hushed for aye.

Thy mother by the fireside sits,
And listens for thy call;
And slowly, slowly as she knits,
Her quiet tears down fall:
Her *little hindering thing* is gone,
And undisturbed she may work on!

Selected by J. N. BERRY.

"I'LL NA TRUST YE."

Two centuries ago it was thought an insult in the Highlands of Scotland to ask a note from a debtor. It was considered the same thing as saying, "I doubt your honor." If parties had business matters to transact, they stepped into the air, fixing their eyes upon the heavens, and each repeated his obligation, with no mortal witness. A mark was then carved on some rock or tree near by, as a remembrance of the compact. Such a thing as a breach of contract was rarely met with, so highly did the people regard their honor.

When the march of improvement brought the new mode of doing business, they were often pained by these innovations. An anecdote is handed down of a farmer who had been to the Lowlands and learned worldly wisdom. On returning to his native parish he had need of a sum of money, and made bold to ask a loan of a gentleman of means, named Stewart. This was cheerfully granted, and Mr. S. counted out the gold. This done, the farmer wrote a receipt, and offered it to the gentleman.

"What is this, man?" cried Mr. Stewart, eying the slip of paper.

"It is a receipt, sir, binding me to give ye back yer gold at the right time," replied Sandy.

"*Binding ye?* Well, my man, if ye canna trust yerself, I'm sure I'll na trust ye! Ye canna ha' my gold!" And gathering it up, he put it back in his desk and turned his key on it.

"But, sir, I might die," replied the canny Scotchman, bringing up an argument in favor of his new wisdom, "and my sons might refuse it ye. But this bit of paper would compel them."

"*Compel* them to sustain a dead father's honor?" cried the Scot. "They'll need compelling to do right, if this is the road ye're leading them! I'll neither trust ye nor them. Ye can gang elsewhere for money! But ye'll find nane in the parish that'll put more faith in a bit of paper than in a neighbor's word o' honor and his fear of God!"—*The Christian.*

A FAITHFUL WITNESS.—John Jay, when ambassador to France was once in a company of infidels at Paris. They talked on recklessly, venting their spite at the Bible. Jay was silent. It troubled them. He did not pronounce their shibboleth. They could not go on while that grave, just, true man sat there a silent spectator, a sort of solemn judge, rivetting at their gaze. No wonder his bearing forced them to speak, and when they asked, as if to relieve themselves of their confusion and provoke his acquiescence, "Do you believe in Jesus Christ?" his silence had prepared the way for his confusing and confounding answer: "I do, and I thank God that I do." He was silent at the right time, and when he spoke said the right thing.

MARRIED LIFE.—Do not run much from home; one's own hearth is of more worth than gold. Many a marriage begins like a rosy morning, and then falls like a snow-wreath. And why? Because the married pair neglect to be as well pleasing to each other after marriage as before. Endeavor always to please one another. Consider what the word "wife" expresses. The married woman is the husband's domestic faith. His honor and his home are under her keeping; his well being in her hand. Think of this.

Watering Horses in Harness.—Always loosen the check-rein before giving water to a horse. If watering with a pail, hold it no higher than is necessary to relieve the neck from pressure upon the collar. It is not natural for a horse to drink with his head up, any more, than it is for a man to get down to drink.

How to judge of a Calf.—The heifer calf of any breed, that at four or five weeks old, shows a heavy shoulder, thick, bull-neck, square, unfeminine muzzle, fore legs wide apart, and girth considerably larger around the chest than the loins, will never make a profitable milker.

☞ You add tenfold to the weight of your troubles by impatience: "Be still, and know that I am God."

For the World's Crisis.

HAVE WE THE LOVE OF JESUS?

Brothers and sisters in the Lord, if we have the love of Jesus, we cannot help loving each other. "If ye love me, keep my commandments," are Jesus' words, and his commandments are not grievous, but joyous, if we love him. "Love not the world, neither the things that are in the world." If we love the world, the love of the Father is not in us. Before we knew the Lord, we walked after the course of this world, seeking worldly pleasures, fashion and frivolity; but O! what a change when the grace of God renews the heart. We begin to see how foolish and wicked we have been. The things we loved we now hate. And may the Lord help us to love nothing but what he loves. Love thinketh no evil.

While we walked in darkness, our attire must be attractive, fashionable, pleasing to the adulterous eye; but as soon as we follow Jesus, the world will hate us. If there is nothing about us the world loves, then we may know we are not of the world. The world will love its own. Let our adorning be not of plaiting the hair, or of wearing of apparel; but "of a meek and quiet spirit, which is in the sight of God of great price." May the Lord help us so to be until he comes. We must be without spot and blameless before him. Your Sister looking for Jesus,

C. WORK.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE UNREASONABLE CHILD.

When I was last in the railroad-cars, I saw there a child about two years old, who was not contented to sit quietly by its mother, enjoying the dainties she gave it. The little creature was determined to run along by herself to the door; nothing else would amuse her. It was not long since she learned to walk alone. The train was moving with great speed; and now her mother held her firmly by the arm, and would not let her go. Oh, how angry and rebellious the little one was! She struggled; she set up the shrillest of cries; she pulled with all her baby might toward the walk that looked so smooth and and pretty for her feet. *That* was what she wanted to do,—run along alone; and she thought her mamma was an unreasonable tyrant, as far as a baby mind could think so. No, she did not want to look from the window; she didn't want the seed-cake; she wouldnt look at pictures. There was that enticing walk before her; and no sort of reason, as far as she could comprehend, why she should not run on it as on the nursery-floor at home. But everybody in the car could see that the mother was right and good and kind.

So, no doubt, the messenger angels see, many times, how good and kind our heavenly Father is in what he denies us; and, where they can not see the full reason for the denial, they know that there is the *best* of reasons in the mind of God. They know that it is to hold us back from harm to ourselves. They see that we would sometimes quite destroy ourselves if we were allowed to have that, after which, in our willfulness, we fret and struggle, loudly complaining; saying, as far we dare to do so, "Lord, I knew thee that thou art a hard master."

How very dark and mysterious seemed the ways of God to the sorrowful women of Jerusalem, who saw their Lord and Master allowed to fall into the hands of wicked men, to be insulted, tortured, and slain! But, by reason of this very event, the great multitude whom no man can number shall rejoice for ever.

Let us say in the sweet words of the poet,—

"O God! I thank thee for each wish
Denied as well as granted;
Since oftimes what I craved, if given,
Had been what least I wanted.

With veiled archangels round the throne,
We cover up our faces,
And wait the shining of that day
That every cloud displaces:

Counting, the while, our losses gain;
Our trials, tender mercies;
And reaping sweetest joy from pain,
And triumph from reverses."

BE CHEERFUL.

"We cannot catch flies with vinegar," says an old Spanish proverb. No more can we win love by frowns, or add many gems to the Savior's crown by sharp words or gloomy looks. "The heart leaps kindly back to kindness," and is a sort of mercury in the human barometer, rising or sinking at the slightest change in the social atmosphere. How easily will even a smile lift the dark clouds of real grief; while the cold look or unkind word falls upon the spirits like a leaden weight.

Oh, I do so love to visit at my uncle Alden's!" said a little girl of seven summers; "they *pleasant* me so down there!" Then we knew the secret of the success and the happy home of that New England pastor away down among the salt marshes and bleak east winds of the Atlantic coast. He had learned to scatter smiles" with the good seed,"—the bright sunshine which insured the crop.

Said Haydn, the great musician, "Since God has given me a cheerful heart, it will be pardoned me if I serve him with a cheerful spirit."

And an earnest christian writer happily expressed it when he said, "The good soldier of Jesus Christ must possess a lightness and brightness of heart, an unfailing elasticity of spirits, if he is to break his way to the heavenly country through the serried ranks of his spiritual foes."

And the poet has aptly sung—

"'Tis well to walk with a cheerful heart
Wherever our fortunes call,
With a friendly glance and an open hand,
And a gentle word for all:
Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavor, while passing along,
To make it as smooth as we can."

Christian Banner.

KEEP THE BOYS AT HOME.

"Come, Bennie, take your dinner, and be off to school," said Mrs. Malcolm. "I want to get you out of the way as soon as possible."

"But, mother, why can't I come to dinner?" asked the boy. "I've staid two days this week already."

"Because, child, I shall have so much to do that I can not stop to get dinner. The Ladies' Charitable Society meets here this afternoon; and I can not have you at home turning every thing upside down."

"But I want a better dinner than this," said Bennie, glancing contemptuously at the sweet cake his mother had given him.

"Then go to Berry's saloon and get it," said his mother. "Here is some money. Get what you want."

Bennie went to school, and spent the interval between sessions at Berry's saloon. Several boys of a larger growth were there. One gave him a glass of ale; another offered him a cigar, which he attempted to smoke, thus taking the first step in a bad course. These scenes were repeated several times each week, until Bennie Malcolm could drink, swear, and play cards with the lowest inebriate.

A few years passed, and, one day, Bennie was taken home in a state of beastly intoxication; and that mother, who had been so absorbed in other duties as to forget her obligations to the child God had given her, saw, for the first time, that her child was ruined.

Let parents be careful to know what places their children visit, and what influences are thrown around them, lest, when it is too late, they mourn over their lost and ruined manhood.—*Christian Banner.*

ANECDOTES OF ELEPHANTS.

Mr. Palmer, in his "Anecdotes of Elephants," relates the following:

"A troop of elephants were accustomed to pass a green-stall on their way to water. The woman who kept the stall took a fancy to one of the elephants, and frequently regaled her favorite with refuse greens and fruits, which produced a corresponding attachment on the part of the elephant towards the woman. One day, the group of elephants unfortunately overturned the poor woman's stall, and in her haste to preserve her goods she forgot her little son, who was in danger of being trampled to death. The favorite elephant perceived the child's danger, and taking him up gently with his trunk, carefully placed him on the roof of a shed close at hand."

An amusing anecdote is given by Captain Williamson of an elephant, named "Pangal," which showed remarkable sagacity. This animal, when on a march, refused to carry on his back a larger load than he thought was right and proper. He would pull down as much of the burden as reduced it to the weight which he conceived it was fair for him to bear. One day the quarter-master of the brigade became enraged at this apparent obstinacy of the animal, and very cruelly threw a tent pin at his head. A few days afterwards, as the elephant was on his way from camp to water he overtook the quarter-master, and, seizing him in his trunk, lifted him into a large tamarind tree, which overhung the road, and left him to cling to the branches, and get down in the best way that he could.

Porus, a king of India, in a battle with Alexander the Great, being severely wounded, fell from the back of his elephant. The Macedonian soldiers, supposing him to be dead, pushed forward in order to despoil him of his rich clothes and accoutrements. The noble and faithful elephant, however, standing over the body of its master, boldly repelled every one who dared to approach; and, while the enemy was at bay, took the bleeding monarch up with his trunk, and gently placed him on his back. The troops of Porus came by this time to his relief, and the king was saved; but the faithful elephant died of the wounds which he received in the heroic defense of his master.

THE CHIMNEY-SWEEP.

A poor chimney-sweeper's boy was employed at the house of a lady of rank, to cleanse the chimney of her chamber. Finding himself on the hearth of the lady's dressing-room, and perceiving no one there, he waited a few moments to take a view of the beautiful things in the apartment. A gold watch, richly set with diamonds, particularly caught his attention, and he could not forbear taking it in his hand. Immediately the wish arose in his mind,—"Ah, if thou hadst such a one!"

After a pause, he said to himself,—"But if I take it, I shall be a thief. And yet," continued he, "no one sees me. No one? Does not God see me, who is present everywhere? Should I then be able to say my prayers to him, after I had committed this theft? Could I die in peace?"

Overcome by these thoughts, a cold shivering seized him.

"No!" said he, laying down the watch; "I had much rather be poor, and keep my good conscience, than rich, and become a rogue."

At these words, he hastened back into the chimney. The Countess, who was in a room adjoining, sent for him the next morning, and thus accosted him,—

"My little friend, why did you not take the watch yesterday?"

The boy fell on his knees, speechless and astonished.

"I heard everything you said," continued her ladyship. "Thank God for enabling you to resist this temptation, and be watchful over yourself for the future. From this moment you shall be in my service. I will both maintain and clothe you; nay, more; I will procure you good instruction, that shall ever guard you from the danger of similar temptations."

The boy burst into tears; he was anxious to express his gratitude, but he could not. The countess strictly kept her promise, and had the pleasure to see him grow up a pious and sensible man.

A GOOD LITTLE GIRL.

One cold winter, when the ground was so covered with snow that the little birds could not find anything to eat, the little daughter of a miserly rich man gathered up all the crumbs she could find, and was going to carry them out and scatter them on the snow. Her father saw her, and asked her what she was going to do. She told him; and he said, "What good will it do? The crumbs will not be enough to feed one in a hundred of the birds."

"I know, it dear father," said she; "but I shall be glad to save even one in a hundred of them, if I cannot save them all."

The father thought a moment. He knew that many persons were suffering in the village, and he had refused to help any because he could not help them all. His conscience struck him; and he told his little daughter to break a loaf of bread into crumbs for the birds, while he went to scatter loaves among the poor villagers.

☞ From the cobwebs of idleness grow the chains of sloth.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance.................$2.50 a year.
Five copies six months to one address.......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address.......$10.00
Same rate for any number under ten.
CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM:
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.

TERMS:
Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 659. BOSTON, WEDNESDAY, MAY 20, 1868. VOL. XXVII.—NO. 10.

The World's Crisis

AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon, at

167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:

S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:

H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS, Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

PREVALENT PRAYER.

I cannot let Thee go without thy blessing!
My heart is heavy with my weight of care,
And unbelief a myriad fears suggesting,
Maketh the burden more than I can bear.
But, as thy servant in the ancient story
Strove with the angel to the break of day,
So will I agonize, my God, before thee,
So mid the darkness will I strive and pray.

My heart is sinful, but I plead the merit
Of Him who on the cross of Calvary died;
My strength is weakness, but my weary spirit
Flies to its refuge,—Christ the crucified.
My foes are strong, but my dear Lord hath risen,
And liveth now to intercede for me;
My faith grows bolder as I claim thy promise,
I can do all things if thou strengthen me.

Yes, while I plead, the gloomy shadows vanish,
The clouds uplift, the day begins to break!
O, weary heart, the joyous morning cometh,
Thy God hath blessed thee for thy Savior's sake!
My quiet chamber hath become a bethel,
The spot whereon I knelt is holy ground;
For, mid the darkness and the spirit's conflict,
"A very present help" my God I've found.

Selected by L. C. McKinstry.

For the World's Crisis.

LIFE, NOT DEATH; OR, Is Popular Theology and Universalism True?

BY JAMES E. WELLS, ROCHESTER, N. Y.

"The wages of sin is death; but the gift of God is eternal life."—Rom. 6:23.

(*Concluded.*)

WHO WILL RECEIVE ETERNAL LIFE?

Our blessed Jesus said that he would give his sheep eternal life. Who are his sheep? If we let modern theologists interpret this for us, they will try and make us believe that all are his sheep; but they will divide them into two classes; for if he gives his sheep eternal life, they must adopt the Universalist doctrine, that all are good sheep [or finally will be], or there are good and bad ones; but if they are good or bad, they are sheep; then they will have eternal life. Does this harmonize with the Bible? I answer, no. There is only one class that will ever have eternal life; for he said, "Heaven and earth shall pass away, but my *word shall not pass away.*" And he that said this said that his sheep knew his voice, and they followed him. Do all follow him? Do all love to obey him, and confess him as their perfect Savior? If they do not, they are none of his sheep, and they will not receive eternal life, but the opposite, which is death. There is no way to escape death, only by believing on the Lord Jesus Christ.

WHERE ARE THE DEAD?

But I hear some one ask, Where are the dead? where are those dear friends whom we have buried, who have died in hope of eternal life? have they not gone to heaven where Jesus is? are they not enjoying all the happiness that is promised to the faithful ones? are they not singing sweet anthems with the holy angels? Dear reader, what is the song that the righteous will sing when they are safely landed on that golden shore? There is only one song recorded in the oracles of truth that they will sing: "And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast hast made us unto our God kings and priests; and we shall reign on the earth." When will we sing this beautiful song of redemption? Do we not learn from the above, that it will be when we are redeemed, and made kings and priests of God? "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ." We see by this that we are to be made priests of God after the resurrection. Then we will sing that new song, Worthy is the Lamb, that has redeemed us and brought us out of great tribulation. Now you see, if your friends have gone to heaven they can not sing that song; and as that is the only song that the Bible speaks anything of, they must remain silent until the resurrection morning.

But have our dead friends gone up to heaven or down to hell? Do they go to their reward, or do they receive their punishment before the judgment is set? The Bible does not inform us of but one judgment, and that does not take place until after the resurrection; and as that tribunal will be convened after the resurrection, consequently, men will not receive their sentence before that time. Jesus says (John 5:28, 29), "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Why is it that men will not believe the Bible just as it reads, without putting a construction on it to suit their own views, which have been instilled into their minds when young? Christ says, They "shall come forth," not come down from heaven, nor up from hell; but "shall come forth." There is nothing said about an uncompounded, indivisible, intangible, simple essence, that flies away when our bodies are cold in death. No, but they "shall come forth" from their long resting-place,—from the grave, from the enemy's land. Did Christ, on that imposing and solemn occasion, speak so as to be understood, when he cried with a loud voice, "Lazarus, come forth"? Can any one believe that Lazarus, whom the Lord loved so well, went to heaven, and was called back to this world of sin and sorrow, to be again subjected to trials and temptations? Can it be supposed for one moment that something went to heaven, while he (Lazarus) lay in the tomb, and this something, if conscious, was enjoying the glories of heaven with holy angels around the throne of God? It cannot be that we believe anything that is so foreign to the Bible. It cannot be that we believe that any body or any thing goes up to heaven when they die, when Jesus says that no man hath ascended up to heaven. Can we believe this, or will we say that it means something else, or that it cannot be explained? It needs no explanation. It explains itself. It seems singular that such plain language as this is the greatest stumbling-block that modern theologists encounter. Why is it? Simply because it strikes at the base of their human structure. See, it totters. Soon it will fall, and the truth of God will triumph. Then we will see him face to face. Then we will know as we are known. O that that glorious day may be hastened. May we soon see that morning star arise, that will never go down. Peter, when speaking upon this subject, says of David, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried. . . . *For David is not ascended into the heavens.*"—Acts 2:29, 34. Did Peter get wrong instruction from his Master on this most important theme of the Bible? Paul says, in speaking upon the resurrection, that "if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are *perished.*"—1 Cor. 15:17, 18. But how can they perish if they are in heaven? If they are in heaven now, and are enjoying all of its pleasures, why the need of a resurrection? why put them back in the old cumbersome body, when their immortal soul or spirit can fly hither and thither in God's vast domain? Then it is all nonsense when Paul says, "If Christ be not raised," those who died believing in him (Christ) "are *perished.*" They are not perished, if they are in heaven. And if they are not in heaven, where are they? We have proved that they are in their *graves*, by showing that Christ raised men from the dead.

Jeremiah, when prophesying of the persecution of Christ by Herod, and the putting to death of all the children in Judea two years old and under, says, "Thus saith the Lord, A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Go where we will, we find all of the inspired writers are agreed about the sleep of the dead. Not one of them says that they are in any other place than the grave. Then let us away with this false doctrine. Let us be honest with ourselves, honest with our neighbor, and honest with our God. After God has given us light on this great subject, do not let us hide it under a bushel; but let us go out into the world and confess that we have been deceived and mistaken all our life, and that now, instead of the Bible being a book of mysteries, it is God's own revelation concerning his dealings with us; and if it is a revelation it is no more a mystery, but it is plain common sense, and every man should take heed to it and receive the promise of eternal life while the lamp holds out to burn; and if you do not receive the promise in this life, you can never secure it; for John says, "The sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them; and they were judged, every man according to his works."—Rev. 20:13. Here we see that the judgment takes place immediately after the resurrection. Then there will be no chance of mercy being extended, no more intercession by our Savior. When he leaves the mediatorial seat, he becomes our Judge; and after we are judged, and receive our final sentence, there can be no appeal to a higher court. When here, we had the privilege of appealing to that higher court; but if we made no preparation, if we would not believe the witnesses that had been sent, if we thought that there was not enough evidence on file to prove that all could be saved only by faith in God and repentance in this life, then it will be too late to confess our mistake. Jesus says, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Soon, dear unconverted man, the trump of the archangel will sound. Soon Jesus will come as our King. Soon the dead in Christ will hear his voice, "*Come forth!*" Do you want to see Jesus, cold-hearted christian? Do you want to see Jesus, poor backslider? you who have crucified him afresh in the house of his friends? can you welcome him back to earth? can you say, "Come, Lord Jesus, and come quickly"? Dear sinner, can you look on Him that was pierced and say, It is he, it is Jesus, and he will take me to his home, because he died for me and for all? No, no, these can not be your thoughts in view of [illegible]

[illegible] deaths, while the righteous will die but one, and some will not die at all. Paul says (1st Thess. 4:17), "Then we which are alive and remain shall be caught up together with them [they that are raised] in the clouds, to meet the Lord in the air." Some of the dead have lain thousands of years, and now they are going to meet their Savior, going to meet him whom they have often seen by faith. Some persons tell us that no one that has ever been to heaven has come back to tell us anything about it; but still these same persons, when speaking of the death of a very pious man, will say, "He is better off"; "He has gone to heaven." Now we say, if any have gone there who have died, *all* have gone there who died in the faith.

The Bible gives an account of the death of several persons, who were brought to life again by the mighty power of God. What is their testimony in regard to where they were when they were dead, and in their graves? what do they say about being in heaven? what can they say if they were ever there? They can say a great deal; for just look at what John said about heaven when he was on the isle of Patmos, and he had never been there only in a vision. Why have they not said something about it? given us one cheering word? told us of one glorious thing that they had seen? I will tell you why. It is because they never went there, or our dear Savior was mistaken when he said, No man hath ascended up to heaven.

Again, in Eccl. 9:10 we read, "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Then there can be no wonder why Lazarus, and those other men that were raised from the dead, did not bring us any report from that blessed haven of eternal rest. No, the christian will not receive his reward till the last day. John says (Rev. 22:12), "And behold, I [Jesus] come quickly; and my *reward* is *with me*, to give every man according as his work shall be." They will receive their reward after the final judgment, and not till then. The saint and sinner will lie in the grave together until that time; then they will be separated, and separated for ever. Proof. "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt. 25:32. Here in life the saint and sinner mingle together; they are buried together, and together they will be called before the bar of God to answer for their behavior here. There is not a word in Scripture about their being called from any other place than this earth. No other place, besides this earth will be called on to deliver up its dead. Here they are buried; here they will be raised; here they will be judged; and here the saints of God *will live* that life that knows no ending. This is the theatre of action. We have nothing to do with any other world. God promised this world to Abraham and his seed for an everlasting inheritance; but Abraham never owned a foot of it, neither did any of his children. Will God fail on his part? Most assuredly not. Then Abraham will have this world, or the land that God showed him, for an everlasting possession, and all his seed, who live by faith, will have a claim here; and, blessed be God, he will see that our claim is settled, and that we receive the fulfillment of that promise.

In the foregoing we have shown to you dear reader, the beautiful condition that this world was in when God placed man in it. Here he fell and lost that blessed place, and became a wanderer; but God so loved the world as to send his only begotten Son into it, to restore the law that Adam broke, thus forfeiting his endless life. We have proved that by breaking that law, death passed upon all men; that if Jesus had not died, all men would have died that endless death, when they die here; but as Jesus restored that broken law, now all that believe on him will have that endless life, in the world to come; but those that refuse the proffered mercy of God will be called up to the judgment, and then they will be consigned to that endless death, the same as Adam would have been if there had been no plan of salvation instituted. In view of this,

WHAT ARE ITS ATTRACTIONS?

Are there any attractions in the kingdom of heaven to draw us? Yes, if we would only listen to the word of God, there is enough to entice all. Jesus said he would prepare a place for us, that he would be there; and where he was, we would be also. Then we will have our blessed Savior for our attraction. What a glorious thought. He will be our Elder Brother, and we will be joint-heirs with him. Then there will be no night there; no need of lamp or candle, for God's glory will be the light thereof. There will be no more curse. Sin will never creep in, because the Devil with all of his works will be destroyed. What a happy place that will be where there will be no trials nor temptations to mar our happiness. Is not this enough to attract thee, dear reader? Think of what Jesus has done for you; think of the great love he has shown you; then consider the question thoughtfully and candidly, and I think you will come to the conclusion that the attractions in that bright world are overwhelming. O the exalting thought! there will be no more death in that lovely clime, no more sickness, nor pain. Each, as he comes out of the grave at the first resurrection, will shout Victory, victory, over the grave, and over death. Death will be the last enemy that will be conquered. Yes, his sceptre will then be given up, and the saints of God will enter into that rest which awaits them. Then will commence that happy and peaceful period of which the prophets [illegible]

[illegible] together at Gambia's palmy wave. Children will play about the lion's den, and weave fantastic flowers into his shaggy mane; the flocks and herds, o'er hill and valley spread, exulting, crop the ever budding herb. The desert will blossom as the rose, and the barren earth will clap its glad hands and sing. Justice and mercy will have left their throne, and holiness and love will then among the people walk, and Messiah will reign and keep jubilee a thousand years. Then comes the sound of the trumpet, calling all the dead that died not in the Lord, and the saints, to judgment. Then and there will the guilty be tried, and will hear the sentence, "Depart, for I never knew you; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; . . . sick, and in prison, and ye visited me not." Then, poor sinner, you will say, "Lord, when saw we thee an hungered, or athirst, . . . or naked," and did not supply thy wants? When saw we thee in prison, and sick, and visited thee not? And he will say, "Inasmuch as ye did it not unto one of the least of these (those that loved me in that world of sin and sorrow, and kept my commandments), ye did it not to me." But to those that will be acquitted, he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; for ye did all that I commanded you. Then we will enter into that endless life. Then beside the rippling Jordan stand, and with mellifluent lips sip its sparkling drops, as it flows tranquilly by the throne of God. No syren song of the tempter will be heard, as we stand on its mossy banks and pluck the fadeless flowers.

O sinner, listen to the sweet voice of mercy. Do not let the angel bear the news to God that he has sealed the last servant, but you have refused. Then, dear sinner, mercy, sweet mercy, will be gone forever. Then there will be no one to plead your cause. O sinner, turn while you can. Soon your time will be ended, and you will be ushered into the presence of the Lord. Can you meet the Judge? When you look upon him, and see his face, instead of seeing that lovely countenance that you would have seen if you only had taken heed to his words, you will behold a frown, and then you will receive the final sentence—"The wages of sin is *death.*" O turn and receive the gift of God, which is *eternal life.* Which will you have, *life* or *death?* You have your choice. Choose ye this day whom ye will serve.

"Sinner, turn; why will ye die?
God, your Maker, asks you why?
God, who did your being give,
Made you with himself to live."

Rochester, N. Y.

WHY ARE THE DEAD TO BE RAISED?

The doctrine of a future literal resurrection is believed by many who see no need of having the dead live again. They have imbibed the idea that death is a great liberator and glorious benefactor to the saints of God, instead of being an "enemy," as Paul affirms; and that death will open the door of glory for them, and usher them into the rapturous Paradise of God, the home of the angels. And if death really accomplishes all this for the saints, what could a resurrection add to their felicity? If all this can be gained without a resurrection, well may the question be asked, What need of a resurrection? But when we learn that the resurrection is a prerequisite to judgment, and must therefore precede the judgment, and that there is no such thing as entering the kingdom of God previous to the judgment, we can see the need of the resurrection.

When we discover that there must be a resurrection before there can be a judgment, and that there must be a judgment before men can enter the celestial kingdom, the resurrection at once appears needful. And this very truth is taught in the Scriptures: "And death and *hades* delivered up the dead that were in them: and they were judged every man according to their works." (Rev. 20:13.)

Christ comes with "the keys of *hades* and death," and the "dead" are then "delivered up" to be "judged." Thus the "dead" remain unjudged till they are "delivered up;" and there is no way for death to deliver up the dead except by having them live again; for death holds them just as long as they remain dead: but the dead ones must come out of death's dark prison before being "judged," and they must be judged before being rewarded; for reward is the result of judgment.

When we consider the fact that death merely shuts the saints up in its dark prison, instead of transporting them to glory, the necessity of a resurrection is made still more apparent. Look at the saints of Bible times, as they have approached the dying hour, and learn whether they regarded death as the door to glory, or to the land of the enemy. When God sent the prophet Isaiah to read a death warrant to Hezekiah, who had "a perfect heart," saying to him, "Thou shalt die and not live" (Is. 38:1,) how did it affect him? Did it fill him with enthusiastic joy? It certainly would have produced this effect, seeing he had a "perfect heart," if he had looked upon death as the door to a realm of felicity. But was this a cheering message to him? No: "Hezekiah wept sore." Would a saint, having a "perfect heart," thus weep if told that the time had come for him to enter the kingdom of glory? Would the opening of a door into glory cause a saint to weep? But this is not all: Hezekiah fervently prays to have death deferred. But was that prayer a petition for the privilege of staying out of glory a little while longer? Who will take this position? And yet, it amounts to that if death is the door to Paradise. But in an answer to his prayer, God "added [illegible]

[illegible] after his recovery, he remarks: "Thou hast in love to my soul delivered it from the pit of corruption." (v. 17.)

If death were really the door into the world of bliss, would it not have been cruel for Jesus to have wrought that miracle on Lazarus, thus calling him out of glory after he had "four days" enjoyed the society of angels, with harp and palm and crown in his possession? Did Christ work a miracle to call a saint out of glory? Who will affirm it? Was it not rather to call him out of the prison of death? (John 11:44.)

Epaphroditus "was sick nigh unto death: but God had mercy on him" (Phil. 2:27) in healing him. Provided death were the door to glory, and a saint were already "nigh" that door, would it not be a strange kind of "mercy" to close the door against him, and keep him out? Is it really an act of "mercy" to prevent saints from entering glory? Who will say it is? Is it not rather an act of mercy to keep the saint from being shut up in death's dark prison?

Was Paul fearful of entering glory, when his life was at stake, and he was "let down in a basket" (Acts 9:25,) thus making his escape, either from the door to death's gloomy prison, or from the door to glory, in a basket—which?

Anciently to preach that "the resurrection is past already" had a tendency to "overthrow the faith of some," which could not be the case if death were the door to glory.—*Wm. Sheldon.*

For the World's Crisis.

"THE LORD HATH CHOSEN THEE TO BE A PECULIAR PEOPLE."

DEUT. 14:2.

In a recent visit to the city of Brotherly Love, having been presented by a dear brother in Christ with The Golden Grain Almanac, on our return home much worn, yet feeling a desire to glorify God in what we had seen, turned to the scripture for the day, in our gift-book, and as it was so expressive of what we had witnessed chose it as the heading of this article.

The wind blew a gale, and the turbid waters lashed the shore, yet out goes the man of God with bared tread, feeling his way with staff in hand to sound the waters ere he led the trembling sheep into the cold waves.

As the hundreds hasted with eager step to catch the first glimpse of the strange requirement, we could but read in their faces the wonder that filled them, that God should require such a sacrifice as this; or that any people should pretend to think that going down into the water such a cold and cheerless day could be pleasing to God!

What "a peculiar people" surely are we! What a peculiar Savior we are following! He was baptised of John in Jordan! and God his Father owned him in the act by sending the Holy Ghost in the form of a dove and lighting upon him, and a voice from heaven, saying, This is my beloved Son, hear ye him. As long as we thus follow in the footsteps of this owned and accepted Son of God, let it look as it may to the gazing multitude, we are safe. His last conversation was "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

We bless God to-day that he yet has a people in the world who are not ashamed of the open river! As David said of the sword of Goliath, "Give me this, there is none like it"; so we say of the river to baptize in,—There is nothing like it!

On this occasion it gave the privilege to hundreds to hear on the second coming of Christ. It is true we had to use a wood-shed for a meeting-house, and timbers for seats, but notwithstanding the fierce cold blasts, the enclosed side of the shed was to windward, which made us quite comfortable; and to our great joy, at the close of the sermon, as we were about to repair to the water's edge, a brother arose and announced that the owner of the shed had given his consent that we hold meeting in it next Lord's day. The appointment was then given out, and we trust much good will be done in Camden, N. J.

April 15th, 1868. E. S. WILLARD.

For the World's Crisis.

A DIVINE REQUIREMENT.

"How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?"

We cannot, if we are receiving such honor. But are we required to do what we cannot? Yes, if the conditions of doing are under our own control. If a suitable preparation for duty must precede the performance of that duty, then it is not the duty we need first concern ourselves about, but the preparation for it. Is faith required of us, as disciples or followers of Christ? Then is there a prerequisite to faith, and our first work is to meet the conditions on which alone the exercise of scriptural faith is possible.

Why did not the Jews believe when Jesus gave them such convincing proof of his origin and character? Because, forgetting, or refusing to heed the "writings of Moses," they looked, or rather wished, for a king with earthly courtiers and fame, from whom, in return for their homage, they might receive place and power and praise, "for they loved the praise of men more than the praise of God." Their salvation depended on their belief in Jesus as the Christ, yet the necessary conditions of such belief they would not meet. Their selfishness and pride stood between them and life.

"All scripture is given, etc., and is profitable." Then can we find something practical [illegible]

[illegible] done by those who work in God's order? Or, have we material work to do which requires aid that can be obtained only in answer to the prayer of faith?

We have all these, and *nothing* less than apostolic purity of life, singleness of purpose and reliance on God's immutable word, can answer the demands of the time in which we live.

The same work lies before us which the church of Christ have had to do in all ages, and certainly *we* are not better able to do it in *man's* strength than were the "holy men of old." But, have we their faith? If not, why not? Do we receive honor one of another? Do we desire and ask for piety, and the fruits of good living, that we may be called "good" by men? Do I, do you, my brother or sister in Christ? If so, we *must* stop it! We *must* turn away from the service of these idols of self and begin to do God's work in his own way and for *his* glory.

Do we not lack faith? When we see our need, can we go to God and ask *believing* we *shall* receive? Oh, can we, do we? Is there worldly honor in the way? Do we admire the faith and practical results attending the lives of the holy men of the past, and are we excusable if we content ourselves with merely admiring without attaining to their experience, or at least devoting every hour and energy to the effort to attain it? No! The Lord expects us to believe his word, and we *must* or be "unbelievers."

Then, dear child of God, whoever or wherever you are, do let us now begin to purify ourselves of all filthiness and worldliness, and get rid of every hindrance to belief and then, even in these last days, in our own homes, the "prayer of faith shall save the sick," the work of God will be done and our blessed Master will no longer be dishonored by the practical infidelity of his professed followers. Forsake everything for Christ, and then can we easily believe his word and receive the end of our faith.

O, *for* the purity of life and heart which are requisite as a preparation to honor God in everything and always! J. FRANCIS.

Chicago, Ill.

For the World's Crisis.

TO WHOM SHALL WE GO?

When Jesus was performing his miracles and doing many mighty works among the people, the multitude followed him. It was easy to follow Jesus then, but when he told them that they followed him because they saw the miracles which he had done, and "ate of the loaves and were filled;" and when he declared himself to be the "bread of life" to those that believe, they thought it "a hard saying," and were "offended," and from that time "many of his disciples went back, and walked no more with him."

No doubt it grieved the tender heart of Jesus as he saw them leaving him one by one, and he turned to the twelve who had gathered around him and asked, "Will ye also go away?" Note the answer of Peter: "Lord, to whom shall we go? thou hast the words of eternal life." Is not this often the experience of the christian? When the cares of life are pressing hard, when we meet with trials and are discouraged, how often like Peter we have asked, "To whom shall we go?" If we go back to Egypt, bondage awaits us. If we sit down by the wayside the enemy will overtake us. We have started for the goodly land, and we have heard the Lord, "Speak unto the children of Israel that they go forward;" before us is the Red Sea; on either hand are the mountains; behind us is the enemy.

Now the question arises, What shall we do? To whom shall we go? Thank God he has promised we shall not be tempted above that we are able to bear, and he will provide a way for our escape. Hear the word of the Lord: "Fear not; stand still, and see the salvation of the Lord; he shall fight for you, and ye shall hold your peace." How easy it is for us to conquer our enemies, if we would only let the Lord do the fighting, instead of taking the vengeance into our own hands. He has promised to avenge his elect, and all that is required of us is to trust him. It is a hard lesson for some of us to learn to have confidence in God. When all around us is pleasant, and we can serve him without much exertion on our part, it is easy work; but let the storms and afflictions of this life burst upon us; let persecution come; let friends forsake us, as they did the Master, and it is quite another thing; and sometimes we let self get the upper hands, and we undertake to do the work that the Lord has promised to do for us, and we make bad work of it.

But says one, if it had been our enemy I could have borne it. The Master went the same road; he had to bear with a denying Peter, with an unbelieving Thomas; and he was betrayed into the hands of his enemies by the kiss of a professed friend. If he endured all this, we ought to be willing to suffer a little for his sake. We must not be greater than the Master. Remember the conditions are, an hundred fold, with persecution; and in the world to come, eternal life.

May God help us to endure a little longer. When Jesus went away he promised to tarry but a little while, and the signs of the times indicate that we are almost at our journey's end; and as we near the time of our deliverance, we may expect trials will thicken, for the enemy knows his time is short; but, trusting in Israel's God, we are able to go up and possess the goodly land. How sweet will be the rest that remaineth to the weary pilgrim when he gets

[illegible]

THE MIXED MULTITUDE.

Moses, in describing the departure of the children of Israel from Egypt, says: "A mixed multitude went up also with them." The record does not state the nationalities of this multitude, nor their motives for accompanying the Israelites. One author states that they were Arabs, Lybians, and Egyptians. Probably many of them were slaves, and others of the poorer classes, who sought to avail themselves of this opportunity to better their temporal condition. Others may have formed attachments for some of the Hebrews, which led them to cast in their lots with them; and others, still, may have been partially converted to the worship of the true God, and hence were half Egyptian and half Hebrew. They were ready to follow the fortunes of the most favored or victorious nation.

But, whoever they were, it is clear that they were of no real benefit to the Israelites. They were the first to lust after evil things, and to turn back in their hearts to Egypt; the first to find fault with the food God had provided for them in the wilderness. We will quote from Numbers, eleventh chapter: "The mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all, beside this manna, before our eyes." Thus it seems that the Jews, in a time of trial, united with the mixed multitude in their complaints.

Later in Jewish history, in the time of Nehemiah, by marrying the Ammonites, Moabites, and Ashdodites, in violation of God's law, the displeasure of heaven was brought upon them. Even their language became corrupted. "Their children spake half in the speech of Ashdod, and could not speak in the Jews' language." Few as were their numbers, and much as they needed men to assist in rebuilding the city and temple, which had been lying waste for the space of seventy years, Nehemiah ordered and enforced an entire separation of all the strangers which [illegible] came to pass, when [illegible] way among them. [illegible] law, that they separated they had heard [illegible] all the mixed multitude." Nehemiah [illegible] went on the principle of "first pure, then peaceable," and that numbers do not always add strength to the church of God.

The new dispensation has not been free from the curse of the mixed multitudes. Many followed Jesus for the loaves and fishes; and these were very quick to part company with him when he drew the line clearly between the spiritual and carnal professors. "From that time many went back and walked no more with him."

The Israel of God are still followed by a mixed multitude. Many have joined as seekers of religion, and have stopped short of the work of regeneration; others have only a form, while destitute of, or even denying, the power; others still have once been converted and been living members, but have lost their spirituality, little by little, until, through the cares and pleasures of this life, the deceitfulness of riches, or the lust of other things, they have become unfruitful so far as any spiritual influence is concerned. It was through this multitude that the church of past ages was overwhelmed with corruptions, and heathenish superstitions and practices, before the time of Luther. The unconverted masses that were baptized into the reformed churches of Europe, in infancy and otherwise, once more very nearly banished vital godliness from the earth. Before the revival through Zinzendorf, Wesley, and Whitefield, a truly converted ministry, to say nothing of the laity, was a rare thing. The whole church, ministers and people, seemed given up to the pursuit of pleasure and wealth. So that the greatest opposers of experimental religion were church-members.

If we are not very much mistaken, this process of increasing the "mixed multitude" in the churches is now going on at a rapid rate. The tendencies of the times are toward an easier gate and a wider way to life than those placed before the people by the Savior and his apostles. A thorough spiritual birth, self-denial, and entire sanctification of soul, body, and spirit, to Christ, are less insisted upon; while separation from worldly pleasures and associations are considered out of place among a refined and intelligent people. Even some of our present glorious revivals are to be taken at a discount, because of the numbers of unconverted persons brought into the church by them. The churches of America to-day are more weakened by this unconverted, half-converted, and backslidden multitude than by all other causes. They are the mistletoes which draw their life from the church, but add none to it; the parasites that feed upon the body and destroy its vitality, without returning to it any real strength. There is room in the church, in its normal state, for none but converted men and for such as are earnestly seeking salvation. All others are dead weights, and inventors of evil things to draw the people of God back toward Egypt. If every minister of God would see to it that none but such characters are received or retained in the church, how vastly would her power be increased for good, and how glorious her light would become.—*Religious Telescope.*

[illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 20, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be sure to give us YOUR NAME AND POST OFFICE ADDRESS.

DISCUSSION IN GREENFIELD.

We are now (May 13th) holding a discussion with Moses Hull, in Greenfield, Mass. The subject for discussion is expressed as follows: RESOLVED, "*That the phenomena of Spiritualism proceed from demons.*" Our discussion began Monday evening, May 11th, and is to continue five evenings. Very intelligent audiences attend and give the best attention. Spiritualism had begun to take strong hold in this place; and many had come to the conclusion that they did really get communications from their deceased friends. Thus far the results of the discussion have been heart-cheering to the lovers of truth, who are rejoicing greatly in what the Lord is doing to hedge up the way of the enemy.

Next week, Monday evening, we are to begin another discussion with Moses Hull, at Stoneham, eight miles from Boston. It is to continue five evenings. Mr. Hull repudiates the God of the Jews, as a false God, and declares that every prophecy of the Bible has failed except two; one of which was what the devil said to Adam and Eve,—"Ye shall not surely die," Gen. 3: 4; and the other, what the familar spirit said to Saul, when representing Samuel, "To-morrow shalt thou and thy sons be with me." 1 Sam. 28: 19. Thus it will be seen that our opponent defends his Master and rejects God and his word. He still praises the Devil and tries hard to impeach the Most High. It is enough to make one's blood run chill to hear his blasphemous language. But such is Spiritualism which the demons offer as a substitute for the religion of Jesus.

From all parts of the world evidence comes to show that this antichristian system is advancing rapidly, and taking in a large number of the prominent men and women who fill the highest positions in society. It is the policy of Satan to secure first the great men, the rich men, so as to make the system popular, and give it power to control and put down all opposers. Let us be brave for the Lord.

"WHAT ARE WE COMING TO?"

Under the above heading we find an interesting article in the *Advocate and Guardian*. Similar articles are appearing in many of the daily, weekly, monthly, and quarterly journals at the present time. There is a deep impression coming over the public mind that some great and startling event is at hand. The feeling is rapidly spreading; indeed, it may be said to be almost universal. It is like the awful forebodings before the coming of the tempest, the earthquake, or the hurricane. Every week the sensation grows deeper. It cannot be shaken off. The roar of the world's Niagara may be distinctly heard in the distance. The current is rapidly carrying the mass to the terrible plunge into everlasting ruin. While they feel that some wonderful event is at hand, the demons assure them it is only the breaking of the oppressive governments and religious institutions, and the establishment of a new system of government and religion that will as much surpass common Christianity, as that did Judaism. They sing the syren song about "the good time coming," crying "peace and safety." They thus quiet the fears of the people, and rock them to sleep in the cradle of carnal security, in order to keep them quiet till it will be too late to make preparation for the coming of the Bridegroom King.

This is a time when all who wish to be saved, should examine themselves carefully and see that they have "oil in their vessels with their lamps."

The *Guardian* says:—

"It would almost appear to the careful observer as he sends his thought abroad over our own country, and the nations of Europe and the world, that the times of tribulation spoken of in Scripture as annunciatory of the latter days, had already come. The foundations of industry, order and prosperity seem to be tottering. Governments are corrupted, people rebellious, enterprise paralysed, trade and commerce languishing, and individuals bankrupt. Suffering and distress prevail everywhere to a most unusual degree. Wars and rumors of wars, famines, pestilences and earthquakes in divers places, increasing wickedness, and heart-sickening casualities and crimes startle the community, and large multitudes exclaim, what are we coming to? The answer seems plain.

The world is hastening to its destiny. Prophecy is fulfilling, history completing. The kingdoms of this world are being disorganized that they may become the kingdoms of our Lord and of his Christ. The nations are filling up the cup of their iniquities, which shall turn in their hands into the cup of the Lord's fury. Leaders of false religions are binding upon their followers heavy burdens, and grievous to be borne, which are destined to be thrown back with crushing weight upon their own heads. Communities are laying up for themselves wrath against the day of wrath, and revelation of the righteous judgment of God, and individuals, sinning with a high hand against knowledge and love, are provoking the Almighty to a just retribution. Let the Lord's people be awake, zealous and active for the Master, vigilant and uncompromising against evil, waiting for his appearing, by the brightness of whose coming the man of sin is to be finally destroyed."

To the student of Bible prophecy, how plain is the evidence that we are almost to the end of the present dispensation. We might as well deny the account of the war of the revolution, and say it was only a dream. The evidence is *overwhelming* and incontrovertible.

Is the reader ready for the great event? Will Jesus say well done? Should any change be made in order to be fit to go to the "marriage supper of the Lamb"? If so, let it be made at *once*. There is no time for delay. "The whole armor of God" is needed if we expect to stand the trials that await the faithful. Get ready. Keep ready and watching.

THE POPE'S GENERAL COUNCIL.

At the great feast, held in Rome last 29th of June, it appears that a decision was made to have a grand Ecumenical Council, sometime in the latter part of this year, in order to decide what to do in relation to the very difficult situation into which the Papal power is now plunged by the Italian revolution, and other important events in connection with the movements of Napoleon. It has been several centuries since such a council has been called, and this will probably be the last in the history of the Papal power. Great events are at our doors.

Says *The Catholic* of May 2nd, 1868:—

"The Papal Government is still employed in strengthening the fortifications in and around Rome, while the Garibaldians are gathering recruits in Genoa and other places. . . . .

The preparatory labors for the approaching General Council are being pushed with great energy, and will before long be completed. The enemies of the church, in all countries, already show the fear they have of the influence this Council will certainly exert upon them. They dread, especially, that some of the degrees of the 'Syllabus' will receive the force of laws. . . . .

France is inexhaustible in its efforts to defend the cause of the Holy Father. We give an instance: a society has lately been formed in Toulouse under the name of, 'Continual Prayer for the Holy Father.' The rules of the society distribute the time of offering supplications in behalf of the Vicar of Christ in such a way, that every hour day or night, some are offering up prayers for his welfare and success. The Duke of Cheveruse presented the Pope, as a New Year's gift, with twelve rifled cannon. Pio Nono asked him how he could do something in return. The Duke replied, shortly, and concisely, 'By asking for twelve more, when you want them.'

NAPOLEON'S PURCHASE.

Napoleon is getting a foot-hold in many important points; such as Constantinople, the isthmus of Suez, Jerusalem, and Rome. He is the fortunate winner in nearly all the important political movements in Europe, Asia and Africa. He is still on the rising tide, with a fair prospect of outstripping all competitors. The following cable dispatch shows that he has just made an important purchase:—

"A portion of the Palatine Hill has been purchased by the Emperor of France from the ex-King of Naples. It is a mine of artistic wealth, teaming with statues, altars, ornaments and rich marbles."

His ambition knows no bounds. He was sixty years of age the 20th of last April, and well prepared to do great things. We think the time is at hand when he will make some very important movements. Let every christian be upon his watch-tower, all ready for translation when Jesus comes.

THE THIRD HEAVEN.

I wish you would explain a few things in the Bible, that are too deep for me. First: If there is not (as you say) a soul or spirit in the body, called man; how can you, or how do you explain those passages in 2 Cor. 12: 1–5?

If the wicked are punished with eternal death, and pass away with the old earth, how is it we read of them in Rev. 22: 15, as being without the New Jerusalem?

I do not ask these questions for any thing but information. I take the Crisis, and I think it is nearer right in its exposition of the Bible than any other paper. I am a member of the Baptist church in this place, and I have to work hard sometimes to hold my ground in advocating man's mortality, the eternal death of the wicked, etc.

Truly yours, JAS. J. SULLIVAN.

The passage in 2 Cor. 12, reads as follows:

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth; such a one caught up to the third heaven. And I knew such a man, whether in the body, or out of the body, I cannot tell; God knoweth; how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory; yet of myself I will not glory, but in mine infirmities."

As all this took place while Paul was alive, it will prove nothing concerning a man after his death. Again, there is not a word about *soul* or *spirit* in the whole account. The expression "caught up into paradise" is more properly rendered, "carried *away* into paradise." Paradise is to be in the new earth. That will be the "third heaven." We read of "the heavens" which "were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water perished." This was the *first*.

"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." This is the *second*.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This is "the third heaven." 2 Pet. 3: 5, 6, 13.

When Paul says he did not know whether he was in or out of the body, when he saw "the third heaven," we understand him to mean that he did not know whether he was carried there *bodily*, as was Ezekiel, on a certain occasion (Ezek. 3: 12, 14; 8: 3; 11: 1;) or whether he saw it only *mentally*, as we see things in dreams. When in a vision the person cannot tell whether he is *actually* taken to the place and persons seen, or whether he sees them mentally, without being carried away bodily.

In relation to the question relating to the wicked, we would say, we do not understand that the whole earth is made new at the coming of Christ; but only the "sanctuary," or the land promised to Abraham. Then the righteous are raised, "but the rest of the dead lived not again, until the thousand years were finished." "When the thousand years are expired, Satan shall be loosed out of his prison," the wicked dead raised, who will go "up on the breadth of the earth, and" compass "the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."—Rev. 20: 5–9. This brings us to Peter's burning day, when the rest of the earth, not included in the sanctuary, which was cleansed at the beginning of the thousand years, will be cleansed; when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom."—Dan. 7: 27.

When it is said, "For *without* are dogs, and sorcerers," etc., we do not see any necessity for understanding that they will be *living* outside of the New Jerusalem; but simply that such characters can have no place in the city.

WHY NOT PRAY IN PUBLIC?

Why is it that so few pray in public? Only a small part of most churches are ever heard to pray in the conference and prayer-meetings, or even around the family altar. We think all christians should live so that they can pray in any place where people meet for devotional exercises. Of course, it will be the policy of the deceiver to make as many as possible think they can't pray in public, and thus cripple their usefulness, and prevent their growth in grace. At first the cross seems heavy, but it continually grows lighter, in proportion as it is repeated with a desire to please the Lord.

The great hindrance with many consists in the fact that they are not willing to make what they call a "poor prayer." If they could only pray like Bro. A. or Sr. B., they would be willing their voice should be heard; but as they cannot bear the thought of making such a "poor prayer," as they must make if they make any at all, it is very evident that *pride* lies at the bottom of such feelings. The following illustrates this point:—

"In conversation with Mr. H. upon this subject, after he had begun to pray in meeting, he said: 'I found, upon a careful examination as to the reason why I could not take any part in religious meetings, that my embarrassment was wholly occasioned by pride. I was apprehensive that if I should attempt to do anything, my performances would fall quite below those of others. I was too proud to be willing to be regarded as not, in point of talent, equal to the other brethren. When I saw this I was ashamed of my pride, and endeavored to humble myself before God on account of it. At length I came to feel willing that it should be said, 'A—— H—— makes the poorest prayer of any man in the church.' After that I could pray comparatively unembarrassed.' Reader, why do you so seldom, if ever, pray with as well as for others?"

GERMAN TRACTS.

Bro. L. Reimer, 809 Coates street, Philadelphia, has the following tracts translated into the German language: "What is Man," "The Second Coming of Christ," "The Hope of the Dead in Christ," and "The Future Door of the Ungodly." He proposes to send them to any place for 50 cts. per doz., $4 per hundred, and free (except postage) to the poor. Let the Germans in the United States be supplied with these tracts as far as possible. Bro. Reimer's love for his fellow countrymen has caused him to make noble sacrifices to get the truth before them. Who will assist him? Do not make him bear the burden alone. The tracts can also be had at the office of the "World's Crisis." If any have German friends or neighbors, now is a good good time to send these tracts.

MASKED BALLS.

As in Sodom, just before its awful destruction, pleasure scenes were at high tide, especially the more sensual ones; so it is now. Never, since America was settled, was there such a rage for amusements, particularly where the animal passions are aroused to the highest pitch, and allowed the freest exercise, as at the present time. In many cases they are carried to an unlimited degree of indulgence, not surpassed in licentious Sodom.

In the Boston *Journal* of April 3d, the editor says:—

"An unusually large number of masked balls have occurred during the season now closing, which has been uncommonly fruitful of dancing parties of all descriptions. Masked balls appear to have been gradually becoming the rage, and when properly conducted they are as delightful affairs as can be found to those who indulge in Terpsichorean pleasures. The stiffness and restraint often incident to formal full dress balls vanishes with the "motley." Trailing dresses no longer annoy gentlemen, nor their destruction their owners. In short, a select masquerade is satiety for an epicure in dancing matters. Wednesday such an affair occurred in Fraternity Hall, under the title of a leap year masquerade, of the M. M. C.'s, and was a delightful closing of a series of ten sociables which have occurred in the same hall during the past winter. It was got up by ladies of Rutland square and others, and was strictly private, no tickets being sold out of the circle of those who have formed and strengthened friendships by their intercourse during the previous parties. The company assembled at a seasonable hour, and by nine o'clock the dance was in full progress. Joyce's Quadrille Band furnished the music for a finely selected order of dances, which kept the company busy and happy until an early hour next morning. How many discoveries of identity were made it is impossible to say, but certainly many a knowing one found that the wrong track had been travelled when, just before supper, the unmasking occurred."

We are informed that young ladies from respectable families are known to have appeared in a nude state, in a masquerade ball. Are not these the last days?

$5000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, at Wilbraham Campground, Friday, August 23d, it was Resolved, That $5000 be raised for the Tract Fund, the coming year, to publish tracts for [illegible] *free distribution.*

Previous acknowledgments	$375.64
Mrs. L. C. Manchester	1.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$139.80

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4632.80
Mrs. L. C. Manchester	1.00
Emily H. Davis	5.00
Northwood, by B. F. Towle, (balance of pledge $200)	100.00
Mary A. Hardy (St. Louis Mission)	5.00
Geo. B. Hooper	1.00
Baxter Tuller	5.00

EUROPEAN MISSION.

Previous acknowledgments	$471.55
W. G. Ruggles (pledge paid)	25.00
Church in Thomaston, Ct., by L. J. Bossford	7.00
Mary A. Hardy	5.00
H. W. Pray	1.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1029.94
Miles Grant (pledge paid)	20.00
Geo. T. Adams "	20.00
J. G. Hamblin "	10.00
S. R. Brigham "	5.00

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

For the World's Crisis.

THE NORWAY MISSION.

It is known to the brethren and sisters all abroad that Bro. Oliver Bendixon, a native of Norway, has recently embraced the faith of the Lord's speedy coming, the sleep of the dead, and destruction of the wicked; and that he feels interested to return to his home in Norway and proclaim the truth to his people in their language. He says he is willing to suffer for the truth, and even die for it if it is necessary. It will require about two hundred and fifty dollars to pay his expenses out, and start the mission after he arrives out. It will then require about twenty-five dollars a month to sustain him in the field. He says, "I would rather stay here among warm and good friends and believers, than to go home and be persecuted and scoffed at; but I feel the time is short. Would to God I was in Norway today, to cry to the people, 'The kingdom of God is at hand.' And I hope I shall be there soon."

The Board wait for the means to send. They believe he is a good man, and ought to go. Some one hundred and seventy-five dollars or more have been given in to him and the Treasurer for this object. Let the friends of missions decide this case. Address Geo. T. Adams, 167 Hanover St., Boston, Mass.

P. S.—We have the best testimonials of the christian character and standing of Bro. Bendixon, from those with whom he labored in New York, before he came into the faith of the Advent. J. V. HIMES.

I would add to this statement and appeal of Bro. Himes an earnest request that our brethren and friends help what they can in this Norway Mission. I believe it is a special opening of the providence of God to give the gospel of the kingdom to that people. God is calling upon us as never before to sound this warning cry to the utmost extent of our ability. I know from several interviews with Bro. Bendixon that his heart is in the work of God to carry the good news of the coming kingdom to his native country. As the door is continually opening wider and wider to spread the light on this most momentous subject, we are called upon to put our hands deeper into our pockets and take that out which belongs to God and put it into the treasury of heaven, which will pay more than compound interest. If the sequel shall prove (as we think) that there are but a few months more in which any work can be done in sounding the alarm of the swift approaching judgment, shall we be ready for the decision of the great Judge, when he calls us to give an account of our stewardship? Brethren and sisters, ponder this matter well in your hearts.

L. T. CUNNINGHAM, *Sec. of Board.*

OUR MISSIONS.

While appeals are made from time to time for special objects, brethren should understand that our missions are one; and the Board will appropriate the means put into their hands for the support of all the missions under their care. Let brethren give liberally to the support of all these missions, that none may suffer. We now need help for Memphis and St. Louis, Norway, and all that come under our care. Although the European Mission is not under the immediate charge of the A. A. Mission Society, we receive and forward funds to Bro. C. Let the friends remember him liberally. Now is the time to pay pledges, and give in your subscriptions.

GEO. T. ADAMS, *Treasurer.*

For the World's Crisis.

THE MEMPHIS MISSION.

ACKNOWLEDGMENTS.

W. and E. Sharick (through Bro. Adams), $5.00. Two barrels of clothing from the church and friends in Lowell, Mass. One of these contained a bundle of nice things for old Aunt Tenah, who gave her *all* for the chapel. Mrs. Caroline Taller, Townsend Station, N. Y., $2.00. L. A. M. H., $1.00. Sr. E. S. Brigham and children, Westboro, Mass., $2.70. Carrie and Ellsworth Hathaway, Carver, Mass., $2.00. Sam'l H. Withington, Springwater, N. Y., $3.00. A box of clothing, etc., from an unknown friend. A barrel of women's and children's clothing (entirely new) from Bro. and Sr. Phetteplace, Waterford, Mass. From friends in Hinsdale, N. H. (through Sr. S. B. Thomas), $5.00. Abby Hodgdon, Portsmouth, N. H., $3.00 (sent by Bro. Adams).

These contributions should have been acknowledged before; and my only excuse is the great press of other duties and labor connected with the mission here. I trust the friends who have thus given to this poor band will excuse this tardy acknowledgment, and any omission which may have occurred. All that has been received has been expended as directed by the donors. If anything has been sent which has not been acknowledged, we ask those who sent it to write and inform us.

There is much destitution here this summer, more than ever before, and the times are growing harder for the poor colored people. They dare not go into the country, for fear of being killed; and many in the country are crowding into the city for protection against the secret clans organizing every where to destroy them. Some of our own church have to be helped by us daily, not being able to get anything to do by which to obtain food. What the end of these things is to be, is really a serious and alarming question. God alone must be the shield and defense of this poor people, or they will perish. If time is to last a little longer, it will doubtless witness a fearful struggle for existence among this poor people.

But many of them are learning righteousness by the things they suffer. The word of God is taking effect among them wherever it is preached. Would that it could be more widely proclaimed here to this waiting people. They are the only class here who will receive it, and be saved by it. They are the only humble and loving ones here. All other classes are despisers of them, and refuse to recognize them as equally the children of God, and heirs alike with them to the inheritance promised to his people. They are persecuted and trodden down by all professing christians here; and some of those most zealous for religion are their bitterest enemies. There is no open door here for our gospel, except to this people; and to them the door is wide open, and they will come to the light if it is offered them.

God is blessing us abundantly, beyond our most ardent expectations. A steady revival has been in progress here for months; and the work of grace is a deep one, the like of which we never before beheld anywhere. We are astonished daily at the power of the Spirit among this people, and at the progress they make in the reception of the light and truth. They certainly have an intuitive perception of these truths which we are proclaiming among them. There is no firmer, stronger, or more settled church in the Advent faith in the land than this; and firmer, stronger and larger it is growing daily. True, it is poor in worldly goods; destitute even of proper food and clothing; but it is rich in faith and love, and when Jesus comes will rise to be with him, and share his riches and glory forever. We have had baptism every Sabbath for several weeks. Last Sabbath seven went forward, and next Sabbath will witness as many more.

Still pray for us, dear brethren and sisters, and thus help us all you can in the great work here. Thanks for all you have sent us for the poor in Christ. God will bless you for the sacrifice. I. I. LESLIE.

Memphis, May 5th, 1868.

For the World's Crisis.

THE MEMPHIS MISSION.

To the church scattered abroad:—We are still in the field warring a good warfare. We are in the new chapel, and the Lord is with us. We are having a glorious reformation. God is well pleased with this movement. We have baptism about every Sunday. Last Sunday seven were baptized, all adults. The word of God is running and being glorified. There is a great work being done in this place. They believe that Jesus is soon coming. It would do you good to be here at our meetings. We have from twenty to forty about every night forward for prayers. We have been holding meetings every night for some time, and do not give them up, the interest is so great to hear the word of God. The Lord gives us great liberty in expounding the Scriptures of truth.

I expect to leave soon, the heat is so great. I can not hold meetings in my tent, for the reason the canvass draws the sun, and makes it so hot. I intend to go about fourteen hundred miles with my tent to a new field, where it is cooler. Pray for us.

Bro. Leslie and Sr. Northrup have about two hundred and seventy scholars in the school. All hands are full. We hope to be found at our post when our Lord comes. Do not forget us, far away from home, in a heathen land. Yours looking forward to a better land, D. D. REED.

For the World's Crisis.

CORRESPONDING SECRETARIES.

The most of our churches wish preachers to correspond with them before sending appointments. With this arrangement I have no fault to find, but some of our preaching brethren complain that Corresponding Secretaries are not so punctual about replying to their (the preachers') letters as they should be. I heard a good brother remark, a few days since, that he was sometimes kept waiting until it was too late to make arrangements in some other direction, so he had to remain at home idle. Now, dear brethren, this is not right. When you receive a proposal from any of our preachers, inform them just as soon as you possibly can, whether or not you want them to come. C. M. S.

For the World's Crisis.

ROCHESTER.

BRO. GRANT:—We have closed another Sabbath in Rochester with deep interest. The cause moves on like a ship borne along by the never-failing trade winds of the ocean. The busy season makes no diminution of numbers or interest. Parthians, Scythians, and Mesopotamians, all tell of the wonderful goodness of God. Brn. Smith and Wilson are now with us to add their testimony to the "amazing grace."

Higher and higher we see rising the pent-up feeling of national revenge, and soon, we are aware, it must burst forth in that last great battle for which we have been so long waiting with breathless anxiety. The impression, world-wide, seems to be, "'Tis coming."

Our tracts are being scattered like the leaves of autumn. Each new convert wants to send some to friends world-wide in their localities. The German heart seems to afford a good soil for this incorruptible seed—the word of God, and when it springs up, though long germinating, the growth is luxuriant. Bro. Hall's tracts are wending their way into all lands. Each day gives wings to some, and soon the second thousand will have found their way to the homes and hearts of many people who otherwise might have groped their way in darkness.

Tracts sent forth to friends from praying hearts, will find their way to other hearts which could never be reached by the preacher. The united efforts of believers in the good cause of missions in Rochester. May they imitate their example.

Brethren, pray for us, that we may have wisdom to work in this most important field, to the acceptance of Him who has called us to his kingdom and glory. Your brother in hope, H. PRATT.

Rochester, May 11th, 1868.

For the World's Crisis.

MISSOURI A. C. CONFERENCE.

Convened pursuant to call, at Compton Hill church. Was continued over Saturday and Sunday, April 18th and 19th. The meeting being in order opened, prayer was offered by Eld. Commodore Decatur. The proceedings of the last meeting were read and approved. Elders present.—H. K. Flagg, Commodore Decatur, Napoleon Macon, and J. V. Himes. Licentiates: Brn. Arthur Wait, Thomas Jackson, Sabra Fierce, and Albert Brown. School teachers: Bro. Isaac Lott, and Sisters Ellen A. Flagg, Eliza Vaughn, and Nancy H. Beadle. Four churches were represented by four delegates each.

On motion of Bro. Flagg, it was unanimously resolved, that the church of which he is pastor shall hereafter be known and designated as the "Pilgrim Church." The other churches represented were the Compton Hill and Lowell churches of this city, and also one in Illinois, at Cahokia, just below the city, which is designated the "Grove Church."

Bro. Commodore Decatur, pastor of the Compton Hill church, submitted an interesting report, showing very gratifying results as having attended his labors, whereby under the blessing of God his membership had been increased since our last quarterly meeting from twenty-five to eighty-four, a large proportion of which has been on profession.

Bro. Macon, pastor of the Lowell chapel, reported that notwithstanding they had labored under great disadvantages, and had passed through severe trials, yet the Lord had been with them, and they had more than maintained their ground. Six had already been added to their church, and there was with all a fair prospect of a movement on the enemies' works soon.

Bro. Albert Brown, who has recently come into the light of the present truth as it is revealed in the word of God, represented the "Grove church," which was organized by Bro. H. K. Flagg, Sunday, March 29th, with ten members, there being a prospect of several accessions in a short time. Arrangements are being made with fair prospect of success for the erection of a place of worship, such an one as will at least answer the "year of Jubilee." Elds. Flagg, Decatur, and Macon, have dispensed the word over them for most part, in which they have been assisted from time to time by Brn. Thomas Jackson and Sabra Fierce.

Bro. Arthur Wait has been called frequently to fill the desk at the Lowell Chapel during the absence of Bro. Macon. He is superintendent of the Sabbath School and Band of Hope connected with that church, which he is conducting with much ability and promise of usefulness. As regards Bro. Flagg's report, I beg leave to refer the reader to letters that have already appeared in the *Crisis* and *Voice* from his hand.

The total membership of the four churches represented was two hundred and seven. The school-teachers' reports show an enrollment of a hundred and eighty-two scholars. One interesting feature of the reports worthy of special mention is the fact that since the last conference there have been fifteen accessions to the several churches from the schools, ten of which were from Bro. Isaac Lott's school, which has for more than a year been an efficient auxilliary to Bro. Decatur's church. The Sunday Schools with each church have enrolled a total of two hundred and eighty-four scholars. It is only necessary to say that they are in a prosperous condition.

After the transaction of sundry business matters of local interest, the following resolution was offered by Bro. N. Macon, seconded by Bro. Sabra Fierce, and by the conference unanimously adopted, to wit:

Whereas, the American Advent Missionary Society in the East have sent their agents among us with the word of God, to teach us of the near coming of Christ, and the restitution, we think it our duty to express our thanks to them for their remembrance of us in our ignorant and oppressed circumstances. Therefore,

Resolved, That the thanks of this conference be extended to the Board of the A. A. M. Society, for sending Elds. Himes and Flagg among us as missionaries to instruct in the things appertaining to the kingdom of God. We have now seen and received the truth of the Savior's speedy coming, and would say for your encouragement that we are now giving the same light to all within our reach, and that we are not laboring in vain. The Lord is with us, and the truth is spreading far and wide among our brethren. And we would represent that the continued presence and labors of Bro. Flagg, and the occasional visits of Eld. Himes, are of the greatest help to us.

The intervals between business sessions were almost wholly improved by preaching and exhortation. Would that I were able to give an adequate idea of the zeal and power with which many of them were delivered. Let it suffice to say that could our eastern friends, who take such lively interest in the prosperity of our cause in the west, have been permitted to listen to their stirring addresses, their hearts would have filled with wonder and admiration, and also have broken forth in sentiments of praise to Him who hath said, and brought it to pass, that Ethiopia may not only "stretch forth her hands," but raise its voice to the praise and glory of the ever living God.

On motion, it was voted that a synopsis of the proceedings of this conference be prepared and forwarded to the *Voice of the West* and *Crisis* for publication. On motion, conference then adjourned till again in order called.

HIRAM BEADLE, *Secretary.*

RECEIPTS FOR STAR OF HOPE MISSION.—Sarah M. Mills, Clifton Park, N. Y., (sent), $2.00; C. C. Johnson, Machiasport, Me., $1.50; A. S. Grant, West Warren, Mass., $1.00; J. D. Fletcher, Stafford Springs, Conn., $1.00; from Plainfield, Mass., $10.00; S. M. Densmore, Hartland, Vt., $2.00; a lover of Jesus in R. I., $1.00; F. Clark, South Dansville, N. Y., $1.05; from friends of the cause in Newport, N. H., $4.00; N. Shumway, Danielsonville, $2.00. M. E. DOW.

CHANGE OF TIME.—The time of the tent meeting in Charlestown, Mass., is changed to June 22.

Extracts from Letters.

BRO. C. MURPHY writes:—"I am actively engaged in sounding the cry, 'Behold the Bridegroom cometh.' I am looking for our blessed Lord the present year. I am trying to declare all the counsel of God. I am laboring where these glorious truths have been buried under the rubbish of modern fables. I find some honest hearts ready to receive the truth, after the clouds of obscurity are removed that hung over their minds by reason of false theology. I have just returned from a trip through the highways and hedges, and had a good hearing while presenting the promises made to Abraham; and showing that those promises are yet to be fulfilled, and that Christ is the seed to whom the promise was made. A deep interest is manifested where I have labored, and they want to get all the light on the subject that they can. I have in all cases advised my hearers to send for and read some of the papers published that are devoted to the promulgation of the truths of the coming and kingdom of Jesus."

BRO. G. W. FOSTER, Victoria, Feb. 20th, writes:—"The work of the Lord is prospering. I have baptised over two hundred, and shall baptize more next Lord's day. I wish some of the preachers east would come west. We have but a little time more to work, and it will be said, It is done. The Omega will come to execute judgment upon all. O brethren east, with whom I used to labor, are you doing your whole duty? See to it, and see to it now, for we are on the right track. If we endure a little longer through the perils of the last hours of old time, we shall reach the city of gold. Then we shall possess forever the kingdom under the whole heaven. Amen. Glory to God. We are almost there."

BRO. R. T. CHURCH, Westerly, R. I., April 7th, writes:—"I have the pleasure of informing you that since your visit here there is a decided increase of interest among the brethren. We have hired a hall to hold meetings in, which will at present seat about one hundred and sixty persons, and by adding to our seats, it will accommodate two hundred and fifty. We commenced meetings Sunday, April 5th. Preaching by Elder Augustus Durfee; good attendance and excellent attention. I would say to preaching brethren, who wish to come and preach to us, they can consult with Bro. Edmond Slocum."

For the World's Crisis.

NOTICE.

Trusting in God for means, I have just had fifteen hundred more of "Death not Life" printed for free distribution, and bought five hundred of "Pauline Theology" to send out with them, where any may wish both kinds. Ministers and brethren wishing any can send orders for as many as they judge they can deal out to advantage. Of course it is not prudent to give such sized works as *much* at a venture as we do tracts. Where these works can be had, some will gladly buy them; and what are sold, brethren can remit the pay to me. Any wishing to send pay to me for a few, I will send six for $1.00, and pay postage. As many tent and camp meetings will be held this season, a good opportunity will offer to spread these and other works broadcast.

I have added sixteen pages to my work in the present edition, by putting in my tract on the Bible meaning of *forever* and *everlasting*, which I think is more convincing than any of my tracts, as it entirely removes almost the only prop of endless misery,—owned to be so by the learned critic, Prof. Stewart, as I have shown in the tract. My address is Buffalo, N. Y. J. BLAIN.

For the World's Crisis.

THE DORCAS MISSION.

RECEIPTS. From Bro. Ferandez, two lots of oysters. Haddonfield, one barrel of peach-bloom potatoes. Mary C. Wardwell, $2.50. "Three lovers of Jesus," $3.00. "A nameless servant of Jesus Christ," $2.00. Sarah Hawley, $3.00. "A widow," 50 cts. Mrs. G. P. Persons, $2.50. Wm. A. Diman, $2. "Friends in Natick," $15.00. Willimantic, Ct., $1.00. B. Tuttle, $5.00. I. E. Pierce, $10.00. "Cash," $3.00. J M. Densmore, $1.00.

Grace, mercy and peace abide with you, dear friends, from God our Father and the Lord Jesus Christ. My health is improving slowly. I am still under medical treatment, but am no longer confined to my room. Praise the Lord. Yours in Christ,

Phila., Pa. F. H. BURBANK.

666.

In the "Quarterly Journal of Prophecy" for January, 1860, there was a letter from the Rev. B. W. Saville, the author of an able work upon the First and Second Advent, containing the following remarkable statement regarding the number 666:—

"The names of the present Emperor of the French, and successor to the throne of Napoleon I., who represented the short-lived seventh head of the beast, are Charles Louis Napoleon Bonaparte, and it may be seen that Louis, *i. e.*, Ludovicus in the Latin tongue, Louis Napoleon in the Greek, and Charles Bonaparte in the Hebrew, severally equal the number 666," the three languages in which our blessed Lord's title as King of the Jews was written over the cross. The name of Napoleon, also, literally means "the lion of the dark pit."

In March, 1865, the writer of these remarks added this postcript—"Three events are now anxiously to be looked for—namely, the attainment of the Rhenish frontier by France; the union of Venetia with Italy, brought about by either diplomacy or war: and the division of Turkey, which will place the Eastern portion of the old Roman earth in its proper prophetical position, and bring about the political restoration of the Jews to Syria, where Napoleon has even now able men, and clever friends, preparing the way for him. The kingdom of Greece will then, probably, be considerably enlarged; its present monarch can only be looked upon as a *locum tenens*.

"To whatever quarter of the globe we cast our eyes—north, south, east, or west—we see nations heaving with restless agitation. All the crowned heads of Europe look with anxiety to the movements of one man. They tremble to resist him, they fear his master mind; his almost supernatural power; and at the risk of bankruptcy in one case, and revolution in others, they feel obliged to maintain large standing armies, every man's hand upon his sword hilt, expecting they know not what, but feeling in their inmost soul that the destiny of Europe, humanly speaking, is held in the hand of Napoleon.

"Another most wonderful and startling sign of the times is Spiritualism, conceived by some people to be connected with animal magnetism, by a far greater number to be a mere delusion, and by the comparatively few to be a development of Demonism, under the control and permitted direction of Satan. According to this system, those who place themselves in communication with the mediums are enabled to hold intercourse with departed friends, to send them messages, to receive their answers. In the whole of Europe, this awful system is rapidly gaining ground; and in America, where Spiritualism has been carried on for years, its evil effects on body and soul have been sorely and severely felt.

"We now walk by faith, but should there be a movement of the Jews to Jerusalem, and a covenant entered into with them by the great political powers of Europe, we can no longer

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, May 20, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, directing it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us YOUR NAME AND POST OFFICE ADDRESS.

DISCUSSION IN GREENFIELD.

We are now (May 13th) holding a discussion with Moses Hull, in Greenfield, Mass. The subject for discussion is expressed as follows: RESOLVED, *"That the phenomena of Spiritualism proceed from demons."* Our discussion began Monday evening, May 11th, and is to continue five evenings. Very intelligent audiences attend and give the best attention. Spiritualism had begun to take strong hold in this place; and many had come to the conclusion that they did really get communications from their deceased friends. Thus far the results of the discussion have been heart-cheering to the lovers of truth, who are rejoicing greatly in what the Lord is doing to hedge up the way of the enemy.

Next week, Monday evening, we are to begin another discussion with Moses Hull, at Stoneham, eight miles from Boston. It is to continue five evenings. Mr. Hull repudiates the God of the Jews, as a false God, and declares that every prophecy of the Bible has failed except two; one of which was what the devil said to Adam and Eve,—"Ye shall not surely die," Gen. 3: 4; and the other, what the familar spirit said to Saul, when representing Samuel, "To-morrow shalt thou and thy sons be with me." 1 Sam. 28: 19. Thus it will be seen that our opponent defends his Master and rejects God and his word. He still praises the Devil and tries hard to [illegible] the Most High. It is enough to make one's blood run chill to hear his blasphemous language. But such is Spiritualism which the demons offer as a substitute for the [illegible] of Jesus.

From all parts of the world evidence comes to show that this antichristian system is advancing rapidly, and taking in a [illegible] number of the prominent men and women who fill the highest positions in society. It is the policy of Satan to secure first the great men, the rich men, so as to make the system popular, and give it power to control and put down all opposers. Let us be brave for the Lord.

"WHAT ARE WE COMING TO?"

Under the above heading we find an interesting article in the *Advocate and Guardian*. Similar articles are appearing in many of the daily, weekly, monthly, and quarterly journals at the present time. There is a deep impression coming over the public mind that some great and startling event is at hand. The feeling is rapidly spreading; indeed, it may be said to be almost universal. It is like the awful forebodings before the coming of the tempest, the earthquake, or the hurricane. Every week the sensation grows deeper. It cannot be shaken off. The roar of the world's Niagara may be distinctly heard in the distance. The current is rapidly carrying the mass to the terrible plunge into everlasting ruin. While they feel that some wonderful event is at hand, the demons assure them it is only the breaking of the oppressive governments and religious institutions, and the establishment of a new system of government and religion that will as much surpass common Christianity, as that did Judaism. They sing the syren song about "the good time coming," crying "peace and safety." They thus quiet the fears of the people, and rock them to sleep in the cradle of carnal security, in order to keep them quiet till it will be too late to make preparation for the coming of the Bridegroom King.

This is a time when all who wish to be saved, should examine themselves carefully and see that they have "oil in their vessels with their lamps."

The *Guardian* says:—

"It would almost appear to the careful observer as he sends his thought abroad over our own country, and the nations of Europe and the world, that the times of tribulation spoken of in Scripture as annunciatory of the latter days, had already come. The foundations of industry, order and prosperity seem to be tottering. Governments are corrupted, people rebellious, enterprise paralyzed, trade and commerce languishing, and individuals bankrupt. Suffering and distress prevail everywhere to a most unusual degree. Wars and rumors of wars, famines, pestilences and earthquakes in divers places, [illegible] heart-sickening casualties and crimes startle the community, and large multitudes exclaim, 'What are we coming to?' The answer seems plain.

"The world is hastening to its destiny. Prophecy is fulfilling, history completing. [illegible]

[illegible] ness of whose coming the man of sin is to be finally destroyed."

To the student of Bible prophecy, how plain is the evidence that we are almost to the end of the present dispensation. We might as well deny the account of the war of the revolution, and say it was only a dream. The evidence is *overwhelming* and incontrovertible.

Is the reader ready for the great event? Will Jesus say well done? Should any change be made in order to be fit to go to the "marriage supper of the Lamb"? If so, let it be made at *once*. There is no time for delay. "The whole armor of God" is needed if we expect to stand the trials that await the faithful. Get ready. Keep ready and watching.

THE POPE'S GENERAL COUNCIL.

At the great feast, held in Rome last 29th of June, it appears that a decision was made to have a grand Ecumenical Council, sometime in the latter part of this year, in order to decide what to do in relation to the very difficult situation into which the Papal power is now plunged by the Italian revolution, and other important events in connection with the movements of Napoleon. It has been several centuries since such a council has been called, and this will probably be the last in the history of the Papal power. Great events are at our doors.

Says *The Catholic* of May 2nd, 1868:—

"The Papal Government is still employed in strengthening the fortifications in and around Rome, while the Garibaldians are gathering recruits in Genoa and other places. . . . .

The preparatory labors for the approaching General Council are being pushed with great energy, and will before long be completed. The enemies of the church, in all countries, already show the fear they have of the influence this Council will certainly exert upon them. They dread, especially, that some of the degrees of the 'Syllabus' will receive the force of laws. . . . .

France is inexhaustible in its efforts to defend the cause of the Holy Father. We give an instance: a society has lately been formed in Toulouse under the name of, 'Continual Prayer for the Holy Father.' The rules of the society distribute the time of offering supplications in behalf of the Vicar of Christ in such a way, that every hour day or night, some are offering up prayers for his welfare and success. The Duke of Cheverause presented the Pope, as a New Year's gift, with twelve rifled cannon. Pio Nono asked him how he could do something in return. The Duke replied, shortly, and concisely, 'By asking for twelve more, when you want them.'

NAPOLEON'S PURCHASE.

Napoleon is getting a foot-hold in many important points; such as Constantinople, the isthmus of Suez, Jerusalem, and Rome. He is the fortunate winner in nearly all the important political movements in Europe, Asia and Africa. He is still on the rising tide, with a fair prospect of outstripping all competitors. The following cable dispatch shows that he has just made an important purchase:—

"A portion of the Palatine Hill has been purchased by the Emperor of France from the ex-King of Naples. It is a mine of artistic wealth, teaming with statues, altars, ornaments and rich marbles."

His ambition knows no bounds. He was sixty years of age the 20th of last April, and well prepared to do great things. We think the time is at hand when he will make some very important movements. Let every christian be upon his watch-tower, all ready for translation when Jesus comes.

THE THIRD HEAVEN.

I wish you would explain a few things in the Bible, that are too deep for me. First: If there is not (as you say) a soul or spirit in the body, called man; how can you, or how do you explain those passages in 2 Cor. 12: 1–5?

If the wicked are punished with eternal death, and pass away with the old earth, how is it we read of them in Rev. 22: 15, as being without the New Jerusalem?

I do not ask these questions for any thing but information. I take the Crisis, and I think it is nearer right in its exposition of the Bible than any other paper. I am a member of the Baptist church in this place, and I have to work hard sometimes to hold my ground in advocating man's mortality, the eternal death of the wicked, etc.

Truly yours, JAS. J. SULLIVAN.

The passage in 2 Cor. 12, reads as follows: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth; such a one caught up to the third heaven. And I knew such a man, whether in the body, or out of the body, I cannot tell; God knoweth; how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory; yet of myself I will not glory, but in mine infirmities."

As all this took place while Paul was alive, it will prove nothing concerning a man after his death. Again, there is not a word about *soul* or *spirit* in the whole account. The expression "caught up into paradise" is more properly rendered, "carried *away* into paradise." Paradise is to be in the new earth. That will be the "third heaven." We read of "the heavens" which "were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water perished." This was the *first*.

"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." This is the *second*.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." [illegible]

taken to the place and persons seen, or whether he sees them mentally, without being carried away bodily.

In relation to the question relative to the wicked, we would say, we do not understand that the whole earth is made new at the coming of Christ; but only the "sanctuary," or the land promised to Abraham. Then the righteous are raised, "but the rest of the dead lived not again, until the thousand years were finished." "When the thousand years are expired, Satan shall be loosed out of his prison," the wicked dead raised, who will go "up on the breadth of the earth, and" compass "the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. 20: 5–9. This brings us to Peter's burning day, when the rest of the earth, not included in the sanctuary, which was cleansed at the beginning of the thousand years, will be cleansed; when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom."—Dan. 7: 27.

When it is said, "For *without* are dogs, and sorcerers," etc., we do not see any necessity for understanding that they will be *living* outside of the New Jerusalem; but simply that such characters can have no place in the city.

WHY NOT PRAY IN PUBLIC?

Why is it that so few pray in public? Only a small part of most churches are ever heard to pray in the conference and prayer-meetings, or even around the family altar. We think all christians should live so that they can pray in any place where people meet for devotional exercises. Of course, it will be the policy of the deceiver to make as many as possible think they can't pray in public, and thus cripple their usefulness, and prevent their growth in grace. At first the cross seems heavy, but it continually grows lighter, in proportion as it is repeated with a desire to please the Lord.

The great hindrance with many consists in the fact that they are not willing to make what they call a "poor prayer." If they could only pray like Bro. A. or Sr. B., they would be willing their voice should be heard; but as they cannot bear the thought of making such a "poor prayer," as they must make if they make any at all, it is very evident that *pride* lies at the bottom of such feelings. The following illustrates this point:—

"In conversation with Mr. H. upon this subject, after he had begun to pray in meeting, he said: 'I found, upon a careful examination as to the reason why I could not take any part in religious meetings, that my embarrassment was wholly occasioned by pride. I was apprehensive that if I should attempt to do anything, my performances would fall quite below those of others. I was too proud to be willing to be regarded as not, in point of talent, equal to the other brethren. When I saw this I was ashamed of my pride, and endeavored to humble myself before God on account of it. At length I came to feel willing that it should be said, 'A—— H—— makes the poorest prayer of any man in the church.' After that I could pray comparatively unembarrassed.' Reader, why do you so seldom, if ever, pray with as well as for others?"

GERMAN TRACTS.

Bro. L. Reimer, 809 Coates street, Philadelphia, has the following tracts translated into the German language: "What is Man," "The Second Coming of Christ," "The Hope of the Dead in Christ," and "The Future Door of the Ungodly." He proposes to send them to any place for 50 cts. per doz., $4 per hundred, and free (except postage) to the poor. Let the Germans in the United States be supplied with these tracts as far as possible. Bro. Reimer's love for his fellow countrymen has caused him to make noble sacrifices to get the truth before them. Who will assist him? Do not make him bear the burden alone. The tracts can also be had at the office of the "World's Crisis." If any have German friends or neighbors, now is a good good time to send these tracts.

MASKED BALLS.

As in Sodom, just before its awful destruction, pleasure scenes were at high tide, especially the more sensual ones; so it is now. Never, since America was settled, was there such a rage for amusements, particularly where the animal passions are aroused to the highest pitch, and allowed the freest exercise, as at the present time. In many cases they are carried to an unlimited degree of indulgence, not surpassed in licentious Sodom.

In the Boston *Journal* of April 3d, the editor says:—

"An unusually large number of masked balls have occurred during the season now closing, which has been uncommonly fruitful of dancing parties of all descriptions. Masked balls appear to have been gradually becoming the rage, [illegible]

$5000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was—Resolved, That $5000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	375.64
Mrs. L. C. Manchester	1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$130.90

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4632.90
Mrs. L. C. Manchester	1.00
Emily H. Davis	5.00
Northwood, by B. F. Towle, (balance of pledge $200)	100.00
Mary A. Hardy (St. Louis Mission)	5.00
Geo. R. Hooper	1.00
Baxter Tuller	5.00

EUROPEAN MISSION.

Previous acknowledgments	$471.55
W. G. Ruggles (pledge paid)	25.00
Church in Thomaston, Ct., by L. J. Bossford	7.00
Mary A. Hardy	5.00
H. W. Pray	1.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1029.94
Miles Grant (pledge paid)	20.00
Geo. T. Adams "	20.00
J. G. Hamblin "	10.00
S. R. Brigham "	5.00

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

For the World's Crisis.

THE NORWAY MISSION.

It is known to the brethren and sisters all abroad that Bro. Oliver Bendixon, a native of Norway, has recently embraced the faith of the Lord's speedy coming, the sleep of the dead, and destruction of the wicked; and that he feels interested to return to his home in Norway and proclaim the truth to his people in their language. He says he is willing to suffer for the truth, and even die for it if it is necessary. It will require about two hundred and fifty dollars to pay his expenses out, and start the mission after he arrives out. It will then require about twenty-five dollars a month to sustain him in the field. He says, "I would rather stay here among warm and good friends and believers, than to go home and be persecuted and scoffed at; but I feel the time is short. Would to God I was in Norway today, to cry to the people, 'The kingdom of God is at hand.' And I hope I shall be there soon."

The Board wait for the means to send. They believe he is a good man, and ought to go. Some one hundred and seventy-five dollars or more have been given in to him and the Treasurer for this object. Let the friends of missions decide this case. Address Geo. T. Adams, 167 Hanover St., Boston, Mass.

P. S.—We have the best testimonials of the christian character and standing of Bro. Bendixon, from those with whom he labored in New York, before he came into the faith of the Advent. J. V. HIMES.

[illegible] would add to this statement and appeal of Bro. Himes an earnest request that our brethren and friends help what they can in this Norway Mission. I believe it is a special opening in the providence of God to give the gospel of the kingdom to that people. God is calling upon us as never before to sound this warning cry to the utmost extent of our ability. I know from several interviews with Bro. Bendixon that his heart is in the work of God to carry the good news of the coming kingdom to his native country. As the door is continually opening wider and wider to spread the light on this most momentous subject, we are called upon to put our hands deeper into our pockets and take that out which belongs to God and put it into the treasury of heaven, which will pay more than compound interest. If the sequel shall prove (as we think) that there are but a few months more in which any work can be done in sounding the alarm of the swift approaching judgment, shall we be ready for the decision of the great Judge, when he calls us to give an account of our stewardship? Brethren and sisters, ponder this matter well in your hearts.

L. T. CUNNINGHAM, *Sec. of Board.*

OUR MISSIONS.

While appeals are made from time to time for special objects, brethren should understand that our missions are one; and the Board will appropriate the means put into their hands for the support of all the missions under their care. Let brethren give liberally to the support of all these missions, that none may suffer. We now need help for Memphis and St. Louis, Norway, and all that come under our care. Although the European Mission is not under the immediate charge of the A. A. Mission Society, we receive and forward funds to Bro. C. Let the friends remember him liberally. Now is the time to pay pledges, and give in your subscriptions.

GEO. T. ADAMS, *Treasurer.*

For the World's Crisis.

THE MEMPHIS MISSION.

ACKNOWLEDGMENTS.

W. and E. Sharick (through Bro. Adams), $5.00. Two barrels of clothing from the church and friends in Lowell, Mass. [illegible]

[illegible] will accept this tardy acknowledgment, and any omission which may have occurred. All that has been received has been expended as directed by the donors. If anything has been sent which has not been acknowledged, we ask those who sent it to write and inform us.

There is much destitution here this summer, more than ever before, and the times are growing harder for the poor colored people. They dare not go into the country, for fear of being killed; and many in the country are crowding into the city for protection against the secret clans organizing every where to destroy them. Some of our own church have to be helped by us daily, not being able to get anything to do by which to obtain food. What the end of these things is to be, is really a serious and alarming question. God alone must be the shield and defense of this poor people, or they will perish. If time is to last a little longer, it will doubtless witness a fearful struggle for existence among this poor people.

But many of them are learning righteousness by the things they suffer. The word of God is taking effect among them wherever it is preached. Would that it could be more widely proclaimed here to this waiting people. They are the only class here who will receive it, and be saved by it. They are the only humble and loving ones here. All other classes are despisers of them, and refuse to recognize them as equally the children of God, and heirs alike with them to the inheritance promised to his people. They are persecuted and trodden down by all professing christians here; and some of those most zealous for religion are their bitterest enemies. There is no open door here for our gospel, except to this people; and to them the door is wide open, and they will come to the light if it is offered them.

God is blessing us abundantly, beyond our most ardent expectations. A steady revival has been in progress here for months; and the work of grace is a deep one, the like of which we never before beheld anywhere. We are astonished daily at the power of the Spirit among this people, and at the progress they make in the reception of the light and truth. They certainly have an intuitive perception of these truths which we are proclaiming among them. There is no firmer, stronger, or more settled church in the Advent faith in the land than this; and firmer, stronger and larger it is growing daily. True, it is poor in worldly goods; destitute even of proper food and clothing; but it is rich in faith and love, and when Jesus comes will rise to be with him, and share his riches and glory forever. We have had baptism every Sabbath for several weeks. Last Sabbath seven went forward, and next Sabbath will witness as many more.

Still pray for us, dear brethren and sisters, and thus help us all you can in the great work here. Thanks for all you have sent us for the poor in Christ. God will bless you for the sacrifice. I. I. LESLIE.

Memphis, May 5th, 1868.

For the World's Crisis.

THE MEMPHIS MISSION.

To the church scattered abroad:—We are still in the field warring a good warfare. We are in the new chapel, and the Lord is with us. We are having a glorious reformation. God is well pleased with this movement. We have baptism about every Sunday. Last Sunday seven were baptized, all adults. The word of God is running and being glorified. There is a great work being done in this place. They believe that Jesus is soon coming. It would do you good to be here at our meetings. We have from twenty to forty about every night forward for prayers. We have been holding meetings every night for some time, and do not give them up, the interest is so great to hear the word of God. The Lord gives us great liberty in expounding the Scriptures of truth.

I expect to leave soon, the heat is so great. I can not hold meetings in my tent, for the reason the canvass draws the sun, and makes it so hot. I intend to go about fourteen hundred miles with my tent to a new field, where it is cooler. Pray for us.

Bro. Leslie and Sr. Northrup have about two hundred and seventy scholars in the school. All hands are full. We hope to be found at our post when our Lord comes. Do not forget us, far away from home, in a heathen land. Yours looking forward to a better land, D. D. REED.

For the World's Crisis.

CORRESPONDING SECRETARIES.

The most of our churches wish preachers to correspond with them before sending appointments. With this arrangement I have no fault to find, but some of our preaching brethren complain that Corresponding Secretaries are not so punctual about replying to their (the preachers') letters as they should be. I heard a good brother remark, a few days since, that he was sometimes kept waiting until it was too late to make arrangements in some other direction, so he had to remain at home idle. Now, dear brethren, this is not right. When you receive a proposal from any of our preachers, inform them just as soon as you possibly can, whether or not you want them to come. C. H. S.

For the World's Crisis.

ROCHESTER.

BRO. GRANT:—We have closed another Sabbath in Rochester with deep interest. The cause moves on like a ship borne along by the [illegible]

[illegible] uniting efforts of believers in the great cause of success in Rochester. May others imitate their example.

Brethren, pray for us, that we may have wisdom to work in this most important field, to the acceptance of Him who has called us to his kingdom and glory. Your brother in hope, H. PRATT.

Rochester, May 11th, 1868.

For the World's Crisis.

MISSOURI A. C. CONFERENCE.

Convened pursuant to call, at Compton Hill church. Was continued over Saturday and Sunday, April 18th and 19th. The meeting being in order opened, prayer was offered by Eld. Commodore Decatur. The proceedings of the last meeting were read and approved. Elders present.—H. K. Flagg, Commodore Decatur, Napoleon Macon, and J. V. Himes. Licentiates: Brn. Arthur Wait, Thomas Jackson, Sabra Fierce, and Albert Brown. School teachers: Bro. Isaac Lott, and Sisters Ellen A. Flagg, Eliza Vaughn, and Nancy H. Beadle. Four churches were represented by four delegates each.

On motion of Bro. Flagg, it was unanimously resolved, that the church of which he is pastor shall hereafter be known and designated as the "Pilgrim Church." The other churches represented were the Compton Hill and Lowell churches of this city, and also one in Illinois, at Cahokia, just below the city, which is designated the "Grove Church."

Bro. Commodore Decatur, pastor of the Compton Hill church, submitted an interesting report, showing very gratifying results as having attended his labors, whereby under the blessing of God his membership had been increased since our last quarterly meeting from twenty-five to eighty-four, a large proportion of which has been on profession.

Bro. Macon, pastor of the Lowell chapel, reported that notwithstanding they had labored under great disadvantages, and had passed through severe trials, yet the Lord had been with them, and they had more than maintained their ground. Six had already been added to their church, and there was with all a fair prospect of a movement on the enemies' works soon.

Bro. Albert Brown, who has recently come into the light of the present truth as it is revealed in the word of God, represented the "Grove church," which was organized by Bro. H. K. Flagg, Sunday, March 29th, with ten members, there being a prospect of several accessions in a short time. Arrangements are being made with fair prospect of success for the erection of a place of worship, such an one as will at least answer the "year of Jubilee." Elds. Flagg, Decatur, and Macon, have dispensed the word over them for most part, in which they have been assisted from time to time by Brn. Thomas Jackson and Sabra Fierce.

Bro. Arthur Wait has been called frequently to fill the desk at the Lowell Chapel during the absence of Bro. Macon. He is superintendent of the Sabbath School and Band of Hope connected with that church, which he is conducting with much ability and promise of usefulness. As regards Bro. Flagg's report, I beg leave to refer the reader to letters that have already appeared in the *Crisis* and *Voice* from his hand.

The total membership of the four churches represented was two hundred and seven. The school-teachers' reports show an enrollment of a hundred and eighty-two scholars. One interesting feature of the reports worthy of special mention is the fact that since the last conference there have been fifteen accessions to the several churches from the schools, ten of which were from Bro. Isaac Lott's school, which has for more than a year been an efficient auxiliary to Bro. Decatur's church. The Sunday Schools with each church have enrolled a total of two hundred and eighty-four scholars. It is only necessary to say that they are in a prosperous condition.

After the transaction of sundry business matters of local interest, the following resolution was offered by Bro. N. Macon, seconded by Bro. Sabra Fierce, and by the conference unanimously adopted, to wit:

Whereas, the American Advent Missionary Society in the East have sent their agents among us with the word of God, to teach us of the near coming of Christ, and the restitution, we think it our duty to express our thanks to them for their remembrance of us in our ignorant and oppressed circumstances. Therefore,

Resolved, That the thanks of this conference be extended to the Board of the A. A. M. Society, for sending Elds. Himes and Flagg among us as missionaries to instruct in the things appertaining to the kingdom of God. We have now seen and received the truth of the Savior's speedy coming, and would say for your encouragement that we are now giving the same light to all within our reach, and that we are not laboring in vain. The Lord is with us, and the truth is spreading far and wide among our brethren. And we would represent that the continued presence and labors of Bro. Flagg, and the occasional visits of Eld. Himes, are of the greatest help to us.

The intervals between business sessions were almost wholly improved by preaching and exhortation. Would that I were able to give an adequate idea of the zeal and power with which many of them were delivered. Let it suffice to say that could our eastern friends, who take such lively interest in the prosperity of our cause in the west, have been permitted to listen to their stirring addresses, [illegible]

Extracts from Letters.

BRO. C. MURPHY writes:—"I am actively engaged in sounding the cry, 'Behold the Bridegroom cometh.' I am looking for our blessed Lord the present year. I am trying to declare all the counsel of God. I am laboring where these glorious truths have been buried under the rubbish of modern fables. I find some honest hearts ready to receive the truth, after the clouds of obscurity are removed that hung over their minds by reason of false theology. I have just returned from a trip through the highways and hedges, and had a good hearing while presenting the promises made to Abraham; and showing that those promises are yet to be fulfilled, and that Christ is the seed to whom the promise was made. A deep interest is manifested where I have labored, and they want to get all the light on the subject that they can. I have in all cases advised my hearers to send for and read some of the papers published that are devoted to the promulgation of the truths of the coming and kingdom of Jesus."

BRO. G. W. FOSTER, Victoria, Feb. 20th, writes:—"The work of the Lord is prospering. I have baptized over two hundred, and shall baptize more next Lord's day. I wish some of the preachers east would come west. We have but a little time more to work, and it will be said, It is done. The Omega will come to execute judgment upon all. O brethren east, with whom I used to labor, are you doing your whole duty? See to it, and see to it now, for we are on the right track. If we endure a little longer through the perils of the last hours of old time, we shall reach the city of gold. Then we shall possess forever the kingdom under the whole heaven. Amen. Glory to God. We are almost there."

BRO. R. T. CHURCH, Westerly, R. I., April 7th, writes:—"I have the pleasure of informing you that since your visit here there is a decided increase of interest among the brethren. We have hired a hall to hold meetings in, which will at present seat about one hundred and sixty persons, and by adding to our seats, it will accommodate two hundred and fifty. We commenced meetings Sunday, April 5th. Preaching by Elder Augustus Durfee; good attendance and excellent attention. I would say to preaching brethren, who wish to come and preach to us, they can consult with Bro. Edmond Slocum."

For the World's Crisis.

NOTICE.

Trusting in God for means, I have just had fifteen hundred more of "Death not Life" printed for free distribution, and bought five hundred of "Pauline Theology" to send out with them, where any may wish both kinds. Ministers and brethren wishing any can send orders for as many as they judge they can deal out to advantage. Of course it is not prudent to give such sized works as *much* at a venture as we do tracts. Where these works can be had, some will gladly buy them; and what are sold, brethren can remit the pay to me. Any wishing to send pay to me for a few, I will send six for $1.00, and pay postage. As many tent and camp meetings will be held this season, a good opportunity will offer to spread these and other works broadcast.

I have added sixteen pages to my work in the present edition, by putting in my tract on the Bible meaning of *forever* and *everlasting*, which I think is more convincing than any of my tracts, as it entirely removes almost the only prop of endless misery,—owned to be so by the learned critic, Prof. Stewart, as I have shown in the tract. My address is Buffalo, N. Y. J. BLAIN.

For the World's Crisis.

THE DORCAS MISSION.

RECEIPTS. From Bro. Ferandez, two lots of oysters. Haddonfield, one barrel of peach-bloom potatoes. Mary C. Wardwell, $2.50. "Three lovers of Jesus," $3.00. "A nameless servant of Jesus Christ," $2.00. Sarah Hawley, $3.00. "A widow," 50 cts. Mrs. G. P. Persons, $2.50. Wm. A. Diman, $2. "Friends in Natick," $15.00. Willimantic, Ct., $1.00. B. Tuttle, $5.00. I. E. Pierce, $10.00. "Cash," $3.00. J M. Densmore, $1.00.

Grace, mercy and peace abide with you, dear friends, from God our Father and the Lord Jesus Christ. My health is improving slowly. I am still under medical treatment, but am no longer confined to my room. Praise the Lord. Yours in Christ,

Phila., Pa. F. H. BURBANK.

666.

In the "Quarterly Journal of Prophecy" for January, 1860, there was a letter from the Rev. B. W. Saville, the author of an able work upon the First and Second Advent, containing the following remarkable statement regarding the number 666:—

"The names of the present Emperor of the French, and successor to the throne of Napoleon I., who represented the short-lived seventh head of the beast, are Charles Louis Napoleon Bonaparte, and it may be seen that Louis, *i. e.*, Ludovicus in the Latin tongue, Louis Napoleon in the Greek, and Charles Bonaparte in the Hebrew, severally equal the number 666," the three languages in which our blessed Lord's title as King of the Jews was written over the cross. The name of Napoleon, also, literally means "the lion of the dark pit."

In March, 1865, the writer of these remarks added this postscript—"Three events are now anxiously to be looked for—namely, the attainment of the Rhenish frontier by France; the union of Venetia with Italy, brought about by either diplomacy or war: and the division of Turkey, which will place the Eastern portion of the old Roman earth in its proper prophetical position, and bring about the political restoration of the Jews to Syria, where Napoleon has even now able men, and clever friends, preparing the way for him. The kingdom of Greece will then, probably, be considerably enlarged; its present monarch can only be looked upon as a *locum tenens*.

"To whatever quarter of the globe we cast our eyes—north, south, east, or west—we see nations heaving with restless agitation. [illegible]

hesitate or mistake our standing as to the remainder of the time of this dispensation. Daniel's last week of seven years will then have commenced, in the middle of which the power of Antichrist will be fully developed, Satan cast down to the earth, and the great tribulation begin."

Obituaries.

MANN. Peacefully fell asleep in Jesus, in Smithfield, R. I., April 15th, 1868, Sr. Phebe S. Mann, wife of Bro. Frances Man, aged forty-seven years, ten months and twenty days.

Her disease was pneumonia. For thirty years she has followed Jesus, years of toil, infirmities and affliction, and of peace. For seven years she and her husband, who is left so deeply to feel her loss, have been identified with those looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. She was beloved by all who knew her; lovely in character beyond the common lot of women; a pillar in the temple of God, a peacemaker in the church, as living witnesses will testify; a counsellor of the wayward, a helper of sinners to Christ, a comforter of the afflicted, firm in the performance of duty, earnest in the prayer and conference meeting, and kind and faithful as a christian wife. Her last hours were those of peace. When stricken with disease, she realized death near and spoke of it freely. She said, "My work is done; I am ready to go; I shall not sleep long; I have but one earthly object to live for; that is Frank, but God will take care of him." Although suffering the severest pain, and her body nearly covered with blisters, she was never impatient or murmured. She had her reason to the last, and about fifteen minutes after taking leave of husband and friends, she fell asleep in Jesus as peacefully as a babe falls asleep on its mother's breast. By the side of her three last children in the old graveyard she sleeps, in hope of a resurrection to immortality. She requested the writer to attend her funeral, who was assisted by Bro. J. S. Eldridge. She selected the text for her funeral: "As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."—Ps. 17: 15.

M. R. PHETTEPLACE.

BURROUGHS. Mr. Samuel M. Burroughs departed this life at St. Ansgar's, Iowa, March 10th, 1868, in the sixty-fifth year of his age.

Mr. Burroughs was born in Kent, Conn., May 29th, 1802, from which place he removed to Iowa in 1855. His disease was facial cancer, of which he was a patient but dreadful sufferer much of the time during the last two years.

He leaves with his widow and family a large circle of friends to lament his death. But, we rejoice to add, they do not mourn as they that are without hope. In 1832 he became practically interested in a religious life and joined the Methodist Church. Ten years later, and his religious faith became more fully developed and intensified by the interest which he now took in the study of Holy Scripture, and especially the prophetical portions relating to what he regarded as the near coming of the Lord. The views he embraced touching this subject were substantially those which are so largely held and preached by the clergy of the Church of England—a view which sees in the present moral and political revolutions a token of the approaching end—the immediate approximation of the first resurrection, and the introduction of a better dispensation for a sin-strickened world. In these pre-millennialist's views he found a source of increasing enjoyment to the day of his death.—"Looking for that blessed hope." Titus 2: 13.

As a man and neighbor, he was much esteemed for his practical good sense, kindly feeling, and integrity of life. He was enthusiastic in his admiration of the West, and excelled as an agriculturist and raiser of stock,—receiving the premium for his horses, cows and oxen.

His funeral was attended by Rev. T. W. Thurston, of the Methodist Church, who preached on the occasion from Matt. 24: 44.

"Blessed are the dead who die in the Lord."

I. MORGAN.

WILSON. Died in Gerry, Chautauqua Co., N. Y., May 13th, 1868, Elder Jonathan Wilson ("The old pilgrim Bibleite"), aged ninety-one years, one month, and one day.

Father Wilson has been a minister of the gospel, for about sixty years. He was formerly a Baptist minister, but for the last eighteen or twenty years of his life he has been a firm and true believer of the doctrine of the second coming of Christ, and of future life only through him. He has resided with his son, W. R. Wilson, for the last sixteen years, who, together with his wife, did all that could be done for his comfort and temporal well being, especially for over two years past, during which time he was insane, and needed much care. A discourse was delivered by the writer, from Rev. 14: 13, by his own request and selection some four years ago.

Truly a *good man* has gone down in a good old age, leaving the savor of a christian example behind him. May he rest in peace till Jesus, the life-giver, comes. He leaves a large circle of children and grandchildren to mourn his loss.

C. W. LOW.

TAYLOR. In Landaff, April 3d, Silas P., only son of George W. and Lucinda H. Taylor, aged ten months and twenty-nine days.

L. H. TAYLOR.

A GREAT SPIRITUALIST CASE.

[Correspondence of Tribune.]

One of the most celebrated of the persons called spiritualists is now before the Vice-Chancellor's Court, as defendant in an extraordinary case. A bill has been filed against Mr. Douglas Home by a widow lady of 75, named Lyon, to compel the restitution of no less a sum than £60,000, extorted from her by Mr. Home by the exercise of his spiritual influence. Mr. Home does not deny that he had the money, but asserts, of course, that it was given to him by Mrs. Lyon of her own free will, or rather in accordance with the injunctions of the spirit of her dead husband, communicating its wishes to Mrs. Lyon through the involuntary medium of Mr. Home. Bank of England stock to the amount of £24,000 was transferred by Mrs. Lyon to Mr. Home within a few days of their first acquaintance, to which was added not long after a further sum of £6,000 in stock, and a mortgage for £30,000. There appears to be some reason to suppose that Mr. Home intended to escape with his plunder, since a writ of *ne exeat* was obtained against him. He was locked up in Whitecross Prison, and finally was obliged to lodge in court the stock and mortgage securities for the whole amount of which Mrs. Lyon had been deprived. The hearing before Vice-Chancellor Gifford has lasted during the whole of this week, and has been chiefly taken up with the cross-examination of Mrs. Lyon. The counsel of Mr. Home has done his best to show that this old lady of seventy-five was perfectly sane, clear-headed, competent to manage her property, amounting it is said, to £150,000, and neither out of her mind nor subject to undue influence in giving £30,000 to the spiritual medium who persuaded her that such a gift was the wish of her husband. The evidence is extremely curious, but I have no space to go into it, and the case is unfinished. Mr. Home himself must take his turn on the stand next week, and is meantime an object of hootings by the crowd that gather daily in and around the Court. It is even said there has been an attempt to assassinate him—possibly by some victim less fortunate than Mrs. Lyon. I need not express an opinion on Mr. Home's conduct in this case, but if we should divide Spiritualists broadly into impostors and dupes, it may be feared Mr. Home could not be reckoned among the latter.—*April 25th.*

☞ Men change, but truth never. The sweep of time bears on its surface a thousand floating things, but in its calm and tranquil depths lie unmoved the pearls and diamonds that beauty covets and wisdom labors to secure.

Summary of News.

FOREIGN.

Cable Dispatches.

LONDON, May 13. The Queen to-day, in the presence of a vast multitude of spectators, laid, with imposing ceremonies, the corner stone of Thomas Hospital, which is to be built on the Thames, immediately opposite the Houses of Parliament. Her Majesty was attended by their royal highnesses, the Prince and Princess of Wales, and other members of the royal family, and by the members of the Ministry and the chief officers of State.

The corporation of the city of London have presented an address to the Queen, declaring their profound sympathy with Her Majesty because of the injuries received by Prince Alfred at the hands of an assassin, and expressing their detestation of the attempted crime.

May 12. In the House of Commons, this evening, the reply of the Queen to the petition of the House of Commons, based on Mr. Gladstone's third resolution, was announced. The Queen says, that relying on the wisdom of the House, she desires that her interest in the temporalities of the Irish Church will not in any way hinder Parliamentary legislation on the subject.

Mr. Gladstone will to-morrow, bring in a bill to suspend, for the present, making additional appointments in the Irish Church.

May 14. In the House of Commons to-night, the bill moved by Mr. Gladstone to suspend making appointments in the Irish Church passed to its final reading. The bill is to remain in effect until the 1st of August, 1869.

LONDON, May 15. An ecclesiastical deputation waited upon the Queen, at Windsor Castle, yesterday, and presented to Her Majesty an address from the Hierarchy of the Irish Church, giving their views in regard to the great changes contemplated in the establishment. The Queen replied in vague terms, not committing herself to the policy of either the Church or Liberal party, on the question.

In the House of Commons, this evening, John Bright presented a petition from Nova Scotia, praying that Parliament would repeal the act by which that province was united to the Dominion of Canada. The petitioners denounce the Canadian Union act as an evil uncalled for and unjust, the result of a surprise sprung on the people and of fraud practiced on Parliament.

PARIS, May 16. In the Corps Legislatif the debate on commerce, which commenced early in the week with a speech from M. Thiers in favor of protection, was continued in yesterday's session by M. De Forcade La Roquette, Minister of Commerce, who made a reply to the argument of M. Thiers. He deprecated the opening of a commercial question and the creation of a crisis in trade, when the peace and industrial prosperity were sure and undisturbed. He declared that France would not adopt a retrograde policy either on the question of commerce or any other public question.

Gen. Failly, commanding the encampment of Chalons, in address to his troops, says war being possible the labors of the camp must be serious and unremitting.

An ultimatum has been dispatched by the French Government to the Bey of Tunis.

DOMESTIC.

Chicago, May 14. The resolutions adopted at the Methodist Lay Convention this afternoon declare that the present generation of Methodists have the same right to change the plans of the church for their improvement and to adapt it to altered circumstances that Wesley and the fathers had to create it, and that, as the educational, publishing, missionary and other charitable agencies depend largely upon the laity for support, and as the laity are already charged with responsibility concerning them, we regard it as eminently reasonable and desirable that they should be associated with the ministry in the inception, establishment and modification of the various institutions of the church.

THE DEATH OF THE SPANISH PRIME MINISTER.—It appears that the Spanish Prime Minister, Marshal Narvaez, lost his life through an act of imprudence. He was recovering from a severe attack of influenza, and still had a distressing cough, when he went to a fete given by one of the grandees. The heat of the room was suffocating, and the Marshal took an ice which made him so ill that he had immediately to return home. An inflammation of the chest set in and carried him off with extraordinary rapidity.

SUEZ.—The opening of the railway and the overland travel between Europe and the East has already built up a town of 15,000 inhabitants at the upper end of the Red Sea. All around is desert, but the water of the Nile has been brought there and the great transformation has commenced. You see a large railway station, three or four hotels, offices of the Peninsula and Oriental Company, one hotel owned by them, where you can sit down to substantial beef and pudding just as if you were in a London hotel. The town is Egyptian, narrow streets, houses built from dried brick and stone from the cliffs along the Red Sea, bayous like those of Cairo, a swarthy crowd of Arabs, Negroes, Nubians, Hindoos, Italians, Spanish, Germans, Frenchmen, Englishmen, Russians, Turks. The English have the upper hand here, but everywhere else in Egypt French influence predominates. The British Government have recently erected large hospital buildings here for invalids returning from India, who may need nursing at this half-way house.

Taking an Arab boatman, who wears no garment but a blue cotton shirt, we cast off from the pier in front of the hotel, and with a brisk breeze blowing from the desert, go out over the waters of the Red Sea to look at the excavators on the grand canal. We can see a line of them in the north, a dozen or more, some at work, others getting ready. It is only when we reach them that we can comprehend their size. Think of a machine tall as a church-steeple, with great iron wheels fifteen or twenty feet in diameter, an endless chain of buckets as big as hogsheads, an iron spout reaching out at a right angle two hundred twenty feet from the machine. All this afloat on iron barges, with a powerful engine, keeping the excavating machinery in motion, and moving the barge from right to left and left to right, eating its way like a great monster, through the sand!

Standing upon the bank of the canal, and witnessing the machinery, and remembering that every piece of iron, every wheel, great or small, every bolt and pin and nut has been brought from France, and put up here—looking at what has already been accomplished, we can but admire the perseverance and energy of M. Lesseps, and the contractors, Messrs. Borell & Lavalley. Considering what has been done, there are good reasons for believing that if M. Lesseps can obtain money enough, the canal will be carried to completion, and that vessels, whether sailing or steaming, will pass from the Atlantic to the Indian oceans, by this route. English prejudice against it is as strong to-day as it ever has been. "It won't succeed. Let me tell you it never will be completed," said an Englishman, not an hour ago, "and if it is it won't pay."

But they are questions of the future. Time will determine them.—*Cor. Journal.*

THE TORNADO AT SHANGHAI, ILL.—The Tornado at Shanghai, near Galesburg, Ill., last Sunday, was a sudden and terrible affair, the particulars of which are thus given in the Chicago Republican:—

The first that was observed by the people who were watching the clouds was what looked to them to be a circular cloud or volume of wind and rain about two and a half miles due west of the village of Shanghai, which seemed to rise and sink in the air. It came on, gathering new strength, straight east, leveling to the ground fences, gates, and everything that came in its way, to Mr. John Calder's farm, where several window lights were knocked out and a large cherry tree, eight inches through at the butt, was twisted round and torn up by the roots. A remarkable incident at Calder's farm was that a tub full of water standing in the yard, which was not moved in its position, had every drop of water in it carried up in the air. In Calder's grove, near his house, many large trees were twisted round and torn up by the roots, and a person on standing in the village can distinctly see the track of the whirlwind by the opening through the grove. There were fifteen dwelling houses totally destroyed. Many of them were picked up by the whirlwind, lifted into the air, and carried quite a distance, and then, seemingly with demoniacal fury dashed to the ground and shivered into a million of fragments. Besides those dwellings that were destroyed, seven were blown off their foundations.

It will seem incredible that two good sized, well built churches, the only ones in the place, both new—one completed a year ago and the other less than six months ago—were both scattered in fragments over the prairie for nearly half a mile. Services commenced in the Second Advent church, a new building, completed last fall, at 4 o'clock P. M. As the people were wending their way from their farms and cottages to church, the sun was brightly shining, although clouds were seen in the heavens. The pastor of the church, the Rev. G. W. Hurd, ascended the pulpit and commenced his discourse, which was not interrupted until it was nearly through when the evidences of the coming storm began to be apparent. First it was perfectly still and then a noise was heard in the distance as of the roaring of a mighty cataract. The windows began to shake, and some one called out from his seat, "Mr. Hurd, a bad storm is coming up." The minister answered, "Never mind the storm; there is a day coming when there will be a storm compared with which this will be nothing. I will be through soon." Just then the hail and wind commenced breaking in the window lights, and in almost an instant the windows of the church, sash and all, were torn out. The only two persons who succeeded in getting out were George Wern and Harrison Wixen, who were instantly killed. The building reeled like a drunken man, but none could get out. Wives clung to their husbands, children to their parents, brothers and sisters to each other, and despair was depicted on every countenance. Suddenly, the crash came, and with a deafening sound, mingled with the shrieks of the pent-up people, timbers, scantling and all, came down with a sudden crash upon the devoted heads of the congregation, men, women and children. Some had skulls broken, others arms, others received internal injuries from which they can never recover. There are several who did not receive a scratch, but nearly all were more or less injured. The killed were George Wern, Harrison Wixen, Alonzo Page, and Mrs. Joseph Wood. Twenty-five persons were seriously wounded.

MILITARY EXPENDITURES IN EUROPE.—The French papers are endeavoring to show that the military expenditures of France is not more profuse than that of other nations of Europe. To prove this they compare the revenue of each country with the sum expended on the army, and figure out that France expends a little more than a fifth of her income on her military establishment; England, more than a fifth; Prussia, more than a fourth; Russia, nearly a third; Italy, more than a fourth; Belgium, about a fifth; Bavaria, nearly a fifth; Austria, nearly a sixth; Spain, nearly a seventh. The expenditure of Russia, it will be seen, is the highest of all; that of Spain is the lowest; and Prussia and Italy respectively spend more than either France or England for the support of their armies. The two last named powers are about equal.

Items.

☞ It is said that Russia has sent an army of 40,000 cavalry and 300,000 infantry and artillery to the frontier of the Danubian principalities, where they are to be kept ready for a new invasion of Turkey. The Sublime Porte, on the other hand, has ordered a corps of observation of 35,000 men to Shumla, where there was so much hard fighting during the war of 1854–5.

☞ It is said that Gen. Dix is out of favor with Napoleon III., and that the Emperor does not speak to him unless he is compelled by some official necessity. The reason for this disagreement is believed to be the report that a great many Frenchmen had applied at Gen. Dix's office to be naturalized as American citizens.

☞ There is a rumor afloat in Paris that the Sultan was so well pleased with his late visit to the western capitals that he is going to repeat it this summer, and will probably extend his trip to the United States, in the history of which he is said to take great interest. He likes to make sea voyages, and the distance will not deter him.

It is said to be in contemplation by the English War Department to call in and utilize all the guns taken in the Crimean war, at present scattered about the metropolitan parks and other parts of the country. These guns have for a long time been considered obnoxious to Russians visiting the country.

☞ One of the Canadian Zouaves writes from Rome that the commanding officer of Castle San Angelo has been placed under arrest, upon an accusation of having sold to emissaries of Garibaldi the plans of the new fortifications of that fortress.

☞ Dispatches from New South Wales say that an order to assassinate the Duke of Edinburgh had come from England, and that O'Farrel, the man who made the attempt, was selected by the Fenians, by lot, to commit the crime.

☞ All fortresses in Northern Germany will henceforth be connected by a line of telegraphic wires; in fact, they are already laid between Mayence, Coblentz, Cologne, and the Silesian fortresses.

A Rabbi in Danville, Pa., recently, while performing the ceremony of cutting a bullock's throat, had his leg broken in three places by the animal in its death struggles.

☞ The miniature portrait presented by queen Victoria to Mr. Peabody was received at the Peabody Institute in South Danvers on Tuesday, the 12th.

☞ The great Eastern steamer has been chartered to lay a submarine cable between Brest, the Azores and New York.

☞ Dillah Ladd of Lyme, Conn., is the oldest person in New England. She has entered on her 108th year.

☞ A monument to Luther is to be dedicated at Worms on the 25th of June. The fete will continue three days.

☞ There is to be in England the coming summer a gathering of æronauts. The Duke of Argyle will preside.

☞ Guizot has announced his intention never to re-enter political life.

☞ The project to annex Charlestown to Boston, was defeated by a vote of 110 to 66.

Notices.

Tent Meetings.

To the brethren and sisters scattered throughout Massachusetts and New Hampshire, Greeting: Whereas the time for preaching the gospel is short, and what is done for the salvation of sinners must be done quickly, I address these lines to you. Brn. Kingsbury of Chelsea, and Ford of Concord, and others, have provided a suitable tent for the business, and placed it in the field—a free tent—and given me charge of the same. Now I want all who desire tent meetings in their vicinity the coming season, to write me at once. Bro. S. W. Thurber and other efficient preachers will assist in the work. Our first meeting will be held in Charlestown, Mass., commencing Wednesday evening, June 3d, and hold over Sunday. We shall expect the brethren and sisters to co-operate with us in the work. Let prayer go up to God, that his blessing may attend. Per order,

D. M. LEAVITT.

Quar. Conf. at Addison, Vt.,

On 29th, 30th, and 31st of May, beginning with prayer meeting on Thursday evening, (28th) at 7 o'clock. Services at the chapel on Friday, Saturday and Sunday, at 10.30 A. M., 1.30 P. M., and 7.30. The friends of Hinesburgh, Bristol, Brookville, Vergennes, and other places, are cordially invited to come and aid in making this one of the old-fashioned times of refreshing.

G. W. STETSON, Sup.

If brethren and sisters coming by rail to this conference will write to Gordon Sprigg or to Danial Smith, what day and what hour of the day they will be at Vergennes depot, they will arrange to meet them, and convey them from and back to the depot.

GARDNER B. WHITFORD.

Quarterly Conference.

The third quarterly session of the Advent Christian State Conference of New Hampshire will be held in Sutton, N. H., commencing on Thursday, at five o'clock P. M., May 28th, and hold over the following Lord's day.

A. W. SIBLEY, Secretary.

New Hampshire Quarterly Conference.

The fourth quarterly session of the Advent Christian Conference of this State, will be held in Whitefield, N. H., commencing June 12th, at 10½ o'clock A. M., and hold over the following Sunday. We hope to see a large gathering of the friends of the coming One at this meeting. Bro. Couch and others of the Lord's servants will be present to preach the word.

A. W. SIBLEY, Secretary.

Maine Western Quar. Conference.

The next session of this conference will be held with the church in Biddeford, commencing in their chapel, Wednesday evening, June 17th, and continuing over Lord's day. Brethren and sisters are invited to attend, and unite in the worship of the Lord and the work of saving souls. Call on Bro. J. C. Libby, who will direct you to places of entertainment.

I. C. WELLCOME.

Conference.

The Maine Eastern Quarterly Conference will be held in the "Free House" at Lincolnville Centre, Maine, commencing Thursday, June 18th, 1868, at 7 P. M. Call upon E. Calderwood, Moses Young, D. Fletcher, and E. Blood.

Per order of Conf. Clerk, F. A. BAKER.

Notice.

Quarterly meeting at Star of Hope Mission, New York city, June 6th. Love-feast at 7 o'clock in the morning. Communion in evening. All are invited.

Also quarterly meeting at Hackensack, Sunday, June 14th. Love-feast in the morning at 8 o'clock; preaching at 10½ o'clock. Baptism at 3. Communion in the evening. From county to county free to be baptized.

ANNA H. SMITH.

Tent Meeting in Missouri.

The Lord willing, there will be a tent and campmeeting in Missouri, commencing on Thursday, May 28th, and continuing over the following Sabbath. The location selected for the meeting is in a beautiful grove, some five miles west of the city Court House, perhaps six miles from the river. It will be near the [illegible] Station, which is a depot on the Pacific R. R. The cars leave on Seventh Street, not far from the Court House. We expect Bro. Clark with his tent from Amboy, Ill.

This looks like a great undertaking for us out here, isolated from all our Advent christian friends East, North and South, and we almost shudder at the sight of it; but then the same unchanging God, who has carried us so safely through great undertakings before, will do so now if we trust in him. But a short time ago St. Louis was in a slave State, and a home and rendezvous for the most wicked and unprincipled slave traders of our country. It is a very wicked city now. Sunday is a holiday. The people generally are opposed to us, and the truths we preach; very much more so than to any others, because we love the colored people. Our action may be premature, but the ball has been set in motion, and we cannot recede. Will our brethren and sisters pray earnestly for us that God will sustain us? We have no means as yet for finances. We see by the paper that Bro. Grant is coming out this way about that time. If he could come here then, his advent will be hailed with joy. Are there not some churches East who could club together and raise money enough to send us a good, judicious and spiritual brother to labor with us through the meeting, and onward a few weeks? We shall raise what money we can here. The Lord will provide.

In behalf of the Conference Board,

H. K. FLAGG.

☞ We cannot have the tent at the time we expected, so we shall put off the time of this meeting two or three weeks. H. K. F.

Tent Meeting in Sardinia, N. Y.

At a point very near the abutment or conjunction of the three counties of Erie, Cattaraugus and Wyoming, we propose to have a tent meeting commencing June 4th. By referring to the map, brethren will see that in this vicinity are the towns and villages of Sardinia, Yorkshire and Arcade, not to mention Holland, Freedom, Java, Franklinville, Springville, etc. One thing is certain, this is a new field, and I believe a promising one. I have no recollection or knowledge of any special meeting of Adventists in a region traversed by a diameter of sixty miles, and enclosed within a circumference of nearly two hundred.

There will be conveyance from Buffalo by stage, leaving at 9 A. M., or by railroad at 3.45 P. M. to Aurora, and thence by stage or omnibus to the meeting. We will furnish free accommodations as far as we can, but not extensively. Charges, however, for board and lodging will be quite reasonable. We certainly hope Bro. Grant will be with us on his return from the west. Adventists of New York! it is a great day in God's counsels concerning the earth, and the return and kingdom and glory of Christ. Come and help us, labor with us, rejoice with us. Help in this new field.

C. COLEGROVE.

Tent and Campmeeting.

There is to be a tent and campmeeting, to commence June 8th, 1868, and continue one week, to be held in the timber between the branches of the Maquoketa, nine miles from Maquoketa City, eight miles from Canton, twenty miles south-east of Cascade, twenty-four miles from Bellevue (on the Mississippi river), in Jackson Co., Iowa. Eld. Miles Grant is to be there to preach the word. We cordially invite all who are interested in saving souls from death, preachers and lay members, to come and help us. This is a new field. We need help. All bring tents and provision that can. Leave your hobbies behind. Come in the Spirit of Christ. Provision will be made for horse-keeping and board for those that cannot board themselves. We expect Bro. D. S. Clark, from Illinois, to be there with the large tent for our meeting-house.

In behalf of the Committee,

MOSES CHANDLER.

Minnesota Annual Conference.

The sixth annual session of the Advent Christian Conference of Minnesota will commence on Thursday evening, June 25th, 1868, in Burr Oak, six miles east of Elliota. The members of the conference are all especially requested to be present, or report themselves by letter. The churches within the bounds of the conference are respectfully requested to send delegates.

N. B. All persons wishing to connect themselves with the conference, will please remember that according to the constitution adopted last year, such candidates must be previously recommended by the quarterly conference, or church to which they may belong.

THOMAS R. ALLEN.

Conference.

A conference of brethren believing in the personal coming of Jesus Christ nigh at hand, in Mecosta, Isabella and adjoining counties, will convene at Millbrook, Mich., on Thursday evening before the first Sunday in June, to hold over Sunday. The object of this conference will be to unite the means of the scattered brethren, and employ an evangelist to proclaim the coming of Christ and kindred doctrines in this northern field. We hope to see a general attendance of preachers and people. We expect some preachers from other parts of the State. Millbrook is situated on the county line, between Mecosta and Isabella counties, and forty-five miles north of Ionia station, on the Detroit and Milwaukie Railroad. Provisions for the entertainment of all will be made.

JOHN BOWER,
PETER S. DECKER,
LEVI W. KING,
RICHARD S. DECKER, } Committee.

Minnesota Annual Conference.

This conference will be held at Castle Rock, commencing June 19th, and continue over two Sabbaths. The Minnesota State Tent will be pitched upon the farm and near the residence of Bro. B. R. Fellows, in which to hold our meetings. Brethren and sisters coming to the conference by R. R. will stop at Castle Rock station, where teams will be in waiting to convey them to the tent.

Brethren and sisters of Minnesota, let there be a general gathering to this conference. Come in love, unity, and faith to further our blessed cause. Our cause is rising in this State. New and important fields of labor are before us, inviting us to renewed zeal and work in the Master's vineyard. The time is short, also, in which to spread the knowledge of the coming and kingdom of our Lord Jesus Christ.

GEO. W. MILLER, Pres.
O. R. FASSETT, Sec.

Tent and Campmeetings in Wisconsin.

A tent meeting will begin at Fairfield, Sauk Co., Wis., May 30th. Elder Miles Grant will help us. At the same place a campmeeting will begin June 1st.

A tent meeting will begin at Fenimore, Grant Co., Wis. June 12th. Eld. N. A. Hitchcock will assist us.

WM. SHELDON.

Grove Meeting.

If the Lord will, we will attend a meeting on the camp-ground at Alton Bay, N. H., Sunday, June 7th, 1868.

C. GOODRICH.
D. CHURCHILL.
J. G. SMITH.

Conference.

There will be a quarterly conference in Bridgewater, Vt., Saturday and Sunday, May 23d and 24th, services beginning with prayer, Friday, 7 P. M. Business and conference Saturday, 10 A. M., preaching 2 P. M., and Sunday 10.30 A. M. and 2 P. M. Lord's supper after morning service.

G. W. STETSON.

Conference.

The New York State Conference is expected to be held in Rochester about the middle of June. Particulars hereafter.

H. PRATT.

Wanted.

Some good sister in the Lord, of "precious faith," who is a good housekeeper, to live with us this summer, at moderate wages. Address at once,

H. F. CARPENTER, Danielsonville, Ct.

The Maine Tract Fund.

WM. H. MITCHELL,
R. R. YORK,
S. K. PARTRIDGE, } *Society Officers.*

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,

J. A. LIBBY, West Poland, Maine.

STAR OF HOPE MISSION,

No. 14 Laurens Street, New York City.

ANNA H. SMITH, *Superintendent and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 7 o'clock every Sabbath.
[illegible] 3 o'clock Sunday evenings.
Meetings every evening during the week.

Appointments.

☞ We would caution preaching brethren that to insure the insertion of their appointments, they should reach this office as early as TUESDAY MORNING, as our pages go to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, corner of Causeway and Lowell Streets. Meetings are held regularly there every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. Couch ... Sunday, May 24th
C. Goodrich ... Sunday, May 31st

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.
A. P. Moore ... Sabbath, May 24th

Chelsea, Mass., (Library Hall.)
J. S. White ... Sunday, May 24th
J. A. Libby ... Sunday, May 31st

LAWRENCE, MASS., (New Chapel.)
M. Grant ... Sunday, May 24th
H. L. Hastings (baptism) ... Sunday, May 31st
T. W. Piper ... Sundays, June 7th and 14th
D. M. Leavitt ... Sunday, June 21st

Biddeford, Me., (City Hall) ... Sunday, May 24th
H. L. HASTINGS.

EXETER, N. H.
L. Boutell ... Sunday, May 24th
C. W. Sargent ... Sunday, May 31st
A. M. Higgins ... Sunday, June 7th
C. H. Leverton ... Sundays, June 14th and 21st
A. W. Sibley ... Sunday, June 28th

North Somers, Ct. ... Sunday, May 24th
South Vernon, Vt. ... Sunday, May 31st
Will be at South Vernon depot Saturday, in the 5 P. M. train.
North Springfield, Vt. ... Monday evening, June 1st
Castleton, Vt. ... evenings, June 2d and 3d
Rutland, Vt. ... evening, June 4th
Champlain ... June 5th
Montreal ... June 6th and 7th
Melbourne ... June 8th to 10th
Danville ... June 11th to 15th
Hatley ... June 16th—one week
Barnston, or vicinity, June 23d, one week, as the brethren may appoint.
From June 29th to July 2nd, where a door opens on the way to Mechanic Falls.
Mechanic Falls, Me. ... July 3d and 4th
West Poland, Me. ... Sunday, July 5th
Mayberry Hill ... July 7th and 8th
South Poland ... July 9th
HIRAM MUNGER.

P. S. The above appointments were given by Brn. Stetson and Thurber, and may conflict with others. If so, please notify me in season to make different arrangements. H. M.

Manchester ... Sunday, May 24th
Lowell, Mass. ... Sunday, May 31st
Portsmouth, N. H. ... Sunday, June 14th
D. M. LEAVITT.

Holliston, Mass. ... Sunday, May 24th
S. W. THURBER.

Salem, Mass. ... Sunday, May 24th
GEORGE W. BROWN.

Exeter, N. H. ... June 21st
Melvin Village ... June 28th
T. W. PIPER.

Philadelphia, Pa. ... Lord's day, May 31st
Gordonsville, Va. ... Lord's day, June 7th
Dayton, Va. ... Lord's day, June 14th
WM. C. THURMAN.

Westerly, R. I. ... Sunday, May 24th
ELLEN CRUMB.
ABIGAIL M. TRIPP.

Concord, N. H., (Centre Street) ... Sunday, May 24th
C. GOODRICH.

Guilford, Ct. ... Sunday, May 31st
JOHN T. DIXON.

Lovely Street, Ct. ... Sunday, May 31st
GEORGE L. WHITE.

Stoneham, Mass. ... Sunday, May 24th
ENOCH MORRELL.

Southington, Ct. ... Sunday, May 31st
E. OWEN.

New Haven, Ct. ... Sunday, May 24th
W. S. CAMPBELL.

Meredith, (Delleff school-house) ... Sunday, May 24th
Lower Gilmanton ... Sunday, May 31st
N. GLIDDEN.

Sutton, N. H. Conference ... May 28th
Woodstock, N. H. ... Sunday, June 7th
Whitefield, N. H. ... Sunday, June 14th
J. COUCH.

Keene, N. H. ... Friday evening, May 22d
South Ashburnham, Mass., Saturday evening, May 23d, and over the Sabbath.
Lynn, Mass., (baptism) ... Sabbath, May 31st
Bristol, R. I. ... Sabbaths, June 7th and 8th
T. M. PREBLE.

Compton, P. Q., (Harvey school-house), Sunday, May 24th, and onward as the Lord may direct.
T. E. LANG, JR.

North Somers, Ct. ... Lord's day, May 31st
AMASA MORSE.

EAST ROCHESTER, N. H.
J. H. F. Varney ... Sunday, May 24th

Barnstead, (White Oak Ground) ... Friday, May 29th and over Sunday, the 31st.
J. PINKHAM.
C. H. WILLEY.
J. H. F. VARNEY.

Westboro ... May 24th
A. M. HIGGINS.

Bath ... May 24th
A. H. WALKER.

Suncook, N. H. ... Sunday, May 24th
Holderness, True school-house ... Sunday, May 31st
J. G. SMITH.

Worcester, Mass. ... May 24th and 31st
Springfield, Mass. ... Sunday, June 7th
New Britain, Conn. ... Sunday, June 14th
Hartford, Conn. ... Sunday, June 21st
WM. STUART.

Jeffersonville, Ind., (Christian Tabernacle), Sunday, May 24th.
G. W. GREEN.

Northwood Narrows, N. H. ... Sunday, May 24th
A. SIMPSON.

Carthage, Me. ... Sundays, May 24th and 31st
J. C. WHEELER.

Brimfield ... Sunday, May 24th
E. OWEN.

SPRINGFIELD, MASS.
A. Ross ... Sundays, May 24th and 31st
Wm. Stewart ... Sunday, June 7th
S. G. Mathewson ... Sunday, June 14th

North Somers ... Sunday, May 24th
Pleasant Valley, Ct. ... Sunday, May 31st
L. F. MOORE.

Whitefield, N. H. ... Sunday, May 31st
Densmore Hill, Vt. ... Sunday, June 7th
East Canaan, N. H. ... Sunday, June 14th
J. A. CLEAVELAND.

Lake Village, N. H. ... Sunday, May 24th
Melvin Village ... Sundays, May 31st and June 7th
Evenings through the week between the Sabbaths, if desired.
L. C. MCKINSTRY.

Bangor ... Sunday, May 24th
North Searsport ... Sunday, May 31st
Lincolnville, (either at Young school-house, or the Centre, as the brethren may think best), Sunday, June 7th
Lagrange Corner ... Sunday, June 14th
East Dover ... Sunday, June 21st
THOMAS SMITH.

Meridith, N. H., (Advent Hall) ... Sunday, May 24th
Danbury, N. H. ... evening, May 26th
Sutton Conference ... May 28th and 29th
Manchester, (Merrimack Hall) ... Sunday, May 31st
Dover, N. H. ... June 3d and over Sunday
C. H. SWEET.

Nashua ... Sunday, May 24th, and baptize
Suncook ... Sunday, May 31st
Chichester (Pine Ground) ... Sunday, June 14th
NO NAME.

Kennebunkport ... Sabbaths, May 24th and 31st
GEO. W. BURNHAM.

Guilford, Ct. ... Sunday, May 24th
North Canton ... Sunday, June 7th, at 10½ A. M., also 1 and 5 P. M.
S. WOODRUFF.

Hartford, (Station school-house) ... Sunday, May 24th
Starks, Me. ... Sunday, May 31st
E. M. HAGGETT.

Peru, Me., (where Bro. Knight may appoint), evening, May 22d, and over Sunday.
Byron, Me., evening, May 28th, and over Sunday.
J. T. JORDAN.

Racconborn, (baptism) ... Sabbath, May 24th
Sutton, quarterly conference ... May 31st
JOHN KNOWLES.

Richmond, Me., (Mary Meeting Hall), Sunday, June 7th, and remain several weeks. Will some one meet me at the depot, Saturday, the 6th?
Danville, C. E. ... Sunday, June 28th
and remain as long as may be duty. A. SIMPSON.

West Falmouth, Me. ... May 24th
Bath, Me. ... June 14th
I. C. WELLCOME.

North Somers, Ct. ... Lord's day, May 31st
AMASA WALKER.

Biddeford ... Sunday, May 31st
Portsmouth, N. H. ... Sunday, June 2d
Lynn ... evening, June 5th
ISAAC DAMMAN.

Hebron, N. H. ... Sundays, May 24th and June 7th
Charleston, Vt. ... Sunday, June 14th
D. MATHEWSON.

Murray, N. Y. ... Sunday, May 24th
WM. H. SPROUT.

Square Pond, Ct., Sundays, May 24th, 31st, and June 7th
Westfield, Mass. ... Sunday, June 14th
P. S. BUTLER.

Farmington, N. H. ... Sundays, May 31st and June 7th
M. BATCHELOR.

East Canaan, N. H. ... Saturday evening, June 13th
North Canaan (at Mr. Goodhue's), 3 o'clock P. M., Monday, June 15th.
JOSEPH KIMBALL.

Dover, N. H. (4th Ward House) ... Sunday, May 24th
Barnstead, (White Oak Ground), evening, May 31st, and over Sunday.
Strafford, (Roberts' school-house) ... Sunday, June 7th
Stockbridge Corner ... Sunday, June 14th
East Rochester, (Chapel) ... Sunday, June 21st
Pittsfield ... Sunday, June 28th
J. PINKHAM.

Lee, N. H. ... Sunday, May 24th
Exeter ... Sunday, May 31st
Rochester, (Chapel) ... Sunday, June 7th
C. S. EMERSON.

New Britain, Conn. ... Sunday, May 24th
Scitico, Conn. ... Sunday, May 31st
B. HITCHCOCK.

Danielsonville, Ct. ... Sundays, May 24th and 31st
H. F. CARPENTER.

Lynn, Mass. ... Tuesday evening, May 26th
J. A. LIBBY.

Wardwell Settlement, Jefferson Co. ... May 23d and over Sunday.
M. E. MILES.

Compton, N. H., (Bump school-house), baptism, Sunday, May 24th.
JOHN H. EVANS.

South Windham, Maine (Universalist meeting-house), May 17th.
JESSE GAY.

Rogersville, N. Y. May 23d, and over the Sabbath.
Loon Lake, N. Y., at the quarterly meeting, Sabbath, May 31st and onward, as long as profitable.
J. K. BELLOWS.

PORTSMOUTH, N. H.
J. A. Libby ... Sunday, May 24th
M. Batchelor ... Sunday, June 28th

Cushing, Me., Baptist House ... Sunday, May 24th
Lund's Island ... Sunday, May 31st
If there are any who want me to baptize them at any of these appointments, they can be in readiness.
H. S. MITCHELL.

West Gardiner, Me. ... Sunday, May 31st
H. D. REED.

Great Falls ... Sunday, May 24th
THOMAS RIMES.

WORCESTER, MASS.
I. Damman ... Sunday, June 7th
J. G. Smith ... Sunday, June 14th
D. Mathewson ... Sundays, June 21st and 28th

Lowell, Mass. ... Sunday, May 24th
JOSEPH W. WHITE.

Melvin Village, N. H. ... Sunday, May 24th
WM. BOOK.

Providence ... Friday evening, May 22d and over the following Sunday.
S. C. HANCOCK.

East Walpole, (Bird's Hall.)
Theodore Sherman ... Sunday, May 24th

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

PLEASANT VALLEY, CONN.
L. F. Moore ... Sunday, May 31st

Bristol, R. I. ... May 24th
A. DURFEE.

East Canaan ... May 24th
W. H. SHAW.

Cold Spring ... Sunday, May 24th
Bristol ... Sunday, May 31st
WM. J. RIPLEY.

Livermore, Briton's Mills ... May 24th
West Gardiner ... May 31st
Rome, Town House ... June 7th
H. B. SEVEY.

West Barre, N. Y. ... May 24th
Lockport ... evening, May 29th
Knowlesville ... May 31st
J. WENDELL.

Bradford, N. H., Pond meeting-house ... May 24th
SIMEON ROBY.

Friendship, Me. ... May 24th
S. K. PARTRIDGE.

Pascoag ... May 24th
Greenville ... evening, May 30th
B. ROBERTS.

the brethren may arrange.
Lafayette, evening, May 23d, and over Sunday.
RUFUS W. PIERCE.

Business.

RECEIPTS FOR BOOKS AND TRACTS.

D. Graffam $9.00, A H Brown $9.00, P. Tandy 50c, A Wilson $1.00, H P Durgin 35c, B D Wolcott $2.75, W S Armentrout 50 cts., G. Downing $1.00, J C King $2.00, P. B. Ramer $3.00, S H Hutchinson $1.00, A. Cressy $2.50, T Smith $2.50, S Taylor $1.00, Mrs F W Higgins $5.00, R. W. Smith $2.40, T. Wheeler $1.00, J Shackford 75c, E B Card $2.30, G O Ellis $5.00, C M Simmons $3.00, H Ingalls $2.25, L M Kidder 35c, Mrs J Thomas 50c, J A Wescott 50c, H Bailey $1.00.

LETTERS RECEIVED.

W C Clark, H Pratt, J Carr, M Mayhew, T Wheeler, M A Seymour, J Bray, J W Thomas, H Beadle, G W Stetson, T J Whitecar, S P Green, L F Moore, L C McKinstry, L. M. Chaffee, H L Salsbury, D N Chadsey, S Tibbetts, Wm. Fenn, L Taylor, E S Baliard, A W Sibley, L H Taylor, J F Whitney, I Lamb, J Wendell, I Sheen, C Colegrove, C Case, B H Albee, S L Manley, W H Fenn, M H Morrison, C W Low, J. Blain, G E Lee, J Button, S Ayres, I Morgan, F H Burbank, J V Himes, G W Green, L E Newell, A E McEllister, O. Bendixon, M E Dow, N Grant, B Mathewson.

For Bro. W. M. Ingham.

Dr. Johnson	2.00
M. M. Parks	2.00
J. Starr	1.00
E. C. Woodruff	2.00
John Russell	4.00
Mary K. Howland	2.00

☞ For the N. Y. State Mission Tent, from E. S. Jennings, $10.18. To the church, Hemoye, Ontario Co., from H. Bailey, Brewster's Station, N. Y.

J. NARAMORE.

ADDRESS OF PREACHING BRETHREN.

S. S. Brewer—Ashburnham Depot, Mass.
C. E. Piper—41 Grove Street, Boston, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
C. Goodrich—77 Marion Street, East Boston, Mass.
J. S. White—63 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 60 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brauss—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—55 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
J. W. Thomas—Fairhaven, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Lisbon, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
R. St. John—Wolcottville, Ct.
Dr. Samuel Wallis Trent—Middlebury, Ct.
S. B. Mann—Waterbury, Ct.
Ira Wyman—Warehouse Point, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
S. Woodruff—Unionville, Ct.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Pamelia, N. Y.
I. C. Wellcome—19 Orchard Street, New York City.
Wm. A. Evans—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Scott—Albion, Orleans Co., N. Y.
Anna H. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
E. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 220 South 5th St., Jersey City, N. J.
E. S. Jennings—President of "N. Y. U. M. Association," Hemoye, Ontario Co., N. Y.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Depose Mission, 708 Lombard street, Philadelphia, Pa.
John T. Copley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
R. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
A. N. Seymour—Reading, Mich.
J. M. Sabin—Rome, Mich.
J. R. Preston—Eagle, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Fenn—Victoria, Knox Co., Ill.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Kellogg. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Return near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 25c; by mail, 30c.

SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00.

LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 5c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 6c; by mail, 7c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 3c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail, 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 1[illegible] single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlineary Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.[illegible] Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.[illegible] per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 12c; by mail, 15c.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Bally. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 24c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 6c; per dozen, 50c.

BETHLEHEM; a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Good. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism of 82 pp. Price $1.25; sent by mail when requested.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 30c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR; a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. E. Manle, 5c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 20c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 20c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c single; postage 2c. 40c. per dozen; postage 6c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 10c.; per dozen.

AMERICA IN PROPHECY; and Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

[illegible]

Trust God to give thee seed;
[illegible]
Make his thy constant care;
God's love shall make each grain to grow
[illegible]

Then take thy very best,
If nothing else thou have;
If better field may not be had,
Cast it upon the wave.
But sow, on all sides sow!
And pray, at all times pray;
[illegible]
[illegible]

But see to sow God's seed;
Sow nothing of thine own;
To this attend with trembling heed,
And still in faith sow on.
Soon then shall laughing come
With sheaves a priceless load,
And in heaven's endless harvest home
Shall taste the joys of God.

Selected by E. A. Arnold, Yorkshire, Vt.

For the World's Crisis.

THE FRUIT OF THE SPIRIT.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—GAL. 5: 22.

THE LAW.

"*God is love.*"—In the creation of man, God had but one end in view, which was the happiness of man. When man was placed in the garden of Eden, every thing was there that could produce happiness, and had he kept from sin he might have dwelt there eternally and been forever happy. But he disobeyed his Creator, and by that disobedience brought upon himself condemnation and poverty and toil and disease and death. And when he had broken the law of God and incurred the penalty, death, God's love was so strong, his compassion so deep, his mercy so great, a Savior there was promised who would suffer the penalty for the sake of man, and another chance of life was offered him.

The Lord knew if he should remain on the earth forever and continue in sin, he would be unhappy throughout eternity, for sin produces but unhappiness, so in his love he shut him away from the tree of life lest he should eat and live forever. But the same Savior who there was offered to die in Adam's stead, was to purchase the right of restoring life to fallen man, and since then all man's hope of life has rested in the resurrection from the dead. He was the second time placed on probation. A law was given him which if he obeyed he would be again restored to Paradise to go no more out forever.

Laws are necessary for the safety and peace of any community, and God has made laws which if all obeyed there would be very little sorrow or trouble, for these laws forbid nothing but that which brings wretchedness. There is no law against love and joy and peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law, but against that which breeds sorrow and wretchedness and sickness and misery, there is a law which has for its penalty death. Does stealing, lying, drunkenness, adultery, murder, idolatry, covetousness, produce real happiness? Does hatred, variance, envy, emulation, backbiting, scolding, fault-finding, increase the peace or joy of any one? No. And we read, "They which do such things shall not inherit the kingdom of God." If all were saved just as they are, there would be no more happiness in the world to come than there is in this world.

Christ died to save us *from* our sins, not in our sins. If one sinner should enter the kingdom he would destroy the peace of all there, therefore God has decided that such shall not enter. Our moral characters will not be changed at the appearing of Jesus. Then he that is unjust will be unjust still, and he that is filthy will be filthy still, and he that is righteous will be righteous still, and he that is holy will be holy still, and there is no promise that any but the holy will be saved.

There will be no quarrelling in the new earth, no hateful dispositions, no tattling, mischief-making, backbiting, no scolding, fault finding, complaining, no unkind words, no sarcastic remarks, no cutting speeches, no self-conceit, no bragging, or self-righteousness. There are no such things among Christ's little ones now. There will be none there who will not speak to each other because of injury, none there who will not associate with those murderers, thieves, drunkards, beggars and adulteresses, who have been cleansed by the blood of Jesus; none there who because they cannot have the first seat will not have any; none there who will mention one's good qualities when he is present, and his bad qualities when he is absent; there are none such among Christ's followers now. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "If any man have not the Spirit of Christ he is none of his."

"*God is love.*" He offers eternal life to every one; there are no exceptions. He convicts every one of sin, righteousness, and judgment to come. There is no one but has at some time in his life felt the Holy Spirit calling on him to turn from sin and seek salvation. He will save all who will come unto him, no matter who they are, or how wicked they have been; his love invites, his love welcomes, his love forgives.

There is no sin, however horrible it may be in the eyes of man, which, if the sinner repents of it, God's love will not cover, Christ's blood will not blot out. There is one sin that can never be forgiven—sin against the Holy Spirit, because when the Spirit is grieved away, there is nothing to cause repentance, and without repentance there can be no forgiveness; but when a person is sorry for sin, and wishes to sin no more, there is hope for him. And when an individual will not turn from sin, but slights the offer of eternal life, neglects the word of God, and tramples his law under foot, after giving him every opportunity to repent, God in his almighty, unchangeable love, places him where he was before creation. He will not suffer him to exist after the righteous receive their reward, and thus by showing him what he has lost make him miserable, but will destroy him, let him be as though he had not been.

The Lord has offered every inducement to persuade men to do right. He has promised to them who by patient continuance in well doing seek for glory, honor, and immortality, eternal life, and life in a home where there will be nothing ever to mar the peace of any of the inhabitants. What more could any one desire? Though he requires every one to be holy, he requires no more than he will help them be. He has provided a Savior and a complete Savior. One who will save from past sin, from present sin, and from death, when he shall come the second time without a sin offering unto salvation. God is love. Salvation is free, a gift from God, perfect. Everybody can have it who will, every one.

God's law was perfect. There was nothing wanting and nothing superfluous. Christ sums it up in these words: "Whatsoever ye would that men should do to you, do ye even so to them." If all followed this rule, how happy we should all be. But the commandment ordained unto life is found to be unto death, for who can keep it? The carnal mind is enmity against God.

But the gospel reaches deeper than the law. The law was applied to the fruit, but the gospel is applied to the root of the tree. The law was to cleanse the streams of all impurity, but the gospel cleanses the fountain. The law required obedience to the letter, but the Holy Spirit brings forth obedience in the heart.

Christ gave a new commandment: "Thou shalt love the Lord with all thy heart, and thy neighbor as thyself;" and whoever obeys this commandment, will keep the other ten. There is no bondage in keeping the law when it is written on the heart. When a person whose heart has not been changed tries to keep the law perfectly, he generally finds it hard work. It is like trying to keep weeds out of a garden by cutting off the tops. As long as the roots are on the ground the weeds will keep coming. The only way to prevent their coming is to take up the roots.

In this is shown the love of God. He requires perfect obedience, because perfect obedience is for our good; and as man is by nature prone to evil as the sparks fly upward, and cannot keep the law in his own strength, God has given the Holy Spirit, which will write the law on his heart; and as a pure fountain sends forth pure water, so the heart renewed by the Holy Spirit will bring forth fruit to the honor and glory of God.

Salvation is all of grace. How many have toiled and struggled to keep from sin and merit salvation by their works of righteousness, and, after years of warfare with self and Satan, have found out their weakness, their utter helplessness, the evil of their hearts, and the merit of Jesus' blood. There were in the Galatian church some of this class, and Paul in writing to them says, "How received ye the Spirit, by the works of the law or by the hearing of faith?"

We cannot do a single thing to save ourselves. All we can do is to ask. And if we ask sincerely, realizing that we can do nothing ourselves, and willing the Lord should do with us as he will, only make us just what he would have us be, he will hear and give us the Holy Spirit to guide us into all truth, and keep us until He who is our life shall appear to finish our salvation.

S. K. PAINE.

For the World's Crisis.

EXTRACTS FROM LETTERS TO ELD. J. BLAIN.

BRO. GRANT:—Judging from my own feelings, I conclude brethren wish to hear, through our papers, what is being done in all parts as to the great truths we are trying to spread; so I will occasionally let them enjoy the reading of some of the many letters I receive touching our views. My opinion is, that brethren are moved to action more by learning what is being effected, than by long exhortations, which are often written for our papers. Exhortations should be brief, while instruction and general information will be read through if more lengthy. As I am also asking brethren to aid me in giving out works larger than our tracts, it is proper to let them know I am not idle, and in what way I am working to spread truth. I wish also to acknowledge the goodness of my Master in giving me encouragement and joy in my labors.

I send some extracts from letters lately received, believing that brethren will be willing, and perhaps glad, to see their views and feelings given in our papers for the comfort of others.

A Brother in a new, or destitute part of Indiana, writes:—"Two weeks ago, a friend called my attention to the subject of the *destruction* of the wicked, and handed me your work, 'Death not Life,' requesting me to read it, and give him my opinion of it. I have read it carefully, and re-read portions of it. . . I wish you to send me a copy, bound in muslin, if you have one so bound, and some other matter bearing on this subject. I would be glad if you would enclose a catalogue, or list, of books and papers now advocating this doctrine. I want help to thoroughly investigate the doctrine, and if, as is probable, I adopt it, I want to be able, in my sphere, to defend it. I am a member of the Baptist church, superintendent of the Sabbath school, and teach a Bible class of young ladies; and if I teach any other doctrine, I expect to be accursed somewhat." Vevay, Indiana.

A Baptist minister in Centreville, Appanoose Co., Ia., writes:—

"I have had your publications through local agents for a number of years, and believe your 'Death not Life' the best on this subject I am acquainted with. For a number of years, I have been in the same faith. I am also looking and longing for the appearing of the Lord Jesus unto complete salvation. I read the 'Voice of the West' and 'Prophetic Times,' and have watched to see your progress, and that of Eld. Colegrove. I know what his trials mean. My object in writing is to ask you to send me a package of 'Death not Life' for distribution. I am in a new field, where the subject had never been presented till I preached and talked it. We are now in a crisis on this matter, and I wish your work to distribute. So far as I can hear, there is not one in the country. Please send a copy to Eld. B. Clement, Long Branch, Nebraska. I enclose $1.00."

SAMUEL DAVISON.

Eld. W. H. Barnes, of Hamburg, Ia., writes: "Dear Bro. Blain, what is the title of your work on the destiny of the lost? I have had one, but it has been examined so much, and by so many, that I cannot find the commencement nor the conclusion. I want the work, so please send me one, and the price, and oblige. I am a firm believer in life everlasting by Christ alone."

Bro. E. A. Poole, of Linklane, Chenango Co., N. Y., a part of the State where but little light has been spread, writes:—

"Your letter and the books came safe. Thank you most cordially. I felt while reading it almost familiarly acquainted with you. . . . Instead of sending $2.00, as I proposed to you for its value in books, I send $5.00, to assist in your work, to be used at your discretion. Should you see fit to send any more, I shall be happy to distribute them for the good of the cause. It is surely 'glad tidings' that evil is *to end*, and we are soon to have a clean universe." You inquire as to the state of the cause here? There are some twenty to thirty in this place with your views, who hold meetings regularly on the Sabbath. There are some in two or three towns south of us, but beyond this, I know of scarcely any in the country. Eld. Wm. Dignam, late of Seneca Falls, resides in this town, and he is the only minister in the county who holds our views, unless I include myself, who sometimes try to talk (not to say preach) on the subject. Wishing you all success in your work, and willing, and more than willing, to do what I can to help it forward, I remain yours in the holiest of bonds."

Bro. J. P. Chrest, of St. Paul's, Minn., after I had sent him works by request, writes:—"Many thanks for your kind letter, and the books and tracts you sent me. These are the first works on the glorious doctrine of life only by Christ, I have been able to obtain for twelve years, except your work, which has been a treasure to me in my lonely condition. It had been loaned till worn out, so I wrote you for another copy to loan. . . . The copies you sent me shall be judiciously circulated; and I hope they may comfort others as they have me. There are only two in our city, in the circle of my acquaintance, who hold the doctrine of life as taught in the blessed Bible. One was formerly connected with Adventists, but is now with me in a Methodist church here. I hope to hear from you again. Direct to box 1720."

These are a sample of about fifty letters I have received the past year, asking for small numbers of my work. I have sent, from six to twelve to each, besides those sent in large quantities to ministers by express. I have just had fifteen hundred more printed to send out in the same way this year. Will brethren aid me, so that I can send larger packages to such destitute places? Calls increase. I shall be at home till the first of June, and any wishing books or tracts can send their orders.

J. BLAIN.

Buffalo, April 4, 1868.

For the World's Crisis.

REPORT OF R. I. AND E. CT. CONF., HELD AT E. Gloucester, R. I., April 1st, 2d, and 3d.

Wednesday, April 1st, 2 P. M. The conference met and enjoyed a refreshing season in social worship. In the evening, an excellent conference meeting, after which we listened to preaching from Bro. B. Roberts.

April 2nd. The Moderator not being present, Bro. J. J. Northup was elected Mod. *pro tem*, and M. R. Phetteplace Clerk *pro tem*, in absence of the Clerk. The report of the last conference was read and amended by adding a clause on the election of officers, and accepted.

The following churches were reported:

E. Gloucester, C. B. Keech, Clerk. Four prayer meetings a week. Backsliders have been reclaimed and sinners converted. But little preaching.

River Point, A. C. Greene, Clerk. An increasing interest. We have held a protracted meeting, which has been productive of good in the salvation of sinners and reviving of saints.

N. Scituate, N. Angell, Clerk. In good working order. The church numbers eighty members. Sabbath school of sixty members, with good interest.

Danielsonville, Ct., Bro. Simmons, delegate. Our prospects in the good work are brightening. We are united. Bro. Carpenter is to supply the desk all the time the coming year.

Pascoag. Bro. Young officially reported. A good interest. Cheering omens of prosperity. Some converted. Five waiting to go forward in baptism. Are making an effort to build a chapel.

Lafayette church reported by letter. A revival interest. Some converted. The spirit of divine blessing among them. Abington church reported by letter. Good feeling, and interest in meetings.

The following preaching brethren reported their labors: Elders H. C. Hopkins, B. Roberts, J. S. Eldridge, D. V. Cory, J. S. Collins, J. J. Northup, M. R. Phetteplace, and Sr. Crumb. The reports we listened to were full of interest and encouragement. Sinners have been converted, and a good working band formed in Westerly. They have hired a hall. Sinners have been converted in Chepachet, R. I., Smithfield, Hopkin's Mills and Foster.

Moved, All unordained preaching brethren present are invited to join the conference. Carried. Bro. N. Angell availed himself of the invitation, and became a member of the conference. Adjourned.

April 3d, 9 o'clock A. M. Conference met as adjourned. Rockland church reported by J. B. Smith, Clerk. Thirty-five members. Some very good meetings. Our Pastor, Eld. J. S. Rollins, resigned. Sabbath school of from twenty to thirty members. On motion, the committee on delinquent churches was continued.

Eld. Geo. Champlain appeared before the conference, and the spirit of hearty contrition he manifested awakened our earnest sympathy in his behalf. The following resolution was offered:

Resolved, That the case of Eld. Geo. Champlain be referred to a committee of seven for final disposal, and their decision shall not be subject to the future action of the conference. Carried.

Brn. Carpenter, Durfee, Bellows, Phetteplace, Collins and Angell were appointed.

Moved, That the confession of Eld. Champlain be referred to said committee. Carried.

On motion, adjourned to meet at Westerly, R. I., the first Wednesday in July, 1868. Carried. Four happy souls were baptized Friday, at noon. The social meetings were indeed blessed. Two or three rose for prayers Friday evening.

M. R. PHETTEPLACE, Clerk pro tem.

For the World's Crisis.

GOLD.

BRO. GRANT:—I often see in the Crisis articles on dress, particularly the wearing of gold. This evil is increasing, and ought to cause every child of God to sigh and cry. I also notice the writers of these articles generally refer to the sisters. Now I wish to ask one question. Is it any greater sin for a sister to wear gold than for a brother? Is it not sin to wear gold in any form? Has not God forbidden it? Can we be holy and indulge in it? Is it not needless self-indulgence? And is not all needless self-indulgence sin?

The money paid out for gold by professors of religion would support all our missionaries, and some be left to give to the poor. Brethren and sisters, let us be transformed by the renewing of our minds, that we may prove what is that good, and acceptable and perfect will of God. Rom. 12: 2.

Yours in hope, J. K. BELLOWS.

For the World's Crisis.

REPORT OF THE CT. A. C. CONF.

Assembled agreeably to call, at Bristol, Ct., Wednesday evening, April 22nd, at 7½ P. M. Preaching by Elder L. F. Moore, from John 18: 36. Assembled again Thursday, at 10½ A. M., for prayer and conference. Prayer and remarks by the following brethren: H. H. Dickinson, Rev. Mr. Graves (a Baptist Bro.), Geo. L. White, E. Owen, I. B. Potter, M. G. Dunham, and others. At 1 o'clock P. M., met for prayer for one hour, and had a blessed season. Glory to God.

2 P. M. Preaching by Sister Durand, from Ps. 43: 3, followed by remarks by brethren and sisters. It was a blessed time. 7 P. M., prayer meeting, followed by preaching by Bro. C. F. Dixon, from 1 Cor. 4: 17. Friday, at 9 A. M., assembled for business. President being absent, the meeting was called to order by the Vice President, B. Hitchcock. Opening prayer by H. H. Dickinson. The Secretary, B. St. John, was absent. L. F. Moore appointed *pro tem*. Reading of proceedings of previous conference dispensed with. Committee on Credentials appointed: Brn. I. B. Potter and W. A. Durand.

Reports of delegates being called for, Bro. E. M. Ripley reported Pleasant Valley, Ct. There had been some irregularity in preaching, but have now made arrangements for preaching regularly; also have relieved the world of the responsibility of paying for preaching, and put it where it belongs. Thank God. In a good healthy condition. Bro. H. H. Dickinson reported Hartford. Principles sound. Excellent feeling in church. No division; good supply of gospel charity, and expenses all met by the body. Bro. Sidney Hall, of Hartford, corroborated Bro. Dickinson, and added: not quite so much interest in social meetings as has been; but still earnest prayer to Father for higher life and better preparation of heart. Bro. M. G. Dunham reported New Haven waking up, and some expecting to come into the fold. A feeling for deeper work. Some are looking to this year as the Jubilee year, but manifest an excellent spirit, and no desire to make a test question of it. Are looking for a proper site to put up a chapel. There is a laboring spirit in the church.

The matter of raising money was here mentioned, and Bro. H. H. Dickinson suggested the idea of placing a box at the door of the several churches, for the purpose of receiving such contributions as strangers saw fit to give, instead of "passing the hat," and to use such contributions for the benefit of the flock. Bro. B. Hitchcock reported Prospect. Good prospect. Think a little labor bestowed there would result gloriously. Church in good working order. Bro. G. L. White reported Bristol as holding fast their confidence in God. Poor in this world's good, but "rich in faith." Glory to God. Hallelujah.

Bro. Dickinson called for report of preachers. I. B. Potter reported his labors. He had been out in new fields. Had preached in Woodstock and vicinity, which resulted in the conversion of about fifty souls. S. B. Munn reported Waterbury. He began there four years ago, and had seen good results. Had been some division, but now Eld. W. J. Ripley is laboring there, and hopes to see glorious results. Bro. Elliot,—been laboring in Roxbury, New Preston, and Morris. The work goes well. Bro. W. A. Durand reported for self and wife, in old fields. Churches were refreshed. Guilford church waking up, but need of more labor. Killingly,—new field; progressing. Bro. B. Hitchcock reported his labors at Guilford.—Has been distraction, but now healing up. Hartford. Found real good, solid, and substantial brethren and sisters. Square Pond,—all harmony. Scitico,—good laborers, and a general waking up. Bro. B. St. John reported. Moved to Wolcottville to build a church. Cause progressing. Have $2400 for chapel, and $75.00 for preaching, in the treasury. Wrightville,—have had additions and doing well. Bro. L. F. Moore reported North Somers, Square Pond, Warehouse Point, and Scitico, all standing well. Bro. O. D. Woodruff remarked upon the condition of the people. Spoke of Bro. Seth Woodruff, who had cut his foot with an axe, and proposed a collection for him, which was taken in the evening, and the sum of $15.00 obtained.

(Signed) L. F. MOORE, Sec. *pro tem.*

Friday, 1 P. M. Opening prayer by Bro. B. St. John. Communication from Bridgeport church read, and placed on file. Report of Missionary committee called for. Bro. G. W. Denny, chairman, reported as follows: Had not succeeded in obtaining I. B. Potter as State Missionary. Has $25.00 in treasury. He had some circulars printed to be circulated as subscription papers among the churches, and wanted further instructions. Remarked upon church organization as a means to help support missionary work. After remarks by Brn. H. H. Dickinson and O. D. Woodruff, Bro. M. G. Dunham motioned to instruct the committee to expend the amount in their hands, and what they shall hereafter receive, as they shall deem judicious, for missionary work in this State (Conn.). Bro. Sidney Hall, of Hartford, proposed to furnish this conference with tracts to the amount of $100.00, and wished to know what disposition we would make of them? After a little talk, the proposition was very thankfully received, and the matter placed in the hands of the missionary committee. Adjourned, subject to the call of the Secretary.

Preachers present: Elders E. Owen, I. B. Potter, George L. Teeple, S. B. Munn, L. F. Moore, B. St. John, B. Hitchcock, W. J. Ripley, W. A. Durand. Unordained: Brn. Elliot, C. F. Dixon, H. H. Dickinson, O. D. Woodruff, Sr. W. A. Durand.

Friday, 2½ P. M., an excellent discourse by Bro. Dickinson, from Heb. 2: 14, 15. The Lord did really bless, and the church was edified. Evening, 7½ o'clock, preaching by Eld. L. F. Moore, from Acts 2: 37. Sat. A. M., prayer and conference meeting. A blessed good time. The Spirit of God was with us, and we had a real melting time. Praise God. Sat. P. M., Sr. Durand preached a soul-stirring sermon from Isa. 61: 8. Sat. evening, Eld. I. B. Potter preached from Rom. 8: 32. Sunday A. M., Eld. B. St. John preached from these words: "There shall be no more curse." Afternoon, Eld. I. B. Potter preached from Jer. 8: 22. Love-feast Sunday morning, and sacrament of the Lord's Supper in afternoon. It was really good to be there.

All our meetings were attended with interest; and although there was a little contentious element at first, yet, glory be to the name of our Father, when he sent his Spirit the devil left in a hurry. The Bristol church made ample provision for all that came. Some sisters were with us from New Britain, Southington, and other places, and we trust it will result in good for the church, in building it up. We take this opportunity to return our thanks to the Bristol brethren and sisters for their kindness.

B. ST. JOHN, *Sec'y.*

P. S.—In our last report there were two mistakes that ought to have been rectified before this; but not understanding the matter at the time, it was overlooked, and we would here correct the mistake. The first was, that Eld. Seth Woodruff preached at New Haven conference, Thursday evening, from Acts 26: 28,—"Almost thou persuadest me to be a christian"; the other was, that Eld. E. Owen preached Friday evening at New Haven conference, from Ezek. 24: 13, and not Eld. H. Munger, as reported. B. ST. J.

NOBODY'S CHILD.

BY PHILO H. CASE.

Alone in the dreary, pitiless street,
With my torn old dress and bare, cold feet,
All day I've wandered to and fro,
Hungry and shivering, and nowhere to go;
The night's coming on in darkness and dread,
And the chill sleet beating upon my bare head;
Oh! why does the wind blow upon me so wild?
Is it because I am nobody's child?

Just over the way there's a flood of light,
And warmth and beauty, and all things bright;
Beautiful children in robes so fair,
Are caroling songs in rapture there.
I wonder if they, in their blissful glee,
Would pity a poor little beggar like me,
Wandering alone in the merciless street,
Naked and shivering, and nothing to eat?

Oh! what shall I do when the night comes down
In its terrible blackness all over the town?
Shall I lay me down 'neath the angry sky,
On the cold, hard pavement alone to die?—
When the beautiful children their prayers have said,
And mammas have tucked them up snugly in bed.
No dear mother ever upon me smiled;
Why is it, I wonder, I'm nobody's child?

No father, no mother, no sister, no one
In all the world loves me; e'en the little dogs run
When I wander too near them; 'tis wondrous to see
How every thing shrinks from a beggar like me!
Perhaps 'tis a dream; but sometimes, when I lie
Gazing far up in the dark blue sky,
Watching for hours some large, bright star,
I fancy the beautiful gates are ajar;

And a host of white-robed, nameless things,
Come fluttering o'er me on gilded wings;
A hand that is strangely soft and fair,
Caresses gently my tangled hair,
And a voice like the carol of some wild bird—
The sweetest voice that ever I heard,
Calls me many a dear pet name,
Till my heart and spirit are all aflame:

And tells me of such unbounded love,
That will come with the city from above;
And then, with such pitiful, sad surprise,
They look at me with their soft blue eyes,
And it seems to me out of the dreary night
I am going to that city of light,
And away from the hunger and storm so wild,
I am sure I shall then be somebody's child.

Selected by J. N. BERRY.

For the World's Crisis.

JOURNAL.

THE DORCAS MISSION.

Dec. 31st (9 A. M.) spent our last five cents this morning for milk. I have not one penny in the world, but the gold and the silver are the Lord's, and he will surely send us help. We have on hand at this hour, cooked beans (enough for dinner), ten quarts of dry beans, eight pounds of pork, and a few dried apples. Our family numbers thirty-four persons. Soon our gas, hall, and postage bills will be sent in, and I pray that the Lord may send us abundant supplies at this time, so that these bills may be paid in good season, that the Lord's cause may be honored in this Home.

(Evening.) Received about $4.50 in the afternoon, at three o'clock. Praise the name of the Lord. Spent a portion of this sum for supper.

Thus, dear brethren and sisters, I have given you extracts from my journal for the year 1867; to prove to you from my humble experience that the Lord does hear and answer prayer. I have always endeavored to make my wants known unto him alone, and he has never disappointed me in my expectations of help. My piety is not extraordinary, as some have supposed. I am not a special favorite of the Lord, as some imagine. I am one of the Lord's most unworthy children, full of imperfections, and but a sinner, and if saved at all, that salvation will be through the unmerited love and favor of God. But I have written to encourage God's children, especially those who are poor, to trust in the Lord with all their hearts, under all circumstances. You may feel unworthy of any blessing at the hands of the Lord, but they will be granted you from a loving Father, through the merits of his dear Son, through the exercise of faith in his precious promises.

It may not be the Lord's will that I should continue in this work much longer, but whether it shall be so or not, I hope by his grace to live nearer to Christ, and to exercise a heartier faith in the promises than I have in the past. To all who have assisted us by their contributions of money, clothing, food, etc., and to all who have prayed for us, I return my heartfelt thanks; and I feel assured that all such will be rewarded by the blessed Savior.

Most of those who have labored with me have had their health much impaired. All have labored most faithfully with voice, hand, and heart. Sisters Reeves and Helginson, with whom I have been associated in this mission work for the last three years, are the hardest working and the most faithful women I ever saw. Their health has been much impaired. They have been "true as steel" to the cause. They have labored night and day, week after week, month after month, and year after year in this section, without any other motive than the good of the poor and the needy, and the salvation of the lost. Sr. Buster also sank beneath her burdens. Sr. Case is failing. These two have been most devoted in their various duties to the fatherless and the orphan. My own health is failing, and day by day I feel that I am wearing away.

But I must close. May grace, mercy, and peace rest upon the reader. And to the sinner I would say, come to Jesus. He is your friend, and has a heart to pity and save you. Turn unto him, and you will be accepted. Time is short. The Lord is at hand. Finally, brethren, pray for us.

Your Bro. in Christ, F. H. BURBANK.

THE PEN.—The pen, in the hand of one who knows how to use it, is one of the most powerful weapons known. As the tongue of the absent, how charming! When virtue guides it, how beautiful! When self-respect gives a new vigor, how pleasing! When honor directs it, how respected! When scurrility wields it, how contemptible! When wit sharpens it, how vital! 'Tis the weapon of the mind.—*Ex.*

Cure for a Stifle on a Horse.—Take the whites of two eggs, a piece of lard the size of a walnut, beat them well together, apply the ointment and heat it in.

ASHAMED OF ONE'S NAME.—No person should be ashamed of his name. No person should ask for anything without being willing to take the responsibility of the request. The habit of standing up frankly to one's own actions, opinions, or feelings, and taking the proper personal responsibility belonging to everything concerning his own personality, is manly and wholesome. If we were writing letters, like Lord Chesterfield, to a son, we should say, never write any letter that you are unwilling to sign. If there are reasons which make it improper for you to give your name, then you should not write at all. I will not say that there are *never* cases in which anonymousness is permissible. But they are rare and extreme cases. In general, it is a safe rule of conduct not to do anything to which one is unwilling to put his name. A good name is better than great riches. This habit of acting in all things frankly, openly, courageously, and of taking the consequences of one's thoughts and actions, cannot fail to result, in individuals and in communities, in a high and noble type of manhood. Therefore, *never* write anonymous letters.—*Beecher.*

A MISERABLE CONDITION.—He that hath a blind conscience, which sees nothing; a dead conscience, which feels nothing; and a dumb conscience, which says nothing, is in as miserable a condition as a man can be in on this side of hell.

Hygiene.

"This is for your health."—*Paul.*

For the Hygiene Column.

TOBACCO EXPERIENCE.

BRO. GRANT:—I have seen in the Crisis considerable in regard to tobacco. I would like to give in my testimony. I commenced using tobacco at the age of six years, and followed it until about six months ago. About two years ago I started to serve the Lord, and try to get ready for the coming kingdom; but all the while I seemed *to* be under conviction, and did not enjoy freedom. When I prayed, tobacco would come up before me; but I was unwilling to sacrifice all for Christ, and tried to justify myself by thinking that I was *marked* with tobacco, therefore it was natural for me to use it, and in such a case it was not a sin; but when I came to search the Scriptures, I found they condemned me; and in order to travel any further in the direction in which I had started, I saw that I must be crucified to the world, and put off the old man and put on the new man. This habit is a lust of the flesh, for the flesh has desires against the Spirit, and the Spirit against flesh. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall reap life everlasting. Thanks be to God, through the help of the Lord Jesus Christ, I am free in Jesus. How glad I am that we have one that is able to save us from all sins.

Dear brother, you who are a slave yet to tobacco, and are trying to justify yourself in using it, I earnestly beg of you to stop the use of it, and become free in Jesus. You may make all excuses for using it; but except we are overcomers of sin, we have no promise of everlasting life. Now let all who love Jesus, put away "all filthiness of the flesh," and do nothing that will grieve the Holy Spirit, whereby we are sealed unto the day of redemption. With these great promises in God's holy word, can we not bring under our vile body?

H. L. WOODARD.

For the Hygiene Column.

WALKING.

BRO. GRANT;—The following sensible observations I copy from *Harper's Weekly*.

C. H. S.

"Feet were intended for use, and yet immense numbers of sensible people seem to think walking on them a hardship. Those who ride in carriages habitually, have degenerated limbs. The muscles become attenuated in consequence of not being constantly active.

"Rope-dancers, horseback-riders, and indeed all who are using their legs as they were designed to be, have them finely developed. The more they are exercised, the stronger and more symmetrical they become. But another great gain results from walking more than one rides. It brings into harmonious play the whole muscular cordage of the body. A healthy condition of all the internal organs follows, and the secretions are admirably conducted by pedal exercises. It is a pleasant condition of eminent civilization to ride any way, but particularly luxurious to bound off in one's own soft-cushioned carriage; but there is a penalty positively following too much comfort of that kind. Digestion becomes impaired, the legs diminish in size; and the individual who rides when he can, and rarely walks, is soon weary when the attempt is made.

"Longevity is the compensation for free outdoor walking, without much reference to weather, when business or duty requires it. We were created for use, not altogether for ornament."

A DOCTOR'S EXPERIENCE.

"Doctor," we said to an old physician, who has emptied a thousand pill-boxes, "I am told you have a rich anti-tobacco experience,—do give us a specimen." "Ah," said the doctor in a sailor dialect, "a long yarn, sir,—a long yarn." "Very well; give us a bit of it,—do."

"I began the habit," said the doctor, "when a boy, like other silly boys. I used it in the vulgar form, chewing. I cherished the notion that tobacco was a good repellant, a good disinfectant amidst sickness and the impurities incident to dissecting-rooms.

"When ripe for practise, I rode hard, day and night, over the hills and stony routes, and rolled my quid from side to side as a sweet morsel, companionable thing! I expectorated freely,—indeed I acquired notoriety as a spitter, so much so that wags, as my gig came in sight, would cry, 'Stand out the way; the doctor's coming; he'll spit on you!' I became a ghostly, gloomy dyspeptic; and any cattle-show might have put me on exhibition as a specimen of Pharaoh's lean kine to advantage. I had practised twenty years before I came to my senses. Tobacco, as well as strong drink, is a 'mocker.' I was a victim of its hallucination, all unconscious of my chains, and might have remained so, had it not been for the kind agency of a few good old women bent on doing good.

"It was a little on this wise: My health began to fail, and on my routes I would, for example, call on a sick child, and before I had half finished my prescription, perhaps the mother would say, 'Doctor, how you tremble! How pale you are! You are killing yourself with tobacco, I'm afraid!' In a day or two I would call on some other family, and perhaps a saintly woman, sinking in consumption, would follow me with a piercing, pitying eye, and say, 'Doctor, are you not chewing and spitting yourself to death?' These and similar admonitions came thick and fast; in fact, it 'thundered all around,' and whether there was collusion or no collusion among these 'mothers in Zion,' I began to suspect they were half right in their conjectures.

"At length I met a group of these ministering in case of great peril and anguish, and my anxiety being great, I unconsciously consumed an incredible amount of cavendish, as chewers are wont to do when excited. By this enormous excess my nerves received a terrible shock. I fell; I was insensible for a while; altogether so. I called it a tobacco fit; extravagant men might call it a case of delirium tremens, but I have seen many such fits since in my practice,—alas, many resulting in death!

"I was soon, however, upon my feet again, and these zealous ladies began to lecture me in pell-mell style. One said, 'Why, doctor, the Lord helping us, we have snatched you from death! Do, drop tobacco!' Another, 'Your example, doctor, is confirming my husband in bad habits, and ruining my boys.' Another, 'Our young minister has become a smoker by your advice, and already his sermons savor more of smoke than fire. His cigar, his rocking-chair, and the Atlantic Monthly are dearer to him than his flock.' Another, 'Doctor, we set a sight by you; do change your habits, and not cut short your days.' In a word, the assault of these pious matrons became hotter and hotter, and I thought best to retreat.

"On taking my gig, I began to reason in this way: Tobacco is a poison, rank and deadly, and ought to produce the legitimate effects of a poison. It ought to injure me, and if it does not, it will not do its duty. I will drop it. I will be a slave no longer. My Maker, witness my vow! This vow, which many may treat with sarcastic smile and vulgar joke, formed an era in my life. My appetite, which had been as capricious as the wind, at length returned in full power, and I could adopt the language of Doctor Hewitt, a distinguished Doctor of Divinity in Bridgeport: 'I have dropped tobacco, and God has given me to enjoy every good thing!' In a word, I became robust and healthy; and I say deliberately, I would not again come under bondage to this tyrant and deceiver for all California! I am free; I wish every slave to the nuisance was free."

The doctor, I add, soon changed his practice to such of his patients as used the weed. An enormous chewer, I recollect, in the shape of a rough-shod farmer, came into his office and gruffly said, "I am out of sorts doctor, I want some doctor's trade!" The doctor sternly looked at his mouth, which resembled "an open sepulchre," and said, "Neighbor, I shall give you no medicine—not a bit. Your tobacco will counteract all its effect. Drop the nuisance, and drop the chief cause of all your ailments, from head to foot."—*Health Reformer.*

SWALLOWING GRAPE SEEDS.

Many people, when eating grapes, swallow the seeds. The practice is a harmful one and ought to be discouraged. We have known many cases of piles caused by it. Even the small seeds that abound in some varieties of the raspberry and blackberry are almost as bad as the seeds of grapes. We had just taken up our pen to write something on this subject, when the following letter from Mrs. Dr. Miller was handed to us:

"Three cases of severe suffering with inflammation of bowels have recently come under our care, caused by swallowing grape seeds. Two of these cases came well nigh down to death's door, and it is but fair that our readers should receive warning of the danger attendant upon it.

"Grape seeds, cherry pits, and the like, are insoluble in any and all the juices used in the process of digestion; they must therefore pass from the body in the same state in which they are swallowed. In their passage along the alimentary canal they can not but induce more or less irritation, and if the digestive organs are at all weak they must of necessity cause great disturbance; being hard, almost like little stones, they scrape along over the delicate mucous membrane which lines the stomach and bowels, and frequently lodge in the coils of the intestines, or become imbedded in the delicate lining, and cause ulcerations and tumefactions of the bowels, which may result in death.

A friend just tells me of a young man who, having eaten a quantity of grapes, became ill, suffered intensely, was unable to get relief from any source, and finally died. An examination disclosed a large quantity of cherry pits imbedded in the bowels, together with about half a pint of grape seeds, which had completed the work of death.—*Herald of Health.*

A QUESTION FOR MOTHERS.—Why do you almost always, when your little ones are hungry and ask for food, give them the piece of pie, cake, ginger-bread or cookie, or some sweetened bread, when their unperverted appetites are just as well, or even better satisfied with good, wholesome, plain bread? Does not the idea occur to you that by your course you are creating a morbid appetite for sweet, that will be hard to overcome by and by,—ruling them with a rod of iron,—but more than this, is laying the foundation for numerous diseases? Oh! I beseech you, let those children live.—*Health Reformer.*

BREATHING.—There is one rule which should be strictly observed by all in taking exercise by walking—as the very best form in which it can be taken by both the young and the able-bodied of all ages—and that is, never to allow the action of respiration or breathing to be carried on through the mouth. The nasal passages are clearly the medium through which respiration was, by our Creator, designed to be carried on.

CURE FOR THE BITE OF A DOG.—If bitten by a mad dog, get common nitrate of silver (easily procured in any drug store,) put it into the wound and allow it to filter there. This decomposes the saliva and destroys the virus. The late Mr. Youatt, a celebrated veterinary surgeon, was bitten eight times by mad dogs, and instantly applied the above remedy with perfect success.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance.....................$2.50 a year.
Five copies six months to one address...........$5.60;
Same rate for any larger number under ten.
Ten copies six months to one address.........$10.00
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,

THE YOUNG PILGRIM:

[illegible]

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 660. BOSTON, WEDNESDAY, MAY 27, 1868. VOL. XXVII.—NO. 11.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
D. MATHEWSON.

GEORGE T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

I AM GLAD.

I am glad that my Savior is living,
That he hath ascended above,
That he is for me interceding,
With earnest, compassionate love.

I am glad through the blessed atonement
Redeemed from all sin I can be,
That the blood of my Savior's efficient
To take all pollution from me.

I am glad there is One who doth see me,
And knoweth me just as I am;
That he, the All-wise One, will judge me,
And not poor, blind, erring man.

I am glad that he knoweth my sorrow,
And every temptation and pain;
That he sees what will be on the morrow,
Nor watches my footsteps in vain.

I am glad that salvation is given
So freely to all who will come;
For the poor, the outcast, the down-trodden,
He hath purchased a heavenly home.

I am glad that the kingdom is coming,
And I know my hope's not in vain;
Then all who in Jesus are sleeping,
He'll bring when he cometh again.

I am glad that no wasting diseases
In that land will ever be known;
Never more will our loved be torn from us,
And we'll weep no more on the tomb.

And oh! when shall appear that bright morning,
The hearts that so oft have been sad,
Will lift their glad voices rejoicing,
And shout, I am glad! O, I am glad!

MARTHA S. HORNE.

New Durham Ridge, N. H.

For the World's Crisis.

SATAN'S SNARES, AND THE WAY OF ESCAPE.

Innumerable are the devices of Satan to ensnare and secure his victims. He is an arch enemy, a deceiver and liar from the beginning, and six thousand years has given him great experience. He is styled "the god of this world," "the prince of the power of the air," "the spirit that now worketh in the children of disobedience." It well becomes the children of men to beware of his devices, and to be unloosed from his bands. He is invisible, yet visible in all his unhallowed works and ways. In these last days of peril, it well becomes us not only to take heed to the sure word of prophecy, but to beware of the depths of Satan and escape his wiles.

And now, dear reader, how shall we otherwise account for this apathy, this want of interest and feeling, of not only those who are out of Christ, but of the great mass of professing christians, to the subject matter of their eternal interests, while on worldly matters they are ever so attentive? The reasons are obvious, and but too plainly demonstrated, when we consider the many proofs of the devices of Satan, who is our adversary, and the enemy of all good. He is represented as "a roaring lion," going about "seeking whom he may devour." His great power and influence from the ever-crying evils of our revolted world, so manifest on every side, and so plainly pointed out in numerous passages of Scripture which are here recorded, should at once convince and alarm you, O fellow sinner, and fruitless, ease-loving professor, to escape from Satan's snare, and earnestly to call upon him who is able and mighty to save. How plain are the proofs of his power and influence, and untiring energy on every hand. All evils that afflict this revolted, sin-ruined world (and which are increasing as we are fast nearing the end), are attributed to him, who has truly been a deceiver and liar from the beginning. Daily presentations demonstrate the past, and ages are but proofs, not only of the hallucinations of those who are blind to Satan's snares, but the complete and entire estrangement of the human race from purity, holiness, and eternal truth.

Dear reader, if this is yet your condition, are you satisfied to remain thus, when Christ declares, "Except a man be born again, he cannot see the kingdom of God." "Verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." You will see with what momentous concern it becomes you to open your eyes to these truths, and to see your own condition; and immediately resolve, in the strength of the Lord, to escape from the fatal snares of him who told our first parents, "Ye shall not surely die." Gen. 3: 4. For it is solemnly asserted that "the adversaries of the Lord shall be broken to pieces."—1 Sam. 2: 10. Those who listen and yield to Satan's devices, he will lead away from all good, to the intent that they may be destroyed. Are not all the unregenerate under the strong bands of Satan, as well as false professors? and if they thus continue, must they not be consigned to his place? Far better would it be to adopt this prayer, "Deliver me, O Lord, from mine enemies. I flee unto thee to hide me."—Ps. 143: 9. Reader, if this is not your language or prayer, then are you not blindly suffering yourself to be lured to destruction by your enemy the devil? Are you an exception, and can you escape if you neglect this great salvation? Is there not One who is not only able, but willing to save, who was tempted in all points like as we are, yet without sin? Are there not dangers and perils that beset even the Lord's people? "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." "Why sleep ye? rise and pray, lest ye enter into temptation." Luke 22: 31, 46. Furthermore, "And supper being ended, the Devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him." John 13: 2. Of Peter it is thus recorded: "And he denied him, saying, Woman, I know him not." But what do we next learn of Peter? "And Peter went out and wept bitterly." Reader, have you like Peter ever wept bitterly for the long denial of your Savior?

Paul says, "I would not that ye should have fellowship with devils." Alas! how many are now deluded by these "spirits of devils," or the Spiritualism of these last days. "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils."—1 Cor. 10: 20, 21. You cannot continue in the service of your adversary, and expect to have the communion and fellowship of a holy, just, and righteous God.

Again, "Lest Satan should get an advantage of us; for we are not ignorant of his devices."—2 Cor. 2: 11. "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light."—2 Cor. 11: 13, 14. Many false teachers, false prophets, and false apostles have gone out into the world, deceiving, and being deceived; blind leaders of the blind; who are under the strong delusions of Satan, giving heed to seducing spirits and doctrines of devils, "whose coming is after the working of Satan, with all power and signs and lying wonders; and with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved"; who are "enemies of the cross of Christ"; who reject the revelation of God's word; who pervert, or wrest the Scriptures to "their own destruction"; who are "lovers of pleasures more than lovers of God; having the form of godliness, but denying the power thereof; *from such turn away.*"

Again, says the apostle, "Neither give place to the devil."—Eph. 4: 27. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6: 11, 12. By prayer and faith in him who is able and mighty to save, in his strength we may go forward in the discharge of every christian duty, and at last come off victorious over every foe.

If Paul was troubled and tried by the besetments of Satan, shall we not expect to be also? for he says in 1 Thess. 2: 18, "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain."—1 Thess. 3: 5. Reader, beware, lest you may be tempted to let these truths and this message pass unheeded, as all other messages designed for your salvation, and at last find yourself enthralled beyond the reach of help. Beware of error, of false doctrines, which will prove delusions, unless by the grace of God you are led to believe and see the fatal snare, and escape by repentance and faith, to the acknowledging of the truth. "Resist the devil, and he will flee from you." Do not forget this exhortation. And as we have an high priest "who was tempted in all points like as we are, yet without sin; let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 15, 16. Here, poor careless sinner, wanderer or backslider from the fold of God; here thousands have found mercy, and grace to assist, comfort and save them. Here you are invited, even by his grace and Spirit, to come confessing all your wants.

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil; neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James 1: 13–15. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." These are very plain instructions. Who but willing captives of Satan could refuse to take heed to them? Reader, shall you do this? "Draw nigh to God, and he will draw nigh to you."—James 4: 7, 8. In him alone is our help, to whom we are now invited to draw nigh; to whom we can approach through the covenant of grace in Christ Jesus, to confess and forsake all our sins, and ask of him all the good we need. "Blessed is the man that endureth temptation (not the man who is overcome by it), for when he is tried, he shall receive the crown of life, *which the Lord hath promised to them that love him.*" Those that truly love him will not only resist all temptations to do evil, but will bear all their trials in a right spirit, and then all chastenings and trials will result in their good.

The inspired apostle Peter has also exhorted us to "*be sober, be vigilant* (Alas! how many professing christians in these last days of peril are doing quite to the contrary); because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—1 Pet. 5: 8, 9. It has been the lot of many of God's chosen people, in all ages of the world, to endure suffering and severe trials; "but (says Peter) the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."—1 Pet. 5: 10. Rejoice, dear brethren and sisters, and bear your trials with patience; for the day of eternal glory is just dawning, and deliverance is just at hand.

The inspired evangelist also declares, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3: 8. When this is fully accomplished, we apprehend there will be no dark spot left in the universe for endless wailing, and sinning, and blasphemy; but the earth, where both the righteous and the wicked receive their reward, will then "be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 9. Then will these declarations be fulfilled,—"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away"; "Behold, I make all things new."—Rev. 21. In the present state, afflictions and persecutions have attended the Lord's people, who are called to endure chastening; but we are told to "fear none of these things which thou shalt suffer; behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life."—Rev. 2: 10. And we have also this assurance and promise, "To him that overcometh will I give to eat of the hidden manna."

Again let us repeat, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the earth."—Rev. 3: 10. "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator."—1 Pet. 4: 19. Here is provision ample, inexhaustible; here is deliverance effectual, unfailing; here is your rescue, by the hands of him who is from everlasting to everlasting, of whose dominion there shall be no end; who will soon vanquish sin, death, and hell, and put all his enemies under his feet. That day is just at hand, when his own true and faithful followers, his chosen, his redeemed out of every nation, and kindred, and tongue, and people, will be forever delivered from the assaults of sin and Satan, no more to be tempted to turn them, if possible, from the paths of truth and holiness.

Dear reader, are you yet still satisfied to be led captive by the insidious whisperings of your spiritual enemies, or by false apostles, teachers, or any emissaries of Satan, under whatever garb; or to follow in the worldly current of these last days of perilous times; or by the carnal delights of sin, of thought, word, or deed; or of strong delusions leading you to believe a lie that you might be damned, even all who had pleasure in unrighteousness; or in any error of whatever sort, to blind the eyes of your understanding, and by your unbelief they would the more effectually make sure of you for their prey; and all this by your own consent and unbelief, because you choose darkness rather than light, because your deeds were evil? O poor sinner, backslider, wanderer from your heavenly Father's house, listen to the still, small voice of that blessed Spirit, given to aid and woo you back to your heavenly Father's house, where there is bread enough and to spare; where there are springs of living water, which, if you drink thereof, you shall never die; whose healing streams forever flow to make glad the city of God. And then you might adopt the language of inspiration, But thanks be to him who giveth us the victory through our Lord Jesus Christ; *who has redeemed us* by his own precious blood; who has taken our feet from the horrible pit and miry clay, and placed us on the rock, and established our goings, even where none but the redeemed shall walk, even in the highway of holiness,—a highway cast up by the prophets and apostles, that leads to an eternal day. No honest inquirer after truth can fail to find it, or need go astray after he has entered upon it. It is guarded on both sides by God's presence and power, and all who walk in it shall finally enter the New Jerusalem, "with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35: 10.

☞ The great day of destinies is just at hand! The decisive moment will soon be past. Reader, shall you be found clothed in white, and ready to enter in to the marriage supper of the Lamb? or yet cleave to the defilements of sin and Satan, to be "suddenly destroyed, and that without remedy"?

Marion, N. Y. S. L. MANLEY.

For the World's Crisis.

"IT IS AN EVIL TIME."—Amos 5: 13.

Many the churches, few the saints, "the whole world lieth in wickedness," "and judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea truth faileth; and he that departeth from evil maketh himself a prey. The world, gray-haired in transgression, dreameth of golden times with vengeance for a portion, while they that "buy the truth and sell it not" are counted of no repute. The fallen angels manacle with their own chains of darkness the lost ones, in and out of the churches, before the coming of the Judge. He that usurped "the earth," which "is the Lord's," maketh it his battle ground, knowing that his time is short. These are indeed the closing days of Satan, that the rightful heir may be revealed.

It has been remarked that as there had been a pagan and papal persecution, infidelity would probably close the dispensation. This is even upon us, the simoon blast withering to death eternal; the powers of darkness are doing much in a little time; for "signs there's no mistaking" with the time periods, show the restitution near. The great arch, with its two thousand three hundred divisions spanning "the times of the Gentiles" appears to have its hither abutment upon the present. Hope of the saints, their expectation and desires met, their "eyes shall see the King in his beauty, they shall behold the land that (was) very far off," the pleasant land, where "the inhabitants shall not say, I am sick." Where the Lord shall be for a crown of glory and for a diadem of beauty, "for how great is his beauty!" Worthy indeed of our affections and services, wherein we should be diligent in dispensing saving truth, by tongue and pen, by tracts, books and example, in faith looking to the Lord to sanctify our efforts.

Brief the time for action. Let us, my dear brethren, "cleave unto the Lord with purpose of heart," so shall he be unto us "as the shadow of a great rock in a weary land." Let us, with eye and heart single, deep in the narrow path of self-denial, making our "calling and election sure;" by sure faith in the finished atonement; looking for the actual spirit and life "of him who did salvation bring."

Phila., March 15th, C. GREENE.

WHERE ARE THE RESURRECTED SAINTS TO DWELL?

BY WM. SHELDON.

Having learned that the "dead in Christ shall rise" when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," we wish to find out where these resurrected saints are to live. When called from their graves as literal beings, really alive, never more to die, they must have some home in which to live. In what region will they dwell? Christ in carrying us down to the time when the resurrection will take place, says: "When the Son of man shall come in his glory, ... then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Matt. 25: 31–34.) God's original plan was correct, and will yet be carried out. When he created the world, "he formed it to be inhabited" by man, in a state of holiness; and he created man to dwell in it as his home, even forever, provided he would be obedient; and man was put on probation for endless life, "the tree of life" being placed before him, that at the end of his term of trial he might "eat and live forever" in the very world that God had made on purpose for him to dwell in. And while on probation, man was commanded to "be fruitful, and multiply." (Gen. 1: 28.) Thus it is evident that it was God's original plan to have the earth populated with a race of holy and deathless human beings to all eternity. But before man had reached the close of his term of probation, sin was introduced: so God shut man away from the tree of life, "lest he should put forth his hand, and eat and live forever" in a sinful state.

Thus man was cut off from endless life, while in his fallen condition. Now God gives man another probation; and this time he places him on trial for holiness, as well as for eternal life. Before, man already possessed the Divine favor, and was merely on trial for endless life; but now, having lost the favor of God, as well as the offer of endless life, he is placed on probation with the conditional offer of the Divine favor, and the conditional offer of eternal life—the Divine favor to be secured through repentance and pardon; and eternal life to be secured by continued obedience to God, and to be obtained "in the world to come."

After man had sinned, his home, in which he might have lived forever, free from sorrow, falls under the curse: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." (Gen. 3: 18.) The curse still rests on the earth; but the time is coming when this sin-cursed and dilapidated earth shall be restored. God once washed it with a flood of water, blotting out a rebellious race, and commencing the world anew: but wickedness soon overspread the earth again; and now God purposes to deluge the earth with "fire," which will both sweep off the wicked, and purge the polluted globe. "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, ... in the which the heavens shall pass away with a great noise, ... wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 7, 10, 12, 13.)

This same great "change" of the present heavens and earth into new heavens and a new earth, after having perished in the coming deluge of fire, is mentioned by the Psalmist: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish [in the coming deluge of fire,] but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." (Ps. 102: 25, 26.) Thus earth and the surrounding atmospheric heavens are not only to "perish," but they are also to be "changed," instead of being annihilated; and in their changed condition, after the great conflagration, they are styled the "new heavens and new earth." And there the righteous will dwell; for the seer of Patmos speaks concerning the same new earth home of the redeemed, as follows: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." (Rev. 21: 1–5.) "New" heavens, "new" earth, "new" city, and "new" people, with a "new" King, constituting a "new" kingdom and a "new" Paradise. This new earth home is to be a sinless, tearless, graveless, sorrowless, painless, and deathless realm.

But when is this new earth Paradise to be enjoyed by the saints. Peter introduces it after the deluge of fire; and John also gives it the same chronological location, for just before mentioning the introduction of the new earth, he had carried us down to the resurrection, the judgment, and the punishment of the wicked in the following language; "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was no place found for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and *hades* delivered up the dead which were in them; and they were judged every man according to their works. And death and *hades* were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 11–15.) The very next statement, after this description of the resurrection, the judgment, and the casting out of the wicked into the "lake of fire," is this: "And I saw a new heaven and a new earth." The subject has been unwisely obscured by beginning a new chapter in the middle of the subject. So we now discover that John brings to view the resurrection, the judgment, the final disposal of the wicked, or "perdition of ungodly men" in the future deluge of fire; and next in order he introduces the new earth home of the saved.

But where are the resurrected saints to be while the wicked are being destroyed, and the earth is passing through its fiery baptism? Paul tells us that the saints are to be "caught up" when the resurrection takes place: "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." (1 Thess. 4: 16, 17.) The prophet Isaiah also affirms: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs: and the earth shall cast out the dead. [What next?] Come, my people, enter thou into thy chambers, shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Is. 26: 19–21.)

Thus the resurrected saints and the changed living saints are to be caught up to meet the Lord, and dwell in their celestial chambers till the "indignation" ends; for while the saints are thus housed away, the Lord is to "punish the inhabitants of the earth for their iniquity;" and this "perdition of ungodly men" is to be in the "fire" unto which the earth is "reserved," or in the "lake of fire" which will be formed by the outgushing of the sea of fire now in the bowels of the earth, so frequently showing indisputable proof of its present smothered existence through those volcanoes that vomit out floods of fire and lava. But let it be remembered that the saints are to remain above only "till the indignation be overpast;" then the saints and the city shall "come down from God out of heaven;" and then "the tabernacle of God shall be with men," and then "there shall be no more death," in consideration of the fact that "the former things are passed away."

Then will God's plan in creating this globe be carried out, and the very "kingdom prepared from the foundation of the world" be given to the saints, in its renovated condition, well adapted to their immortal state. Then will Paradise bloom on earth under the "second Adam," who has already stood his trial successfully, more gloriously than it bloomed while the first Adam was on trial. Then the saints will dwell where once sin predominated, and evil-doers flourished "like the green bay tree;" but this will be after "the redemption of the purchased possession"—after its redemption from the power of Satan and his emissaries, and also from the curse.

Jesus testifies (Matt. 8: 11, 12) concerning the future home of the saints as follows: "I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

Here we learn that the previous possessors of the very kingdom which the saints are finally to sit down in are to be disinherited. In another discourse Christ remarks: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 40–43.)

Here we learn that the former occupants of the kingdom which the saints are hereafter to "shine forth" in are to be dispossessed preparatory to giving it to the saints; and also learn that evil-doers once possessed it. But there is to be a mighty overturn in human affairs when Jesus comes. Sin will end and righteousness fill the earth.—"*Adventism.*"

☞ A quiet conscience gives quiet sleep.

THE JUBILEE.

BRO. GRANT:—The following upon the year of Jubilee is from the Sacred and Profane History of the World, by Samuel Shuckford, D. D., vol. 3, p. 11–12.

"The learned have been much divided about the year of jubilee, whether it was to be kept in the forty-ninth year, which taken inclusive may be called the fiftieth; or whether forty-nine years were to run out, and then the next, or fiftieth year, was to be the year of jubilee. And we have so few, and such imperfect accounts of the practice of the Jews, in their observance of this, or their sabbatical years, that it may be difficult to offer any thing certain upon this subject. The most learned Dean Prideaux thought the text (Lev. 25: 8–12) to be in favor of the jubilee year's being the next to the forty-ninth, or seventh sabbatical year.—*Preface to Vol. 1 of his Connect.*

The words of the text are, 'Thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement; and ye shall hallow the fiftieth year. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it.'—Lev. 25: 8–11. We may perhaps come at the true meaning of the text, if we take it (1) to direct the Israelites to observe, at their due intervals, seven sabbatical years. (2) To remark that a course of seven such years, with the six years of tillage belonging to each of them, duly observed, were to make up the full amount of forty-nine years. Or to render the Hebrew text verbatim, the days of the seven Sabbaths of years shall be unto thee forty and nine years. The meaning of which remark will appear, if we allow the text (3) to suggest to them that they were to begin the jubilee year on the tenth day of the seventh month of the forty-ninth, or seventh sabbatical year: 'thou shalt cause the trumpet of the jubilee to sound, on the tenth day of the seventh month.' The observance of each sabbatical year was, I imagine, to begin as soon as the sixth year's crop could be got off the ground in the beginning of the seventh year; for the harvest in Canaan fell in the first month. See and compare Joshua 3: 15 with 1 Chron. 12: 15. And when the Israelites had counted the seven Sabbath year, then on the tenth day of the seventh month, they were to begin a year of jubilee; only remember that they were not to reckon the Sabbath year they were then keeping to end upon commencing the jubilee, for the seven sabbaths of years were to contain the days of forty-nine years, which they would not have amounted to, if the seventh Sabbath year was to have been thought finished on the tenth day of the seventh month, upon beginning the jubilee.

As according to this account, the year of jubilee did not begin and end with the sabbatical year, but commenced some months later, and extended a like space of time longer; so it was evidently not any one of the years contained in the seven sabbaths of years, though it was in part concurrent with the last of them. Accordingly, it is properly styled in the text a fiftieth year, as not being any one of the forty-nine before mentioned. If what has been offered may be admitted, then, though the jubilee year began and ended some months later than a sabbatical year; yet, as the season for seed time did not come on in Canaan before the fifteenth day of the seventh month was over (see Lev. 23: 39), the jubilee year ended as it began, on the tenth day of this seventh month, and did not command a year's neglect of harvest and tillage, other than what the Sabbath year in part concurrent with it enjoined. Only, perhaps, the year of jubilee obliged them to defer preparing their lands some months longer than a sabbatical year, not attended with a jubilee, required; causing them hereby to end every forty-ninth or seventh sabbatical year with, as I might say, a greater solemnity. Lev. 25: 8–12, Deut. 16, 1 Sam. 1: 3.

We find a sore famine in Samaria in Elijah's time, from unseasonable weather, for three years together. 1 Kings 17, 18. The meaning of the expression for three years is explained by what follows. Lev. 25: 22. And ye shall sow the eighth year, and eat yet of the old fruit until the ninth year; until the fruit come in, ye shall eat of the old store. The promise did not mean that the sixth year's produce should last the term of three complete years; but that it should suffice for the seventh year, for the eighth year, and for a part of the ninth year, namely, until the harvest, in the beginning of the ninth year, should bring in the eighth year's tillage.—*Prideaux Pref. to Connect.*, part 1.

So. Ashburnham, Mass. J. C. DAY.

THE SITUATION OF EUROPE.

There has been for the last ten months a comparative quiet in European political affairs. Garibaldi's repulse in Italy served to delay the hostile complications which then threatened. But the lull of battle has not been unimproved in preparations for new and more terrific outbreaks.

From an article in the April number of *Lippincott's Magazine*, written by Louis Blanc, one of the most observant, thoughtful and impressive writers in Europe, we have a statement of the present status of public affairs on the Eastern side of the Atlantic, which shows an oppressive condition of the political atmosphere there, presaging an unprecedented and sweeping hurricane from one quarter or another.

France is saddled with an army bill confessedly intended to make the French army an irresistible engine of destruction. The term of service has been increased from seven to nine years—five years to be spent under the colors, and four in the reserve. 800,000 men will be called upon to enable France to "hold her head up in Europe." In addition to this, a movable National Guard is created, with a view to garrison all the country in war-time, and strengthen, by 400,000 men, the fighting resources of the empire. Thus the army bill places 1,200,000 drilled soldiers at the disposal, not of the people, mark you, but of one man. And this is not meant only to provide for remote contingencies: no; it is well understood that the provisions of the bill are to come into operation at once. The young men hitherto exempted from military service, and now doomed to form part of the movable National Guard, which Marshal Neil significantly declared to be "destined to have a great future," are all available. They can be drilled within a few months—can be summoned to their respective battalions immediately. Fortresses have been repaired. The artillery is in a perfect state. Twenty thousand cavalry horses, purchased in Hungary, have been forwarded to Trieste, and thence to Marseilles. Gunmakers are busy manufacturing those Chassepot rifles which did, at Mentana, such fearful execution, and are expected to meet with advantage the Prussian needle guns.

But a few days ago a placard was posted on the walls of the Ministry of Finance, in Paris, announcing that, in a few weeks' time, the Government will be prepared to receive tenders for the supply of 2,355,500 powder-boxes.

Nor are warlike preparations confined to the land forces. The greatest activity prevails in the French maritime arsenals. Thirty-nine ships of different sizes are at present in course of construction. When they are built, the fleet ready for sea—which already comprises three hundred and forty-eight men-of-war steamers and one hundred and sixteen sailing ships—will amount to five hundred and three vessels. It is asserted by the *Kronstadt Wiestnik*—the official organ of the Russian admiralty—that every arrangement has been made at Toulon to embark forty thousand men. So much for the naval forces. As to the land forces, France before long will be armed to the teeth, and Napoleon III will have at his command a more formidable army than that which, under his great uncle, invaded Russia.

Now, what are they doing on the other side of the Rhine? Baron von Beust is said to have sent to foreign governments a circular informing them that "Prussia was effecting considerable and threatening increase in her armament." It is also given out that she is sending needle-guns and officers of instruction to St. Petersburg. At all events, one may safely infer, from the eagerness with which Count Bismarck strives to tighten the bonds of German unity—as shown by his sharp remonstrance to the Government of Hesse Darmstadt on its separate acceptance of a European conference—that the German Premier clearly foresees a stout contest, and that he intends to make ready for it.

Russia could not remain behind her neighbors in preparing for battle. She also found it necessary to improve her guns, and the *Invalide Russe* took care to acquaint the world with the fact that the Russian Government had decided on adopting the Karl breech-loader—a weapon the accuracy of which, we are told, is not impaired by thirty thousand shots. . . .

The truth is, that the love of aggrandizement—a passion certainly not unknown to our forefathers, but at no period so deep-seated, so widely-spread as it appears now—has become the common malady of all the nations of Europe. And for this the establishment of the second empire must be held responsible. The attempt of Napoleon to lord it over the continent, the better to keep under the French people, awakened that feeling of indignant anxiety and wounded pride which made all Germany sing once more, "No wave shall turn a Frenchman's mill, no drop of our own river," and supplied Bismark with the lever he wanted. The prodigious aggrandizement of Prussia, besides disquieting the French people and provoking their anger, could not fail to spur on the ambition of Russia: a new impulse given to the Pan-Slavonic agitation. But then it would have been the height of imprudence for any minor state to act upon the principle of a quiet, hopeful, unsuspecting policy. Every government had to prepare for the worst—to strain its resources. And so, through a concatenation of causes traceable to the establishment of a Second Empire in France, Europe happens to have been transformed into a vast barrack, and bristles with bayonets.

Surely it is bad enough that the inevitable consequences of such a state of things should be waste of human energy, depression of trade, contraction of credit, scarcity of employment, smouldering hatred, looming bankruptcy, and general impoverishment; but that is not all. Cæsarism, no longer content with feeding on the flesh of France, is now hovering, like a bird of prey, over the whole continent of Europe. Germans need to beware. Nothing is better calculated to favor the soaring of Cæsarism than the newfangled doctrine of the fusion of races, when put forth to cloak a spirit of encroachment.

Struggles for independence and struggles for empire are, of course, two very different things. It is quite right that oppressed nationalities should shake off the yoke, as Greece did and Poland attempted to do. But the theory of the fusion of races, if understood in the sense of the formation of the gigantic States, rendered as formidable as possible by the concentration of their forces in the hands of a military despot, is a snare which crafty statesmen lay for the people they are determined to enslave. And this system politicians and thinkers will do well to study in connection with the present distracted situation of Europe, not forgetting that it is the system of modern Cæsarism, inaugurated by the Napoleons, and with which there may still be a different destiny for Napoleon III, than that which some predict for him in the present overclouded condition of his prestige.—*Prophetic Times.*

KIND WORDS.—Though kind words do not cost much, they accomplish much. They help one's good nature and good will. Soft words soften our own soul. There is such a rush of all other kinds of words in our day, that it seems desirable to give kind words a chance amongst them. Kind words produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the heart. Angry words are fuel to the flames of wrath, and make it blaze the more fiercely.

HUMILITY.—The bitterness of humility is a tonic to the spirit. To humiliate yourself is as necessary, in this wicked world, as it is for travelers through African jungles to take, every now and then, a draught of quinine.—

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 27, 1868.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ **MONEY ORDERS.**

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

TOUR WEST.

We purpose to make a tour West, leaving Boston, Tuesday, May 26th, and attend the campmeeting appointed by Bro. Sheldon, at Fairfield, Wis., to commence May 30th, and hold over two Sabbaths; also a campmeeting in Iowa (see notice,) commencing June 8th, and then hold a discussion with Mr. Sweeney (Disciple minister) in Dubuque, Iowa, commencing June 14th, to continue through the the week, and longer if thought best. The subjects involved are the sleep of the dead, the destruction of the wicked, and the coming kingdom. Mr. S. is said to be the most able debater in the West. We hope to see a large gathering at the campmeetings. Let much prayer be offered that the Spirit of the Lord may be upon them and that great good may be accomplished.

BRO. FLOYD.

We take pleasure in commending to our Brn. and Srs. Bro. J. L. Floyd, who has formerly been an eminent lawyer, but now feels it a duty to do what he can to help spread the glad tidings of the coming kingdom and other great truths that we love so well. He needs your aid and sympathy. Let him be well supplied. He thinks of going west to labor as the door may open.

GREENFIELD DISCUSSION.

Our discussion with Moses Hull, in Greenfield, Mass., increased in interest during the five evenings of its continuance. Our friends are much pleased with the results. Many have had their eyes opened to see that Spiritualism is the most deadly foe to christianity, God and the Bible, that ever found foothold in a civilized community. Mr. Hull is a very bold blasphemer, who makes earnest efforts to impeach the God of the Bible and his word; and yet claims that Spiritualism is the only true religion, and that it is to reform the world. We do not see how it is possible for Satan to invent a system more fully antichristian in all its features, than is Spiritualism. Its doctrines are the same as those taught by the heathen, which they received from the demons, who claimed to be human spirits. Then, as now, the spirits were opposed to Christ and the religion and doctrine he taught.

Spiritualism offers a shelter to every body that will help oppose the Bible and its author, and is endeavoring to put down all who attempt to defend them. The warfare is becoming an earnest one, and we have no expectation that it will abate till Jesus comes to set up his heavenly kingdom.

It was claimed by Mr. Hull that Christ has come to as many persons as there are of those who have embraced Spiritualism, and that there will be no other coming of Christ. He still claims that man is immortal, omniscient, and omnipresent, possessing all the attributes ascribed to God; in short, that man is God, and God is man. According to his teaching, man and God are only different names of the same being. And yet, after taking such shockingly infidel positions, it is claimed that Spiritualism is the only true religion. If we did not know it to be a fact, we could hardly be made to believe that intelligent men and women, educated in New England, where the full blaze of gospel light has been shining upon their pathway, could be led to follow the teachings of such lying, "seducing spirits," as are the authors of Spiritualism. Truly we have come to "PERILOUS TIMES." The worst has not yet come.

> "Soldiers of Christ, arise,
> And put your armor on;
> Strong in the strength which God supplies
> Through his eternal Son."

We spent the Sabbath, May 17th, in Greenfield, and received much comfort from the good results of the discussion, and the meetings held Saturday evening and Sabbath day. One intelligent and devoted Congregationalist minister in the place took an active part in our meeting Sabbath evening, manifesting a true christian spirit, and expressing a warm sympathy with the effort we were making. We found he possessed a kindred spirit, and was ready to co-operate with all christians. It was like cool water to a thirsty soul to hear him talk. Others saw the truth clearer than ever before, and expressed the joy felt, by warm words and tears. One who had been quite opposed to our views of the Bible, now sees them clearly, and could not find language to express his joy at the sight of the truth. He wonders now that he did not see it before. He has been a member of the Congregational church for years; but the Bible seems to him now like a new book, because he sees the beautiful harmony of its parts.

We found another intelligent young man who was under conviction, earnestly desiring to be a christian. The Lord has raised us up some warm friends in Greenfield, who are anxious to hear more on the reasons of our hope. We trust they will have the privilege. The people are much stirred up in relation to the subject presented during the discussion. A prayer-meeting is established, and the prospect is encouraging.

A GRAVE QUESTION.

One who says he is "sorely tried on the subject of future punishment," writes to the *Advance* as follows:—"There was a time when we were not. Can existence compensate for endless torment? Please exercise that charity which thinketh no evil, and reply in *The Advance*."

We think it will be a hard question to answer from the stand-point of popular theology, which teaches the doctrine of "endless torment;" but from a Bible stand-point, the case is very different. Who would say he had rather have had no existence, than to live this life? Some in extreme suffering, or in great disappointment, might curse the day of their birth; but such is not the common feeling among the wicked. Then if the present life is worth more to them than no life, they have been gainers if they lose eternal life. They have no claim for the future life, hence they will not be wronged if put back to dust from whence they came.

Those who say this life is a burden, should not complain when it is removed, and they are "destroyed for ever." Eternal life is a *gift* to the righteous, the only ones who could enjoy the coming kingdom.

FRENCH WAR CLOUDS.

There are strong indications that Napoleon is about to make some important military movements, that will astonish the world, and produce some radical changes in the governments of Europe, and, perhaps, other countries also. There is a deep anxiety resting upon the minds of great men and warriors in relation to the future movements of the "man of wonder."

The following is a late telegram from Paris:

"Gen. Failley, commanding the French encampment of Chalons, in an address to the troops, says: 'War being possible, the labors of the camp must be serious and unremitting.'"

MORE PROGRESS.

The world is certainly progressing with great speed. Many new systems are rising up in various parts of the world, which are entirely opposed to the plan of salvation as revealed in the Bible. Jesus is set aside, and the people conclude to follow *nature*, and reject the Bible. The tide of infidelity is rising rapidly in all directions. The following may be but the beginning of much more of the same character:—

"A new sect has sprung up in France. It is composed of people who altogether reject religion, and who take upon themselves the engagement not only to abstain from going to church and from permitting any religious observances in their households, but not to let any priest officiate at their marriages, or at the naming, marrying, or burying of their children, or to enter their houses or hold communication with members of their families on any pretext; and, finally, they engage not to accept religious counsel in case of sickness, and, by a written document, to prohibit any priest from officiating at their interment. The sect in Paris is already not inconsiderable in number, and is increasing every day. In the provinces, too, it has many ramifications, not, however, thus far, of any great importance."

LEISURE TIME.

Some people are often heard to complain for want of leisure time, when they may feel that they have nothing to do, but to lounge about. If they could be thus situated, they would not be happy. No idler can enjoy the first class comfort. To be truly happy, we must be actively engaged, doing all to the glory of the Lord.

The following are sensible remarks on the subject:—

The most fallacious ideas prevail respecting leisure. People are always saying to themselves, "I would do this, and I would do that, if I had leisure." Now there is no condition in which the chance of doing any good is less than in the condition of leisure. The man fully employed may be able to gratify his good dispositions by improving himself or his neighbors, or serving the public in some useful way; but the man who has all his time to dispose of as he pleases, has but a poor chance indeed of doing so. To do, increases the capacity of doing; and it is far less difficult for a man who is in a habitual course of exertion, to exert himself a little more for an extra purpose, than for a man who does little or nothing, to put himself into motion for the same end. There is reluctance in all things to be set a-going; but when that is got over, then everything goes sweetly enough.

Just so with the idle man. In losing the habit, he loses the power of doing. But a man who is busy about some regular employment for a proper length of time every day, can very easily do something else during the remaining hours; indeed, the recreation of the weary man is apt to be busier than the perpetual leisure of the idle. As he walks through the world, his hands hang unmuffled by his side, and he can sometimes do more by a single touch in passing, than a vacant man is likely to do in a twelvemonth. Let no man ask for leisure in order to do anything. Let him rather pray that he may never have leisure. If he really wishes to do any good thing, he will always find time for it, by properly arranging his other employments.—*New York Ledger.*

CRUELTY TO ANIMALS.

Cruelty to animals is becoming notorious in this country; and the fact shows a progress towards barbarism instead of christianity. A society has been formed in Massachusetts for the Prevention of Cruelty to Animals, and its members have petitioned the Legislature for laws more stringent on the subject. We are glad to see this movement. It is one in the right direction. The following is a sample of the testimony given as a reason why the State should make more stringent laws against such barbarism as is now practiced:—

"Overloaded horses abused for their inability to haul their loads up Beacon Hill; calves, with their feet bound and piled like stones in a wagon on their way to and from Brighton; sheep sheared in early spring and sent to market in an exposed condition; fowls plucked alive to save labor; the working of animals past the age of reasonable use; the transportation of sheep without food or water to facilitate close packing; bleeding calves in the neck or head before slaughtering, to render the flesh white; cattle kept in pens for long periods without water until offered for sale, when they are allowed to drink large quantities to increase their weight; overworking horses on the Cambridge Horse Railroad to the extent of killing five and disabling sixty in one day; allowing cows to go forty-eight hours without milking, to increase the size of their udders when exposed for sale. The society propose to give rewards for the procuration of evidence that leads to the conviction of offenders; to employ persons to investigate cases brought to the notice of the directors; and award medals to teamsters, drivers, butchers, and others who are distinguished from the mass for their humane use of animals."

It is the *covetousness* of the age that leads people to resort to such cruel means to get more money. Covetousness eclipses love, mercy and justice. Truly "the *love* of money is the root of all evil." Let all "beware of covetousness," which is idolatry. It does not pay to be covetous; for "no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5.

MASONRY.—Bro. John T. Walsh is publishing an able monthly, entitled "The American Anti-Masonic and Biblical Review." It is said to be "the only periodical of the kind in the world." He takes strong ground against Masonic and all other secret societies, showing that they are calculated to make backsliders rather than christians.

Those who would like to subscribe for it can address John T. Walsh, New Berne, N. C.

ADVENTISM.—We are much pleased with "Adventism" from the pen of Bro. Wm Sheldon, and published by the Western A. C. A. It is an excellent work to put in the hands of those who are not familiar with the reasons of our hope. We have made some extracts from it in the last few numbers of the Crisis, and by mistake they were not credited to the work.

GOOD BLACK INK.—For years we have been trying various kinds of ink, but have never found any that pleased us so well as that made by Dr. Thomas, of Waterbury, Vt. We take pleasure in recommending this ink made by Bro. Thomas. It is for sale by W. H. Hill, at 32 Cornhill, Boston.

A VALUABLE BOOK.

Some week's since we referred to a valuable book, from Dr. Miller of New York, entitled "ABUSES OF THE SEXUAL ORGANS." We wish to call the attention of our readers again to this work. We hear but one voice from medical men, clergymen, teachers, and all interested in the physical, moral and religious welfare of mankind; and that is, "*Every body should read it.*" It is emphatically a book for the times.

They have also issued another smaller work, on the same subject, expressly for the *children*, which every child should have, who is old enough to read. It is entitled "Important Truths. A book for every child."

These works are published by E. P. Woodward & Co., 32 Faneuil-Hall Square, Boston.

For sale at the Crisis office. Price, (post paid), extra cloth, Bevelled Boards, $1.00; Paper Cover, .75; Gilt Edge, $1.30; Morocco, full guilt, $1.75, one-fifth off per dozen.

Note. The title of the work is now, "A Treatise on the Cause of Exhausted Vitality."

The following are a few, among many, testimonials in favor of the work:—

LEXINGTON, Mass., Feb. 1, 1868.

MY DEAR DOCTOR.—I have read your treatise on the Cause of Exhausted Vitality and the abuses of the Sexual Function. I am more than pleased with it. The delicacy, and earnest and sincere spirit which permeates its every paragraph, is a source of unmixed pleasure to physicians. You have made a vital contribution to this most important but neglected subject. While you have not shrunk from exposing the evil in all its hideous deformity, it is done in a spirit which can give no offence even to the most fastidious. As a medical man, and as one whose life is given to the dissemination of the laws of physical health, I thank you. I am, gratefully, yours,

DIO LEWIS.

DEAR SIR,—I saw a notice of your book in the *World's Crisis*, ordered a copy, read it, and approve it. I thank God, and thank and love you for writing it. It will do more good than dozens of theological books, hundreds of prayer-meetings, and thousands of sermons. I was so well pleased with it that last week I read the whole through in my lecture-room, to all who were present, and I am intending to translate and print it in German in a little paper I am publishing.—*Rev. W. F. Schwilk, Schenectady, N. Y.*

Dr. Miller brings forward a great amount of facts in support of his views concerning the laws of animal life, and applies them to the practical interest of education in a lucid and forcible manner. His book is written in the grave and serious tone becoming the importance of the subject, and is well adapted to awaken the attention of parents and teachers to a sense of their duty to the young, and to impress the public mind with a knowledge of physiological principles that ought not to be restricted to the medical profession.—*N. Y. Tribune.*

* * * We know of no one book that ought to go absolutely into the hands of every person on this footstool sooner than this, except the Bible. It is plain spoken, without being disgusting; is practical without being infidel, and is not likely to hurt the evil it essays to heal. We shall speak of it often. Send for it at once.—*Church Union.*

The subject, though from its nature delicate, is one of very great importance, both from a moral and scientific point of view, and Dr. Miller appears to have discussed it conscientiously and impressively. The facts which he presents are certainly appalling, and it is not easy to resist his conclusions.—*New York Independent.*

A work which discusses the subject scientifically, while it fails not of just and Christian views of it. It is suitable for popular use, though it does not evade any important point. We believe its circulation would do great good.—*Methodist.*

This is a small book on a great subject, and one that concerns all adults, whether married or single. Let it be read, studied, and pondered by all, as it may serve to prevent functional derangements, which is better even than cure.—*Boston Cultivator.*

TOBACCO A POISON.

But few are aware of the evil effects of tobacco upon the human system. Because some who use it live to a good old age, they think it is not injurious. So some drink brandy, cider, whiskey, and other intoxicating liquors, and yet outlive some who abstain from such things; while others die of delirium tremens and fill a drunkard's grave, and lose their inheritance in the kingdom of God. The reason is, some constitutions can bear enough to kill two or three others, before they yield themselves; but if such lived temperately, and avoided the use of tobacco and rum they would have lived longer, taken more comfort, set better examples, had more money to give away, raised better and more healthy children, and had less temptation, and felt much more devotional and pure-minded, than they would to indulge in them. We are glad to learn that some who have been able ministers of the gospel, and have used tobacco, have now resolved in the strength of the Lord, to use it *no more*. We hope all will come to the same conclusion. By so doing, they would add much to their moral strength and influence. Tobacco blunts one's moral, physical, intellectual, and social capacities. He will be more of a man when he has conquered this bad habit, and will be of more value in society, in the family, and in the church. He will think more of himself, and others will hold him in higher estimation. He will have more power to war against sin and the Devil. No physiological fact is better settled than that tobacco tends to *dwarf* a man, and weaken his power to resist the temptations of his great adversary. For this reason Satan would have every one use tobacco; consequently he spares no effort to persuade all the boys to form the habit, and then makes them believe in after life, that they cannot do without it. Christian brother, will you sanction such a filthy habit by your own example? Say no, by the help of the Lord, I will *never* use it again. Read the following:—

"A man living near Albany, N. Y., last week, wiped the oil from the bowl of a tobacco pipe and applied it to a burn on the lip of his little daughter. The child died in convulsions in twenty-four hours after."

For the World's Crisis.

"NOTES, QUERIES & OBJECTIONS."

BY REV. A. A. PHELPS.

BRO. GRANT:—During last winter you were upon the stand several weeks to answer "queries and objections, by Bro. A. A. Phelps," on the point of the "Non-immortality of the soul, the unconscious state of the dead, and the destruction of the wicked." Will Bro. Phelps now take the stand and answer a few "queries and objections" to the immortality of the soul, the conscious state of the dead, and the eternal torments of the wicked? With Bro. Phelps I have the pleasure of a personal acquaintance, and if he will consent to take the stand, I pledge myself that he shall be treated in a courteous and christian manner.

Yours for the truth, J. WENDELL.

For the World's Crisis.

TO MY PATIENTS.

I have returned from Indiana, and my address will be as before,—Bristolville, Ohio. I have abandoned the practice of medicine, and have commenced proclaiming the "glad tidings of salvation" to a sinful world; yet I will continue to treat persons who may address me as I directed in my card of last spring. I have thus treated a large number of persons in almost every State in the Union, and am so much encouraged by kind words from patients, whom I have benefited, that I deem it not only a *duty*, but a *privilege* to do all I can to relieve suffering humanity. And although I have lost very much during the past year, pecuniarily, still I live in the blessed hope that I shall one day be paid; that one day it may be said to me, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Enter thou into the joy of thy Lord." I desire to hear from all my patients, or those who have been such. Let me know how you are.

I. A. THAYER, M. D.

For the World's Crisis.

A GREAT TRIAL.

On account of extreme poverty, I am unable to provide for my children, and unless some relief or help comes, I do not know but we shall be obliged to seek a home for our little daughter Mary. If any one should read this, who can find a good place for her, where she will be kindly provided for, and rightly influenced, please write to me. She was six years old last December. Further information will be given by letter to those who request it. Brethren, will you pray for me and my family in our affliction. Your Bro.,

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

NOTICE.

I would say to the brethren in Maine, that my horse is entirely used up for driving, at present, and I think for the season. He was taken lame last Dec., and has been getting worse until now. He will have to be turned out to pasture for the season. I hope by so doing he may get better, so that he will sell for something; but don't know. As I have no means to buy another, I shall not be able to visit the brethren and preach the word of life, as I have promised to do the coming season, unless the Lord provides a way for me to get a horse. My horse was a good one, and I have taken good care of him; so I shall try and patiently wait the leadings of Him who knows what is best for me, better than I do myself. Pray for me, brethren, that I may trust in the Lord, and wait and work for Jesus until he comes, which I believe will be very soon. JER. CARR.

South Albion, Me., May 11th.

For Bro. W. M. Ingham.

Dr. Johnson	2.00
M. Parks	2.00
J. Warr	1.00
H. C. Woodruff	2.00
John Russell	4.00
Mary E. Howland	2.00
(Published last week.)	
Sisters C. & H.	5.00
A Friend	2.00
Eliza Davis and Abigail Cole	7.00
"The Friend of Missions"	10.00

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was—Resolved, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution.*

Previous acknowledgments	376.64
J. Pulsifer	2.00
C. & H.	4.00
"The Friend of Missions"	5.00
S. F. S. Brown	2.00
A Brother at Lowell Street Chapel	2.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$120.80
J. Pulsifer	1.00
S. F. S. Brown	1.00
J. B. Walker	2.15
A Brother at Lowell Street Chapel	2.00

FOR PILGRIM PAPERS.—"The Friend of Missions," $5.00.

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4749.80
"The Friend of Missions" (Norway)	100.00
S. F. S. Brown	2.00
" " " "	2.00
C. & H. (Memphis)	4.00
G. W. Johnson (St. Louis)	3.00
B. Finny	1.00
J. D. Fletcher	2.00
A Brother at Lowell Street Chapel	2.00

EUROPEAN MISSION.

Previous acknowledgments	$509.05
L. M. S.	10.00
S. F. S. Brown	1.75
Geo. T. Stacey	2.00
C. C. D. (Narrative)	2.00
C. & H.	2.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1084.94
P. W. Higgins (on pledge)	20.00
G. H. Bundy	1.00

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

For the World's Crisis.

THE SPRINGFIELD CAMP-GROUND.

Some are inquiring about the camp-ground whether the lots for tents were taken? We would here say, the whole committee voted at the Boston conference to have all the lots *free*, and give each an equal chance; also leaving the arrangements with the building committee, which met on the ground May 15th, and decided that the first row of tents be cloth, and nearly uniform in size. The lots are twenty feet front, and thirty feet deep, and no tent can be larger than that when pitched. It will not be safe to get all as large as that, if that is the whole size of the lot; and as many of these lots have trees on them that must stand for shades, it would be safer to calculate fifteen wide and twenty-five feet deep.

On the second circle, the tents are forty by fifty feet, which will accommodate a very large tent, or two common sized ones, and two family tents, on each lot. No lots are selected yet, and none will be until timely notice is given in the Crisis, so that all will have an equal chance. Don't be in a hurry. There is good tent ground enough, besides the two circles, for two hundred tents, without any restrictions about size or material, although the building committee would suggest some better ones than were erected at Wilbraham, as lumber is so handy to the ground. There are three lumber yards near by the ground. Bro. Currier will erect a wooden tent any size, for those that wish, by addressing him. His shop is in one of the lumber yards. More on this subject at another time. It will be time enough to select your lots by letter, or right after the notice occurs in the Crisis,—probably in July.

Some have applied for work on the ground. We shall get through by the 25th of May, all we shall do until August, two weeks before the meeting begins, when from four to six hands will be employed in fitting up for the meeting. We hope some churches will unite in building a good lumber tent on the second circle, or on one of the streets, for a meeting-house that will be safe in a rain. If any wish to purchase cloth or canvass tents, they would do well to send to Bro. George T. Adams, Boston, as tents of all kinds are built in Boston, near him, and can be sent to the ground. Any other information wanted will be given by addressing a line to either of the building committee. H. MUNGER, for the Com.

Correspondence.

From Bro. O. Bendixon.

Dear brethren in the Lord:—With love and gratitude to my heavenly Father for all his goodness, I send you all, through these lines, my sincere thanks for all your goodness and kindness and hospitality which you all so freely bestowed upon me while I sojourned among you. Often has my heart been filled with gratitude and love to my dear Savior, even to overflowing, when observing your affection to me; and sad have I felt when I parted with you; but my trust and hope is that we shall meet soon where parting will be no more. My dear brethren, receive then in kindness a thousand thanks from the bottom of my soul, with my brotherly hand stretched forth through these lines. Try to get in the Spirit, standing and shaking hands with me for the last time in this life, while our eyes may drop a silent tear of longing and sighing after our long-expected home. O! my soul is full. Come, Jesus, and come quickly! And what I, secondly, can give you is, my prayers; they shall never fail as long as I shall remain in this unfriendly world. I trust that our mutual prayers shall often meet at the throne of grace and bring back blessings to our souls.

Dear brethren, while you read these lines I am on the great deep, hastening towards my native land, where my Lord has called me to go and give the last cry, "Behold the Bridegroom cometh!" I feel the great responsibility that rests upon me. I feel that I am weak, but my strength is in the Lord. My tears flow while writing these lines, but I will hide myself in the bosom of Jesus, and I know that he will protect me. I depend upon my Lord for food and raiment, and he has promised that I shall not lack any bread and water. I can not say, as some do, that they are not dependent upon any man; no, no. I am dependent upon men, through my Father in heaven, and I see it is good to keep low in the valley, and not climb up. The Lord help us, dear brethren, to watch over ourselves, that we may keep at the feet of Jesus, and learn of him. He was dependent upon men for a drop of water; and so, my dear brethren, I shall be dependent upon you, through our dear heavenly Father, trusting that he will let every thing work for good for us all.

And now, I will bid you all farewell. Farewell until Jesus comes. O my brethren, my trust is that Jesus will soon come. And may the choicest blessings that heaven contains be poured out upon you all. May he ever be the helper and comforter of you all; and may he be the Savior and Redeemer of you all; and may we all be humble and faithful followers of the dear Lamb of God, who was slain for our sins, and at last meet together with him in his kingdom, is the earnest and sincere prayer of your humble servant and brother in Christ, O. BENDIXON.

From Sr. A. E. Smith.

DEAR BRN. AND SRS.:—As some of you are anxiously, as well as impatiently, waiting to hear from me, in reference to our mission work in the highways and cellars and garrets of this city, I would say, in the first place, it seems as though Satan had broken loose; and I think I have felt like Job—"I would not live alway"; *let me alone.* In my last letter, I told you the landlord had raised the rent. In the next place, I was very sick, and could hardly get about. The doctor said I must leave the city three months, and go under medical treatment. I was too sick to fill my appointments, and had to get others to fill them for me; and of course, if I stay at home all the while, and do not labor among the churches, I can not keep the mission up. So you may know we have had a week of severe trial. Finally the landlord came for his rent. I told him I had not got it, and tried to talk him out of the $300.00; but he could not be moved, so I let him go; but my mind was made up that I would not pay it. He was taking advantage of our work. He saw we had a great revival going on, and we could not help ourselves, and thought we *should have* to pay it. So I sat down to think it over.

Now for the question. If I give it up, where shall we go? what will become of the young converts? who will look after them? who will nurse them? Next, what shall I do with the seats and lamps in the mission room? the circulating library? the herbs and medicines in the dispensary? Shall all this hard work, after saving up everything, and turning it to an account, and getting things just so we could work and do good, seven or eight months' sacrifice and suffering, and carrying of bundles to the poor, to build up the mission,—all this be thrown away and wasted, just because the Devil is mad, and jealous, and wants to get me out of the field, because I was helping to rob him of some of his soldiers? I thought, Is God willing that I should stop, after he has blessed this work so, both temporally and spiritually? The answer was, No; God will hold me accountable, if I slack my hands and give it up. And I thought, No; if God will be my helper, I will continue in this garret-and-cellar-work, if I have to travel from Maine to California to sustain it, and send every cent for its support myself; for there is no church or mission in the city doing the amount of good that the Star-of-Hope mission is doing. To the Lord be all the glory.

Well, I am sick and nervous, and unfit for labor; but I can pray, and God will hear. While these things were passing through my mind one day, I got up, put on my things, went out, and called on a sister who had been converted in the mission, and said to her, Do you feel like praying about this matter? Why, said she, I have been praying all night; and I have got the witness that the landlord dare not take that $300. Said she, God has got hold of that man, and the Devil has too; he has got a struggle; he can't sleep, I know; and if you pay him, he will have to give it back again. The Lord will not let him keep it. The next thing was to pray for a special outpouring of the Spirit, for the enemy has been trying to turn things upside down. So we came together on Friday night, to pray about the whole thing; and if it was the Lord's will that we should go on, to give us a *good* meeting, and one soul to make merry over; and our prayer was answered. The Lord converted a young man, and all in the house were blessed. It seems as though we never had such meetings as we have had since that time.

The landlord came on the 11th. Why he staid away so long, I could not tell; but when he came, I told him the Lord would not let me pay any more than I had been paying; the money was the Lord's, and I was the Lord's, and I did not feel it would be right for me to do so. Well, he said, I will take the same as before, but don't let any of the rest of the tenants know it. So the Lord is on our side, if we did have trouble about it.

I would say to the many friends who wrote me about the matter (as I requested), especially away off in N. H., Vt., and Mass., I thank you for your kind sympathies and earnest prayers. The good Lord has heard your prayers and answered them. May the Lord bless you all. Now I want you all to pray for my health. I have many cares, too numerous to mention, and trials not a few, and jealousies and hatred and evil surmisings, and find them among the "all things." O may God help me to stand still and see his salvation. I would say to the sister of *much faith*, who wrote,—my faith has never failed in regard to God's finding the means to carry on this great and last work. But the trouble was to decide whether to yield to Cæsar's price, or to stand up in the name of the Lord and positively say *No*, and run the risk of what the landlord might do; but as soon as I got the consent of my mind, and felt the Lord wanted me to take that stand, I had perfect peace, and all the fret and worry was taken away. Praise his holy name. So now we shall make some alteration in the mission house. We shall take the first floor for a meeting room, so we can open the hall doors, which will hold fifty more, and the back yard will hold a hundred and fifty, and by these means three or four hundred poor souls can hear the gospel, who can hear it in no other place. The Lord is with us in power. We have commenced using the medicines freely—herbs, roots, and barks, thankfully received.

A word or two to the boys and girls. It will soon be time to gather some kinds of bitter herbs; and you little folks, don't forget the Star-of-Hope Mission Dispensary. Remember all this is working for God; just as much in gathering the herbs, as it is for us to carry them to the sick and afflicted ones. The Lord bless the boys and girls, as well as the Indians, who are getting us mosses and barks for diseases of the lungs.

I would just say I have a little white boy, eight years of age. I would like to get him a good home in the country, with good, kind, christian people. He is very handy about the house; likes to help the women-folks; but don't like to go to school. He is very quick. His imitation is large. Any one wishing such a little fellow will write me, and I will give the particulars. Now pray for us, that the Lord may bless us, and keep us faithful till Jesus comes.

RECEIPTS. B. Tuttle of Skowhegan, Me., $5.00. C. W. Smith, $3.00. A friend, East Boston, $1.00. ANNA E. SMITH.

New York, May 16th.

From Bro. L. Boutell.

BRO. GRANT:—I am now in one of the most pleasant villages in the State. It is a level tract of land, situated on the Ashuelot river, surrounded by hills on every side. The splendid mansions and dwellings, with their public houses and commercial appearance, all indicate wealth and thrift. But it is made doubly beautiful at present by the green grass and putting forth of the trees and blossoms seen in every direction. It is delightful indeed to rise with the sun, and take a morning walk, hearing the voice of music from the birds, in delightful strains, while you are being invigorated by the free, wholesome air from the mountains.

Their religion seems to be stereotyped, and theologically fixed; hence it is a hard place in which to reach the mass of the people. But even here we find a few of like precious faith, unassuming, faithful brethren, who are looking for the speedy consummation of the christian's hope. They have a meeting established in a hall at the head of Main St. They have enjoyed a good degree of prosperity since the opening of the hall. Some have been converted into the love of Jesus, and to look and wait for him from heaven, and they now have a happy company, in harmony and good fellowship, at work with corresponding zeal, doing all in their power to enlighten, instruct, and enforce Bible doctrine, with its adaptedness to save, upon their fellow men. I find it pleasant to be with them, and while I stay I hope to be of some benefit to the cause of truth here. Our meetings are good, and while there is no special revival, still there are indications for good. Some feel the need of religion, and are almost persuaded to step into "the pool," for the waters are troubled. Others are singing the new song. I do hope to see a movement from the Lord that will add faithful members to the church, such as shall be saved in the day of the Lord Jesus.

Thine, L. BOUTELLE.

Keene, N. H., May 20th, 1868.

From Bro. N. McCullock.

BRO. GRANT:—Feeling somewhat impressed to write a few lines for the Crisis, I would say, never did I realize in my life a greater necessity of laying all upon the altar, than at this time. I do feel as though we ought to be very careful what we do and say, for our actions speak louder than words, many times. I find it very important for me to set a double watch over my words and actions, that I offend neither in word or deed. Oh, my God! forbid that I should say or do any thing that should grieve the heart of any one, for each heart knows its own sorrow; therefore let us bear others' burdens, with all humility, and so fulfill the law of Christ. Oh, for that dove-like spirit that Jesus had, that works no ill to the neighbor. Lord, ever give us that spirit, and then we shall be enabled to labor more successfully in the vineyard of the Lord, and in bringing some poor sinner to Christ. If we can be but the means, in the hand of God, of saving one poor soul from death, we shall be amply repaid when the Life-giver comes.

The cause is still onward in this city, under the faithful labors of Bro. Pratt and others. Truly, he is the right man for this place. We esteem him very highly for his works' sake, in giving meat in due season to the household of faith. New ones are becoming interested, and are inquiring what they shall do to be saved. Here is a great field for labor, and the cry comes from all parts of the land, to "come over and help us." We have two meetings in the hall during the week, and neighborhood prayer-meetings in the different parts of the city every other night, except Saturday night. They are very interesting and profitable meetings, and well attended. It seems to me, we are filling up the picture in this world's history, and that soon Jesus will come and wipe sorrow's tear from every eye. Even so, come, Lord Jesus, and come quickly, is the prayer of my heart.

N. McCULLOCK.

Rochester, N. Y., April, 25th, 1868.

From Sr. S. E. Teeple.

BRO. GRANT:—I have often thought it a great privilege that I have been permitted from time to time to help fill out the columns of the Crisis, as well as other papers. Sometimes it has been the only way that I could exhort others. Often has my soul been strengthened; for in watering others, we are ourselves watered. Much of the preaching that I have is what I get through the press; and it is so comforting, so consoling in my lonely hours, that I can't express my gratitude. Many are the trials and perils of the child of God in this day in which we live, and we need much grace and wisdom and help, to keep us in the narrow path. I can say today, my motto is "onward and upward," and I have no disposition to give up. I feel the prize is but just ahead. The crown will soon be given, the warfare ended, and in glory we will reign.

Truly it is a warfare, but when I enlisted I enlisted for life, and I am glad I'm in this army. O glory to God forever. Never have I been sorry.

> "The fare is cheap and all can go,
> The rich and poor are there;
> No second class on board this train,
> No difference in the fare."

But many are unwilling to go, especially on this train. It is so unpopular, it requires much humility. It takes our time, our talents, our *all*, and a cutting loose from the world. Every tie must be severed, and all put on the altar. I tremble. I fear sometimes that I am not what I should be, although I am trying to do the best that I can. I love Jesus. I love the cause of God. I love his children, and I expect to meet them all,

> "Where no tears shall ever fall,
> Nor heart be sad;
> Where the glory is for all,
> And all are glad."

Here, many times, I have to do my weeping alone, with no kind, no sympathizing friend

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, May 27, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, directing it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us YOUR NAME AND POST OFFICE ADDRESS.

TOUR WEST.

We purpose to make a tour West, leaving Boston, Tuesday, May 26th, and attend the campmeeting appointed by Bro. Sheldon, at Fairfield, Wis., to commence May 30th, and hold over two Sabbaths; also a campmeeting in Iowa (see notice,) commencing June 8th, and then hold a discussion with Mr. Sweeney (Disciple minister) in Dubuque, Iowa, commencing June 14th, to continue through the the week, and longer if thought best. The subjects involved are the sleep of the dead, the destruction of the wicked, and the coming kingdom. Mr. S. is said to be the most able debater in the West. We hope to see a large gathering at the campmeetings. Let much prayer be offered that the Spirit of the Lord may be upon them and that great good may be accomplished.

BRO. FLOYD.

We take pleasure in commending to our Brn. and Srs. Bro. J. L. Floyd, who has formerly been an eminent lawyer, but now feels it a duty to do what he can to help spread the glad tidings of the coming kingdom and other great truths that we love so well. He needs your aid and sympathy. Let him be well supplied. He thinks of going west to labor as the door may open.

GREENFIELD DISCUSSION.

Our discussion with Moses Hull, in Greenfield, Mass., increased in interest during the five evenings of its continuance. Our friends are much pleased with the results. Many have had their eyes opened to see that Spiritualism is the most deadly foe to christianity, God and the Bible, that ever found foothold in a civilized community. Mr. Hull is a very bold blasphemer, who makes earnest efforts to impeach the God of the Bible and his word; and yet claims that Spiritualism is the only true religion, and that it is to reform the world. We do not see how it is possible for Satan to invent a system more fully antichristian in all its features, than is Spiritualism. Its doctrines are the same as those taught by the heathen, which they received from the demons, who claimed to be human spirits. Then, as now, the spirits were opposed to Christ and the religion and doctrine he taught.

Spiritualism offers a shelter to every body that will help oppose the Bible and its author, and is endeavoring to put down all who attempt to defend them. The warfare is becoming an earnest one, and we have no expectation that it will abate till Jesus comes to set up his heavenly kingdom.

It was claimed by Mr. Hull that Christ has come to as many persons as there are of those who have embraced Spiritualism, and that there will be no other coming of Christ. He still claims that man is immortal, omniscient, and omnipresent, possessing all the attributes ascribed to God; in short, that man is God, and God is man. According to his teaching, man and God are only different names of the same being. And yet, after taking such shockingly infidel positions, it is claimed that Spiritualism is the only true religion. If we did not know it to be a fact, we could hardly be made to believe that intelligent men and women, educated in New England, where the full blaze of gospel light has been shining upon their pathway, could be led to follow the teachings of such lying, "seducing spirits," as are the authors of Spiritualism. Truly we have come to "PERILOUS TIMES." The worst has not yet come.

"Soldiers of Christ, arise,
And put your armor on;
Strong in the strength which God supplies
Through his eternal Son."

We spent the Sabbath, May 17th, in Greenfield, and received much comfort from the good results of the discussion, and the meetings held Saturday evening and Sabbath day. One intelligent and devoted Congregationalist minister in the place took an active part in our meeting Sabbath evening, manifesting a true christian spirit, and expressing a warm sympathy with the effort we were making. We found he possessed a kindred spirit, and was ready to co-operate with all christians. It was like cool water to a thirsty soul to hear him talk. Others saw the truth clearer than ever before, and expressed the joy felt, by warm words and tears. One who had been quite opposed to our views of the Bible, now sees them clearly, and could not find language to express his joy at the sight of the truth. He wonders now that he did not see it before. He has been a member of the Congregational church for years; but the Bible seems to him now like a new book, because he sees the beautiful harmony of its parts.

We found another intelligent young man who was under conviction, earnestly desiring to be a christian. The Lord has raised us up some warm friends in Greenfield, who are anxious to hear more on the reasons of our hope. We trust they will have the privilege. The people are much stirred up in relation to the subject presented during the discussion. A prayer-meeting is established, and the prospect is encouraging.

A GRAVE QUESTION.

One who says he is "sorely tried on the subject of future punishment," writes to the *Advance* as follows:—"There was a time when we were not. Can existence compensate for endless torment? Please exercise that charity which thinketh no evil, and reply in *The Advance*."

We think it will be a hard question to answer from the stand-point of popular theology, which teaches the doctrine of "endless torment;" but from a Bible stand-point, the case is very different. Who would say he had rather have had no existence, than to live this life? Some in extreme suffering, or in great disappointment, might curse the day of their birth; but such is not the common feeling among the wicked. Then if the present life is worth more to them than no life, they have been gainers if they lose eternal life. They have no claim for the future life, hence they will not be wronged if put back to dust from whence they came.

Those who say this life is a burden, should not complain when it is removed, and they are "destroyed for ever." Eternal life is a *gift* to the righteous, the only ones who could enjoy the coming kingdom.

FRENCH WAR CLOUDS.

There are strong indications that Napoleon is about to make some important military movements, that will astonish the world, and produce some radical changes in the governments of Europe, and, perhaps, other countries also. There is a deep anxiety resting upon the minds of great men and warriors in relation to the future movements of the "man of wonder."

The following is a late telegram from Paris:

"Gen. Failley, commanding the French encampment of Chalons, in an address to the troops, says: 'War being possible, the labors of the camp must be serious and unremitting.'"

MORE PROGRESS.

The world is certainly progressing with great speed. Many new systems are rising up in various parts of the world, which are entirely opposed to the plan of salvation as revealed in the Bible. Jesus is set aside, and the people conclude to follow *nature*, and reject the Bible. The tide of infidelity is rising rapidly in all directions. The following may be but the beginning of much more of the same character:—

"A new sect has sprung up in France. It is composed of people who altogether reject religion, and who take upon themselves the engagement not only to abstain from going to church and from permitting any religious observances in their households, but not to let any priest officiate at their marriages, or at the naming, marrying, or burying of their children, or to enter their houses or hold communication with members of their families on any pretext; and, finally, they engage not to accept religious counsel in case of sickness, and, by a written document, to prohibit any priest from officiating at their interment. The sect in Paris is already not inconsiderable in number, and is increasing every day. In the provinces, too, it has many ramifications, not, however, thus far, of any great importance."

LEISURE TIME.

Some people are often heard to complain for want of leisure time, when they may feel that they have nothing to do, but to lounge about. If they could be thus situated, they would not be happy. No idler can enjoy the first class comfort. To be truly happy, we must be actively engaged, doing all to the glory of the Lord.

The following are sensible remarks on the subject:—

The most fallacious ideas prevail respecting leisure. People are always saying to themselves, "I would do this, and I would do that, if I had leisure." Now there is no condition in which the chance of doing any good is less than in the condition of leisure. The man fully employed may be able to gratify his good dispositions by improving himself or his neighbors, or serving the public in some useful way; but the man who has all his time to dispose of as he pleases, has but a poor chance indeed of doing so. To do, increases the capacity of doing; and it is far less difficult for a man who is in a habitual course of exertion, to exert himself a little more for an extra purpose, than for a man who does little or nothing, to put himself into motion for the same end. There is reluctance in all things to be set a-going; but when that is got over, then everything goes sweetly enough.

Just so with the idle man. In losing the habit, he loses the power of doing. But a man who is busy about some regular employment for a proper length of time every day, can very easily do something else during the remaining hours; indeed, the recreation of the weary man is apt to be busier than the perpetual leisure of the idle. As he walks through the world, his hands hang unmuffled by his side, and he can sometimes do more by a single touch in passing, than a vacant man is likely to do in a twelvemonth. Let no man ask for leisure in order to do anything. Let him rather pray that he may never have leisure. If he really wishes to do any good thing, he will always find time for it, by properly arranging his other employments.—*New York Ledger.*

CRUELTY TO ANIMALS.

Cruelty to animals is becoming notorious in this country; and the fact shows a progress towards barbarism instead of christianity. A society has been formed in Massachusetts for the Prevention of Cruelty to Animals, and its members have petitioned the Legislature for laws more stringent on the subject. We are glad to see this movement. It is one in the right direction. The following is a sample of the testimony given as a reason why the State should make more stringent laws against such barbarism as is now practised:—

"Overloaded horses abused for their inability to haul their loads up Beacon Hill; calves, with their feet bound and piled like stones in a wagon on their way to and from Brighton; sheep sheared in early spring and sent to market in an exposed condition; fowls plucked alive to save labor; the working of animals past the age of reasonable use; the transportation of sheep without food or water to facilitate close packing; bleeding calves in the neck or head before slaughtering, to render the flesh white; cattle kept in pens for long periods without water until offered for sale, when they are allowed to drink large quantities to increase their weight; overworking horses on the Cambridge Horse Railroad to the extent of killing five and disabling sixty in one day; allowing cows to go forty-eight hours without milking, to increase the size of their udders when exposed for sale. The society propose to give rewards for the procuration of evidence that leads to the conviction of offenders; to employ persons to investigate cases brought to the notice of the directors; and award medals to teamsters, drivers, butchers, and others who are distinguished from the mass for their humane use of animals."

It is the *covetousness* of the age that leads people to resort to such cruel means to get more money. Covetousness eclipses love, mercy and justice. Truly "the *love* of money is the root of all evil." Let all "beware of covetousness," which is idolatry. It does not pay to be covetous; for "no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5.

MASONRY.—Bro. John T. Walsh is publishing an able monthly, entitled "The American Anti-Masonic and Biblical Review." It is said to be "the only periodical of the kind in the world." He takes strong ground against Masonic and all other secret societies, showing that they are calculated to make backsliders rather than christians.

Those who would like to subscribe for it can address John T. Walsh, New Berne, N. C.

ADVENTISM.—We are much pleased with "Adventism" from the pen of Bro. Wm Sheldon, and published by the Western A. C. A. It is an excellent work to put in the hands of those who are not familiar with the reasons of our hope. We have made some extracts from it in the last few numbers of the Crisis, and by mistake they were not credited to the work.

GOOD BLACK INK.—For years we have been trying various kinds of ink, but have never found any that pleased us so well as that made by Dr. Thomas, of Waterbury, Vt. We take pleasure in recommending this ink made by Bro. Thomas. It is for sale by W. H. Hill, at 32 Cornhill, Boston.

A VALUABLE BOOK.

Some week's since we referred to a valuable book, from Dr. Miller of New York, entitled "ABUSES OF THE SEXUAL ORGANS." We wish to call the attention of our readers again to this work. We hear but one voice from medical men, clergymen, teachers, and all interested in the physical, moral and religious welfare of mankind; and that is, "*Every body should read it.*" It is emphatically a book for the times.

They have also issued another smaller work, on the same subject, expresly for the *children*, which every child should have, who is old enough to read. It is entitled "Important Truths. A book for every child."

These works are published by E. P. Woodward & Co., 32 Faneuil-Hall Square, Boston.

For sale at the Crisis office. Price, (post paid), extra cloth, Bevelled Boards, $1.00; Paper Cover, .75; Gilt Edge, $1.30; Morocco, full guilt, $1.75, one-fifth off per dozen.

Note. The title of the work is now, "A Treatise on the Cause of Exhausted Vitality."

The following are a few, among many, testimonials in favor of the work:—

LEXINGTON, Mass., Feb. 1, 1868.

MY DEAR DOCTOR.—I have read your treatise on the Cause of Exhausted Vitality and the abuses of the Sexual Function. I am more than pleased with it. The delicacy, and earnest and sincere spirit which permeates its every paragraph, is a source of unmixed pleasure to physicians. You have made a vital contribution to this most important but neglected subject. While you have not shrunk from exposing the evil in all its hideous deformity, it is done in a spirit which can give no offence even to the most fastidious. As a medical man, and as one whose life is given to the dissemination of the laws of physical health, I thank you. I am, gratefully, yours,

DIO LEWIS.

DEAR SIR,—I saw a notice of your book in the *World's Crisis*, ordered a copy, read it, and approve it. I thank God, and thank and love you for writing it. It will do more good than dozens of theological books, hundreds of prayer-meetings, and thousands of sermons. I was so well pleased with it that last week I read the whole through in my lecture-room, to all who were present, and I am intending to translate and print it in German in a little paper I am publishing.—*Rev. W. F. Schwilk, Schenectady, N. Y.*

Dr. Miller brings forward a great amount of facts in support of his views concerning the laws of animal life, and applies them to the practical interest of education in a lucid and forcible manner. His book is written in the grave and serious tone becoming the importance of the subject, and is well adapted to awaken the attention of parents and teachers to a sense of their duty to the young, and to impress the public mind with a knowledge of physiological principles that ought not to be restricted to the medical profession.—*N. Y. Tribune.*

* * * We know of no one book that ought to go absolutely into the hands of every person on this footstool sooner than this, except the Bible. It is plain spoken, without being disgusting; is practical without being infidel, and is not likely to hurt the evil it essays to heal. We shall speak of it often. Send for it at once.—*Church Union.*

The subject, though from its nature delicate, is one of very great importance, both from a moral and scientific point of view, and Dr. Miller appears to have discussed it conscientiously and impressively. The facts which he presents are certainly appalling, and it is not easy to resist his conclusions.—*New York Independent.*

A work which discusses the subject scientifically, while it fails not of just and Christian views of it. It is suitable for popular use, though it does not evade any important point. We believe its circulation would do great good. *Methodist.*

This is a small book on a great subject, and one that concerns all adults, whether married or single. Let it be read, studied, and pondered by all, as it may serve to prevent functional derangements, which is better even than cure.—*Boston Cultivator.*

TOBACCO A POISON.

But few are aware of the evil effects of tobacco upon the human system. Because some who use it live to a good old age, they think it is not injurious. So some drink brandy, cider, whiskey, and other intoxicating liquors, and yet outlive some who abstain from such things; while others die of delirium tremens and fill a drunkard's grave, and lose their inheritance in the kingdom of God. The reason is, some constitutions can bear enough to kill two or three others, before they yield themselves; but if such lived temperately, and avoided the use of tobacco and rum they would have lived longer, taken more comfort, set better examples, had more money to give away, raised better and more healthy children, and had less temptation, and felt much more devotional and pure-minded, than they would to indulge in them. We are glad to learn that some who have been able ministers of the gospel, and have used tobacco, have now resolved in the strength of the Lord, to use it *no more.* We hope all will come to the same conclusion. By so doing, they would add much to their moral strength and influence. Tobacco blunts one's moral, physical, intellectual, and social capacities. He will be more of a man when he has conquered this bad habit, and will be of more value in society, in the family, and in the church. He will think more of himself, and others will hold him in higher estimation. He will have more power to war against sin and the Devil. No physiological fact is better settled than that tobacco tends to *dwarf* a man, and weaken his power to resist the temptations of his great adversary. For this reason Satan would have every one use tobacco; consequently he spares no effort to persuade all the boys to form the habit, and then makes them believe in after life, that they cannot do without it. Christian brother, will you sanction such a filthy habit by your own example? Say no, by the help of the Lord, I will *never* use it again. Read the following:—

"A man living near Albany, N. Y., last week, wiped the oil from the bowl of a tobacco pipe and applied it to a burn on the lip of his little daughter. The child died in convulsions in twenty-four hours after."

For the World's Crisis.

"NOTES, QUERIES & OBJECTIONS."

BY REV. A. A. PHELPS.

BRO. GRANT:—During last winter you were upon the stand several weeks to answer "queries and objections, by Bro. A. A. Phelps," on the point of the "Non-immortality of the soul, the unconscious state of the dead, and the destruction of the wicked." Will Bro. Phelps now take the stand and answer a few "queries and objections" to the immortality of the soul, the conscious state of the dead, and the eternal torments of the wicked? With Bro. Phelps I have the pleasure of a personal acquaintance, and if he will consent to take the stand, I pledge myself that he shall be treated in a courteous and christian manner.

Yours for the truth, J. WENDELL.

For the World's Crisis.

TO MY PATIENTS.

I have returned from Indiana, and my address will be as before,—Bristolville, Ohio. I have abandoned the practice of medicine, and have commenced proclaiming the "glad tidings of salvation" to a sinful world; yet I will continue to treat persons who may address me as I directed in my card of last spring. I have thus treated a large number of persons in almost every State in the Union, and am so much encouraged by kind words from patients, whom I have benefited, that I deem it not only a *duty*, but a *privilege* to do all I can to relieve suffering humanity. And although I have lost very much during the past year, pecuniarily, still I live in the blessed hope that I shall one day be paid; that one day it may be said to me, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Enter thou into the joy of thy Lord." I desire to hear from all my patients, or those who have been such. Let me know how you are.

I. A. THAYER, M. D.

For the World's Crisis.

A GREAT TRIAL.

On account of extreme poverty, I am unable to provide for my children, and unless some relief or help comes, I do not know but we shall be obliged to seek a home for our little daughter Mary. If any one should read this, who can find a good place for her, where she will be kindly provided for, and rightly influenced, please write to me. She was six years old last December. Further information will be given by letter to those who request it. Brethren, will you pray for me and my family in our affliction. Your Bro.,

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

NOTICE.

I would say to the brethren in Maine, that my horse is entirely used up for driving, at present, and I think for the season. He was taken lame last Dec., and has been getting worse until now. He will have to be turned out to pasture for the season. I hope by so doing he may get better, so that he will sell for something; but don't know. As I have no means to buy another, I shall not be able to visit the brethren and preach the word of life, as I have promised to do the coming season, unless the Lord provides a way for me to get a horse. My horse was a good one, and I have taken good care of him; so I shall try and patiently wait the leadings of Him who knows what is best for me, better than I do myself. Pray for me, brethren, that I may trust in the Lord, and wait and work for Jesus until he comes, which I believe will be very soon. JER. CARR.

South Albion, Me., May 11th.

For Bro. W. M. Ingham.

D. Johnson	2.00
E. Parks	2.00
J. Warr	1.00
R. O. Woodruff	2.00
John Russell	4.00
Mary E. Howland	2.00
(Published last week.)	
Sisters C. & H.	6.00
A Friend	2.00
Eliza Davis and Abigail Cole	7.00
"The Friend of Missions"	10.00

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was Resolved, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for free distribution.

Previous acknowledgments	376.64
J. Palsifer	2.00
C. & H.	4.00
"The Friend of Missions"	5.00
S. F. S. Brown	2.00
A Brother at Lowell Street Chapel	2.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$130.80
J. Palsifer	1.00
S. F. S. Brown	1.00
J. B. Walker	2.15
A Brother at Lowell Street Chapel	2.00

FOR PILGRIM PAPERS.—"The Friend of Missions," $5.00.

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4749.80
"The Friend of Missions" (Norway)	100.00
S. F. S. Brown "	2.00
" " "	2.00
C. & H. (Memphis)	4.00
G. W. Johnson (St. Louis)	3.00
B. Finny	1.00
J. D. Fletcher	2.00
A Brother at Lowell Street Chapel	2.00

EUROPEAN MISSION.

Previous acknowledgments	$509.05
L. M. S.	10.00
S. F. S. Brown	1.75
Geo. T. Stacey	2.00
C. C. D. (Narrative)	2.00
C. & H.	2.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1084.94
P. W. Higgins (on pledge)	20.00
G. H. Bundy	1.00

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

For the World's Crisis.

THE SPRINGFIELD CAMP-GROUND.

Some are inquiring about the camp-ground whether the lots for tents were taken? We would here say, the whole committee voted at the Boston conference to have all the lots *free*, and give each an equal chance; also leaving the arrangements with the building committee, which met on the ground May 15th, and decided that the first row of tents be cloth, and nearly uniform in size. The lots are twenty feet front, and thirty feet deep, and no tent can be larger than that when pitched. It will not be safe to get all as large as that, if that is the whole size of the lot; and as many of these lots have trees on them that must stand for shades, it would be safer to calculate fifteen wide and twenty-five feet deep.

On the second circle, the tents are forty by fifty feet, which will accommodate a very large tent, or two common sized ones, and two family tents, on each lot. No lots are selected yet, and none will be until timely notice is given in the Crisis, so that all will have an equal chance. Don't be in a hurry. There is good tent ground enough, besides the two circles, for two hundred tents, without any restrictions about size or material, although the building committee would suggest some better ones than were erected at Wilbraham, as lumber is so handy to the ground. There are three lumber yards near by the ground. Bro. Currier will erect a wooden tent any size, for those that wish, by addressing him. His shop is in one of the lumber yards. More on this subject at another time. It will be time enough to select your lots by letter, or right after the notice occurs in the Crisis,—probably in July.

Some have applied for work on the ground. We shall get through by the 25th of May, all we shall do until August, two weeks before the meeting begins, when from four to six hands will be employed in fitting up for the meeting. We hope some churches will unite in building a good lumber tent on the second circle, or on one of the streets, for a meeting-house that will be safe in a rain. If any wish to purchase cloth or canvass tents, they would do well to send to Bro. George T. Adams, Boston, as tents of all kinds are built in Boston, near him, and can be sent to the ground. Any other information wanted will be given by addressing a line to either of the building committee. H. MUNGER, for the Com.

Correspondence.

From Bro. O. Bendixon.

Dear brethren in the Lord:—With love and gratitude to my heavenly Father for all his goodness, I send you all, through these lines, my sincere thanks for all your goodness and kindness and hospitality which you all so freely bestowed upon me while I sojourned among you. Often has my heart been filled with gratitude and love to my dear Savior, even to overflowing, when observing your affection to me; and sad have I felt when I parted with you; but my trust and hope is that we shall meet soon where parting will be no more. My dear brethren, receive then in kindness a thousand thanks from the bottom of my soul, with my brotherly hand stretched forth through these lines. Try to get in the Spirit, standing and shaking hands with me for the last time in this life, while our eyes may drop a silent tear of longing and sighing after our long-expected home. O! my soul is full. Come, Jesus, and come quickly! And what I, secondly, can give you is, my prayers; they shall never fail as long as I shall remain in this unfriendly world. I trust that our mutual prayers shall often meet at the throne of grace and bring back blessings to our souls.

Dear brethren, while you read these lines I am on the great deep, hastening towards my native land, where my Lord has called me to go and give the last cry, "Behold the Bridegroom cometh!" I feel the great responsibility that rests upon me. I feel that I am weak, but my strength is in the Lord. My tears flow while writing these lines, but I will hide myself in the bosom of Jesus, and I know that he will protect me. I depend upon my Lord for food and raiment, and he has promised that I shall not lack any bread and water. I can not say, as some do, that they are not dependent upon any man; no, no. I am dependent upon men, through my Father in heaven, and I see it is good to keep low in the valley, and not climb up. The Lord help us, dear brethren, to watch over ourselves, that we may keep at the feet of Jesus, and learn of him. He was dependent upon men for a drop of water; and so, my dear brethren, I shall be dependent upon you, through our dear heavenly Father, trusting that he will let every thing work for good for us all.

And now, I will bid you all farewell. Farewell until Jesus comes. O my brethren, my trust is that Jesus will soon come. And may the choicest blessings that heaven contains be poured out upon you all. May he ever be the helper and comforter of you all; and may he be the Savior and Redeemer of you all; and may we all be humble and faithful followers of the dear Lamb of God, who was slain for our sins, and at last meet together with him in his kingdom, is the earnest and sincere prayer of your humble servant and brother in Christ, O. BENDIXON.

From Sr. A. E. Smith.

DEAR BRN. AND SRS.:—As some of you are anxiously, as well as impatiently, waiting to hear from me, in reference to our mission work in the highways and cellars and garrets of this city, I would say, in the first place, it seems as though Satan had broken loose; and I think I have felt like Job—"I would not live alway"; *let me alone.* In my last letter, I told you the landlord had raised the rent. In the next place, I was very sick, and could hardly get about. The doctor said I must leave the city three months, and go under medical treatment. I was too sick to fill my appointments, and had to get others to fill them for me; and of course, if I stay at home all the while, and do not labor among the churches, I can not keep the mission up. So you may know we have had a week of severe trial. Finally the landlord came for his rent. I told him I had not got it, and tried to talk him out of the $300.00; but he could not be moved, so I let him go; but my mind was made up that I would not pay it. He was taking advantage of our work. He saw we had a great revival going on, and we could not help ourselves, and thought we *should have* to pay it. So I sat down to think it over.

Now for the question. If I give it up, where shall we go? what will become of the young converts? who will look after them? who will nurse them? Next, what shall I do with the seats and lamps in the mission room? the circulating library? the herbs and medicines in the dispensary? Shall all this hard work, after saving up everything, and turning it to an account, and getting things just so we could work and do good, seven or eight months' sacrifice and suffering, and carrying of bundles to the poor, to build up the mission,—all this be thrown away and wasted, just because the Devil is mad, and jealous, and wants to get me out of the field, because I was helping to rob him of some of his soldiers? I thought, Is God willing that I should stop, after he has blessed this work so, both temporally and spiritually? The answer was, No; God will hold me accountable, if I slack my hands and give it up. And I thought, No; if God will be my helper, I will continue in this garret-and-cellar-work, if I have to travel from Maine to California to sustain it, and send every cent for its support myself; for there is no church or mission in the city doing the amount of good that the Star-of-Hope mission is doing. To the Lord be all the glory.

Well, I am sick and nervous, and unfit for labor; but I can pray, and God will hear. While these things were passing through my mind one day, I got up, put on my things, went out, and called on a sister who had been converted in the mission, and said to her, Do you feel like praying about this matter? Why, said she, I have been praying all night; and I have got the witness that the landlord dare not take that $300. Said she, God has got hold of that man, and the Devil has too; he has got a struggle; he can't sleep, I know; and if you pay him, he will have to give it back again. The Lord will not let him keep it. The next thing was to pray for a special outpouring of the Spirit, for the enemy has been trying to turn things upside down. So we came together on Friday night, to pray about the whole thing; and if it was the Lord's will that we should go on, to give us a *good* meeting, and one soul to make merry over; and our prayer was answered. The Lord converted a young man, and all in the house were blessed. It seems as though we never had such meetings as we have had since that time.

The landlord came on the 11th. Why he staid away so long, I could not tell; but when he came, I told him the Lord would not let me pay any more than I had been paying; the money was the Lord's, and I was the Lord's, and I did not feel it would be right for me to do so. Well, he said, I will take the same as before, but don't let any of the rest of the tenants know it. So the Lord is on our side, if we did have trouble about it.

I would say to the many friends who wrote me about the matter (as I requested), especially away off in N. H., Vt., and Mass., I thank you for your kind sympathies and earnest prayers. The good Lord has heard your prayers and answered them. May the Lord bless you all. Now I want you all to pray for my health. I have many cares, too numerous to mention, and trials not a few, and jealousies and hatred and evil surmisings, and find them among the "all things." O may God help me to stand still and see his salvation. I would say to the sister of *much faith*, who wrote,—my faith has never failed in regard to God's finding the means to carry on this great and last work. But the trouble was to decide whether to yield to Cæsar's price, or to stand up in the name of the Lord and positively say *No*, and run the risk of what the landlord might do; but as soon as I got the consent of my mind, and felt the Lord wanted me to take that stand, I had perfect peace, and all the fret and worry was taken away. Praise his holy name. So now we shall make some alteration in the mission house. We shall take the first floor for a meeting room, so we can open the hall doors, which will hold fifty more, and the back yard will hold a hundred and fifty, and by these means three or four hundred poor souls can hear the gospel, who can hear it in no other place. The Lord is with us in power. We have commenced using the medicines freely—herbs, roots, and barks, thankfully received.

A word or two to the boys and girls. It will soon be time to gather some kinds of bitter herbs; and you little folks, don't forget the Star-of-Hope Mission Dispensary. Remember all this is working for God; just as much in gathering the herbs, as it is for us to carry them to the sick and afflicted ones. The Lord bless the boys and girls, as well as the Indians, who are getting us mosses and barks for diseases of the lungs.

I would just say I have a little white boy, eight years of age. I would like to get him a good home in the country, with good, kind, christian people. He is very handy about the house; likes to help the women-folks; but don't like to go to school. He is very quick. His imitation is large. Any one wishing such a little fellow will write me, and I will give the particulars. Now pray for us, that the Lord may bless us, and keep us faithful till Jesus comes.

RECEIPTS. B. Tuttle of Skowhegan, Me., $5.00. C. W. Smith, $3.00. A friend, East Boston, $1.00. ANNA E. SMITH.

New York, May 16th.

From Bro. L. Boutell.

BRO. GRANT:—I am now in one of the most pleasant villages in the State. It is a level tract of land, situated on the Ashuelot river, surrounded by hills on every side. The splendid mansions and dwellings, with their public houses and commercial appearance, all indicate wealth and thrift. But it is made doubly beautiful at present by the green grass and putting forth of the trees and blossoms seen in every direction. It is delightful indeed to rise with the sun, and take a morning walk, hearing the voice of music from the birds, in delightful strains, while you are being invigorated by the free, wholesome air from the mountains.

Their religion seems to be stereotyped, and theologically fixed; hence it is a hard place in which to reach the mass of the people. But even here we find a few of like precious faith, unassuming, faithful brethren, who are looking for the speedy consummation of the christian's hope. They have a meeting established in a hall at the head of Main St. They have enjoyed a good degree of prosperity since the opening of the hall. Some have been converted into the love of Jesus, and to look and wait for him from heaven, and they now have a happy company, in harmony and good fellowship, at work with corresponding zeal, doing all in their power to enlighten, instruct, and enforce Bible doctrine, with its adaptedness to save, upon their fellow men. I find it pleasant to be with them, and while I stay I hope to be of some benefit to the cause of truth here. Our meetings are good, and while there is no special revival, still there are indications for good. Some feel the need of religion, and are almost persuaded to step into "the pool," for the waters are troubled. Others are singing the new song. I do hope to see a movement from the Lord that will add faithful members to the church, such as shall be saved in the day of the Lord Jesus.

Thine, L. BOUTELLE.

Keene, N. H., May 20th, 1868.

From Bro. N. McCullock.

BRO. GRANT:—Feeling somewhat impressed to write a few lines for the Crisis, I would say, never did I realize in my life a greater necessity of laying all upon the altar, than at this time. I do feel as though we ought to be very careful what we do and say, for our actions speak louder than words, many times. I find it very important for me to set a double watch over my words and actions, that I offend neither in word or deed. Oh, my God! forbid that I should say or do any thing that should grieve the heart of any one, for each heart knows its own sorrow; therefore let us bear others' burdens, with all humility, and so fulfill the law of Christ. Oh, for that dove-like spirit that Jesus had, that works no ill to the neighbor. Lord, ever give us that spirit, and then we shall be enabled to labor more successfully in the vineyard of the Lord, and in bringing some poor sinner to Christ. If we can be but the means, in the hand of God, of saving one poor soul from death, we shall be amply repaid when the Life-giver comes.

The cause is still onward in this city, under the faithful labors of Bro. Pratt and others. Truly, he is the right man for this place. We esteem him very highly for his works' sake, in giving meat in due season to the household of faith. New ones are becoming interested, and are inquiring what they shall do to be saved. Here is a great field for labor, and the cry comes from all parts of the land, to "come over and help us." We have two meetings in the hall during the week, and neighborhood prayer-meetings in the different parts of the city every other night, except Saturday night. They are very interesting and profitable meetings, and well attended. It seems to me, we are filling up the picture in this world's history, and that soon Jesus will come and wipe sorrow's tear from every eye. Even so, come, Lord Jesus, and come quickly, is the prayer of my heart.

N. MCCULLOCK.

Rochester, N. Y., April, 25th, 1868.

From Sr. S. E. Teeple.

BRO. GRANT:—I have often thought it a great privilege that I have been permitted from time to time to help fill out the columns of the Crisis, as well as other papers. Sometimes it has been the only way that I could exhort others. Often has my soul been strengthened; for in watering others, we are ourselves watered. Much of the preaching that I have is what I get through the press; and it is so comforting, so consoling in my lonely hours, that I can't express my gratitude. Many are the trials and perils of the child of God in this day in which we live, and we need much grace and wisdom and help, to keep us in the narrow path. I can say today, my motto is "onward and upward," and I have no disposition to give up. I feel the prize is but just ahead. The crown will soon be given, the warfare ended, and in glory we will reign.

Truly it is a warfare, but when I enlisted I enlisted for life, and I am glad I'm in this army. O glory to God forever. Never have I been sorry.

"The fare is cheap and all can go,
The rich and poor are there;
No second class on board this train,
No difference in the fare."

But many are unwilling to go, especially on this train. It is so unpopular, it requires much humility. It takes our time, our talents, our *all*, and a cutting loose from the world. Every tie must be severed, and all put on the altar. I tremble. I fear sometimes that I am not what I should be, although I am trying to do the best that I can. I love Jesus. I love the cause of God. I love his children, and I expect to meet them all,

"Where no tears shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad."

Here, many times, I have to do my weeping alone, with no kind, no sympathising friend

to comfort me when sorrow fills the heart. But I am glad weeping is only for the night, but joy cometh in the morning, and then the Savior's

"Own soft hand shall wipe the tears
From every weeping eye;
And pains and groans, and griefs and fears,
And death itself shall die."

Then be encouraged, dear saint of God, we have got almost through. Signs there is no mistaking proclaim the kingdom near. Then let us toil on, suffer on, if need be; there will soon be rest for the weary. For one, I sigh for rest; I groan for redemption. I will try to be faithful, and watch unto prayer. I am willing to suffer with the Master here, if I may reign with him in his kingdom. The promises are sweet, yea blessed. Amen, glory to God.

Your sister in trial, in tribulation, in affliction; and in the hope of the gospel, and in love with the truth, amen and amen.

SUSAN E. TEMPLE.

Hotchkissville, Ct., April 10th, 1868.

Extracts from Letters.

SR. M. BROWN, Lima, March 24th, 1868, writes:—"An opportunity has presented itself to me to return my sincere thanks for the *paper*, which I have received weekly since the eighth of January. It is a sacred paper to me. I have been passing it around among my friends. They are all very much pleased with it. Mr. S. thinks of subscribing for it, and some others. We did not know that there were so many of our faith in Lima until we had circulated the Crisis. Dr. H. is a great advocate for it.

The M. E. church have held a protracted meeting here for two months, and it is still continued. The Spirit of God is working powerfully among the people in this place. Our minister is laboring hard, night and day, for the conversion of sinners. They are flocking to Christ as doves to their windows. The Presbyterians have united, and communed together at the Lord's table with us. We believe that Jesus is near.

I have been a member of the M. E. church for forty years. My husband was a Methodist minister. He died in Philadelphia in 1855, with cholera. In 1843 I had a serious dream. I saw the Lord coming in the clouds, and all the heavenly host with him. I turned to my husband, and asked, Is there one spark of hope for me? He said, No, not one spark. I then fell on my knees, and commenced praying until I awoke. The next day I was much cast down. I could not find any rest until I was immersed."

SR. M. MORRILL, Camden, Me., March 26th, 1868, writes:—"We do not have any Advent meetings here, and all the preaching we get is what we get out of the *Crisis* and *Bridegroom*. Dear children, it seems to me as though there was never a time when the people of this world were determined to gratify their own natural feelings, as at the present time; even the professed church are drinking into the spirit of the world. They have had as many as six levees in this place within the last six months, besides their Negro concert, that was held by a member of church. It is no wonder why they do not love the Lord's coming. How little holy living there seems to be at the present time.

I can say with our Brother, F. F., Let us obey Christ's injunction. Let us watch and pray, that we enter not into temptation. When we call to mind the sufferings of Christ, and the price which he paid for our redemption, no trial, no hardship seems too great to endure in his cause. No path too rough to tread, if Christ has only trodden it before. Let us trust in him, who in meekness bore sorrow and pain for our sakes. Let us think of his sorrow and weariness, when no man comforted or cared for him. Let us keep in mind his agony and bloody sweat, while in the garden of Gethsemane he prayed alone for us. I thank the Lord, dear children, that we have got almost home. Let us be faithful, for soon the trump will sound, and the dead arise, and the living be changed. Peace be with all who love our Lord Jesus Christ in sincerity. Amen."

BROTHER MOSES CHANDLER, Maqueta, Jackson County, Iowa, May 4th, writes:—"I have been preaching in this county the past winter, in connection with Bro. P. S. Buck. We have had a glorious time. God has blessed his truth, and some one hundred and fifty have been converted, and most of them have united in church capacity. There is still a great interest manifested."

BRO. J. C. SHOREY, East Rochester, N. H., writes:—"The truth is taking good root here. Some are starting to serve the Lord, others are leaving off their tobacco. One started anew last night, and two that have been on the back ground. It works well, and the people all around wish to know when you are coming again."

For the World's Crisis.

"PAULINE THEOLOGY."

BY H. L. HASTINGS.

This is a pamphlet of 84 pages, on "THE CHRISTIAN DOCTRINE OF FUTURE PUNISHMENT, as taught in the epistles of Paul." This is a work which cannot be answered by bombast and ridicule, nor can it be successfully met by any of its opponents. The sharpest critics find they have the Scriptures to confront them at every step when they attempt to reply to this work. It is the best thing to circulate with little expense we have ever seen on this subject. We have just purchased 500 copies to sell by the 100, 50, 25, or 10 copies, *cheap*, so that our brethren in Maine, who wish to scatter them among the ministry and churches, *can buy them low for that purpose*. It is a work which no one can feel ashamed to circulate. Retail price, 15 cts. Sold at the Crisis office. I. C. WELLCOME.

"DEATH NOT LIFE."

BY JACOB BLAIN.

This is a pamphlet of 168 pages. It enters into the real merits of the subject of *life* and *death*, but of DEATH especially, as its title indicates. It handles all the direct, and most of the indirect, passages which endless-misery teachers rely upon and claim as teaching their views. It gives criticisms and important admissions of many eminent writers on endless misery. It also treats on the nature of man, and the state of the dead. Many thousands have been scattered, and yet they are needed. It is a valuable work. Retail price, 25 cents. Sold at the Crisis office. I. C. WELLCOME.

THE DIFFERENCE.—The young lady who rises early, rolls up her sleeves, and walks into the kitchen to get breakfast, or assists in doing so, and afterwards, with cheerfulness and sunny smiles, puts the house in order without the assistance of mother, is worth a thousand parlor beauties, who, from the want of exercise, almost die of laziness. The former will make a good wife, and render home a paradise; the latter is a useless piece of furniture, and will, to the annoyance of the household, go whining to her grave.

☞ William B. Astor of New York returns $1,000,000 as his income last year.

Obituaries.

THORP. Died in Ripley, Chautauqua Co., N. Y., May 16th, 1868, Sr. Emily Thorp, wife of Bro. James Thorp, aged fifty-nine years and six months.

Sister T. has been a believer in Christ for over forty years. In 1843 she embraced the glorious doctrine of the second personal coming of Christ, since which time, she has maintained a consistent christian life. After a long and painful illness, she went down sweetly to sleep, in hope of soon seeing Jesus in person. She leaves a sorrow-stricken husband and children and dear friends to mourn their loss. A discourse was delivered by the writer, from 1 Cor. 15: 19. C. W. LOW.

DOW. Died in Manchester, N. H., May 5th, 1868, Hellen E. Dow, daughter of Bro. H. and Sr. L. E. Dow, aged thirteen years, eleven months and one day.

Sister Hellen was converted under the labors of Bro. John Hook, and was baptized last autumn. She now sleeps in Jesus. Blessed sleep! Though hearts are broken, and tears fall on the grave of a lovely one, we "sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. . . . Wherefore comfort one another with these words." 1 Thess. 4: 18. C. RICHARDSON.

BUDLONG. Died in Pontiac, R. I., April 15th, 1868, Sylvester Budlong, aged forty years.

In early life he took upon himself the cross of Christ. He afterwards lost some of his first love; but in his last days, gave up fully to the Lord. He leaves a wife and two children. May the God of mercy be their refuge, and guide them to the country where,—

"The loved and lost shall meet again,
O joyful sight to see;
No parting tear will e'er be shed
Through all eternity."

S. L. REED.

TITUS. Died in Perry, Mich, May 1st, 1868, our little daughter Emma, aged six years four months and thirteen days.

"Our home is drear at break of day,
And drear at set of sun;
For lo the grave enwraps the clay
Of our departed one.
And vainly do our spirits sigh
With yearnings deep and wild,
To clasp once more within our arms
Our dear, our darling child."

G. W. & L. A. TITUS.

Summary of News.

FOREIGN.

Cable Dispatches.

Vienna, May 9. Telegrams were received yesterday which state that the persecution of the Jews in Jassy, Baken and other places in Moldavia had been stopped by the authorities. Those who were compelled to flee from their homes have been allowed to return. Assassins and desecrators of the graves of the Jews, who have perpetrated their outrages almost with impunity for a long time, will hereafter be rigorously punished.

LONDON, May 22.—A dispatch from Rome states that the Pope has invited the Roman Catholic Bishops of the United States to raise one thousand volunteers for the Papal army, and authorizing them to make such terms with recruits as they may deem necessary and proper.

LONDON, May 24. The efforts to prove an alibi in the case of Barrett, the Clerkenwell conspirator, have failed and his execution will take place at the end of the week for which he was respited.

May 29. Telegrams from Sydney say that Prince Alfred has left for England in command of his ship, the steam frigate Galatea. He was quite well. Farrell, the attempted assassin of the Prince, was executed on the 22d of April.

DOMESTIC.

Chicago, May 23. A terribly fatal disease is now raging among the cattle in some portions of this State. Over one hundred head have fallen victims to it within the past few days. It usually kills in a few hours. No premonitory warnings are given, and although the skill in possession of ordinary practitioners has been brought to bear upon it, it yields to no remedy or treatment, and is fatal in every instance. Its name and nature has not yet been determined.

New York, May 23. The Secretary of the Governor of Monterey, Mexico, acknowledges having arrested six American citizens, but says that they were disorderly, and that he had a right to arrest them.

San Francisco, May 23. Sandwich Island dates to May 9. The Honolulu Gazette says: "Accounts up to April 29th have been received of the volcanic action in Hawaii. Earthquakes were less violent and frequent, although the whole land was still agitated with light vibrations. Two strong shocks were felt as far as Honolulu. There were reports that the lava had again broken out, but they were not credited. Full details of the eruption at Mauna Loa confirm the accounts previously received. At Kakuka, on the 7th of April, lava again burst forth through a fissure nearly three miles long and ran in a few hours twelve miles to the sea, forming a solid projection one-half mile in length."

A NEW IDEA.—The Emperor Napoleon has recently been much interested in a proposition submitted by M. Krantz to make Paris a commercial port, by rendering the river Seine navigable from the ocean to Paris for steamboats of very respectable size. The plan is said to be a very ingenious one, and, with the estimates, has already been submitted to a commission of scientific and practical gentlemen. It is proposed to raise the banks of the river where required. As the Suez Canal has been accomplished under French Engineers, it is not impossible that they may succeed in making Paris accessible by water.

A BRAVE DEED.—The Troy *Whig* says Stephen Hefferman, a fireman on the Central Railroad, last week performed a heroic act. A little girl was sitting on the track, paralized with fear as she saw the huge engine approaching. Hefferman saw the child, and at the risk of his own life climbed over the engine to the cow-catcher, and as the locomotive came down upon the helpless little thing, he reached down, snatched her from the track, and lifted her uninjured upon the engine.

FRENCH BABIES.—It appears from recent statistics that babies have rather a hard time of it in France. Owing to the enormous rents, particularly in Paris, which render it desirable that families at home should be as small as possible, and to the general employment of women in shops among the lower classes and their excessive devotion to fashion in the higher, there is an almost universal custom of handing infants over to nurses. This is generally done through agencies, or as they might be called, baby brokers, who keep the poor little creatures at their own houses on food which either kills them or produces chronic gastric disorders, until they can make a good bargain with some neighboring nurses. Of the 53,400 children yearly born in Paris, 18,000 are put out to nurse in the provinces, more than two-thirds through the instrumentality of the "agency offices." The mortality among these nurselings is 90 per cent. in one district, 87 per cent. in another, 69 in a third, and so on. No wonder the population of France takes 198 years to double. In our country, nearly one third of the deaths are those of children under five years of age; so that it would seem, at the best, that the life-tenure of the little ones is precarious enough. But in France their destruction is truly terrible.

Items.

☞ The bail bond of Jefferson Davis will be renewed in the United States Circuit Court at Richmond, to-day. He will not appear in person. The trial, it is confidently stated, will this time be fixed for the last of May or the middle of June, when it will certainly take place.

☞ It has recently been stated that Bishop Hopkins left at his death a manuscript, withdrawing an opinion he once expressed that the Pope is Anti-Christ, and giving the reason which led him to believe that he is not.

☞ The cable to be laid from the southern point of Florida to Cuba has been completed by the English manufacturer, and will be laid this summer. It is proposed to place the Dry Tortugas and Fort Taylor in telegraphic communication with the mainland, which scheme will no doubt be carried out. It is further proposed to lay a cable from the Isthmus of Panama to Cuba.

☞ The armies of Europe are said to be larger at present than at any time since the wars of the first Napoleon. France has 1,300,000 men, of whom 550,000 are in the reserve; England has 200,000 men; Prussia 600,000; Italy about 215,000; Austria 700,000; Russia 800,000, with 400,000 more in reserve; and Spain about 80,000.

☞ The health of Count Bismarck is so bad that a trip to Madeira or Egypt has been ordered by his physician.

☞ A new pamphlet has appeared in Paris under the title of "The Papacy and Italy; the Necessity of a Congress." The authorship is attributed to no less a person than General Montebello, who commanded the French troops at Rome for five years, and as the General is aide-de-camp to the Emperor, it is probable that it has been written and published with His Majesty's assent and approval.

☞ When the Pacific Railroad is finished, the tour of the world can be made in two months and a half. From New York to San Francisco will take seven days; from San Francisco will take seven days; from San Francisco to Hong Kong, by way of Yokohama, twenty days; from Hong Kong by steamer to Suez, thirty-two days; from Suez to Paris, six days; from Paris to New York, ten days; in all, seventy-five days.

☞ The London *Times* is trying a new printing machine, which promises to be superior to any of its predecessors. It is to print 46,000 sheets, or 23,000 perfect copies per hour. The paper is delivered from a roller, and the machine also cuts it into sheets, folds the printed papers and records the number printed.

☞ A Chinese Prince has arrived in Belgium to study the theory and practice of the military profession, and has taken service as a volunteer in the regiment of carabineers.

☞ The exodus from the city of Memphis this spring is beyond all belief. Some five thousand persons it is said have packed up and departed within ninety days. The shadows of desolation have fallen upon the streets, and whole rows of warehouses are deserted. Lack of business is the cause.

☞ In Ceylon there is a fig tree 2,155 years old, having been planted 288 B. C. Its history from that date is preserved by both documentary and traditional evidence.

☞ Notwithstanding rumors to the contrary, the relations between Gen. Dix and the Emperor Napoleon are reported to be of the most friendly nature. Quite recently the Minister and his son were present at a dinner party at the Tuileries.

☞ Paradise Valley, Cal., lying between the Tuolumne and Stanislaus rivers, contains an almost unbroken grain field of one hundred and fifty thousand acres.

☞ ULYSSES S. GRANT was born April 27, 1822, at Point Pleasant, Clermont Co., Ohio.

☞ SCHUYLER COLFAX, is a native of New York City. He was born in North Moore street, March 23, 1823.

HORSES OVER-REACHING.—A correspondent says that the remedies we now possess to prevent over-reaching in horses are very unsatisfactory; but the best he has found is to shoe the front feet with heavy shoes heel calks high, toe calks low. Shoe the hind feet with light shoes, low heel calks high toe calks. In several cases he has wielded a thin lip on the toe of the hind shoe, extending half way up the hoof. This protects the hind hoof from being broken, but is detrimental to the forward shoe in winter by doubling the calks. For interfering, turn the outside heel calks transversely, so as to rotate the angle out, and put the toe calk a little to the inside. This plan never failed the writer but twice.

Notices.

Tent Meetings.

To the brethren and sisters scattered throughout Massachusetts and New Hampshire, Greeting: Whereas the time for preaching the gospel is short, and what is done for the salvation of sinners must be done quickly, I address these lines to you. Brn. Kingsbury of Chelsea, and Ford of Concord, and others, have provided a suitable tent for the business, and placed it in the field—a free tent—and given me charge of the same. Now I want all who desire tent meetings in their vicinity the coming season, to write me at once. Bro. S. W. Thurber and other efficient preachers will assist in the work. Our first meeting will be held in Charlestown, Mass., commencing Wednesday evening, June 3d, and hold over Sunday. We shall expect the brethren and sisters to co-operate with us in the work. Let prayer go up to God, that his blessing may attend. Per order,

D. M. LEAVITT.

A Grove Meeting in Charlton.

The Lord willing, there will be a grove or tent-meeting in the south-easterly part of Charlton, Mass., two miles east of Dresser Hill, one half mile from Rams-Horn factory, about five miles from Webster, Oxford, Dudley, and Southbridge; on land owned by Mr. Green, commencing June 16th, at 7½ o'clock, P. M., holding over Sunday. Preaching three times each day. Brethren and sisters in regions round about, let there be a general rally to this meeting. It is the first of the kind in this section. The field being nearly new, come provided for yourselves as far as you can. If any have tents to stop in, it will be well to bring them. Bro. L. Boutell and other preaching brethren are expected there to help preach the word of salvation. We are nearing home. Soon our work will be done. Shall we have it well done? Sinners around us need salvation through Jesus. Shall we make efforts to have them hear? Now is our time to work. Up, then. Let us put shoulder to the wheel. Tell them of a dying, risen Jesus; his willingness to save all that will come unto him, and of his coming again. Let us be urgent in the matter. Dear brethren and sisters, make this meeting a subject of prayer, that the name of God may be glorified. Come one, come all.

GEO. A. STREETER.

Quar. Conf. at Addison, Vt.,

On 29th, 30th, and 31st of May, beginning with prayer meeting on Thursday evening, (28th) at 7 o'clock. Services at the chapel on Friday, Saturday and Sunday, at 10.30 A. M., 1.30 P. M., and 7.30. The friends of Hinesburgh, Bristol, Brookville, Vergennes, and other places, are cordially invited to come and aid in making this one of the old-fashioned times of refreshing.

G. W. STETSON, Sup.

If brethren and sisters coming by rail to this conference will write to Gordon Sprigg or to Daniel Smith, what day and what hour of the day they will be at Vergennes depot, they will arrange to meet them, and convey them from and back to the depot. GARDNER B. WHITFORD.

Massachusetts Quarterly Conference.

The fourth quarterly conference will be held in Savoy, Mass., to commence Wednesday, July 1st, and hold over the following Sunday. We hope to see many of the lovers of Jesus and his coming at this meeting. Come, leave your work, brethren, and come to this meeting all ready to work in harmony with Christ. E. OWEN, Secretary.

Tent Meeting.

We purpose, the Lord willing, to pitch the Maine Mission Tent, for our first meeting, in Greene, Me., on Tuesday, June 9th, to continue as the interest of the meeting may demand. Our friends there are John and Stimson Parker, who will help arrange for the meeting. I shall expect Bro. W. H. Mitchell to be with me to help in preaching the word. J. A. LIBBY.

P. S. Friends desiring tent-meetings will write to me. Address West Poland, Me. J. A. L.

Quarterly Conference.

The third quarterly session of the Advent Christian State Conference of New Hampshire will be held in Sutton, N. H., commencing on Thursday, at five o'clock P. M., May 28th, and hold over the following Lord's day.

A. W. SIBLEY, Secretary.

New-Hampshire Quarterly Conference.

The fourth quarterly session of the Advent Christian Conference of this State, will be held in Whitefield, N. H., commencing June 12th, at 10½ o'clock A. M., and hold over the following Sunday. We hope to see a large gathering of the friends of the coming One at this meeting. Bro. Couch and others of the Lord's servants will be present to preach the word. A. W. SIBLEY Secretary.

Maine Western Quar. Conference.

The next session of this conference will be held with the church in Biddeford, commencing in their chapel, Wednesday evening, June 17th, and continuing over Lord's day. Brethren and sisters are invited to attend, and unite in the worship of the Lord and the work of saving souls. Call on Bro. J. C. Libby, who will direct you to places of entertainment. I. C. WELLCOME.

Conference.

The Maine Easterly Quarterly Conference will be held in the "Free House" at Lincolnville Centre, Maine, commencing Thursday, June 18th, 1868, at 7 P. M. Call upon E. Calderwood, Moses Young, D. Fletcher, and E. Blood.

Per order of Conf. Clerk, F. A. BAKER.

Notices.

Quarterly meeting at Star of Hope Mission, New York city, June 6th. Love-feast at 7 o'clock in the morning. Communion in evening. All are invited.

Also quarterly meeting at Hackensack, Sunday, June 14th. Love-feast in the morning at 8 o'clock; preaching at 10½ o'clock. Baptism at 3. Communion in the evening. From twenty to twenty-five to be baptized. ANNA E. SMITH.

Missouri Campmeeting.

All persons coming from abroad to the Missouri campmeeting, which commences Tuesday, June 9th, holding over the Sabbath following, will come directly to Advent Christian Hall, 1138, south east corner of Fifth and Biddle Streets, St. Louis, Mo. The horse cars, which pass the hall every five minutes, will carry us for five cents to within three-fourths of a mile of the camp-ground, which is in a beautiful cotton wood grove, situated on the bank of the Mississippi river, north from the city, instead of the west part, as first proposed.

Our churches are dwelling together in unity and love, and it is our only hope of success, as it secures to us the favor of God. We therefore cordially invite all who labor in word and doctrine, whose aim is the glory of God, and are not seeking to divide the little flock of God with questions to no profit, to come and help us.

In behalf of the Committee,

H. K. FLAGG,
COMMODORE DECATUR.

Tent Meeting in Sardinia, N. Y.

At a point very near the abutment or conjunction of the three counties of Erie, Cattaraugus and Wyoming, we propose to have a tent meeting commencing June 4th. By referring to the map, brethren will see that in this vicinity are the towns and villages of Sardinia, Yorkshire and Arcade, not to mention Holland, Freedom, Java, Franklinville, Springville, etc. One thing is certain, this is a new field, and I believe a promising one. I have no recollection or knowledge of any special meeting of Adventists in a region traversed by a diameter of sixty miles, and enclosed within a circumference of nearly two hundred.

There will be conveyance from Buffalo by stage, leaving at 9 A. M., or by railroad at 3.45 P. M. to Aurora, and thence by stage or omnibus to the meeting. We will furnish free accommodations as far as we can, but not extensively. Charges, however, for board and lodging will be quite reasonable. We certainly hope Bro. Grant will be with us on his return from the west. Adventists of New York! it is a great day in God's counsels concerning the earth, and the return and kingdom and glory of Christ. Come and help us, labor with us, rejoice with us. Help in this new field.

C. COLEGROVE.

Tent and Campmeeting.

There is to be a tent and campmeeting, to commence June 8th, 1868, and continue one week, to be held in the timber between the branches of the Maquoketa, nine miles from Maquoketa City, eight miles from Canton, twenty miles south-east of Cascade, twenty-four miles from Bellevue (on the Mississippi river), in Jackson Co., Iowa. Eld. Miles Grant is to be there to preach the word. We cordially invite all who are interested in saving souls from death, preachers and lay members, to come and help us. This is a new field. We need help. All bring tents and provision that can. Leave your hobbies behind. Come in the Spirit of Christ. Provision will be made for horse-keeping and board for those that cannot board themselves. We expect Bro. D. S. Clark, from Illinois, to be there with the large tent for our meeting-house.

In behalf of the Committee,

MOSES CHANDLER.

Minnesota Annual Conference.

The sixth annual session of the Advent Christian Conference of Minnesota will commence on Thursday evening, June 25th, 1868, in Burr Oak, six miles east of Elliota. The members of the conference are all especially requested to be present, or report themselves by letter. The churches within the bounds of the conference are respectfully requested to send delegates.

N. B. All persons wishing to connect themselves with the conferernce, will please remember that according to the constitution adopted last year, such candidates must be previously recommended by the quarterly conference, or church to which they may belong. THOMAS R. ALLEN.

Conference.

A conference of brethren believing in the personal coming of Jesus Christ nigh at hand, in Mecosta, Isabella and adjoining counties, will convene at Millbrook, Mich., on Thursday evening before the first Sunday in June, to hold over Sunday. The object of this conference will be to unite the means of the scattered brethren, and employ an evangelist to proclaim the coming of Christ and kindred doctrines in this northern field. We hope to see a general attendance of preachers and people. We expect some preachers from other parts of the State. Millbrook is situated on the county line, between Mecosta and Isabella counties, and forty-five miles north of Ionia station, on the Detroit and Milwaukie Railroad. Provisions for the entertainment of all will be made.

JOHN BOWER,
PETER S. DECKER,
LEVI W. KING,
RICHARD S. DECKER, } Committee.

Tent and Campmeetings in Wisconsin.

A tent meeting will begin at Fairfield, Sauk Co., Wis., May 30th. Elder Miles Grant will help us. At the same place a campmeeting will begin June 1st.

A tent meeting will begin at Fenimore, Grant Co., Wis June 12th. Eld. N. A. Hitchcock will assist us. WM. SHELDON.

Grove Meeting.

If the Lord will, we will attend a meeting on the camp-ground at Alton Bay, N. H., Sunday, June 7th, 1868.

C. GOODRICH.
D. CHURCHILL.
J. G. SMITH.

Notice.

There will be a meeting of days in Carthage, Maine, to commence June 10th, at 7 P. M., and hold over the following Sunday. Bro. Rufus Wendell, of Salem, Mass., is expected with us to preach the word. We hope the brethren and sisters will come filled with the Spirit to work for the Lord.

For the brethren, J. C. WHEELER.

Conference.

There will be a conference at South Livermore, Saturday, June 13th. Brethren are invited. Also over the Sabbath, June 14th, at the same place.

JESSE GAY.

Conference.

The New York State Conference is expected to be held in Rochester about the middle of June. Particulars hereafter. H. PRATT.

To the Preaching Brethren.

The brethren in West Haven, Ct., have hired a Hall for the purpose of holding meetings, and would be glad to have the preaching brethren visit them. But, to save confusion, before sending their appointments, they are requested to consult M. J. Brooks, Cor. Sec.

Wanted.

Some good sister in the Lord, of "precious faith," who is a good housekeeper, to live with us this summer, at moderate wages. Address at once,

H. F. CARPENTER, Danielsonville, Ct.

The Maine Tract Fund.

WM. H. MITCHELL,
R. R. YORK,
S. K. PARTRIDGE, } *Society Officers.*

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,

J. A. LIBBY, West Poland, Maine.

STAR OF HOPE MISSION,

No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 3 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Quarterly Conferences.

The State Conference voted to hold not less than a dozen conferences and protracted meetings in the State the coming season. The design is to make more effort to get the truth into new places, and stir up an interest as far as possible to enlighten and save all that can be bought to the Savior, and the love of his appearing. Let all that desire a meeting of the State Conference, or a protracted meeting in their place, make it known immediately, and we will arrange accordingly. L. BOUTELL.

German Tracts.

Bro. L. Reimer, 809 Coates St., Philadelphia, has a supply of German tracts on important subjects. He has just translated into German our tract, "What is Man?" Let these tracts be widely scattered.

Notice.

Those at the west wishing books, tracts or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
C. Goodrich.....Sunday, May 31st

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.

Chelsea, Mass., (Library Hall.)
J. A. Libby.....Sunday, May 31st
J. S. White.....Sunday, June 7th

Haverhill, Mass.....Sunday, June 14th
Lowell, Mass.....Sunday, June 21st
C. GOODRICH.

North Abington, Mass.....Sunday, June 14th
J. S. WHITE.

LAWRENCE, MASS., (New Chapel.)
H. L. Hastings (baptism).....Sunday, May 31st
T. W. Piper.....Sundays, June 7th and 14th
D. F. Leavitt.....Sunday, June 21st

KEENE, N. H.
C. W. Sargent.....Sunday, May 31st
A. M. Higgins.....Sunday, June 7th
A. W. Sibley.....Sunday, June 28th

New Durham, (at the Chapel).....Sunday, June 7th
NEHEMIAH C. TWOMBLY.

Bragville, (Holliston).....evening, May 27th and over the following Lord's day.
S. W. THURBER.

YARMOUTH, ME.
R. R. York.....Sunday, May 31st
L. T. Cole.....Sunday, June 14th

Brunswick, (Yellow school-house).....Sunday, June 7th
Richmond, (Reed meeting-house).....Sunday, June 14th
R. R. YORK.

Orono, Me., (Hardy's Turnout).....Sunday, May 31st
SUBJECT—"Man as he was, man as he is, man as he is to be." Z. B. CHASE.

Woodstock Valley, Ct.....Sunday, May 31st
I. B. POTTER.

Winthrop, Me.....Sunday, May 31st
I. C. WELLCOME.

West Abington.....Sunday, May 31st
Plymouth.....Sunday, June 7th
JAS. M. MURLIO.

Dorchester, N. H., (Town House)...Sunday, May 31st
East Moultonboro, N. H., Hodgestern's school-house) Sunday, June 7th.
Meredith, N. H., (at the Hall near Phineas Bolloff's) Sunday, June 14th. JOHN H. EVANS.

CONCORD, N. H., (CENTRE STREET.)
C. H. Fletcher.....Sundays, May 31st and June 7th
B. Woodside.....Sunday, June 21st

Richmond, R. I., (Clark's Hall).....Sunday, May 31st
A. DURFEE.

Carver, Mass.....Sunday, May 31st
L. BOUTELL.

Gerry Corners, Chautauqua Co., N. Y., Sunday, May 31st.
Ripley Hill, Chau't. Co., N. Y.....Sunday, June 14th
C. W. LOW.

East Gloucester, R. I.....Sunday, June 7th
B. ROBERTS.

WORCESTER, MASS.
I. Damman.....Sunday, June 7th
J. G. Smith.....Sunday, June 14th
D. Mathewson.....Sundays, June 21st and 28th

Loon Lake, N. Y., at the quarterly meeting, Sabbath, May 31st and onward, as long as profitable.
J. K. BELLOWS.

Laud's Island.....Sunday, May 31st
If there are any who want me to baptise them at any of these appointments, they can be in readiness.
H. S. MITCHELL.

West Gardiner, Me.....Sunday, May 31st
H. D. REED.

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

West Gardiner.....May 31st
Rome, Town House.....June 7th
H. B. SEVEY.

Knowlesville.....May 31st
J. WENDELL.

Greenville.....evening, May 30th
B. ROBERTS.

SPRINGFIELD, MASS.
A. Ross.....Sunday, May 31st
Wm. Stewart.....Sunday, June 7th
S. G. Mathewson.....Sunday, June 14th

Pleasant Valley, Ct.....Sunday, May 31st
L. F. MOORE.

Whitefield, N. H.....Sunday, May 31st
Densmore Hill, Vt.....Sunday, June 7th
East Canaan, N. H.....Sunday, June 14th
J. A. CLEAVELAND.

North Searsport.....Sunday, May 31st
Lincolnville, (either at Young school-house, or the Centre, as the brethren may think best), Sunday, June 7th
Lagrange Corner.....Sunday, June 14th
East Dover.....Sunday, June 21st
THOMAS SMITH.

Manchester, (Merrimack Hall).....Sunday, May 31st
Dover, N. H.....June 3d and over Sunday
C. H. SWEET.

Suncook.....Sunday, May 31st
Chichester (Pine Ground).....Sunday, June 14th
NO NAME.

Kennebunkport.....Sabbath, May 31st
GEO. W. BURNHAM.

North Canton.....Sunday, June 7th, at 10½ A. M., also 1 and 5 P. M. S. WOODRUFF.

Philadelphia, Pa.....Lord's day, May 31st
Gordonsville, Va.....Lord's day, June 7th
Dayton, Va.....Lord's day, June 14th
WM. C. THURMAN.

Guilford, Ct.....Sunday, May 31st
JOHN T. DIXON.

Lovely Street, Ct.....Sunday, May 31st
GEORGE L. WHITE.

Southington, Ct.....Sunday, May 31st
E. OWEN.

Lower Gilmanton.....Sunday, May 31st
N. GLIDDEN.

Woodstock, N. H.....Sunday, June 7th
Whitefield, N. H.....Sunday, June 14th
J. COUCH.

Lynn, Mass., (baptism).....Sabbath, May 31st
Bristol, R. I.....Sabbaths, June 7th and 8th
T. M. PREBLE.

North Somers, Ct.....Lord's day, May 31st
AMASA MORSE.

Barnstead, (White Oak Ground).....Friday, May 29th and over Sunday, the 31st.
J. PINKHAM.
C. H. WILLEY.
J. H. F. VARNEY.

Holderness, True school-house.....Sunday, May 31st
J. G. SMITH.

Worcester, Mass.....Sunday, May 31st
Springfield, Mass.....Sunday, June 7th
New Britain, Conn.....Sunday, June 14th
Hartford, Conn.....Sunday, June 21st
WM. STUART.

Carthage, Me.....Sunday, May 31st
J. C. WHEELER.

Starks, Me.....Sunday, May 31st
E. M. HAGGETT.

Sutton, quarterly conference.....May 31st
JOHN KNOWLES.

Richmond, Me., (Merry Meeting Hall), Sunday, June 7th, and remain several weeks. Will some one meet me at the depot, Saturday, the 6th?
Danville, C. E.....Sunday, June 28th and remain as long as may be duty. A. SIMPSON.

Bath, Me.....June 14th
I. C. WELLCOME.

North Somers, Ct.....Lord's day, May 31st
AMASA WALKER.

Biddeford.....Sunday, May 31st
Portsmouth, N. H.....evening, June 2d
Lynn.....evening, June 4th
ISRAEL DAMMAN.

Hebron, N. H.....Sunday, June 7th
Castleton, Vt.....Sunday, June 14th
D. MATHEWSON.

Square Pond, Ct., Sundays, May 24th, 31st, and June 7th
Westfield, Mass.....Sunday, June 14th
P. S. BUTLER.

Sandwich Center, N. H.....Sabbath, May 31st
Melvin Village, N. H.....June 7th and 14th
Meredith Village, N. H., (as brethren may arrange), Sabbath, June 21st.
Dover, N. H.....Sabbath, June 28th
L. O. & M. MCKINSTRY.

SQUARE POND, CT.
L. B. Potter.....Sunday, June 14th
L. F. Moore.....Sunday, June 21st
P. S. Butler.....Sundays, June 28th and July 5th

Bow, N. H. (Brown school-house).....Sunday, May 31st
L. B. SAULPAUGH.

Bristol.....Sunday, May 31st
Wrightsville.....Sunday, June 7th
WM. J. RIPLEY.

East Haddam, Ct., Mt. Parnassus.....Sunday, May 31st
Westchester, (as Bro. Emmons may arrange), evenings, June 1st and 2d.
Killingworth, Ct. (Stetson District).....Thurs. June 4th
School-house, near Mr. Barnum's.....eve., June 5th
Riverside, Ct. (Ear Bridge).....Sunday, June 7th
Cheshire Street, Ct.....Sunday, June 21st
WM. A. & M. L. DURAND.

South Vernon, Vt.....Sunday, May 31st
Will be at South Vernon depot Saturday, in the 5 P. M. train.
North Springfield, Vt.....Monday evening, June 1st
Castleton, Vt.....evenings, June 2d and 3d
Rutland, Vt.....evening, June 4th
Champlain.....June 5th
Montreal.....June 6th and 7th
Melbourne.....June 8th to 10th
Danville.....June 11th to 15th
Hatley.....June 16th—one week
Barnston, or vicinity, June 23d, one week, as the brethren may appoint.
From June 28th to July 2nd, where a door opens on the way to Mechanic Falls.
Mechanic Falls, Me.....July 3d and 4th
West Poland, Me.....Sunday, July 5th
Mayberry Hill.....July 7th and 8th
South Poland.....July 9th
HIRAM MUNGER.

P. S. The above appointments were given by Bro. Stetson and Thurber, and may conflict with others. If so, please notify me in season to make different arrangements. H. M.

Lowell, Mass.....Sunday, May 31st
Portsmouth, N. H.....Sunday, June 14th
D. M. LEAVITT.

Exeter, N. H.....June 21st
Melvin Village.....June 28th
T. W. PIPER.

Farmington, N. H.....Sundays, May 31st and June 7th
H. M. BRYANT.

East Canaan, N. H.....Saturday evening, June 13th
North Canaan (at Bro. Marshall's), 5 o'clock P. M. Monday, June 15th. JOSEPH KIMBALL.

Barnstead, (White Oak Ground), Friday and Saturday evenings, and over Sunday, May 31st.
Strafford, (Roberts' school-house).....Sunday, June 7th
Stockbridge Corner.....Sunday, June 14th
East Rochester, (Chapel).....Sunday, June 21st
Pittsfield.....Sunday, June 28th
J. PINKHAM.

Exeter.....Sunday, May 31st
Rochester, (Chapel).....Sunday, June 7th
C. S. EMERSON.

Scitico, Conn.....Sunday, May 31st
B. HITCHCOCK.

Danielsonville, Ct.....Sunday, May 31st
H. F. CARPENTER.

Great Falls, N. H.....May 31st
Chichester, (Pine Ground).....June 7th
Long Island.....evening, 8 o'clock, June 19th
Moultonborough Neck, (Lower school-house), June 20th
Melvin Village.....Sunday, June 21st
P. S. If any of the above conflict, write me at Manchester, N. H. W. H. MCDANIELS.

PORTSMOUTH, N. H.
George W. Brown.....Sunday, May 31st
I. Damman.....evening, June 2d
D. M. Leavitt.....Sunday, June 14th
J. G. Smith.....Sunday, June 21st
M. Batchelor.....Sunday, June 28th
A. Ross.....Sunday July 5th
W. H. Mitchell.....Sunday, July 12th
J. Couch.....Sundays, July 19th and 26th

ABINGTON, CT.
E. Bellows.....Sunday, May 31st
H. F. Carpenter.....Sunday, June 7th

Westfield.....Sunday, June 7th
Brimfield, and baptise.....Sunday, June 21st
E. OWEN.

Winthrop, (Town Hall).....Sunday, June 14th
Hartford, Me., (Stetson school-house).....June 21st
Richmond, (Reed meeting-house).....June 28th
E. M. HAGGETT.

Middleton Corner.....Sunday, May 31st
Brookfield.....Sunday, June 7th
M. STEVENS.
THOMAS KINES.

East Rochester, (Chapel).....Sabbath, May 31st
Strafford, N. H., (Roberts' school-house), Sabbath, June 14th.
Middleton Corner, N. H.....Sabbath, June 28th
Dover, N. H.....Sabbath, June 21st
S. HAWKINS.

PLEASANT VALLEY, CONN.
L. F. Moore.....Sunday, May 31st
E. Owen.....Sunday, June 14th
G. L. White.....Sunday, June 28th
B. Hitchcock.....July 12th

CONCORD, N. H., AT THE BETHEL.
A. Simpson.....Sunday, May 31st
W. H. McDaniels.....Sunday, June 14th

Richmond, R. I., (Clark's Hall).....Sunday, June 7th
WILLARD KNIGHT.

Walbridge, Mass.....Sunday, May 31st
North Somers, Ct.....Sunday, June 14th
Westfield, Mass.....Sunday, June 21st
Springfield.....June 28th
A. M. HIGGINS.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ The $1.00 credited to G. W. Smith on Crisis, should have been to two *Sailors* named Johnson.

☞ BRO. J. F. WHITNEY—The Book of Jasher is very scarce. Do not know where a copy can be found.

☞ I. BROWN, JR.—The editor can make no appointments East at present.

☞ Will some one give us Bro. Thomas H. Knowles' post office address?

RECEIPTS FOR BOOKS AND TRACTS.

BY MAIL.—I T. Briggs, L D Clark, G W Chesman, H C Terry, A McLane, W Marlett, M E Roberts, G M Webb, S Taylor, A P Wheelock, S H Brigham, J F Rathreber, P G Marsh, Thos Richards, L C Snow, G F Tripp, A Logan, E Case, J Starr, E W Hough, M L Thayer, S L Miller, A Googins, Wm E Chase, D Z Lantz, J W Purdy, S L M Conser, W N Conley, E W Waters, Geo Dyson, P Tandy, A Wilson, Wm S Armentrout, E Miller, H P Durgin, B D Wolcott, H Pratt, H Campbell, G D Rittenhouse, G W Downing, J C King, H B Sevey, A W Sibley, C White, P B Ramer, S H Hutchinson, L M Hiddec, H H Weld, T Wheeler, J Shackford, C H Sweet, Charles Skinner, E M Higbee, E B Card, C M Simmons, A Ingalls, C E Conslin, L M Kidder, J A Wescott, P S Butler, H W Williams, L H Brigham, C Darling, J L Chute, H H Nash, D W Spear, E Sturtevant, Chas E Marshall, C C Dow, N D Babcock, J Stone, J M Howard, C Loring, G W Smith, C G Dennison, Wm Dunn, H C Williams, D A Titus, Wm Ashdown, L W Pierce, S Hughs, B W Hansom, H O Russell, J McKeen, G B Terwilliger, J Landis, H A King, G W Burnham, J Humphrey, S Hall, A F Rice, B M Kent, D Ross, S Stephens, G F Shirley, G A Pease, S Brown, H N Tooken.

BY EXPRESS.—L Reimer, J Blain, E W Smith, F M Higging, A Cressy, B Taylor, J C Shorer, D Graffan, J S Warren.

LETTERS RECEIVED.

A E Smith, H Munger, N D Babcock, S L Reed, H Bills, D F Newton, J H Whitmore, W H Spencer, S. Tenney, C H Shepherd, I K Lombard, I A Thayer, Wm Hobbs, C Greene, F W Greene, L T Cunningham, D D Reed, H Harris, S A Ingham, R McCarthy, J A Hodsdon, L B Weaver, H Adams, M J Achorn, I C Wellcome.

ADDRESS OF PREACHING BRETHREN.

S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
C. Goodrich—77 Marion Street, East Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass, Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
S. W. Thurber—65 Church Street, Lowell, Mass.
C. H. Leverton—Westfield, Mass.
J. W. Thomas—Fairhaven, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 425 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
J. H. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
R. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wells Trask—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Westhampton, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somerville, Ct.
H. Rockwell—West Winsted, Ct.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.
THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and the Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.
SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00.
LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.
THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 60c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.
ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 8c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof texts.) 3c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.
REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, post-paid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlineary Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 50c. By mail 60c.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.20 per dozen; postage, 5c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 3c. single, postpaid.
THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.
THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.
THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.
THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.
HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.
SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; by mail; 50c. per dozen.
THE POWERS OF THE AIR; or, Spiritualism; What it is, and what to do about it. Paper covers $1.00 by mail; cloth, $1.25 by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.00 per hundred. Single 6c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25.
THE LIFE OF TRUST. The Records of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $1.94.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c. postpaid; 85c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $1.94.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 5c; by mail, 7c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 5c; by mail, 6c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, corrected, and enlarged edition. $1.00; by mail, $1.12.
THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. 5c; by mail, 10c.
THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Atonement, and Plan of Redemption. To which is added Bro. Goud's Christian Experience. $1.00; postpaid, $1.00 per dozen. Price $1.25; to one dozen.
CHRISTIAN BAPTISM. By I. C. Wellcome. Price by mail, 8c.
SHOULD CHRISTIANS FIGHT? a tract on War. By I. C. Wellcome.
THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. $1.00.
CHLOE LANKTON; or, Light beyond the Clouds. A Story of Real Life. $1.00.
DIPHTHERIA: Its Causes, Treatment, and Cure. By James C. Jackson, M. D.
THE DAY AND THE HOUR; a Lecture. By Joseph A. Seiss, D. D. 10c.
"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable little work. By I. C. Wellcome. Postpaid.
THE BIBLE, OR TRADITION; which? By I. L. Believer, Fac. 5c. single.
"ONE MORE INVITATION." By postpaid.
"GOLDEN MOMENTS." 40c. postpaid.
THAT MAN OF SIN. By which is added.
"THE PENALTY OF SIN." By G. M. mail, 5c.
AMERICA IN PROPHECY; or, an Exposition of Rev. XVIII.

For the World's Crisis.

"WHO'LL STAND UP FOR JESUS?"

O who'll stand up for Jesus,
The lowly Nazarene,
And raise the blood-stained banner,
Amid the host of sin.
CHORUS.—I'll stand up for Christ I'll cherish,
[illegible]
[illegible]

O who will follow Jesus,
[illegible]
[illegible]
Who's glory in his name?

Though fierce may rage the battle,
[illegible]
[illegible]
With Jesus evermore?

[illegible]
[illegible]

My all to Christ I've given,
My talents, time, and voice;
Myself, my reputation,—
The lone way is my choice.
O Jesus, Jesus, Jesus,
My all sufficient friend;
Come, [illegible] to thy bosom;
E'en to my journey's end.

GEO. E. LEE.

For the World's Crisis.

DIFFERENT GIFTS.

"Now there are diversities of gifts, but the same Spirit. And there are diversities of operations, but it is the same God which worketh all in all."—1 Cor. 12: 4, 6.

The twilight shade is gathering around us. The toilers in life's harvest field will soon be summoned to their reward. Happy they who return bringing their sheaves with them.

These laborers have not all the same office. There are diversities of gifts and of operations, and each can fill a place and perform a work, peculiar perhaps to himself; and their distinctive and combined efforts, like the several members of the body, all tend to the edification of the church, and the promotion of truth.

Some can give the deep, theological sermon, replete with interest, and redundant with thought, to which the reflective, studious mind gives rapt attention. Others are better adapted to the discourse of practical truths, which pertain to holy living, and stimulate to good works. The sermons of others are overflowing with emotion, bedewed with tears, and reach the heart through the sensibilities rather than through the intellect. They come with melted pathos from a soul full of sympathy for suffering, sinful, lost humanity.

Others, again, are sons of thunder; they pour forth upon their hearers the terrors of Sinai; the electric flash and peal are seen and heard, and guilty sinners are made to tremble in view of the wrath of an offended God. The pit of woe is uncovered, and as the flames of the everlasting fire hiss and glow before their vision, reflecting their brightness upon the dense "outer darkness," and revealing to their view the shadowy form of fiends leaping and writhing in torment, there comes piercing home to their guilty conscience the words of the Judge as he sits enthroned in awful majesty surrounded by his holy angels, the dreadful sentence—"Depart, ye cursed, into everlasting fire, prepared for the devil and his angels"! They see themselves standing on a slippery place, with hell seething at their feet, and in agony of alarm they cry out, "What shall I do to be saved?" And then the scene changes. Before them the minister of Christ holds forth the cross, with the bleeding Lamb portrayed, who taketh away the sin of the world. From wounded hands and feet and side there pours forth the cleansing and life-giving current which "can make the foulest clean." From Calvary there comes a voice sweeter far to the sinner's ear than seraphic notes or angel harpings; love-inspired, hope-awaking words from the lips of the God-man Jesus, "*Look unto me and be ye saved*"; and from the court of heaven there comes a response, "*He is able to save unto the uttermost all who come unto God by him.*" Faith grasps the promise thus confirmed, and the condemned sinner is justified, the darkened mind is illuminated, the troubled soul has found rest and peace, the captive is made free, joy is given for mourning, and angel choristers ring out a glad refrain as another name is written in heaven.

We see the wisdom of God in appointing a diversity of gifts for the church. As in the ministry, so it is also in the membership. All have not the same office, nor the same talents. But every one has its use for the edification of the body. So with writers. There are authors who send forth their huge volumes, teeming with sound, logical deductions, until the student obtains thereby a thorough knowledge of the science or system under consideration.

Some of these volumes are the results of almost a life-time of hard study and research. Such works as these are of great value. But they are beyond the reach of the masses; they are not adapted to the common reader, nor indeed to the general student. Hence we have abridgements, so as to bring them within the reach of thousands who cannot procure the costly, massive volume. Again, we have the *multum in parvo* subjects taking a wide range condensed into a small space; and last the little tract, containing its gems of thought to be scattered broadcast o'er earth,—by the wayside, in the low cottage, the fisherman's rude hut, the palatial mansion, the felon's cell, the drunkard's home, the rail-car and steamboat; here, there, everywhere, in season and out of season,—always at work for Christ in the great harvest field, gathering sheaves for the garner.

Now here is ample room for those who can use that mighty weapon, the pen, and through these little messengers they can send forth the fruit-seed of truth that shall be sown by the side of all waters, and produce some thirty, some sixty, and some an hundred fold. And those who can give utterance to the mighty thought, who can write their sound, thorough, logical dissertations, for the people, must not look down from their lofty hill-top with contempt upon what may, to them, seem like pigmies working in the vale below; but welcome every endeavor, however small and humble it may appear, to help advance the interests of Christ's cause on earth. The pin in the building just as truly fills its needful place of usefulness as the massive pillar. The little taper sheds its feeble light where the brilliant rays of Sol can have no admittance.

So these diversities of gifts and operations need in no way conflict with nor supersede one another. All are needful; each have their mission, and can do good in their respective place. Let us not bury our one talent because we are not entrusted with five. He that is unfaithful in the least, would be unfaithful also with much. Because we are not an eye, an ear, a hand, or a foot, let us not suppose, therefore, we can be of no service in the body; but remember the Scripture which saith that "those members which seem more feeble are necessary."

The little stone from the brook, put into the sling of faith, and flung with a hand guided by the divine Spirit, may bring down some giant of error to the ground. To every member of Christ's church there is given some gift for edification, for which they are held responsible, and must give an account at the final day of reckoning. How stands the case with each one of us to-day?

"Occupy till I come," is the command of the Master. That coming is near; how near who can tell? While we may be looking forward to future opportunities for active service, the Nobleman may return and take account of his servants. If thou hast a talent buried, go at once and disinter it from the rubbish of earth, tear off its napkin-folds, and put it out at usury.

The day is far spent, the night is at hand wherein no man can work for Christ and souls. Fold no longer thy arms in lazy lock, but enter even at the eleventh hour the harvest field, and then toil with diligence, so that thou mayest receive thy penny. M. D. WELLCOME.

For the World's Crisis.

"WHERE IS THE PROMISE OF HIS COMING?"—2 Pet. 3: 4.

Peter says, there shall come in the last days scoffers, and he tells to what class they belong; those who are walking after their own lusts, and saying, "Where is the promise of his coming?" Not that there was *then* a class scoffing at the idea of Jesus' coming, but there *should be*, "in the last days," in the time of the end; plainly indicating that *somebody* was going to say, "Jesus is coming," and *somebody* would dispute it, or scoff at it. And now it is being verified right before our eyes.

Says one, "I guess he won't come very soon"; another, "When are you going up?" another, "Where is the promise of his coming?" "how do you know?" "for since the fathers fell asleep, all things continue as they were from the beginning of the creation." "As it was in the days of Noah, so shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, when the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." "Surely, the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," according to his word. Like as Noah and Lot were warned of their danger, and saved from it, because they served and trusted in the Lord; even so will all his children be saved, when he comes to take vengeance on them that know not God, and obey not his gospel according to his word.

Peter says, they are *willingly* ignorant of these things, that "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Ignorant, and *willingly* so, concerning the signs preceding his coming; signs in the sun, moon and stars, etc.; and yet he tells us plainly, "When ye shall see all these things, *know* (not guess) that it is near even at the doors." "And when these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." But the question arises, Will any real *child of God*, who is not of the world, but chosen out of the world, be indignant, when told they will soon see Jesus, their best friend? What should we think of a wife, whose husband had been a long time absent, if on being told from good authority that her husband was soon coming home, she should be really offended with the person who told her, saying, "Poh! I don't believe it; I know better"? We should say at once, there is something wrong; she is not ready to receive him; else she has but little affection for him, or is conscious her conduct during his absence will not meet his approval. So it is, we think, when the professed bride, the church, is offended when told the Bridegroom cometh, go ye out to meet him. There is something wrong. C. CASE.

Belvidere, Ill.

For the World's Crisis.

IS THE WOUND FATAL?

The conflicts of life afford ample opportunity for the exercise of that greatest of gifts,—charity, or love. The field warrior, after a day's engagement with the enemy, on retiring to his tent, misses his messmate; and, on inquiring, finds he has been wounded and taken to the hospital. The first question is, what is the nature of the wound? Is it fatal? It does not matter so much whether he was in line of battle, when wounded; or whether he had been decoyed away from his post, and then wounded. But the wounded soldier is still loved and cared for, and all done that can be, if possible to restore him. This we all say is kind. Still, he was to blame for heeding aught but the leader's orders; and had he remained at his post, possibly he would have escaped. Well does the apostle Paul illustrate the christian's conflict, in comparing him to a soldier. Truly his is a warfare with an artful foe and a dire enemy, and nothing short of the armor, provided by heaven's commissary, will render him safe.

Let us examine it, that we may judge of its worth. The most essential piece, we observe, is "the breast-plate of righteousness"; second to this is the "shield of faith," which brings us into possession of the hope of salvation, as a helmet; and with our feet shod with the preparation of the gospel of peace, and our loins girt about with truth, we can take the sword of the Spirit, which is the word of God, and be able to quench all the fiery darts of the enemy. Should any part of this armor be left off, our life would be jeopardized. It is now only necessary that the armor be kept on to be safe, but we must obey orders, or we are in peril. The line of march must be taken up, and the strongholds of the enemy must be taken, and foes put to flight. But notwithstanding the ample provision, some will fall. God pity the unfortunate ones, in whose flesh the barbed arrows from Satan's quiver stick so fast.

Alas, that our ranks should mourn the loss of any through the beguiling power of our direst foe. Truly our anguish is great, when we behold one stricken by death; but still greater, when we behold one rent, torn, and but a bleeding carcass, mangled by Satan's fiery darts; dignity all crushed, confidence completely expelled from his bosom, character ruined; that which is better than rubies hidden beneath the slimy folds of sin and shame. O wretched condition! Is there ought of virtue left? Is thine a hopeless case? May be not. Lift up thine eye once more; and make bare thy bosom to him whose eye traverses the innermost recesses of thy heart. Hast thou no place for repentance? Listen to the sinner's friend a moment: "Though your sins be as scarlet, they shall be as white as wool." Again: "I am not come to call the righteous but sinners to repentance." O that the eternal Spirit would guide my pen, so some thought should drop in the way of that desponding soul, who, by temptation and sin, is sitting in darkness, brooding over the past, while tears of regret course down those haggard cheeks; and bid him rise, and go to his Father's house, where there is welcome and pardon for all that will come in true repentance.

O for more of the Spirit of Jesus, which begets repentance in one's own heart, and radiates with salutary beams, penetrating the darkest corner of the sinner's heart.

Thank God for a high priest that can be touched with the feelings of our infirmities. O hear his pardoning voice. Return without delay. Are not thy chastisements grievous to bear? Are thy wounds past healing? Try the great Physician. Let Gilead's balm heal thy wound. Bind it close to thy heart, lest its throbbings cease ere peace again fills thy breast. Wheel into line, while the conflict rages. Be at thy post, though the volleys fly. Soon, eternal triumph will be the shout of warriors bold; and shall we not hear thy voice blending with the swelling strain? Make one more resolve, and rise with maddened zeal determined to conquer though you die.

WM. A. FENN.

LOOK NOT UPON THE WINE.

Shun the flashing wine-glass!
Shun its glittering light!
Shun its deadly poison,
Shun its withering blight!

Look not on its color—
Rosy to the brim:
Neath its rosy sparkle,
Coils a serpent grim.

Yield not to the spirit,
Lurking in its glow!
Yield not to be smitten
By its fatal blow!

Should the hand of beauty
Proffer you the bowl,
Dash to earth its contents,
Peril not your soul!

Trample on the goblet,
Shattered let it lie;
In your noble manhood
Pass the Tempter by.

—*Riverside Echo.*

For the World's Crisis.

THE ONE WEEK.—DAN. 9: 27.

"And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince [the Roman prince] that shall come shall destroy the city [Jerusalem] and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he [the Roman prince] shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it [Jerusalem] desolate, even until the consummation [of the world], and that determined shall be poured upon the desolate (margin) desolator, which was the Romans. Dan. 9: 26, 27.

The covenant of ver. 27 is the one which God made with the Jews (Deut. 11: 26-29: 29: 19, 21. (*Ant.* b. 5, c. 1, s. 19;) which covenant they broke. Dan. 9: 11-14. And the Romans were the people to desolate Jerusalem for one week, or seven years; and the seven years were fulfilled to a day, from A.D. 72. It cannot be shown that Christ confirmed any covenant for seven years; for he only preached three years and a half; and he had been in heaven about forty years when Jerusalem was destroyed.

And it was not fulfilled by the apostles, for they preached more than seven years. The prince that was to destroy the city [Jerusalem] of ver. 26 is the one denominated by the personal pronoun *he* of ver. 26, that was to confirm the covenant with many for one week. And the personage spoken of by Daniel, that was to desolate Jerusalem, is the one spoken of by Moses in Deut. 28: 49-57. Moses and Daniel use the personal pronoun *he* alike. "And *he* shall eat the fruit of thy cattle; . . . and *he* shall besiege thee in in all thy gates." Ver. 51, 52. This is what was to befall Daniel's people in the latter days. Dan. 10: 14. Josephus says,

"When the people were come in great crowds to the feast of unleavened bread, in the month Nisan [the first month of their year,] at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright daytime; which light lasted for half an hour. Moreover, the eastern gate of the inner court of the temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, was seen to be opened of its own accord about the sixth hour of the night. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies."

Now by turning to Lev. 23: 5, 6, we shall see that they kept the feast of unleavened bread on the 14th day of the first month, which was Nisan. Then we see the seven years began on the 15th of the first month in A. D. 65. Josephus says,

"So these people died, nine hundred and sixty in number, with this intention, that they would leave not so much as one soul among them alive to be subject to the Romans. This calamitous slaughter was made on the 15th day of the month Nisan. They chose ten men by lot out of them, to slay all the rest. And when these ten had slain them all, they made the same rule for casting lots for themselves, that he whose lot it was should first kill the other nine, and then should kill himself." *Wars.*, b. 7, c 9, s. 1.

This was fulfilled in seven years to a day, from where the gate opened. In the marginal reference of Josephus the writer says, the whole number of the Jews that were destroyed during the entire seven years, is summed up by Archbishop Usher out of Josephus, and amounts to 1, 337, 490.

In the midst of the week, the Roman prince caused the sacrifice to cease. And now Titus gave orders to his soldiers, that were with him, to dig up the foundation of the tower of Antonio, and make him a ready passage for his army to come up, for he had been informed that on that very day, which was the seventeenth day of Panemus (Tamus,) the sacrifice called the daily sacrifice had failed, and that the people were grievously troubled at it. *Wars*, b. 6, c. 2, s. 1.

Nero began to reign Oct. 14th, A. D. 53. He reigned thirteen years and eight days, and died Oct. 22d, A. D. 66. Josephus says the war broke out on Jerusalem in the twelfth year of Nero. Add twelve to fifty-three and you have A. D. 65, just where the seventy weeks ended, and the one week began.

Galba succeeded Nero, and reigned seven months and seven days. Otho reigned three months, and two days. Vitellius reigned eight months and five days. Add the reign of these three emperors together, and we have eighteen months and fourteen days. Now add this to Oct. 22d, A. D. 66, where Nero died, and it will bring us to May the 6th, A. D. 68, to the death of Vitellius; and the year that that Vespasian was made emperor, Galba, Otho, and Vitellius, were all assassinated. Now turn to Josephus, *Wars*, b. 6, c. 10, s. 1, "and thus was Jerusalem taken, in the second year of the reign of Vespasian." Now add two years to A. D. 68, where Vespasian began to reign, and we have A. D. 70, for the destruction of Jerusalem. And there is where the sacrifice ceased in the midst of the week. Thus far we think we are on solid rock. A. SIMPSON.

For the World's Crisis.

A SAVOR OF LIFE—A SAVOR OF DEATH.

READING ROOMS, PUBLIC AND SUNDAY SCHOOL LIBRARIES.

"Good books and papers live, while we are dead,
Light on the darkened mind they shed;
Good seed they sow from age to age,
Through all this world's pilgrimage;
They nurse the gems of holy trust,
They wake untired when we are dust."

Good books and papers preach; bad books and papers preach. One is a savor of life to life, the other of death to death! One preaches salvation, the other damnation! Look at this subject, friends; turn it over, view it on every side; peep into Sunday school libraries, public reading rooms. What do you see? scorpions, adders that sting, serpents that bite? satanic transformations, the old serpent the devil, with cloven foot concealed? "As is the tree, so is the fruit?" "Do men gather grapes of thorns, or figs of thistles?" "Can a man take fire in his bosom, and his clothes not be burned?" "Evil communications corrupt good manners."

Do you ask what harm books and papers will do tinctured with romance and folly? The same harm that personal intercourse would with the bad men who wrote them. "That a man is known by the company he keep," is an old proverb; but it is no more true than a man's character may be determined by knowing the books he reads. If a good book can't be read without making one better, a bad book cannot be read without making one worse. A person may be ruined by reading a single volume. Bad books are like ardent spirits; they furnish neither aliment, nor "medicine;" they are "poison." Both intoxicate: one the mind, the other the body. The thirst for each increase by being fed, and is never satisfied: both ruin—one the intellect, the other the health, and together the soul. The makers and venders of each are equally guilty and equally corrupters of the community; and the safeguard against each is the same total abstinence from all that intoxicates mind or body.

The love of fiction is a growing appetite, and one which generally wastes more time than any other. It produces a distaste for healthy mental food, and a dislike to strengthening mental exercise. However good the tone of a fiction may be, or its moral, the habit of craving fiction, once formed, cannot be prevented from gratifying itself with those novels and romances of the day which may well be described as "Satanic literature." The person who enters upon a course of novel-reading, may be said to be rapidly unfitting himself for a noble and useful life. Then, all this reading is positively worse than useless to children. We have no faith in the effect of teaching moral truth in fiction. No real knowledge is stored by it. After reading a thousand novels, the youth may be still unfurnished with the most necessary information.

Nothing should find lodgment for a moment in our families and Sabbath school libraries, reading rooms, on our centre tables, but the salt of the earth, light, heavenly, intellectual and spiritual, life-giving, soul-kindling; such reading as elevates, purifies and sanctifies.

Family books and papers should be of the purest kind; nothing should be introduced that tends in the least to pervert or corrupt the rising generation. It is truly painful to see in some reading-rooms popular works of fiction, novels, romances, and works positively infidel in their tendency?

Such libraries and reading-rooms are a curse instead of a blessing, to the community. Many a young man has been ruined for time and eternity by this corrupting literature.

No book or periodical, whatever its merits in other respects, which takes the name of God in vain, uses it profanely or irreverently, which contains a profane oath, an impure or libidinous thought, or speaks lightly of the word of God, should ever be allowed in a family or reading-room. A parent ought never to allow a fascinating writer to say that, behind the screen to the eye of a child, which he would not permit any one to breathe into the ear.

Byron, Scott, Shakspeare, are more or less defiled by profane and impure allusions, dashes or exclamations, that offend the ear of modesty and virtue. What christian father or mother would allow Shakspeare, if he were now alive, to associate with a blooming circle of sons and daughters, or read his plays, just as they now stand in the best editions? Is it possible for them to pass through the youthful mind, and not leave a foul stain behind? Read the "Personal Recollections of Charlotte Elizabeth," and see how narrowly she escaped the loss of both body and soul by poring over Shakspeare's corrupting fascinations.

Are not editors and publishers rolling up a fearful amount for facilitating the circulation of these reptiles now flooding and cursing the land. Unless some means can be devised to arrest this rapidly augmenting currency of licentious and semi-infidel literature, its demoralizing effects everywhere manifest we are lost! lost!

Cease? When will this curse of all curses cease, that poisons the fountains of mercy, eats out the life-blood of spiritual life and salvation, ushering millions into the gulf bottomless? When will this death of deaths cease? Never, till God in mercy opens the eyes of religious editors to see the enormity of their guilt in puffing this light bread, these popular, fashionable monthlies, stepping stones to the vilest French novels! Until ministers and church members cease to patronize these sugar-coated poisons of Satan. D. F. NEWTON.

☞ The power of pleasing is founded on the wish to please. The strength of the wish is the measure of the power.

For the World's Crisis.

THE 1260 YEARS.

The great question is, when did this period commence? In order to know this, we must ascertain when the wilderness state began, or when the saints were given into the hands of the persecuting power. This persecuting power was to tread under foot the holy city forty and two months,—1260 years, prophetic time. And they worshiped the dragon, which gave power unto "the beast," and they worshiped "the beast," saying, "Who is like unto the beast? Who is able to make war with him? And there was given him a mouth [church power] speaking great things and blasphemies, and power was given unto him to continue forty and two months" (1260 days).

This beast received his power from the dragon, which was a voluntary gift on the part of the dragon (Rev. 12th chapter), and continued 1260 days, constituting the great blasphemous, persecuting power, brought to view in Dan. 7th chapter, and also Rev. and Thess.,—Paul's man of sin. We must look, then, for some law, passed by some Roman emperor, and sanctioned, in order to find the commencement of the 1260 days, or the church in the wilderness.

We find that Justinian, emperor of Constantinople, formed a code of laws about 532 to 534, which was published and sanctioned in the Western Empire at Rome, about 538 A. D., on which code of laws the Pope has claimed his authority to rule over kings and punish heretics, with confiscation of their goods, imprisonment, or torture of body, and death, which laws continued in force until 1260 years afterwards. In the year 1798 the French people under Bonaparte abolished the laws and constituted Italy a republic.

I conclude it was at about this time (1798) the church began to come up out of the wilderness, leaning upon the arm of her Beloved (Christ). The law of outlawry against the church must be abolished, before she could enjoy rights and privileges. In this war—the great French Revolution—the barriers were broken down. And now the church is permitted to publish the gospel among all nations. She can now translate the Bible into every language. By this means the armies of Christ are to conquer his enemies by the "sharp sword which proceedeth out of his mouth." "The kingdom and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."

The Jews used carnal weapons in their wars with the inhabitants. The church of Christ is commanded to use spiritual ones, to the pulling down of the strong-holds, etc. This gospel of the kingdom must be preached in all the world as a witness; then shall the end come. At the beginning of the time of the end the people saw a "great light." The great Reformation had accomplished a glorious work, preparing the way for the proclamation of the last great message to the last generation; and to them which sat in the region and shadow of death light is sprung up. From that time it began to be preached, "The kingdom of God is at hand." "Fear God and give glory to him, for the hour of his judgment is come. "Behold the Bridegroom cometh; go ye out to meet him." "Then all those virgins arose and trimmed their lamps."

Nearly all has been accomplished, and we may expect the Bridegroom will *soon come.* I do not know, but I believe he will come about the years 1873 to '75. May we all be watching, and ready for the soon personal advent of our blessed Lord. J. E. CLARK.

For the World's Crisis.

STRANGE, STRANGE.

Yes, it is strange to see how people do talk, and how people will act. Act how? says one. Act just as they have a mind to. Yes, they will talk about this thing and that thing, and small things and mean things, and contemptible things, large things and inferior things and unholy things. People will talk about the very same things they do themselves, and condemn others in that they almost daily perform. I have known people, under my own observation, who will condemn and slander some of the humble saints of God, when they felt the love of the Lord like fire in their bones. They do not seem to know that that is the spontaneous production of a warm heart, fired by the Holy Spirit of the Almighty.

Saints of ancient times sang aloud the praises of the Lord. Some will say what fools, what enthusiasts, to make a great noise over vague expectation; over uncertain hope. Is it not time that those same individuals should find out that things of time and sense are uncertain? The saints are looking for eternal things,—"a city" out of sight, one that "hath foundations, whose builder and maker is God." That is what makes them shout; that is what makes them rejoice. Only think for a moment. Who made these promises? Was it man? Was it a king, a potentate, or a sage? Was it from the mouth of any worthless hero, who had immortalized his name on the pages of history, for shedding rivers of blood, or causing great grief, or spreading desolation? Nay, verily; but it was God, who "inhabiteth eternity," who is Maker, preserver, the bountiful benefactor, the unchanged, the unchangable. He has made promises, and they are sure. He has delivered them to faithful men, and glory to God, they are believed by some, who are willing to be called fools for Christ's sake, until the time of restitution of all things. Will it not be sweet, dear brethren, when Jesus comes to take his weary ones to himself? Redemption, O how sweet the sound, even now; but then, while it rolls back with its echo to all ages, and then reaches forward amid the lapse of endless years, the sweet song of Moses and the Lamb, how glorious it must be.

Yes, dear brethren and sisters, wherever you are, scattered up and down the world, you may shout aloud, for the day of redemption is near. It will come soon. Not long from this, and the day will break; the morn will dawn, the harvest time will come. Glory to God. Is it strange, I ask, to be rejoiced when the time draws near? Is it not strange that people will not be interested in these things, so sublime? Remember me in your devotions, as a servant of Christ, looking earnestly for the adoption, to wit: the redemption of our body. D. N. CHADSEY.

Pittsburg, N. H., April 18th, 1868.

☞ As the little bee goes from flower to flower gathering her precious stores, so the christian mind may gather, from all the incidents of life, lessons of wisdom.

The Children's Corner.

PLEDGE OF THE TEE COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

FROM SR. MATHEWSON.

DEAR CHILDREN:—Would you like to hear a few words from us away up here in the Green-Mountain State? We love to hear from you in the "Children's Corner" of the Crisis, as well the "Young Pilgrim." And if our Editor please, I would like to tell you we have an interesting S. School here in Castleton, quite a good number of boys and girls who seldom miss one school, and always have something to repeat from the Good Book, which we hope will make them wise unto salvation. Some three or four times in the year (according to the wisdom of the Superintendent,) we have half a day devoted to the interests of the S. School, in which each scholar is expected to furnish some part of the entertainment, by repeating some selection of Scripture, or describing some Bible character, or some piece of poetry proper for the occasion; these being often interspersed with songs from "The Pilgrim Praises." Our Superintendent, who is quite gentle and accomodating to the little ones, allows them to make selections for themselves, if they so desire. Sometimes we get up for some of them, who desire, a dialogue, calculated to bring out Bible truth; thus interesting and making a more indelible impression upon the memory. I thought I would send you one that was spoken at our last concert, the 10th of this month, hoping you will invite your teachers to send us one they may get up for you.

Yours, B. MATHEWSON.

Castleton, Vt., May, 1868.

A DIALOGUE RESPECTING THE EXAMINATION OF THE "TIME" OF THE LORD'S COMING.

(*Eveline and Amelia meet and shake hands.*)

AMELIA. How do you do? I am happy to see you in such good cheer.

EVELINE. All right, and can assure you of reciprocated pleasure.

AMELIA. How do your church and S. School prosper of late? I have heard some hints that more heterodoxy has recently appeared in your pulpit.

EVELINE. Ah! what do you particularly allude to now?

AMELIA. I suppose I might as well tell you right out, without mincing the matter at all.

EVELINE. Just so; please do be plain, without hints or inuendoes.

AMELIA. Well, I should think when your people had been disappointed once, they would learn wisdom about setting the *time*, and that, too, when the Bible tells them they "know not the day, or the hour."

EVELINE. Ha! ha! it is the *time* question, is it, that gives such umbrage, and draws out insinuations of a disagreeable cast?

AMELIA. Yes, and for my part, I do not think mortal man has any right to set the *time* for the judgment day and the resurrection of the dead.

EVELINE. Neither do I; but the Bible tells us *God* has *appointed* a *day*, in the which he will judge the world; and if he pleases to inform mortals about when to expect it, by giving certain signs, and then when they had seen those signs, command them to KNOW he was nigh, even at the door, I think he has a perfect right so to do; and I think mortals become culpable when they neglect to obey this command.

AMELIA. Well, "of the day and hour knoweth no man," you know.

EVELINE. Do you know where to find that Scripture?

AMELIA. Not e-x-a-c-t-l-y; but you would not insinuate that it was not to be found in the Sacred Volume?

EVELINE. O no. But I think it is quite obvious you do not understand its connection. Now really, do you think that Scripture proves the children of God will never know anything about the second coming of Christ until he comes?

AMELIA. I have, previous to this.

EVELINE. Will you listen while I read this much abused passage, with its connection?

AMELIA. Of course, I have no objection to the reading of the Scriptures.

EVELINE reads,—"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Beside, you must see if this Scripture proves the church *never* would know, then it proves Jesus Christ and the angels would never know."

AMELIA. I now see what is predicated of man is predicated of Christ and the angels.

EVELINE.—Now we consider that this very Scripture, with its connection, proves that the righteous *will* know about it, just as certainly as Noah knew the flood was coming.

AMELIA. Well, I must acknowledge it does seem to favor your side *more*, come to hear its connection.

EVELINE. Please notice a few verses preceding this noted passage, and you will see Christ, in answer to the question of his disciples, "What shall be the sign of thy coming and the end of the world?" tells them the sun and moon should be darkened, and the stars should fall; and the Revelator tells how they should fall, to distinguish it from other celestial phenomena of this kind.

AMELIA. And do you claim these things have been fulfilled?

EVELINE. We do. And the next in the series is the sign of the Son of man.

AMELIA. It *may* be you are right.

EVELINE. We believe we are, and therefore "lift up your heads and rejoice."

AMELIA. You make *that* quite plausible; but there are other objections, you know; the Bible says "the day of the Lord will come as a thief in the night."

EVELINE.—It says just those words, and the connection plainly tells you the *class* upon whom it will come as a thief. If you please, I will read it with its connection.

AMELIA. (bows assent.)

EVELINE, reads, 1 Thess. 5: 1-5, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness," (then adds), You see it is not to come upon Paul's *brethren* as a thief, but upon the *opposite* class it will come as a thief.

AMELIA. It looks so.

EVELINE. My dear A., do you not believe all Scripture given by inspiration of God is profitable?

AMELIA. Certainly.

EVELINE. Well, you know the Bible has given prophetic numbers that commence and end at a given point; for e. g., the 430 years of the sojourn in Egypt; the 70 years captivity in Babylon, and the 1260 for the Papal persecution, and many others.

AMELIA. That is all very true.

EVELINE. You, of course, believe these numbers were *profitable* for God's people, or they would never have been given them?

AMELIA. Yes.

EVELINE. Are you aware that God has given prophetic numbers reaching to the resurrection of the dead?

AMELIA. I suppose he has. (Speaks it reluctantly.)

EVELINE. Can it be said such numbers are *profitable* unless they are understood?

AMELIA. I do not see *how* they can be.

EVELINE. Then should we not by fasting and prayer search the Scriptures diligently, that we may understand what God in his kindness has given us for our good?

AMELIA. It *must* be right to search the Scriptures, because that is the command of God.

EVELINE. And now that all the marked *events* in prophecy are fulfilled, both the moral and physical signs, do you not think it is time for God's children to engage in prayerful investigation upon this subject?

AMELIA. Well, I do not know but you will convert me over yet.

EVELINE. Will it not be perfectly *natural* for those who have given all for Christ and love his appearing, to do so?

AMELIA. *Love* his appearing, did you say? Do you believe any one really desires to see him come in the clouds of heaven?

EVELINE. Most *certainly*. There are a great many little flocks that say with the Revelator, "Come, Lord Jesus" and "come quickly."

AMELIA. How can they desire so terrible an event? Many, you know, consider it the same as death, and we naturally desire to live in the world as long as possible.

EVELINE. There is where many good people mistake, I doubt not. Why, it is right the *opposite* of death. He is coming to give *life*, to open the graves of loved ones, and give them all the beauty and vigor of immortality.

AMELIA. That is altogether a different view from what I have been in the habit of thinking.

EVELINE. You must own it to be a *Bible* view. Yes, he is coming like a loving father, as well as Savior, to live with his children, even the *meek*, which are to inherit the earth, when cleansed, and made over new, as when Adam first awoke unfallen in Paradise.

AMELIA. Well, I must own this is a subject worthy the investigation of the wise.

EVELINE. I hope you will use your influence to have it done.

AMELIA. But why not exhort people to prepare to die? And if they are prepared to die, *that's* enough.

EVELINE. My dear friend, if the word of God taught us to preach and exhort people to prepare to die, instead of preparing for the coming of the Lord and the judgment, we would most assuredly do it. But I assure you there is not a passage within the lids of the Bible commanding people to prepare to die, or commanding them to repent *because* they must die; but often are they called upon to repent because of Christ's second coming to judgment.

AMELIA. I have no doubt of your *motive* to truthfulness in this statement, but—

EVELINE. But what?

AMELIA. I think the Bible tells us somewhere about God's sending his prophet to warn the king of Israel to prepare to die.

EVELINE. No. You are mistaken. God sent Isaiah to king Hezekiah, saying, "set thine house in order, for thou shalt die and and not live."

AMELIA. Well, does not that mean the same as I have just been telling you?

EVELINE. Not at all. Hezekiah was a good man at that time, and prayed to live so that he might praise the Lord; and God heard his prayer, and added fifteen years to his life.

AMELIA. But what do you think it means about *setting his house in order?*

EVELINE. Why, as he was Israel's king, he had much to do to arrange the affairs of the kingdom, and make disposal of his own property, etc. Remember the prophet did not tell him to set *himself* in order, but his *house.*

AMELIA. Y-e-s. But do you not feel discouraged waiting so long for Christ's coming?

EVELINE. Oh no. *Events* prove unmistakably that it is *very near*, and the hope keeps us full of good cheer.

AMELIA. I suppose you are. I often hear you singing about it, and enjoy your Advent songs very much. Will you please sing the one in your S. School hymn-book about the sun's being darkened on the nineteenth of May?

EVELINE. Yes, if our leader will give us the key note. (Eveline addresses the leader, who starts the tune, and all join in singing) "Watchman, tell me does the morning."

READ AN HOUR A DAY.

There was a lad who, at the age of fourteen, was apprenticed to a soap boiler. One of his resolutions was to read one hour a day, or at least at that rate, and he had an old silver watch, left him by his uncle, which he timed his reading by. He stayed seven years with his master, and said when he was twenty-one he knew as much as the young squire did. Now let us see how much time he had to read in, in seven years, at the rate of an hour each day. It would be two thousand five hundred and fifty-five hours, which, at the rate of eight reading hours per day, would be equal to three hundred and ten days; almost equal to an entire year's reading. That time spent in treasuring up useful knowledge would pile up a very large store. I am sure it is worth trying for. Try what you can do. Begin now. In after years you will look back upon the task as the most pleasant and profitable you ever performed.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address.......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM:
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.

TERMS:
Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 661. BOSTON, WEDNESDAY, JUNE 3, 1868. VOL. XXVII.—NO. 12.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

IN GOD'S BRIGHT HOLY CITY.

In God's bright holy city,
That cometh from above,
I long to meet dear Jesus,
My Savior whom I love.
In clouds of brightest glory
To earth he's coming down,
To give his faithful children
A pure, unfading crown.

With all his holy angels
He comes to reign a king,
And from the grave's dark prison
His sleeping saints he'll bring.
With harps and crowns of glory,
Beside the crystal sea,
They'll gather fruits ambrosial
From Life's immortal tree.

They'll drink of Life's pure river,
Clear gushing from God's throne;
Will drink, and thirst and fever
By them no more be known.
In God's bright holy city,
That cometh from above,
I long to meet dear Jesus,
My Savior whom I love.

Perth Amboy, N. J. Anna E. McEllister.

For the World's Crisis.

"THAT MAN OF SIN."

With deference to the conscientiousness, the painstaking researches, and the ability of brethren who love the word of God and the appearing of Jesus, let us inquire,—Is the interpretation correct, that refers this expression and the person or character denoted by it, to the pope, to popery, or to any phase or stage of papacy proper? I am aware of the strength of previous and fixed opinions. I appreciate the tenacity with which views long held and earnestly proclaimed are apt to be maintained. But on this subject I am constrained to declare that I believe the view is incorrect, and the application mistaken. It is a very simple question, and quite pertinent too, whether two expressions, and two figures in prophetic imagery, so strikingly contrasted as the harlot and the man of sin, denote the same character. Let us see. The harlot does denote and define the papacy. In dress, in figure, in feminine demureness, in adroit intrigue, in artful ceremonial, in gorgeous melodies and splendid decorations, and especially in spiritual sorceries, and adulterous connection with civic powers, the Romish harlot is perfectly indentifiable and conspicuous through her whole 1260 years' history of corruption and cruelty. So much by universal consent through protestant Christendom.

But now of the "man of sin." Is it likely that a wicked man and a corrupt *woman*, as symbols, mark or identify the same thing? Do they signify the very same identical object of sight, or subject of thought, whether person, character or system? The harlot is cruel and wicked, with all feminine enchantment of iniquity, with studied art, with caressing blandishments, with heartless hate of her victims and opposers. But after all, she rides on the civic power. She is carried by the *therion*. The church thrives through the friendship of state. The pope is upheld by the governments of earth, chained by flatteries, or intimidated by menaces. Popery, though powerful, is yet a woman.

But the apostle foresees another character, to wit, that "man of sin." What have we here, then? A masculine and mighty antichristian power. A civil ruler wielding extraordinary and unparalleled forces and resources, and intensely the enemy of God and heaven. Not only eminent and powerful with imperial worldly honors and prerogations, but uniting in himself the imperial and ecclesiastical, the royal and pontifical. A great, impious, and infidel earthly King, who has absorbed the harlot in himself, who has embodied in his own person and dynasty every element in the system she represented, that would accrue to his advantage.

The man of sin, we repeat, supersedes and absorbs the harlot. There is no longer the everlasting catalogue of papal fornications with European kings. Babylon is fallen. The man of sin rises on her ruins. He is not one whit less aspiring, less unscrupulous; less intriguing, less unholy, less desolating. Nay, he exceeds and eclipses the arrogance and blasphemy, the cunning and cruelty of Rome. He is *utterly infidel*. He is antichrist that denies the Father and the Son. He is self-styled Messiah to miserable and misguided adherents. He arrogates divine honors. He idolizes himself, and exacts human worship. He is masculine in wickedness, for he is the man of sin. His number is the number of a man, and is 666. If the papacy was a fearfully corrupted system of religion, this is absolute apostasy. If the papacy was a formidable engine of mischief and evil, this is even greater, for it is the sequel and heading up of the mystery of iniquity. If the papacy was Satan's masterpiece for ages, this is his masterpiece at the inevitable end.

As our blessed Lord condescended to style himself the Son of man, the Holy Spirit has designated the last great, human enemy of Christ as the man of sin. As Jesus lived and labored after his baptism about three years and a half, so antichrist, or Satan's counterfeit, will probably thrive about the same space of time after his inauguration at the head of the organized apostasy. As Christ is called the Lamb of God, so antichrist is denoted as the lamb that speaks like a dragon.

Brethren, we will neither arrogate nor dogmatize, but we believe this is the solemn truth, according to the Spirit of inspiration and the word of the Eternal. Let no one say, "This is a subject of no interest to me; for the domination of Satan through an apostate world, and the judgments of the Almighty on the devil's representative, or emperor-pontiff-in-chief, are no special concern of mine while I am mercifully, by translation, 'kept from that hour of temptation which shall come upon all the world, to try them that dwell on the earth.'" We do think it is a subject of awful, sublime, and solemn interest, and the more especially since translated saints may be actively associated or employed in the administration of the judgments.

But let us look a little further. Now as to the occasion of this special prediction of Paul, who was not an apostle only, but a prophet (though some might affirm that the latter is included in the former), we find it arising from an agitated or aroused expectation of the immediate coming of Christ,—though we prefer the rendering which represents the alarm of the Thessalonian brethren to consist in a fear that the day had come, while they were not made partakers of its expected glory and fruition; as if through neglect or some great fault or misfortune of theirs, they were left out. The apostle corrects their mistake, and notifies them in the plainest manner that "*he apostasia*, the apostasy, must come first, and the man of sin be revealed." This latter day evolution of evil, this elect of Satan, and recipient of the dragon's authority, this uttermost and lattermost incarnation of pride, this infidel and antichrist, pope-and-Cæsar, "the Lord will consume with the spirit of his mouth, and destroy with the appearing of his presence." The location of this event is clearly the end of this dispensation. As if Paul had said, "Brethren, you may be assured that the period of this grand event,—the coming of Christ, is to be marked by *the apostasy immediately preceding*. By that you may know it, and by the manifestation along with it of the man of sin. That very man Jesus will destroy at his coming. That very man will be 'revealed' before the day, too." That is to say, the watchful and praying saints will be able to detect and identify this person. I ask now, in all candor, how we can extend the duration of this apostasy and the career of this man of sin, over a period of 1300 years, when the apostle was obviously, I think, pointing out a particular and conspicuous token of the immediate revelation of glory? The sanguinary domination of the great harlot is indeed thus long prolonged, but this was not to be a sign of the near advent of Jesus, except as her swaying and crimson form, in the last hour of her apocalyptic ride, is about to topple in an apoplectic fit from the beast that carries her. O! heartless sorceress. O! goblet-bearing *equestrienne;* known by the multitude, the mystery, and the cruelty of thy historic horrors; no wonder John eyed thee with amazement! But thy day of doom is nearly come.

Yet after thee cometh the sphinx, the man of sin,—Napoleon. Not leaning on a civil arm for support, as thou hast done, but inscrutable, imperial, masculine, outdoing thy iniquity, author, inventor, soldier, scientist, diplomat, and emperor, skilled in political, literary and military art, wielding both an individual and a confederated secular power, and so changing, superseding and subordinating the arts and mysteries of that system, represented by the heartless harlot with her worn-out pomp and magnificence, as to bear him to the summit of the predestined eminence.

Now we simply say and repeat, that it is this man of sin, seeking and even succeeding, through Satanic aid, to deify himself for an awful moment on earth, *whose appearance marks emphatically the time of the end.* Paul gives the photograph expressly to show the time. "His coming will be after the working of Satan," in a far more emphatic and mysterious manner, and by signs, and omens, and supernatural and infernal manifestations much more wonderful and extraordinary than ever marked the history of the papacy. When Satan sees his end approaching, he is mad and desperate, and ready to lend and concentrate every possible element and energy to retard the consummation. So he delegates sovereignty to man. He sends out and sets up his christ, that is in every feature antichrist. There is no doubt about it. And if that man is now nearly ready for his revelation, is sixty years old, and will appear in his real prophetic character in a few months; how solemn and stupendous is the time, and the lesson of the time! I will acknowledge that while deeply interested in the history and prophetic import of that feminine inebriate, the apocalyptic harlot, riding on her steed with seven heads, or seated in scarlet splendor in her bagnio at Rome, no circumstance of her history ever affected my mind with half the interest, *as a special and pressing sign* of the returning Redeemer, which I have felt in watching the rise and maturity of Napoleon as the man of sin. It is this sign and this development which the Spirit of God has specifically pointed out to foreshow the near and certain and tremendous consummation.

I am aware that many discredit, and some even ridicule, the identification here submitted. But I can not help it. Substituting a single word, we may quote the familiar adage, *Fiat veritas, cœlum ruat,*—"Let the truth prevail, though the sky falls." To me it is a subject of the deepest interest. I have no confidence in the representation that times of persecution and trouble are over. It is not a pleasant prospect, certainly. But I pray God shield and save and keep our little ones. One thing we can do, and we *will* do, to wit, look and pray for the kingdom and coming of Christ. We do know that an escape by translation will be a perfect and blessed deliverance.

Will that translation occur this year? I dare not assert unqualifiedly, yes or no. One thing is clear, mighty changes are at the door; not at the gate, but at the door. Christ is in the midst of them. He may come in May or September, or sooner or later than any particular, or particularly affirmed period; I do not know. It is my desire to beware of erring in either direction, whether by *secretly delaying* this great day in my mind, as if it might not occur immediately, or influencing others to do so; or again, on the other hand, by asserting and proclaiming a time, definitely, when it will arrive. One thing Jesus has said, "In such an hour as ye think not, the Son of man cometh"; from which I am led to doubt if it will occur at an hour specially designated by man. Still if it arrive at a moment not specially set in expectation, I trust the Lord will find us ready, expecting and prepared in an instant to leave all and follow him. How welcome will be that hour and that moment to many a poor, afflicted, suffering and weary soul, agonized with pain, tried with temptations, or tired with long and arduous labor. Lord, glorify thy name in their rest and redemption. C. Colegrove.

Sardinia, N. Y., May 13th, 1868.

For the World's Crisis.

"THE MIDNIGHT CRY."

A BRIEF REVIEW.

It is evident to my mind that the midnight cry has *not yet* been given. For, first, in the parable of the ten virgins (Matt. 25), there is an expectation created that causes the church to take their lamps and go forth to meet the Bridegroom; evidently expecting the marriage to be celebrated at a given point of time; in which they are disappointed; then in the delay they slumber and sleep. At length they are aroused by the cry, "Behold the Bridegroom cometh; go ye out to meet him." Mark the expression, "*A cry made;* then all those virgins arose and trimmed their lamps."

What next? "And the foolish said unto the wise, *give us of your oil*, for our lamps are gone out" (or *going out—margin*). Take notice of the attitude of the virgins; they "arose," some prostrate in sleep, some half prostrate with slumber, but part of them awake to find they had no oil at hand by which to replenish their lamps; having taken only a sufficient quantity to last to the time when they expected to have met the Bridegroom. But in the emergency of the tarrying of the Bridegroom they had made no provision. Therefore they say unto the wise, "Give us of your oil. . . . But the wise answered saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

The easy and natural interpretation of this language is, that after the cry is made, it is too late to obtain oil; proving that the cry is made in close proximity to the coming of Christ, too late for any to get ready: those "that were ready went in with him to the marriage, *and the door was shut.*"

Now it is an undeniable fact that the history of the Advent movement for the past twenty-five years differs from any thing that has taken place in the history of the church, since the day of Christ. All the previous excitements in relation to the imminency of the advent have been short-lived, being based on no reliable evidence. But the great movement that we have been identified with as a people has been of a remarkable character, and is destined to continue in existence till the day of Christ shall burst upon the world in its awful grandeur. It is a matter of prophecy in Hab. 2: 2, 4, that the vision which refers to the coming of Christ should be written "and made plain upon tables," or charts, and that it should tarry beyond the time affixed, so the prophecy reads. For "the vision is yet for an appointed time. . . . Though it tarry, wait for it"; proving the vision reaches beyond the time that it was first announced to terminate.

That the vision refers to the coming of Christ may be seen by comparing Hab. 2: 1–4 with Heb. 10: 35–39.

In 1843–4 there was an apparent termination of the vision; but the real termination is still in the future, but now *close upon us.* The argument for 1843–4 had the so-called Canon of Ptolemy for its basis, and has been regarded by the learned as of great authority. According to this so-called Canon, the first year of the reign of Cyrus, king of Persia, was in B. C. 536–8, and the seventh of Artaxerxes B. C. 457. This last date is the one from which the seventy weeks, the sixty-nine weeks, the sixty-two weeks, the one week, and the 2300 days of Dan. 8 and 9, were reckoned, that terminated the vision in 1843–4. Time and facts have proved this whole arrangement incorrect.

It was *assumed* that the seventh of Artaxerxes was the point from which the commandment went forth to restore and build Jerusalem, and that the said commandment could be found recorded in the 7th chapter of Ezra. It is strange that learned men could find a commandment to restore and build Jerusalem recorded in said chapter. The nearest approximation to such a commandment in the seventh of Ezra, that I can find, is a permission for Ezra to beautify the house of God in Jerusalem (Ezra 7; 27), which had been built a long time previous by the command of Cyrus, in the first year of his reign.

Now that these facts have been all brought out and made to appear, from evidence that cannot be gainsayed, including a harmonious application of the several dates given in prophecy that point to their true termination; instead of the light being embraced and confessed with joy, the "virgins" are in such a state of slumber and sleep in relation to the time of the "marriage," that it is doubtful whether they will be aroused by any thing short of the cry itself, "Behold the Bridegroom cometh."

We affirm that the sixty-nine weeks of Dan. 9: 25 commence in the first year of the reign of Cyrus, king of Persia, and end at the birth of Christ; and that this is a standard and important date by which several other dates can be adjusted. For if the 483 years (the number of years in sixty-nine weeks according to the year-day system) commence in the first of Cyrus, 488 years before our A. D., then the twelfth of Ahasuerus (*alias* Artaxerxes), when the decree was signed for the entire destruction of the Jewish nation, would synchronize with 426 before our A. D., the point where the seventy weeks are to be dated; and the thirty-second year of the same king, when the wall of Jerusalem was finished, would synchronize with 406 before our A. D., where the sixty-two weeks, or four hundred and thirty-four years, begin. The corresponding points of the termination of these several periods of time are in harmony with the prophecy and the facts of history, as all may see by investigation.

That the seventy weeks of Dan. 9: 24 are a part of the 2300 days of Dan. 8: 14, and that both commence at the same point of time, is as plain (it appears to me) as language need to make it; and that the seventy weeks have been fulfilled in four hundred and ninety years, in the events of A. D. 65, proving the 2300 days to be symbols of years (for 490 years cannot be taken from 2300 literal days), and will terminate in A. D. 1875. We affirm that the "daily," or the Pagan abomination, was taken away by the conversion of the last pagan army to Christianity in A. D. 508.

In this year legalized Paganism ceased in Rome. At this date the 1290 years commence, and terminate in 1798, when the Papal abomination was crippled by the capture of the Pope by the French (under Berthier, their general, acting under the authority of Napoleon Bonaparte), and the abrogation of the whole Papal government, the Pope being carried to France a captive, and died in 1799.

We have never been satisfied with the application of the 1290 years commencing with the setting up of the Papal abomination in A. D. 533, and ending in 1823; as the "daily" is evidently the Pagan abomination, and the prophecy reads—"From the time the daily shall be taken away, and the abomination that maketh desolate set up." Here in the prophecy two events are brought to view, and two measurements of time annexed. It is evident that the two periods of time do not commence simultaneously; and as time has proved by its passing that the 1335 years did not commence in A. D. 508, as Bro. Miller thought, they must commence in A. D. 533, where the Papal abomination began; and will end in 1868, if our view of the subject is correct.

We affirm that if there is any significance in the law of types, such as the paschal lamb, the feast of weeks (or Pentecost), the feast of harvest and the jubilee; and that part of them have been fulfilled, according to the time, in the type; in the antitype it follows that the remaining types, especially that of the jubilee, will be fulfilled according to the time in the type, which was on the tenth day of the seventh month.

The sabbatical cycle of seven years were to repeat their course without interruption, according to the requirement of the law recorded in Lev. 25; to commence the reckoning from the month Abib, which the Lord said should be the beginning of months, and the beginning of the year from the time they left Egypt; i. e., the children of Israel were specially required to observe this divine arrangement. They were to be a distinct and separate people from all other nations in all that God required them to observe. Therefore if they had carried out faithfully this special divine command, all their transactions should date according to it.

The cycle of seven years could no more be interrupted, than the cycle of the seven days of the week. Because a fiftieth year is spoken of in connection with the jubilee, it no more interrupts the cycle of seven, than because an eighth year is mentioned, that interrupts the cycle of seven. Those who attempt to make a distinct and separate fiftieth year for the jubilee, immediately introduce confusion into the whole sabbatical arrangement; besides it makes the Scripture contradict itself. For the Scripture says of the jubilee year, "Ye shall not sow, neither reap. . . . It shall be holy unto you."

Now if the jubilee did not commence till the seventh sabbatical year ended, then it must necessarily comprise the whole of the eighth year; yet the Scripture says (Lev. 25: 22), "Ye shall [not *may*] sow the eighth year." No prohibition here. But if the jubilee comprised the whole of the eighth year, the Jews would not have been permitted to have sown that year; because it would contradict the express command of God Lev. 25: 11. Now it does not change the law nor the requirement in the least, if the Jews had failed in any or every particular to observe it.

But place the jubilee where it legitimately belongs,—to commence on the tenth day of the seventh month of the forty-ninth year, it will end in season for the sowing of the land in the eighth year, according to the specification of the law (Lev. 25: 22), and would leave time for the work to be finished that was to be done in the solemnity of the seventh year of release (Deut. 31: 10), and time for all that was required to be observed in the jubilee. For the first part of the jubilee would be the last portion of the seventh sabbatical year; and the last part of the jubilee the first year, or a portion of the new sabbatical cycle of seven.

The above is the only view that will harmonize the scripture touching the jubilee arrangement. Let the truth, then, be received by all who desire it.

In Dan. 8: 4, the "pushing" of the "ram" was evidently against the Jewish nation for their entire destruction; for the term "beasts" in this verse is not the same as in Dan. 7; for in Dan. 8: 4 it means life, or living; while in Dan. 7 they symbolize civil governments. Therefore as the three ribs in the mouth of the Persian bear (Dan. 7: 5, which represent a remnant of the nation of the Amalekites) say to the Persian monarch, "Arise and devour much flesh"; so in Dan. 8: 4 the power of Persia is brought into requisition, that no "life of living" might stand before it. In other words, that all the Jews might be destroyed in one day. That Amalekite, Haman, had been elevated to the position of prime minister at the court of Persia; and out of hatred and revenge which he bore the nation of the Jews, he sought their entire destruction. But instead of accomplishing his purpose, in the providence of God he and his ten sons were slain, and probably seventy-five thousand of his nation beside. This is the last we read of the Amalekites in the Bible, or history. This is evidently the occasion the Lord took to fulfill his threat recorded in Ex. 17: 14,—"And the Lord said unto Moses, Write this for a memorial in a book, . . . for I will utterly put out the remembrance of Amalek from under heaven."

If these several events referred to do not date the several periods of the prophecy, will not some of the servants of Christ, who are competent to show their fallacy, please undertake the work, for the good of the household of faith? It appears to me this is demanded, and is a duty devolving upon those who regard the honor of God and the good of the church of Christ. But if these points referred to *can not* be overthrown, ought not all, who wish to be found faithful, give these things their support, and faithfully make them known to the best of their ability? The Lord help all to awake to their duty, especially the watchmen. Amen. L. T. Cunningham.

WHEN ARE THE SAINTS TO BE REWARDED?

BY WM. SHELDON.

The testimony of inspired witnesses on this point is abundant and clear. Let us look at a little of the strong evidence bearing upon the question.

Said Jesus: "Behold, I come quickly: and my reward is with me, to give every man according as his work shall be." (Rev. 22: 12.) "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16: 27.) "Thou shalt be recompensed at the resurrection of the just." (Luke 14: 14.) "Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints." (Rev. 11: 18.) Could testimony be plainer? Does it not connect the Christian's reward with the coming of Christ at the resurrection of the just? And does it not also place the reward of the prophets at the same point of time? In view of this fact, well might Paul say: "When Christ who is our life shall appear, then shall ye also appear with him in glory." (Col. 3: 4.) And in consideration of this truth, Christ could reasonably say: "I will come again, and receive you unto myself." (John 14: 3.)

Thus the truth is clearly stated, that Christ is to receive the saints unto himself, and that the saints are to enter glory at Christ's appearing. Why not enter glory before? Because they cannot enter glory unjudged, and the judgment is at the coming of Christ. Why does not Christ receive the saints unto himself before he comes again? Because he does not judge them before his coming; and it would be a shocking idea to see unjudged men entering glory, and subsequently see them all turned out of glory, to appear before the judgment-seat of Christ, to be judged.

Peter informs the faithful that they should be rewarded with a "crown of glory," and also tells them when they should get it: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 4.) Paul speaks to the same effect: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 8.) This crown is to be given by the "righteous Judge;" and as Christ is not to "judge" the living and the dead till his "appearing," the crown cannot be given before the appearing of Christ.

Job expected to see his Redeemer "at the latter day" (Job 19: 25;) David expected to be "satisfied" when he should "awake" from death's slumbers, in the Savior's "likeness" (Ps. 17: 15;) Isaiah prayed that his Redeemer might "rend the heavens and come down" (Is. 64: 1;) Ezekiel's attention was fixed upon the time when God should "open the graves" of his people, and cause them "to come up out of their graves," and "enter the land of Israel" (Ezek. 37: 12;) Jeremiah's mind was directed to the time when the slaughtered innocents should "come again from the land of the enemy" (Jer. 31: 15;) Daniel records a time to come when "many of them that sleep in the dust of the earth shall awake, some to everlasting life," and deliverance come to "every one that shall be found written in the book" (Dan. 12: 1;) Christ predicts a time to come when "they that shall be accounted worthy to obtain that world" to come "and the resurrection" shall be made "equal to the angels" (Luke 20 36;) John could affirm, "We know that when he shall appear, we shall be like him" (1 John 3: 2;) Paul tells us of ancient saints who "died in faith not having received the promises," affirming that "they without us should not be made perfect" (Heb. 11: 13, 40;) Peter exhorts us to "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ" (1 Pet. 1: 13;) and the Revelator could exclaim: "Even so, come, Lord Jesus."

In fact, all of God's inspired saints have had their eyes fixed upon this glorious event as the time of redemption and reward.—*Adventism.*

For the World's Crisis.

PRACTICAL FAITH.

We find it recorded on the inspired page, "*But be ye doers of the word*, and not hearers only, deceiving your own selves." When the children of Israel were about to leave the land of bondage, to commence their long and dreary march through the deserts, they were commanded to borrow of the Egyptians jewels of silver and jewels of gold, and raiment. Now what can we learn from this? They were at the commencement of the old dispensation, and as a remuneration in part for their servitude was this allowed, and for future use during their long pilgrimage; and for the good or bad use of the same they were alone responsible. Can we not see a striking contrast between them and ourselves? They were at the beginning of a dispensation, and we are at the ending. They were just starting on a weary pilgrimage, and we have arrived near the terminating point.

Again, as they were about to commence their journey, and eat the passover, they were instructed, "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat in haste; it is the Lord's passover." Thus they were instructed, and when they strictly obeyed, all went well with them. Now what are our instructions from the Chief Shepherd? "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Brethren and sisters, are we not also enjoined to show our faith by our works? Let us not turn away sorrowful at this point like the rich man, and lose our share in the kingdom. Says Jesus, "*Sell that ye have, and give alms;* provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Is this unreasonable? "For where your treasure is, there will your heart be also." Brother, sister, if Christ is our treasure, is our life, who will soon appear, shall we not cheerfully comply with these instructions? Are we not to "*be doers of the word*"?

Furthermore, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Will not this be far better or preferable to any earthly honor, or earthly treasures, to be ready to be called to the marriage supper of the Lamb? to eat and drink with him at his table in his kingdom? Still further, "And if he shall come in the second watch, or come in the third watch, *and find them so, blessed are those servants.*" "*Be ye therefore ready also,* for the Son of man cometh at an hour when ye think not." Thus are we plainly instructed, and this is the way pointed out to us to be ready. Would the children of Israel have been delivered from Egyptian bondage had they refused to obey instructions? Or shall we obtain final deliverance and complete redemption when Christ shall come, unless we follow his instructions also? Come, brethren and sisters, it is time for some of us to do far more than we yet have done to have our preparation complete, "to be ready to be called to the marriage supper."

Invest in the Lord's treasury, and then all is safe. The means are now wanted to feed the hungry, to clothe the naked, to supply the wants of the orphan and destitute, the poor and the needy; to assist the widows in affliction and the fatherless, to visit the sick, the imprisoned and the stranger. Like the acts of the good Samaritan, are we not to "*go and do likewise*"? Shall we pass by on the other side, or neglect the providential calls and wants of humanity? Shall we remain insensible or inactive, and like the covetous rich man, say "Saul, thou hast much goods laid up for many years; take thine ease." Says the apostle, "*As we have therefore opportunity*, let us do good unto all men, especially unto them who are of the household of faith." Remember *now we have the opportunity*, but judgment scenes hastens and the opportunity will soon be in the past.

Let all the needy preaching brethren be sustained, and their families not suffer for want. Let poor preaching brethren, who are wanting for means, be at once supplied, and immediately sent out to proclaim the last gospel message. Let every field be occupied, and new ones be entered upon; the mission fields be sustained and enlarged, and new ones speedily established. Let the means be speedily be forthcoming, not only for all this, but for a more liberal circulation of those papers, which are endeavoring to faithfully warn the people of the nearness of a coming judgment. Let the messengers of the coming Bridegroom be multiplied and amply sustained. Obtain or send on voluntarily the names of your friends or others, with the funds, and have them sent free to their address. Let not the means be wanting for more tracts to be written and published, and their circulation be increased ten-fold. Let every one become a voluntary missionary and tract distributor. Let these last day messengers be distributed freely in railroad cars, steamboats, stages, and every mode of conveyance as opportunity presents.

Brethren and sisters, these are golden moments. Let us awake to duty and redeem the time. Our working day will soon be past, and faith without works will not avail us then. Our last call to active practical duties, as faithful stewards or laborers in our Master's vineyard, will very soon be in the past. The absent Nobleman will soon return, and if our talents are found buried in the earth, our loss will be irreparable. Therefore, let us heed the message, and at once hasten to make the required and needful preparation; and then with our loins girt about, having on our wedding garments, with our lights burning, we shall be found like unto men who wait for their Lord, and ready to be called to the marriage supper of the Lamb.

Brother, sister, awake! *awake!* AWAKE!! Heed these last solemn admonitions in Jesus' name. Set your house in order. Look about you. Show your faith in Jesus' words by corresponding works. Be in time. Be in haste to get all on the altar. Leave nothing exposed to consuming fires. "Behold, I come quickly, and my reward is with me, *to give to every man according as his work shall be.*" In brotherly kindness and love to all,

Marion, N. Y. S. L. Manley.

YET ANOTHER CASE.

A lady correspondent has been exercised over a matter pertaining to this life. Having a vivid conception of the individuality of woman, and of her equality in talent and position with man, society and in the family, she has a similar trouble as our friend above with her reason, which refuses to accept of Paul's doctrine as stated by the critics and commentators. Here are her emphatic words:

"I am conscious that I am not, nor ever will be, 'in subjection' to any man living or dead. If Paul teaches that I must be, then I have only to let Paul go, for he says that God commands injustice, and that contradicts my reason. I do not shut my eyes to one of the sad correlatives of such a conclusion, but toward it the premises inevitably point. And so, from the long catalogue of the fathers of the church, who assert that Paul taught the doctrine that women must submit silently to men, (how far, pray?) there is no refuge but in skepticism."

Several thoughts came to our mind as we read this. As to the involved fact that Paul did teach that *officially*, in the family and in society, woman was "subject" to man, we recalled his words: "Wives submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church. . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." Eph. 5: 22–24. "But they [the women] are commanded to be under obedience, as also saith the law," or Old Testament, referring to Gen. 3: 16, "Thy desire shall be [subject to] the husband, and he shall rule over thee." 1 Cor. 13: 34. "Let the woman [in public meetings of the church] learn in silence in all subjection." 1 Pet. 3: 1. There can be no doubt, then, as to the doctrine of the New Testament on this subject. Woman is to be loved, cherished, honored, protected, provided for, consulted with, and in every way rendered happy by her husband, and she is to have full scope for individual spiritual life, and for holy, useful action, in the domestic and social sphere; but the husband is clothed with the responsibility of final decisions in matters affecting the general interests of the family and the community.

Now we thought, as we read the good lady's words, Why should a woman imagine that such a doctrine is full of injustice, and so clearly contrary to reason, as to compel her to deny Paul's inspiration, and take refuge in skepticism? What a curious affair her reason must be! What a misfortune to possess it, and, in consequence, to lose such a treasure as the Bible! May it not be that pride usurps the name of reason? Are we not all made "subject" in various ways? and do we not find in the fact an important and needed influence upon character, from infancy to death? What is the great duty of childhood, but to learn filial subjection, the mothers thus ruling over and forming the men? What is the position of every pupil, apprentice, clerk, agent, officer of a company, employee of any kind, but one of subjection in certain repects? Do we ever attain to a position in no respect subordinate?

All citizens are subject, officially, to the chief magistrate. He must make many decisions of great moment for them, though he be but an Andrew Johnson, and they far his superiors in education, morals, statesmanship, and every other quality. In an army, soldiers, though often individually richer, wiser, stronger and more capable than their officers, are yet subject to them. In business life partners divide up the processes of manufacture and sale, and assign the control of this to one and of that to another, and thus, though equal in one sense, become subject to each other in another sense. The aim of life is to become perfect in subjection to God, and the main disparities of rank and position on earth properly train the will to recognize in various relations other guide than one's own desire.

Where, then, is the manifest unreason in teaching wives that, as marriage is a partnership for life, as family interests are of exceeding value, and as ultimate authority must be lodged somewhere, so God has appointed an outward sphere for the husband, an inward sphere for the wife, and that in cases of doubt and difficulty, the right of headship or final decision shall be in the husband, on whom the principal burden and responsibility for support is laid? And then the idea suggested itself, that it were better to trust God speaking in the Bible, than to be wise for ourselves. Surely he knows female nature and interests better than the most intelligent woman of the nineteenth century, and would not command what we have cited from his word, unless he saw that in the end such a course would tend most to woman's happiness and influence. At all events is the case to the contrary so self-evident, that a woman must throw away her Bible to preserve her reason? After searching the world around, is she certain of finding a better adviser than Paul?—*Independent.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 3, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

PRAYERS FOR THE POPE.

The Pope feels that his position is a critical one; and that unless help comes from the Lord soon, his condition will be hopeless. He now sees no way of escape, unless by some special providential favor. He thinks it is an unheard of sacrilege that his patrimony should be taken from him, and "the Eternal and Holy City" of Rome should be occupied by any other power than by the Catholic Church. It is now proposed to have special prayers offered in behalf of the Pope and his supporters.

The following is from the "Pastoral Letter" of the Right Rev. Bishop of Pittsburg," published in *The Catholic*, May 2nd, 1868:

"Now, dearly beloved children, you have plainly before your eyes the object of the Holy Father in his Encyclical. By the recent attempts which have been made to take violent possession of his temporal dominions, and by the plots which are constantly concocted to renew them again, and to never cease until this object is accomplished, the Sovereign Pontiff has been convinced that the enemies of God are preparing the chains to enslave him, as the Supreme Head of the Church. The example of his glorious predecessor, St. Peter, cast into prison and bound with chains is before his eyes. The example that "prayer was made without ceasing by the church, to God, for him," that by these prayers of the faithful St. Peter was miraculously delivered, is also before his eyes. Thus he has recourse to the same means, to obtain the divine interposition on his behalf, to be delivered by the power of God from the power of his enemies, by whom he is constantly threatened.

For this purpose, the Holy Father, in his Encyclical, has directed all the Bishops of the Catholic world to announce public prayers in their Dioceses for three days. In order that the faithful may assist at these public prayers, and beseech God with more devotion, he has graciously granted a plenary indulgence to all and each of the faithful who shall approach to the holy Sacraments of Penance and Holy Eucharist, with the due dispositions, and who shall attend devoutly on the three days, and pray to God according to his intentions, in the present needs of the church. He also grants an indulgence of seven years, seven times forty days to those of the faithful who being contrite of heart shall on any one of these three days perform the other works. He also grants that these indulgences may be applied, by way of suffrage, to the souls of the faithful departed. Now, venerable brethren, and beloved children, we beseech and implore you to second the pious views and designs of the Holy Father."

GAINING-FAVOR.

That Spiritualism is rapidly gaining public favor is a fact too well known to be disputed by those who are posted in relation to passing events. The publisher of popular journals, who, a few years ago denounced Spiritualism, now speak of it in favorable terms. As it enters politics, it will have plenty of flatterers. It is destined to prevail beyond all other systems of religion, and will fit for perdition those who choose to be duped by the cunning wiles of Satan.

We clipped the following from the *Banner of Light*, May 9th, 1868:—

SIGNIFICANT.—"Spiritualism is gaining in favor rapidly among skeptics. By-and-by those who have opposed us without stint, will boldly declare they have been Spiritualists for years. The sun is surely rising; the clouds are already fast losing their sombre hues. The press has in a great degree ceased its ridicule of our beautiful, scientific religion. True, now and then such one-sided, weak papers as the 'Boston *Journal*' and the 'World's *Crisis*' repudiate the incoming glory of the New Dispensation. But these examples are rare. On the contrary, the most talented sheets are at least treating us respectfully. Hear what the '*Wide World*' says, for example, in allusion to our late Festival:

Tuesday, the Spiritualists of Boston and vicinity celebrated the twentieth anniversary of the advent of modern Spiritualism. Now don't 'pooh!' Two-thirds of creation do not understand what 'Spiritualism' means. They think it an 'ism' of any diabolical tendency, and blindly disguise their perception of its pure, holy, harmonic nature. They think it the creed of an outcast sect, like Mormonism, Free-Love-ism and the like, when in fact it is the essence of life—the inner religion of all humanity, the foundation of all church creeds, but not a creed in itself."

"A NIGHT OF CRIME."

While some try to persuade themselves and others that the world is growing better, because their theories require it should be so, the facts are most positively against them, and are rapidly accumulating which go to show beyond all controversy that the moral condition of the world is fast sinking into a state like ancient Sodom; thus proving that the prophecy of Paul in 2 Tim. 3: 1–9, 13, is true. Papers which have been expecting good times now begin to acknowledge the sad state of things in the world.

The following is from the *Pittsburg Christian Advocate*:—

"Human affairs seem to be approaching a crisis. Great events thicken around us. Decades of years now accomplish results that formerly required centuries. Sin moves with quickened steps; so too holiness. The hour is instinct with momentous deeds.

A night of crime is settling down upon the world. In our own nation it is dark and tempestuous, passional and tragic. Drunkenness runs riot. Speculation is unsettling the foundations of public confidence. Skepticism is robbing all classes of their faith and hopes. Fraud and dishonesty darken the halls of trade. Robberies and murders are frequent. Peculation and bribery dwell in high places. The land is full of wickedness. Great cities are seats of sin, pollution, wretchedness. Not over-drawn is this life-picture of to-day.

The counterpart and corrective of all this is seen in the steps of God's Providence, admonishing men in the tempest and the earthquake. Turn seaward, and behold the tornado engulfing vast argosies of ships. Look northward, and witness the earthquake shocks that extend far inland from the ocean; or southward, and see them accompanied by mountainous tidal waves that submerged fleets and cities. It is Jehovah who speaks to man in the tremblings of the rock-ribbed earth and destroying winds. And what shall we say of cholera, travelling like a destroying angel among the nations; of other epidemics, decimating ship loads of emigrants, or falling upon communities and depopulating them; or of fires, explosions, and railroad accidents that destroy millions of property and thousands of lives, and send thrills of sadness through widely-scattered homes? Are not these God's messenger's of wrath—his visible footsteps—dissuading from evil deeds, and sent as warnings to the incorrigible? They premonish the evil-doer that God is just, as well as good, and that the day of retribution will certainly come. They are daily occurring revelations of God to show his eternal hatred of sinful deeds."

The note of alarm comes from all parts of the world, and many begin to see that we are really in the last days of the present dispensation. Men who have been dreaming of "a good time coming" are aroused like those waked from sleep by the roaring of the devouring flames at midnight's hour. We fear many of them will cry for help when it is too late.

THE CAMPMEETINGS.

The Springfield National Advent Campmeeting is appointed to commence Monday, Aug. 24th, but there will be a meeting held on the ground on Sunday, Aug. 23d, and arrangements will be made with various R Roads for Tickets, good as soon as the 23d.

The Alton Bay Campmeeting commences Saturday, Aug. 29th. Full particulars in regard to the above meetings will be published in due time.

LONG SERMONS.—Do not fail to read what Bro. Munger says about "long sermons." It might be well for the preachers to read that article. O when shall we learn wisdom? We do hope, for the sake of the welfare of the churches and the preachers, that there may be a reform. Condense, give the germ, the marrow and fatness of the "blessed hope." Do have mercy on the weak. We know that there is much complaint about "long sermons." Why not preach shorter, when more good can be accomplished, strength saved for more sermons, and the church be much bettet entertained and be more healthy? Why not?

"THAT MAN OF SIN."—Under this heading our readers will find in another column an interesting article from Bro. Colegrove. We commend it to the careful student of prophecy, as worthy of his candid attention. In the main, we think Bro. C. is correct in his remarks on that subject. If so, there will be developments in that direction soon. It is sublime to be living now, when the Lord is about to fufill the last jots and tittles of prophecy.

LADIES' (?) GAMBLING SALOON.

Progression is the order of the day. The spirits keep talking through their mediums in earnest affirmations that the world is progressing rapidly towards the millennial state. We think it is very evident that the progress in wickedness is without a parallel. Of course this would please the demons; and as they put error for truth, and commend what Christ condemns, and approve of what the Bible forbids, we may expect they will be delighted with the progressive wickedness of these last days. It seems as though Satan was busy night and day inventing ways to lead people to perdition. There is an insatiable thirst for criminal amusements. Moral restraint is rapidly departing from what is called fashionable society; and all classes are drifting away from the doctrine and principles of the christian religion. Of this, we see no room to doubt. The following is from "Perley," the Washington correspondent of the Boston *Journal*:—

The *Chronicle* of to-day, April 12th, asserts that there are two fashionable gambling houses, both within half a dozen squares of the Treasury Building, which are exclusively for the uses of ladies. At those places, at nearly all hours of the day, may be found richly dressed ladies, connected with families whose standing is high in the community, earnestly engaged in faro, and staking their money with an abandon that would excite surprised. The sterner sex is rigidly excluded, and the players feel themselves secure from the intrusion of watchful fathers or angry husbands, while they at the same time place firm reliance on the silence of their fair companions. It is rumored that a certain divorce case now pending in the District Court is attributable in a measure to the squandering of a husband's money on the tables of one of these places—Madame Rumor placing the amount of the losses as high as $50,000."

THE MILLENNIUM.

This is the title of a new pamphlet, by Sr. M. D. Wellcome. It is an excellent work to put into the hands of those who believe in a millennium *before* the second coming of Christ. For ale at the Crisis office. Price 15 cents, including postage. Ten copies for $1.00; fifty copies, $4.00.

The Young Pilgrim for June 1st.

The number for June 1st contains the following good reading:—

"The Great and Beautiful City"; a sweet poetical piece, with a beautiful picture of "Christ and the Little Ones"; "The Happiest Birthday," or the story of the little girl who would rather have a prayer-meeting than a party; "Edwin's prayer"; "Going to Sabbath School" (with a cut); "The Proof of Love"; "Sins of the Tongue"; "Sabbath Schools—authority for them"; The Young Pilgrims' Love Feast; The Wee Ones' Column; "How Quarrels Begin"; "I'm glad you told Jesus my name"; "The Fallen Youth"; Bible Questions; Pilgrims and Strangers; Bible Enigmas, etc., etc.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 24, it was—Resolved, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for free distribution.

Previous acknowledgments	391.64
"Unworthy"	2.50
Loring Morse	1.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$136.95

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4865.80
L. L. (Norway)	.50
P. W Higgins (Norway)	5.00
Hannah T. Miller .."	2.00
G. W. Place "	10.00
Mary A. Hardy (Memphis)	5.00
Hannah T. Miller "	1.00
Rachel Evans "	20.00
E. C. G.	1.00
Charles M. Burt (pledge paid)	5.00
Mrs. O. P. Persons	4.00
Cash	1.00

EUROPEAN MISSION.

Previous acknowledgments	$526.80
Mrs. O. P. Persons	1.00
J. B. Paine	1.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1105.94
Wm. Harris (pledge paid)	5.00
Robert Allen (pledge paid)	10.00

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

For the World's Crisis.

THE MEMPHIS MISSION.

DEAR BRN.:—The Lord is still doing a great work here. The church numbers about seventy-five members, and still increasing. The great Advent truths are going all through this country. The ball commenced moving in Memphis, and its march is onward. I do not think there is such a church in the United States. They stand tip-toe for the coming of the Lord. We commence our meetings about eight o'clock, and have hard work to get them to leave before twelve at night. And this people work hard every day. They say they love Jesus. We have sinners around the altar every night. There are being raised up in this church men and women who can and do preach the gospel of the kingdom at hand. These freedmen are going through this country preaching Christ and the truth to those of their own race.

This church is in good working order. Things are working just as I anticipated. Bro. Leslie and Sister Northrup have their hands full. They commence school at half-past nine, and dismiss at five. Three hundred and seventy-five scholars. On the Sabbath the school commences at nine o'clock, with four hundred scholars, and is dismissed at two. Then we commence preaching, and continue our meeting until about twelve. Sr. Steere takes her hands full of tracts, and goes out among the freedmen, talking and praying with them. Some of our congregation come from fifteen to twenty miles back in the country. Thus they get hold of the truth and carry it back. They say they know the Lord is coming; the Spirit told them so.

What could we do without this meeting-house, with this multitude of people hungering and thirsting for the word of God? I know that God sent me down here to build him a house, and his blessing is on it. I feel that my work here is done at present; that God would have me go out with my tent; and as it is too hot here to hold meetings in the tent this summer, I am going north to carry the news of Christ's soon coming.

I want you to pray for Bro. Leslie and Sr. Northrup; their labor is great.

I received $1.00 to-day from Bro. Dinsmore of Vt., sent by Bro. Adams. I gave it to Sister Northrup, to help build her mission house for her help to live in. God bless you, my brother. It will pay you compound interest for ever. I will see you in the "morning," after my work is done. God help us to work hard until our Lord shall come; then we will rest from our labors. Heaven bless the scattered flock, and gather me with you in the morning. Let us not be weary in well doing. Glory to God! I feel his peace.

In hope, D. D. REED.

Memphis, May 20th, 1868.

For the World's Crisis.

THE ANNIVERSARIES.

The anniversaries of the various religious and benevolent associations have just closed, but judging from the attendance, compared with former years, there has not been so much zeal and interest manifested in them. The meeting of the American Board of Commissioners for Foreign Missions, held on Thursday evening, the last one of the series, and considered the most important, has in former years been crowded; but this year there were many hundred vacant seats.

There were two foreign missionaries present, who gave stirring appeals in behalf of the fields in which they labor. One of them has come home for recruits; he has been here several months, and visited five or six colleges, but has not yet found one to enlist in this service. The chairman in opening the meeting said we were now living in an eventful day; the openings for the introduction of the gospel among the heathen have never been so free as at the present time; and he verily believed that Christ is soon to come, and the world be converted to him.

The most interesting meeting I attended was the anniversary of the Little Wanderer's Home, Baldwin Place. There were some statements made in the report which should be circulated far and wide. It is a cause of rejoicing that there are those who seem to be burdened for the welfare of this class of children; but notwithstanding there is so much being done by these public institutions, and by private individuals, there are tens of thousands of these little wanderers who, if not rescued soon, will probably find their way to some of the criminal institutions of the land.

It was stated in the report that in the city of New York there are five hundred thousand living in tenement houses, whose children are growing up with very little religious culture. In the vicinity of the Howard Mission there are forty thousand to the square mile, and one part of the city the churches have abandoned. Truly the harvest is great, but the laborers few.

We know there are a few benevolent souls who have a heart to feel for the sufferings of others, and are doing all in their power to rescue the fallen.

The question comes home to us all, Are we doing all we can to rescue these little wanderers, and cooperate with Christ in carrying the glad news of salvation to the lost? He will require at our hands the talents he has given us; and may we so labor in this great moral field, that Christ will say to us, "Well done, good and faithful servant; enter into the joy of thy Lord." D. N. SMITH.

Boston, May 30th.

For the World's Crisis.

LONG SERMONS.

How long, O Lord, will it be before some of our brethren will learn that a long sermon, however good, kills their influence quicker than a poor one? In nearly every place we visit, there is a complaint about long sermons. One brother said he got into the habit of going to meeting late, because he could not endure long sermons. One hour is very long to sit and give attention to any subject. Forty-five minutes is long enough in ordinary cases, especially on funeral occasions. One brother in Conn. said he attended a funeral last winter on a very cold day, and one of our Advent preachers held on two hours; and when some of the people went away he cut short, and soon wound up by saying his time was too short to finish his discourse. No wonder the mourners felt abused. Such a course is not gentlemanly, saying nothing about christianity. It is an imposition on the living; the dead could stand it. Some outsiders dread to go to funerals where some of our Advent brethren attend. Others have called upon other denominations to attend funeral services on this account.

If long services bring people to meeting late, it is doubly inconsistent; for what is more annoying to a preacher than to have some come in at eleven o'clock or later? Nothing looks more heedless and unbecoming than to come to meeting late, when many must stop listening, and go to looking and moving to make room for you. All preachers feel annoyed by such a course, but dare not speak; and if the preachers' long sermons have given birth to such an inconsistent practice, you ought not to find fault. But we as a people, believing in time, ought to be on time in going to meeting and closing meetings. He is not a suitable man to be intrusted with important business, who is behind time in getting to meeting. Mark it. If he is sluggish about the Lord's work, he will be about others' work. I doubt if God ever called a sluggish, half-awake, dronish man to do his work. I never knew one but what was under foot, and generally in the way of those who can work quick.

We are in the quick time of our generation, the "quickly"; and such as will not heed the entreaties of the church, and move out of the way and reform, those marching on quick time will win the battle and take the prize.

There, I have written this because there has been so much complaint about long, dead sermons; and being so often disturbed myself with lazy people who get to meeting late. I had rather people would stay at home than come after preaching begins. They do more hurt than they get good. You who come late on account of those who preach long sermons, come in season, and go home in season, whether he has got through or not. This is a better way, to give him a hint. Yours, of long experience in these matters,

HIRAM MUNGER.

For the World's Crisis.

ANOTHER HORSE WANTED.

Who will help to buy one? I will be one of them. Another opportunity to gain the Lord's blessing. I have just received a letter informing me that Bro. Jeremiah Carr, of South Albion, Me., has been deprived of the use of his horse, (a good horse), by lameness first, and then by a fall which ruined him. Bro. Carr is one of the Lord's faithful and industrious ministers, who has for some years past traveled quite extensively through a destitute part of Maine, preaching, visiting, and distributing tracts, earning the chief support for himself and family, with his own hands,—preaching where there were no societies to sustain him. His labors have been blessed of the Lord, souls converted, and saints enlightened, and a healthful influence follows.

He is without means to purchase another horse, and in a part of the country where there are no railroads, and but few stages. His health is too poor to work to earn a horse. His labors cannot be had in the cause without one, only very limitedly. I believe the Lord will furnish one, therefore I begin to beg for him, Those brethren who know him, and with whom he has labored, can now see a good chance to aid him, by giving as they are able. Others all through the state, and out of the state, can give from a ten-cent bit, to ten dollars, as the Lord has given them. "God loves a cheerful giver."

Come, brethren and sisters, in the name of a disciple, send in your mites to Bro. J. Carr, South Albion, Me., or to me, Yarmouth, Me.

I. C. WELLCOME.

For the World's Crisis.

STAR OF HOPE MISSION.

BRO. GRANT:—I wish to acknowledge through the Crisis a large trunk of provisions and clothing, which Sister Saulpaugh brought last February. I thought it was acknowledged until to-day, and I would like to beg pardon of the many dear ones who had a hand in filling that trunk. Almost every thing was in it that could be used in the mission work; clothing, provision, books, medicine, etc., etc. Many hearts were made glad, both with the food and clothing; and how I came to overlook its acknowledgement I cannot tell, unless because I had so much else on my mind. I have been driven from one thing to another so fast since then, I have hardly had time for anything, only from day to day. Will the brethren and sisters accept this apology, and pardon me?

Sr. Saulpaugh at the same time did me good service in preaching, visiting the sick, and sewing. She worked faithfully for us here; soul and body all in the work; and Bro. Saulpaugh was here a day or two, and painted the rooms which Sr. Holden furnished. Bro. Clark also did some carpenter work.

To all who contributed for and prayed over that trunk, I would say, the Lord bless you. It was called the "Lord's trunk" all the way from Worcester. It drew a crowd at every depot where it changed cars. There are several anecdotes connected with its journey from Manchester to New York, but it takes too much room in the paper to relate them.

One box of books for the Southern Mission, by C. C. Merriam, Locust Grove, N. Y. From Charlestown, Mass. (no name), $10.00. "A friend of Jesus," Clinton, Mass., $3.00 A room-mate of hers, $1.00.

ANNA E. SMITH.

Star of Hope Mission, New York City.

For the World's Crisis.

TO THE ADVENT CHURCHES IN CANADA EAST.

It will be seen by reference to the appointments in the last Crisis, that an efficient laborer and servant of the Lord, a man of rare talent, Eld. H. Munger, is about to visit the churches in this province,—Montreal, Melbourne, Danville, Compton, and Barenston. This will be hailed with much satisfaction, and we hope that the more healthy among us will be active in bringing out the supine, the sick, the lame and the lazy in our ranks, even though they should be carried upon beds and litters. And let us pray that the stagnant pool may be moved. J. PORTER.

Danville, May 25th, 1868.

Correspondence.

From Bro. O. Sherwin.

BRO. GRANT:—I came here Tuesday, the 14th inst., believing that God would open the way for his truth. I found Eld. Thos. Davis (F. W. Baptist), who heard Bro. Himes and others lecture in Maine, in 1843, and was much interested. They are truly a christian family, and kindly entertained me during the week. Bro. Panten, of the M. E. church, loves the coming of Jesus, but takes medium ground on the intermediate state. Mr. Bowen, of the Baptist church, and President of the National Bank, is interested in life through Christ. Others are interested. I believe we shall see the truth preached here soon. I have bought a little office on Washington St., opposite the P. O., and Merchant's Ex., as a home for myself and the brethren who come to work for the Master. I will at any time meet brethren at the depot, day or night, and do the best I can for all who belong to Christ.

The office is nearly new, and stands on a corner lot separate from other buildings, and can stand there for the present. I am to pay $85 for it, and have possession the 25th inst. I know where a part of the cash is, and the Lord knows where the other part is. I purpose, if the Lord will, to be a *missionary*, and I pray the Lord of the harvest to send laborers full of faith and the Holy Spirit. Let our prayers and alms come up together for a memorial before God. I have been in darkness, but thanks be to God, who always causeth us to triumph in Christ. He has given me the victory. I am willing to work for him, and wait till Bro. Paul gets his reward. I want books, tracts and clothing for Christ's little ones.

Bro. H., of Amboy, formerly a Methodist preacher in Canada, has a wife and five children, and is very destitute. He begins to see the truth. I think he will come to Mendota. Pray for us. O. SHERWIN.

Mendota, Ill., Jan. 18th, 1868.

From Bro. J. Maxim.

BRO. GRANT:—For some time I have been thinking of writing to you, but have neglected it until to-day. I have for some months been an attentive reader of your excellent "Crisis," which has been to me a "feast of fat things"; and I trust I am humble enough to "confess" "that after the way which" the so-called *Evangelist* "call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets"; and am waiting publicly to acknowledge that I feel proud (if I may be allowed the expression), to belong to a sect that is every where spoken against. But it is now as in apostolic times, that those who "will live godly in Christ Jesus shall suffer persecution." And I know of no denomination that is more persecuted, slandered, reviled, and rejected of men, than the sect of Second Advents. And yet, I read of no people, who are doing more to help and assist the poor; and by way of *missions* to spread the gospel, to lead sinners to repentance, and to build up the Redeemer's cause, than the despised and tauntingly called "*Millerites*."

In a late number of *Zion's Herald* there is a notice of a great revival of religion in progress in Rhode Island, through the united influence of six different religious denominations, viz., First Day Baptist, Seventh Day Baptist, Christian Baptist, Congregationalists, Methodist, and Episcopalians; but not a word said, or any credit given to the Advent, nor their name mentionad. Why was this? Were there none there? If there were, why were *they* not mentioned? Notwithstanding Advent preachers are having so great success in the conversion of sinners in the different parts of the United States, I know of no so-called, evangelical religious periodical that ever alludes to it, and many give it their disapprobation, calling it fanaticism, enthusiasm and heresy. A member of a Methodist church recently said to me, that the greatest sign of the near coming of Christ was the increasing and growing sect of Adventists, and that they had done more to increase infidelity than all the world beside. I also heard a Methodist minister recently in the pulpit, denounce the doctrine, as taught by some of the Adventists as *fooleries*; and another preacher represents their peculiar views as a "new-fangled doctrine, and unworthy of patronage or credence." Surely, then, this sect is "every where spoken against." It is spoken against by all the "evangelicals," by the Catholics, by the Quakers, by the Universalists, by the Spiritualists, by the Infidels, by the Swedenborgians, by the Nothingarians, by the worldly-minded, and by all the ungodly men of the nineteenth century. But, say they, "'tis a new-fangled doctrine." But I would ask these honorable opponents, is it a "new-fangled doctrine" that life and death are set before us (Deut. 30: 19)? That "the soul that sinneth it shall die?" that the end of the wicked shall be cut off? that the wicked and their place shall not be? that the wicked shall be destroyed root and branch? that the broad road leadeth to destruction? that the "wages of sin is death," and that the gift of God is eternal life? that the wicked "shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power?" that "the dead know not any thing?" that in that very day their thoughts perish? Is it a "new-fangled doctrine" that "God only hath immortality"? that man is finite, is mortal, and must seek for immortality? (Job 4: 17; Rom. 2: 7; 1 Tim. 6; 16)? Did St. Paul preach a "new-fangled doctrine" in the fifteenth chapter of 1 Cor., and 1 Thess., chap. 4th? and did Peter, in his 2d epistle, 4th chapter? No; they all taught the pure, unadulterated gospel. The "new-fangled doctrine" taught by many of our *Christian* opponents, who add to the word of God such phrases as "endless torment," "endless misery," "endless hell fire, "unending woe," "never-dying soul," deathless soul," "eternal pain," "the soul that never dies," "immortal soul," "never ending torment," "the death that never dies." Such are the "new-fangled doctrines," and not to be found in the Bible, and never were taught, either by Jehovah, prophets, Christ, nor his apostles. Had such doctrines been true, they would have been written so plainly, that the simplest capacity might have understood them.

I have for many years (now being in my seventy-fourth year) searched the Scriptures prayerfully for light and truth, and have carefully examined the various popular creeds of the day, and am constrained to acknowledge that among them all, I find no doctrines which so well harmonize with inspiration, and are so congenial with the best feelings and desires of the "pure in heart" as the doctrine advocated and proclaimed in the "World's Crisis." Therefore, Bro. Grant, I bid you God speed in your labors to convert the people from sin, and the errors of their cruel words, and from the tradition of their fathers, and to prepare them for the coming kingdom.

South Carver. JOHN MAXIM.

From Bro. B. H. Albee.

BRO. GRANT:—I feel that we are occupying a solemn moment of time, and nothing but the pure love of God in the heart and his all-sufficient grace will enable us to stand amid the buffetings of the enemy and the fiery darts which are continually being hurled at us on every side, by those who are under his control and led captive by him at his will. We are still in the dark night of earth's history, though "the night is far spent, and the day is at hand"; but "until the day dawn" in its heavenly splendor upon the waiting church, the "light" of prophecy will continue to shine in its clearness.

God in his wisdom has seen fit to so mark off the different stages of earthly history upon the great stream of time, that the church might understand when they were nearing the time of their redemption. Not once merely has this work been done, but repeatedly; thus showing the great anxiety of Jehovah to have his children understand their nearness to the close of earth's sad history and death, and also their nearness to the establishment of a celestial kingdom on this now sin-cursed earth, after sin, death and the curse shall have been removed and for ever obliterated; a kingdom under the supervision of the great Messiah, who shall be escorted from heaven to earth by every holy angel that dwells around the brilliant throne on high, to call up the sleeping saints from their dark beds of death, to wear the robes of immortality.

Since God has taken so much pains to minutely mark off the various sections of earthly history, even down to the close of probationary time; and since he has so plainly shown the interest he has felt in the matter of repeating the work, and also by giving prophetic measurements limiting the continuance of human rule, let us have interest enough in the matter to carefully examine the prophetic programme, and learn our true relation to the judgment scene which is to close up earth's history.

If the very last section of our world's history is about closing, certainly we should be willing to acquaint ourselves with the fact. If prophecy has plainly portrayed the history of earthly governments to the time when they are to be exterminated by a mighty display of divine power, preparatory to the ushering in of a heavenly kingdom of endless duration; and if those earthly governments have all had their day, and have about filled out heaven's measurement of time, which reaches to the end of their allotted seasons, we should feel an insatiable anxiety to learn the facts in the case.

If the slumbering saints of past generations are about to spring into real life again, and the living ones about to be immortalized, and be made "equal to the angels," our hearts should glow with a fervent desire to compare the prophetic record with historic facts; for while prophecy tells what shall be, history what has been. Should we not be willing to learn what God has taken so much pains to teach us?

The millions of saints who are now reposing in death's embrace, having then arisen from sea and land, and having been judged out of the books that were opened when "the Ancient of days did sit," and having met the divine approval, will be entitled to an entrance into a kingdom of heavenly origin, where the cruel ravages of death and the ruinous poison of sin will have no existence; where the high praises of God and the sweet songs of deliverance shall blend harmoniously through endless futurity, as they gush from the warm hearts and pure lips of the blood-washed throng; where the redeemed ones "shall shine as the brightness of the firmament," in a sinless, sorrowless, graveless and deathless realm; and that unparalleled scene is now almost due.

Cheer up, lone pilgrims, your redemption is very near. Soon we shall see the blessed Jesus. Endure a little longer, and you are saved for ever, to enjoy all the blessings of eternal life. We have the promise of it through our Savior. Let us walk in his steps, keep his Spirit, and he will own us when he comes.

Your brother in Christ, BENJ. H. ALBEE.

East Machias, Me.

From Sr. M. Mayhew.

BRO. GRANT:—For the first time I write a few lines for our much loved paper, for it is next to my Bible in value to me. How cheering to read letters from the loved and scattered ones. Toil on, dear children, a little longer; soon we shall meet in our Father's house, free from all earth's trials.

How much of the love and grace of God we need to keep us humble and fit us for that home with Jesus. I often think that we as a people, above all others, should be watchful of what we do and say; that we should have on the whole armor, keep it bright and shining, that we may be able to overcome all evil. Let us seek that christian charity which covers a multitude of sins, praying for those who do not see as we do, instead of saying hard things about them. May the Lord help us to live with reference to that day. Your sister in hope of soon seeing Jesus,

Salem. M. MAYHEW.

SOLOMON'S THRONE.

The following account of Solomon's throne purports to have been taken from the Persian manuscript, called "*The History of Jerusalem*:"

"The sides of it were of pure gold, the feet of emerald, and rubies, intermixed with pearls, each of which were as large as an ostrich's egg. The throne had seven sides, on each side were delineated orchards full of trees, the branches of which were of precious stones, representing fruit, ripe and unripe; on the tops of the trees were to be seen figures of plumage birds, particularly the peacock, the etaub, and karges. All these birds were hollowed within artificially, so as to occasionally utter melodious sounds such as the ear of mortals never heard. On the first step were delineated vine branches, having bunches of grapes, composed of precious stones of various kinds, fashioned in such a manner as to represent the various colors of purple, violet, green and red, so as to render the appearance of real fruit. On the second step, on each side of the throne, were two lions of terrible aspect, large as life, and formed of cast gold.

The nature of this remarkable throne was such that when Solomon placed his foot on the first step, the birds spread their wings and made a fluttering noise in the air. On his reaching the third step, the whole assemblage of demons, and fairies, and men, repeated the praises of the Deity. When he arrived at the fourth step, voices were heard addressing him in the following manner: 'Son of David, be thankful for the blessings that the Almighty has bestowed upon us.' The same was repeated on his reaching the fifth step. On his reaching the sixth, all of the children of Israel joined them; and on his arrival at the seventh, all the birds and animals became in motion, and ceased not until he had placed himself on the royal seat, when the birds, lions, and other animals, by secret springs, discharged a shower of the most precious perfumes on Solomon, after which two of the karges descended and placed the golden crown upon his head.

Before the throne was a column of burnished gold, on the top of which was a golden dove, which held in its bill a volume bound in silver. In this book were written the Psalms of David, and the dove having presented the book to the King, he read aloud a portion of it to the children of Israel. It is further related that on the approach of evil persons to the throne, the lions were wont to set up a terrible roar, and to lash their tails with violence, the birds also, and the demons and genii to utter horrid cries; so, for fear of them, no one dared be guilty of falsehood, but all confessed their crimes. Such was the throne of Solomon, the son of David."—*The American Baptist.*

Obituaries.

HODSDON. Died in Boston, Mass., May 19th, 1868, Charles Henry, eldest son of Eleazer and Susan Hodsdon, aged thirty-five years, one month, and seventeen days.

"Blessed are the dead which die in the Lord." The deceased peacefully fell asleep in Jesus as a weary child falls asleep upon its mother's breast. During his severe and painful sickness he was led by the Holy Spirit to see his lost condition by nature, and felt himself sinking into endless despair and ruin. But oh, amazing love! at that desperate moment the Savior smiled upon him. He opened his arms of compassion to receive him, forgave his sins, and bade him hope with joy unutterable beyond the grave. He leaves a bereaved wife and parents, six brothers and three sisters. His last prayer was a blessing pronounced upon us, that we might meet an unbroken circle in the kingdom of God. He was conveyed by his friends to his parental home in Moultonboro, N. H., where his funeral services were attended on the 22d, and words of comfort spoken by Bro. J. G. Smith, from 1 Thess. 4: 18.

How tender is thy hand,
O thou most gracious Lord;
Afflictions come at thy command,
And leave us at thy word.
How gentle was the rod
That chastened us for sin;
How soon we found a gracious God,
Where deep distress had been.
A Father's hand we felt,
A Father's heart we know,
Mid tears of penitence we knelt,
And found his word was true.

JULIA A. HODSDON.

BREWSTER. Died, May 22d, 1868, after a long and painful sickness, which he bore with great patience and resignation, Bro. Joseph F. Brewster, of Williamsburgh, L. I., aged sixty years and nine months.

Our brother has been a humble follower of Christ for about thirty-four years. His conversion to God took place about that time, and after he united himself to the Episcopal Methodist Church, and continued a faithful member until 1842, when he heard the joyful tidings of the coming and kingdom of Christ, which to him was good news. He fully embraced the doctrine of Christ's personal advent, the doctrine of the unconscious state of the dead, and the final destruction of the wicked. He was a firm believer in the doctrine of a future life for the righteous only, by a resurrection at the last day. He died in great peace. His funeral discourse was preached by Bro. George Storrs, Sunday, May 24th, to a large and attentive audience. The precious truths presented made a deep impression on the minds of many.

Our brother was buried in Stonington, Ct. "Mark the perfect man, and behold the upright; for the end of that man is peace."

ELDER WM. ROWORTH.

MANNING. Died at the residence of his son-in-law, Mr. Timothy Manning, on the 22d May, 1868, Artemus Newton, aged eighty-three years.

Father Newton embraced the gospel hope of the restitution about 1842, and, by a holy life and uncompromising faith, since then has been an honor to the cause, has been a living epistle, a lively stone, yea, a pillar in the Advent Church in Waterloo, C. E., to which he belonged. He did not expect to live again until Christ who is our life shall appear. Then his faith embraced an abundant entrance into the everlasting kingdom.

By his request, I attended the funeral. The day was most lovely, and the community turned out in almost endless numbers to demonstrate the high respect in which they held the early pioneer of the country, and the aged patriarch of the nineteenth century, who had lived to see the most of a large family converted to God. His aged companion accompanied us, strong in the faith, and giving glory to the Almighty Jesus.

PERE H. LAWRENCE.

Voice of the West please copy.

AMES. Died in Rogersville, Steuben Co., N. Y., Feb. 8th, 1868, Sr. Mary Ames, wife of Bro. Wm. Ames, aged forty-four years.

Sr. Ames was converted to the truth as it is in Jesus under the labors of Bro. C. B. Turner. She took a decided stand for the truth; lived in all good conscience towards God; was loved by all who knew her. A few minutes before she died, on being asked if all was well, she replied, in full confidence, "All is well." Bro. J. K. Bellows, of New York City, spoke words of comfort to the mourning ones. C. COGSWELL.

BANCROFT. Died in Waterford, May 11th, 1868, Eben Bancroft, aged eighty years, four months, eleven days.

Bro. Bancroft fell asleep in Jesus with the blest assurance of participating in the first resurrection. His death was occasioned by a rose cancer on the hand. His sufferings were intense, but borne with patience. May the son, the only one living of the family, be ready with the large circle of mourning friends to greet him on the other shore. A discourse was delivered by the writer from Job 14: 14. JARED WHITMAN.

TIBBETTS. Bro. Isaac Tibbetts departed this life at North Whitefield, May 19th, 1868, aged seventy-five years.

Truly a good man has gone down in peace, leaving a christian example behind him. May he rest in peace till Jesus the life-giver comes. Funeral attended by the writer. S. K. PARTRIDGE.

PARTRIDGE. In North Whitefield, May 21st, 1868, C. H. Partridge, son of Eld. S. K. Partridge, aged thirty-one years.

He died in peace, with strong faith in Jesus, leaving a wife, three children, and a large circle of friends to mourn his loss. S. K. PARTRIDGE.

Summary of News.

FOREIGN.

Cable Dispatches.

MUNICH, May 26. A treaty for the mutual protection of naturalized citizens, which the American Minister, Mr. Bancroft, has been negotiating with the Bavarian Government, has been signed.

PARIS, May 26. Marshal Niel, in an official report, declares the Chassepot rifle to be the best firearm known. He also states that these guns are now being manufactured in Government arsenals at the rate of 1600 a day, and that all the infantry of the French army are now supplied with them.

BERLIN, May 26. Prussia has taken the initiative in the proposed general disarmament. By command of King William a reduction is to be forthwith made in the Landwehr of Kingdom.

LONDON, May 26. Dispatches have been received from Shanghai which state that the Chinese rebels have laid siege to the important commercial town of Tien-Tsin, on the Peiho river, about seventy miles from Pekin and the port of that capital.

LONDON, May 27. Dispatches from Warsaw report that bands of Polish exiles, said to have been recruited in France, have appeared on the frontier of Gallicia, and are now making riotous demonstrations. It is believed that Languevictz, the leader of the last Polish insurrection, is at the head of these bands.

PARIS, May 28. All the leading journals of this city have editorials on the result of the impeachment of the President of the United States.

The *Moniteur* says the Radical party has lost ground without gaining the end which it proposed.

The *Presse* thinks the result is not final, and believes the nation will decide the issue in the coming Presidential election.

L Opinion regrets the vote of seven Republican Senators for acquittal, and attributes their action to the fears that the conviction of the President might precipitate a crisis.

PARIS, May 29. Rio Janeiro dates to the 9th inst. have been received. The latest news from the scene of war which had reached Rio Janeiro was to the effect that a decisive action was about to take place before Humaita.

The latest dispatch from the allied camp states that the bombardment of the Paraguayan stronghold had ceased, and orders were given for a general assault on the works.

DOMESTIC.

Havana, May 25. A dispatch from Minister Holdster at Port au Prince to the American Consul here had been misdirected. Mr. La Reintrie received it only to-day. The Minister demands that in case no American men-of-war be at the disposal of the Consul he shall telegraph to Washington for help.

Havana, May 27. Venezuela dates of the 7th inst. state that President Falcon had disappeared, and Congress was thus compelled to dissolve. Caraccas was besieged by Gen. Buezual, who had declared against the government. Only 1600 troops are in the city, while 4000 rebels had appeared on the hills around Caraccas, and a battle was imminent. Several skirmishes had occurred at other points, and the rebels were evidently gaining great advantages.

Haytien dates of the 13th state that the rebel attack on the capital on the 14th was repulsed. All the citizens have been ordered under arms. Salnave attacked the rebels on the 16th, but was beaten back into the city with a loss of 80 men. The general attack on Port au Prince was renewed on the afternoon of the 17th, but the result was unknown when the mail left. Salnave threatens to burn the capital to the ground if the rebels beat him, but the American Minister is determined to prevent him if possible. The British gunboat Royalist had got ashore at Port au Prince. After her commander had effected the release of the imprisoned foreigners, she steamed to the outer harbor where she got aground.

The U. S. man-of-war De Soto arrived on the 17th, but she was short of provisions and proceeded the next day to Key West, despite of the protestation of the American Minister, who had promised to secure the lives of all Americans and those who had taken refuge in the Legation.

Owing to the Treasury of Matanzas being empty, contractors refused furnishing bread to public institutions for two days, and were arrested. The Captain General is considering the Custom House fines and the American Consul is urging a speedy settlement of all American cases. War vessels are watching for the arrival of an expected slaver.

Washington, May 28. Information has been received here that the Provisional Government of Crete has decided to convoke a regular Parliament. Elections are taking place in all parts of the island. The members elect will hold their first session at Canea, the capital of Crete. Another battle took place near Spakin, on the 3d inst., during which the Cretans drove the Turks from the blockhouse which they had built only recently for their intrenchment.

New York, May 28. A Montreal special says the troops in the garrison here are under orders. The soldiers' wives at St. Johns have been ordered out of the barracks and accommodations for two thousand troops are being prepared. The hospitals are provided with field panniers. Government detectives are watching the frontier.

Washington, May 30. To-day is almost wholly observed as a holiday. All of the Departments are closed, and flags are at half-mast in memory of the dead whose graves are being decorated at Arlington Heights. The ceremony, the first of its kind observed here, is impressive and solemn, while the floral decorations are of the most beautiful and elaborate character, including flowers and evergreens wrought into wreaths, crucifixes, etc. The day is warm and cloudy, and the attendance is very large. Before the close of the afternoon thousands of graves will be strewn with flowers.

VOLCANIC ERUPTION AT HAWAII, SANDWICH ISLANDS.—A letter from Kealakekua, Hawaii, dated April 13, gives a very interesting account of the fearful volcanic eruptions which occurred on the 7th, and subsequent days at the above named place. The valley just west of, and opposite, the Mamalu Pali of Kaluku, was floored over with a pavement of fresh lava, from ten to twenty feet deep, thrown from a crater about ten miles up the mountain, which burst out on the morning of the 7th. This crater and stream had ceased flowing and was rapidly cooling. But at five o'clock in the afternoon of the same day, a new crater several miles lower down, burst out with a heavy roar and a fearful crash. The inmates of several houses near by had barely time to escape with what clothes they had on before the houses were surrounded with streams of fiery lava, varying from five to fifty feet deep. Fortunately all the inmates escaped, but the path by which they did so was covered with lava within ten minutes after they had left it. The river of fire flowing from this crater varied from five hundred to fifteen hundred feet in width, with a descent of two thousand feet in five miles, and flowed at the rate of ten or twelve miles an hour. The scene is described as most brilliant, while it was a melancholy one to witness. Several hundred of fine cattle grazing around the farm houses in the vicinity were swept away by the fiery element. The sufferings and alarm experienced by the residents of Kau, during the two weeks that the earthquakes and eruption continued, appear to have been great. Night after night they were compelled to sleep on the mountain ridge back of the village, exposed to the cold and damp winds and rain from the sea, subsisting on taro and fishes when they could get these, or fasting when they could not. The whole district is in ruins, a field of desolation, and probably five hundred thousand dollars would not restore it to what it was a month ago. The number of deaths will be between eighty and one hundred. The exact number may not be known for some time, as some persons are missing whose absence may yet be accounted for.

☞ The Abyssinian expedition has cost the British Government $24, 731,250.

FEMALE COLLIERS.—An unpleasant feature of the English coal mines is the large number of women employed at the pit mouths. The number thus employed in the neighborhood of Wigan alone is five hundred, most of whom are unmarried. They vary in age from twelve to fifty years. They generally wear a peculiar attire, consisting of coarse trousers, resembling those worn by men, fastened by a belt round the waist, a soft bonnet and a shawl. The petticoats are generally tucked into the trousers. Sometimes they may be seen wearing jackets like the men, smoking, drinking and behaving as if completely unsexed. The habitual wearing of this costume tends to destroy all sense of decency amongst them. They naturally belong to a very low class, but in some cases make good wives and mothers. The labor required of them is hard and very dirty, rendering their persons and clothing as black as a coal. They have to assist in removing the tubs of coal from the cages at the mouth of the pit, sometimes assisting to tip the tubs into the coal wagons. The work is severe even for men, yet the women appear accustomed to it, and, as a class, seem healthy and robust. Their average wages is 1s 2d per day.

VISIT OF THE EMPEROR NAPOLEON TO ORLEANS.—The *Moniteur* of May 11th contains an account of the visit of the Emperor and Empress to Orleans on the previous day. Directly after their arrival the proceeded to the cathedral, where they were received by Mr. Dupanloup, the bishop, at the head of his clergy. They then inspected the Agricultural Exhibition, and distributed the prizes. At the railway station the Mayor of Orleans made a speech to their Majesties, in which, after recalling the past glories of the city, he said that although Orleans was now a place of industry and commerce, loving peace and appreciating its benefits, yet if France, "strong in her right and jealous of her honor," were compelled to draw the sword, the inhabitants of Orleans would be found worthy of their ancestors. In reply, the Emperor said: "I accepted your invitation with pleasure, because I am always happy to find myself again in the midst of a city which, while religiously maintaining such glorious memories and patriotic sentiments, devotes itself with ardor to the struggles of labor and industry. I was desirous to ascertain for myself your progress, and to encourage it, convinced that amid the general tranquility of Europe it may be developed with confidence. I thank you for the sentiments you express toward the Empress, my son, and myself."

At the entrance of the cathedral the Bishop of Orleans addressed their Majesties. He made bold to say, he observed, that in all France, the Emperor had never visited a city more noble, more christian or more French. Twice it had been the last rampart of the country against foreign invasion. Paris, which he named with respect, had allowed her gates to be forced several times by the foreigner—Orleans never. It had not only been the rampart but the heart of France; and the inhabitants of Orleans were still the same amid the confusion of men and things. In Orleans, more, perhaps, than in any other part of the empire, his majesty would feel that France, when her spirit is closely examined, is, and wishes to be, the very christian nation, and that patriotism and faith have always constituted her honor and fortune since Charlemagne. In conclusion, the bishop, addressing the Empress, referred to the maternal joy she must feel at the religious ceremony in which the Prince Imperial had recently taken part.

In reply the Emperor said: "I am much touched by the noble words which you have just addressed to me. It is on this spot that we can dwell with delight upon how much religious faith and true patriotism can effect for the safety and grandeur of a country. In this city was produced one of the most wonderful facts of history, and the river which flows beneath your walls was formerly one of the ramparts of our independence in the same manner as it protected, in less distant times, the heroic remnants of our grand armies. The Empress and myself, in coming to share in the popular festivities of Orleans were desirous first to kneel within that ancient Basilica, and surrounded by the grand remembrances of the past to ask from the Almighty his protection for the future. I thank you, Monseigneur, I thank your clergy, for the prayers you address to Heaven for the Empress, the Prince Imperial, and myself."—*Tribune.*

PHENOMENON.—A few days ago nearly two acres of land on a farm in Hamilton county, Fla., sank suddenly to the depth of about fifty feet below the surface of the surrounding earth. The immense vacuum thus formed almost instantly filled with water, submerging the tops of the tallest trees. At the last account the land was still sinking, an area of four acres having disappeared. The streams and creeks lose themselves in the surrounding country, which forced an outlet in this way. These sinks occasionally occur, but the present is the largest and deepest ever known.

THE PLANET SATURN.—The rings of this wonderful planet are approaching the period of their greatest aperture, and will be observed with great interest throughout the civilized world. At the equator and in the parallels of forty degrees south the planet will appear to the best advantage. It is in the sign of Scorpio, and about two hours above the southeast horizon at ten o'clock in the evening.

IMMENSE LOSSES OF AN ENGLISH NOBLEMAN.—A cable dispatch received in New York states that the Marquis of Hastings lost one million pounds on the Derby races yesterday, and committed suicide last night, 28th ult.

☞ The late Bishop of Lichfield was once traveling in a railway carriage in England, when a blustering man exclaimed, "I should like to meet that Bishop of Lichfield; I'd put a question to him that would puzzle him." "Very well," said a voice out of another corner, "Now is your time, for I am the Bishop." The man was rather startled, but presently recovered and said: "Well, my Lord, can you tell me the way to heaven?" "Nothing easier," answered the Bishop; "you have only to turn to the right and go straight forward."

Items.

☞ The Post Office carriers in Philadelphia will, after the first of June, have for sale to the public, in amounts less than $1, postage stamps of the various denominations. When parties desire stamps in amounts greater in value than $1, the carrier will receive the order and deliver the stamps upon his next trip.

☞ John S. Hubbard of East Glastenbury, Ct., reports that on Sunday morning, with a noise like thunder, the water in his well under his house burst through the floor, lifting up the wall of heavy stones with which it was built, and rising over twenty-two feet in five minutes, subsiding in about a half hour and leaving in the water on Monday morning a thick yellow scum.

☞ Galveston *News* of May 15, learns from planters from Fort Bend county that the cotton worm or caterpillar has again made its appearance on many plantations, and is rapidly destroying the young cotton to such an extent that many persons are ploughing up their cotton and planting corn. There are similar reports from Brasoria, Wharton and Polk counties, Texas.

☞ Singing oils the wheels of care and supplies the place of sunshine. A man who sings has a good heart under his shirt front. Such a man not only works more willingly, but he works more constantly.

☞ A young man in England, who called himself the "Star Diver of the world," recently killed himself by a leap of 120 feet into the water.

☞ The bill permitting the British Government to acquire the various telegraph lines has been withdrawn from Parliament.

☞ A few days since one of the towers of a new church at Breslau, 283 feet in height, fell with a tremendous crash, leaving the other tower in such a state that it is doubtful whether it will stand. The church cost £45,000, of which £15,000 was spent upon the towers. No persons were injured.

☞ In New Orleans a few days ago an ice-cart was struck by lightning. The bolt descended on a block of ice, shivering it into a thousand pieces and scattering it in all directions. Singular to state, the driver, mule and vehicle escaped without injury.

☞ Pope Pius is remarkable for many things, but it is not perhaps generally known that he shaves himself, and is an accomplished performer upon the violincello.

☞ The staircase of Niagara Falls, descending to the path leading under Table Rock, tumbled down a few days ago. A number of persons had passed up and down the day previous.

☞ A firm in Aberdeen, Scotland, workers in polished granite, have offered to the Fortieth Congress, in trust for the American people, a handsome red pillar of polished granite, upon which to place a bust of the late President Lincoln.

☞ Professor Loomis of Yale College says 8,000,000 shooting stars shoot through the earth's atmosphere every twenty-four hours. Most of them are very small—480 to the ounce!

☞ It is said that among two million of people by whom Yeddo, in Japan, is inhabited, there is not a beggar in the streets, not a drunkard, not a ruffian.

☞ The first party up Mt. Mansfield, Vermont, a week ago, ascended until they found snow nearly as high as the tops of the trees, and returned.

☞ Speaker Colfax's grandfather was one of the heroes of the revolution. He was the commanding officer of General Washington's life guards through the war.

☞ Chicago has recently completed another immense grain elevator, and now boasts of sixteen, with a total capacity of over nine million bushels.

☞ Don't drop letters into the offices directed with pencil. The Postmaster General has instructed to treat all missives thus addressed as dead letters.

☞ The Italian *Garrino* says that Napoleon has spies at Washington, as well as in two other American cities and the European capitals, in the persons of "ladies" of the demi-monde, whose fashionable establishments are maintained out of the Emperor's private purse.

☞ A letter from Fort Lyon, Colorado, says that Kit Carson died there on the 23d inst., from the effects of a rupture.

☞ A Home for working women has been opened in Detroit.

☞ A Florentine named Cavalchinie has just made a journey to Paris, at the age of 117.

☞ New York furnishes one prisoner a day for the Sing Sing prison.

☞ There are sixty lodges of Freemasons in New York State, having a membership of sixty thousand persons.

☞ The town of Reno, on the Central Pacific Railroad, near Virginia City, which was only laid out this month, already contains one hundred houses and five hundred inhabitants.

☞ Belgium is the only country which does not publish the foreign correspondence of its Government. The King reigns, and he keeps his own secrets.

☞ The Western Railroad of France is reported to have transported 19,000,000 passengers during 1867.

☞ The first lightning rod put up in this country by Dr. Franklin, is now to be seen on the old house, No. 52 Daniel street, Portsmouth, N. H.

Notices.

Tent Meetings.

To the brethren and sisters scattered throughout Massachusetts and New Hampshire, Greeting: Whereas the time for preaching the gospel is short, and what is done for the salvation of sinners must be done quickly, I address these lines to you. Brn. Kingsbury of Chelsea, and Ford of Concord, and others, have provided a suitable tent for the business, and placed it in the field—a free tent—and given me charge of the same. Now I want all who desire tent meetings in their vicinity the coming season, to write me at once. Bro. S. W. Thurber and other efficient preachers will assist in the work. Our first meeting will be held in Charlestown, Mass., commencing Wednesday evening, June 3d, and hold over Sunday. We shall expect the brethren and sisters to co-operate with us in the work. Let prayer go up to God, that his blessing may attend. Per order,

D. M. LEAVITT.

A Grove Meeting in Charlton.

The Lord willing, there will be a grove or tent-meeting in the south-easterly part of Charlton, Mass., two miles east of Dresser Hill, one half mile from Rams-Horn factory, about five miles from Webster, Oxford, Dudley, and Southbridge; on land owned by Mr. Green, commencing June 16th, at 7½ o'clock, P. M., holding over Sunday. Preaching three times each day. Brethren and sisters in regions round about, let there be a general rally to this meeting. It is the first of the kind in this section. The field being nearly new, come provided for yourselves as far as you can. If any have tents to stop in, it will be well to bring them. Bro. L. Boutell and other preaching brethren are expected there to help preach the word of salvation. We are nearing home. Soon our work will be done. Shall we have it well done? Sinners around us need salvation through Jesus. Shall we make efforts to have them hear? Now is our time to work. Up, then. Let us put shoulder to the wheel. Tell them of a dying, risen Jesus; his willingness to save all that will come unto him, and of his coming again. Let us be urgent in the matter. Dear brethren and sisters, make this meeting a subject of prayer, that the name of God may be glorified. Come one, come all.

GEO. A. STREETER.

Tent Meeting.

We purpose, the Lord willing, to pitch the Maine Mission Tent, for our first meeting, in Greene, Me., on Tuesday, June 9th, to continue as the interest of the meeting may demand. Our friends there are John and Stimson Parker, who will help arrange for the meeting. I shall expect Bro. W. H. Mitchell to be with me to help in preaching the word. J. A. LIBBY.

P. S. Friends desiring tent-meetings will write to me. Address West Poland, Me. J. A. L.

New Hampshire Quarterly Conference.

The fourth quarterly session of the Advent Christian Conference of this State, will be held in Whitefield, N. H., commencing June 12th, at 10½ o'clock A. M., and hold over the following Sunday. We hope to see a large gathering of the friends of the coming One at this meeting. Bro. Couch and others of the Lord's servants will be present to preach the word. A. W. SIBLEY Secretary.

Maine Western Quar. Conference.

The next session of this conference will be held with the church in Biddeford, commencing in their chapel, Wednesday evening, June 17th, and continuing over Lord's day. Brethren and sisters are invited to attend, and unite in the worship of the Lord and the work of saving souls. Call on Bro. J. C. Libby, who will direct you to places of entertainment. I. C. WELLCOME.

Rutland (Vt.) Conference.

Saturday, June 6th, at half past two P. M., and Sunday the 7th at half past ten A. M., two and half past seven P. M. This will be our last quarterly in Rutland, Vt. Sister churches are invited. A full attendance of the church is desirable.

G. W. STETSON, Pastor.

Conference.

The Maine Easterly Quarterly Conference will be held in the "Free House" at Lincolnville Centre, Maine, commencing Thursday, June 18th, 1868, at 7 P. M. Call upon E. Calderwood, Moses Young, D. Fletcher, and E. Blood.

Per order of Conf. Clerk, F. A. BAKER.

Notice.

Quarterly meeting at Star of Hope Mission, New York city, June 6th. Love-feast at 7 o'clock in the morning. Communion in evening. All are invited.

Also quarterly meeting at Hackensack, Sunday, June 14th. Love-feast in the morning at 5 o'clock; preaching at 10½ o'clock. Baptism at 3. Communion in the evening. From twenty to twenty-five to be baptized. ANNA E. SMITH.

Massachusetts Quarterly Conference.

The fourth quarterly conference will be held in Savoy, Mass., to commence Wednesday, July 1st, and hold over the following Sunday. We hope to see many of the lovers of Jesus and his coming at this meeting. Come, leave your work, brethren, and come to this meeting all ready to work in harmony with Christ. E. OWEN, Secretary.

Notice.

A tent meeting near South Vernon Depot, Vt., is contemplated, commencing Thursday, July 2d, and holding over the following Sabbath, to which all the lovers of Jesus and his appearing are invited. Further particulars next week.

For the brethren, C. W. SARGENT.

Hymn Book.

The Second Advent Hymn Book can be obtained at the following prices, of Mrs. P. A. Smith, No. 4, Frank St., Rochester, N. Y. (by sending the money with the order): Less than one dozen, 25 cts. per copy; postage 3 cts. One dozen, $2.50; postage 36 cts. One hundred, $15.00, sent by express. For sale at this office.

Quarterly Conferences.

The State Conference voted to hold not less than a dozen conferences and protracted meetings in the State the coming season. The design is to make more effort to get the truth into new places, and stir up an interest as far as possible to enlighten and save all that can be bought to the Savior, and the love of his appearing. Let all that desire a meeting of the State Conference, or a protracted meeting in their place, make it known immediately, and we will arrange accordingly. L. BOUTELL.

Conference.

There will be a conference at South Livermore, Saturday, June 13th. Brethren are invited. Also over the Sabbath, June 14th, at the same place.

JESSE GAY.

Conference.

The New York State Conference is expected to be held in Rochester about the middle of June. Particulars hereafter. H. PRATT.

Missouri Campmeeting.

All persons coming from abroad to the Missouri campmeeting, which commences Tuesday, June 9th, holding over the Sabbath following, will come directly to Advent Christian Hall, 1136, south east corner of Fifth and Biddle Streets, St. Louis, Mo. The horse cars, which pass the hall every five minutes, will carry us for five cents to within three-fourths of a mile of the camp-ground, which is in a beautiful cotton wood grove, situated on the bank of the Mississippi river, north from the city, instead of the west part, as first proposed. Bro. Clark will be present with his large tent.

Our churches are dwelling together in unity and love, and it is our only hope of success, as it secures to us the favor of God. We therefore cordially invite all who labor in word and doctrine, whose aim is the glory of God, and are not seeking to divide the little flock of God with questions to no profit, to come and help us.

Our people here are in earnest to do all in their power to have the meeting a success. The chief of the city police promises us all the aid, day and night, that we need. We do sincerely hope and trust that brethren in this section of the country will come over and help us. Brethren, pray for us, that we may have above all other things the favor and blessing of God.

In behalf of the Committee,
H. K. FLAGG,
COMMODORE DECATUR.

Tent and Campmeeting.

There is to be a tent and campmeeting, to commence June 8th, 1868, and continue one week, to be held in the timber between the branches of the Maquoketa, nine miles from Maquoketa City, eight miles from Canton, twenty miles south-east of Cascade, twenty-four miles from Bellevue (on the Mississippi river), in Jackson Co., Iowa. Eld. Miles Grant is to be there to preach the word. We cordially invite all who are interested in saving souls from death, preachers and lay members, to come and help us. This is a new field. We need help. All bring tents and provision that can. Leave your hobbies behind. Come in the Spirit of Christ. Provision will be made for horse-keeping and board for those that cannot board themselves. We expect Bro. D. S. Clark, from Illinois, to be there with the large tent for our meeting-house.

In behalf of the Committee,
MOSES CHANDLER.

Minnesota Annual Conference.

The sixth annual session of the Advent Christian Conference of Minnesota will commence on Thursday evening, June 25th, 1868, in Burr Oak, six miles east of Elliota. The members of the conference are all especially requested to be present, or report themselves by letter. The churches within the bounds of the conference are respectfully requested to send delegates.

N. B. All persons wishing to connect themselves with the conference, will please remember that according to the constitution adopted last year, such candidates must be previously recommended by the quarterly conference, or church to which they may belong. THOMAS R. ALLEN.

Conference.

A conference of brethren believing in the personal coming of Jesus Christ nigh at hand, in Mecosta, Isabella and adjoining counties, will convene at Millbrook, Mich., on Thursday evening before the first Sunday in June, to hold over Sunday. The object of this conference will be to unite the means of the scattered brethren, and employ an evangelist to proclaim the coming of Christ and kindred doctrines in this northern field. We hope to see a general attendance of preachers and people. We expect some preachers from other parts of the State. Millbrook is situated on the county line, between Mecosta and Isabella counties, and forty-five miles north of Ionia station, on the Detroit and Milwaukie Railroad. Provisions for the entertainment of all will be made.

JOHN BOWER,
PETER S. DECKER,
LEVI W. KING,
RICHARD S. DECKER, } Committee.

Tent and Campmeetings in Wisconsin.

A tent meeting will begin at Fenimore, Grant Co., Wis June 12th. Eld. N. A. Hitchcock will assist us. WM. SHELDON.

Grove Meeting.

If the Lord will, we will attend a meeting on the camp-ground at Alton Bay, N. H., Sunday, June 7th, 1868.

C. GOODRICH.
D. CHURCHILL.
J. G. SMITH.

Notice.

There will be a meeting of days in Carthage, Maine, to commence June 10th, at 7 P. M., and hold over the following Sunday. Bro. Rufus Wendell, of Salem, Mass., is expected with us to preach the word. We hope the brethren and sisters will come filled with the Spirit to work for the Lord.

For the brethren, J. C. WHEELER.

The Maine Tract Fund.

WM. H. MITCHELL,
R. R. YORK,
S. K. PARTRIDGE, } Society Officers.

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,

J. A. LIBBY, West Poland, Maine.

STAR OF HOPE MISSION,

No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

To the Preaching Brethren.

The brethren in West Haven, Ct., have hired a Hall for the purpose of holding meetings, and would be glad to have the preaching brethren visit them. But, to save confusion, before sending their appointments, they are requested to consult M. J. Brooks, Cor. Sec.

German Tracts.

Bro. L. Reimer, 809 Coates St., Philadelphia, has a supply of German tracts on important subjects. He has just translated into German our tract, "What is Man?" Let these tracts be widely scattered.

Notice.

Those at the west wishing books, tracts or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

Tent Meeting.

I want all that desire a tent meeting during the season in their locality to write me at once, so I can make my arrangements not to travel over the ground more than once, as I had to do last season. Write at once. My address is Edenboro, Erie Co., Pa. J. WENDELL.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

New Music.

Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c.

"The Little Grave," "We shall walk through the Valley in Peace." By H. L. Hastings. The two on one sheet. Price 7c. by mail.

"The Bleeding Lamb," and "Jesus my Shelter." Both on one sheet. Price 7c.

"'Tis the very same Jesus." Separate sheets, 5c.

For sale at this office.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
L. Boutell.....Sunday, June 7th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.
Enoch Morrill.....Sunday, June 7th
Theodore Sherman..... " "

Chelsea, Mass., (Library Hall.)
J. S. White.....Sunday, June 7th

Haverhill, Mass.....Sunday, June 14th
Lowell, Mass.....Sunday, June 21st
C. GOODRICH.

SPRINGFIELD, MASS.
Wm. Stewart.....Sunday, June 7th
S. G. Mathewson.....Sunday, June 14th
James Hemenway.....Sunday, June 21st
A. M. Higgins.....Sunday, June 28th
D. Mathewson.....Sunday, July 5th

Northwood Narrows, N. H.....Sunday, June 7th
Farmington Village, N. H.....Sunday, June 14th
Melvin Village, N. H.....Sunday, June 21st
Dover, N. H.....Sunday, June 28th
WM. BODGE.

South Reading, Mass.....Sunday, June 21st
North Scituate, R. I.....Sunday, June 28th
Westerly Conference.....Sunday, July 1st
Guilford, Ct.....Sunday, July 6th
New York City, (as Bro. Thos. J. Cox may arrange), Sunday, July 12th.
Lanesville, Ct.....evening, July 14th
New Preston, Ct.....evening, July 16th
Morris, Ct.....July 17th, and over Sunday
Pleasant Valley, Ct.....Sunday, July 26th
C. H. SWEET.

Montgomery, Mass.....June 5th and over Sunday
Brimfield, Mass.....Sunday, June 14th
Charlton, grove meeting.....June 17th
Northfield, Mass., at Bro. Fuller's.....June 28th
Griswoldville, Mass.....June 29th
Hawley, Mass., at Bro. David Thayer's.....June 30th
Savoy, at State Conference.....July 1st
Hinsdale, or Dalton, Mass., as brethren may arrange, July 7th and 8th.
South Adams, as brethren may arrange, July 9th and 10th.
North Adams.....July 12th
North Bennington, Vt., and vicinity, as brethren may arrange.....July 14th to 17th
Hoosick, N. Y.....July 19th
and onward as the Lord may direct.
GEO. A. STREETER.

North Abington, Mass.....Sunday, June 14th
J. S. WHITE.

LAWRENCE, MASS., (New Chapel.)
T. W. Piper.....Sundays, June 7th and 14th
D. F. Leavitt.....Sunday, June 21st

KEENE, N. H.
A. M. Higgins.....Sunday, June 7th
A. W. Sibley.....Sunday, June 28th

New Durham, (at the Chapel).....Sunday, June 7th
NEHEMIAH C. TWOMBLY.

YARMOUTH, ME.
L. T. Cole.....Sunday, June 14th

Brunswick, (Yellow school-house).....Sunday, June 7th
Richmond, (Reed meeting-house).....Sunday, June 14th
R. R. YORK.

Plymouth, Mass.....Sunday, June 7th
A. P. MOORE.

East Moultonboro, N. H., Hodgestern's school-house) Sunday, June 7th.
Meredith, N. H., (at the Hall near Phineas Bolloff's) Sunday, June 14th. JOHN H. EVANS.

CONCORD, N. H., (CENTRE STREET.)
C. H. Fletcher.....Sunday, June 7th
B. Woodside.....Sunday, June 21st

Ripley Hill, Chau't. Co., N. Y.....Sunday, June 14th
C. W. LOW.

East Gloucester, R. I.....Sunday, June 7th
B. ROBERTS.

WORCESTER, MASS.
I. Damman.....Sunday, June 7th
J. G. Smith.....Sunday, June 14th
D. Mathewson.....Sundays, June 21st and 28th

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Rome, Town House.....June 7th
H. B. SEVEY.

Densmore Hill, Vt.....Sunday, June 7th
East Canaan, N. H.....Sunday, June 14th
J. A. CLEAVELAND.

Lincolnville, (either at Young school-house, or the Centre, as the brethren may think best), Sunday, June 7th
Lagrange Corner.....Sunday, June 14th
East Dover.....Sunday, June 21st
THOMAS SMITH.

Dover, N. H.....June 3d and over Sunday
C. H. SWEET.

Chichester (Pine Ground).....Sunday, June 14th
NO NAME.

North Canton.....Sunday, June 7th, at 10½ A. M., also 1 and 5 P. M. S. WOODRUFF.

Gordonsville, Va.....Lord's day, June 7th
Dayton, Va.....Lord's day, June 14th
WM. C. THURMAN.

Woodstock, N. H.....Sunday, June 7th
Whitefield, N. H.....Sunday, June 14th
J. COUCH.

Bristol, R. I.....Sabbaths, June 7th and 8th
T. M. PREBLE.

Springfield, Mass.....Sunday, June 7th
New Britain, Conn.....Sunday, June 14th
Hartford, Conn.....Sunday, June 21st
WM. STUART.

Deerfield, N. H., (Town House).....Sunday, June 14th
Danville, C. E.....Sunday, June 28th
and remain as long as may be duty. A. SIMPSON.

Bath, Me.....June 14th
I. C. WELLCOME.

Hebron, N. H.....Sunday, June 7th
Castleton, Vt.....Sunday, June 14th
D. MATHEWSON.

Square Pond, Ct.....Sunday, June 7th
Westfield, Mass.....Sunday, June 14th
P. S. BUTLER.

Melvin Village, N. H.....June 7th and 14th
Meredith Village, N. H., (as brethren may arrange), Sabbath, June 21st.
Dover, N. H.....Sabbath, June 28th
L. C. & M. MCKINSTRY.

SQUARE POND, CT.
I. B. Potter.....Sunday, June 14th
L. F. Moore.....Sunday, June 21st
P. S. Butler.....Sundays, June 28th and July 5th

Wrightville.....Sunday, June 7th
WM. J. RIPLEY.

Durham Centre, Ct.....Sunday, June 7th
Riverside, Ct., (Zoar Bridge).....Sunday, June 14th
Cheshire Street, Ct.....Sunday, June 21st
WM. A. & M. L. DURAND.

Montreal.....June 6th and 7th
Melbourne.....June 8th to 10th
Danville.....June 11th to 15th
Hatley.....June 16th—one week
Barnston, or vicinity, June 22d, one week, as the brethren may appoint.
From June 29th to July 2nd, where a door opens on the way to Mechanic Falls.
Mechanic Falls, Me.....July 3d and 4th
West Poland, Me.....Sunday, July 5th
Mayberry Hill.....July 7th and 8th
South Poland.....July 9th
HIRAM MUNGER.

P. S. The above appointments were given by Brn. Stetson and Thurber, and may conflict with others. If so, please notify me in season to make different arrangements. M. M.

Portsmouth, N. H.....Sunday, June 14th
D. M. LEAVITT.

Exeter, N. H.....June 21st
Melvin Village.....June 28th
T. W. PIPER.

Farmington, N. H.....Sunday, June 7th
H. M. BRYANT.

East Canaan, N. H.....Saturday evening, June 13th
North Canaan (at Bro. Marshall's), 5 o'clock P. M. Monday, June 15th. JOSEPH KIMBALL.

Strafford, (Roberts' school-house).....Sunday, June 7th
Stockbridge Corner.....Sunday, June 14th
East Rochester, (Chapel).....Sunday, June 21st
Pittsfield.....Sunday, June 28th
J. PINKHAM.

Rochester, (Chapel).....Sunday, June 7th
C. S. EMERSON.

Chichester, (Pine Ground).....June 7th
Long Island.....evening, 8 o'clock, June 19th
Moultonborough Neck, (Lower school-house), June 20th
Melvin Village.....June 21st
P. S. If any of the above conflict, write me at Manchester, N. H. W. H. MCDANIELS.

PORTSMOUTH, N. H.
D. M. Leavitt.....Sunday, June 14th
J. G. Smith.....Sunday, June 21st
M. Batchelor.....Sunday, June 28th
A. Ross.....Sunday, July 5th
W. H. Mitchell.....Sunday, July 12th
J. Couch.....Sundays, July 19th and 26th

ABINGTON, CT.
H. F. Carpenter.....Sunday, June 7th

Westfield.....Sunday, June 7th
Brimfield, and baptize.....Sunday, June 21st
E. OWEN.

Winthrop, (Town Hall).....Sunday, June 14th
Hartford, Me., (Stetson school-house).....June 21st
Richmond, (Reed meeting-house).....June 28th
E. M. HAGGETT.

Brookfield.....Sunday, June 7th
M. STETSON.
THOMAS RINES.

Strafford, N. H., (Roberts' school-house), Sabbath, June 14th.
Middleton Corner, N. H.....Sabbath, June 20th
Dover, N. H.....Sabbath, June 21st
S. HAWKINS.

PLEASANT VALLEY, CONN.
E. Owen.....Sunday, June 14th
G. L. White.....Sunday, June 28th
B. Hitchcock.....July 12th

Richmond, R. I., (Clark's Hall).....Sunday, June 7th
WILLARD KNIGHT.

North Somers, Ct.....Sunday, June 14th
Westfield, Mass.....Sunday, June 21st
Springfield.....June 28th
A. M. HIGGINS.

Jacksonville, Florida.....Sabbath, June 14th
Lake City.....Sabbath, June 21st
P. A. SMITH.

Roxbury, Ct., (at Bro. Levi Teeple's), Sunday, June 7th
BRO. ELLIOTT.

West Falmouth.....Sunday, June 7th
I. C. WELLCOME.

New Haven, Ct.....Sunday, June 7th
J. T. DIXON.

Brimfield, Mass.....Sunday, June 7th
West Stafford, Ct.....Sunday, June 28th
RUFUS BAKER.

Meredith, (New Hall).....Sunday, June 7th
Piermont, (Clay meeting-house).....Sunday, June 14th
Orford (Quintown).....Sunday, June 21st
WM. H. SHAW.

Brookfield Corner, N. H.....Sunday, June 7th
Great Falls.....Sunday, June 14th
THOMAS RINES.

Square Pond, Ct.....Sunday, June 21st
New Britain, Ct.....Sunday, June 28th
L. F. MOORE.

Lovely Street, Ct.....Sabbath, June 14th
O. L. WHITE.

River Point.....Sabbath, June 21st
ABIGAIL M. TRIPP.
Friends may address me in care of A. C. Green.

Manchester, N. H.....Sunday, June 7th
JOSEPH W. WHITE.

South Reading, Mass.....Sunday, June 7th
J. H. F. VARNEY.

Bristol, Ct.....Sunday, June 14th
B. HITCHCOCK.

CONCORD, N. H., AT THE BETHEL.
H. L. Hastings.....Sunday, June 7th
Wm. W. Sutherland.....Sunday, June 14th

Sandwich Centre.....Sunday, June 7th
Raccoonboro (Baptism).....Sunday, June 14th
JOHN KNOWLES.

Nashua, N. H.....Sunday, June 14th
C. W. SARGENT.

Boscawen, N. H., (at the school-house on High Street, near Wheeler Roby's), Sunday, June 14th.
Nashua, N. H.....Sunday, June 21st
Bradford, N. H., (Pond meeting-house), Sunday, June 28th. SIMEON ROBY.

Richmond, Reed meeting-house.....Sunday, June 21st
S. K. PARTRIDGE.

Lunenburg, Vt., Town House.....Sabbath, June 7th
E. S. MOULTON.

Hollis Centre.....Sunday, June 14th
THOMAS HAMPSON.

Wyoming, R. I.....the first Sabbath in each month
Westerly, R. I.....the second Sabbath in each month
Riverpoint, R. I.....the third Sabbath in each month
Bristol, R. I.....the fourth Sabbath in each month
A. DURFEE.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ HORACE GREGORY.—We could not understand the appointment. *Where* is the meeting, and what the date?

☞ C. H. WILLEY—Your credit is on your paper. All right.

☞ J. E. B.—Wm. C. Thurman's P. O. address is 7 Sherman Square, Charlestown, Mass.

RECEIPTS FOR BOOKS AND TRACTS.

J. Douglas $5.00, C. Darling 60c, D W J Spear 42c, N D Babcock $1.00, G W Burnham $4.16, J Stone 50c, J L Chute $1.75, S Hughs 70c, J McKeen $1.10, A S Edwards $3.00, E Sturtevant 50c, G F Shirley 65c, H C Williams $2.00, A D Shoits 60c, B C Morrill 50c, W Ashdown $3.50, L C Brigham 50c, L W Pierce $2.50, S Hall 70c, S Stephens $1.00, B M Kent 50c, J S Lock $2.25, A J Rawson $2.00, G W Pressel $13.5, G H S Houghton $1.50, H N Chapman 75c, K Keefer $1.00, O H Corbin 50c, P Tandy 50c, B Finney 45c, A W Lloyd $1.40, M A Harris 50c, W Cook 75c, C Darling $1.00, N R Orton 33c, J Olney 50c.

CASH SENT BY OTHER PARTIES.

E J Baker 63c, F H Hall 63c, E. H. Allen 63c, M Skinner $1.25, Mrs. E Lowell 50c, C Sates $1.25, W P Straight $1.25, M A Edwards $2.50, L Norton $1.25, I M Causland $5.00, A. A. Doremus $2.50, J Brown $1.25, M A Evans $1.50, A Hiscox $1.00, T Case $1.00, M E Phillips $1.00, J Mahning $1.00, C P Kendall $1.25, J Taylor $5.00, M A Williams $2.50, G F Edson 75c, D Osborn $2.50, J Bean $1.00, Mrs. H A Arnold $1.00, A A Gatchell $1.00, E Wetmore $2.00, M Lookins $2.00, C Tillotson $2 00, E Hartman $2.00, M Durkee $2.50, J P Oswold $1.25.

LETTERS RECEIVED.

J. Goodwin, E P Hurd, J. Porter, A E Smith, H A Arnold, W Roworth, M E Phetteplace, S K Partridge, J S Blodgett, A Jackson, C C Ramsay, S P Whitney, J Whitman, E. B., S S Hearnes, I C Wellcome, G E Lee, J. Daly, H C Arms, H K Flagg, J H Whitman, C W Sargent, J T Jordan, F H Chamberlain, H Gregory.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan.—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
N. J. Streeter—Southbridge, Mass.
J. W. Thomas—Fairhaven, Mass.
N. P. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Goffstown, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 705 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
C. W. Low—Fredonia, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 230 South 6th St., Jersey City, N. J.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer 21c; by mail, 23c.

SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00.

LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express $5.00; on Cloth, by mail, $4.60.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 6c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 6c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 6c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 6c; by mail, 7c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 6c; by mail, 6c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 5c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 2c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 2c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 35c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlineary Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 23c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 5c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, 1c. paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5c; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 5c. single; 5c. by mail; 50c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 5c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.60; by mail, $2.85. Cloth, $1.60; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 5c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Good. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism of 82 pp. Price $1.25; sent by mail when requested.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82 Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 50c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy; 30c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 25c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." 6c; by mail, single; postage 2c. 50c. per dozen.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 4c.; 35c. per dozen.

AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 6c; by mail, 10c.

THE FULLNESS OF JESUS.

I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load;
I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious,
Till not a spot remains.

I lay my wants on Jesus;
All fulness dwells in him;
He healeth my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on his breast recline.
I love the name of Jesus,
Immanuel, Christ my God;
Like fragrance on the breezes,
His name is spread abroad.

I long to be like Jesus—
Meek, loving, lowly, mild;
I long to be like Jesus—
The Father's holy child.
I long to be with Jesus,
Amid the heavenly throng,
To sing with saints his praises,
To learn the angels' song.

For the World's Crisis.

FIRE! FIRE!

It has been the opinion of many, even away back in heathen antiquity, that the present world would be consumed by fire. Plato admitted a general conflagration. The stoics made it part of their philosophy, as also many other schools of heathen philosophers among the Greeks and Romans. Many of the Eastern nations, the Egyptians, the Persians and the Phœnicians, taught it. The Celts, Scythians, Chaldeans, the Indian philosophers, also, and the ancient Druids. Many authors of antiquity taught it. It was a common opinion among the Stoics that the moisture of the earth being consumed, the whole world would catch fire.

Gibbon, the infidel historian, (Decline and Fall, chapt. 15), says the Christian faith coincides with the tradition of the East, the philosophy of the Stoics, and the analogy of nature; and even the country from which religious motives had been chosen for the origin and principle scene of the conflagration, was the best adapted for that purpose by natural and physical causes; by its deep caverns, beds of sulphur, and numerous volcanoes, Etna, Vesuvius, etc. The calmest and most intrepid skeptic could not refuse to acknowledge that the destruction of the present system of the world by fire was in itself extremely probable.

Dr. Hitchcock, of Amherst College, remarks in his Lecture on the New Earth:

"Some author has remarked that, from the earliest times, there has been a loud cry of fire. We have seen that it began with the Egyptians, and was continued by the Greeks. But in recent times it waxed louder and louder, arnd far more distinct. The ancient notions about the existence of fire within the earth were almost entirely conjectural; but within the present century the matter has been put to the test of experiment. Wherever, in Europe and America, the temperature of the air, the waters, and the rocks in deep excavations has been ascertained, it has been found higher than the mean temperature of the climate at the surface; and the experiment has been made in hundreds of places. It is found, too, that the heat increases rapidly as we descend below that point in the earth's crust to which the sun's heat extends. The mean rate of heat has been stated by the British Association to be one degree of Fahrenheit for forty-five feet. At this rate all known rocks would be melted at a depth of about sixty miles. Shall we hence conclude that all the matter of the globe below this thickness, (or rather for the sake of round numbers, below one hundred miles), is actually in a melted state? Most geologists have not seen how such a conclusion could be avoided. And yet this would leave only about one-eighth hundredth part of the earth's diameter, and about one-fourteenth of its contents, or bulk in a solid state. How easy, then, should God give permission, for this vast internal fiery ocean to break through its envelope, and so to bury the solid crust, that it shall all be burned up and melted! It is conceivable that such a result might take place, even by natural operations. And certainly it would be easy for a special divine agency to accomplish it."

"Dr. Boynton, an eminent geologist, remarked in my hearing, in one of a course of lectures a few years since, in effect, that the world was a vast bed of fire internally, and all matter was in a melted state, and that the *shell of an egg was thicker in proportion to its size* than is the crust of the earth compared to its bulk.

"*Pliny the elder*, the celebrated Roman Naturalist, born A. D. 23, in contemplating the abundant existence of fire, so devouring an element, in the earth, air, and all terrestial universe, both in a latent and active state, made the following startling remark: 'It exceeds all miricles, in my opinion, that one day should pass without setting the world all on fire!'"—*Voice of the Church.*

In a number of the *North British Review*, is the following extract on Ignorance of great Physical Truths:

"How few men really believe that they sojourn on a whirling globe, and that each day and year of life is measured by its revolutions, the labor and repose of every race of beings. How few believe that the great luminary of the firmament, whose restless activity they daily witness, in an immovable star, controlling by its solid mass the primary planets which compose our system, and forming the gnomon of the great dial which measures the thread of life, the tenure of empires, and the great cycle of the world's change. How few believe that each of the millions of stars—those atoms of light which the telescope can scarcely descry—are the centres of planetary systems that may equal, if not surpass our own? And how very few believe that the solid pavement of the globe upon which they nightly slumber, is an elastic crust, imprisoning fires that have often burst forth in tremendous energy, and are at this very instant struggling to escape, now finding their way in volcanic fires, now heaving and shaking the earth, now upraising islands and continents, and gathering strength for that final outburst which is to usher in the new heavens and the new earth,—wherein dwelleth righteousness. Were these great physical truths objects of faith, as well as deductions of reason, we should lead a better life than we do, and make a quicker preparation for its close."

A few years ago, a star that required a telescope to discern it, suddenly increased in brilliancy to such a degree as to be visible to the naked eye, and so continued for a short space of time, finally growing fainter and dimmer, until it again required the telescope to discern it, and at last disappearing altogether from view. Astronomers who witnessed the scene agreed generally that it was "a star on fire," which burned until it was entirely consumed.

Now if one star could burn up, why could not this, our world, only a star in the universe, burn? Beneath the earth's surface science proves that heat increases rapidly as we descend. Below lie vast beds of combustible matter—sulphur, bitumen, petroleum, etc. And if, as geologists generally admit, the interior of the earth is a vast body of fiery matter, how easy it would be to burn up all these different substances that lie in the bowels of the earth, and thence speedily burst through the fragile crust separating us now from what lies below, enveloping all on land and ocean in one overwhelming, universal, smothering, stifling shroud of everlasting destruction of devouring flames!

Even now, sometimes, "men's hearts fail them for fear," but they dare not confess it; they strive to make themselves believe they are not afraid, very much as the boy passing through a church-yard whistled to try and convince himself he was not frightened. Read the following half fearful-of-what-may-come article. I clip from one of the public prints:

"The recent signs and wonders in the heavens above and in the earth beneath—the flashing meteors, the destructive tornadoes, earthquakes and volcanic eruptions, which we have chronicled of late, are setting people to inquiring what they mean. In olden times such signs and wonders were tremblingly witnessed as the forerunners of some terrible calamity, or the demonstrations of the Almighty's wrath. They were supposed to portend dire disasters to man to punish him for his wickedness, and thus they may have had a good effect, by causing people to repent of their evil deeds, and live better lives. But in these days of science natural phenomena of all sorts are not looked upon in that light. They may, indeed, be witnessed with awe, as illustrations of the wild forces of nature, but they convey no threats to those who intelligently contemplate them. Nevertheless, it is well enough to remember that the earth on which we live is a very uncertain ball, that there may be weak spots in the crust of which we know nothing, and influences in the immensity of space which man has never measured."

The Ogdensburg (N. Y). *Journal* says of the earthquake which was felt in and around that vicinity on Dec. 18th, 1867, (and which also shook St. Thomas so terribly:)

"The more we hear of the impressions produced upon the minds of the people by the visitation of Wednesday morning, the more we appreciate its awful grandeur. Very many fervently pious people supposed that the judgment day had actually arrived, and remained in a state of almost suspended animation for several seconds, expecting to hear the last trumpet sound. In the third ward a dancing party suddenly broke up and departed for home and places to pray. A knot of gamblers in the lower part of the village dropped their cards, looked each other in the face, and skedaddled for refuge. Very few, in looking over the records of their deeds and misdeeds, which always pass so rapidly in moments of such fearful suspense, were satisfied with the balance sheet."

And if an earthquake's shock strikes such awful terror to the hearts of men, what tremenduous crushing weights of agony and despair will paralyze them, when "the earth shall reel to and fro like a drunken man!" They may then be glad to rush for places to pray; but no place is left as a shelter in the storm of vengeance bursting in all the pent-up fury of ages of mockery and sin. Yes, they will pray for "rocks and mountains to fall on them, and hide them;" but there is no "Rock in the weary land" for them any more!

In the old world, "that then was," men were wicked, and God purposed to destroy them by water. He warned them by Noah of the coming flood; but they believed not, and mocked on. There never having been a flood, they would not believe there would ever be one. But it came, and they saw and believed, but too late. God says he will destroy this "world that now is," by fire. Men are warned of it in his word. But they won't believe it, and scoff and mock on worse and worse. The world never having been burned, they defiantly assert it never will. But God says he will do it. It will be done, and you will see and believe it; and if you are not "caught up," you will "*burn up*" with all the stubble and chaff. There is no dodging the issue.

Sodom and Gomorrah were once pleasant to gaze upon, and the sun shone as brightly there as here; the flowers bloomed, the fruits ripened, and men lived there as you now do here. But their cup of indignation became full, as yours is filling, and it at last overflowed. God said he would destroy the city. They were warned of it, but the warning voice "seemed like one that mocked." How could "fire and brimstone" rain down and consume their cities? Such a thing never happened! And so they mocked on still worse, while the stars perchance beamed faintly and sadly over the doomed lwellers of the plain. And the next sunbeams of morning peered faintly through the murky cloud ascending from their burning cities, whilst the lightnings of Jehovah flashed through sulphurous smoke, and peals of deafening thunder rolled over the angry sky! They believed then the sad warnings of that poor old man who the night before urged them with tears to fly for a shelter. But they *believed too late.* They might have escaped in time, but they would not. And so old men and matrons, young men and maidens, all perish together in one vast funeral pyre, with the curses of despair and pleadings for mercy alike unnoticed upon their lips!

Think of these things. They are worthy attention. "As it was in the days of Sodom and Gomorrah, so shall it be in the days of the coming of the Son of Man. The elements being on fire shall melt with fervent heat, the earth, also, and the works that are therein shall be burned up."

Heed, oh! heed the warnings you hear from day to day of "those things that are coming upon the earth." For the time will come when you will believe what you have heard; but don't delay until it is *too late.*

It is a chemical fact, I think, that by separating the gases composing the air we breathe (which extends about forty-five miles above the earth's surface), instantaneous combustion would take place. It is a fact that by separating the elements of water, a gas can be made that burns as freely as that we light our cities with. I have seen it done. If mortal man can do this, cannot the Almighty do it? Who dares say he cannot, or will not? And if he does, what will become of you?

Herculaneum and Pompeii once existed as thriving cities. But their deeds of iniquity became too great for God's justice to suffer longer to go unpunished. And in the mighty volcano lay hidden his wrath, which descended upon them, sinking them to destruction beneath a rolling billow of red hot lava, and clouds of sulphurous ashes from mortal eye.

Now, after centuries have flown on their ceaseless wings, man is exhuming these ruins. Deep buried under ground—on which other cities have since been built, whole streets have been found. Within these dwellings, household implements are discovered. There is seen the gay votary of fashion, whose hand clasped the jewels that oft bedecked her once brazen brow. There is seen the maiden with features all distorted by agony of pain and fear, her face half concealed by a handkerchief, as she tries to hide from the coming danger upon her mother's bosom, who shew, in the almost petrified substance remaining, the look of hopeless despair. Here, too, is the grasping old miser, clutching, with the dying grasp of aveaice, his box of silver and gold, as if it were his only hope of safety, and all the God he knew. And here is the mechanic engaged at his daily avocation in his shop. There, at the city's gate, stands the sentry encased in Roman armor with his weapons grasped firmly in his hands—the same man who stood there, the same hands that wielded the sword and spear in defense of his country nearly a thousand years ago.

But this power that destroyed his city was beyond the ability of even Roman arms to stay; and on rushed the besom of destruction, overwhelming hamlet and palace, beggar and millionaire; infants of days, and old men of hoary years; scenes of pleasure, and haunts of vice of such blackness that are not often mentioned, seldom described, and scarcely exposed to travelers now visiting those subterranean places, so hideously vile, and shockingly appalling are the decorations and apartments of the rooms. Ah! no wonder God's forbearance had ceased! No wonder the storm of volcanic ashes descended fast and deep upon them, while rivers of fire rolled over land!

O! what shrieks of agony must have arisen amid doomed multitudes as they saw the coming destruction. But it was all of no avail. Probation had ended with them, and so it will with all. Then fly for refuge to the place of safety; have your life insured in the company based on the promise of eternal life, to be given by Him who paid the price of it,—even He who hath bought us and redeemed us by his own precious blood, whose pitying eye and loving arms now welcome all to come.

The earth is growing old. It trembles with age. It is passing away. The time must come when the "last day" will dawn, and the last sun arise upon us in mortal life; and the day of wonders will be ushered in; "and who shall be able to stand?" The day for preparation will be passed forever away then! The hope of "some other time" will never present itself again then! "Tomorrow!" ah! tomorrw, never will dawn upon many—oh, how many!—then. Regrets will be in vain! Tears of no avail! Pleadings for mercy will be unnoticed! Imagine it, if you can!

Here we part with our loved ones for a time, but hoping to greet them again; and it gives us sorrow for even this. But there the parting will be final! The most tender ties of love and friendship will be severed forever, then. "One shall be taken and the other left." Mother, father, your little ones, will be taken, and you may be left! Child, your pious father and mother will be taken, and you be left! Brother, your sister may be taken, and you left. Sister, your brother may be taken, and you left. Husband, your devoted wife may be taken, and you left. Wife, your praying, faithful husband may be taken, and you left. Young friends, those whom you love may be taken, and you left. And left to what? Death! eternal death! No faintly glimmering star of hope will light you then. No cheering ray of sunny peace will ever more shine on your pathway then. No promise of a future life will ever more be offered you! And a long, long wail of agony will roll over this sad earth, till all that can die will be dead.

"Oh! there will be mourning,
Mourning! mourning! mourning!
Oh! there will be mourning
At the judgment seat of Christ.
Parents and children there will part,
Brothers and sisters there will part,
Wives and husbands there will part,
Will part to meet no more!"

Shall we be parted then? How can you bear the thought? And, oh! how could you bear the reality? Shall we be parted there?

Boston. J. N. BERRY.

NOT APPRECIATED.

That was a wise utterance of Dr. Deems, that this shrewd old world with which we have to deal knows the price of things too well to let anything of worth, in the way of talent, escape its notice.

"Your congregation is a greater help to you than mine is to me," said one clergyman to another; "they give you their attention while you preach."

"Yes, yes," was the answer, "people are always attentive when they have anything to attend to." When once a man falls into the habit of prating about his mistreatment, and begins to labor under the conviction that he is not appreciated, and to play the role of a martyr on small capital, the conclusion is safe that he is of light draught in the world's great scale, wherein all things must be weighed.

Some men debar themselves from success because they are too impatient of time, and cannot bear to wait the development of things. Isaiah says that he who believeth shall not make haste. Solomon is somewhat rougher about the matter, and says, "Seest thou a man hasty in his words? there is more hope of a fool than of him."

Others defeat their own cause by a kind of continual churlishness, and then wonder why men do not take a greater interest in them. If a man persists in acting the part of a porcupine, let him not marvel if he is treated as such. On the other hand, he who, with faith in his Maker and his fellow-men, is content to do what he can, will find a ready market for his richest productions. Gustavus Vassa, of Sweden, came forth from his concealment among the miners of Dalecarlia, and overthrew, in the strength of severe virtue, the oppression of the Dane. It was a while lashed to the oars like a convict, on the rivers of France, that the imperious John Knox blew his "Blast of the First Trumpet," which startled the people as if from a sleep.

From the wilderness came John the Baptist, who with a strange power denounced vice in the face of transgressors, and emptied the city of its busy throng to listen to his preaching by the river Jordan. Paul being called, retired three years, no one knows whither, and then returned to shatter the theology and customs of Judea, Greece, and Rome.

Trusting in the truth which they had in commission, these men sought no backing, nor waited to wonder whether they would have a hearing, but braving life's hated extremities, stood forth in their own defenseless humanity.

Burns may compose his songs while digging in the field, and sing them following his plow; but noblemen will bind them in gold and give them a place in their palaces, while generations to come will sing them with joy, and immortalize the author. Bunyan, despising accommodations and conveniences, dares to deal with nature in simplicity and independence. He is denied the light of heaven, and must write in a cell. But after him comes an innumerable host of christians, who will weep and take courage at the recital of his simple story of Pilgrim's Progress.

No one need fear that his talent, if he have any, will not be appreciated. If the metal be really in the man; if true nobility be in his heart, and royalty stamped in his nature, live or die, but sooner or later the world must do him reverence, and men bow before him, just as surely as did the sheaves of Joseph's brethren to his, as seen in the dream.—*Religious Telescope.*

For the World's Crisis.

SEPTUAGINT VERSIONS.

"And who has seen the spirit of the sons of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?" Eccl. 3: 21.

"For there is hope of a tree even if it be cut down, that it shall blossom again, and its branch shall not fail. For though its root shall grow old in the earth, and its stem die in the rock, it will blossom from the scent of water, and will produce a crop as one newly planted. But a *man* that has *died is utterly gone*, and where a *mortal* has *fallen he is no more.* For the sea wastes in length of time, and a river fails and is dried up. And a man that has lain down in death shall *certainly* not *rise again*, til the *heaven* be dissolved, and they shall not awake from their sleep."

"For O, that thou hadst kept me in the grave, and hadst hidden me until thy wrath should cease, and thou shouldest set me a time in which thou wouldest remember me."

"For if a *man* should die, shall he live again having accomplished the days of his life? I will wait till I *exist again.* Thou shalt call, and I will hearken to thee, but do not thou reject the work of thine hands." Job. 14: 7, 15.

"And Job died an old man and full of days, and *it is written* that he shall rise again, with those whom the Lord raises up." Job 42: 17.

I submit the above for the benefit of those who like to see the different versions of Holy Writ. I. C. WELLCOME.

Yarmonth, Me.

LETTTER FROM SR. S. A. INGHAM.

BRN. GRANT AND ADAMS:—I received your letter, thirteen days after date, with $30 enclosed, and can only say I thank you with my whole heart for the interest you have manifested for my welfare. May our gracious Father bless the givers with the hundred-fold here, and in the world to come the *life* everlasting. It came very unexpectedly, and when Bro. Bowlby told me that there was a part of a letter of mine in the "Crisis" (for we did not get that number here until last week), I was still more surprised, though it has been remarked that I *wrote it to some one at the office to enlist their sympathies.* (Can I make them believe differently?)

After campmeeting I went to Bro. P.'s and stopped two weeks or more, to rest and regain my health, as I was quite sick; and after we came home I wrote to them. They replied, and wished to know particularly how Bro. I. was, and in their letter stated to me how they had been getting along since Bro. P. went back from N. S., having been here on a visit (his native place). His letter to me is mislaid, but as near as I can recollect, he said he had not done a day's work since he got home, as times were so dull then, and they only had their three women boarders, and were some dollars behindhand; but said he did not fret, for he expected to have work soon; and so forth. I thought then how I would like to send Sr. P. a token of remembrance in the letter, for her kindness to me and mine. So I wrote how I was getting along, but I was not in a *destitute* condition, for I had some money in the house; and I designed to say, no means to *spare* to pay postage. (You know it is ten cents on every letter.)

I needed some groceries about that time, but I could not bear to take the money to get them with, for I really thought I would not get any more, unless I sold the machine, for money down here was very scarce; so I kept asking the Lord what I had best do about it, and kept pinching along for several days. One bright morning a friend called and gave me $5.00. (This was after the letter went.) I knelt down and thanked the Lord. I then thought I would never distrust him again.

Then about the distance around the South Shore. Instead of 700 miles it was *three.* He went seven hundred with Bro. Fitch previous to that. In my trouble, and writing in a hurry, I might have got Bro. Fitch's and Bro. W.'s names blended. My motive in writing as I did was not to get aid, as people surmise; we were two of the poor ones writing to each other.

I thank Bro. P. for his interest in our affliction. I had a colt my father gave me, which I sold just after we got home, and got $21 down. I gave $5 of it away the same day I received it, and about the time husband was taken sick he had a debt due him of $50, that Capt. P. paid, and gave him $5.00 as a present.

It was said we had three months' provision in the house. We had a barrel of flour, and a half barrel of oat meal, and some things that would not last a week. (You know it takes something to keep up a house, with ever so much prudence.) So I used my means along to live, and began to get short, and the future looked very dark sometimes; but I prayed to the Lord to open the way. I believed he could take care of us as well as of the big families of the "Dorcas Mission" and "Star of Hope Mission," and the Southern ones too; but I felt my unworthiness so sensibly that I went to him in fearfulness and trembling, as a child to a parent when he is afraid he will not get what he asks for.

Oh! I would like to get out where I could exercise living, active faith in God. It seems to me if I could, that husband would get well. He goes out every day now, but has no appetite, and he raises like those who are in a decline. He is no trouble at all, but will talk but little; says he does not like himself at all, but does not hate any one." I see he is failing, but it may be because he eats so little; but if his work is done, and he must sleep in the ground a little while, my dear brethren, will you pray with me that the sunset of his life may be tinged with the unfading glory of immortality? Oh! if he should die in that desponding state, and not give me one look of affection, one word of comfort, I am afraid I could not bear it. * * * *

I received your last letter with $10 enclosed, with Bro. Mansfield's, and one from Brn. Wm. Ingmire and Corker of New York, $1 each. In haste, and with much regard, I am your friend and sister, S. A. INGHAM.

Clementsport, N. S., May 11th.

For the World's Crisis.

HAND WRITING OF GOD.

Reader, we wish to call your attention to the truly valuable work, which well merits the high encomiums so liberally bestowed upon it by the clergy and press. It is a portly volume of travels, over seven hundred pages, written by Rev. D. A. Randall, and profusely illustrated with maps, diagrams, and views of various places, by the accomplished artist, Mr. C. L Rawson.

"There is much yet to be learned from the new disclosures that are being constantly made in these ancient and sacred localities. . . . . Over these memorials of the past, the desolations of war have rolled; the foot of the ruthless barbarian has trampled upon them; the elements of nature have combined for their destruction, and yet, during the long lapse of ages, the eye of an Omniscient God has watched over them, and his almighty arm has preserved them, till, in his own appointed time, he draws aside the veil, and now the valley of the Nile uncovers its hieroglyphics to confirm and illustrate the sacred page; and Nineveh, out of the wreck and rubbish of three thousand years, yields up its ruins to corroborate and glorify the Hebrew Oracles' testimony of that other record—the word of the eternal Jehovah."

To the Bible student, this work is particularly valuable. The descriptions of the Sinaitic inscriptions, the planetary configurations on Egyptian monuments, and the discovery of the Samaritan Pentateuchal manuscripts, purporting to have been "written by Abishrea, the son of Phineas, son of Eliezar, son of Aaron," are of thrilling interest.

This work is sold only by authorized agents. Having obtained the agency, we will send the work *postpaid* on reception of the stipulated price, which is as follows: Cloth extra, bevelled boards, $3.50. Philadelphia Library style, $4.00. Cloth extra, fine gilt, $4.50.

It is only from us this work can be obtained *postpaid* for the above price. This deducts 50 cts. from our per centage, but we are willing to aid in its circulation for a trifling sum above its cost to us. We believe every one who purchases will be well satisfied with the investment. M. D. WELLCOME.

Yarmouth, Me.

Thirteen reasons why everybody should possess a copy of the handwriting of God.

1. For being the latest work on Egypt and the Holy Land published, it contains complete accounts of the recent remarkable discoveries by which Bible Chronology is fully established, and the theories of Manetho and other writers completely overthrown.

2. For its *thrilling* incidents of travel, biographical sketches, and historical information; portraying the past and present condition of these Bible Lands, as well as the manners and customs of their inhabitants, with the *telling* touches of a *master-hand.*

3. For its singular *tracings*, through the records of past ages, the wonderful dealings of Divine Providence in those countries that have been the scenes of the most *stupendous events* that have transpired in the history of the human race.

4, For it unfolds, in the clearest light imaginable, the testimony of the lands of the Bible to the truth of that sacred volume on which our Holy Religion is founded.

5. For it connects, in a most interesting way, the scenes and places visited with the most striking and instructive historic events with which they are identified, and draws such illustrations of Sacred Scriptures as tend to bring out more clearly the meaning of the inspired writers, and imperiously enforces those important moral lessons which their past history and present condition are fitted and designed to suggest.

6. For it deciphers for us the record which has been preserved in the sculptured tablets of nations now extinct, and lifts the veil from the crumbling piles and moss-grown mounds of riuned cities.

7. For it uncovers the hieroglyphics of the Nile, to confirm and illustrate the sacred text, and causes the wreck and rubbish of Nineveh to yield of its ruins in corroboration and glorification of the Hebrew Oracles.

8. For its plain and simple narrative so seizes on the heart and captivates the mind, the reader is at once made the companion of the author; is even at his side, and participates in his emotions—wanders with him at the base of Cheops, and weeps with him at Gethsemane.

9. For it is a valuable book of reference to the minister of the gospel, a great aid to the Biblical student, and an interesting and useful book in the family circle.

10. For it is written in a style of unusual brilliancy and richness, which must make it extensively popular with all classes of readers.

11. For when read it is not thenceforth good for nothing, but remains like an historical painting, for ever eloquent in reminiscence and suggestion.

12. For it removes difficulties, refutes scepticism, and confirms faith in the word of God.

13. For its pathetic and fervent religious spirit so ingeniously insinuates itself into the hearts of its readers that many, by the grace of God, are constrained to submit to the blessed Redeemer.

A GOOD PRICE FOR PREACHING.

The Rev. Henry Davies began his labors in Pembrokeshire, but was soon dismissed from his station on account of his faithfulness; afterward he frequently preached in the open air. An anecdote is related of him, that as he was walking early one Sabbath morning to a place where he was going to preach, he was overtaken by a clergyman on horseback, who complained that he could never get above half a guinea for a discourse.

"Oh, sir," said Mr. Davies, "I preach for a crown."

"Do you?" replied the stranger; "then you are a disgrace to the cloth."

To this rude observation he meekly replied, "Perhaps I shall be held in greater disgrace in your estimation, when I inform you that I am going nine miles to preach, and I have but sevenpence in my pocket to bear my expenses out and in, and do not expect to bring home the poor pittance that I am now in possession of; but I look forward to that crown of glory which my Lord and Savior will bestow on me, when he appears before an assembled world."

GOOD ADVICE.—Stop grumbling. Get up two hours earlier in the morning, and begin to do something out of your regular profession. Mind your own business, and with all your might let other people's alone. Live within your means. Sell your horses. Give away or sell your dog. Smoke your cigar through an air stove. Eat with moderation, and go to bed early. Talk less of your own peculiar gifts, and virtues, and more of those of your friends and neighbors. Be cheerful. Fulfil your promises. Pay your debts. Be yourself all you would see in others. Be a good man, and stop grumbling.

THE MINISTER'S HINT.

A curious story is told of an eccentric old minister who was sorely annoyed by a habit his people had acquired (and which prevails, by the way, in all other churches, even now and hereabouts, to some extent) of twisting their necks round every time anybody entered the door and passed up the aisle of the church, to see what manner of person it might be. Wearied with the annoyance, the old man exclaimed one Sunday:

"Brethren, if you will only cease turning your heads round whenever the door opens, and you will keep your attention on me, I will promise to tell you, as I preach, who it is that comes in."

Accordingly he went on with the services, and presently made a stop as one of the deacons entered, saying: "That is the Deacon——, who keeps the grocery opposite."

He announced in turn the advent of each individual, proceeding the while with his sermon as composedly as the circumstances would admit, when at last a stranger came in and he cried out; "A little old man in green spectacles and a drab over-coat—don't know him—you can all look for yourselves."

It is hardly necessary to add that the good man carried his point, and there was but little neck-twisting in his congregation after that day.—*Ex.*

FRETTING.—This is a petty fault, but one which has much influence upon character and happiness. There have been men of strong and cultivated intellects, whose minds have been sadly weakened, and their acquirements made utterly useless by their subjection to this miserable habit. We have seen christians, also, otherwise highly furnished for extensive usefulness, whose influence has been completely nullified by it; while on the other hand, the power of the religion of Christ has never been more distinctly or healthfully manifested than by its rescue of many from its domination, and their return to a cheerful submission. In the serenity of his declining years, John Wesley was enabled to say, "I feel, I grieve, but by the grace of God, I fret at nothing." His words are to us a sure sign, both of the ripe wisdom of age, and of the thoroughness of the work of grace in his heart.

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

TO CURE A WEN.

Some years ago I was troubled with a wen on one side of my neck. It grew larger for four or five years, till it was the size of a hen's egg, and it pained me so much I could rest but little day or night. Finally, I was advised to go, as soon as I heard of a death of a person, and take one hand, while it is warm, and rub the hand on the wen four or five times. A few weeks after that, I heard of the death of a person, and took the opportunity to go as soon as I could, and told the inmates of the house what I came for. I followed the prescription above, and in the course of that year the wen disappeared, and has not troubled me since. This I testify as the truth. ENOCH WOODRUFF.

Roxbury, Ct.

GLUTTONY, OR EATING TO EXCESS.

Gluttony is also almost universally practiced by eating too often; and under this head we would first notice eating between meals. This habit is generally acquired in infancy, under the influence and through the sympathy of parents, who, when they see their little ones suffering, or out of humor, will try to pacify them by giving them something to eat. Such, perhaps, are not aware of the many evils consequent upon this pernicious course. In trying to obviate small difficulties, they create some that are far worse in their nature, and which will cause them more trouble in the end.

First, they create in their children unnatural appetites, the demands of which will increase and grow stronger, and whereby they, as well as their offspring, are made slaves to lust.

Again, when children are thus humored, their appetites take the lead, and all the happiness they see is that derived from the gratification of their animal nature. Their moral and spiritual natures are neglected and become weakened, so that they cannot discern spiritual things. They cannot be made to appreciate divine things, or respect and obey God or their superiors. Being shut up to themselves, the selfish and animal in them rules supreme, and it is impossible for them, so continuing, to bow to authority. They see no greater authority than that which they possess. Hence they make it a light thing to disobey their parents and other superiors, to be profane, independent and daring in their language and actions, to be unthankful, unholy, and without natural affection, to let their passions take the lead, causing them to practice licentiousness, and to form premature and unwise attachments with those of the opposite sex, only to bring more trouble and misery into the world. And thus children often bring their parents and guardians to sorrow and shame.

Dear reader, permit me to here express it as my strong conviction, that we have before us the root of the matter, one of the great causes of the lawlessness and lack of reverence in most of the children and youth of this age. Look where you will, and you will see that these evils prevail to an alarming extent. Times have greatly changed for the worse We do not see that regard for law and authority in children that used to exist. Many good parents may wonder why it is so difficult for them to bring up their children. Let me repeat, we have before us one great cause of this state of things, which cannot be improved, unless the axe is laid at the root of the tree. Can pious parents take hold of this work in earnest? Can they deny their little ones that which they know will hurt them? or will they be so weak and foolish as to let their sympathy govern them instead of reason? Can they not see the tremendous bearing this subject has on the present and future happiness of their children, and on their own happiness? Can they bear the thought of seeing their offspring grow up selfish, stubborn, licentious, and without natural affection? It is very apparent that there is not that natural affection in children and in society generally that characterized past generations, and so sweetly united parents and children, and made home so pleasant and attractive; that consolidated society, and brought neighbors and fellow citizens in such sweet and strong relations to each other. How easily is union broken in families and neighborhoods. It takes but a trifle to rend family ties asunder, to bring division and trouble into neighborhoods, towns, states and nations; and selfishness is at the foundation of these evils; and a great promoter of selfishness is gluttony, which is generally established by bad habits acquired in infancy.

But parents are often in error in their habits of eating, and need to reform themselves before they can effect a change in their children. It is a true saying, that what children see their parents do, they will exhibit themselves in their lives; that as face answers to face in water, so the conduct of children generally answers to that of their parents. True, there are exceptions; but this is the general rule.

Parents frequently tempt their children to sin, by giving them only such presents as will satisfy their appetites, as candies, nuts, etc., which strengthens in them the belief that there is no other source of happiness but the gratification of flesh and sense. We do not say it is always wrong to give them such presents; but let gifts be so diversified, and given in such order, and with such instructions, as will leave with the children proper impressions as to what constitutes true happiness.

Again, one kind of intemperance opens the way for another, and it is often the case that those whose appetites have been perverted and unduly strengthened in infancy, by frequent and improper eating, will be led by the imperious demands of appetite to indulge in the use of the filthy weed, to keep up a continual worship and gratification of taste, or in the use of intoxicating liquors, to be accompanied with an almost endless train of evils, which so often disgrace families and society.

But another important idea is, that eating between meals is very deleterious to health. It lays the foundation for stomach diseases, which are always connected withother maladies; for the stomach, as we have seen, exerts a mighty influence on all other parts of the system. If the stomach fail, the whole system, and especially the weaker organs, will suffer; but if it is kept in a healthy state, other things being equal, health and strength in the other organs will be the result. Now the health of the stomach depends as much on its having a sufficient amount of rest, as it does on supplying it with food. But how can the stomach rest when it is kept almost constantly at work? When will men and women awake to their best earthly interests? Another weighty consideration is, that the digestive organs are as truly set to work by introducing a small quantity of food into the stomach—whether it be an apple, nuts, berries, candies, or even a pea, or a bean,—as it would be if you were to eat a larger amount; and to eat even a small quantity causes a flow of gastric juice from the coats of the stomach, which ought to be reserved to help in digesting regular meals.

We are living in an age of plenty. Especially is this true in regard to the American nation. But this great blessing is abused, so that it might be said that people now-a-days live to eat, and do not eat to live. Nearly everywhere, whether in a private or public capacity, you will see gluttony, in the shape of eating between meals, practiced. Is it not time that reasonable men and women begin to work to effect a reform in themselves? Is it not high time that professors of Christianity, that believers in the Bible, which condemns gluttony in an unsparing manner, commence to let their light shine in this respect, and manifest temperance, not only by abstaining from intoxicating drinks, but also in other things—in eating to the glory of God?—*Health Reformer.*

SUGGESTIONS ABOUT BREAD.

To our wise and prudent friends who have no desire to labor for that which satisfieth not, nor spend their money for that which does not profit, we offer a few suggestions about bread. Bread is denominated the staff of life; and, as our lives are of priceless value to us, we are interested to learn the best methods of making that which is so prominent in sustaining them. The best kind of bread costs no more than that which is of an inferior quality, nor so much. The fine flour, leavened bread, that is consumed daily from most of the tables in the land, is not the most nutritious and wholesome bread that can be eaten. All will be convinced of this fact when they come to understand the nature of yeast. Yeast is a vegetable ferment, produced by the decomposition, or breaking down of vegetable matter. This decomposition is, in reality, nothing less than a rotting process; and our raised or leavened bread is more or less rotten, according to the degree the fermentation is allowed to progress in the manufacture of it. This renders the bread less nutritious, less capable of being converted by the digestive organs into blood, from which bone, brain, muscle, nerve, and all the tissues, receive their support; and it is less fitted to give power, activity, and strength, to the whole system. Now, it is not according to principles of good economy, thus to waste, by decomposition, a part of the grain, and make worthless some of its nutritive elements. The putting of any inorganic substance into the food, as soda, salt, saleratus, ammonia, alum, cream tartar, etc., in bread and cakes, is also a pernicious practice, and always deteriorates them. Superior bread is made from good, fresh, unbolted flour or meal, and pure, soft water.

A brief experience in the use of such bread will be sufficient proof for persons who possess unperverted taste, that it is palatable, as well as healthful. Hygiene proposes to take away from us only substances which are innutritious and hurtful, leaving for us all that are beneficial. It never was nature's plan for us to live to eat. We should eat to live. Gustatory enjoyment should be a secondary matter, but yet it always accompanies the taking of food when that is normally done.—*Ex.*

RECIPE FOR GRUEL.—Take of unbolted wheat meal two large spoonfuls; wet it in a pint of cold water; stir it smoothly; let it stand a minute; then pour off the top in a saucepan; stir it until it boils and foams.

If you like, add milk, more or less, as you please; let it boil again.

Oatmeal gruel may be made in the same way.

This is excellent food for babies and young children when they are not quite well; and all young children would be much better with only something of this kind for their suppers. It can be made more or less consistent, as you like.

READING BY GASLIGHT.—The eyes are often injured by reading by artificial light, the light being so placed as to shine directly into the eyes. The light should be placed behind and above the reader, so that it shall shine upon the book or paper, and not into the eyes. Avoid much reading by artificial light.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance.................$2.50 a year.
Five copies six months to one address...........$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM;
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.
TERMS:
Payable always in advance.
[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 662. | BOSTON, WEDNESDAY, JUNE 10, 1868. | VOL. XXVII.—NO. 13.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THAT BEAUTIFUL LAND.

There is a land, a beautiful land,
Just on the other shore,
Where marshalled angels now do stand,
To gather the saints from every land,
And bear them safely o'er.

In that fair land, that happy land,
We cross a few days more,
There gathered millions then shall see
The glory and the majesty
Of Him they now adore.

In that blest land, that glorious land,
Where flows the river fair,
Thy high built wall, Jerusalem,
Thy golden streets and every gem
Cannot with him compare.

And in that land, that Eden land,
Which long, long shall endure,
Where crowns and palms and songs so free,
Would all be laid aside for Thee,
Thou blessed Savior, Lord.

Yes, in that land, celestial land,
With Christ we shall be blest,
With prophets, priests, we'll mingle there,
While kings and all shall then declare
Thee, Lord, our Righteousness.

Portland, Me. W. C. Clark.

WILL LUCIEN BONAPARTE BECOME POPE?

The faith of those students of prophecy, who have long believed that Louis Napoleon will be the final universal king foretold in Daniel and Revelation, has been sorely tried by the tranquil and uneventful character of the last few years. Napoleon III. has now ruled the French empire for twenty years, and has hitherto acted according to his motto, "The Empire is peace." It seems to superficial observers highly improbable that he will at the mature age of sixty, quit this peaceful policy and plunge headlong into a career of universal conquest, eclipsing even the warlike achievements of the first Napoleon.

The natural improbability of such an event will however only render it the more remarkable, when it actually does come to pass. We still adhere steadfastly to the general programme of future occurrences written seven years ago in the book "Louis Napoleon, the destined monarch of the world;" and we now behold this Napollyon of Revelation with an unsurpassed iron-clad navy, and an army reorganized to the number of a million of men, armed with heretofore unknown engines of deadly destruction, preparing to go forth ere long in the character of a mighty man of war, like Alexander or Cæsar, on a tide of resistless conquest, so as to gain "power over all kindreds, and tongues, and nations." (Rev. xiii. 7.) * * * *

A significant circumstance has just taken place, March 13th, in the ordination of Lucien Bonaparte, at Rome, as a Cardinal, pointing to the probability of his becoming the future Pope. If this should come to pass, it would indeed be a most important step toward the establishment of a universal Napoleonic empire. * * * *

In reference to the above-mentioned ordination of Cardinal Bonaparte, the London *Times* remarks:—"This Italian or Roman branch of the house of Bonaparte at all times have exhibited in the highest degree those qualities, by which the house from the beginning achieved greatness—restless aspirations, facile adaptability, and the faculty of taking the tide at the flood. The Prince Canino, an irreconcilable foe to the Papacy, nevertheless encouraged his son, the present Cardinal Lucien Bonaparte, to become an ecclesiastic in the church of Rome. It has not been forgotten how, when Napoleon Bonaparte was head of the State, in 1800, he looked among his kinsmen for a future head of the church.

"It is said that history never repeats itself, but the instinct of men, nevertheless, is to go by precedents; one generation but too naturally falls into the track left by generations gone before. It would be difficult to say what fancies may have haunted the minds of the Emperor Napoleon III. and of Charles, Prince of Canino, when young Lucien, the second son of the latter, then twenty-five years old, was ordained priest in 1853. From that date to the present year, care seemed to have been taken to keep the future candidate for Papal honors, in the back-ground. The young Abbe Bonaparte grew up in the shade of the Vatican, in no apparent hurry for preferment—a solitary spirit, self-conscious and brooding, biding his time. Men stopped to gaze after him as he went past; they marked the marble brow, the firm mouth, the Bonaparte cast of features all over; a few muttered after him, '*Ce gaillard-la ira loin!*' It is impossible not to perceive in that mere gift of the Cardinal's Hat an event of the deepest significance.

"No deep insight into the future is required to estimate the contingent results of this ceremony. Pius IX. is seventy-six years old; he has attained the twenty-second year of his Pontificate, and he cannot, consequently, according to old Catholic traditions, sit in St. Peter's chair for more than three other years. What the upshot of the impending Conclave may be it would be rash to foretell; but, by a practice which more than three centuries have hardened into rule, the next Pontiff ought to be an Italian, and, if possible, a Roman Prelate. What is very evident is that if the Emperor Napoleon wished for the utmost advancement of his ecclesiastical cousin, and if the Pope was bent on gratifying the Imperial wish to the best of his abilities, they could not have acted otherwise than they have done. The Abbe Bonaparte was, in all probability, a Cardinal *in petto* as soon as he was a priest. From that time, perhaps, the chances of his one day securing the votes of two-thirds of his colleagues in Conclave were dimly calculated.

"Napoleon I. wished the Pope to abide in Rome, but he also did all in his power to strip him of his temporal sovereignty. That this sovereignty was the bane of religious no less than civil society is one of those early convictions which Louis Napoleon, the insurrectionary volunteer of 1831, has never abandoned. For the application of his theories Louis Napoleon requires a Pope according to his own heart, and where can he find him, if not in a man bound to him by ties of kindred and gratitude, and—what is of far greater moment—a man bound by no precedents, committed to no known policy? Not a little of the power of the new cardinal lies in his invincible taciturnity. No man in Rome or in the world ever charged the Abbe Bonaparte either with Liberalism or Ultramontanism. His profession of faith, if we could only get at it, is, very likely, Bonapartism,—that kind of fatalism, that reliance on a "star," which makes a Napoleon believe first in himself, then in the never-sinking, never-receding fortunes of his family."

The Emperor Napoleon III. has published, in March, 1868, a new pamphlet to magnify his dynasty, called "The Titles of the Napoleon dynasty," with the Latin motto, *Vox populi, vox Dei*, in English, *The voice of the people, the voice of God.* The pamphlet traces the history of the elections of the first Napoleon, who was chosen, in December, 1799, by nearly four million votes to be First Consul for ten years. In 1802 he was elected Consul for life, by three and a half million votes, to be thenceforth hereditary in the Napoleon family.

The pamphlet then shows how, when France became a Republic, in 1848, four different Departments elected Louis Napoleon to be their Representative in the National Assembly, and recalled him from his long exile. Presently he was elected by more than five and a half million votes to be President of the Republic for three and a half years, from December 20, 1848, until the middle of May, 1852. By another election, in December, 1851, he was created President for ten years by seven and a half million votes, and on November 10, 1852, hereditary Emperorship was conferred upon him by nearly eight million votes. The pamphlet sums all this up: "From 1799 to 1804 Napoleon I. received ten millions of suffrages; from 1848 to 1852 Napoleon III. received twenty millions—altogether thirty millions of bulletins signed by the French people—these are the titles of the Napoleonic dynasty." The point is also dwelt on, that Napoleon III. has a double title to the French throne; not only the right of popular election, but also the right of hereditary succession, as he is the legitimate heir of Napoleon I.

In announcing that he assumed the name of Napoleon III. he said, in 1852, "The more I accept all that the history of the last fifty years transmits to us with its inflexible authority, the less was it permitted me to pass over in silence the glorious reign of the head of my family, and the regular though ephemeral title of his son, which the Chambers proclaimed in the last impulse of vanquished patriotism. Thus, then, the title of Napoleon III. is not one of those dynastic and superannuated pretensions which seem an insult to good sense and to truth. It is the homage paid to a government which was legitimate, and to which we owe the finest pages of our modern history."—*Signs of the Times.*

A COMING DELIVERER.

A saving hand will soon be extended to a redeemed people. Full redemption—"to wit, the redemption of the body,"—draweth nigh.

Day by day "the Sun of Righteousness," as an orb of glory, draws nearer to the earth, and in due time it will descend into the very range of our atmosphere, and, revolving on its own Almighty axis, will present its majestic structure to a waiting and expectant people. It will come in the full salvation of the glory of God. The sun that set in its own crimson blood on Calvary, as in the evening of that day, will shortly arise with resplendent light, to usher in the morning of hope, the like of which has never been seen. Our salvation now—although a reality—is only as an episode in the enormous action of the divine glory. The saving hand holds a precious treasure in its grasp; unknown, as yet, to mortal vision. Reaching out throughout space, beyond the eye of angels; penetrating all depths, beyond the foundations of the sphere; filling up all ages—where antiquity itself is but as yesterday: the glory of God in salvation—that wondrous epic—embraces in its action all events, times, worlds, universes, with all their good and evil, their terrible struggles, their agonies, and their triumphs. Who can describe the mighty deliverances held in that saving hand?

What a combination of events are being brought to our view! Let our attitude be that of "looking for" a coming King, in regal pomp. The sublimity of the scene will be beyond compare. Read it—Thess. 4. There the apostle—an Advent-loving disciple—brings great events together, as a skilful artist would depict a variety of ideas in a picture: and where, too, any one object is more grand than all the pomp of courts, and all the sublimity of battle, and all the grandeur of triumphal civic procession. The glory of the descending Head of the church; the attending retinue of angels; the awaking of the dead; the loud shout of the descending host; the clangor of the archangels trumpet; the bursting of graves, and the coming forth of the millions there entombed; the rapid, sudden, glorious change on the millions of living men; the consternation of the wicked; the ascent of the innumerable host to the regions of the air; and the consequent process of nuptial rejoicing—what has ever occurred like these in the world? And how strange it is that thoughts of men are not turned away from trifles, the show, the shadow, the glitter, the empty pageantry here, to these bright and glorious realities!

The written word of God, shining on the present momentous phase of affairs, and radiating its powerful light ahead, enables us to foreknow the exceedingly solemn and wonderful issue. We are living in a greatly notable epoch. The careless sinner, the dreaming and dead religionist, the scheming politician, the votary of fashion and pleasure, may go careless, dreaming, eager, giddy, and prayerless, each in his sphere; but amid the apparent calm and order of nature, a tremendous change is preparing. Far above and beyond the deep blue sea of air; above the placid moon, and beyond the labyrinth of stars, there is an array of holy ones, and the chief of the heavenlies—Jesus, the Son of God; these are meditating an instant re-visit to our world! The long periods are running out that should precede his revelation in glory; signs which have lain along for centuries in a more or less diffused and consecutive way, are now combining and simultaneous; that is, occurring together, at the very time when the simple computations by periods and dates, in prophecy and history, bid us know and understand the great and certain consummation. It is very true that the apprehension of particular events is painfully dull, in the world and in the church. The bloody history of the last few years in different quarters—the enormous sacrifice of life and treasure—have probably served to deaden sensibility to the significance of present agitations and changes; but the watchful and enlightened christian knows, that God is near to be revealed, in the person of his glorified Son.

Sin is at its height. The "falling away first," and the "waxing worse and worse," is apparent. The world—the philosophic and polished world, is filling up its measure of iniquity, and is thus ripening for an irrevocable end. There is no hope for its recovery. "If it will not hear Moses and the prophets,"—in other words, if it will not hear the word of God, the God-appointed means of reclaiming it—"neither will it be persuaded, though one rose from the dead." The evil heart is ever the same. "The works of the flesh" are *now* what they were when Paul described them. The state of the unconverted portion of mankind is *now* what it was in the days of Noah. The sins of Sodom, Egypt, and Jerusalem, are being daily re-produced before our eyes. How shall their imitators escape their doom? "The present state of the world, whether we view it socially, morally, religiously, or politically, tells but the same truth, and reveals the same fact, that no power, no government, no remedy can avail, but the coming of the Lord himself, 'to judge the people righteously, and govern the nations upon earth.'" The world's lawlessness, and the world's religious errors, seem to be making such rapid advances, that all the powers of earth will fail to stem the torrent, or drive back the foe. We cannot see for the world that "good time coming" which some prognosticate. We see no tokens of it in the oppression, growing wickedness, and corruption about us. We see it not in the apathy, worldliness, and pride of the professing church. We see no portents of it in the godless intellectualism of the present generation. We see no omen of it in the hollow-hearted sycophancy that prevails on every side. We see no prospect of it in the fierceness of warlike nations, who have made slaughter a science, and bloodshed a glorious art! There are no indications of it in the unexampled collections of munitions of war—the unparalleled preparations for battle—the beating of ploughshares into swords, and of pruning hooks into spears, in making ready for scenes of carnage yet to come. We see no foreshadowings of it in the covetousness, the money worship, the mad lust for pelf and gold, which seems to rule the hearts of men with all the malignity of a demon's sway.

The apostle Paul declared that the last days should be days of especial peril and moral danger. Thus he wrote: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. Yea, and all that will live godly in Christ Jesus, shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." Such is the picture before our eyes. No language can more clearly disclose the precise character of the age in which we live, than that which we have quoted. Add to this our Savior's prediction—"For *as* it was in the days that were before the flood; they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away; *so* shall also the coming of the Son of Man be." (Matt. 38.) And as in the days of Lot, "the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed." (Luke 28, 29.) Locked in the security of worldly slumber, men heed not the approach of danger. And as the flood broke in among their dreams, or as the fiery storm turned to deep wailing the riotous pleasure of the cities of the plain, even so "the day of the Lord" shall thunder its terrors upon the careless and ungodly, who people the world at the completion of this age.

Is not this wide-spread carelessness then a most solemn portent of approaching doom? "it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent the day is at hand." It is emphatically "the night" of "the latter days." "And at midnight there was a cry made, Behold the Bridegroom cometh!" We once more raise the midnight cry. We warn, we entreat, "by the coming of our Lord Jesus Christ, and by our gathering together unto him"—yea, we entreat our readers by his coming thus; for instinctive fears of the judgment are dispelled by the thought of being gathered "UNTO HIM" ("even as the hen gathereth her chickens under her wings,") which ensures the church's safety. And what shall we say more—the fact of the Lord's speedy return ought to be allowed to exert a deep and abiding influence on those who "hope for the glory of God." Should they not feel there is nothing permament on this earth; that this is not their abiding place, and that their great interests are wrapped up in another world? While persevering in the path of duty—while redeeming the time and using it for the glory of God—should they not be serious, humble, prayerful, bold and courageous, decided and Christ-loving in respect to the solemn scenes through which they will soon have to pass.

Awake, ye heralds of the crucified One to a sense of your responsibilities! Proclaim more fully "the gospel of the kingdom!" Buckle on your armor, ye harbingers of the cross! "Cry aloud, spare not! sound an alarm, let all the inhabitants of the land tremble: for the day of the Lord cometh; for it is nigh at hand." (Joel 2: 1.) Come, all ye lovers of truth—come, all ye watching, waiting ones, come to the front. Come and form a compact phalanx against the hosts and armies of the alien. "Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord."—*Her. of the Morning.*

For the World's Crisis.

THE PROMISE.

As the Bible is a large book, it requires a great deal of study to become acquainted with it thoroughly, at the same time it is very plain and easily understood, if examined for the purpose of gaining light upon its great truths. It is called a "revelation from God to man"; consequently to be understood by man; and furthermore, men can understand it if they follow the advice given by Jesus and recorded in John 5: 39,—"Search the Scriptures; for in them ye think ye have eternal life," etc. That some have erred from the plain teachings of God's word through their ignorance of it, will not be denied. For instance, we have often heard men and ministers say, when questioned about some passage they did not understand, that we would understand it all when we get into heaven. Although these persons may have read the Bible through a number of times, it is very evident they are not familiar with its doctrines.

In the first place, David says (Ps. 119: 105), "Thy word is a lamp unto my feet and a light unto my path." Therefore when David died, it ceased to be of any use to him. In the second place, the apostle Peter, just after receiving the baptism of the Holy Spirit, preaches to the people, and proves to them conclusively that Jesus did really die and was raised from the dead; then he quotes from the Psalms what the inspired penman wrote concerning him. In order to show that David was not speaking of himself, he takes occasion to bring to the minds of the people the fact that "the patriarch David is both dead and buried. . . . For David is not ascended into the heavens."—Acts 2: 29, 34. Therefore we conclude that the idea of understanding the "word" after we die is erroneous; for David took it to guide him while he was alive; and as the apostle distinctly says that "David" (not David's house or shell) did not go to heaven, it must settle the matter of his not using the word there.

So in regard to "the promise." We have been told that the promise of God to man was that he should have heaven to dwell in; i. e., the atmosphere; and this conclusion is derived from a superficial view of John 14: 1, 2. But as Jesus came to "fulfill the law and prophets," it will be necessary to see what they say of the subject.

To show that the Promise of an inheritance was made, not *by* Jesus but *through* him, we will refer the reader to the apostle Paul in his epistle to the Galatians, 3: 14,—"That the blessing of Abraham might come on the Gentiles through Jesus Christ." That this promise was made before Jesus was on earth, Paul informs us in verse 17, for he says that the law [i. e., Mosaic] was four hundred and thirty years after the promise; then in the eighteenth verse he speaks of the promise as an inheritance.

It will be necessary to go back in the chronology of the Bible to four hundred and thirty years before the law was given to Moses, and accordingly we find at 2040 B. C. Abraham called to leave Haran, and in obedience to the command we find him journeying through the land of Canaan. Gen. 12: 6. Now the Lord appears to him and promises his seed the land, not air. Here we have the root of the matter, according to Paul. We follow Abraham, till he and Lot part; Lot choosing to go east, but Abraham dwells in the land of Canaan. Gen. 13: 12. Then we find the Lord talking to Abraham, and he says (v. 15),—"For all the land which thou seest, to thee will I give it, and to thy seed for ever." Here we have the former promise renewed, with an addition, viz., that Abraham himself was also to possess the land for ever, which Paul interprets to mean (Rom. 4: 13), "For the promise that he should be the heir of the world"; hence we read in Gal. 3: 29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

As we have found the promise, it will be well to examine whether it has been fulfilled. In the first place, we assert that it has not, and shall prove it from the "word," which we consider the best authority. If any would attempt to maintain that the promise has been fulfilled temporally, or that the word "forever" is used in a limited sense, it will be remembered that Abraham died; that the "seed" were several times subjected to captivity, and finally came under the Roman government, which destroyed their city, and they (the seed) were scattered throughout all nations, where they will remain till the "times of the Gentiles be fulfilled," when they that are Christ's will be "caught up in the air to meet the Lord," and they that are not will be "punished with everlasting destruction from the presence of the Lord." No writer, either prophet or apostle, refers to any other promise.

In following Abraham, we find him under a trial of his faith; for God calls him to make a sacrifice of his only Son, Isaac, whom he had received by a miracle, in order that the promise might be fulfilled. Now if God had permitted Abraham to slay his son, his hope in the fulfillment of the promise would have been cut off, unless Abraham received another; but Paul straightens this supposition for us (Heb. 11: 17–19), showing that Abraham had faith in God that he would raise Isaac from the dead, if necessary, to fulfill the promise. His faith stood the test, and it was "accounted to him for righteousness." But again we find in Gen. 12: 2, that God promises to make of Abraham a "great nation," when as yet he had no child, and was also advanced in years; but Abraham believed God; and Paul, in speaking of the same thing in Heb. 6: 15, says, "And so, after he had patiently endured, he obtained the promise"; that is, of a son; and this is the son that God commanded him to sacrifice, which, while Abraham was about to do, the Lord prevented, having seen that his faith was strong.

Then again in Gen. 15th, where God is talking more directly on the subject, we find in the seventh verse the promise of an inheritance mentioned again; and Abraham takes occasion to ask, "Whereby shall I know that I shall inherit it?" that is, the land of Canaan. Then the Lord proceeds to tell him how he should know it, and among the rest we find in verse fifteen, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." If Abraham did die and was buried according to the "word," then the word "forever" cannot relate to time.

In running hastily over the history of Abraham, we arrive at a time when he is bereaved of his wife, Sarah, and of course she must be buried. So we find Abraham making a bargain with "Ephron, the son of Zohar," for the cave of Machpelah, which was in the land of Canaan, which God had promised him; and refusing to take it as a gift, pays the sum of four hundred skekels of silver for it. Following on in his history, we find him a hundred and seventy-five years old, and "then Abraham gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his people." Gen. 25: 8. Now his people were all idolaters, and if it is contended that M. T. is true, then Abraham went to the theological hell; but if God's Bible is true, he was buried in the cave of Machpelah. Gen. 25: 9. So Abraham did not receive the promise, according to the above. Let the "beloved Paul" answer. After speaking of the faith of Abel, Enoch, Noah, Abraham, and Sarah, he says (Heb. 11: 13), "These all died in faith, not having received the promises; . . . and confessed that they were strangers and pilgrims on the earth." Again (vers. 39, 40), "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Now as the one promise is spoken of in connection with the worthies mentioned in Hebrews 11; and as the apostle plainly declares that they all died *not* receiving the promise; and also that they cannot be made perfect without us, or, in other words, that they cannot receive the promise till *all* receive it at once; we think this ought to be sufficient to satisfy any one who has taken the name of Christian. L. F. Moore.

(To be concluded.)

IS NOT THE SOUL OR SPIRIT TO BE REWARDED BEFORE THE BODY?

BY WM. SHELDON.

Certainly not, unless it is rewarded before the judgment, and that would be a curious notion—one reward for the soul before the judgment, and another reward for the body after the judgment!! This theology has no existence in the Book of God, and is utterly subversive of the doctrine of a future judgment day, so clearly taught in the Bible. Whether the spirit is to be recognized as a distinct personality, or otherwise, Paul's desire was, "that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5); and when that day comes the judgment comes, and the spirit will then be connected with the body: so it will not be saved before the judgment, nor independent of the body, even if it were a deathless personality.

The Scriptures often speak of man's spirit and soul; and the inference has been drawn that the spirit is an organized entity within man, that can exist as a personality independent of the body, sometimes bearing the name of spirit, and sometimes called soul. But upon examination we find that these terms are never from the same original word, though used hundreds of times; hence, soul and spirit are not the same; and the same kind of proof that is used to show that the spirit is a personality within man would as clearly prove that the soul is a personality also; and that would prove two entities in one man, as really as one.

To prove that the spirit is an entity distinct from the body, we are often referred to 1 Thessalonians 5: 23: "I pray God your spirit and soul and body be preserved blameless." This simply proves that man has a spirit and soul as well as a body; but if it proves the spirit an entity distinct from the body, it as clearly proves the soul an entity distinct from the spirit; agreeing with Hebrews 4: 12: "Piercing even to the dividing asunder of soul and spirit"—showing that they are not one, whether entities or not. We believe that man has both a spirit and a soul; but not in the sense of an organized personality within the person, or an invisible man within the man. We as really read of the "spirit of the beast" (Eccl. 3: 21) as spirit of the man;" but are we therefore to conclude that every beast has an invisible, organized beast within, that escapes a beastly prison at death? We read of the "seven spirits of God" (Rev. 3: 1): but do they signify seven entities? or so many elements? Sometimes a class of beings are called spirits; as God, angels, devils, and men: but whenever the spirit of a being is spoken of, the term never signifies an entity, but an element, or an influence, residing in, or proceeding from, the being, as in the examples already cited—"spirit of the beast"—"spirit of man"—seven spirits of God."—*Adventism.*

For the World's Crisis.

ANNIHILATION AND SUICIDE.

Bro. Grant:—One of the leading preachers in Buffalo has violently attacked our views, and one of his arguments, which I heard, against annihilation was, that it led to *self-murder*. He compared us to French atheists who believe in no hereafter for any of our race. As it is doubtful if any one ever commits suicide unless more or less deranged, I send the following article, to expose the absurdity of such reasoning wherever it may be used. A number of his members read the Crisis. This article was in the *Bible Examiner* eleven years ago, and so will be new to most of your readers. J. Blain.

Voice of the West, please copy.

THE THEOLOGICAL HELL.

The following article appeared some three or four years since, in the *New York Morning Express*. We insert it now to make a passing remark. The Express said:—

The Boston correspondent of a city paper furnishes the following item, which is said to refer to the daughter of the Hon. Rufus Choate: "I learn that a very sad case of insanity occurred in this city but a short time since, and from a singular cause. The person deprived of reason is a young lady of great promise, of a very active and extraordinary mind, the youngest daughter of the most distinguished member of the Suffolk Bar. She attended church not many Sundays ago at the Trinity in this city, and listened attentively to a sermon on the subject of Hell! The influence of the discourse so operated upon her mind as to produce insanity of such a type as to require the use of a strait-jacket and confinement in the Hospital at Worcester. The parents are in the deepest sorrow in consequence of this sad event. It was thought by her medical attendants, some days since, that she would recover."

"Insanity" is the natural result—to a deeply reflective mind—of contemplating the theological hell, and a sincere belief of its existence. So natural is this result that Saurin, in his sermon on "*The Eternal Misery of Hell*," gave utterance to the following language, in view of his own description:—

"I sink under the weight of this subject; and I declare, when I see my friends, my relations, the people of my charge—when I think that I, that you, that we are all threatened with these torments—when I see, in the lukewarmness of my devotions, in the languor of my love, in the faintness of my resolutions and designs, the least evidence, though it be only probable or presumptive, of my future misery, yet I find it a mortal poison, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter—I cease to wonder that a fear of hell has made some melancholy, and others mad; that it has inclined some to expose themselves to a living martyrdom by fleeing from all commerce with the rest of mankind, and others to suffer the most violent and terrible torments."—See *Am. Tract Society's* Tract, No. 277.

Thus Mr. Saurin freely admits all that we charge upon the doctrine of "The Theological Hell." Is such a doctrine from God, our Maker? the God whose "tender mercies are over all his works"? From a Being of infinite perfections, who has plainly declared, "As I live, I have no pleasure in the death of the wicked;" has the doctrine of such a hell, as that of eternal and unmitigated misery, proceeded? A Being of whom the beloved disciple saith, "God is love;" has he given existence to creatures whom he foreknew—and foreknowing it, determined they should exist—has he, we ask, contrived and brought into his universe such a hell as that described by Mr. Saurin, and indorsed by the "American Tract Society," as well as all other theologians who have set up the claim of "Orthodoxy?" Believe it, ye who can! We can no more credit such blasphemy against God, our Maker, than we can believe the Pope is infallible, or that Moloch is the God that made us. Such a theological representation of God and his intentions towards sinners, is well fitted to bring on such a state of mind as that described by Mr. Saurin; but that state of mind is anything, rather than that which the gospel demands and inspires.

The Bible hell is an eternal loss of life, as the result of a refusal to harmonize with God, or as the "wages of sin." The gospel is the good news of life eternal to all such as harmonize with God, or who embrace God's "promise of life" in Christ, and return from their sins to his service. Any other hell than a total and irrecoverable loss of life—as the wages of sin—is not exhibited in the revelation God has given to men; and those who continue to preach a hell of unutterable and endless torture will find themselves responsible for all the insanity and madness resulting from such a misrepresentation of God's holy and loving character. Let the utterance of Bishop Newton find way to your mind, if the testimony of God himself is slighted by you. Newton saith, "God is love; and he would rather not have given life, than render that life a torment and curse to all eternity. Imagine a creature, nay, numberless creatures, produced out of nothing, delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness. God could never make any creature whose end he foreknew would be misery everlasting."—*Bishop Newton's Works*, London, 1787, "On the Final Condition of Man," page 330, and so on.

Bishop Newton looked for the final restoration of all men; but this arose from his belief in inherent immortality in man. His mind could not but reject the doctrine of endless sin and suffering; and believing man immortal, he was compelled to adopt universal restoration as his only escape from the Moloch God of the theological hell. We are not driven to his choice; because we know that no such doctrine as that of man's inherent immortality is any where found in the book of God; but that great gift is for the righteous alone, and bestowed through Christ, in the resurrection "at the last day." "The wages of sin is death"—(death from which there is no recovery and no revival into life.) Such is the Bible doctrine; and it commends itself as both just and rational, and will never drive men "mad" or make them "insane." "Life and death" is "set before" them, and God calls all to "choose life that they may life." If they refuse life, as a gift of God in Jesus Christ, they die, and that death is eternal. So we teach; and so we believe the Bible testifies.

For the World's Crisis.

PERSONAL EFFORT.

To the christian soldier, the definition of the term "personal effort" is, fighting the good fight of faith.

Many seem to feel that they can accomplish little, so little indeed that they think it not worth while to try. Perhaps at the same time they have met with a rebuff, or a scoff, when they have attempted to press the truth upon the conscience of a sinner. Should you be discouraged on that account? Are soldiers on the battle-field disheartened if the foe makes some show of resistance? If they can persevere and fight on in the face of opposition, why cannot you "endure hardness" as a good soldier of the cross? Is final victory less desirable to you than to them? Or is the promised reward less in your case than in theirs?

Think on these things, and "choose ye this day" whether you will venture to make an effort to turn a sinner from the error of his way, and save a soul from death, or whether you will act the coward's part, like the sons of Ephraim, who "being armed, and carrying bows, turned back in the day of battle"? The central thought around which all these words revolve is this: "*your labor is not in vain in the Lord.*"

Let this great truth be emblazoned upon your banner, and go forth with clean hands and a pure heart, and surely you shall carry with you a spirit and a power which all the adversaries cannot gainsay nor resist. Is your strength but perfect weakness? Is your courage deficient, and your talent small? So much the better. He who chose Moses, a man "not eloquent" but "slow of speech," and Jeremiah, who said, "I cannot speak, for I am a child," still chooses the weak things to confound the mighty.

And to you who now read or hear this I appeal, and ask, has not God chosen you? Has he chosen you to be an heir of salvation, and not at the same time chosen you to carry the glad tidings of salvation to poor perishing men around you? But some may say, "I am ready and willing to work, but am not able." Ah, is that so? The little child can talk of a Savior's love; can you not do as much? There is a magic power in the very word love. Go to the sinner with love in your heart, and it may be with trembling voice and tearful eye, and plead with him to be reconciled to God. Tell him the "old, old story," how Jesus died to save sinners, and rose from the dead, and even now stands ready to cleanse them in his own precious blood and present them faultless before the throne.

This do, and verily your labor shall not be in vain. The opposing forces of good and evil are so evenly balanced, that your feeble hand has power to turn the scale in favor of the right. But whatever you do, or whatever you leave undone, be sure to pray, *pray without ceasing.* Surely the blessing of God will crown your efforts, and "verily thou shalt in no wise lose thy reward."

Webster, Mass. F. H. Chamberlain.

PRACTICE WHAT YOU PREACH.

"Physician, heal thyself." "Thou, therefore, that teachest another, teachest thou not thyself?" Be consistent. "Consistency is a jewel." We hear severe admonitions against pride in dress, the wearing of jewelry, gay artificials, etc. This is right. God denounces these tinkling ornaments—the exhibition of pride—the outgoings of a vain and corrupt heart.

But what is *your* costume, sister? Far be it from you to adorn your person with jewelry—golden ear-rings, finger-rings, breastpins, etc.; but what are the materials of your dresses, shawls, bonnets, etc.? Are they not of the finest texture, the most costly? Is this expenditure on your person consistent with meek and humble follower of Christ? on bound to glorify God in body and in spirit—*D. F. Newton.*

☞ Be pure, but not stern; have moral excellences, but don't bristle with them.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 10, 1868.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ **MONEY ORDERS.**

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

DISCUSSION AT STONEHAM.

Our late discussion with Moses Hull, at Stoneham, Mass., was one of special interest, and happy results in favor of the truth. We think the Spiritualists have no man in their ranks who is better prepared to defend their views than Mr. Hull. He was once an able opposer of the position he is now supporting. He has great skill in putting darkness for light, error in the place of truth, and in causing the careless to think he is right; but the brilliant sunshine of God's word exposes at once the hideous deformity of Satan's sugar-coated poison, and his old lie, so oft repeated,—"Ye shall not surely die."

Our discussion was held in the Town Hall, and was attended by an intelligent audience. We began Monday evening, May 18th, and continued five successive evenings. Mr. Hull introduced the usual objections that are presented by our opponents in the churches. We do not see how those who hold to the doctrine of the immortality of the soul can have any success in opposing Spiritualists, for both use the same arguments; but when we are clothed with the Bible armor, we have a shield that is completely invulnerable against all the fiery darts of the enemy.

Mr. Hull denied that God made man; claimed the Bible came from the Egyptians; and that Jesus was the hero of a novel written many years before he appeared on earth. After saying these, and many other blasphemous things, he claimed to believe the Bible, but wished for the privilege of using his own *interpretation* of the Scriptures. We found he had adopted Satan's rule of interpretation, as used to our first parents in the garden of Eden; and that was to flatly *deny* the word of the Lord where it did not suit his theory. We found him commending Satan, and finding fault with the Lord. Nothing could be more apparent than that the teaching of the spirits, as held forth by Mr. Hull, were in harmony with what the Devil has always taught; and that any thing that would weaken the confidence of the people in the Bible, and the God of the Bible, was most gladly presented. Every investigation of the system only shows more conclusively that the whole thing is antichristian in all its features; and that it is Satan's last grand effort to overthrow Christianity and establish the doctrines of demons.

WESTERN VISIT.

Tuesday morning, May 26th, we left Boston *via* Portland, Montreal, Detroit and Chicago, for the campmeeting at Fairfield in Wisconsin. In fifty-seven and a half hours we landed at Chicago, and put up at the Lloyd House, where we were kindly received and entertained. We had some interesting talks on the way with different individuals concerning the signs of the times, and the prospect of speedy deliverance. There is a general impression that great events are at hand. People are more willing to hear on these subjects than they were five years ago. They are really worried about the state of things in the world. They are perplexed, and anxious to know what the students of prophecy think of the signs of the times.

On our way through Maine we found the extremely wet season had put back planting and sowing very much, and that some who planted at the usual time are obliged to plough up their land again, because the seed had rotted in the ground. In Canada things looked backward, but when we entered Michigan, we found a most delightful change. The farms, gardens, fruit trees, and the general appearance of the country are unsurpassed by any thing we have ever seen in the west. The farmers' prospects looked bright for the coming harvest. It was a cheering sight to look upon their beautiful fields of grass and grain, blooming fruit trees, and pleasant homes. It made us think of the promised new earth, when paradise shall bloom again.

Friday, at 9 A. M., we left Chicago for Milwaukee, thence to Kilbourn City, one hundred and five miles west of M., where we were met by Brn. Sheldon and House, who accompanied us to the home of the latter where we found a pilgrim's resting place. We were glad to get sleep. We found Bro. Sheldon improving in health, but still unable to preach but little. He has been laid up most of the time for some four months, in consequence of a bad eye, caused by a tumor and an unfortunate operation upon it, by which he came very near losing his eye-sight. He is not able to read or write but very little. It is to be feared that he will not again be able to use his eyes as before he received the injury. It is sad to have such a useful man as Bro. Sheldon disabled at the time when his labors are so much needed. He has been instrumental in leading many to Christ, and in establishing faithful churches in an extensive portion of the western field. He is a true christian, an able preacher, very self-denying, whose praise is in all the churches where his worth is known.

Saturday, May 30th, we went on to the camp-ground, which is a lovely spot, in a very pleasant section of country. We really feel quite at home in this western field. The people are whole-hearted, frank, generous, and quite free from the hypocritical, artificial politeness, that is so often seen in high life, in the absence of christianity. There is much less of the selfish spirit than is usually seen among those in places that have been longer settled, and become richer in this world's goods.

We expect a large and good meeting. The prospect is encouraging. Seven tents are already up, besides the large one, which will hold about one thousand people. We have just had an interesting conversation with Bro. Geo. Thompson, who is now a preacher of the gospel of the kingdom. When we were in Montreal in the winter of 1863, he was a local Methodist preacher. He heard the people talking about "the infidel" who was holding meetings in the city. By "the infidel" they meant the writer. He saw one of his brethren, who happened to attend one of our love-feasts, and informed him that our meetings were conducted just like the Methodists; that we had singing and prayer. Bro. T. thought that was a strange way for an infidel to proceed, and concluded to go and hear him for himself. It resulted in leading him to give up his fables, and causing him to see the simplicity of the truth of the Bible, and to consecrate himself to the Lord more fully than ever before. His former friends forsook him, but he held fast to the blessed hope, and is to-day rejoicing in the prospect of soon seeing the King in his beauty. He wonders now that he did not see the light before. He speaks of the change as almost equal to a new conversion. His experience corresponds with thousands of others; while, on the contrary, those who oppose, find themselves going into darkness, losing love for the Bible, and becoming more and more worldly minded. Why is this?

Monday, June 1st. Yesterday was a good day on the camp-ground. The weather was warm and the whole scenery about was pleasant. We are elevated on the bank of a small river, in a clean oak opening. The grass grows all over the camp-ground. It is a spot that has been occupied for pic-nics, and is well adapted for a campmeeting. We had a good love-feast at 9 o'clock yesterday morning. At an early hour the people began to assemble, and at the hour for preaching, the large tent was well filled with a candid, common-sense audience, that listened very attettively, and seemed ready to receive the truth as fast as they saw it clearly. Our prospect is very encouraging for a good meeting. The saints rejoiced aloud at the sure evidence of soon seeing Jesus. We find a living faith here in the hearts of the disciples of the Lord. Nine ministers are present to assist in the meetings, and several more are expected. Our meeting is advertised to begin to-day; but it is already well begun, and advanced as far as such meetings are usually by Tuesday evening. It is expected that this will be one of the largest meetings ever held in the west, and, we hope, one of the best. It should be remembered that the Brn. and Srs. are not in villages here as in the east, but are very widely scattered; and most of them have to go a long distance by private conveyance, in order to get to the meeting. When they can get together ten or a dozen tents, it is considered a great meeting for the west. The Brn. and Srs. make large sacrifices to get to their meetings and to sustain them. We see very little selfishness among them. They are ready to share the last half of the loaf with those who are needy. They are in earnest to get into the kingdom of God. One can get a better idea of the christian religion in its simplicity, than in more populous places. They are plain in their dress, natural in their manners, and hospitable at their homes. The truth is spreading rapidly in the western states by means of the faithful labors of true men of God, who are not laboring for "the loaves and the fishes," but to save their fellow beings from destruction. It is a poor field for a lazy man, or one who wishes to take life easy; but an interesting one for the true minister of Christ, who is ready to endure hardships for the Lord's sake, to save souls from perdition. Many such men are needed in the west, who are ready to preach every day, and, if need be, willing to sleep in the barn, or camp by the road side for the night; and not utter a murmuring word about their fare.

"A SUPREME SANCTUARY."

The Spiritualists have established a secret society, which they call "*The Order of Eternal Progress.*" They speak of their headquarters as "a supreme sanctuary," and then of state, district, and territorial sanctuaries, in all parts of the world." They intend, by means of this great secret society, to get control of the social, religious, and political interests of the whole world; which they claim will constitute the setting up of the "God kingdom." In setting forth the objects of this "Order of eternal progress," we are informed that it is designed to be "an organization with branches extending to all parts of our land, and of the world, to bring the liberal and progressive minds so that their power may be directed in such channels as may be deemed for the good of humanity." Again, we are told that any man or woman may become a member of this "secret order", "irrespective of belief."

Let us all keep clear of these "bundles," lest we be burnt at last with the "stubble" of this world. The time for the separation of the tares from the wheat is at hand. Satan is doing all in his power to get us to unite with some of his unholy associations. It is a perilous hour in which we are living. Keep on "the whole armor of God."

WHAT DO YOU THINK OF IT?

BRO. GRANT:—I was in a prayer and conference meeting a short time since, where one took the position that the wicked were not to become as though they had not been until *after* they had been punished according to their deeds done in the body; and as I have no recollection of ever seeing any thing of the kind appear in the columns of the Crisis, I thought that I would pen these lines to you, and see if you would not be so kind as to express your opinion upon such an *idea*; for if it be *true* that the punishment of the wicked is to take place *before* they become as though they had not been, then it seems to me that it is high time that it should be published in the Crisis, for if it be true (as I said before), then it follows that the wicked are punished *before* they die. Yours for light and truth, A. S. WHITNEY.

The Bible nowhere says the wicked shall "be punished according to their deeds done in the body." If they are to be punished *before* they die, then their punishment must end when they die. This cannot be true if the wages or punishment of sin is *death*, as the Bible declares. As the punishment is *death*, it does not *begin* till they are dead. If, after they have died "the second death," they never come to life again, then their punishment will be eternal—not eternal torment, but eternal death. As eternal life is the highest possible reward, its opposite, or eternal death, is the highest possible punishment.

THE CAMPMEETINGS.

The Springfield National Advent Campmeeting is appointed to commence Monday, Aug. 24th, but there will be a meeting held on the ground on Sunday, Aug. 23d, and arrangements will be made with various R. Roads for Tickets, good as soon as the 22d.

The Alton Bay Campmeeting commences Saturday, Aug. 29th. Full particulars in regard to the above meetings will be published in due time.

In answer to inquiries, we would say that tents can be hired in this city of James Martin & Son, No. 114 Commercial Street, nine and a half feet square, three and a half foot wall, with poles and all complete, for $4.00 for the time covering either of the above meetings. Also tents eleven and a half by twelve, four foot wall, for $6.00, and other sizes in proportion.

A GOOD SERMON.

We give below an extract from a sermon delivered by Mr. Rowland, in Cincinnati, O. It contains some rich thoughts worthy of the consideration of all the friends of Jesus. May the reader receive from this article a quickening power to labor for the Lord, and to stand up against the enemies of the cross. This is the hour to "be strong." Mr. Rowland says:

"There is a passage in the writings of the apostle Paul so germinal of what I have to say upon the subject selected for to-day's meeting that, although it may seem to you very much like perverting, I cannot help making it my text. That passage is in 1 Cor. 16: 13–14, and reads: 'Watch ye. Stand fast in the faith. Quit you like men. Be strong. Let all your things be done with charity.'

These short and pithy expressions doubtless seem to you, as I read them, the warm but disconnected utterances of one who was solicitous concerning the activity of the Corinthian converts. If you will examine them closely, however, you will find them all circling about the central thought of a true life, and all adapted to bring that life to its highest development.

A true life is one which grows harmoniously outwardly and inwardly; or, in other words, a man must act right and believe right. No one can be a good and glorious man who does not keep himself unspotted from vice, who does not have his mind stored with right principles, and who does not act out these principles resolutely and lovingly before the world—men with earnest and intelligent convictions—men who guard themselves against all littleness and sin—men who will not be ashamed to live positive and heroic lives in the face of their fellow men—these are the characters for whom the world is longing, men for this and all time; and just such men obedience to all of the precepts of this passage will be sure to produce. Assuming that this will appear, as we discuss the various precepts of the passage before us, let us begin with the first one.

'*Watch ye.*' An army in an enemy's country always throw out strong lines of pickets. At every possible avenue of approach is stationed a little sqad of men, who, with unceasing vigilance, watch for the appearance of the foe. Through the long winter night, when the sleet is coating musket and cap, and smiting the face with its stinging lash, and when the slightest spark of fire would only light the way to his heart for the foeman's bullet, the guard stands shivering with cold, but with eye peering into the darkness, and with ear ever open to catch the softest tread. This painful vigilance is the safety of the army. There can be no success without it. Were the barriers to be taken down, and the enemy suffered to steal into the camp, all would be lost.

Now, every man occupies precisely the position of an army in an enemy's country. Around him are the swarms of foes eager to invade the camp of his will. Slothfulness, sin, false pride, and a host of other enemies to everything that is noble and good, stand ready, when the pickets are withdrawn, to rush in and overpower the better forces of the heart. But these once having entered, there is an end to true manhood. To be men for the times, then, you must watch. Standing firm on your guard, you must make each thought and wish bend over the bayonet of a determined resolve and give the password *Holiness* before you allow them to enter. Nor must you scruple, if they cannot give this password, to thrust them at once through the heart. Watchfulness is, then, the first step to a true manhood. The second is found in the words, '*Stand fast in the faith.*'

The connection between what a man believes and what he does is closer than many seem to suppose. The fact is, no man can act very long what he does not thoroughly believe. All the heroes the world has ever seen have been men who have made themselves a political or religious formulary, wrote under this 'credo,' and then stood up against all odds to defend and die for it. There never was a grand epoch in the world's history, but that it was the birth-throe of some grand idea. There never was a leader in civil or moral reform who had not had the articles of some glorious creed burned into his heart. Paul, and Luther, and Bright, and Cromwell and Knox, and Garrison, and Lincoln, and all other positive and heroic men of all time, have been those who *believed* something with their whole minds and hearts.

Of inestimable importance is it, then, if we would be men for the times, to stand fast in some true and grand faith. The great difficulty with this age is, men do not enough understand and fix themselves upon principles. Even christian people have learned to snore and sleep under sermons and addresses which aim to expound some doctrine of that creed whose doctrines they profess to accept. We must take all our truth in homœpathic doses, and sugar-coated at that. But this will not, and cannot make strong characters. Positive men, since the world began, have had a set of principles wrought into their being, like the iron atoms of the blood, which gave them muscle and backbone. Would we be men for the times, we must be like them in this—fasten upon a faith (and you will find none better than the faith in Jesus,) and stand fast in it, come what may.

Then, 3d, we must 'Quit ourselves like men.'

A very poor soldier would that be who never got out from behind breastworks. To make men veterans you must give them the order Wellington gave at Waterloo, 'Up, boys, and at them!' There must be the long marches in the enemy's country; the fording of deep rivers; the sleeping out in the field with no canopy but heaven; the standing up in line when shells are falling and bullets are shrieking, and men dying around you; the fixing of bayonets and kneeling to receive the impetuous onslaught, and then the fierce countercharge up the hillside in the face of the belching volleys and over abattis and breast-works—all this bear before you can be a complete soldier.

Just so, no man can be a complete man until he comes out into actual fight and struggle. The men for the times are those who, having watched and prepared themselves for struggle, and having fastened upon a good set of principles, do not fear to carry these into exercise everywhere about them; men who hear the call of duty and hesitate not a moment to go to whatever lengths she may lead; men who hear in this command, quit you like men, the shout of their divine leader rung in their ears as they stand on the edge of battle, and who, in obedience to it, accept all sacrifices and wounds that the doing of his will and their duty may involve.

4th. We must 'Be strong.'

This precept I understand to refer mainly to the inner life. A man must not only have a creed, but he must be strong in it, ready to defend it in every possible way against his adversaries. A man will be good and generous always in proportion to the breadth and generosity of his faith. The hardshell Baptist, who believes only in the doctrine of election, can never be anything more than a narrow bigot. The lawyer who has read only the first chapter of Blackstone, will never be anything more than a pettifogger. The merchant who knows no more of the laws of trade than is sufficient to enable him to sell a yard of calico, will never be more than a clerk; and so everywhere. To be real, good, strong men, the men for the times, we must study, we must grow in mental and spiritual stature day after day.

And then, to insure all, we must let everything we do be done with love or kindness. Gentleman is a very hackneyed and misused word, but it is the only one term which expresses exactly what obedience to all these precepts of the apostle will produce. The men for the times are not merely those who will have intelligent convictions of truth, and be ready to maintain them, but those who while they act boldly and resolutely and without the least sacrifice of principle, attract all others to them by the display of a living and tender heart.

In a word, the men for the times are christian gentlemen; men who guard themselves against every unholiness and littleness, and dishonor; who stand fast in a faith which grasps tight hold of the Lord Jesus Christ as Savior and leader, who quit themselves like men, in the struggle the times present between the right and the wrong, who are strong in all that belongs to a live conception of the wants of the age and the work to be done, and who, like their Master, do all things so kindly as well as so resolutely, that others feel constrained to respect them, and range themselves under their banners."

☞ CORRESPONDENTS will please put *business matter* for the "Young Pilgrim" on separate slips from business for the Crisis.

☞ Your attention is called to an interesting "Letter from Chicago," on the fourth page.

☞ Correspondents will please condense their *notices for meetings* as much as possible.

THE MILLENNIUM.

This is the title of a new pamphlet, by Sr. M. D. Wellcome. It is an excellent work to put into the hands of those who believe in a millennium *before* the second coming of Christ. For ale at the Crisis office. Price 15 cents, including postage. Ten copies for $1.00; fifty copies, $4.00.

"ADVENTISM."

We have just received a full supply of this valuable work. Price in cloth 75 cents, postage 12 cents. Flexible covers 60 cents, postage 12 cents. Paper covers 50 cents, postage 6 cents. In paper covers by the dozen, by express, $4.75.

For the World's Crisis.

PLAN OF REDEMPTION.

WHAT THEY SAY OF IT.

"The 'Plan of Redemption,' is an earnest book, evidently prepared after no little study and with a conscientious desire to advance the cause of Christ. The Bible is very fitly made the basis of argument, and while some views advanced are open to criticism, which is almost inevitable from the nature of the topics treated, and from the present state of religious investigation, the careful reader will find much that is valuable, and many fresh and well-considered suggestions, as, for instance, on the atonement and the two resurrections."—*Watchman and Reflector.*

"The 'Plan of Redemption,' by Wellcome and Goud, is a new work or body of theology published at Yarmouth, Me., and sold by I. C. Wellcome. A chain is the longest in its weakest point. This book exemplifies this adage. We have read it with much care. The ideas of the necessity of a general atonement are correct. The obligation of men to accept it are clearly set forth. Salvation is a part of its plan, but concerning the words *perish, die, death of the soul*, there is some ambiguity. The Bible distinctly says, 'These shall go away into *everlasting punishment*,' etc. We don't know anything about the annihilation of the soul—we don't believe it scriptural or possible. If Bros. Goud and Wellcome do, they will have about the usual amount of hard sledding to get it taught and believed. There is a hell for the wicked, is the doctrine of the church and the Bible of all ages, eternal and endurable."—*Church Union.*

Sold at the Crisis office. $1.25, postpaid.

☞ The minister who divides his discourse into too many heads will find it difficult to find attentive ears for all of them.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution.*

Previous acknowledgments	395.14
R. C. Randall	1.60

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$138.95
R. C. Randall	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4920.30
Mary K. Howland	5.00
A Friend, by J. P. H.	1.00
E. F. Haskell	10.00
A Friend	3 55
A Servant of Jesus Christ (Nor. Miss.)	5.00

EUROPEAN MISSION.

Previous acknowledgments	$528.80
G. H. Bundy	1.00
Friends in Whitefield, N. H.	6.00
"Hope," South Reading	1.00

MASS. A. C. CONF. MISSION FUND.

RECEIVED BY G. T. A.

M. Sunderland	$20.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1105.94

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

For the World's Crisis.

ST. LOUIS MISSION.

BRO. GRANT:—I have received since my last letter to the Crisis the following donations for the Mission here: One box and one barrel of clothing from Bro. G. T. Adams, Boston, and one dozen large bottles of Dr. Peirce's Bitters. I received one box of boys' clothing, mostly new, from John M. Stetler, Phila., Pa., also a suit of new clothes for myself, which were needed and appreciated. From Bro. Moses Smith, Chicago, Ill., through Bro. S. S. Brewer, $10.00. From Bro. William Simes, Dover, N. H., $5.00. A letter from Sr. S. Thayer, Seneca Falls, N. Y., containing $2, and informing me that the barrel of clothing rec'd Feb. 19th, and credited to Boston, came from her. I would here say that those sending articles of clothing for the Mission should always send a letter by mail. Brethren and sisters, it gives us much joy amid all our cares to know that we are so kindly remembered by you. If time was to continue, this Mission would shortly be able to take care of itself, so far as money is concerned. But we are expecting to be delivered soon.

Our churches are prospering as usual. Next Tuesday our campmeeting commences. We have a fine grove. We all need your prayers. Pray the Lord to give victory to his truth. In due time we hope to give you particulars of the meeting. Your Bro. in the blessed hope, H. K. FLAGG.

St. Louis, Mo., June 3d, 1868.

For the World's Crisis.

A UNION MEETING.

BRO. GRANT:—There was one meeting during Anniversary week which was peculiar in its character. It was a union of all religious denominations and sects who chose to participate in it. It was inaugurated by the Unitarians. There has been during the last winter a series of meetings of this character weekly. The manner of conducting them was for any one, who desired, to make remarks upon the subject before the meeting. A number of questions were discussed, such as, "The true tests of Christianity," "What is it to believe in Christ?" and others of a like nature. Unitarians, Universalists, Baptists, Congregationalists, Methodists, Episcopalians, and Spiritualists, would often be heard in the same meeting.

This is truly progression. It certainly shows on the part of Unitarians a liberality which no evangelical church would inaugurate. It opened a door for every one to express their views upon the Scriptures. The meetings were often solemn, and always conducted with the best of order and good nature; and no doubt there was some seed sown which will take root and spring up to life everlasting.

Boston. D. N. SMITH.

For the World's Crisis.

THAT MAN OF SIN.—No. 2.

Is it the Pope of Rome? It may seem to some of our brethren an almost presumptuous, at least an utterly needless question, for they would answer promptly and emphatically in the affirmative. But if so in a prefatory, prefigurative way, is it so in an intensive, critical, culminating sense? I think not. I apprehend the earnest, definite, and especially the terminal fulfillment, is just now shortly before us. Far from me be dogmatism, for it is unholy and abhorrent. I tried to show, at least in a suggestive way, in a previous article, that Rome, the papacy, and the Romish hierarchy, are defined and identified in the harlot riding on the *therion*, or wild beast, and that the "man of sin" of St. Paul is more especially a new evolution. Does the essential fulfillment of the Apocalypse run through the whole mighty lapse of eighteen hundred years to the end? Very many believe this, and insist on it, nor do I any further object to the position, than that it is an inferior and shadowy accomplishment, while the tremendous and concentrated and more literal realization is just at and before the end of this dispensation.

Before the day of Christ, "the man of sin must be revealed," "and that wicked shall be revealed" (*apokaluphthe, apokaluphthesetai*, and *apokaluphthenai*, for the word is used three times in succession). Strictly the meaning of the word is, uncovered, unwrapped, unveiled, naturally implying not a long process of development, or at least of disclosure. Pertinently illustrative was the unveiling of a statue of Senator Benton, not long since, I believe, and quite recently of a large painting or portrait of Gen. Grant at the Chicago Convention. We do earnestly submit, therefore, whether this "apocalypse" or unveiling was not the subject of prophecy as a special and definite token of the immediate coming of our Divine Lord. When the first occurs, then be sure the second follows directly. "The mystery of iniquity" was beginning to work in St. Paul's time; it was fearfully energetic and baneful in Justinian's day; it grew and progressed in successive developments at A. D. 606, and at A. D. 756, on to the tenth, eleventh and twelfth centuries. This was a very long process of apocalypse or evolution; and now was this the *specific object*, the *special revelation* designed and defined in the apostle's prophecy of "the man of sin"? Let every one be fully persuaded in his own mind.

A man utterly unused to railway traveling, and ignorant of distances, starts from Boston for Buffalo. He inquires of a fellow-passenger, "Sir, I am going to Buffalo, and I am a perfect stranger to the route; now tell me how and when I may know that I am almost arrived at my journey's end, if you please." Would the answer be—"When you have reached Albany, then you are nearly there"? Certainly not, but something like this: "Listen to the brakeman's cry at every stop; and mind, now, when he opens the door and shouts *Batavia!* then you are almost there. Be all ready, for in a few minutes afterward you will be in Buffalo."

So when the "man of sin" is revealed or unveiled, *then* the day of Christ is imminent indeed. Not but that there are other and notable signs. So there are, but this is a conspicuous one. This "man of sin" (*anthropos tes hamartias*) is the person, as well as character, whom the Lord will consume and destroy, not by a gradual wasting since Luther's day, a providential decay through political upheavals, or spiritual dispensations, but by the *literal intervention of Christ at his coming*. This is the work to be done, and the way in which it is to be done. It is not, I conceive, a long line of Popes, but a single antichristian man; not the last of a series, but an evolution at the end of a series; not any proper phase or constituent part of the harlot Rome, papacy, or priesthood, but a power rising and dominant after her; not an intriguing and powerful woman, but a more powerful man; not a dependent on the civil power, but a person and a dynasty independent and imperial; not papacy maintained by Cæsarism succeeding, subjecting, and appropriating the glories and prerogatives of the unseated harlot, and all the stronger and more terrible because rid of the burden so long carried.

The last head of the beast lifts up itself erect and intelligent; its ten horns are deflected backward with hostile expression toward the scarlet woman, and you have the masculine (literally) "man of the sin," the centaur (horse and man in mythology, but *therionic* man in prophecy. And here let me parenthetically suggest if in the *seventh* and *seventh-healed* heads of the wild beast we find no notable historical characters known as at home on horseback, as if almost grown to their stallions).

This man is numbered, too, and the number of his name is 666. Now it is clear, I think, that no Pope of any age ever had this number in his name. If it is said apostates is the word that fills the number, then I answer, the apostate preeminently is the successor of the harlot; the man who heads a new religion of demons; who unfurls a banner of a new religion and new revelation; who hides and disguises his true purpose and character as much as possible, to deceive the world; who confederates to be hailed as Messiah by the intensely infidel Jews, whose re-occupation of Palestine he promotes; such is the grand apostate of the last time.

I do not know why it is that so little attention is paid to this characteristic and diagnostic signal of the man, the number 666. It is put in its place expressly as a detective. I take it as such, and would give to it all its eminent value. And when it is intimated that too much is located in the future, and that this is something that has not happened, but is only supposed to be going to happen, I answer that when I find the number 666 in an astonishing variety of ways found and filled in one man, I can trust God's word for what is going to happen, and is probably right at the door.

And now I beg leave especially to say, in answer to the objection that we ought not to allow the idea of unfulfilled prophecies to come in before the coming of Christ, and obscure the expectation of waiting and watching saints; let it be remembered that the whole tenor and intent of all our representation is to make properly evident and prominent this great prospect and promise of a speedy translation of saints. It is from the terrors of this coming and unfulfilled prophecy, that christians ought by faithful warning and a correct representation of the future, to strive and pray to be delivered. I wish this might be constantly borne in mind. If a European potentate leagues with the infidel Jews, to replace them in Palestine, while they accede to the imposed condition of a confessed Messiahship, who does not then see that the day of God has come close at hand, for the man of sin is unveiled? If there be a head of political sovereignties thus accepting before the world such an extraordinary concession of tribute, what an astounding revelation it is indeed! Or if the Romish system is so modified that a great political ruler is seen to incorporate all the tremendous hierarchical prerogatives of the papacy in his own name and person and dynasty, who does not see or can not see that the "man of sin," the *anomos*, or "wicked one," is revealed? Then you have the man without a conscience installed in his place. Antichrist has come indeed. This is a great and intensely interesting subject, and I believe worthy of great attention, but not of the ridicule which it has received.

Now, I repeat, it is a removal of saints which goes before the inauguration of the hour of temptation through the world, and gives the signal for the great bell-stroke of coming judgment wonders. It is the angel proclamations are heard deep and loud and clear,—"Fear God," "Fallen Babylon," "Worship not the beast." A translation of saints, we say, comes first. Is not this a thrilling expectation and ecstasy of hope? Why do such as maintain that all prophecy is already fulfilled except the coming and kingdom of Christ, overlook the apocalyptic mustering of the mighty host, the beast and his armies, to war with the Lamb? Let us not pretermit such a stupendous item in the scenery of God's wonders; no! not this, nor any other.

Before closing, I wish to ask your attention particularly to the sixth verse of Rev. 13. "The beast" opened her mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." Underscore this, put it in capitals, scrutinize and survey it ever so keenly and carefully, and what does it teach? What man will say and show that this has properly and truly been fulfilled? I do earnestly think it can not be done. For Rome, instead of blaspheming those that dwell in heaven, prays, or teaches to pray, to saints. And we know, brethren, from God's word, there are no saints in heaven until a translation. What then is intended? I do especially solicit an observation of the great fact brought to view in this passage, that at the time of the accomplishment of this prophecy, there will have been a translation of saints from the earth. And the apostate, infidel antichrist, seeing a brightness in the sky, or at least some visible token of a company raised, housed, and secured in the etherial vast above, is angry. He utters imprecations against the tabernacle of God, and those tabernacling in heaven; not some indefinite, invisible, and infinitely distant home and host in space, but earthly beings immortalized, and by the favor of God made visibly superior to earth and all the power of Satan. God, discriminating and eliminating his elect and praying people, has said in a voice of thunder, "Behold my work! and behold the cloud of glory in which the waiting disciples of the beloved Son of man are now secure." No wonder the man of sin is exasperated.

Yes! unless exceedingly in error, the time is portentously near. I have no sympathy with the setting of a day, as some have done. Still they may know far more than I in such a matter. Some day particularly mentioned may be the day, but I have not that knowledge; and to my mind the definite proclamation of such a time is taking a great responsibility, and, if a failure, will do great harm. I have no sympathy with it, without a better understanding than I have now.

Yours very sincerely, C. COLEGROVE.

Correspondence.

From Bro. H. Pratt.

BRO. GRANT:—I leave for home this morning. We have had a very rainy day, nevertheless three went down into the river, while others were deterred by the storm. We remarked in our last that it was good to baptize in the sunshine; to-day we found it good to baptize in the rain. The poet had it right when he said,

"Sweet is thy work, my God, my King."

Pray for us. Yours, H. PRATT.

Rochester, May 24th.

From Sr. S. P. Green.

BRN. AND SRS.:—It has been quite a long time since I communicated to you through the Crisis, "our family paper." I prize these papers very highly, as they fail not of coming every week, laden with fresh perfume, a messenger of love and truth, a "silent preacher," wending its way to my humble home among the Plymouth mountains of Vt. This excellent paper ought to have a wider circulation, and might, if all its friends did their duty. Christians, we must not be negligent in little matters. Some of us have not the ability to accomplish great things, but we have "one talent" at least, upon which we must improve, and not "hide it in the earth"; for such will have their portion appointed with "hypocrites and unbelievers." Let us try to do all we can in the name of our blessed Lord; go to him with all our trials and sorrows, to learn our duty in everything; and if we promptly obey, we shall be blessed of him who died for us. Let us not be negligent in caring for the poor, the sick and afflicted, whether at home or abroad, north or south, east or west. Could we not take from out our store of garments and various articles which are laid aside for the present, perhaps, and box or barrel them up, and send them along? And let the poor not forget their duty either; for their mites will be as acceptable in the eyes of the Lord as greater donations of the well-to-do and rich.

I feel within my soul that time is short, and what we do must be done quickly. Soon it will be said, "Time shall be no longer."

"Watch, for the time is short,
Watch while 'tis called to-day;
Watch lest the world prevail;
Watch, christians, watch and pray."

I would be thankful to my heavenly Father for all his favors; would thank the Lord if he would send Bro. Grant, or some other one, to preach the word in this place. Think they would be kindly received. Yours in tribulation, SOPHRONIA P. GREEN.

Plymouth, Vt.

From Sr. F. M. Shimper.

Brethren and sisters of like precious faith: My daughter and myself are nearly alone here respecting our faith in God's blessed word, and we naturally turn for communion and fellowship of saints to those whose weekly letters and communications come to us through the Crisis. Thursday evening is looked forward to with desire, when we usually have a season of rejoicing with those who rejoice, especially in the progress of truth and its effects on the hearts of sinners. We feel it our privilege, also, to sympathize with those who are sad and afflicted, and to remember in earnest prayer those who say, Pray for us. Particularly do we realize a deep and heartfelt interest in the labors of those dear brethren and sisters who have walked out on the promises of God, relying solely on his faithfulness and truth for direction and support; and we greatly magnify the name of the Lord in the gracious fulfillment of his word unto them. And should not his dealings with them lead us all, as God's dear children, to trust him more fully in all our temporal affairs, and to watch more closely for all the indications of his will concerning us?

We are truly living, not only in a "grand and awful time," but in a time rich with opportunities of doing the will of our Father, and of walking in the footsteps of Him "who went about doing good," and of proving for our own selves that "it is more blessed to give than to receive." Thanks be to God that this blessedness is not restricted to those who are permitted to give of their abundance, but unto us all, who have but the lesser and the little sums to send, it may be said, "She hath done what she could."

How exceedingly great the privilege to us; and in Him wonderful condescension! to accept and use; and then, oh, then, the reward! May the Lord help us, every one, to be very faithful over the few things, that our account may be rendered unto him with joy when he comes. And how heart-cheering the hope that his glorious second coming will be so

very soon. In view of it we often feel, as expressed in the lines—

"When on thine own image in me thou hast smiled
Within thy blest mansion, and when
The arms of my Father encircle his child,
O, I shall be satisfied then!"

Praised be his name, that we know our Redeemer liveth, and because he lives we shall live also. May an abundant entrance be administered unto us through our Lord Jesus Christ. Your sister in this blessed hope, F. M. SHIMPER.

Vershire, Vt.

Obituaries.

RICHARDSON. Died in Ellington, Ct., May 18th, 1868, of consumption, Bro. Solomon L. Richardson, aged twenty-four years.

Bro. R. suffered much from the ravages of disease for many months, but he now sleeps in peace waiting for eternal life, when Christ the great life-giver comes. He was wonderfully sustained in his last sickness by the grace of God, and proved that the blessed hope of the gospel was truly an anchor to his soul. He leaves a wife and two little boys, together with a large circle of friends, to mourn his loss, but they sorrow not without hope. May God sustain them in their affliction, and prepare them for a world where separations are unknown. The burial services were attended by the writer. P. S. BUTLER.

SANDERSON. Died in South Barre, N. Y., May 18th, 1868, Sr. Lottie Sanderson, wife of Bro. Edward Sanderson, aged thirty-eight years.

She was sister to Bro. A. P. Moore in the Crisis office. She rests in hope. Bro. Sanderson is left alone.

"How long shall death, the tyrant, reign,
And triumph o'er the just?"

May the Lord comfort our much afflicted brother till death gives up her dead. This scattered family of Father Moore's will meet no more in this life. Wide, wide apart, it seems, is their path of duty here; but may they all meet at the marriage of the Lamb. Father's nor mother's tears could fall on Lottie's cold cheek, but though they fell far away from a beloved daughter's funeral, our Father saw them, and he pitieth them as a father pitieth his children. H. PRATT.

MOORE. Died in Rochester, N. Y., May 29th, 1868, Sr. Eliza Moore, aged sixteen years.

She embraced the truth and was baptized into the likeness of death last fall, and when consumption had nearly done its work, she sang sweetly of Him whose coming is nigh at hand; and while life and strength permitted, she gave assurance to all around that "precious in the sight of the Lord is the death of his saints." Ps. 116: 15. The funeral was attended at our hall, and a large congregation listened attentively to a discourse on the sleep and resurrection of the dead. H. PRATT.

RAYMOND. Died in Woodstock, N. B., May 8th, 1868, Samuel Raymond, aged eighty-one years, eight months, and twenty-one days.

He had been sick nine years. More than three-fourths of the time that he was able to sit up during these years, the Bible, or other good reading, was in his hands. Ten days before he died, when he could not very well sit in his chair, he was trying to read in the Bible, and to turn the leaves when there was no strength in his fingers.

My prayer is that his devotedness, patience and resignation may rest upon me, that I may be worthy to meet him with all the redeemed in a little from this, at the marriage supper of the Lamb. His funeral was attended by a Methodist minister. MARY J. RAYMOND.

Summary of News.

FOREIGN.

Cable Dispatches.

LONDON, June 2. Dispatches received by London journals from Abyssinnia state that Gen. Napier reached Senafe with the rear of the expedition on the 24th of May. The widow of the late King Theodore was reported dead.

VIENNA, June 2. Advices have been received from Athens that the representatives of foreign powers in that city have formally protested against the admission of Representatives from Candia to the Grecian Chambers.

LONDON, 3. Official dispatches from Gen. Napier state that his column has passed Senafe, one of the last posts on the route to the coast. He reports the rainy season had set in with the usual violence and disastrous consequences to the inhabitants. The flood running through the Sooroo defile, a vast mountain gorge, was already in such volume that six hundred natives have been drowned.

The Morning Herald of to-day comments on the report of the Royal Commission on the Neutrality laws. The writer says the changes in the existing laws recommended by the Commission are altogether too harsh in character, and, if carried out, will fall with great severity on the shipping interests of England.

VIENNA, June 3. Plans for the reorganization of the military forces of the Empire are being gradually carried into effect. The standing army is to consist of 800,000 men and the Landwehr 200,000 men.

LONDON, June 4. It is rumored in Paris that the Emperor Napoleon is very sick.

PARIS, June 3. France has resumed diplomatic relations with the Bey of Tunis.

MADRID, June 3. The Spanish Government has granted the necessary authorization for the establishment of additional sub-marine telegraph lines in the Gulf of Mexico.

LONDON, June 4. Official dispatches from Gen. Napier, dated Adeguit, May 21, have been received. A small detatchment of troops will remain at Zoulla. All the remaining troops of the expedition have gone forward to Annesly Bay to embark for home. The last dispatch, dated June 1, reports that the royal crown of the late King Theodore, which the soldiers captured in Magdala, was returned to his Queen, who remained at the capital. Gen. Napier also states that the great flood swept through the Sooroo defile, causing great damage and rendering the road impassable. The loss of life, however, was small, only six natives were drowned, instead of six hundred as reported.

DOMESTIC.

New York, June 2. A London special says letters from Abysinnia, dated on the river Tacossi April 30, have been received. Anarchy and civil war prevailed all over the country. The released chieftains had raised armies against Golazaya. The General of the latter, Masheba, pursued one of the released chiefs named Ali Funns, and a battle was fought on the 20th of April, in which Ali was victorious. When the Walda men with Masheba saw Ali, their former chief, they reversed spears and rushed to him with joy. They then turned on Mashesba, defeated the remainder of his army and took him prisoner. Queen Mustevat, with 12,000 Galla horsemen, held Magdala. The priests say Menelek is the legitimate King. Sad stories are related of the cruelties practiced by Theodore. It is believed that when the English leave the country the Egptians will take possession of it.

Rockland, Me., June 2. During the rain last Friday a waterspout swept down Moody's mountain in the town of Hope, cutting three ravines down the mountain, one of them four rods wide and eight feet deep. It also uprooted in its course trees ten inches in diameter, and raised Linconville pond in one night three feet higher than ever known before.

New York, June 2. A Montreal special says the Fenians are quiet at Malone and St. Albans. There are 25,000 stand of arms at Ogdensburg, and beef and pork for 6000 men for ten days are on its way. An attack is menaced on Prescott and Cromwell, to cut the canals. Government detectives report all ominously quiet, but a raid is certain before the 1st of July. The Dominion Government protests against the removal of troops, and insists that three regiments be sent out and four batteries. Two batteries have been sent to the front and two million rounds of cartridges. An order to-day doubles the volunteers' pay, in order to keep the efficiency of the force.

Havana, June 1. Honduras dates of the 18th ult. state that there is great excitement in Honduras and Nicaragua owing to the renewal of British pretensions over the Mosquito country.

The new tariff law at Honduras is postponed till the first of August.

Havana papers assert that Salnave was beaten and escaped from Port au Prince.

The commander of the American man-of-war was informed, on good authority, while at Port au Prince, that the complaints of foreigners about their treatment were exaggerated as well as those of the United States Minister who wanted a large war vessel to be stationed there for the purpose of watching the coast, making a demonstration and forcing the Haytiens to salute the "Stars and Stripes" whenever they may be raised.

New York, June 5. Letters from Lima, Peru, state that there was some apprehension of war between that country and Chili growing out of differences arising between the two countries relative to proceedings pertaining to the settlement of the late war with Spain.

A special Montreal dispatch, dated yesterday, says: The scare throughout the Dominion is increasing instead of abating, and the authorities add to the general fear of an impending raid by the extensive preparations they are making. In this city a flying column of four companies of regulars and two battalions of volunteers are under orders to move at a moment's notice to any point they may be ordered. At Quebec, the volunteers have been ordered to draw the requisite amount of ammunition and rations, and to keep themselves prepared in every particular for a campaign. A large force of British regulars is to be sent to Prescott next week, and in the meantime large quantities of ammunition and other war materials are being forwarded to that point.

At Athelone, Canada, the Fenian sympathizers are jubilant, and boast that the news they have of the movements of the Irish leaders makes it certain that the invasion will take place before the 20th inst. Two men were arrested at Sweetsburg yesterday, charged with being Fenian spies. Maps and papers implicating them were found in their possession. One of the men has but one arm. He says that he came from New York. Both of the prisoners are now confined in jail and strongly guarded.

Another dispatch dated Malone, yesterday, says: "Fenian fairs are to be gotton up here and at St. Albans, Vt., for the purpose of covering up the collection of men for the coming raid into Canada. A large number of arms are rapidly arriving at this point and elsewhere, and prominent Fenians say that within the present month they will have a large force and firm footing in the Dominion. Two car loads of small arms have arrived at Chateaugay Four Corners. An invasion into Canada is certain to take place by way of Burke and Chateaugay."

TERRIFIC HAIL STORM IN TEXAS.—From the San Antonio *Express* of May 21st we gather interesting particulars of a disastrous hail storm which visited that locality. The city, it says, is a perfect wreck; every house in it has received some damage; many are in complete ruins, with nothing but fragments of walls standing. The hail stones penetrated the best roofs, going through tin roofs like cannon balls. All the windows facing to the north have been smashed in, even window shutters and doors were broken down. The appearance of the city could not have been worse under a severe bombardment. Trees were stripped of their leaves and branches, which lie piled up in the yards and streets—the sides of houses exposed to the hail have the appearance of having withstood a thousand discharges of grape and canister. The roofing of the entire city is perforated like a sieve. One hailstone weighing over five pounds was found, and a great many as large as a man's fist were picked up. Many of the families whose houses were beaten down took shelter under beds and thus escaped bodily harm. Only one death is reported—that of a negro boy. Several persons had limbs broken. The corn patches and gardens are flattened to the ground, and have the appearance of having passed through a chopping mill. All the fruit crop is destroyed. The damage exceeds $500,000. The storm resembled a terrific battle, the lightning flashing in fearful vividness, the thunder crashing like a thousand cannon, and the hail falling like shot; so fearful was the noise that no one could hear unless they screamed in each other's ears. It commenced near New Braunfels, and extended from five to twenty miles in width—destroying everything over a region thirty miles from north to south and ten to twenty miles from east to west."—*Journal.*

THE CATHOLICS IN NEW YORK.—From official sources we learn that the Catholic population numbers about 550,000. It is the great power in the city. Nearly every office of emolument is filled by members of this church or controlled by them. Were it not for the rural population, even the school fund would be appropriated by them to what they call religious instruction. In estimating the church accommodations of the Catholics, it is usual to count the sittings as in a Protestant church. By this computation a large portion of the Catholics would be deprived of church privileges. No computation could be more fallacious. The St. Peter's Church for instance is a large church, but no larger than many Protestant churches in this city. Its average number of worshipers on the Sabbath is 25,000. The Mass commences at six o'clock in the morning, and is repeated every hour during the forenoon. The church is emptied and filled at each service. This is true of all the Catholic churches in the city. At the same time the basement is full of children, who do not mingle with the congregation up stairs. To them Mass is said.

THE LARGEST CITY IN THE WORLD.—A very erroneous idea is indulged in by many people in relation to the largest city in the world, many confidently asserting that London, or as it is frequently termed, the Great Metropolis, is far superior, both in size and number of its inhabitants. But such is not the case; Jeddo, the capital of Japan, is the largest and most populous city in the world. It contains the vast number of 1,500,000 dwellings, and 5,000,000 of human souls. Many of the streets are nineteen Japan series in length, which is equivalent to twenty-two English miles. The commerce of Jeddo far exceeds that of any other city in the world, and the sea along the coast is constantly white with the sails of their ships. Their vessels sail to the Southern portion of the empire, where they load with rice, tea, sea-coal, tobacco, silk, cotton and tropical fruits, which can find a ready market in the North, and then return, freighted with salt, corn, isinglass, and various other products of the North, which have a market in the South.

PERSECUTION FOR SINGING HYMNS.—On Friday last the General Synod of the Reformed Presbyterian church of Pennsylvania suspended from eldership and membership Mr. George H. Stuart of Philadelphia for the offence of singing hymns. The rules of the Synod forbid the use of any other metrical compositions in divine worship than a certain version of the Psalms of David—the versification of which in some instances is very quaint and poor. Mr. Stuart, however, had attended what are called union prayer meetings, and on those occasions had joined in singing the hymns given out from what is called the Union Hymn Book. He was accordingly suspended, after a sharp and somewhat excited debate, not without protest from several influential members of the Synod, but to the great satisfaction of the adherents of the old fashioned customs. Mr. Stuart is widely known from his connection with the United States Christian Commission.—*Journal.*

REMARKABLE PRESERVATION OF THE REMAINS OF HON. STEPHEN A. DOUGLAS.—An inspection of the remains of Stephen A. Douglas was made on Tuesday, preparatory to their removal to the tomb erected to his memory. Upon removing the lid covering the glass, the face of the deceased was found to be in a remarkable state of preservation, almost as natural as when buried seven years ago. The complexion is very fair, the contour of the head and face apparently unchanged, and the expression quite natural and plainly recognizable. The hair looks as black and glossy as ever, and the raiment as new and tidy as when first put on, not presenting the least evidence of mildew or discoloration.

POSTPONEMENT OF JEFF DAVIS'S TRIAL.—*Richmond, Va., 3d.* The U. S. Court met this morning, Chief Justice Chase presiding. In the case of Jefferson Davis, after consultation between the counsel and the Court, a postponement was granted until the next term. The Chief Justice said he would attend next term, if possible, in view of his other duties. Gen. R. E. Lee was recognized to appear on the fourth Monday in November, and the prisoner's bail bond was renewed.

KING THEODORE. The London *Times'* correspondent says that the day before the arrival of the British army at Magdala, Theodore summoned all the prisoners to his presence, and in cold blood butchered over three hundred of them, some with his own hand, almost within sight and hearing of the rest. The King, after he found resistance to the English useless, shot himself with a pistol.

☞ The persecutions of the Israelites in the Principalities have enlisted the sympathy of the Austrian Government. It is reported at Vienna that Baron Von Beust has decided, in the event of a satisfactory reply not being given by the government of Roumania to the last despatch of Baron Eder, the Austrian Consul General at Bucharest, to refer the matter to the decision of the guaranteeing powers. This course is rendered necessary by the Treaty of Paris, which forbids the intervention of any single power in the affairs of the Principalities.

☞ Arizona has cactuses fifty feet high and bearing delicious fruit.

Items.

☞ The defiant churchmen who will not obey their Bishop and let other denominations alone met in council in Brooklyn a short time since. The rector, Rev. Mr. Brewer, had with him in his chancel John Cotton Smith, Rev. Mr. Malcome of Newport and others. On introducing Mr. Malcome, Mr. Brewer said: "I have had the pleasure of having in this chancel ministers of the Presbyterian, Methodist and Congregational churches. I am now happy to introduce to you a Baptist clergyman who will address you."

☞ An Austrian, condemned to six years hard labor, has made a curious time-piece, mostly from refuse of his rations of rye-bread. The clock indicates the hours, minutes, seconds, the days and months of the year. The hands are of wood and the figures and dial plate of straw; the rest, even to the key, is made from the crumbs of bread.

☞ The Emperor of Austria asserts that he had to make his choice of two alternatives with regard to the recent laws hostile to the concordat—to sign them or abdicate—and he chose the former. This explanation is intended to soften the resentment for his violation of the concordat.

☞ A furious storm of wind, hail and rain, accompanied by a great deal of thunder and lightning, passed over Central Illinois and Southern Indiana on Thursday evening. At St. Louis it was very violent. It created sad havoc with the telegraph wires, tearing down many poles, uprooting trees and unroofing houses through Illinois.

☞ Great fires are raging in the pine woods of northern Wisconsin. The village of Palmer's Falls has been entirely burned. Several farm houses and barns have been consumed, besides many thousand cords of cut wood. The roads in many places are obstructed by the conflagrations.

☞ Mayor Wallach of Washington officially denies the story of two gambling houses in that city at which richly dressed ladies, connected with families whose standing is high in the community, earnestly engage in playing "faro."

☞ Deep sea soundings off the island of St. Croix, W. I., reveal the fact that no bottom is found at the depth of six thousand feet, only a mile and a half from the shore, from which it is inferred that St. Croix is the apex of an immense submarine mountain.

☞ The letter of the Emperor of China to the United States Government, formally presented on Tuesday last, extended over twenty-five feet of parchment.

☞ Hon. Charles Sumner, in reply to a query put by the Hon. Hiram Ramey of New York in regard to the proper way to spell the name of our new territory, says Alaska is right.

☞ While we on this side of the Atlantic have been shivering from the backwardness of the season, the English and French papers have been complaining of unseasonable and unusual heat.

☞ The French are agitating the subject of introducing wool growing into Algeria, in the hope of making it the Australia of France.

☞ The Bishop of Exeter has attained his ninetieth year, having been born at Bridgewater on the 6th of May, 1778.

☞ There are no less than eighty-seven steamers sailing to Europe from New York, and all—with, perhaps, one exception—are owned abroad.

☞ In Indiana they have discovered that there is a sort of lining to the sweet gum tree which answers all the purposes of chamois leather.

☞ By a slight alteration in the Prussian needle gun, it can be made to discharge thirteen shots per minute, instead of eight, as at present.

☞ There is living in New Haven an old soldier of Napoleon the 1st, who fought all through the campaigns of the Empire, including Waterloo.

☞ Fifteen thousand United States knapsacks have been sent to Milford from the War Department to be made into boots.

☞ Franklin Pierce is the only man living ever elected President of the United States.

☞ The telegraph offices in London give steady employment to more than three hundred women.

☞ A parrot died recently in Durham, England, at the age of 75 years.

☞ The book trade throughout the country is dull, even for the beginning of summer.

☞ France pays $3,000,000 for its Legislature, and $5,000,000 for its Emperor.

Notices.

A Grove Meeting in Charlton.

The Lord willing, there will be a grove or tent-meeting in the south-easterly part of Charlton, Mass., two miles east of Dresser Hill, one half mile from Rams-Horn factory, about five miles from Webster, Oxford, Dudley, and Southbridge; on land owned by Mr. Green, commencing June 16th, at 7½ o'clock, P. M., holding over Sunday. Preaching three times each day. Brethren and sisters in regions round about, let there be a general rally to this meeting. It is the first of the kind in this section. The field being nearly new, come provided for yourselves as far as you can. If any have tents to stop in, it will be well to bring them. Bro. L. Boutell and other preaching brethren are expected there to help preach the word of salvation. We are nearing home. Soon our work will be done. Shall we have it well done? Sinners around us need salvation through Jesus. Shall we make efforts to have them hear? Now is our time to work. Up, then. Let us put shoulder to the wheel. Tell them of a dying, risen Jesus; his willingness to save all that will come unto him, and of his coming again. Let us be urgent in the matter. Dear brethren and sisters, make this meeting a subject of prayer, that the name of God may be glorified. Come one, come all.

Those coming from a distance, can have provision made for them and their horses. Preaching brethren are invited. GEO. A. STREETER.

Tent Meeting.

There will be a tent meeting commence at Wednesday Hill, Lee., N. H., on land of Bro. Leonard Wiggins, (near where the barn meeting has been held for the last two years), on Saturday, July 4th, 1868, and hold over the Sunday following, and as much longer as may be thought proper. We have engaged the new tent in Bro. D. M. Leavitt's charge. We hope there will be a general gathering of our brethren and sisters. The blessed work has begun.

It is expected during this meeting that the ordinance of baptism will be attended to. Come, you who have been staggering at this command, and go forward with the young converts and be baptized.

Those going from Mass. will leave the cars at Newmarket Depot, and thence by conveyance to the ground in Lee, about three and a half miles. Those coming from Great Falls and Dover, will leave the cars at Durham Depot, thence to the ground, two and a half miles. Those coming to remain through the meeting must bring some bedding; but the brethren and sisters in the place will do all they can, no doubt, for their hearts are open. For the brethren, GEO. H. CHURCHILL.

Annual Conference.

The New York State Annual Conference will meet at Rochester, Thursday, June 25th, 1868, and continue over the Sabbath. A tent will be pitched and straw furnished to "camp on the field." Friends will bring provisions, and, as far as practicable, bedding. Come to take care of yourselves, to work for the Lord, to help save the perishing; come with the armor of God, the spirit of Christ, and bring in the worthy poor, and we will provide for them. Come to sacrifice for the truth, and to worship God. Come, brethren, the shades of evening are lengthening, and soon our work will be done. May it be well done. In behalf of the church at Rochester, H. PRATT.

The members of the New York State Christian Conference, and all interested in the soon coming kingdom, are requested to meet in pursuance of and in the spirit of the above notice.

C. W. LOW, Vice President.
W. MARLATT, Secretary.
B. P. STEVENS.

Annual Grove Meeting.

The annual grove meeting of Springwater, Livingston Co., N. Y., will be held June 20th and 21st, on the Morris farm, two miles and a half east of the village. Let there be a general gathering to this meeting. Come, with hearts uplifted to God for his blessing, to labor for the cause of God and the salvation of souls. All are invited, both ministers and laymen. For the brethren,

C. F. SWEET.

P. S. Meeting to commence at 7½ o'clock P. M., at the school-house, on Friday, the 19th, and at one o'clock P. M. on Saturday, in the grove.

C. F. S.

Star of Hope Mission.

RECEIPTS. Henry Hart, O.D. Woodruff, Southington, Conn., $5.00; Bro. Pierce, Nantucket, R. I., $5.00; from the church of Honeoye, N. Y., by E. S. Jennings, a barrel of clothing, etc., also $6.00; J. B. Morgan, for rent, $1.25. West Northfield; [illegible] Old Lyme, Ct., $2.00; H. L. Woodard, Webster, Mass., $2.00; A. H. Stowe, New Haven, Ct., $2.00; G. F. Tripp, North Bridgewater, Mass., $1.00; Sr. Cora C. C. Smith, a barrel of clothing and sundries, South Hadley Falls, Mass.; Mrs. G. P. Persons, Hockanum, Conn., $5.00; Bro. Moses, Chelsea, Mass., by H. L. Hastings, $10.00.

ANNA E. SMITH.

Fourth of July Meeting.

A meeting will be held in Exeter, Me., on the fourth of July, and continue over the Sabbath, in the old meeting-house, which is now being repaired. We give a hearty invitation to brethren who live in other places to attend this meeting. Come filled with the Spirit of the Lord, ready to work for the Master. We some expect that a young brother from Philadelphia will be with us. We would be glad to meet other servants of the Lord who have the word of God to preach to the people. There will be homes enough for all who wish to attend. Come, brethren and sisters, to this meeting. Let us see who loves the cause of God more than pleasure. The Lord is at hand. Awake, awake, put on thy beautiful garments, O Zion! ALLEN DAMON.

Meetings.

The Lord will, I shall attend the grove meeting at Charlton, Mass., commencing June 16th, also the conference at Savoy. Let preachers and people come out with hearts to work, and they will find that to do which will glorify God and make men better. I will come first train, Wednesday, June 17th, to Webster, Mass. L. BOUTELL.

Conference.

The conference in Poultney, Vt., will be held June 27th and 28th. All the brethren and friends of sister adjacent churches are invited to come to this conference and participate therein. No one need feel that he or she is not invited to this gospel feast. In behalf of the church, J. B. COOK.

Special Notice.

Those brethren and sisters who gave their pledges for the Alton Bay Campmeeting, are requested to forward the same as soon as possible, as the committee are needing the money to prepare for the meeting. Please direct to Eld. C. Goodrich, 167 Hanover Street, Boston, Mass. J. G. SMITH.

Tent Meeting.

There will be a tent meeting at Greenville, Smithfield, R. I., about half a mile north of the village, to commence June 17th, and continue a week or more, as the interest demands. Stages run from Providence, R. I., and Putnam, Ct., directly to the village. E. BELLOWS.

R. I. and E. Ct.

Our conference will hold its next session at Westerly, R. I., commencing Wednesday, July 1st, at 2 o'clock P. M. We trust no exhortation is necessary to have a full representation of preachers and delegates from all churches. Be sure and write us a good letter if not represented otherwise. H. F. CARPENTER, Clerk.

New Hampshire Quarterly Conference.

The fourth quarterly session of the Advent Christian Conference of this State, will be held in Whitefield, N. H., commencing June 12th, at 10½ o'clock A. M., and hold over the following Sunday. We hope to see a large gathering of the friends of the coming One at this meeting. Bro. Couch and others of the Lord's servants will be present to preach the word. A. W. SIBLEY Secretary.

Maine Western Quar. Conference.

The next session of this conference will be held with the church in Biddeford, commencing in their chapel, Wednesday evening, June 17th, and continuing over Lord's day. Brethren and sisters are invited to attend, and unite in the worship of the Lord and the work of saving souls. Call on Bro. J. C. Libby, who will direct you to places of entertainment. I. C. WELLCOME.

Minnesota Annual Conference.

The sixth annual session of the Advent Christian Conference of Minnesota will commence on Thursday evening, June 25th, 1868, in Burr Oak, six miles east of Elliota. The members of the conference are all especially requested to be present, or report themselves by letter. The churches within the bounds of the conference are respectfully requested to send delegates.

N. B. All persons wishing to connect themselves with the conferernce, will please remember that according to the constitution adopted last year, such candidates must be previously recommended by the quarterly conference, or church to which they may belong. THOMAS R. ALLEN.

Conference.

The Maine Easterly Quarterly Conference will be held in the "Free House" at Lincolnville Centre, Maine, commencing Thursday, June 18th, 1868, at 7 P. M. Call upon E. Calderwood, Moses Young, D. Fletcher, and E. Blood.

Per order of Conf. Clerk, F. A. BAKER.

Massachusetts Quarterly Conference.

The fourth quarterly conference will be held in Savoy, Mass., to commence Wednesday, July 1st, and hold over the following Sunday. We hope to see many of the lovers of Jesus and his coming at this meeting. Come, leave your work, brethren, and come to this meeting all ready to work in harmony with Christ. E. OWEN, Secretary.

Conference.

There will be a conference at South Livermore, Saturday, June 13th. Brethren are invited. Also over the Sabbath, June 14th, at the same place. JESSE GAY.

Conference.

The New York State Conference is expected to be held in Rochester about the middle of June. Particulars hereafter. H. PRATT.

Tent and Campmeetings in Wisconsin.

A tent meeting will begin at Fenimore, Grant Co., Wis June 12th. Eld. N. A. Hitchcock will assist us. WM. SHELDON.

Notice.

I shall be at home till the 16th of June, instead of leaving the first, as has been stated in our papers. So brethren can continue to send for works till then. But letters sent to Buffalo after that will be forwarded, and answered as soon as possible. J. BLAIN.

Hymn Book.

The Second Advent Hymn Book can be obtained at the following prices, of Mrs. P. A. Smith, No. 4, Frank St., Rochester, N. Y. (by sending the money with the order): Less than one dozen, 25 cts. per copy; postage 3 cts. One dozen, $2.50; postage 36 cts. One hundred, $15.00, sent by express. For sale at this office.

The Maine Tract Fund.

WM. H. MITCHELL,
R. R. YORK,
S. K. PARTRIDGE, } *Society Officers.*

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,

J. A. LIBBY, West Poland, Maine.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Quarterly Conferences.

The State Conference voted to hold not less than a dozen conferences and protracted meetings in the State the coming season. The design is to make more effort to get the truth into new places, and stir up an interest as far as possible to enlighten and save all that can be bought to the Savior, and the love of his appearing. Let all that desire a meeting of the State Conference, or a protracted meeting in their place, make it known immediately, and we will arrange accordingly. L. BOUTELL.

Tent Meeting.

I want all that desire a tent meeting during the season in their locality to write me at once, so I can make my arrangements not to travel over the ground more than once, as I had to do last season. Write at once. My address is Edenboro, Erie Co., Pa. J. WENDELL.

To the Preaching Brethren.

The brethren in West Haven, Ct., have hired a Hall for the purpose of holding meetings, and would be glad to have the preaching brethren visit them. But, to save confusion, before sending their appointments, they are requested to consult M. J. Brooks, Cor. Sec.

German Tracts.

Bro. L. Reimer, 809 Coates St., Philadelphia, has a supply of German tracts on important subjects. He has just translated into German our tract, "What is Man?" Let these tracts be widely scattered.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
John G. Hook..........Sunday, June 14th
M. Batchelor..........Tuesday evening, June 16th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.
A. P. Moore..........Sabbath, June 14th

Chelsea, Mass., (Library Hall.)
L. Boutell..........Sunday, June 14th

Haverhill, Mass..........Sunday, June 14th
Lowell, Mass..........Sunday, June 21st
C. GOODRICH.

North Abington, Mass..........Sunday, June 14th
Wellfleet, Mass..........June 21st and 28th
J. S. WHITE.

LAWRENCE, MASS., (New Chapel.)
T. W. Piper..........Sunday, June 14th
D. F. Leavitt..........Sunday, June 21st

SPRINGFIELD, MASS.
S. G. Mathewson..........Sunday, June 14th
James Hemenway..........Sunday, June 21st
A. M. Higgins..........Sunday, June 28th
D. Mathewson..........Sunday, July 5th
Wm. Stuart..........Sunday, July 12th

Farmington Village, N. H..........Sunday, June 14th
Melvin Village, N. H..........Sunday, June 21st
Dover, N. H..........Sunday, June 28th
WM. BODGE.

South Reading, Mass..........Sunday, June 21st
North Scituate, R. I..........Sunday, June 28th
Westerly Conference..........Sunday, July 1st
Guilford, Ct..........Sunday, July 6th
New York City, (as Bro. Thos. J. Cox may arrange), Sunday, July 12th.
Lanesville, Ct..........evening, July 14th
New Preston, Ct..........evening, July 16th
Morris, Ct..........July 17th, and over Sunday
Pleasant Valley, Ct..........Sunday, July 26th
C. H. SWEET.

Brimfield, Mass..........Sunday, June 14th
Charlton, grove meeting..........June 17th
Northfield, Mass., at Bro. Fuller's..........June 28th
Griswoldville, Mass..........June 29th
Hawley, Mass., at Bro. David Thayer's..........June 30th
Savoy, at State Conference..........July 1st
Hinsdale, or Dalton, Mass., as brethren may arrange, July 7th and 8th.
South Adams, as brethren may arrange, July 9th and 10th.
North Adams..........July 12th
North Bennington, Vt., and vicinity, as brethren may arrange..........July 14th to 17th
Hoosick, N. Y..........July 19th
and onward as the Lord may direct.
GEO. A. STREETER.

Hartford, Ct..........Sunday, June 14th
Warehousepoint, Ct..........evening, June 15th
Fremont, Mass., on camp-ground, Sunday, June 21st
M. BATCHELOR.

Lee, N. H..........Sunday, June 21st
C. S. EMERSON.

Westboro, Mass..........Sabbath, June 28th
S. W. THURBER.

Pittsfield, N. H..........Sunday, June 21st
C. W. SARGENT.

West Alton..........Sabbath, June 14th
Meredith, (Dolloff school-house)..........Sabbath, June 21st
N. GLIDDEN.

Cold Spring..........Sunday, June 21st
Bristol..........Sunday, June 28th
WM. J. RIPLEY.

Yalesville, Ct..........Sunday, June 14th
Guilford, Ct..........Sunday, June 21st
S. WOODRUFF.

Prospect, Ct..........Sunday, June 14th
L. F. MOORE.

Alton Corner, N. H., (Town Hall), evening, June 17th
South Barrington, (Drew school-house), evening, June 23d, and continue four evenings. JOS. PINKHAM.

East Stoneham, Me., (where Bro. Howe may appoint), Sabbath, June 21st. GEO. W. HOWARD.

Manchester, N. H..........Sunday, June 14th
Bradford, N. H..........Sunday, June 21st and 28th
Lowell, Mass..........Sunday, July 5th
and onward as the interest may demand.
JOSEPH W. WHITE.

East Canaan, N. Y., (covenant meeting), Saturday, 2 P. M., June 13th, and baptise Sunday, June 14th.
J. A. CLEAVELAND.

North Somers, Ct..........Sunday, June 21st
I. B. POTTER.

Meredith, (Steven's meeting-house), Sunday, June 21st
WM. W. SUTHERLAND.

Meredith, N. H., (at the hall near Phineas Dolloff's) Sunday, June 21st. I. S. RANSOM.

East Canaan, N. H., (Chapel), Sabbaths, June 28th and July 5th E. S. MOULTON.

ABINGTON, CT.
H. F. Carpenter..........Sunday, June 14th
A. Morse..........Sunday, June 21st

DANIELSONVILLE, CT.
George A. Brown..........Sunday, June 14th
H. F. Carpenter..........Sundays, June 21st and 28th

Wakefield, (Spinney meeting-house), Sunday, June 14th and onward. S. JULIA BUSWELL.

KEENE, N. H.
A. W. Sibley..........Sunday, June 28th
Wm. Stuart..........Sundays, July 19th and 26th

Riverside, Ct., (Zoar Bridge)..........Sunday, June 14th
Cheshire Street, Ct..........Sunday, June 21st
WM. A. & M. L. DURAND.

YARMOUTH, ME.
L. T. Cole..........Sunday, June 14th

Danville..........June 11th to 15th
Hatley..........June 16th—one week
Barnston, or vicinity, June 22d, one week, as the brethren may appoint.
From June 29th to July 2nd, where a door opens on the way to Mechanic Falls.
Mechanic Falls, Me..........July 3d and 4th
West Poland, Me..........Sunday, July 5th
Mayberry Hill..........July 7th and 8th
South Poland..........July 9th
HIRAM MUNGER.

Portsmouth, N. H..........Sunday, June 14th
D. M. LEAVITT.

Exeter, N. H..........June 21st
Melvin Village..........June 28th
T. W. PIPER.

Richmond, (Reed meeting-house)..........Sunday, June 14th
R. R. YORK.

Strafford, N. H., (Roberts' school-house), Sabbath, June 14th.
Middleton Corner, N. H..........Sabbath, June 28th
Dover, N. H..........Sabbath, June 21st
S. HAWKINS.

PLEASANT VALLEY, CONN.
E. Owen..........Sunday, June 14th
G. L. White..........Sunday, June 28th
B. Hitchcock..........July 12th

North Somers, Ct..........Sunday, June 14th
Westfield, Mass..........Sunday, June 21st
Springfield..........June 28th
A. M. HIGGINS.

Jacksonville, Florida..........Sabbath, June 14th
Lake City..........Sabbath, June 21st
P. A. SMITH.

West Stafford, Ct..........Sunday, June 28th
RUFUS BAKER.

Piermont, (Clay meeting-house)..........Sunday, June 14th
Orford (Quintown)..........Sunday, June 21st
WM. H. SHAW.

Great Falls..........Sunday, June 14th
THOMAS RINES.

Square Pond, Ct..........Sunday, June 21st
New Britain, Ct..........Sunday, June 28th
L. F. MOORE.

Lovely Street, Ct..........Sabbath, June 14th
G. L. WHITE.

Bristol, Ct..........Sunday, June 14th
B. HITCHCOCK.

CONCORD, N. H., AT THE BETHEL.
Wm. W. Sutherland,..........Sunday, June 14th
A. Kidder..........Sunday, June 21st

Raccoonboro (Baptism)..........Sunday, June 14th
JOHN KNOWLES.

Nashua, N. H..........Sunday, June 14th
C. W. SARGENT.

Boscawen, N. H., (at the school-house on High Street, near Wheeler Roby's), Sunday, June 14th.
Nashua, N. H..........Sunday, June 21st
Bradford, N. H., (Pond meeting-house), Sunday, June 28th. SIMEON ROBY.

Richmond, Reed meeting-house..........Sunday, July 19th
S. K. PARTRIDGE.

Hollis Centre..........Sunday, June 14th
THOMAS HAMPSON.

Wyoming, R. I..........the first Sabbath in each month
Westerly, R. I..........the second Sabbath in each month
Riverpoint, R. I..........the third Sabbath in each month
Bristol, R. I..........the fourth Sabbath in each month
A. DURFEE.

Castleton, Vt..........Sunday, June 14th
D. MATHEWSON.

New Britain, Conn..........Sunday, June 14th
Hartford, Conn..........Sunday, June 21st
New Haven, (Day's Hall)..........Sunday, July 5th
WM. STUART.

Deerfield, N. H., (Town House)..........Sunday, June 14th
Danville, C. E..........Sunday, June 28th
and remain as long as may be duty. A. SIMPSON.

Bath, Me..........June 14th
I. C. WELLCOME.

Dayton, Va..........Lord's day, June 14th
WM. C. THURMAN.

Westfield, Mass..........Sunday, June 14th
P. S. BUTLER.

Melvin Village, N. H..........June 14th
Meredith Village, N. H., (as brethren may arrange), Sabbath, June 21st.
Dover, N. H..........Sabbath, June 28th
L. C. & M. MCKINSTRY.

SQUARE POND, CT.
I. B. Potter..........Sunday, June 14th
L. F. Moore..........Sunday, June 21st
P. S. Butler..........Sundays, June 28th and July 5th

Winthrop, (Town Hall)..........Sunday, June 14th
Hartford, Me., (Stetson school-house)..........June 21st
Richmond, (Reed meeting-house)..........June 28th
E. M. HAGGETT.

Meredith, N. H., (at the Hall near Phineas Dolloff's) Sunday, June 14th. JOHN H. EVANS.

CONCORD, N. H., (CENTRE STREET.)
B. Woodside..........Sunday, June 21st

Ripley Hill, Chau't. Co., N. Y..........Sunday, June 14th
C. W. LOW.

WORCESTER, MASS.
J. G. Smith..........Sunday, June 14th
D. Mathewson..........Sundays, June 21st and 28th

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

East Canaan, N. H..........Sunday, June 14th
J. A. CLEAVELAND.

Lagrange Corner..........Sunday, June 14th
East Dover..........Sunday, June 21st
THOMAS SMITH.

Chichester (Pine Ground)..........Sunday, June 14th
NO NAME.

Whitefield, N. H..........Sunday, June 14th
J. COUCH.

East Canaan, N. H..........Saturday evening, June 13th
North Canaan (at Bro. Marshall's), 5 o'clock P. M. Monday, June 15th. JOSEPH KIMBALL.

Stockbridge Corner..........Sunday, June 14th
East Rochester, (Chapel)..........Sunday, June 21st
Pittsfield..........Sunday, June 28th
J. PINKHAM.

Long Island..........evening, 8 o'clock, June 19th
Moultonborough Neck, (Lower school-house), June 20th
Melvin Village..........June 21st
P. S. If any of the above conflict, write me at Manchester, N. H. W. H. MCDANIELS.

PORTSMOUTH, N. H.
D. M. Leavitt..........Sunday, June 14th
J. G. Smith..........Sunday, June 21st
M. Batchelor..........Sunday, June 28th
A. Ross..........Sunday July 5th
W. H. Mitchell..........Sunday, July 12th
J. Couch..........Sundays, July 19th and 28th

Brimfield, and baptise..........Sunday, June 21st
Southington..........Sunday, June 28th
Westfield..........Sunday, July 5th
E. OWEN.

Barnstead, N. H., (White Oak Ground), Sunday, June 14th.
J. H. F. VARNEY.
JOSEPH LIBBEY.

Wakefield, (Spinney meeting-house), Sunday, June 28th.
J. H. F. VARNEY.
C. H. WILLEY.

Biddeford, Me..........Sunday, July 5th
J. H. F. VARNEY.

Corinna Mills, Me..........Sunday, June 21st
Sangerville, Me., (French school-house), Sunday, June 28th.
Exeter, Me., (Chamberlin meeting-house), July 4th and 5th.
Bangor, Me..........Sunday, July 12th
South Holden, Me..........July 19th
Hermon, Me..........Sunday, Aug. 2d
South Dover, Bran's Mills..........Sunday, Aug. 9th

If brethren in these different places want evening meetings through the week, they will please inform me by letter at Corinna, Me. ALLEN DAMON.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD, KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ E. S. MOULTON—The $1.00 is as you say.

☞ J. M. STETLER—The money was sent to Bro. I

☞ C. A. MARKHAM—The money is credited to J. M. Wrisley on her paper.

RECEIPTS FOR BOOKS AND TRACTS.

C M Case 1.00, B Roberts 5.00, E G Emmons 1.05, J H Clough 1.00, J T Levi 55c, L H Johnson 50c, A Wilson 1.00, W S Knight 35c, H Vandry 2.00, J C Shorey 4.00, C Tillotson 1.00, J Hedrick 50c, H T Leonard 50c, H P Bradley 1.25, L Bergoine 50c, C Darling 1.20, J P Lougee 1.00, G Farnum 1.00, Mrs D O Hopkins 1.00, L W Pierce 2.75, E Wolcott 2.00, M P Rogers 50c, S H Gilman 75c, A Austin 1.25, H Clark 75c, G E Merrill 1, E B Canney 1.00, M R Steele 3.50, Mrs A Andrews 75c, M A Tibbetts, 35, M A Hudson 35c.

CASH SENT BY OTHER PARTIES.

A M Benton 2.50, E Burt 2.50, Mrs Dr Allen 2.50, W Corey 2.50, S B Haywood 1.25, L H Johnson 2.50, M A Tupper 1.25, B Barrett 2.00, E Boshart 3.00, A Allison 63, W B Taylor 5.00, Mrs F Gasper 1.25, I Kenney 1.25, L Spear 2.50, A R Kellogg 1.25, W Whaley 2.50, T D Babcock 2.50, M Taylor 1.25, O C Wing 1.25, M A Lord 1.25, Mrs S D Staples 1.25, Mrs Garman 2.50, J Perrin 3.00 S Putnam 1.25, R Clarke 1.25, M Rosbrook 1.25, M Ingle 2.50, C Mather 63.

LETTERS RECEIVED.

W Cook, A Damon, M Jennings, C Greene, E S Willard, H K Flagg, J B Cook, D F Newton, F Nelson, L Boutell, H Pratt, J A Cleaveland, M J Raymond, F H Burbank, H H Hall, J Blain, M A Barber, Wm Lee, D N Smith, J Pinkham, J G Smith, D W Hall, A E Smith, G E Lee, C C Smith, J. Hawley, E M Haggett.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass, Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
N. P. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang. Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey.—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
C. W. Low—Fredonia, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 339 South 6th St., Jersey City, N. J.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
Wm. M. Ingham—Clementsport, N. S.
Eld. A. F. Dugger—Simpson, Iowa.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it Is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE; by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man. With various illustrations. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and the Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

SPIRITUALISM a Satanic Delusion. By Wm. Ramsay, D. D. With Reasons of my Hope, and Thessalonica. Cloth, $1.00.

LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 5c; by mail, 6c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pagan Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and the Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 6c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 6c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 6c.

ETERNAL DEATH in the literal sense is Eternal Punishment. 5c; by mail, 6c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 5c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 2c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 2c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (Sm. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.50. Miniature Edition, for Children and Sunday schools,—Cloth, 35c; roan, 50c.; gilt, 60c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. 5c. single; by mail, 6c.; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlineal Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 25c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper cover, 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen. $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c. postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.60; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism of 82 pp. Price $1.25; sent by mail when requested.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82 Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 8c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. [illegible]

For the World's Crisis.

THE RESURRECTION MORNING.

When Christ shall come, with glory crowned,
To raise his saints who sleep,
The righteous then, at trumpet's sound,
Shall rise no more to weep.

All tears shall then be wiped away,
All sorrows will be o'er;
There's no more death from that glad day,
On Eden's blissful shore.

There's room enough for all who will,
To enter Zion's gates;
O! sinner, come, God loves you still,
For you the Savior waits.

Behold the light! break forth and sing,
For soon the morn will come,
When we shall see our heavenly King,
And dwell in peace at home.

Look to the Savior,—He's our guide
Through all life's rugged path;
And soon we'll meet beyond the tide
Of this world's sin and wrath.

O! hail with triumph that glad sound,
When we our Lord shall see;
And may our hearts be ever found
Full of his grace so free.

These days of toil will soon be past,
Soon we shall shout for joy;
For our blest Savior's come at last,
And nothing will annoy.

Then let us ever cast our care
On Jesus, our best friend;
He ever will our sorrows share,
If we on him depend.

Brimfield, Mass. GEO. E. LEE.

For the World's Crisis.

LETTER FROM CHICAGO, ILL.

To the brethren and sisters scattered abroad, Greeting:—"Grace be unto you, and peace from God our Father and the Lord Jesus Christ, in whom we have redemption through his blood, and the forgiveness of sins, according to the riches of his grace." Beloved: be it known unto you that I, Charles C. Ramsay, of Boston, Mass., left that ancient and (dis)-honorable city on the eighth day of Jan., and proceeded westward; and by the blessing of God I arrived safe on the eleventh in this city of lager beer and plank sidewalks. Lager seems to be one of the staple articles of the place; almost every grocer has a sign marked "Premium Ale and Lager Beer." The sale of it is open, and no one interferes, either week-day or Sunday; and notwithstanding all this, one sees less drunkenness in Chicago in one week than in Boston in one day; yet Boston boasts of her temperance reform!

Now one word about sidewalks. If Chicago people love their beer, they also prize their sidewalks; for if the one helps them into the mud, certainly the other helps to keep them out of it. Plank, plank, and clank, clank, is the order of the day, and night too. As far as one can see in this level city, it is one long line of plank. The monotony is occasionally broken by the insertion of a few steps, either up or down, ranging from one to a dozen, which make it very tiresome for the pedestrian; but were it not for the plank, people would be unable to go about, for brick and stone are not so easily obtained. The city being young, reminds me of a boy growing so fast that there is a long space between the top of his shoes and the bottom of his pants. So with this young city; the houses are built for miles out on the prairie; sidewalks of plank aid in reaching them; but the city government cannot keep pace with them and improve the streets as fast as the inhabitants extend them.

Almost every kind of business is carried on extensively, and Chicago is acknowledged to be the great centre of the Northwest. Churches are being built every year, and the constant tide of emigration affords to the servants of God a field of labor without a parallel. Men of all classes, in pursuit of wealth, coming from different parts of the world, bringing with them their customs and prejudices, settle in Chicago. The German States are largely represented. Norway also claims her thousands. Sweden is not to be left out. And Erin exhibits her green flag with as much pride as in Boston. There are men also from every State in the Union, from Maine to California. Every body seems to be alive; not only those who labor with their hands, but those who have brains enough to act as though they thought they ought to use them (although I am sorry to say most of the brains in Chicago are suffering from an inflammation, which may culminate in congestion). The money fever has swept over this tract of country. Some of those who have had the disease in its worst form have tried the greenback remedy, and it worked so well that they persist in being sick for the sake of taking the medicine, which is said to be quite palatable, and even children will cry for it. But after all, there are some here who are not living for this life only, but are laying up treasures where moth doth not corrupt, who are disposed to work while the day lasts, and be in a condition when the Master comes to hear it said, "Well done, good and faithful servant."

And now, dear friends, I will give you an account of things pertaining to the cause we love so well. I am very happy to say that it is in a prosperous condition, and the lovers of Jesus and his appearing are trying to please the Master by bearing their cross and testifying for him in every avenue of daily and business life.

I should like very much to tell you of the condition and prosperity of the church here, if I could do so without mixing myself up in the matter. And here let me remark that I very much dislike blowing my own horn, and it troubles me exceedingly to write of these things, not because I am ashamed of the cause, unless it is there has been so little done; but it is for this reason, beloved: there are so many I's and We's in these days, that I have thought I would say nothing; but friends have said, Why do we not hear from you in the *Crisis*? Dear ones, it is for fear that I might boast; for you know how easy it is to say, "We shall," "I will," "I have," "I can," "I must," "I did," etc. Now I feel just as though every *I* referring to myself should be dotted, and if you will consider that it is little *i* writing to you, I will tell you what the little ones are doing for the Master here.

First after my arrival, secured a boarding place, and the next day being Sunday I set about finding that sect of whom we hear it sometimes said they are "every where spoken against"; but it was not so in this instance, for I could find no one for a long time that could speak either for or against them, they were so little known. After several hours of unsuccessful hunting, I finally heard of them, and upon repairing to the place I found twelve gathered together in an upper room. I was not long in making myself known as the bearer of despatches from the King of kings, and the dear ones received me with open arms and hearts. We had a good time, and I announced that I would speak the following Sunday.

When the time arrived the people came, also the Spirit of the Lord met with us, and I trust that it was for the mutual benefit of both preacher and people. I feel that God sent me to this place, and am willing to labor until he sends some one better fitted for the place. I found a little vineyard here, but the foxes had nearly destroyed the vines. Some weeds also had sprung up and were thriving finely, especially that infernal evergreen, Envy, which is like the deadly Upas; but, thanks be to God, there is a disposition here to pull up and root out all such things, and bear fruit unto holiness, and in the end reap everlasting life. The lovers of Jesus and his appearing have resolved to be found of him in peace, and in order to work efficiently in the cause of the Master they have covenanted together, and now by his blessing expect to save some souls from death. But not without some severe struggles, for the enemy is on the alert, and he will not give up his prey until he is obliged to. We do not expect he will let us alone, for he appeared in the garden of Eden almost as soon as Adam did, and every garden that has been planted since that time has been visited by his Satanic Majesty. Pray for us, that we may be enabled to stand and withstand the wiles of the enemy.

Now I must tell you that connected with our little church there is one of the most interesting Sunday Schools I was ever in, considering the time it has been in operation. It was organized amid some discouragements, for very few seemed to favor it. Our first meeting for organization was attended by four individuals, but the thing moved, and it has been blessed by the Lord. The first Sunday thirteen scholars came. The second Sunday twenty-three. A constant increase in numbers has attended the prayers and efforts of the people. God has blessed the school with a superintendent who has its welfare at heart. He loves his work, and also the Master; and Jesus manifested his pleasure by blessing him in the enterprise. May it be his happy lot to meet scores of the little ones in the kingdom. The teachers also are worthy of the name they bear, and if faithful to their charge God will give them a new name in the kingdom of his Son; and when the great gathering day shall come, superintendent, teachers, scholars, ministers, brethren, sisters, all God's family, will be gathered to part no more.

Since I came here I have enjoyed the blessed privilege of burying seven souls with Christ by baptism in the waters of Lake Michigan. It was a heavenly season; although the waves run high and the wind blew furiously, it was peace within. One sister, in relating her experience for the day, remarked that she was greatly blessed in doing her duty, and felt when she went down into the water that if Jesus had told her to walk across the Lake, she could have done it. May her confidence never be less in her Savior's power to save.

The little church here are desirous of obtaining a chapel, the place they now occupy being too small. One friend has pledged five hundred dollars, others one hundred; and undoubtedly a place will be provided for their accommodation. Pray for us, dear pilgrims, that we may be able to gather many souls to meet the Lord when he comes.

There is an interest here to hear the truth. The Germans are awake, and God has raised up one of their number, Bro. Sneider, a Baptist minister and pastor of a church in this place. He is interested in the coming of the Lord, and sound in respect to the life and death question. His people love him dearly, but his brethren in the ministry are not friendly. They called a council to try him, but his people rallied to his support and would not allow it.

I have been delivering a course of lectures on the prophecies. Bro. Sneider attended. He has procured a chart, and is giving lectures in German. God bless him for the noble stand he has taken. Pilgrims, pray for him, that he may be able to feed his flock with the bread of life, and that we may all meet on the mountains of Israel, where there will be one nation.

Having now given you a description of this city, and told you of the prosperity of Zion, I bid you farewell, praying God that he may keep us all in his peace and love, and the patient waiting for his Son from heaven. Your brother, waiting for eternal life,

C. C. RAMSEY.

LEAD US NOT INTO TEMPTATION.

BY REV. NORMAN A. MILLERD.

One of the distinguishing characteristics of our Puritan ancestors, for which they suffered persecution and ridicule, was their opposition to certain forms of worldly amusement. The churches descended from the Puritans have inherited much of their sentiment upon this subject. There are certain forms of amusement which excite the passions and tend to excess. These, Christianity has always condemned, and not without reason. It is no blind and cynical opposition to human happiness, no sour austerity of the christian heart, that begets this opposition. There is reason for it. So Christ and his apostles thought; for their warnings against the danger of worldliness are thickly scattered over the pages of the New Testament. The danger is positive and distinct. It is this: Such amusements tend to engross the affections and keep souls from Christ.

Of late there has appeared a disposition to relax the strictness of christian requirement on this subject. It is one of the signs of incoming worldliness. It comes along with the disparagement of the vital and effective doctrines of Christianity, the dishonor of the Sabbath, and the depreciation of prayer-meetings, revivals, and earnest, practical spirituality. One who loves to sit at the feet of Jesus and learn of him, who loves the Bible and prayer and christian society, and, in sympathy with the Savior, delights to point sinners to the Lamb of God, will have but little desire for those amusements that absorb the affections and steal souls from Jesus.

It is urged that some of these reprobated amusements might be divested of their abuses, and then afford harmless and profitable relaxation. But they lose their interest when divested of their abuses. It is those fascinations of such amusements which consume time, excite the mind and pre-occupy the heart, that cause them to be so much desired. Few would enjoy a dancing party but for that excitement which awakens and increases the desire for stimulants; that excitement which prolongs its enjoyment till a late hour in the night or an early hour in the morning, and sends its jaded votary to a prayerless bed. The excitement of dancing is fascinating and excessive. Those who delight in it will leave almost anything for it. Mothers will abandon poor sick children for the night and risk their dying, to whirl in the intoxicating mazes of the dance. The separation and sorrow of how many families can be traced directly to dancing! Look at wives divorced from their husbands, children in disgrace, hearts crushed with agony, deepest misery that can befal a family, traced directly to this cause. If you ever pray "Lead us not into temptation," don't dance.

The game of billiards is a beautiful and fascinating game. But one cannot become proficient in it without consuming much time upon it. Moreover a billiard table costs more than most persons can afford to spend for mere private amusement, and hence billiard tables are only found occasionally in the houses of the rich, and in public places where liquor is sold and gambling is practised. Let a man indulge in this amusement in some reputable place until he is in love with it, and when he is away from the disreputable place his desires to play will be so strong that it will tempt him into the saloon and into the midst of all the evil associations that are found there.

The theatre would lose its popularity with the multitude and cease to be supported, if it did not minister to low and depraved tastes. Without the indelicate inuendoes, the indecent exposures, the vile excitements, the ridicule of sacred things, the unnatural and false views of life, and the confounding of virtue with vice, that are exhibited upon the stage, the actors might play to empty benches.

One cannot indulge a love for such things and yet retain an interest in religion. Remember the words of the beloved John: "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, these are not of the Father, but are of the world." A disciple does not long for sinful amusements until he has begun to lose his relish for the prayer-meeting, the closet and the Bible. When a professor of religion is found sighing for those worldly amusements with which Satan beguiles souls, there will almost always be found in such a one a want of spirituality.

"But christians must provide amusements to win the young," some say, as if amusement were the one thing needed to bring men to Christ! It is like a temperance society laying in a plentiful supply of the best wines for the purpose of reforming drunkards. The only way to win souls for Christ is to exhibit the loveliness of Christ himself. The one thing needful is not amusement, but heavenly wisdom; it is the friendship and society and instruction of Jesus. His presence must be the soul's sweetest refreshment. His society must be the greatest pleasure. Jesus must be the "chiefest among ten thousand, the one altogether lovely," or the affections are placed upon wrong objects, and the soul will be corrupted and destroyed.

It is to save souls from such temptations and dangers that the church has discriminated against those exciting forms of amusements that tend to excess; and to passion, lust, and intemperance as well, and has forbidden them. A revival season will always justify the wisdom of the prohibition.—*Advance.*

For the World's Crisis.

SINNING BY PROXY;

OR,

Partaking of Other Men's Sins.

"Neither be partaker of other men's sins: keep thyself pure."—1 TIM. 5: 22.

1. Postmasters, under government, are partakers of other men's sins—sins of the nation, by opening, assorting, and delivering the mail on the Lord's day. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Psalm 94: 20. "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people." Ex. 31: 13, 14. The day being changed from the seventh to the first does not lessen, in the slightest degree, our obligation to keep it holy.

2. Those who vote for wicked rulers and officers in the city, state, or nation, not only become partakers of their guilt, but in a sense become responsible for every act of these ungodly men whom they have been instrumental in elevating to office!

"The wicked walk on every side,
When the vilest men are exalted."

"When the wicked bear rule the people mourn." Prov 29: 2. "Thou shalt provide out of all the people able men, such as fear God, men hating covetousness; and place such over them to be rulers." Deut. 1:13.

3. Sellers of intoxicating drinks, wholesale and retail, become, in no small degree, partakers of the sin, misery, and ruin of the drunkard and his family! Fearful! What a hell that, where drunkards and drunkard makers meet! Distillers, grog-sellers, saloon and hotel keepers, beware! Mark well the words of Christ, "With what measure ye mete, it shall be measured to you again."

Dealers in strong drinks find this passage literally true—the curses they impart often return tenfold upon their pates, into their own bosoms. Very many children of those who traffic in liquid death and distilled damnation become inebriates, bloated sots, and find a drunkard's grave! Fathers, mothers, sons, and daughters, all find a common hell of weeping, wailing, and gnashing of teeth!

4. Those who rent stores, shops, houses, groves, or any property, for the sale of spirituous liquors or poisonous narcotics, are partakers of the sins of those who traffic in these poisons, as they are directly or indirectly instrumental in furthering the cause of Satan. Reader, how many church-members, think you, whose hands are thus imbued in the blood of souls! Open your eyes, look around in our cities and villages. What! rent your house, your store, your field, your grove, for purposes unhallowed—riot, drunkenness, dissipation, or Sabbath desecration? Dare you do it, friend, for silver or gold? God will frown on this iniquity, sure as life, and hold you responsible for all the evil resulting therefrom.

5. Those who rent halls or public buildings for any sinful or unhallowed amusements, such as circuses, opera singers, theatrical performances, lewd exhibitions, naked statuary, balls, dancing-parties, rioting, licentious dissipation, etc. Not long since we knew quite a conspicuous church member who prepared a hall expressly for renting to frolickers and other panders to vice and wickedness! Shameful! Man, where is your piety? "Know ye not that the friendship of the world is enmity with God." "Whatsoever is not of faith is sin."

6. Owners of stocks in Sabbath-breaking companies, such as railroad, steamboat, manufacturing companies, etc., which companies employ these instruments in violating the commands of God, are verily guilty, even though they may be sitting demurely in God's sanctuary at the time of this Sabbath desecration. Stockholders, be sure your sins will find you out. "Thus saith the Lord: Take heed to yourself, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your house on the Sabbath-day, neither do ye any work, but hallow ye the Sabbath-day, as I commanded your fathers." Jer. 17:21,22.

7. Those who advertise and puff infidel and licentious books, mixed publications, novels, romances, the light and frothy readings of the day, are instrumental in leading thousands into the path to hell, going down to the chambers of death, and thus become both instruments and partakers of these evils. How many termed religious editors, are in this way rushing the fiery car of Satan! Very many of these fashionable periodicals lead directly to the vilest and most corrupt and licentious reading. "Behold how great a matter a little fire kindleth!"

Satan transforms himself into an angel of light. Editors, are you aware of the mischief you are doing in giving favorable notice of these popular works of fiction?

"How shall I speak thee, or thy power address,
Thou god of our idolatry, the Press!
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee!

8. Servants employed in the service of their masters and mistresses, partake of the sins of their employers, when they do those things on the Sabbath which God commands them not to do. During our residence in New Orleans we were shocked to hear ministers of the gospel, while preaching to the colored people, exhort them to be obedient to their masters, even though they required them to labor on God's holy day! "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." "Woe unto the foolish prophets." "If the blind lead the blind, both will fall into the ditch. Matt. 15: 4. He that saveth his life shall lose it." "Let God be true, but every man a liar." Servants obey your masters in the Lord, and only in the Lord, come life, come death.

D. F. NEWTON.

ZION'S BANK.

I have a never failing bank,
My more than golden store;
No earthly bank is half so rich,
How, then, can I be poor?

'Tis when my stock is spent and gone,
And I not worth a groat;
I'm glad to hasten to my bank,
And beg a little note.

Sometimes my banker smiling says,
Why don't you oftener come?
And when you draw a little bill,
Why not a larger sum?

Why live so niggardly and poor,
My bank contains a plenty;
Why come and take a one-pound note,
When you may have a twenty?

Nay, twenty thousand ten times told,
Is but a trifling sum,
To what my bank contains for me,
Secure in God the Son.

Since then my banker is so rich,
I have no need to borrow,
But live upon my notes to-day,
And draw again to-morrow.

I've been a thousand times before,
And never was rejected;
Those notes can never be refused,
That are by grace accepted.

All forged notes will be refused,
The firm will them detect,
While those that deal in forged notes
Prove they're not God's elect.

'Tis only the beloved of God,
Redeemed by precious blood,
That ever have a note to bring—
They are the gift of God.

Thousands of ransomed sinners fear
They have no note at all,
Because they feel their misery
And ruin by the fall.

Though thousand notes lie scattered round,
All signed and sealed and free,
Yet many a doubting soul will say,
Ah! they are not for me.

Base unbelief will lead the soul
To say what is not true;
I tell the poor, self-emptied soul,
These notes belong to you.

Should all the banks in Europe break,
The bank of England smash;
Bring all your notes to Zion's bank,
You're sure to get your cash.

Nay, if you have but one small note,
Fear not to bring it in;
Come boldly to this bank of grace,
The Banker is within.

I'll go again, I need not fear
My notes will be rejected;
Sometimes my banker gives me more
Than asked for, or expected.

Sometimes I've felt a little proud,
I've managed things so clever;
Perhaps, before the day was gone,
I felt as poor as ever.

Sometimes, with blushes in my face,
Just at the door I stand;
I know if Moses kept the bank,
My soul would be condemned.

But ah! my bank can never break,
My bank can never fail;
The firm—three persons in one God,
Jehovah—Lord of all.

Should all the bankers close their doors,
My bank stands open wide
To all the chosen of the Lord,
For whom the Savior died.

We read of one young man, indeed,
Whose riches did abound;
But in the banker's book of life
His name was never found.

The leper had a little note,
"Lord, if thou wilt, thou can;"
The banker paid the little note,
'And heard the dying man.

Behold, and see the dying thief
Hang by his Banker's side;
He cried, Dear Lord, remember me;
He got his cash, and died.

His blessed Banker shall take him home
To everlasting glory,
There to shout his Banker's grace,
And tell his endless story.

With millions more—Jehovah's choice,
Redeemed by precious blood,
Oh, may my soul with him be found,
Among the sons of God.

Then will I praise my Banker's grace,
And sound his fame abroad;
Make heaven to echo with my voice,
Before the throne of God.

A PLEA FOR THE LITTLE FOLKS.

Don't expect too much of them; it has taken forty years, it may be, to make you what you are, with all their lessons of experience; and I dare say you are a faulty being at best. Above all, don't expect judgment in a child or patience under trials. Sympathize in their mistakes and trouble; don't ridicule them. Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs. When I see children going to their father for comfort, I am sure there is something wrong with their mother.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans are thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last a lifetime. Lastly, dont think a child a hopeless case because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars, so early did they display these undeniable traits, yet we have lived to see these same children become noble men and women, and ornaments to society. We must confess they had wise, affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love.—*Episcopal Methodist.*

For the World's Crisis.

THE DORCAS MISSION.

RECEIPTS. A firkin of maple sugar from Burlington, Vt; a friend in Pleasant Valley, $1.00; Gordon C. Cannao, $2.00; L. D. Merrill, 25 cts.; "The widow's mite," 50 cents; Geo. Y. Stacy, $2.00; M. L., $1.00; R. T. W., $2.00; "A friend to the cause," 60 cts.; friends in Whitefield, $4.10; Ellen, $1.00; C. C. Smith, $2.00; Susie L. Smith, a little girl, $1.25—earned by herself; S. H. French, of this city, $10.00. These donations are accepted with heartfelt gratitude, and we pray that our heavenly Father may reward these dear friends liberally.

On account of the impaired state of my health, the children's "Home" will be closed on the 20th of July. Our brethren and sisters and other friends will then be enabled to do more for other missions, as the demand for the other branches of our mission work will be comparatively small after the Home is closed. Provision has been made for all our children. We have got homes for all who were under our control, with the exception of one little boy. Fourteen children will remain with us through June, and on the first of July seven will leave, and after the fifteenth of July the balance will return to their friends.

I purpose to give a few more extracts from my Journal, for this year, and on the first of July a record of our receipts and expenditures from Jan. 1st to July 31st, the present year. Pray for me. Yours in Christ,

Phila., Pa. F. H. BURBANK.

THE DOXOLOGY.—Bishop Ken, born in 1376, and who died in 1770, was the well-known writer of the familiar doxology,—"Praise God, from whom all blessings flow." The poet Montgomery has very properly remarked of this perfect composition that it has probably been more used than any other, except the Lord's Prayer; that it is a masterpiece at once of amplification and compression.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

OUR PILGRIMAGE.

MY DEAR YOUNG FRIENDS:—All are but temporary sojourners in this world; how is it, then, that you as pilgrims differ from others? I think I hear you exclaim—"We have here no continuing city, but seek one to come." Yes, therein lies the difference between you and those who, though their years pass like a weaver's shuttle, are determined to "enjoy the pleasures of sin for a season," while *you* voluntarily practise self-denial, and press forward to your glad destination, over hills of difficulty and through valleys of humiliation. You are not so unreasonable as to expect the gratification of every sense in your progress to the celestial city. The way of life is so narrow that there is no room for lovers of ease, broad fields of pleasure, and dancing attendance upon every "Will o' the wisp" that attracts the eye: for these you must break through the fence of duty, and perhaps lose your way in the dark mountain of sin and stumble into ruin.

Yet let me say to those who would decide whether or not to enter upon this pilgrimage, "The path of the just is as a shining light, which shineth more and more unto the perfect day." Sunshine is fairest, flowers most beautiful, the songs of nature most delightful, and the society of friends most cheering to those who look upon these things as gifts from a Father's hand; still, the pilgrim must be ready to relinquish these and more, for the crown of life which he presses forward to obtain.

If you have a certain work to perform, or a lesson to commit to memory, you do not go where good attention will be continually diverted from your task, but, retiring, shun all temptation to leave it. You, dear young pilgrims, have a momentous work to do, even by "patient continuance in well doing" to seek for eternal life. Let all your energies be directed to that end. Let no allurements of wealth or ambition turn you from that purpose. Restrain unprofitable desires, curb wandering impulses. If need be, *compel* yourselves to impart the blessings of cheerfulness and kind deeds to your fellows. Let your hearts, ever in communion with the divine nature, be so many channels through which divine love shall flow to refresh and benefit mankind.

Think of our Examplar who "pleased not himself," but spent his life in holy ministrations, and at last yielded it a ransom for many. Think of the pilgrims of all ages who "counted not their lives dear," but girded with christian resolution "battled till death." Their reward is sure, for the Conqueror of death will soon come to gather them with all his jewels from the dust of past ages.

Think of those heroic pilgrims who are now toiling, exposed to many vicissitudes, to fatigue and privations, not doing their own will, but the will of the Father. Perhaps you have personal acquaintance with those who have thus ventured ease, property, health and life, that they may win souls to Christ. Have you read the story of one who, having heard the good news of the coming kingdom in a northern city, at once commenced his pilgrimage over the south, afoot and alone, to proclaim the tidings to all whom he should meet?

Learn the beautiful lesson such examples inculcate, and be encouraged not only to keep your own feet from wandering, but to assist in their heavenward course all to whom good influence extends, so shall you rest and be cheered upon the delectable mountains with bright views of "Jerusalem the golden," where you may soon hope to experience "fullness of joy and pleasures forevermore."

Jamestown, Ia. MRS. E. B.

HARRY'S EARNINGS.

"Uncle," said Harry Gray, "can you help a poor man who lives down in the village? He is very sick."

"No," said his uncle, gruffly; "I haven't any money to spare."

Harry looked disappointed. After a moment he said, hesitatingly, "Uncle, I'd like to earn some money."

"Well," said his uncle, looking up from his paper, "I told you I would give you three cents for every wheelbarrow load of stones you carted away from the hill, but you did not want to do it."

"I will do it now if I may," said Harry.

"Very good; you may begin as soon as you like."

Harry jumped up, and ran out to find the wheelbarrow. Picking up stones was dull work, yet he set about it as eagerly and merrily as if he loved it. He wheeled the great barrow up the hill, and began to fill it with stones, singing away as gaily as a lark. The summer sun grew warm, and Harry's shoulders began to ache, but with a bright smile on his face he said to himself, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." That was the secret of Harry's readiness for this work; he was doing something for his Savior. He was determined to earn eighteen cents, so he tugged away at the heavy stones until the six loads were rolled down the hill.

Harry went home with that same happy look on his face, and said, "Aunty, will you give me a loaf of bread?"

"To take to that sick man?"

"Yes."

"But you are too tired to go with it now."

"Oh no; I can go. Please let me have a little pitcher too."

"What do you want that for?"

"I'll bring it back safely," said Harry, coloring a little.

So aunty gave it to him, for she loved the little motherless boy.

First he went to find his uncle, who gave him the eighteen cents. Then he went to the village grocery store, and bought a little bundle of sugar, a small package of tea, and his pitcher full of milk. If ever there was a happy little boy it was Harry, as he trotted up the village street, holding fast his precious packages.

He reached a forlorn wooden house and knocked at the door. "Come in," said a feeble voice. Harry went in, and there on a bed lay the sick man for whom he was looking.

"I have brought you something, because some one told me you were in want," he said gently.

"God bless you, boy," said the sick man; "I have not tasted a mouthful to-day." Just then a woman came in. "See, Mary," said he; "God has sent us food at last;" and the woman took Harry's hands in hers, and the tears poured down her face as she asked her dear Father in heaven to bless him.

Harry lay down upon his bed that night a weary little boy; but do you think he was sorry he had worked so hard for his Savior?—*Ex.*

WHO KILLED TOM ROPER?

Who killed Tom Roper?
Not I, said new Cider,
I couldn't kill a spider,
I didn't kill Tom Roper.
Not I, said strong Ale,
I make men tough and hale,
I didn't kill Tom Roper.
Not I, said Lager Beer,
I don't intoxicate. D'ye hear?
I didn't kill Tom Roper.
Not I, said Bourbon Whiskey,
I make sick folks spry and frisky,
The doctors say so; don't they know
What quickens blood that runs too slow?
I didn't kill Tom Roper.
Not I, said sparkling Champagne,
No poor man e'er by me was slain;
I cheer the rich in lordly halls,
And scorn the place where the drunkard falls,
I didn't kill Tom Roper.
Not we, said various other wines;
What! juice of grapes, product of vines,
Kill a man! The Bible tells
That wine all other drink excels;
We didn't kill Tom Roper.
Not I, said Holland Gin,
To charge such a crime to me is a sin,
I didn't kill Tom Roper.
Nor I, spoke up the Brandy strong,
He grew too poor to buy me long,
I didn't kill Tom Roper.
Not I, said Medford Rum,
He was almost gone before I come.
I didn't kill Tom Roper.
Ha, ha! laughed old Prince Alcohol,
Each struck the blow that made him fall;
And all that helped to make him toper,
My agents were to kill Tom Roper.

Youth's Temperance Banner.

A LETTER TO LITTLE FOLKS.

Little folks like to get letters, so I will write to them, this time, instead of the ladies. Let me me see. Was there ever a little girl who did not wish to be both handsome and happy? I guess not. Well, I will try and tell you some things which will help you to be so. We often see advertised various cosmetics to make the face fair and beautiful. But, so far, as I know, they are all bad, making the skin sallow and unhealthy in a short time. The surface of our bodies is covered with a million pores, or little holes, through which much waste material passes off; so these little orifices should be kept clear, instead of being closed by powders and paint. I read long ago a funny story of a lady who made a mistake in preparing a wash for the face, and thus colored it a bright blue. She then tried to remove it with soap, which only turned it a pea green. There is a "wash" which is safe and sure, not only for the face, but for the whole body, and that is good cold water. Keeping the skin clean is the way to keep it healthy, and keeping it healthy is the way to keep it handsome. In summer you can all very easily take a bath each day, using a wet towel and a bowl of water only; and in winter, too, this will do quite well, if you have a warm room for it. This some of you, perhaps, could not do more than two or three times per week.

Little girls sometimes play in water and get chilly, which is bad for them; they should bathe quickly, rub briskly, and then take a good run, so as to both get warm and keep warm. The water should be cool, but not so cold as to make you blue as a picked pigeon. All my little girls here love baths when they are used to them.

Another way to make you both handsome and happy is to eat bread, milk, vegetables, and fruit, avoiding rich pies, cakes, candies, preserves, and the like. Too rich food makes little folks, as well as large ones, irritable and unhappy. Many a little girl is cross at breakfast because she had something at supper which she thought better than bread and milk, but which does not make her feel as well as that would have done. Many a fair face is faded or discolored by food so rich that the stomach could not make it into good blood. I could tell you how tea and coffee make little girls nervous, excitable, taking away their appetite for good nourishing food, such as would make them grow strong and well; but I can not stop to explain it all to you. Fresh air is good to give fresh cheeks. Little girls enjoy a run so well that they are likely to get many a good airing during the day, if they have not on too many fine things, which they fear will be soiled or spoiled by out-door play. But at night little girls are often so afraid of the cold or dark that they keep both door and window shut, when each should be open a little way, unless the wind is too strong; when one will do.

Many children, instead of being plump and fresh as a peach, are as withered and wrinkled as last year's apples, because they do not sleep enough. Some physicians think that the bones grow only during sleep. This I can not say certainly; but I do know that those little folks who sit up late nights are usually nervous, weak, small, and sickly. The reason why you need more sleep than your parents is because you have to grow and they do not. They can use up the food they eat in thinking, talking, and working, while you should save some of yours for growing. You ought to sleep a great deal; if you do not, you will in activity consume all you eat, and have none, or not enough, to grow with. Very few smart children excel, or even equal other people when they grow up. Why is this? Because their heads, if not their bodies, are kept too busy; so they can not sleep, rest, and grow strong in body and brain. Now, when your mother says Susie, or Mary, or whatever your name may be, it is time to go to bed, do not worry her by begging to sit up "just a little longer." But hurry off to your chamber, remembering that you have a great deal of sleeping and growing to do to make you a healthy, happy, useful woman.—*Herald of Health.*

PRAYING AND DOING.

"Bless the poor little children who haven't any bed to-night," prayed a little boy, just before he lay down on his nice warm cot, on a cold windy night.

"You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment.

"Why, if I had a hundred cakes, enough for ourselves, I'd give them some."

"But you have no cakes."

"Well, when I get money enough to buy all the things that I want, and have some over, I'll give them some."

"But you haven't half enough money to buy all you want, and perhaps never will have. I want to know what you will do to bless the poor now?"

"I'll give them some bread."

"You have no bread; the bread is mine."

"Then I could earn money, and buy a loaf myself."

"Take things as they now are. You know what you have that is your own. What are you willing to give to help the poor?"

"I'll give them half my money. I have eight cents, and I'll give them four—would not that be right?"

"Four cents would not go very far in making a child so poor that it had no bed, as comfomfortable and well provided for as you are. Four cents toward food and clothing, and books and a bed, for such a one, and four cents just for pencils or candy for yourself,

"Then, mother, I'll give all my money; and I wish I had more to give," said the little fellow, as he took his good night kiss.

Now don't you think his bed was made softer that night by his pity for the poor and shelterless? Don't you think he slept the more sweetly, and that ministering spirits watched his couch more lovingly because he was growing to be somewhat like his Savior, who "spared not himself, but freely gave himself up for us all?"

A great many children pity the poor a little, and wish God would be kind to them and take care of them. Perhaps they even pray to him to do it, like the little boy in our story. But we are afraid too many of them would have God do all the work. They don't want to help much; they don't want to give away much that is their own, they don't want to trouble themselves much about it. They do not really love their neighbors as they do themselves.—*Ex.*

A KISS TO GOD.

A very little girl, who says a great many strange things, and asks a great many strange questions about God and heaven and the grave, was one day watching her father dig potatoes in the garden. He was telling his little daughter how kind God was to make the potatoes grow for them to eat.

"Does God make the potatoes grow for us?" she earnestly inquired.

"Yes; God gives the potatoes, and all that we have to eat."

"Well," she said, "I will send a kiss to God."

This was the child-like but beautiful way she expressed her gratitude to the kind Being who was doing so much for her. When she wanted to express to her father or mother her gratitude and love, she did it by a kiss. In the same way she wanted to express her thanksgiving to her kind heavenly Father. "I will send a kiss to God."

GOOD MANNERS.—Young folks should be mannerly, but how to be so is the question. Many good boys and girls feel that they cannot behave to suit themselves in the presence of company. They are awkward, clownish, and rough. They feel timid, bashful and self-distrustful, the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling, and acquire easy and graceful manners—that is, to do the best they can all the time, at home as well as abroad. Good manners are not learned, so much as acquired by habit. They grow upon us you use. You must be courteous, agreeable, civil, kind, gentlemanly and womanly at home, and then it will become a kind of second nature to be so everywhere. A coarse, rough manner at home, begets a habit of roughness which you cannot leave off, if you try, when you go among strangers. The most agreeable people we have ever known in company, are those who are most agreeable at home. Home is the school for all the best things.—*Ex.*

THE FIRST STEP.—Beware, dear children, of taking the first step in wrong doing. There is always danger that the first step will be followed by a second, and soon you may go from one thing, and one degree of sin to another, until you land where your heart will be as hard as a rock.—*Ex.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matter not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 663. BOSTON, WEDNESDAY, JUNE 17, 1868. VOL. XXVII.—NO. 14.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
J. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

NOT FOR EVER.

Not for ever are we chastened
By the might of sorrow's hand,
Not for ever pass we sighing
Through the stranger's weeping land.
There shall come a time of gladness,
When the heart may e'en forget,
In the melody of pleasure,
All the ills that grieve it yet.

Not for ever in the valley,
With the yawning gulf below,
Not for ever 'mid the briers
Zion's pilgrim bands shall go:
They shall tread with cheerful footsteps
On the pleasant sunny hills;
They shall march with mirth and music,
While their song the sweet air fills.

Not forever shall the darkness
Of the midnight's lonely hour
Overwhelm the timid spirit
With the terrors of its power.
There shall come the light of morning
To the weary, waiting heart,
And, amid the joy of daybreak,
Tears and sorrow shall depart.

Not for ever have they left us,
Those for whom we shed our tears;
Not for ever shall our mourning
Darken long and dreary years.
There shall be a joyous meeting
When the reign of death is o'er—
In the home where all are happy,
In the land of evermore.

And for ever shall the tear-drops
Vanish from each face away,
And forever is the darkness
Banished where 'tis endless day;
And for ever death and sickness,
Sorrow, sighing, pain and woe,
Shall be known no more nor looked for
In the house to which we go.

For the World's Crisis.

AN EXPOSITION OF REV. 20: 1--9.

The book of Revelation is a mixture of symbolical and literal language, and whatever is not probably symbolical must be considered literal. To teach otherwise, is to make its revelations uncertain and vague, and incapable of doing what its divine Author intended it to do—"show to his servants things which must shortly come to pass." Assuming, then, that we are not to regard any part of this book symbolical (which is not probably so), we shall not be so likely to err as those who substitute for its manifest meaning the conjecture that it may mean something not naturally implied by the language used. This chapter begins thus: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand."

As an angel signifies a divine messenger, this may be here used to denote the coming advent of our Lord Jesus Christ, to put a period to the reign of sin and Satan. The key of the bottomless pit can only denote the power to open and shut it. The great chain denotes the power to bind Satan. Of the angel here spoken of John says, "And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years."—Ver. 2.

The symbolical meaning of "the dragon" is here explained to mean the old serpent, who began his career in the garden of Eden when he led our first parents into sin; for he is here said to be the Devil and Satan; who, according to Christ's testimony, "was a murderer from the beginning, and abode not in the truth"; and, according to John, "the devil sinneth from the beginning." And so instead of symbolizing Pagan Rome, as some have claimed, it symbolizes the spirit of Satan as manifested in Roman governments; for the Revelator authorizes this interpretation, but none other. So the thousand years are yet future, for Satan is not yet bound. After stating that the angel bound him, the Revelator says, "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."—Ver. 3.

"The nations" here spoken of can only be understood literally as the nations of the earth; for there can be no probable symbolical meaning denoted by this phrase. And that the thousand years are to be understood literally, is clear from the fact that where time is used symbolically, some intimation is given that it is so used; and no such hint being given here, and being connected with the measurement of events literally expressed, there is nothing to justify the supposition that these years may be symbolical. This view is confirmed by the following, which gives the duration of the reign of the resurrected saints with Christ on earth, before the final resurrection, as a thousand years: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded, for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection."—Vers. 4, 5.

Under the sounding of the seventh trumpet it is said, "The kingdoms of this world have become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them that destroy the earth."—Chap. 11: 15–18.

Hence when John says afterwards, "I saw thrones, and they sat upon them, and judgment was given unto them," it denotes the justification of all the redeemed, both small and great. And since Christ is to judge the quick and dead at his appearing, and not before; and since according to Paul those that are Christ's are to be raised at his coming, the resurrection spoken of in chap. 20: 4 does not exclude those who were not beheaded, but includes all the redeemed who have "not worshiped the beast." For the fact that the martyrs are mentioned after those to whom judgment was given, shows that the first mentioned includes others besides martyrs. And since there is no judgment before Christ appears and raises the dead, those whom he saw seated on thrones must include the redeemed of all ages. Consequently, the living again of those martyrs is literally what the Revelator said it was—"the first resurrection." And the fact that he also said "the rest of the dead lived not again until the thousand years were finished," proves that the living again of the martyrs was intended to denote their actual resurrection from the dead. And since at the sounding of the seventh trumpet all the saved are to receive their reward, it is clear that none are to be saved who do not have a part in the first resurrection. Therefore the Revelator said, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

We have seen that when the seventh trumpet sounds, those who destroy the earth are to be destroyed, and so at the commencement of the millennium; and, therefore, those over whom the second death will have power, after the thousand years are finished, must be those, and those only, who are resurrected after the thousand years are finished. And these will embrace the nations that are in the four quarters of the earth, exclusive of Christians, who are not identified with these nations of earth.

The destruction of those who are living at the commencement of the thousand years will rid the millennial reign of sin; and the resurrection of all of them at its end will fill the earth with an innumerable multitude, who will be worthy to die the second death. And these are they whom the devil will go forth to deceive, in the vain attempt to get possession of the New Jerusalem; as brought to view in the verses following: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."—Vers. 7–9.

The innumerable multitude here mentioned implies that they are the resurrected millions of all ages. And the fact that the righteous are raised at the beginning of the millennium, and the rest of the dead at its close, as declared in verses four and five, proves that all mankind will be alive at one time; as also the fact that the innumerable multitude are to be devoured by fire from heaven, proves that the second death is a literal death after they are raised out of their graves. Death will then cease, by being cast into the lake of fire formed by the devouring flood which consumes them. For after this there will be "no more death, neither sorrow, nor crying; neither shall there be any more pain."

We close, then, in the language of the Revelator—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Wm. Hobbs.

For the World's Crisis.

"BUT THE WISE SHALL UNDERSTAND."—Dan. 12: 10.

This subject, and especially this particular Scripture, has both a positive and a negative aspect. First positive, because it is a plain declaration of God by the angel to Daniel. And second, it is positive, because of its grammatical construction. It is a simple answer to a rational question.

Daniel did not understand the end of these wonders; hence he presses home the inquiry to the angel. What shall be the end of them? He is told to go his way, for they are sealed up. How long? Until the time of the end. This is not the end itself, for mark, he is told that at this time knowledge shall increase, and many shall run to and fro. This is an act accomplished in time, and not after the end of the world.

Again, Daniel is told that the "wicked shall not understand, but the wise shall understand." Here we have two opposite and positive terms. If one is true, then the other must be. If neither is, then we ask by what rule can we understand the Bible? But Daniel is told to go his way, for he shall rest and stand in his lot at the end of the days; showing that this is the point that he wished to know about, i. e., the end of the days. But he could not live to see them; but at the time of the end prior to the end itself, many would be purified and made white, and understand the end of these wonders. Many, however, have undertaken to make too much of it, by overlooking the negative; for mark it, it has a negative, given by Christ, that "of that day knoweth no man."

Now while Daniel's days are shown to be years, and have so been fulfilled, that of Christ is a day of twenty-four hours, which none dispute; hence both do not terminate previous to the end itself. This is what we understand our Savior to mean when he says that we should rightly divide the word, and give to every one their portion of meat in due season. By making too much of any one portion of truth, we bring it into disrepute. We weaken the force of that we wish to establish.

But we do not say that the day of which Christ is speaking shall never be known, only so far as it refers to the days of Daniel, that is, in years. For our Savior tells us it shall be as it was in the days of Noe. Thus we learn that Noe knew seven days, at least, before the flood came; but he was shut into the ark, and the world shut out. So I believe it will be down here. Daniel's days or years will end at the appointed time, and the wise will be shut in, and the foolish virgins shut out with all of the ungodly.

How solemn the thought, the harvest is past, the summer ended, and the wicked lost! S. Ayres.

For the World's Crisis.

THE PROMISE.

(*Concluded.*)

As the promise has not yet been fulfilled, we propose to show from the Word how and when it will be fulfilled. The promise was made before the law, and the law "was added [to the promise] because of transgression," and therefore can not disannul the promise. "The law was our schoolmaster to bring us to Christ, that we might be justified by faith." Gal. 3: 24. For the law could not, in that it was "weak through the flesh," justify any one; therefore when faith came it released us from the schoolmaster. "For ye are all the children of God by faith in Jesus Christ."

So we see that the promise was not given through the law, but through faith; therefore before Abraham, Isaac and Jacob could receive the promise, it was necessary that the object of faith come. For Paul declares that "the law made nothing perfect, but the bringing in of a better hope did" (Heb. 7: 19); "which hope we have as an anchor to the soul, both sure and steadfast" (Heb. 6: 18); and this hope, being ratified by an oath, will stand.

Again, Paul in the eighth of Hebrews declares that "if the first covenant had been faultless, then should no place have been sought for the second." Then a new covenant or law is made, consequently the first is passed away; and this Paul positively states in Heb. 8: 13, "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." This new covenant speaks of a hope; and as the new covenant is the gospel of our Lord Jesus Christ, it will be necessary to look to that for a fulfillment of the promise.

Now as long as Abraham, Isaac, and Jacob, and a great portion of their posterity are dead, it is necessary that they should live in order to receive the promise. True, under the law we read that they that obey it should live, and the resurrection is brought to view; still the source through which it is to be accomplished is hidden; so we read in 2 Tim. 1: 10,—"But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." We see plainly then how life from the dead is brought about; it is through the gospel.

Again, Paul in Rom. 16: 25, 26,—"Now to him that is of power to stablish you according to my gospel, which was kept secret since the world began, but is now made manifest."

Again, Paul in writing to the Ephesians of the "mystery of Christ," or how the Gentiles were to be made "fellow heirs" of the same promise, says, "Which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs [with Abraham, Isaac and Jacob,] and of the same body, and partakers of his promise in Christ by the gospel."—Eph. 3: 5, 6.

We might multiply texts upon this point, but this is sufficient to prove that the promise could not be fulfilled till the object of faith came, which was Jesus Christ. Furthermore the way was not opened at all to fulfill the promise till Jesus was raised from the dead; for Paul declares that without a resurrection of Christ there would be no hope at all of the fulfillment of the promise; for he says (1 Cor. 15: 17, 18), "For if Christ be not raised . . . then they that are fallen asleep in Christ are perished"; and as the promise is to be fulfilled through Christ, we can not see how it is possible for any one to receive the promise till Christ comes.

Now as Christ has been raised from the dead, and we have shown how the promise is to be fulfilled, we will proceed briefly to show when the promise will be fulfilled. As none will deny that the apostles were all Jews, and the seed of Abraham, it cannot be denied that they were heirs of the promise; and as Jesus was the "Lion from the tribe of Judah," he must also be an heir; and as he was the Messiah who was to come, must be considered "the heir." While he was upon earth he instructs his disciples in the things that pertain to the gospel, being careful that no knowledge necessary for them should be kept back. He is crucified, buried, raised, appears to his disciples, promises them the Holy Spirit, and is taken up out of their sight, to "sit at the right hand of the Majesty on high."

Let us look at his teachings. In the first place, it is declared of him (Luke 1: 32, 33), "He shall be great, and shall be called the son of the highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Viewing him as a King (for, for this purpose he was born), we find him when before Pilate saying, "My kingdom is not of this world." Then again (Matt. 8: 11) we read that Abraham, Isaac and Jacob will be in the kingdom. Now we begin to get at the fulfillment of the promise. Before going further it will be well to remember that the throne of David was lost when Nebuchadnezzar took Zedekiah and destroyed Jerusalem; and the prophet of God has thus recorded it in Ezek. 21: 26, 27,—"Thus saith the Lord God; Remove the diadem, and take off the crown; . . . it shall be no more until he come whose right it is, and I will give it him." It is the establishment of this throne that must transpire to fulfill the promise; and as the throne of David does not now exist, it is self-evident that the promise has not been fulfilled.

Again. Jesus is speaking of the kingdom, and in order to show that Abraham, Isaac and Jacob would inherit the promise, speaks on this wise (Matt. 22: 31), "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, Isaac and Jacob? God is not a God of the dead [hopelessly], but of the living"; and this is the most positive declaration in the Word that these worthies will live; for Jesus is speaking of the resurrection; and Paul, in treating on this very same subject, says—Rom. 4: 17, ("As it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." It is not asserted that Abraham, Isaac and Jacob are now in the kingdom; for as we stated, the throne of David is not established; but God speaks in express terms of the fathers, although they be dead; thus showing that it is absolutely true that the promise to them will be fulfilled by a resurrection from the dead. For we must remember that a thousand years are as one day with God, and he has declared the end of all things from the beginning.

Again, Jesus in concluding all that came to him in the promise says (John 6: 39, 40, 44), that he would raise them up at the "last day," meaning of course the resurrection. Paul, in writing to Timothy (4: 7, 8), does not expect to receive his reward or part in the promise until Jesus appears; for he says that his crown is laid up unto that day. So with Peter, speaking to the faithful ones (1 Pet. 5: 4), "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." As the Lord has not yet appeared, the expectation of the apostle is not yet realized. But again to the teachings of the Master (John 13: 33), "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, whither I go ye cannot come, so now I say unto you." It is very evident from this that the disciples could not go where Jesus was going; and as he was going to heaven they could not go; but the Master comforts them, saying to Peter, "Thou shalt follow afterward." Then in the fourteenth chapter goes on to tell them when that following will be. "Let not your heart be troubled"; "if I go away I will come again." Ye believed God, now believe me; for "I go to prepare a place for you, that where I am there ye may be also." If he was to prepare a place, it is impossible for Abraham, Isaac and Jacob to be with him until the place is prepared; and as it was not prepared when Jesus was here, the fathers could not inhabit it. But Jesus was going to prepare a place, and we find the beloved disciple John describing it in the 21st of Rev. as the New Jerusalem "coming down from God out of heaven." Paul says that we (christians) shall "be caught up in the air," and as Jesus was taken up in the air, this catching up of the saints will constitute the "following after"; and as the throne of David was a literal throne, so will it be a literal throne when Jesus takes it; and it will be established in the "new heavens and new earth." The kingdom will be this whole world purified (2 Pet. 3: 10, 13), and the capital of the kingdom will be the New Jesusalem.

"Glory to God the night is almost o'er,
And we'll shout Hallelujah in the morning;
Soon we shall meet on Eden's blissful shore,
And we'll shout Hallelujah in the morning.
In the morning, in the resurrection morning,
Sweetly we'll sing the praises of our King,
And we'll shout Hallelujah in the morning."

Your Bro. expecting to shout soon,
Somersville, Ct. L. F. Moore.

For the World's Crisis.

BAPTISM.

A SHORT SERMON.

It would seem almost impossible that the minds of any could by tradition, prejudice, or any other cause, fail to discover the obligations resting upon us all to obey this, of all other gospel requirements, the most explicitly laid down in the word of God. It is an ordinance which, in completeness of type, transcends every other ordinance, and in point of solemnity has no parallel. It is a type of death and burial. "Therefore we are buried with him by baptism into death." Rom. 6: 4.

Notwithstanding the multiplicity of arguments used by immersionists, we think the full import of this ordinance is not even by them generally understood. There is a depth of meaning in the sentence—"buried with him by baptism into death"—that is not perceptible from a surface examination; but on looking for the object of the ordinance, we discover a fact that underlies all other facts pertaining to it.

There is no more reliable index by which to point out the nature of a thing than the object of the thing. For instance, I am presented for the first time with a certain instrument; my first inquiry is, For what was this made? On being told, to plant corn, I readily discover its nature, and see that the iron shield at the bottom is to be thrust into the ground, effecting the complete burial of the seed it contains. Now while we are positively told the object of baptism,—"For if we have been planted together in the likeness of his death, we shall be also in the *likeness* of his resurrection,"—it does not require the skill of a philosopher to detect the nature of the act which constitutes such a likeness.

The great truth depicted by this ordinance we discover to be death and resurrection; and not until we learn the fact that the only hope of a future life for the dead rests in this resurrection, shall we be able to see the force of this likeness or figure. Inasmuch as the thing illustrated forbids the enjoyment of life without a resurrection from literal death, so the act which illustrates this fact forbids the extension of life without a resurrection from the watery grave. Or, in other words, while literal death involves the necessity of a resurrection, that we may live; so the act typifying such an event involves the necessity of a resurrection from the watery grave, that we may breathe and live.

The mind of Luther seemed to grasp the same fact, although his surroundings forbade the practise of his convictions in this, which is manifest from the following: After speaking of baptism as a symbol of death and resurrection, he adds, "On this account, I could wish that such as are to be baptized should be completely immersed into water, according to the meaning of the word and the signification of the ordinance; not because I think it necessary, but because it would be beautiful to have a full and perfect sign of so perfect and full a thing; as also, without doubt, it was instituted by Christ."

If Luther's faith in the state of the dead had been correct, he no doubt would have considered this ordinance as a necessity, as well as admired its beauty and perfection as a sign. One incorrect idea often begets another, and the doctrine of inherent immortality has seemed to disjoint the entire system of redemption; so that in this error lies the reason why so many fail to see any beauty in the ordinance of baptism, until it has come to be considered quite unessential.

Our Savior says, "Ye are my friends if ye do whatsoever I command you." He has commanded us to be baptized; and can we feel safe while we refuse to illustrate the great event on which our hope of future life depends? Let us be more careful about the danger of not doing enough, rather than doing too much, in the line of duty. "To obey is better than sacrifice." Faith without works is dead. Let us show our faith in the resurrection of the dead by permitting our bodies to be buried in the liquid grave, thus illustrating that great event, and so "fulfill all righteousness." Wm. A. Fenn.

For the World's Crisis.

SMITING SERVANTS IN THE LAST DAYS.

Bro. Grant:—In Matt. 24, Christ gives us the signs of his coming up to the very moment when he appears in the clouds of heaven; and the last and strongest of all will be the two classes of servants; the "faithful and wise," and the "evil" or smiting servants. And here we have them before our eyes. One little despised class, with Bible in heart and hand, proclaiming the immediate coming of the Lord, showing a perfect fulfillment of all the signs,—the destruction of Jerusalem, the "wars and rumors of wars," the 1260 years of the papal "tribulation"; and "immediately" after this, the darkening of the sun and moon, A. D. 1780; and in A. D. 1833 we saw the stars fall from heaven, "as a fig-tree casteth her untimely figs"; and next in order is this little Bible company, giving the cry, "Behold the Bridegroom cometh! go ye out to meet him." But this was too much for the lovers of this wicked world, and it brought into battle order the next sign, viz., the "evil" or smiting servants, saying, "My Lord delayeth his coming." And they drink and feast with the drunken. The next sign they see will be the "sign of the Son of man in heaven." Then will their eyes be opened, and their feasting changed into wailing, and the bitter lamentation, "The harvest is past, and the summer is ended." May the Lord help them to anoint their eyes with eye-salve, that they may see, and look to him for immortality when he comes.

My brethren, are we living in the Philadelphia and Laodicean state of the church? It bears very strongly that appearance. To the Philadelphians the Lord says (Rev. 3: 8), "I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word [the Bible], and hast not denied my name. Behold, I will make them of the synagogue of Satan which say they are Jews, and are not, but do lie. . . . . Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation that shall come upon all the world, to try them that dwell on the earth. . . . Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Here is the crown for the "little flock" waiting for their King; the very crown of righteousness which the Lord, the righteous Judge, shall give at that day to all those who love his appearing. And while he threatens the Laodiceans and "evil servants" with fearful judgments, he still loves and urges them to repentance, saying, "Behold, I stand at the door and knock. . . To him that overcometh, will I grant to sit with me in my throne [on the renewed earth], even as I overcame and am set down with my Father in his throne" [in the heavens].

Praise God for the light of his holy word in these last days. The smiting servants often call us fools, and tell us the Lord will not come for a thousand years or more; and they intend to get the whole world converted, and have a good time before he comes, forgetting his instruction that the tares must grow with the wheat until the harvest, the end of the world, or its present polluted condition. Now if they can keep the Redeemer away, and themselves perform the work that God gave him to do, they will feel no cause to pray "Thy kingdom come," or ever love his appearing. There is but one in heaven who is "mighty to save," and this is He who is the second Adam, the Lord from heaven, and has bought this fallen world with his own blood on the cross, "whom the heavens must receive [again] until the times of restitution of all things." The first Adam lost the dominion of earth by his disobedience, and "all creation groans and travails together in pain until now." But the second Adam, by "obedience unto death," has bought it back; and now the "greatness of the kingdom and dominion under the whole heavens" belongs to him and his "little flock," and very soon he will come to take possession of his own. Then may we all sing—

"O hail, happy day, that speaks our sorrows ended,
The Lord has come to take us home."

Now let me ask the smiting servants, to whom shall we look for your good times for the thousand years to come? Who is sufficient to cleanse our sin-polluted world? Who can wipe the tears from off all faces, or bring down that holy city, the New Jerusalem, from God out of heaven, or abolish sickness, pain and death, and bring forth from their graves, into immortality, the sleeping saints? Then we shall hear the triumphant song, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ." Yours in this blessed hope,

Lunenburg, Vt. Henry Harris.

For the World's Crisis.

THE 1290 DAYS.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—Dan. 12: 11, 12.

I think it it looks clear that the thousand of the twelfth verse are the same as the eleventh, and commence at one and the same time. This was the view of Dr. Litch in "Prophetic Expositions," published in 1842, although he believed the "daily" was taken away in 508, and the abomination was set up some thirty years after. He says on page 130, "These days [the 1335] must begin at the same time with the 1290."—*Prop. Exp.* vol. 2. Wm. Miller and others also took the same view. I cannot see any possible chance to commence them at two different epochs.

It appears in several places in the book of Daniel that the "daily sacrifice" gives place to the "abomination;" when one ceases the other begins. And since it has been so clearly proved that the 1260 days of Rev. begin with the setting up of the abomination, and that events occurred according to history in A. D. 533 and 1793 to mark these beginning and ending, it follows that A. D. 533 is the time of the setting up of the abomination, and the date to start the 1290 and 1335 days.

"But the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."—Dan. 12: 10. The question arises, when will the wise understand? Let the one clothed in linen answer (Dan. 12: 11): "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be" 1290 days (before even the wise will understand; then they will begin to understand as never before.) I think I shall be able to show that in A. D. 1823, 1290 prophetic days from A. D. 533, the church of God began to get light from the prophetic periods as they had not done before. The first witness will be Wm. Miller, of Low Hampton, N. Y. In his "Memoirs," on pages 66 and 67, you will notice that he became converted, and erected the family altar in September, 1816. On page 67, he says:

"The Bible now became my chief study, and I can truly say, I searched it with great delight." On page 76, "I was thus brought, in 1818, at the close of my two years' study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up. * * * * The Bible was now to me a new book." Page 82, "I was occupied for five years [from 1818 to 1823] in weighing the various objections which were being presented to my mind. During that time, more objections arose in my mind than have been advanced by my opponents since; and I know of no objection that has been since advanced which did not then occur to me. * * * * I was then fully settled in the conclusions which seven years previously had begun to bear with such impressive force upon my mind; and the duty of presenting the evidence of the nearness of the advent to others,—which I had managed to evade while I could find the shadow of an objection remaining against the truth,—again came home to me with great force. I had previously only thrown out occasional hints of my views. I then began to speak more clearly my opinions to my neighbors, to ministers and others."

Thus it would appear that seven years from September, 1816, would end in September, 1823, when the church began to get light on the prophetic periods as they never had before, in America, at least.

Again, Bro. Grant says in the *World's Crisis*, Oct. 9th, 1867, speaking of the gospel being preached to every nation under heaven,

"It has been said that the Chinese and some other eastern nations have never heard the gospel. Joseph Wolfe, the noted missionary, who preached that Christ was soon coming to set up his kingdom, commenced his labors in the East, in 1823, preached in Egypt, Palestine, on the Red Sea, Mesopotamia, the Crimea, Constantinople, throughout the Ottoman Empire, in Armenia, Persia, Khorrosawn, Foorkestan, the Himmalayah Mountains, Cashmere, Hindoostan, the coast of Abyssinia, Yemen, and Thibet.' Thus 'the gospel of the kingdom' was preached again where it was first proclaimed by the apostles. Mr. Wolfe also preached in Holland, Scotland, and Ireland. Since then it has been proclaimed to all the other nations known in the world. It was said of Mr. Wolfe, that 'no individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than has this well known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.'"

I find in a book called the "Time of the End," by S. Bliss, page 79, under the head of "The Epoch of A. D. 1873,"—

"This is an epoch assigned for the termination of the 2300 days of Daniel by J. A. Brown, in his 'Even-tide,' 2 vols., published in London in 1823." And also M. E. Greene, in *The Voice of the West*, March 3d, 1868, quotes from Mosheim's *Ecclesiastical History*, by Charles Coate:—

"On the death of Pope Pius VII., Leo XII. was chosen his successor, Sept. 28, 1823, who granted toleration throughout the Roman kingdom. Says Dr. Coate: 'A chapel was allowed to be built in Rome for Protestants to worship in.' This was the first time for 1290 years, when the Pope was obliged to give up the power conferred upon him by Justinian in 533. This clears up all mystery in reference to what was to mark the end of the 1290 period."

Now I ask, is here not enough to prove the ending of the 1290 in A. D. 1823, when light began to shine on the prophetic numbers as it had not before? I think this position will in no wise clash with the time of the end commencing in 1793.

What startling events are just before us, if it be true that the 1260, 1290, and 1335 days commence at one and the same time, and that be A. D. 533. 1260 end 1793, 1290 in 1823, and will not the 1335 end just as certain in 1868, when Daniel will stand up for his lot, and all the saints with him? The signs show this to be the truth. What mean this groaning of earth, eruptions, earthquakes, atmospheric disturbances, etc., etc.? Are not the four angels about to let go, the seven last plagues about to be poured out? Who will escape the day of His wrath?

May we all be ready to hail the King with joy. Charles H. Shepherd.

Melvin Village, N. H.

For the World's Crisis.

WHO IS THIS?

Infidels acknowledge the fact that more than eighteen hundred years ago there lived and walked among men one who claimed to be the only begotten Son of the Most High God. While they deny his right to be called by the title he claimed, yet they do not dispute the historical fact that Jesus of Nazareth lived on earth at the time stated in both sacred and common history.

It is very strange that infidel writers of nearly every grade speak of him as one of the most pure and true of all that have lived, and they admit that his teaching and doctrines are mostly in harmony with truth and virtue. How can this be, if he is not what he claims to be— if he is an imposter? We, who admit all that is written in the Scriptures concerning him, believe him to be the only Son of God.

The audacious statement that every man is a son of God, we reject as an insult to the Creator, as well as contrary to the Scripture, which says of the wicked that they are the children of the devil. "Ye are of your father, the devil." John 8: 44.

In Matt. 21, we read of Jesus riding into Jerusalem with a very great multitude, who rendered homage and praise to him, as the king, the son of David who should reign on the throne of his father (David) in Jerusalem. "And when he was come into Jerusalem all the city was moved, saying, WHO IS THIS?" "And the multitude said, this is Jesus, the prophet of Nazareth of Galilee." Although he was despised and rejected by his own nation, the Jews, yet he was their rightful King, and is to reign over all the earth as Lord of Lords and King of kings. To him every knee must bow and every tongue confess.

On one occasion when he was with his disciples on the sea, there arose a great tempest, and the vessel was covered with the waves. The disciples were afraid and cried, "Lord, save us: we perish." At his word the storm ceased, "and there was a great calm." And the men were astonished, and said, "What manner of man is this, that even the winds and the sea obey him?"

Only a small part of his wonderful works are left on record for us; for John testifies that there are many other things that Jesus did; "but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." See John 20: 30; also chap. 21: 25 ver. Think of some of the works done by him and by those who had authority and power to work miracles in his name. Devils were cast out of those who were possessed; the blind received their sight; the ears of the deaf were opened; the lame were healed, and *all manner* of sickness and infirmity removed, so that those who were healed had "perfect soundness," which was proved in presence of the people.

And still more, the *dead* were raised even after putrefaction had commenced, as in the case of Lazarus, who had been dead four days. Thus the works that he performed testify to his right to the title of Lord and Master, and Ruler over all the earth; and consequently establish his claim of being the Son of the living God.

Now this same Jesus is soon coming in the clouds of heaven, with power and great glory. Do you believe it? Read the 19th of Revelation, where his coming to rule the nations is spoken of, and in the 16th verse you may read his name or title. And in the 20th verse of the twenty-second chapter we read, "He which testifieth these things saith, 'Surely I come quickly.'" Lord, help us all to be ready and waiting.

Webster, Mass. F. H. Chamberlain.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, June 17, 1868.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

THE CAMPMEETINGS.

The Springfield National Advent Campmeeting is appointed to commence Monday, Aug. 24th, but there will be a meeting held on the ground on Sunday, Aug. 23d, and arrangements will be made with various R. Roads for Tickets, good as soon as the 22d.

The Alton Bay Campmeeting commences Sunday, Aug. 30th. Full particulars in regard to the above meetings will be published in due time.

In answer to inquiries, we would say that tents can be hired in this city of James Martin & Son, No. 114 Commercial Street, nine and a half feet square, three and a half foot wall, with poles and all complete, for $4.00 for the time covering either of the above meetings. Also tents eleven and a half by twelve, four foot wall, for $6.00, and other sizes in proportion.

WISCONSIN CAMPMEETING.

In our last report we had just commenced the campmeeting at Fairfield, Wis. The location was a lovely one and seemed to grow more so the longer we remained. Some days it seemed almost like paradise. Heaven and earth smiled upon us, and the peace of God was shed abroad in the hearts of the happy saints. We could say of a truth it was good to be there, and we wished every christian could have shared in our joys. The birds of the wood united with us in their merry songs, and every thing seemed vocal with praise to the Lord. We almost felt that we had got out of the wicked world, and had pitched our tents on the suburbs of the coming kingdom. We were glad to enjoy this feast with the saints, with the hope of soon being with them in the kingdom of heaven.

A great work was accomplished during this meeting in the awakening and conversion of sinners, and in reclaiming backsliders. A large number of believers decided to consecrate themselves entirely to the Lord for the remainder of their earthly pilgrimage. The effect was glorious. They were filled with deep peace, and a strong assurance of their acceptance. We had many heart-cheering testimonies in our conference meetings. It was a common thing in those meetings to have one or two standing up waiting for an opportunity to speak of what the Lord had done for them since the commencement of the meeting. We trust that many will have occasion to praise the Lord for ever, because they attended the Fairfield campmeeting.

We find the truth is rapidly spreading in the west, in consequence of the earnest labors of the faithful men, who truly love the Lord and his coming; who have made and are making noble sacrifices to advance the cause of our Redeemer. They are practical men, real workers, and are devising all possible means to do more. They believe what they preach. Their circuits are large, pay small, but their hopes are bright. A great work has been accomplished by these devoted men, and they propose to renew the war against Satan's kingdom, during the short time that remains to work in the vineyard of the Lord. There is great need of more faithful preachers in the west, because the field is so large, and so few to occupy it. Who will go? Are there not men of faith and talent in the east, young men, who will take their satchels and start at once for the western field? There will be no danger of their appointments clashing as they often do in the east. Secretaries of churches in the west do not feel any necessity of publishing a request that preachers should write them before they send a notice of a meeting, lest they put an appointment on top of some one else. The Macedonian cry is a loud one, a continued one. Shall it be heeded? Thousands are anxious to hear the reasons of our hope, but no one can be obtained to unfold the Scriptures to them in their simplicity. The harvest is ripe, but the laborers are few. Let us pray the Lord to send out more faithful men to help gather into the fold of Christ.

Our meeting was noted for the best of order. We did not hear an oath on the ground nor a single disturbing sound from the wicked during the entire eight-days meeting. We lay down and slept as quietly, and with as little fear of disturbance as we should at home. Every one who came treated the encampment with respect. All seemed pleased that we had the meeting, and sorry to have it closed up. No one could say that such campmeetings do more hurt than good. It is a very successful way of spreading the truth, and awakening a new interest in the hearts of the friends of Jesus, and cementing them into one happy union in his love. The rough corners are worn off, cold formality is broken up, and a new life is put into the followers of Christ, and they go out from such meetings refreshed, and with a firmer purpose to do all to the glory of God, shining brighter wherever they go. We should make all possible efforts in our power to arouse the people of the world to a sense of their perilous condition in these last moments of time. Such meetings as the one just held at Fairfield, are specially calculated to produce the desired result. The more we have of such meetings the better it will be for the world. We hope our brethren will enter into the work with renewed zeal this year, and make more efforts to save people than ever before. Time is short. What is done must be done *quickly*.

Our conference and prayer-meetings were very heavenly seasons. One very important feature of them was the spirit of prayer. In many places we find a great neglect of this important part of christian worship. It often happens that not more than one or two prayers are offered during the whole prayer-meeting. The time is spent in talking and singing. It was not so at this meeting. The Brn. and Srs. were "instant in prayer" It was common to have fifteen or twenty prayers during the conference meeting, and from fifty to one hundred testimonies. They were not long, dull, prosy talks, but soul-stirring exhortations, that came out of hearts warm with love for Jesus. Such feasts as we there enjoyed are not common in this wicked world. O what a contrast between the joy and peace we there felt, and the very best that unconverted people experience. He who seeks comfort in the pleasures of this world has no idea of that which the humble christian feels. His is like the midday sunlight, and theirs as the gloomy midnight. Praise the Lord for the christian religion. It is perfectly adapted to the wants of man in this life, and without it, he has a gloomy road to travel, and a horrid end to meet. Let us all be true christians, and then we can sing "all is well." We shall expect to see scores in the kingdom of God as the result of the Fairfield campmeeting.

Monday morning, June 8th. Our great and good meeting is now closing. While we are writing, the saints are taking their last breakfast, and preparing to leave this lovely grove, which has been truly a consecrated spot, that will ever be remembered with pleasure by those who were privileged to enjoy the scenes of the past week. Yesterday was a lovely one. We almost had a glimpse of paradise. At 9 o'clock, we met for a love-feast, and had one of the best we ever enjoyed. One hundred and seventy-eight spoke in fifty minutes. We never saw the children of the Lord more anxious to confess our dear Savior than in that feast of love. There was a strife for the earliest opportunity. Our cup of joy ran over, and hearty praises ascended to the King of Zion.

At the hour for preaching, it was said we had the largest audience ever assembled in Wisconsin to hear on the great truths that we love so well. There were not less than two thousand people on the ground. When we consider the scattered population, it was a very great congregation. Nearly all came in private conveyances. A host of teams were on the ground. The people gave marked attention to the preaching, and observed most excellent order. It was pleasant to talk to such people, who were anxious to hear the reasons of our hope. Candid people were satisfied that ours was not a vain one, and many who had not heard before expressed much gratitude to the Lord that they had enjoyed the privilege of the meeting. In the afternoon twelve more were buried with Christ in baptism, and went on their way rejoicing. Some fifty or more were converted or reclaimed during the campmeeting. Many of these confessed Jesus in the Young People's meetings, conducted by Bro. G. G. Godfrey, who is an earnest laborer in the vineyard of the Lord. We had preaching from Brn. P. W. Hough, N. A. Hitchcock, Geo. Turner, Geo. Thompson, J. Wilber, G. G. Godfrey, and Sr. R. Rowell. These are all true in the cause of Christ, self-sacrificing, and earnest in their efforts to save the perishing. Bro. Hough has had much experience is ministerial labor. He was formerly a Methodist preacher, but for many years has been sounding the proclamation, "Behold the Bridegroom cometh." He is a father among the flock, and his labors are greatly blessed. Bro. Sheldon did not feel able to preach, but hopes to be well soon. He has had a hard time for three or four months. It is more of a cross for him to lie still than to labor. By the blessing of the Lord, he has accomplished a great work in the west. His praise is in all the churches. He lives in the hearts of the people, and merits all the esteem he receives.

In the evening we had the sacrament of the Lord's Supper, when one hundred eighty-two gathered around the communion table. It was a heavenly season. Thus closed one of the best campmeetings ever held. Every body seemed pleased with the meeting. Peace and harmony prevailed, and our hearts were cemented together in love. Many shed tears as the parting hand was given, and the farewell word spoken; but if faithful, we felt sure of an early meeting in the everlasting kingdom, where we shall part no more.

WAR IN EUROPE.

Preparations for war in Europe still continues, and judging from the extent of the preparations, the most terrible war in the history of the world may be expected when the blow is struck. The awful hour cannot be far in the distance. The nations are so corrupt, and the common people are so tired of the state of things, that revolution must soon come with a vengeance. The following from Brussels, June 7th, shows the expectations:—

"*Le Nord* newspapers assert that the opinion widely prevails in Paris that a war will break out in Europe before the close of the next autumn."

EVERLASTING PUNISHMENT.

BRO. GRANT:—When at Lowell two years ago, I received from your hand tracts, entitled, "The Spirit in Man," and "The Rich Man and Lazarus." I am grateful for the light and pleasure they have afforded. Will you please give me your views on Matt. 25: 46, and words of like import? And do you think *this same* body will be raised in the resurrection? If so, how possible? Could I understand these questions in a manner that could not be refuted by good reasoning, it would be a great satisfaction.

With gratitude and respect, yours in Christ,
N. D. WELLS.

Matt. 25: 46 reads as follows: "These shall go away into everlasting punishment, but the righteous into life eternal." We suppose our inquirer wishes to know our views on the subject of "everlasting punishment." The word *aionon*, rendered "everlasting," is the same one that is translated "eternal" in the same verse, to denote the duration of the life given to the righteous. Hence it follows that the punishment of the wicked will be as long as the reward of the saints. This verse does not tell us in *what* the punishment consists, but merely that it will be eternal. What is the wages of sin? Paul answers, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." If the punishment is *death*, it does not begin till he is *dead;* and will continue as long as he remains in the state of death. After the wicked die "the second death," they will never live again; consequently the punishment is eternal, not with pain, not with life in misery, but with *death;* which begins when the act of dying ceases, and will continue till he comes to life again, which will never take place; therefore is eternal.

In answer to the inquiry,—"Do you think *this same* body will be raised in the resurrection?" We answer most *certainly*, or else the word of the Lord will fail. The doctrine of the *literal* resurrection of the dead is very clearly taught in the Bible. If the "same body" does not come up, then there is no resurrection of the *dead*. If new bodies are *created*, such are not raised from the dead. In order to have a resurrection of the dead, it must be something that did live, then died and after that, the same one lived again.

It is asked, How is it possible? As it is impossible for God to lie, and absurd to suppose he would promise what he cannot perform, it follows of necessity that the dead must be raised from their graves. "Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26: 8. The resurrection of Christ was the model and pledge for the rest of the dead. His was literal, and all the saints will come up from their graves in the same manner. God is as able to raise man from the dead, as to create him at the first. Indeed, the creation is much more wonderful than the reorganization of the man after he had died, and been disorganized. It looks foolish to say that God, who made man at the first, cannot take him to pieces and put him together again. He has promised to do it, and though heaven and earth pass away, his word will not fail. Let us believe the word of the Most High.

GOOD ADVICE ABOUT TOBACCO.

We are glad to learn that many are feeling deeply that they must quit the use of tobacco. They are satisfied its use is injurious to their physical, mental and moral constitution. They would be willing to give much money, if they had it, if they were free from their tobacco bondage. The enemy tries to persuade them that they can not break away from the habit; that they will be sick, and unable to go on with their business. To all such we would commend the following, which we copy from one of our exchanges:—

"I am now forty-six years old. I formed the habit of chewing and smoking tobacco when about sixteen. When arriving at mature manhood I began to detest myself because of this filthy habit. I sought to break off from it again and again by using less and less, and trying thus to gradually emancipate myself from this great scourge of the 19th century. Sometimes I would leave it off almost entirely for six months, taking only a little, just enough to feed the appetite and thus keep it alive, till this real *devil* would again overcome me and again lead me into bondage worse than that of Egypt.

Thus matters went on till about eight months ago, when I resolved, *live or die I would use no more tobacco*. When I did this the enemy was more than half conquered. He rallied his forces a number of times, but always ineffectually. In short it was not long before he was completely subdued. I have never tasted tobacco since, and I wish to tell your readers, that God helping me I will never use it again. To those addicted still to this habit, I would say, if you wish to break it off, *total abstinence* is your only antidote. I speak from experience. Try this remedy and you will never regret it.

Since leaving it off, my health has improved greatly. My nervousness, my irritable temper, my wakefulness at night; and, above all, my cleanliness of person, have greatly improved."

We hope that all who use tobacco, and read this, will follow the foregoing advice, and ever more be free from the use of the poisonous weed. When we have formed bad habits, we should break them all when we become christians. The more fully we break our bad habits, the more we love the Lord, and the more good we may do among our fellow men. Let us make clean work of these things, and be ready to meet Jesus, whose coming is at the door.

"THE NEW CHURCH."

The Spirits and their followers talk largely and promisingly about "the new church," which they claim is about to be established upon earth through their agency. They talk as though they were very confident of success. They make great pretensions, assuming that "the new church" is even a decided improvement upon Christianity. It would hardly seem that Satan could be so impiously bold as to make such blasphemous pretensions as are set forth by some of his followers.

The Spiritualists at Berlin Heights, Ohio, have commenced issuing a monthly, entitled "The Principle." In the first number (for April) we find the following, which will speak for itself:—

"The absolute religion, the Church of the Future, is yet undiscovered. Swedenborg, Comte and Fourier are the prophets of the olden time, and scientific spiritualists of this age have caught glimpses of its living truth and love, and seen visions of its high harmonies, and of its refined and intensified joy. And prayers go up from millions of hearts, that the kingdom of God may come and His will be done on earth as it is in heaven. Weary and watching souls are seeking more earnestly and longingly than for continued life, the incarnation of God in society, and the operative expression of the divine attributes in the commonwealth, and the school, and in commerce, industry and art. And this prayer of the humanity shall be fulfilled. The existing civilization, so false and factitious, so selfish and unjust, so immoral and irreligious, shall give place to a society in harmony with the laws of order, and the principles of freedom that rule in the spiritual heavens. Social institutions, industrial relations, and the creative forces of man, shall everywhere become the exponents of the divine will, and distributive justice, economy of means, unity of system, a universal providence, and a direction of all life and movement by the laws of attraction or love, shall be exhibited in all animate and inanimate nature. All hail to the Church of the Holy Humanity."

"THE LIGHT OF THE WORLD."

Jesus said, "I am the light of the world."—John 8: 12. In the "Religio-Philosophical Journal," published in Chicago, of date May 9th, 1868, we find the following: "Spiritualism is the light of the world." Which light shall we follow, Jesus or Spiritualism? The two are as wide apart as they possibly can be. One must be a false light. Was Jesus a true light? Then Spiritualism is but an *ignis fatuus*. Let none follow it, unless they wish to be led into Satan's swamps and be for ever lost.

THE MILLENNIUM.

This is the title of a new pamphlet, by Sr. M. D. Wellcome. It is an excellent work to put into the hands of those who believe in a millennium *before* the second coming of Christ. For sale at the Crisis office. Price 15 cents, including postage. Ten copies for $1.00; fifty copies, $4.00.

"ADVENTISM."

We have just received a full supply of this valuable work. Price in cloth 75 cents, postage 12 cents. Flexible covers 60 cents, postage 12 cents. Paper covers 50 cents, postage 6 cents. In paper covers by the dozen, by express, $4.75.

For the World's Crisis.

DELINQUENT SECRETARIES.

I notice in the Crisis of May 20th, that some of our preaching brethren complain that Corresponding Secretaries are not so punctual about replying to the preachers' letters as they should be. It may be that there are some such secretaries, i. e., not so punctual as they should be; but having had considerable experience in this department, and having heard the troubles of other secretaries related in many cases, I wish to suggest a few thoughts for the purpose of drawing out some clear light on scriptural usage, or duty, in visiting churches, if any have that light to give.

It is not unfrequently the case that churches are informed by letter (or appointment) that such a minister will visit them, or wants to. This may be all well, they may be glad to receive him, but had not known where to write to him, and so had not written. But then it may be all wrong; said church may be supplied, or be seeking the labors of another, or be too poor to give the minister anything for expenses, or may not feel able to do it then, having been to great expense just before; or they may not want the labors of that preacher, may not think him suited to their community, may not believe he is called of God to preach, or for some other cause do not want him, and do not want to tell him why. In either of these cases, or others not named, what must the secretary do? "Why, write to the preacher, of course, and tell him." But several of the causes are very delicate, and a secretary does not want to take the responsibility of them. He waits to see the church together, and get instruction; or, he may feel that the church is capable of selecting and calling help to preach, when they want or can support it, and so pass the request of the preacher by without replying, and save labor.

I have known quite a number of churches annoyed by appointments appearing in the paper for their places, and also by letters sent them from preachers asking to come, when some such circumstances as we have suggested existed; sometimes they let them come, and complain afterwards.

We were never rejected by any of our churches when we went among them, but seeing the working of such circumstances as we have known, we have for some years adopted as a rule, never to send an appointment to a church, nor to ask a church if we might do so, where we had not been at some time invited to come when we could. And we are not obliged to be idle for want of places to preach. When we know of no church where our labors are wanted, we find many places in "the regions beyond."

I do not say this is the true rule, but it works well. I do not say I shall never visit churches which never invited me; I may yet visit many. I do not say it is wrong to write and ask for liberty to come, or to appoint to go to places where not invited. I believe it is right in some cases. But our mission extends to places where there are no churches nor corresponding secretaries. Let us go there and tell the gospel story.

I. C. WELLCOME.

For the World's Crisis.

PLAN OF REDEMPTION.

WHAT THEY SAY OF IT.

"Read it! Read it! 'The Plan of Redemption.' Having read this excellent book twice through, I take pleasure in recommending it to the attention and perusal of all who are concerned in this most sublime and important of all subjects."—*Eld. F. A. Baker.*

"Dear Bro. Wellcome:—Accept my gratitude for the beautiful volume—'Plan of Redemption.' It far surpasses all my anticipations. I think it decidedly the best volume ever put out on our faith,—one that will bear the closest criticism by opponents, and shed new light upon all."—*Editor of "Glad Tidings."*

Sold at the Crisis office. $1.25, postpaid.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	396.14
Mrs. J. D. W. Lepens	5.25

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$137.95
J. W. Currier	2.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4944.85
Nathan Collins (Norway Mission)	5.00
A Sister. S., New York (Nor. Miss.)	2.00
M. Litchenthaler	5.00

EUROPEAN MISSION.

Previous acknowledgments	$528.80

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1120.94
S. Ayres (pledge paid)	5.00

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER TWENTY-TWO.

BRO. GRANT:—Since writing my last report, I have labored most of the time near the shores of Lake Leman, at Geneva, Vevey, Nyon, and Lausanne. Notwithstanding strong opposition, I have been much encouraged by seeing several worthy individuals embrace with joy the blessed news of our Savior's soon appearing. I praise the Lord for this aid in enduring the fatigue and bitter persecution to which I am subjected while striving, with all the strength he gives me, to spread abroad the Scripture truth long despised and set at nought. Only his infinite goodness has preserved me until the present. Satan is terribly enraged, and he pushes his followers here to great lengths in opposing the truths of God's word, which are particularly designed for the present time, and it is extremely difficult for the people, so long shrouded in the darkness of error and sin, to receive the light of the word of God and follow it. But amid great discouragements, I rejoice that God gives to some grace to see the light, and strength to sacrifice all that they may walk in it.

I have also visited Basle since writing you, and labored some, and while there I made the acquaintance of a Baptist missionary; a true christian he seemed, and a seeker after truth, and much interested in what he learned of me of prophetical truth as taught in the word of God. This young man invited me to give several lectures at Mulhouse (Alsace), France, a city of ninety thousand inhabitants, noted for its manufactures, especially of cotton goods, where there is a church at my disposition. I expect to leave at once for that field of labor, and may God aid me by his Holy Spirit, and bless the truth to the everlasting good of many.

The Eastern question occupies much of the public mind at present. The great apprehensions of war cause those who have property to conceal it as much as possible. Much suffering results to the people generally from this, and we have our full share of it. But notwithstanding all these obstacles, the truths of the kingdom must be proclaimed, and we must make haste to do it; and woe to us if we do not labor in this great work heartily, and with the faith of Noah. Those whom God has called to preach these solemn, unpopular truths, must be sustained, however, by those to whom God has entrusted the "unrighteous mammon," or comparatively little can be accomplished.

We have been greatly crippled here for lack of this, and still are, notwithstanding the generous donation of our dear American brethren and sisters of 868.60 fr., through Bro. Adams, which we received the 8th of May, with much gratitude. But we trust that now our Advent brethren in the United States, of different branches, will seriously consider that we have but one Savior, Jesus Christ, for whom we look and wait, and but one mission in Europe; therefore we should labor and contribute together to form one church of Christ in union and love, and preach Christ and his glorious coming, permitting all weak christians to develop by degrees, as children develop in school, who in the end form but one people. Let all understand that they labor for Christ, and then each will do what he is capable of for this great work, the mission will extend through the earth, and many will be converted to the Savior, the name of God will be glorified, and together we shall be blessed. Let us march forward, dear brethren, in faith, hope, and love. Europe, Asia and Africa wait for this glorious message, the earth must be lightened with his glory (Rev. 18: 1), and the Lamb be victorious.

We have recently had some engagements with the brethren, called here Darbysts, respecting these doctrines which they teach:

1. That the church of Christ is his bride, and that its commencement dates from Pentecost.

2. That only this church will be raised from the dead at the first resurrection, and then she will reign with Christ on the earth a thousand years, and convert all the Jews, etc., etc., and afterward, at the second resurrection, Adam and all the rest of his posterity will be raised. We have shown:

1. That the word church signifies assembly, from the Latin word *ligo*, or *re-ligo*, translated in Greek *ekklesia*, and in Hebrew *gnadath;* and that Adam signifies man created in the image of God. Seth, to be in the place of, or succeeded. Enos, man of suffering. Cainan, lamentations. Mahalaleel, blessed of God, or divine light. Jared, will descend. Enoch, instructing (or consecrated, disciplined). Methuselah, his death will send, or, he will send his death. Lamech, to the humble. Noah, consolation or relief.

Here is good news (or the gospel) of the true church of God, from Adam to Noah, comprehended in the names of our fathers. And yet there are many in this age who pervert the word of God by teaching that the true church of Christ has existed only since the Pentecost! The same good news is confirmed by Jesus Christ. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."—Matt. 11: 28. The word church may also be applied to any assembly, as may be proved by many texts of Scripture.

2. That the bride of Christ is neither the Darbyst church, nor the Catholic, nor the Anglican, nor any sect, but the holy city, the New Jerusalem (Rev. 21: 2), which is our mother (Gal. 4: 26). Jesus, the bridegroom, is our father (Isa. 9: 6), and we the church, *gnadath, ekklesia*, are his children. Gal. 4: 28.

As to the teaching of the Darbysts that only the church of Christ since the Pentecost will be raised at the first resurrection, it seems to us so clearly an error, that it is difficult to conceive how any one can try to sustain such a doctrine from the Bible, and yet we often meet it and must combat it. How multiform is error, and how few there are who profess to believe the Bible to be the word of God and to take it as their rule of life, who seem to understand some of its plainest, simplest teachings. May God help us, dear brethren, to a right understanding of the Word; may we preach it in demonstration of the Spirit and with power, and many be saved through our instrumentality; and may he bless abundantly all who contribute in aid of this great and holy work. Your affectionate Bro. in Christ,
M. B. CZECHOWSKI.

St. Blaise, Canton de Neuchatel, Suisse, June 1st, 1868.

Voice of the West, please copy.

P. S.—Many thanks to Bro. Reimer for the six "*Die Wiederkunft Christi*," which he was so kind as to send; also Bro. Sheldon for "Adventism, what it is," both of which we have found very interesting; and to Bro. Adams for twelve of the "Thrilling Narrative."
M. B. C.

For the World's Crisis.

ORDINATION.

BRO. GRANT:—Bro. Oliver Bendixon, of Norway, was duly ordained to the work of the ministry, at the 24th St. church, on the 24th of May.

The ordination sermon was preached by Bro. A. H. Brown, of Rahway; prayer by Bro. A. H. Steele, of New Haven, the charge by the writer. Brn. T. Robjohn and W. R. Hoag, elders of this church, assisted in the services.

Bro. B., desiring to return to his native land, and entering into the mission work to proclaim the gospel of the coming kingdom, wished to take his credentials from the Advent church in this country, to show his acceptance by God's people and their recommendation of him to the work to which he is called. May the good Lord return him in safety to his home, sustain him in his duties, and give him many souls for his hire, who shall shine with him in eternal splendor around Christ's glorious throne. Yours in hope of the kingdom,
THOS. J. COX.

New York, June 9th, 1868.

For the World's Crisis.

A WORD OF EXPLANATION.

We feel to deeply regret to state to our brethren and friends that we are compelled to discontinue the "Glad Tidings." Many, we know, will feel sad to learn this, for it had made many warm-hearted friends, and had comforted many a fireside with the blessed message of Jesus' return.

We started it upon the strength of the personal pledges made to us; and now with poor health and exhausted means, we can say that we did our duty. The Lord knew our pure motives, and we believe the record will be, we did what we could. Therefore, we feel that its failure is not wholly our fault. We even reduced the price, in hopes of increasing our subscription, but the responses were few. There appeared to be a wide spread interest in it, but the responses pecuniarily were not sufficient to meet its expenses, and lung complaint admonishes us that we shall not be able to earn enough with our own to sustain it, as we have heretofore. Therefore under the circumstances we are compelled to discontinue it.

We would here express our thanks to our many friends who assisted us and were interested in the work to which we consecrated ourselves. May the Lord bless you abundantly in all things. We have become necessarily involved financially, which we will straighten up as soon as possible. We have a supply of back numbers of the "Glad Tidings," which we will be glad to furnish for distribution to those who desire to help us. Let those inform us who desire to take the balance of their subscription in books and tracts for distribution. And above all, brethren, pray for us. Be watchful and prayerful, for the Judge stands at the door. I feel sad that I am so unprofitable a servant, when there is so much to be done, and so little time to do it in. But I am waiting for morning.

"Does your way seem dark and dreary?
Is your heart oft sad and weary?
Then wait, ever wait!
Wait, for the morn is breaking,
Signs foretell the kingdom near,
Soon the earth and heavens shaking,
Will fill all wicked hearts with fear;
But the angels to earth shall come
And gather all the pilgrims home!
Then wait, ever wait."

Brockport, N. Y. WM. H. SPENCER.

For the World's Crisis.

STAR OF HOPE MISSION.

BRN. AND SRS.:—The Lord is with us. Bless his holy name! Yesterday we had one of the most blessed meetings we have enjoyed since we took this mission house. Our love-feast commenced at seven o'clock in the morning, and lasted till half past eleven. The Lord led the meeting, and it was blessed. We read a part of John's epistle, where he speaks about little children loving one another. It seemed to be a good lesson for them. Then came the breaking of bread with each other, which they could not do if they had aught against their brother or sister. While they broke, the power of God came down on both the white and colored people, and such a blessed meeting as it was,—we could all say it was good to be there. The old pilgrim of ninety-two down to fourteen years, told how good the Lord was. They all came without their breakfast, as is always their custom; some got such blessings, they did not want anything to eat till night. Some had to leave to go home and get dinner for their families; as they went out, they jumped and shouted all the way, and praised God in the street. I shall never forget that love-feast.

In the afternoon we had another blessed season around the table of the Lord. Fifty of the tried ones, who are willing to stand persecution for the truth's sake, partook of the communion, and what a blessed season it was. I thought it would be only a few times more, till we should have Jesus at the head of the table, and drink the wine anew with us in his Father's kingdom. Glory to God! my heart burns within me in anticipation of that day, and the signs are thickening fast around us, which bespeak the Savior's near approach. With all my heart I say, "Come, Lord Jesus, and come quickly." ANNA E. SMITH.

Star of Hope Mission, New York City.

For the World's Crisis.

ACKNOWLEDGMENT.—We gratefully acknowledge the following, and pray that the donors may be rewarded many fold: "A friend in East Boston, $2.00. "A sister in Portsmouth," $3.00. "A sister in Lowell," $1.00.

We have replied to all letters received, except the above (anonymous letters), and again tender our best thanks to one and all who have so kindly remembered us in our time of need. Very gratefully your Bro. and sister, F. H. & S. S. CHAMBERLAIN.

Webster, Mass.

Correspondence.

From Bro. A. Damon.

BRO. GRANT:—I have been in Philadelphia since the 13th of March. I trust that our labors have not been in vain in the Lord. We have seen some reclaimed, and others hopefully converted to God. While Bro. Hook was here he baptized twelve. Last Sabbath Bro. Thurman baptized ten more dear children, whom we love in the Lord. There seems to be quite a good interest yet to hear the truths of the coming King. My work is done here, and the question arises in my mind, Have I done what I could to get poor sinners saved? Lord, forgive me if I have not. I have tried to talk with persons on the streets, in the cars, and elsewhere. Some would listen to the truth, others would not. The very name of Jesus would cause a scornful look, and for an answer we would get—"I do not believe the things you teach"; and finally say, "I do not believe the Bible." One instance in particular I will relate. I called at a house one beautiful morning. It so happened that the man of the house was absent. I did my errand, and then began to talk with the woman about Jesus, and asked her if she loved him.

"O yes, I hope so."

I suppose you have heard of his coming?

"Yes."

Do you not think that we are living in a very strange time?

"Yes, very."

Don't you think that wickedness is increasing?

"Yes, I think it is."

I then quoted the saying of Paul in 2 Tim. 3, then asked her if she did not think that Scripture was being fulfilled?

"Well, I don't know but what it is."

By this time she became quite uneasy, and showed signs of a disposition to leave the room, or of wishing me to do so; but I kept on talking, and told her that this was the reason why we were looking for the Lord to come so soon; because we saw the signs of his approach. I soon found that I was not a welcome visitor, after I began to talk about Jesus' coming back to earth. But before I left, I asked her if we should not have a season of prayer. The answer she gave was,

"I can not stop now, for I have other engagements elsewhere," etc.

I left the house with a prayer upon my lips. Truly we are living in a fast age. Mankind are losing their desire for salvation through Christ, but are resorting to almost every other means for help and support. Must it be that our Lord will come and find some of our good brethren yoked together with unbelievers?

O, my brethren and sisters, did you not know that Jesus has chosen you out of the world and made you lights in it? "Ye are like a city which is set on a hill, whose light cannot be hid." Why then join yourselves to these "bundles" of "tares," unwilling for the world to know what you do in secret? "For ye are sometimes darkness, but now are ye light in the Lord; walk as children of the light; for the fruit of the Spirit is in all goodness and righteousness and truth." "Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." "For it is a shame even to speak of those things which are done of them in secret."—Eph. 5. Lord, help us to stand like bold soldiers for Christ and his word, and not preach to please any one but the Lord, who has called us.

I intend to go to Maine the middle of this month, to spend the summer, and preach the word wherever the door may be opened; and those wishing me to labor among them in different places will write to me at Corinna, Me., where my address will be after the 21st of June.

I would also say that I some expect that a young brother will go with me, if the Lord will. He feels that it is his duty to go and sound the alarm to the world that Jesus is soon coming. He has had these convictions for some time, but as he has looked somewhat to older brethren in the cause for help, he has been disappointed, and the result was, he almost gave up the idea of ever preaching, thinking that his convictions were not of the Lord. I hope that our older brethren will not forget us entirely, nor refuse to help us, and all other young preachers, with their prayers, exhortations, words of cheer, and encouragement. How many there are, we know not, who have fallen back from duty, for the very reason of which we have spoken. I would say to such, cheer up; if the Lord calls you, do not stop to confer with flesh and blood. You can tell this much, that Jesus has risen from the dead, and it is the very same Jesus that went to heaven, and it is he who is coming again. But remember that while you are speaking, God will help you, and he will be one of your hearers. And if you preach to please some one beside him, he will know it, and you will not receive that strength which you would otherwise. Lord, bless the dear young soldiers, and make them strong.

My brethren and sisters, shall we not pray more fervently than ever that the Lord of the vineyard may send out more laborers? He wants laborers in his service. There are enough now who lord it over God's heritage. My prayer is that we may be just what we have been called to be, and not get above our calling. O for more of the holy fire, that wherever we go, the flame of God's truth may reach the hearts of men. Your brother waiting for the Just One, ALLEN DAMON.

Phila., Pa., June 3d.

Extracts from Letters.

Bro. D. B. Rogers, Pittsburgh, Pa., writes: "Bro. Grant, I have read several numbers of the Crisis, and find it sets forth Bible doctrine as I have understood it for many years. I have been in the habit of hearing the immortality of the soul preached, but did not see any particular injury it could do, until the late demonism has assumed that sentiment as its foundation stone. Now I see satan has been very successful in preparing the way for his spirit manifestations, under the deception that the soul, being a separate and distinct identity, and retaining the same affection for friends after death as before, would very naturally like to be conversant with them. And it is my candid opinion that this very power and work is a sure sign of the end being near. I am watching with much interest the movements of the powers of the old world, and especially the Jews."

Bro. J. W. Cook, Eudora, Kan., writes:—"Bro. Grant, the Lord is working with those who are trying to live humbly and serve him by teaching the truth in this western country. On Sunday last we had the joy of seeing ten more precious souls obey the glorious gospel by being baptized. How it rejoices the heart of the children of God to see their friends going down into the water in obedience to the commands of our blessed Savior.

There are a number of Germans here who would be glad to have some German tracts. If you have some for free distribution, I should be happy to get them."

[They have been sent.—Ed.]

Bro. N. Reed writes:—"It is a consoling thought that we are so near that glorious day when this corruptible shall put on incorruption, and this mortal immortality. My faith is strong that this year we may expect it. Since reading your paper, I have been built up in this holy faith. I hope to read it as long as time shall last. It is all the Advent preaching I have."

Obituaries

Cheney. Died in Sutton, N. H., May 17th, 1868, Sr. Sally Cheney, wife of Bro. Thomas Cheney, aged fifty-six years.

Sr. Cheney was converted when about twenty years of age, and joined the F. W. Baptist church in Sutton. In 1842 she embraced the doctrine of the second personal coming of Christ. She has "fought a good fight."

She leaves a husband and children, brothers and sisters, and other dear friends to mourn their loss; but they sorrow not as those without hope, but believe that when David awakes with the likeness of Christ and is satisfied (Ps. 17: 15, from which words the writer endeavored to speak words of consolation), she will come forth, and with all the saints receive a crown of righteousness.

Frank Nelson.

Smith. Died in Holderness, N. H., May 19th, 1868, Ann Lizzie, daughter of Daniel and Mary Ann Smith, aged eighteen years, four months, and twenty-eight days.

Within a few years Bro. Smith has been called to lay in the cold grave a wife, father, mother, and four children; but although in deep sadness, he is comforted by the blessed hope. About two months before her death, Lizzie expressed her decision to live a christian, and within a few days of her death she praised the Lord, and thus "fell asleep," to await the trumpet of the last day.

J. G. Smith.

Cook. Fell asleep in Christ, in Strafford, N. H., May 20th, 1868, Sister Mary E. Cook, wife of Bro. Alden B. Cook, aged thirty years and six months.

Our sister experienced religion when fifteen, among the Free Will Baptists. She embraced the doctrine of the Lord's soon coming and the sleep of the dead, in the spring of 1867, and ever was faithful in the prayer meetings. She was a good mother and a kind wife. She leaves a husband and six little children among kind brethren and sisters in the Lord. Words of comfort were spoken by the writer from 1 Thess. 4: 18.

J. Pinkham.

Alexander. Died in Sandy Hill, N. Y., May 14th, 1868, of consumption, Sister Sarah, wife of James A. Alexander, aged seventy-two years.

Sister A. was born in Buckinghamshire, England. In 1837 she with her husband came to America, and located in Sandy Hill, N. Y. In the early times of the Advent movement, she with her husband embraced the blessed hope of soon seeing Jesus coming in glory; and this hope ever had its sanctifying influence on her mind and life. Her sufferings in her last sickness were great; but she bore them with christian patience and resignation. Her flesh now rests in hope. Bro. S. G. Mathewson conducted the funeral services. Text, 1 Cor. 15: 26.

C. H. Leverton.

Gove. Died in Meredith, June 3d, 1868, Hannah Gove, aged eighty-eight years and four months. She came into the faith of the Lord's coming in 1843. She sleeps in hope of immortality.

J. C. G.

Burbank. Died at Campton Hollow, N. H., May 23d, 1868, of lung fever and whooping cough, Estelle Davis, only daughter of Bro. John G. and Mary M. Burbank, aged three years, one month and seventeen days. John H. Evans.

Summary of News.

FOREIGN.

Cable Dispatches.

Paris, June 9. Baron Stackelberg, the new Russian Minister, presented his credentials and had a formal reception at Court yesterday. In the remarks which he made on the occasion he said he hoped for a continuance of the friendly relations between France and Russia on the basis of mutual interests. The Emperor Napoleon made a pacific reply. He reciprocated the hopes and thought that the appointment of an envoy personally so popular in France was a pledge of amity.

Berlin, 10th. The North German Confederation propose to the great powers of Europe and America the adoption of an international treaty to guarantee the absolute security from seizure of private property upon the high seas in time of war. The Prussian Government is about to commence works for the extension and strengthening of the fortifications of Cologne.

Paris, June 11. The *Moniteur* states that the Czar of Russia has made a proposal to the Emperor Napoleon that Russia and France unite in an effort to induce all civilized nations to abandon the use of torpedoes and explosive projectiles in time of war. The *Moniteur* adds that this humane proposition meets with the approval of the Emperor, who, however, thinks that it may still be necessary to employ torpedoes for defensive purposes.

London, 11th. The following particulars of the assassination of Prince Michael at Belgrade yesterday, have been received:

The Prince, while walking through the public park last evening, was suddenly attacked by three armed assassins, armed with revolvers. He was accompanied by his cousin and a daughter of the latter, with his usual attendants.

The assassins directed their fire promiscuously at the Royal party. At the first shot the Prince fell and expired immediately.

The cousin of the Prince was also hit and died in a few minutes afterwards. His daughter received a severe flesh wound but was not dangerously injured. One or two of the valets were also wounded.

The assassins were recognized as three brothers. One was promptly taken while hurrying from the scene of the tragedy and it is thought that the others will not be able to escape.

The assassination produced profound excitement throughout the country.

London, June 11. The last dispatches from Belgrade represent that the excitement prevailing in that city and throughout the Principality is intense and unabated. No outbreak, however, has occurred in consequence. Two of the assassins of Prince Michael have been arrested. It has been ascertained that it was not three brothers who fired the fatal shots, but a father and his two sons. One of the latter is still at large, but it is believed he cannot escape.

Belgrade, June 13. The nephew of the murdered Prince Michel was duly proclaimed Prince of Servia to-day.

Germany. The statement is confirmed that Bismark will retire from office for three months, solely for the restoration of his health, which has been greatly impaired.

London, June 14. The Sultan and his new Cabinet are maturing a plan to permit persons of foreign birth residing in Turkey to legally hold property, which right is to be guarantied by treaties with foreign powers.

DOMESTIC.

New York, June 10. Honduras advices state that a free port has been opened on Ruatan Island.

Carraccas advices state the internal troubles there were settled.

A Honolulu letter of May 9th says that the island is still shaking from the earthquake, which has been in operation forty-one days.

St. Domingo dates of May 20 state that Baez is supposed to have made the same proposition to France and England that he has made to the United States regarding the sale of Samana. He was persecuting all the eminent men who did not support his adminstration, and numbers were being sent into exile.

Ottawa, 10th. It is rumored that the English Government desires stipulations from Canada that the public debt shall not be increased until after the payment of the loan to build the International Railway.

Two battalions of Infantry, a field battery and a battalion of Cavalry, are held in readiness in Montreal to proceed anywhere at an hour's notice.

New York, 11th. Don Antonio Irisarri, Minister of Guatemala and San Salvador, died at Brooklyn yesterday.

A Brownsville, special says that Juarez has declared Garcia constitutional Governor of Tamaulipas, and he is to be installed August 1st. Troops and others, however, threaten civil war.

Six hundred bandits had captured Saltillo, murdered all the City Council, and all the soldiers on duty.

Santa Anna's Brownsville agent had purchased four hundred horses and equipments, and rifles, and on a signal being given by Ortega or Negrete, a movement will be made on Monterey.

New York, June 12. Lima (Peru) letters of May 22 state that ex-President Prado will probably be requested to resume the reins of Government on account of dissatisfaction with Cauzeo. The troubles with Chili were increasing. An early renewal of the war by Spain was apprehended. The military system of impressments was oppressive. The yellow fever was abating. The Chilian authorities are reinforcing their frontier ports.

Late Port au Prince advices state that the revolution was steadily gaining ground and Salnave found himself cooped up in his Capital and abandoned by his Minister Delorme, who had escaped to England. Incendiary fires were of frequent occurrence, and the responsibility was thrown on the laws and their sympathizers by Salnave. Foreigners, however, attributed them to the President's vindictiveness, as he had repeatedly threatened to burn the town sooner than allow the rebels to get possession. Ex-President Cabral of St. Domingo has reached Jacmel, and was actively supporting the rebel cause.

The Assassination of Prince Michel of Servia.—Our cable dispatches furnish an account of the assassination of this Prince in the public park at Belgrade on Wednesday night. Prince Michel the Third was forty-three years of age, being born on the 4th day of September, 1825. He was confirmed in the dignity of reigning Prince of Servia by a firman of the Sublime Porte, issued the 7th of October, 1860. He married in 1831 Julia, daughter of Count Francis Kethely, then a Grand Chamberlain of the Court of Austria. An elaborated dispatch says that the assassination is is some manner connected with the popular disturbance, by actual revolt, existing in Bosnia, the western border of Servia, from the last week in May, since which time the Bosnian movement has assumed large proportions, Osman Pacha operating with a strong force of Turkish cavalry for its suppression. The promulgation of the Sultan's plans of reform, accompanied by an announcement from Constantinople to the effect that Prince Michel, in receiving a deputation from the christian communities, declared that he wished that every one in his dominions might be able to rise even to the rank of Grand Vizier, without distinction of creed, have also tended to inflame a strong party feeling in the Turkish provinces, and the Prince Michel may have been taken off by the hand of some fanatic of the old school provincials, as he is said to have been friendly to the idea of progress in Turkey.—*Journal.*

A Whole Congregation Poisoned.—The Chicago *Tribune* has an account of the poisoning of the whole congregation in a church at Napierville, Ill., last Sabbath. The church were celebrating a love-feast. A quantity of meat had been prepared in a copper kettle, and allowed to remain in it all day, till the liquid had become oxydized. The scene that followed beggars description. In different parts of the church were the sufferers; some sitting, some lying on the floor, and all suffering the most excruciating pains. Medical assistance was at once summoned, but it was a long time before the entire number (about one hundred and thirty) could be attended to. About twenty of the number were regarded as in a dangerous condition, but none have, as yet, died, and it is hoped that all will recover.

Great Thunder Storm in England.—A very violent thunder storm was experienced in London and in other parts of the south of England on the 29th ultimo, and great damage was done. The Victoria Tower of the Houses of Parliament was struck by lightning, but not materially damaged. The Law Lords were engaged hearing appeals, and adjourned for a short time in order that inquiries might be made as to the injury sustained. At Birmingham the lightning struck a manufactory of railway fog signals. An explosion of signals followed. Two girls were instantly killed, and four were so much injured that it was believed they could not survive. At Ewell a party were journeying to Epsom Races in a wagonette, and one of the gentlemen in the conveyance was struck by the electric fluid and killed on the spot.

Observance of the Sabbath in New York.—A protest signed by the Sabbath Committee and many of the leading citizens of New York has been sent to the Mayor, remonstrating against the permission of such demonstrations on the Sabbath as that of the German Roman Catholic Central Union, on the 31st of May. Their convention was inaugurated on that day by a grand procession, continuing its march from early in the morning till noon. This procession was composed of several thousand persons, with several military companies as an escort, bands of music and numerous banners.

A Rainbow at Midnight.—The St. Paul (Min) *Press* says that on Thursday night of last week, as a severe thunder storm, which came up about midnight, was passing away, the moon shone out brightly, and a beautiful rainbow, complete in all its parts, spanned the northern horizon. The different colors could be distinguished, and the bow remained for some time almost as bright as many of those caused by the direct rays of the sun.

Items.

☞ The railroad between Florence and Bologna, crosses the Appenines by inclined plains, through a succession of nearly fifty tunnels. A train of forty wagons, with its precious freight of fifteen hundred lives, was recently descending the mountain, when the engineer discovered to his consternation that the prepondering weight behind had got control of the engine and all the brakes, and the mass was launching itself with the fury of a velocity of nearly a hundred miles an hour toward destruction. Signals of distress, apparently useless, were made, but onward rushed the swift procession, now plunging into tunnels, now shooting across viaducts, filling the mountain gorges with a clamor unknown before. Fortunately, one of the waymen, hearing the extraordinary noise long before he saw the train, and with quick intelligence suspecting the difficulty, changed a switch, which sent the train reeling up a side track which led to a stone quarry several miles up the mountain, where the force was spent without accident.

☞ Napoleon is preparing another monument to the glory of Paris and the empire in the form of an historical museum, intended to portray by visible memorials the history of Paris from the earliest times. He has selected for the Museum the Hotel Carnavolet, built by Pierre Lescot, restored by Mansard, and associated in the popular mind in France with memories of Madame Sevigne, and the famous men and women of that brilliant circle. The life of ancient and mediæval Paris is to be represented by such statues, bas-reliefs, costumes, pictures, specimens of architecture and of articles illustrative of common life, as can be now secured. Modern Paris is not to be neglected, but will contribute in parchments, medals, portraits, utensils, etc, such a gallery as will save future ages the trouble of beginning the work anew.

☞ The Duke of Saxe-Coburg-Gotha, who has just proposed to abdicate in favor of the King of Prussia, is Ernest II., 50 years old, and childless. He is a brother of the late Prince Albert, and the heir to the throne is the Duke of Edinburgh, the sailor Prince. Queen Victoria has been requested, as guardian of her son's right, to allow the Duchy to pass to King William. It has only 159,431 inhabitants, and covers only 816 square miles.

☞ A leading merchant in the grain trade writes from St. Louis that in two weeks the wheat crop will be secure, and that in quantity and quality it is all that could be desired.

☞ Last Monday night a lady in Springfield, Pa., dreamed that a brother of hers, employed in a saw-mill, had been killed. Something in the nature of the dream led her to relate it in the morning to her family and neighbors, and before night she received a telegram summoning her to attend the funeral of her brother, who had been suddenly killed as foretold in her dream.

☞ The grasshoppers are destroying the growing garden and farm crops in Central Iowa. The pests swarm over the fields and leave devastation behind.

☞ The star Venus, which is now at the time of its great brilliancy, was distinctly seen by numerous persons in Providence Wednesday noon.

☞ California promises to become one of the chief raisin-producing countries in the world. The best grape for the purpose is one of the Malaga variety. Last year, a single farm raised 25,000 pounds.

☞ The Sultan has given the Emperor of the French a piece of antique ordnance, which was originally given by Francis I., in 1513, to the Venetian Governor of Cyprus.

☞ The Australians spent over £320,000 in entertaining Prince Alfred. The whole crew of the Galatea (about eight hundred) were supplied with fresh meat, poultry, milk, fruit and vegetables for the six weeks she was at Melbourne, and a ton of ice was sent on board every morning for their use.

☞ The French paper-makers are offering a prize to any one who will produce and apply in France any new material for paper-making.

☞ Five years ago, Callicott, the swindling officer of the Internal Revenue, went to Albany as Speaker of the New York House of Assembly. He now goes to the same city to be confined in the penitentiary of the place. This is an awful warning to New York Politicians.

☞ For the first time in six years the city of New Orleans is free from the presence of Federal troops, white or black.

☞ The Prince of Wales is growing bald and gray.

☞ A learned looking gentleman who wears spectacles, and who was elected as a judge at the recent election, draws soup regularly every day at the City Soup House in Montgomery, Alabama.

☞ The whole amount of gold mined in this country since the gold regions were opened a few years ago amounts to $1,250,000,000, or about half of our national debt.

☞ If you are of a fretful temperament, do not use your elbows upon those around you to bring them to the same irritable disposition with yourself.

☞ An institution of learning, called "Whittier College," in honor of the Quaker poet, has been opened at Salem, Henry county, Iowa. It is to be conducted according to the principles of the Society of Friends, and open to all alike who will conform to its rules and regulations.

Married.

In Richmond, Me., June 7th, at the residence of the bride's father, by Eld. A. H. Walker, Mr. George W. Meserve and Miss Josephine E. Brown, both of Richmond.

Notices.

Tent Meeting.

The Advent Mission Tent will be pitched in South Boston, Wednesday, June 24th, where the gospel of the coming kingdom will be daily preached with all its relative doctrines. The second coming of Christ, the signs that it is near, the sleep and necessary resurrection of the dead, the absolute necessity of experimental, practical christianity, to fit a man for good here and glory hereafter, will be freely discussed and faithfully enforced, in hope of saving men from the wrath to come. Brn. D. M. Leavitt, S. W. Thurber, with others whom the Lord may send, will preach the word. Preaching afternoons and evenings. Come all that can, and help on the work of God. By order of State Conference, L. Boutell.

P. S. The tent will be pitched on Dorchester Street, between Broadway and Third Street, for the above meeting in South Boston.

Big Tent Meeting.

The Advent Mission Tent, under the direction of the State Conference, will hold a meeting in Stoneham, Mass., to commence Tuesday evening, June 16th, and continue over the following Sunday. Preaching afternoons and evenings. Brn. D. M. Leavitt, S. W. Thurber, with others, will be present to preach the word of life. Come one and all. L. Boutell.

Mass. Quar. Conference.

The fourth quarterly conference will be holden with the church in Savoy, commencing July 1st, holding over Sunday. In behalf of the church, I cordially invite all to come, and come prepared to labor for God and his truth. Our work is almost done. Let us gird ourselves for the last hour of conflict, and be prepared to stand when the Master shall appear.

Our chapel will be dedicated in connection with this meeting July 4th, at two o'clock P. M. Arrangements have been made to entertain all. Those coming by railroad will stop at South Adams, where there will be a team in readiness to convey passengers to the meeting at twelve o'clock M., Wednesday, Thursday and Friday. All will see the necessity of taking the early trains, in order to connect with our team arrangements, which will leave the depot at noon. Those coming from Boston will arrive in season by taking the first train, and change cars at Pittsfield.

In behalf of the church, E. McCulloch.

Tent Meeting.

There will be a tent meeting commence at Wednesday Hill, Lee., N. H., on land of Bro. Leonard Wiggins, (near where the barn meeting has been held for the last two years), on Saturday, July 4th, 1868, and hold over the Sunday following, and as much longer as may be thought proper. We have engaged the new tent in Bro. D. M. Leavitt's charge. We hope there will be a general gathering of our brethren and sisters. The blessed work has begun.

It is expected during this meeting that the ordinance of baptism will be attended to. Come, you who have been staggering at this command, and go forward with the young converts and be baptized.

Those going from Mass. will leave the cars at Newmarket Depot, and thence by conveyance to the ground in Lee, about three and a half miles. Those coming from Great Falls and Dover, will leave the cars at Durham Depot, thence to the ground, two and a half miles. Those coming to remain through the meeting must bring some bedding; but the brethren and sisters in the place will do all they can, no doubt, for their hearts are open. For the brethren, Geo. H. Churchill.

"Antioch Tent"

Will be pitched as follows:—

California, Branch Co., Mich., June 19th and 26th. Eld. J. R. Preston and others will help.

Michigan State Campmeeting, near Jonesville, Hillsdale Co., June 27th to July 6th. Come, brethren, and bring your families and friends. Don't forget the children, converted and unconverted.

Deerfield, Lenawee Co., Mich., July 8th to 13th. Eld. J. V. Himes and others will help.

Dearborn, Wayne Co., Mich., July 15th to 22d. Eld. W. L. Himes and others will help.

Notice for Dauson Centre and Owano will be given in time.

Preparations Needed. A pole twenty-eight feet long and three and a half inches through at the small end. Thirty-four hard wood stakes, three feet and three inches. Lumber and stakes to seat about five hundred persons. Four kerosene lamps. Some one to help guard the tent.

J. M. Snook.

Annual Conference.

The New York State Annual Conference will meet at Rochester, Thursday, June 25th, 1868, and continue over the Sabbath. A tent will be pitched and straw furnished to "camp on the field." Friends will bring provisions, and, as far as practicable, bedding. Come to take care of yourselves, to work for the Lord, to help save the perishing; come with the armor of God, the spirit of Christ, and bring in the worthy poor, and we will provide for them. Come to sacrifice for the truth, and to worship God. Come, brethren, the shades of evening are lengthening, and soon our work will be done. May it be well done. In behalf of the church at Rochester, H. Pratt.

The members of the New York State Christian Conference, and all interested in the soon coming kingdom, are requested to meet in pursuance of and in the spirit of the above notice.

C. W. Low, Vice President.
W. Marlatt, Secretary.
B. P. Stevens.

Grove Meeting.

A grove meeting will be held in Kingston, N. H., July 4th and 5th (Saturday and Sunday.) Elds. Pearson, Cunningham and others, are expected to be present. A cordial invitation is extended to the brethren of adjacent towns to be with us. The meeting will be held in the accustomed place, near Bro. Gale's. W. E. Kinney.

Fourth of July Meeting.

A meeting will be held in Exeter, Me., on the fourth of July, and continue over the Sabbath, in the old meeting-house, which is now being repaired. We give a hearty invitation to brethren who live in other places to attend this meeting. Come filled with the Spirit of the Lord, ready to work for the Master. We some expect that a young brother from Philadelphia will be with us. We would be glad to meet other servants of the Lord who have the word of God to preach to the people. There will be homes enough for all who wish to attend. Come, brethren and sisters, to this meeting. Let us see who loves the cause of God more than pleasure. The Lord is at hand. Awake, awake, put on thy beautiful garments, O Zion! Allen Damon.

Conference.

The conference in Poultney, Vt., will be held June 27th and 28th. All the brethren and friends of sister adjacent churches are invited to come to this conference and participate therein. No one need feel that he or she is not invited to this gospel feast. In behalf of the church, J. B. Cook.

Tent Meeting.

There will be a tent meeting at Greenville, Smithfield, R. I., about half a mile north of the village, to commence June 17th, and continue a week or more, as the interest demands. Stages run from Providence, R. I., and Putnam, Ct., directly to the village. E. Bellows.

R. I. and E. Ct.

Our conference will hold its next session at Westerly, R. I., commencing Wednesday, July 1st, at 2 o'clock P. M. We trust no exhortation is necessary to have a full representation of preachers and delegates from all churches. Be sure and write us a good letter if not represented otherwise. H. F. Carpenter, Clerk.

Maine Western Quar. Conference.

The next session of this conference will be held with the church in Biddeford, commencing in their chapel, Wednesday evening, June 17th, and continuing over Lord's day. Brethren and sisters are invited to attend, and unite in the worship of the Lord and the work of saving souls. Call on Bro. J. C. Libby, who will direct you to places of entertainment. I. C. Wellcome.

Minnesota Annual Conference.

The sixth annual session of the Advent Christian Conference of Minnesota will commence on Thursday evening, June 25th, 1868, in Burr Oak, six miles east of Elliota. The members of the conference are all especially requested to be present, or report themselves by letter. The churches within the bounds of the conference are respectfully requested to send delegates.

N. B. All persons wishing to connect themselves with the conferernce, will please remember that according to the constitution adopted last year, such candidates must be previously recommended by the quarterly conference, or church to which they may belong. Thomas R. Allen.

Annual Grove Meeting.

The annual grove meeting of Springwater, Livingston Co., N. Y., will be held June 20th and 21st, on the Morris farm, two miles and a half east of the village. Let there be a general gathering to this meeting. Come, with hearts uplifted to God for his blessing, to labor for the cause of God and the salvation of souls. All are invited, both ministers and laymen. For the brethren,

C. F. Sweet.

P. S. Meeting to commence at 7½ o'clock P. M., at the school-house, on Friday, the 19th, and at one o'clock P. M. on Saturday, in the grove.

C. F. S.

Conn. Conference.

The Advent Christian Conference of the State of Connecticut will hold its third quarterly session about the middle of July, we think at New Britain. This notice is designed to admonish the brethren of the importance of the early appointment of delegates, which is *very urgent*, and to give ministers an opportunity to arrange for their certain attendance. It is of the first necessity that delegates from all the churches be appointed and duly qualified to act in this conference. Do it at once, and show by the action that you have an interest in the work, and God will bless. Full particulars soon. W. S. Campbell, President.

Conference.

Conference in Poultney will commence Friday evening, June 26th, and hold over Sunday. Brethren and friends in Hebron, Low Hampton, Fair Haven, Castleton, Rutland, and all sister adjacent churches and believers, are invited to come to seek and enjoy with us a blessing from the Lord.

For the church, J. B. Cook.

Massachusetts Quarterly Conference.

The fourth quarterly conference will be held in Savoy, Mass., to commence Wednesday, July 1st, and hold over the following Sunday. We hope to see many of the lovers of Jesus and his coming at this meeting. Come, leave your work, brethren, and come to this meeting all ready to work in harmony with Christ. E. Owen, Secretary.

Maine Central Quar. Conference.

This meeting will be held in Wilton, (Intervale school-house), June 25th, at five o'clock P. M., and hold over Sunday. This is a new field. It is hoped our brethren and sisters will come to work for the Lord. Brethren will call on Brn. Welch, Wilkins, Palmer, and Small. Will our preaching brethren come to this meeting? Per order,

H. B. Sevey.

Conference.

The Maine Easterly Quarterly Conference will be held in the "Free House" at Lincolnville Centre, Maine, commencing Thursday, June 18th, 1868, at 7 P. M. Call upon E. Calderwood, Moses Young, D. Fletcher, and E. Blood.

Per order of Conf. Clerk, F. A. Baker.

Hymn Book.

The Second Advent Hymn Book can be obtained at the following prices, of Mrs. P. A. Smith, No. 4, Frank St., Rochester, N. Y. (by sending the money with the order): Less than one dozen, 25 cts. per copy; postage 3 cts. One dozen, $2.50; postage 36 cts. One hundred, $15.00, sent by express. For sale at this office.

Special Notice.

Those brethren and sisters who gave their pledges for the Alton Bay Campmeeting, are requested to forward the same as soon as possible, as the committee are needing the money to prepare for the meeting. Please direct to Eld. C. Goodrich, 167 Hanover Street, Boston, Mass. J. G. Smith.

The Maine Tract Fund.

Wm. H. Mitchell,
R. R. York, } *Society Officers.*
S. K. Partridge,

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do ibeir part. All remittances and orders for tracts will be sent to the Agent,

J. A. Libby, West Poland, Maine.

STAR OF HOPE MISSION,

No. 14 Laurens Street, New York City.

Anna E. Smith, *Superintendent and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week!

Quarterly Conferences.

The State Conference voted to hold not less than a dozen conferences and protracted meetings in the State the coming season. The design is to make more effort to get the truth into new places, and stir up an interest as far as possible to enlighten and save all that can be bought to the Savior, and the love of his appearing. Let all that desire a meeting of the State Conference, or a protracted meeting in their place, make it known immediately, and we will arrange accordingly. L. Boutell.

Tent Meeting.

I want all that desire a tent meeting during the season in their locality to write me at once, so I can make my arrangements not to travel over the ground more than once, as I had to do last season. Write at once. My address is Edenboro, Erie Co., Pa. J. Wendell.

German Tracts.

Bro. L. Reimer, 809 Coates St., Philadelphia, has a supply of German tracts on important subjects. He has just translated into German our tract, "What is Man?" Let these tracts be widely scattered.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

John G. Hook (baptism)..........Sunday, June 21st
J. G. Smith..........Sunday, June 28th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.
Enoch Morrill..........Sunday, June 21st

Chelsea, Mass., (Library Hall.)
John G. Hook......Sundays, June 28th and July 5th

☞ My appointment at Wellfleet is withdrawn, to attend the tent meeting with Bro. Bellows at Greenville, R. I. J. S. White.

New Bedford, Mass........Sundays, July 5th and 12th
J. S. White.

Lowell, Mass..........Sunday, June 21st
C. Goodrich.

Wrightville, Conn., (Dedication)..........June 18th and over Sunday, the 21st. H. L. Hastings.

Granby, Ct..........Sunday, June 28th
O. D. Woodruff.

Wilton (Intervale school-house).....Sunday, June 21st
H. B. Sevey.

Auburn, N. H..........Sunday, June 21st
T. T. Farrell.

East Rochester, N. H..........Sunday, June 28th
W. H. McDaniels.

West Abington..........Sunday, July 5th
W. S. Campbell.

Oak Dale (Freedom Hall)..........Sunday, June 21st
Wm. H. Docomty.

Barnstead, N. H., (White Oak Ground), Sunday, June 21st.
Joseph T. Libbey.
J. H. F. Varney.

Richmond, R. I., (Clark's Hall).....Sunday, June 21st
J. T. Dixon.

Lake Village, N. H., (North Church) Sunday, June 21st
J. Couch.

North Wakefield, (Wentworth school-house), June 21st
L. Julia Buswell.

Alton, N. H., (Town House)........Sunday, June 21st
Deerfield, N. H., (Town House)....Sunday, June 28th
N. C. Twombly.

Bath, Me..........Sunday, June 21st
Webster, Me., (baptism)..........Sunday, June 28th
Richmond Village, Me..........Sunday, July 5th
A. H. Walker.

Lawrence, Mass., (New Chapel.)
D. F. Leavitt..........Sunday, June 21st

Springfield, Mass.
S. G. Mathewson..........Sunday, June 14th
James Hemenway..........Sunday, June 21st
A. M. Higgins..........Sunday, June 28th
D. Mathewson..........Sunday, July 5th
Wm. Stuart..........Sunday, July 12th

Abington, Ct.
A. Morse..........Sunday, June 21st

Danielsonville, Ct.
H. F. Carpenter..........Sundays, June 21st and 28th

Keene, N. H.
A. W. Sibley..........Sunday, June 28th
Wm. Stuart..........Sundays, July 19th and 26th

Pleasant Valley, Conn.
G. L. White..........Sunday, June 28th
B. Hitchcock..........July 12th

Concord, N. H., at the Bethel.
A. Kidder..........Sunday, June 21st
Wm. W. Sutherland..........Sunday, July 12th

Square Pond, Ct.
L. F. Moore..........Sunday, June 21st
P. S. Butler..........Sundays, June 28th and July 5th

Concord, N. H., (Centre Street.)
B. Woodside..........Sunday, June 21st

Worcester, Mass.
D. Mathewson..........Sundays, June 21st and 28th

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Portsmouth, N. ..
J. G. Smith..........Sunday, June 21st
M. Batchelor..?..........Sunday, June 28th
A. Ross..........Sunday July 5th
W. H. Mitchell..........Sunday, July 12th
J. Couch..........Sundays, July 19th and 28th

East Rochester, (Chapel)..........Sunday, June 21st
Pittsfield..........Sunday, June 28th
J. Pinkham.

Melvin Village..........June 21st
P. S. If any of the above conflict, write me at Manchester, N. H. W. H. McDaniels.

Brimfield, and baptize..........Sunday, June 21st
Southington..........Sunday, June 28th
Westfield..........Sunday, July 5th
E. Owen.

Wakefield, (Spinney meeting-house), Sunday, June 28th.
J. H. F. Varney.
C. H. Willey.

Alton, N. H., (Town Hall)..........Sunday, June 28th
Joseph Spinney.

Biddeford, Me..........Sunday, July 5th
J. H. F. Varney.

Corinna Mills, Me..........Sunday, June 21st
Sangerville, Me., (French school-house), Sunday, June 28th.
Exeter, Me., (Chamberlin meeting-house), July 4th and 5th.
Bangor, Me..........Sunday, July 12th
South Holden, Me..........July 19th
Hermon, Me..........Sunday, Aug. 2d
South Dover, Bran's Mills..........Sunday, Aug. 9th
If brethren in these different places want evening meetings through the week, they will please inform me by letter at Corinna, Me. Allen Damon.

Meredith Village, N. H., (as brethren may arrange), Sabbath, June 21st.
Dover, N. H..........Sabbath, June 28th
L. C. & M. McKinstry.

Hartford, Me., (Stetson school-house)..........June 21st
Richmond, (Reed meeting-house)..........June 28th
E. M. Haggett.

East Dover..........Sunday, June 21st
Thomas Smith.

Orford (Quintown)..........Sunday, June 21st
Wm. H. Shaw.

Square Pond, Ct..........Sunday, June 21st
New Britain, Ct..........Sunday, June 28th
L. F. Moore.

Nashua, N. H..........Sunday, June 21st
Bradford, N. H., (Pond meeting-house), Sunday, June 28th.
Simeon Roby.

Wyoming, R. I..........the first Sabbath in each month
Westerly, R. I..........the second Sabbath in each month
Riverpoint, R. I..........the third Sabbath in each month
Bristol, R. I..........the fourth Sabbath in each month
A. Durfee.

Hartford, Conn..........Sunday, June 21st
New Haven, (Day's Hall)..........Sunday, July 5th
Wm. Stuart.

Danville, C. E..........Sunday, June 28th and remain as long as may be duty. A. Simpson.

Melvin Village, N. H..........Sunday, June 21st
Dover, N. H..........Sunday, June 28th
Wm. Bodge.

South Reading, Mass..........Sunday, June 21st
North Scituate, R. I..........Sunday, June 28th
Westerly Conference..........Sunday, July 1st
Guilford, Ct..........Sunday, July 6th
New York City, (as Bro. Thos. J. Cox may arrange), Sunday, July 12th.
Lanesville, Ct..........evening, July 14th
New Preston, Ct..........evening, July 16th
Morris, Ct..........July 17th, and over Sunday
Pleasant Valley, Ct..........Sunday, July 26th
C. H. Sweet.

Northfield, Mass., at Bro. Fuller's..........June 28th
Griswoldville, Mass..........June 29th
Hawley, Mass., at Bro. David Thayer's..........June 30th
Savoy, at State Conference..........July 1st
Hinsdale, or Dalton, Mass., as brethren may arrange, July 7th and 8th.
South Adams, as brethren may arrange, July 9th and 10th.
North Adams..........July 12th
North Bennington, Vt., and vicinity, as brethren may arrange..........July 14th to 17th
Hoosick, N. Y..........July 19th
and onward as the Lord may direct.
Geo. A. Streeter.

Fremont, Mass., on camp-ground, Sunday, June 21st
M. Batchelor.

Lee, N. H..........Sunday, June 21st
C. S. Emerson.

Westboro, Mass..........Sabbath, June 28th
S. W. Thurber.

Pittsfield, N. H..........Sunday, June 21st
C. W. Sargent.

Cheshire Street, Ct..........Sunday, June 21st
Wm. A. & M. L. Durand.

Meredith, (Dolloff school-house)...Sabbath, June 21st
N. Gliddin.

Cold Spring..........Sunday, June 21st
Bristol..........Sunday, June 28th
Wm. J. Ripley.

Guilford, Ct..........Sunday, June 21st
S. Woodruff.

West Stafford, Ct..........Sunday, June 28th
Rufus Baker.

Meredith, (at the Hall near Bro. Dolloff's), June 28th
Warren Summit, (school-house near Bro. Little's), Sunday, July 5th.
T. E. Lang, Jr.

Paige's Corner, Dunbarton..........Sunday, June 21st
L. E. Saulpaugh.

North Norway (and baptize)..........Sunday, June 21st
Jared Whitman.

Cornish, N. H., (at the Hemp Yard) Sunday, June 28th
Joseph Kimball.

Manchester, N. H..........evening, June 23d
Simeon Roby.

Dover, N. H..........Sunday, June 21st
Mechanic Falls, Me..........evenings, June 23d and 24th
Danville, C. E..........Sundays, June 28th and July 5th
Quebec, C. E..........Sundays, July 12th and 19th
Montreal..........Sundays, July 26th and August 2d
After which I will visit other places, as the way may open.
A. Simpson.

Nashua, N. H..........Sunday, June 28th
Auburn, (at Bro. Roby's)..........Sunday, July 5th
Lee, (at Bro. Durgin's)..........July 12th
Dover, (as Bro. Laten may appoint)..........July 19th
Great Falls..........evening, July 21st
E. Rochester, (Chapel)..........July 26th
Northwood Narrows, (Hall)..........Sunday, Aug. 2d
Chichester, (Pine Ground)..........Sunday, Aug. 9th
New Durham, (Chapel)..........Sunday, Aug. 16th
B. P. Manning.

South Barrington, (Drew school-house), evening, June 23d, and continue four evenings. Jos. Pinkham.

East Stoneham, Me., (where Bro. Howe may appoint), Sabbath, June 21st. Geo. W. Howard.

Bradford, N. H..........Sunday, June 21st and 28th
Lowell, Mass..........Sunday, July 5th
and onward as the interest may demand.
Joseph W. White.

North Somers, Ct..........Sunday, June 21st
I. B. Potter.

Meredith, N. H., (Advent Hall near Phineas Dolloff's) Sunday, June 21st.
East Holderness, (Stephen's meeting-house), Sunday, June 21st. Wm. W. Sutherland.

East Canaan, N. H., (Chapel), Sabbaths, June 28th and July 5th E. S. Moulton.

Barnston, or vicinity, June 22d, one week, as the brethren may appoint.
From June 29th to July 2nd, where a door opens on the way to Mechanic Falls.
Mechanic Falls, Me..........July 3d and 4th
West Poland, Me..........Sunday, July 5th
Mayberry Hill..........July 7th and 8th
South Poland..........July 9th
Hiram Munger.

Exeter, N. H..........June 21st
Melvin Village..........June 28th
T. W. Piper.

Middleton Corner, N. H..........Sabbath, June 28th
Dover, N. H..........Sabbath, June 21st
S. Hawkins.

Westfield, Mass..........Sunday, June 21st
Springfield..........June 28th
Bristol, Ct..........Sunday, July 12th
A. M. Higgins.

Lake City..........Sabbath, June 21st
P. A. Smith.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

☞ SOME ONE sends us $2.00 for Crisis from Concord, N. H., but does not sign his name. Who sent it?

LETTERS RECEIVED.

N W Randall, H S Mitchell, C P Whitford, T J Wadleigh, P Bean, J E Lloyd, H B Seavey, J F Rathgeber, E N Harvey, A H Brown, F H Chamberlain, A Durfee, S L Manley, M B Czechowski, A Whitford, C H Leverton, W S Campbell, M S Milleson, H L Hastings, N B McMurphy, E L Bartam, L Boutell, J L Hopkins, E McCullock, W B Kinney, B Knepper, S Roby, W H Spencer, T J Cox, E Everett, B Spaulding, S G Bradbury, J H Evans, A L Adams, C Greene, J M Tozier, J A Libby, G C Lockhart, P A Gifford, A E Smith, J Button, E Johnson, J B Wells.

For Bro. W. M. Ingham.

Friends in Portland, Me.................. 5.00

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass, Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan.—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins.—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell.—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey.—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
C. W. Low—Fredonia, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 339 South 6th St., Jersey City, N. J.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich
Wm. M. Ingham—Clemensport, N. S.
Eld. A. F. Dugger—Simpson, Iowa.
J. R. Preston—Lapeer, Mich.
Wm. McCullock—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr.—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
J. Wilbur—Box 882 Janesville, Wis.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.

New Music.

Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c.

"The Little Grave," "We shall walk through the Valley in Peace.", By H. L. Hastings. The two on one sheet. Price 7c. by mail.

"The Bleeding Lamb," and "Jesus my Shelter." Both on one sheet. Price 7c.

"'Tis the very same Jesus." Separate sheets, 5c. For sale at this office.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer 21c; by mail, 23c.

LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express. $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, post paid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlineal Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66 Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 23c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson Paper cover, 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.20 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism of 82 pp. Price $1.25; sent by mail when requested

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82 Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 6c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

For the World's Crisis.

HYMN.

God is the sovereign of this world,
The universal King,
To whom we do all homage owe,
And should our tribute bring.

His power we cannot comprehend,
His mercy far exceeds;
Our most exalted thoughts of him
Are far beneath his deeds.

This world and all it does contain
Is but a speck, compared
To what Jehovah does maintain,
Created by his word.

The beasts upon a thousand hills
Belong to great I AM,
The gold and wealth that coffers fill,
Should be at his command.

H. A. ARNOLD.

For the World's Crisis.

CHRIST AND HIS KINGDOM.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation."—HEB. 9: 28.

"So Christ was once offered to bear the sins of many." Not for his own transgressions was Jesus the atoner slain, but for us he agonized in the garden of Gethsemane. For us he laid down his life, a willing sacrifice, that through the mediation of his blood we might be redeemed from the curse of sin and death, and at last obtain, through obedience to his revealed will, a state of eternal happiness in the everlasting abode of the saints. Behold him as in the agony of his heart he cries, "Eli, Eli, lama sabachthani!" "My God, my God, why hast thou forsaken me?" He dies, and Satan rejoices that he now has him under the power of death. The Roman soldiers guard the tomb and all is seemingly secure. The morning twilight of the third day breaks upon their vision, and an angelic messenger is dispatched from the court eternal. Swift from the throne of Jehovah he flies. He nears the tomb in which lies the body of the Redeemer of mankind. The keepers behold that form in all the glory of his angelic nature, unable to endure the sight of him "whose countenance was like lightning," and whose "raiment" was "white as snow." "And for fear of him the keepers did shake, and became as dead men." And now the stone is rolled away, and Christ doth rise. The power of the Highest has been manifested. The bars of death are broken. The prison walls have burst asunder, for he would not leave him in the grave, nor suffer his holy One to see corruption. Again behold him at the Mount of Olives. The cloud hovers over him, and he is borne to the throne of the Majesty on high. Then we hear the promise, comforting the apostle's hearts, "This same Jesus" "shall so come in like manner as ye have seen him go into heaven." Sweet promise from the lips of holy messengers, and we may rejoice in the hope of the soon realization of that promise.

"And unto them that look for him shall he appear the second time, without sin, unto salvation." First he came to die for a sin-polluted race, and to bring back to earth a state of Eden loveliness. Now he comes as a mighty conqueror, "King of kings, and Lord of lords." The graves will open, and death give up the sleeping saints. Ah! as the veil of blue, which hides from our gaze the throne of the immutable, is rent asunder, Messiah, the anointed, shall be seen "sitting on the right hand of power, and coming in the clouds of heaven." Then, as with myriads of attendant angels, a bright and shining retinue, he comes to sit upon the throne of David, those who have the promise of salvation, who are looking for him; who stand firmly on the immutable word of the Most High, and from the signs of the times, the position of the nations, the fulfillment of the prophetic word, and the numbers of Daniel and John, look for the soon appearing of the Lord, these shall sit on his throne, even as he has overcome and sat down on his Father's throne. He who is looking for Him shall find an entrance to the city of gold, when it is established on the holy hill of Zion.

He shall appear the second time. Yes, once more shall Messiah the anointed stand upon the earth.

"In that day" "shall his feet stand on Mount Olivet, and it shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south." "All the land shall be turned as a plain, from Geba to Rimmon south of Jerusalem, and it shall be lifted up, and shall abide in her place; from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited;" thus enlarging its extent and forming the holy hill of Zion, the sanctuary of the Lord. The city of David will again arise and shine forth as the capital of the new earth, Jerusalem be created a rejoicing and her people a joy.

Then the question arises, what is the kingdom? Is it an etherial mansion in the heaven above? Says Daniel, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to . . . the saints of the Most High." We here learn that it is to be under the whole heaven, and consequently not in heaven itself. But where are the redeemed to dwell? Let the Psalmist answer: "Here ye him." "Those that wait upon the Lord, they shall inherit the earth." "The meek shall inherit the earth, and delight themselves in the abundance of peace"; "for such as are blessed of him shall inherit the earth." "The righteous shall inherit the land and dwell therein forever." Says Jesus, "The meek shall inherit the earth." Here is divine testimony that the earth is the abode of the redeemed saints. The rule of the King shall be established from sea to sea, and from the rivers to the ends of the earth. Then shall their swords be beaten into ploughshares and their spears into pruning hooks. "The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed." "The mountains shall drop sweet wine, and all the hills shall melt, . . . for the seed shall be prosperous, the wine shall give her fruit, the ground shall give her increase, and the heavens shall give their dew." "The wolf also shall dwell with the lamb, the leopard shall lie down with the kid, and the young lion and the fatling together, and a little child shall lead them."

Here all shall dwell in a state of harmlessness, for "they shall not hurt or destroy in all my holy mountain," saith the Lord. "The knowledge of the Lord shall fill the earth as the waters cover the sea." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. The wilderness and solitary place shall be glad," "the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon they shall see the glory of the Lord, and the excellency of our God." "Then shall the lame man leap as an hart, and the tongue of the dumb sing, and the ears of the deaf shall be unstopped." "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "And in this mountain [the holy hill of Zion] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined." "He shall swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

Lebanon's cedars again shall grow luxuriantly beneath the eastern sky. The oaks of Bashan shall lift their towering heads towards the heavens; Carmel once more regain its flowers; the lilies of the valley delight the eye of the beholder, and the beatified children of the Most High sing peans of praise to the King of kings. The glory of God shall fill the earth, and we shall dwell immortalized and glorified throughout all coming time, and sing the song of redemption in the kingdom of the great I AM. FRED. W. GREENE.

Portsmouth, N. H.

THE CONVERTED INFIDEL.

(From the Annals of a Missionary.)

"Your husband, I understand, is very ill," the missionary said, as he knocked at a door one day in H—— street, where he had heard that a professed infidel was very sick; "I am anxious to see him." Shutting the door with great violence, the woman hastened to a neighbor's house. Mr. P——, however, went in, and found the man in bed, reading the newspapers.

"What do you want?" said he, in a surly and somewhat sneering tone.

"You and I are strangers," replied Mr. P.——, mildly, "but I hope we'll not be long so. I'm a missionary; and as I was just visiting the neighbors, I heard you were in great distress, and am come in to see you.

"I don't want you," he said gruffly.

"But I want *you*."

"And what d'ye want with me?"

"I want you to come to Jesus, the Savior of sinners; and *he* wants you to come to him. Let me tell you, it's a serious thing to die."

"Oh! I've made up my mind to that; so you need say no more to me about it; and taking up the newspaper, he resumed his reading.

"What have you made up your mind to?"

"Oh! to die; to be sure: there's nothing for me but death."

"Well; but how is it to be with you after death? You know that after death comes the judgment."

"Oh! I want no more of you. God is merciful, and I've no fear of his damning me! He never made man to damn him."

"I know that; it is man that damns himself. The Lord says: 'Thou hast destroyed thyself,' and adds, 'in me is your help.' 'Look unto me,' says Jesus, 'and be ye saved.'"

"Oh! I've plenty of you; I want none of your talk."

Finding he could make nothing of him, he said, "Will you allow me to pray for you?"

"Oh! if you like; I don't much care about your prayer."

The missionary prayed; but the moment he began, the man took up his paper and read.

"I'll come back and see you," said Mr. P——, when he had finished praying.

"You may if you like," rejoined the man; "but I don't care about your coming." And he went away.

He returned next week. The invalid's wife opened the door, and, as before, left the house when he entered.

"How are you to-day?" said the missionary, as he entered, and found the man again in bed at the newspapers.

"No better, and never will."

"Hadn't you better go to the Infirmary?"

"Oh! I've been there already."

"Were you long there?"

"No: just a day. I didn't like it. There's no use about it: I'll never get better."

"Well, that may be; but it is right to use the means which God has put in our power; and look to him for the blessing——"

"Oh! I see what you are to be at again," he said, hastily interrupting him—"religion."

"I want you to come to Christ Jesus, the Savior, who alone can save your precious soul."

"Oh! you needn't trouble yourself about that. I've no fear."

"Perhaps not; but I have great fear you will die out of Christ, in your sins; and then there is no salvation after death. Jesus came into the world to seek and save sinners, even the chief."

"Do you think that *I* am the *chief* of sinners?"

"Do you think yourself a *sinner?*"

"Yes; but not the chief of them."

"Well, you say you're a sinner—then you need a Savior. You need salvation; and there is none other name given under heaven whereby you can be saved, but the name of Jesus. And I've to tell you that heaven is a holy place; and 'nothing that defileth, or worketh abomination, or maketh a lie,' shall enter into heaven. Jesus hath said, 'Except a man be born again, he cannot see the kingdom of God.'"

"Oh! I've enough of that: I've made up my mind; you needn't say another word to me; I'll take my chance."

"Ah! my dear sir, there is no chance in the matter. Jesus says, 'Marvel not that I said unto you, Ye must be born again.' And what's more, Jesus hath said, 'Except ye repent, ye shall perish.' 'He that hath the Son hath life; and he that hath not the Son of God hath not life;' 'but the wrath of God abideth on him.' Think, my friend, of this. Your soul is so precious, that nothing can redeem it but the blood of the Lamb. Jesus, at this moment, stands at the door of your heart, and is knocking by his rod, word, and Spirit, saying, 'If you hear my voice and open the door, I will come into you, and will sup with you, and you with me.' He is at the door of your heart, with a free, full pardon; ready to forgive you all your sins; willing to wash you in his blood; to clothe you with his righteousness; and to put you among the children." And he left the house.

The third visit was like the preceding: again the wife fled, and the man was at his newspaper.

"Well, have you been thinking about what I was saying?" inquired Mr. P——, after a question or two about his health.

"No, I haven't," he replied, angrily.

"I am grieved to think, my poor man, that you're dying, and yet unconcerned about an interest in Christ."

"I told you before that I had made up my mind, and so you need n't trouble yourself."

"I cannot do that my friend; I'm greatly troubled about your state. Oh! if you would lay down those papers, and go to your Bible, you would see what you are as a sinner; and what you're exposed to. You're within a step of death and the grave, where the mercy of God is not to be found. 'Now is the day of salvation.' 'To-day if you will hear his voice, harden not your heart.' Let me tell you, Satan has got hold of your heart, and he is blinding your eyes, lest you should believe and be saved. Oh! hear the Lord saying, 'Incline your ear, and come unto me; hear, and your soul shall live.'"

As he went on in this strain, setting forth Christ to him, the man laughed in his face. "Well, I'll pray for you," he said, "that the Lord may bring you to a sense of your state. Oh! that he would quicken you!" He prayed. All the time the man read the newspaper. Having finished praying, Mr. P—— again left the house.

The next visit was the turning-point. As he entered, the wife was pressing past him, as usual, to get away.

"Oh; don't go out," said the missionary, kindly, laying his hand on her shoulder. "I'm sure it's from the best motives I come to see your husband. If I could do any good, either to his body or to his mind, I would willingly do it: just sit down." She sat down; and Mr. P—— began to speak to her husband a little; but he found him as hard-hearted as ever.

"I'll pray for you once more," he said. And as he began, the poor man resumed his newspaper. But before he had prayed many minutes, the paper fell from his hand. When the prayer was concluded, he was bathed in tears, and so, also, was his wife.

"Oh!" he said, with a faltering voice, and grasping the missionary by the hand, "will you come back and see me?"

"I will, with all my heart." And he left them both in tears.

"Come away; I am glad to see you," was the joyful welcome of the dying man, as Mr. P—— entered the next day, and found him poring over the Bible.

"I'm glad to see that book in your hands," said he, "What has led you to lay aside the newspaper and turn to that?"

"Oh sir, it was your last prayer. I felt my heart melted; and ever since then I have felt myself to be in an awful state. Oh, what a sinner I've been! All that you've said of me as a sinner was true"

"Well, I've said just what that blessed book says of myself and of every one who is out of Christ. But Christ died for the chief of sinners; his blood was shed for you and for me. Hear what he says: 'If we confess our sins, he is faithful and just to forgive us our sins; and cleanse us from all unrighteousness.' And once the Lord forgives, he also forgets. Hear again what he says, 'I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.' And again; 'He will cast all your sins into the depths of the sea.'"

"But I feel as if the Lord would not receive me, the way I have been living. I had no conception I was such a sinner as I am. The more I think of myself, and the way I've spent my days, the more I wonder I'm out of hell. How had you such patience with me?"

"Surely I should have patience, when I think of the patience and long-suffering of my God. He waited long on me."

"Did he?"

"Yes. He waited; and called again and again upon me; but at length he made me willing in the day of his power. 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Just go to him as a poor, condemned sinner, and he will give you an instant pardon."

"Oh! do you think so?" he rejoined, earnestly.

"Yes, I do; because he says so. He says, 'Seek ye the Lord while he may be found; call ye upon him while he is near.' Now, at this moment, he is near you, by his word. Then he adds: 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.' Now, will you think upon these truths till I call again; for they are God's truths?"

The man took hold of him by the hand. "I can't let you go away," he said; "you will pray for me?" He prayed.

"Oh! don't be long in coming back," he said, "I weary for your coming."

"Well, will you ponder what I have been saying? And remember to pray to God, that by his Spirit, he would make you know these truths, and feel their power."

"I will." And with difficulty he got away.

"Well, how are you to-day?" asked Mr. P——, the next time he called.

"Much weaker, but much happier. I think I can now lay hold of Jesus as my only Savior. I can trust in him now. I can cast on him all my sins. I believe that he died for ungodly me. Oh, those words that you spoke to me last! I've been looking at them, and praying over them."

"Are you suffering as much pain as you did?"

"Yes; but d'ye know, I can bear it better now."

"Oh, sir," said his wife, "every time you come, he seems to get more patience and submission. D'ye know he's just another man. He never prayed before, neither did I; but now he's often praying in the night, and also through the day."

"What do you think of Jesus now?" said the missionary, turning to the dying man.

"I'm sure I can say he is my Friend, my Savior, my Redeemer; for he has redeemed my soul from sin. Yes; he has given me to hate it, and to love him whom once I hated. Oh, that blessed book!" he added, taking up the Bible. "I once hated it; but now I love it. And its sweet promises, how they comfort me in my affliction! Blessed, sweet Jesus! None but Christ for me!"

He lingered on, says Mr. P——, in this blessed state of mind for several weeks, rejoicing in Christ. At intervals he fell into darkness; but it was only when he turned in upon himself. The moment he looked to the Savior, he got light and peace.

This case has in it a striking lesson for all who would "win souls." "The servant of the Lord," we read, "must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those who oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

And, what encouragement it should give to those who are visiting the dark places of our land. Go forward, dear fellow-laborers! Be not weary in well-doing! The converted infidel is an episode of facts. There are many, yea hundreds in every place, living in practical infidelity. Hundreds, lying in the deadness and darkness of their sin—and love to have it so. Who will come to the rescue? "He that converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins."—*Herald of the Morning.*

For the World's Crisis.

"A CROWN OF GLORY."

"The hoary head is a crown of glory, if it be found in the way of righteousness."—PROV. 16: 31.
"The glory of young men is their strength: and the beauty of old men is the gray head."—PROV. 20: 29.

Long life is a special mark of God's favor to his children; while to be cut off in the midst of their days is his threat to the wicked.

Is it not becoming in God's children to love that which God loves, and to prize that which he prizes? Is it becoming in them to be ashamed of, and seek to obliterate that which God has given them as a special mark of his favor? Would you destroy the ripening tints of the apple, the peach, the pear, the plum, and the strawberry, and cover them again with their unripe greenness? Would you, then, even more unwisely, seek to cover in your own persons those ripening tints which bespeak to all the loving favor of God to you in upholding you in being to ripened age?

What physician is sought after in a case of extreme danger? Is it the young practitioner in his beauty? or the practitioner ripe in age and experience? To whom does the sin-sick soul seek unto to be shown the way of salvation? Is it to the young and inexperienced in the church? or to the fathers and mothers in Israel? Are the gray hairs of these veterans any hindrance to the inquiring soul? Nay, they give it confidence, as the tints of red, yellow and blue show the fruit ready for use. Shall we seek to cover up these stores of wealth by an unnatural daubing of our own? Pursue the same course with the fruit, and what have you? ripe fruit looking worse than green, to be passed by and left to decay! O, when will we be wise and learn to prize what God prizes?

My beloved brethren and sisters, a word to the wise is sufficient. Let us strive to walk worthy the "crown of glory" with which our God has graciously pleased to honor us, and let it stand out in all its brightness before the world, commanding the respect due unto it; and let us be ever ready to use the experience which these many years in the way of righteousness have given us, and it will be a greater beauty to us than youthful bloom.

Shall the veteran of war be ashamed of the scars of a campaign of years? Is he ashamed of that lost eye, or arm, or foot? What do all these speak? a life of indolence and ease? Nay, verily; they speak a good soldier; one who feared not to face danger.

What do the gray head and the marred visage speak for the Christian soldier? They tell of many a battle with that arch old rebel, the devil, and of victory every time. Shall he be ashamed of such honors and seek to hide them under the badge of the novice? God forbid the thought of folly! Stand up, then, my brother and sister, in the strength which your years have given you, and lift high your voices to warn young volunteers of the enemy they have to face in that old serpent, the devil, who has been a warrior of the meanest grade ever since the earth was young, and encourage them to take unto them the whole armor of God, that they may be able to stand against his wiles, and attain to the honors which God has put upon you.

Make age honorable by honoring it yourselves, and by commanding for it the respect of others. If there be a class of persons deserving honor in the world, it is God's veterans; to these only has he given in his word "a crown of glory" for everyday wear.

Young man, if you will please God and have his favor, bow respectfully, at least in heart, when you see this crown. Young woman, take heed how you in your heart think lightly of the matron adorned with this crown. Parents, take heed how you neglect to instruct your children to rise up in the presence of the hoary head.

A crying sin of these last days is disrespect to age. A way is readily made for the young and dashing girl, while the wise and humble matron, wearing her crown of glory, is left to make her own way. God help his children to come up to his standard in this matter,—the aged asserting for themselves the place which God has given them, and the younger submitting to the elder; yea, all be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace unto the humble. Your sister wearing "a crown of glory," E. S. WILLARD.

Haddonfield, N. J.

For the World's Crisis.

SHAVING WITH A BORROWED RAZOR.

BRO. GRANT:—I see by the Crisis that in your discussion at Dover with Moses Hull, he attempts to make a thrust at the God of the Bible, by saying that he does not believe God shaves with borrowed razors. See Isa. 7: 20. "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard."

Now what are the facts in the case? Did God really trim his beard as men do? No; but did as the latter part of the verse declares he would, namely, shave the kings of Israel and Syria by the king of Assyria, or Babylon, who was hired to help Ahaz against these kings after he had fought them single handed and been terribly beaten.

"Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem; but he did not that which was right in the sight of the Lord, like David his father; wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into into the hand of the king of Israel, who smote him with a great slaughter. For Pekah the son of Remalia slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers. And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria."

Then, after this terrible defeat, other nations came against Ahaz. "For again the Edomites had come and smitten Judah," and carried away captives. The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof; and they dwelt there. For the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord."

And Ahaz in his distress hires the king of Assyria to help him. "So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son; come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And the king of Assyria hearkened unto him; for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin."

Now see how he was paid. "And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria."

From these passages we see plainly who is represented by the hired (not borrowed) razor, and in the eighteenth verse the same king is compared to a bee. "And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes."

But in the end Ahaz was not benefitted by hiring the razor, for he soon died in idolatry.

"And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers. . . . For he walked in the ways of the kings of Israel, and made also molten images for Balaam. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. . . . And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead."

Soon after this event, the Assyrian king returns and conquers Israel and a part of Judah, and takes them into captivity, and in this way the word of Isaiah was fulfilled. Now if Mr. Hull had looked at this chapter with care, he would have seen a clear fulfillment of prophecy, instead of making ridicule of it; and it is often the case that examining the so-called objection to the Bible only makes the blessed truth shine with greater effulgence.

Permit me to say that this quibble of Moses Hull's is a very fair specimen of the arguments usually brought against the Scriptures. Let us dig deep and stand on the sure foundation.

Reading, Mich. MARY A. SEYMOUR.

SPIRIT OF MAN—WHAT IS IT?

BY WM. SHELDON.

1. Man possesses a mental spirit—the mind, or some of its passions, often being referred to under the term spirit: but mind, instead of being an organized personality, or entity, is simply the result of a well-arranged organism. The character and nature of the mind clearly proves this, for (1) the mind is feeble in infancy; not a feeble spirit-entity: (2) mind matures with the body; not a spirit-entity thus maturing: (3) mind is often affected by disease; and a spirit-entity could not be thus affected: (4) mind frequently becomes insane; and a spirit-entity could not get deranged: (5) mind becomes childish in old age; a spirit-entity would not thus reach maturity and then decline: (6) mind, on a smaller scale, is developed in the beasts, for "the ox knoweth his owner, and the ass his master's crib" (Is. 1: 3:) but this is not regarded as proof of a spirit-entity in the beast: (7) mind dies; "In that very day his thoughts perish." (Ps. 146: 4.)

2. Man possesses the "spirit of life," or "breath of life"—not the breath of air, but the "breath of life;" one element that produces life alike in man and beast, and is manifested long prior to birth or before inhaling the breath of air—not an entity, but an element. This spirit will return to God who gave it; and "the body without [this] spirit is dead:" with it we live, without it we die. The spirit that returns to God is simply the one that he "gave:" and the record says that was the "breath of life," or "spirit of life." (Gen. 2: 7.) We inhale and exhale the breath of air several hundred times each hour; but never does the "breath of life," or spirit of life," leave us till death; and after death a large amount of air still remains in the lungs; but life is extinct when the "spirit of life" leaves—an element of life, perhaps akin to electricity, different from mere air, though it may be one of its ingredients.

So while the mental spirit, or mind of man, may die, the spirit of life cannot properly be said to die, because it never lived, but simply produced life, or caused man and beast to live. An element cannot die or live. So while it is true that man has a spirit, it is never spoken of as masculine, or feminine; but always in the neuter gender; for it always signifies either the mind, which dies with the body, or "the spirit of life"—an element that leaves man at death.

If man possesses an immortal spirit-entity, what is its origin? How and when is it connected with the body? (1) Is it transmitted? Mortality cannot transmit immortality, as the stream cannot rise higher than the fountain: hence, it cannot be transmitted unless the spirit propagates its species independent of the body; and if it does, why not continue to do so after leaving its prison-house of clay, and thus eternally augment the number of spirit-entities in the spirit land? If we say this spirit entity is transmitted, since mortality cannot transmit immortality, it must be transmitted by spirit-entities, involving the idea of male and female spirits; furthermore: if spirits propagate their species either in or out of the body, it involves them in mortality: for that which is transmitted is divisible, and that which is divisible is destructible, and hence not immortal. This is plain to all.

(2) If not transmitted, is it created at birth? If so, it makes God sanction all the whoredom in the land, by imparting a spirit-entity to every illegitimate child. Is God thus compelled to obey the mandate of every vile prostitute? Is he continually laboring to help men transgress his own commandments?

(3) If this spirit-entity is neither transmitted, nor directly created at birth, is it a pre-existent entity? If so, why do we not remember our former existence? Could a spirit-entity forget its former existence by coming into a tabernacle of clay? If so, why do not those spirits who enter spirit mediums forget the scenes in the spirit land, and even forget their former existence, and remain in the medium till the death of the body, instead of giving their history of the spirit land and departing again? But if memory is not destroyed by coming into the body, why do we not remember our former existence, if we ever had such an existence?

We can easily find the origin of man's spirit of life, (an element that causes man to live,) and also the origin of his mental spirit, resulting from his organization; but if man has a spirit-entity within, give us its origin. To deny that it has an origin is to deny its existence, unless it is a personal god, and then its memory could not be blotted out by entering a house of clay, nor would a god shut himself up in such a prison-house voluntarily, and could not be placed there compulsively. Then is it the result of propagation, or the direct creation of God to infuse into mortals?

How spirits, upon entering the spirit land, can recognize their spirit friends, having never seen them, is a query. If they are to be known by the resemblance they bear to their former tabernacles of clay, various absurdities will follow, as for instance, a deformed man must have a deformed spirit, a dark complexioned man must have a dark complexioned spirit, a blue-eyed man must have a blue-eyed spirit, and the black, woolly-headed man must have a black, woolly-headed spirit, or else recognition on this principle would be impossible. The mother spirit upon arriving would, on this principle, look for her infant spirit child. Then will it always remain an infant? or do spirits grow? But the principle that will admit of increase will also admit of decrease, and thus deny the spirit's immortality. Thus the spirit must be full grown upon leaving the body, if immortal, or even upon entering it. Then how can the mother recognize the child?

The Bible asserts that man has a spirit, but theologians assume in the absence of proof that that spirit is an *entity*, and that it is also immortal. The Bible also asserts that the beast has a spirit—then why do they not claim that that spirit is also an entity, and likewise immortal? If one is an immortal entity, why not the other? The term spirit (Heb. *ruach*, Gr. *pneuma*) is applied to different classes of beings, good and bad; but when the spirit of a being is spoken of, it always represents either the mind, or some of its passions, or an element in a being or an influence from a being.—*Adventism.*

For the World's Crisis.

FEED THE LAMBS.

Nourish them, carry them in the bosom. Feed them with the sincere milk of the word. Gins, traps, snares and pitfalls are on every side. False prophets, false teachers, errorists, socialists, universalists, mesmerism, spiritualism, magicians, necromancers, witches and wizards, the gay party, the ball-room, the fashionable concert, the formal professor, the time-serving.

The young convert must be exhorted, entreated, to shun these temptations, the traps of Satan; to touch not, taste not, handle not, these unclean things; to have no fellowship with the unfruitful works of darkness; to flee youthful lusts, that war against the soul; to read God's word, meditate in it day and night, hide it in the heart, drink into its spirit; to pray much in secret, pray *always* with all prayer and supplication in the spirit, watching in the same with all perseverance; to be stedfast, unmovable, always abounding in the work of the Lord.

The only sure way for young christians to live and thrive is to do good and communicate, be active in the cause of benevolence, labor for God, for souls; imitate Christ and his apostles. New converts need line upon line, precept upon precept, here a little and there a little. Public sermons and sanctuary duties, however scriptural and powerful, will not suffice; fireside, social, conversational, every-day instruction is called for. Nor should the minister or pastor alone do all the work; the experienced christian, the fathers and mothers in Israel have a weighty responsibility, yes, every church member should be a "living epistle, known and read of all men." Lambs cannot feed on chaff or husks, but on angel's food, the bread of heaven, the sincere milk of the word, that they may grow thereby.

Says a popular speaker in Brooklyn, "People will go where they are fed, and will not go where they are not fed." True indeed, but what is the food alluded to by this distinguished divine? Gospel food, that nourishes the soul? What does he preach? The doctrines of the Bible, "holiness to the Lord," entire consecration to God's service? Does he tell his audience to "come out from the world and be separate, and touch not the unclean thing"—abstain from all appearance of evil? Not so. People judge differently as to what is worth hearing, as preachers differ as to what is worth saying.

Very many are delighted with nonsense, trifling witticisms in the pulpit, foolish talking and jesting, and "heap to themselves teachers having itching ears, who would find no pleasure in hearing the sermon on the mount. This popular preacher, boasting of the multitudes that flock to hear him, should bear in mind that there are many kinds of eaters, many kinds of "fodder," and a correspondingly great variety in the feeders of the fodder. The crow that would turn up his nose at the manna that fell in the wilderness, would riot in the carrion that made the dove fly away in disgust.

The common supposition that a man "feeds" multitudes because they go to hear him; or that another man has nothing "worth hearing" because his audiences are not large, is the sheerest nonsense. A man in the pulpit and out of it that will serve the devil, or carry the world, the flesh and the devil in one hand, and the Lord in the other; though he may have the talent of an angel, faith to remove mountains, understand all mysteries, we are constrained to say of him, "Get thee hence, Satan."

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall wear a crown of glory that fadeth not away."

2 Pet. 1: 1–4. D. F. NEWTON.

☞ Saying and doing do not dine together.

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

PHYSIOLOGICAL LETTERS ON SLEEP.—NO. 1.

I purpose writing a series of articles on a subject of the utmost practical importance to everybody. There is a daring thief that comes to you every day, and takes away your senses, your reason, and your will, and yet you cheerfully resign all your most valuable treasures into his possession. There is an imperious master that makes you a diurnal visit and shuts you up in a dark cell. He throws around you silken chains which you are neither able nor willing to break, and after a season of captivity he releases you; and yet you bless the bondage which gives you forgetfulness of care, relief of pain, and restoration of vigor.

I wish it to be understood that I shall consider my subject from a physiological and not from a *metaphysical* stand-point, and shall therefore regard the various mental functions,—thought, feeling, volition, perception, etc.,—as *functions of the brain.* The very intimate connection which exists between mind and brain makes it necessary, practically, to regard the proper attributes of the one as also attributes of the other. The validity of this statement is obvious when we consider the conditions on which the healthy action of the mind depends.

1. Integrity of the nervous substance (*a.*) Disease in the nervous centres impairs, if not destroys, the mental operations. It is an admitted principle among scientific men, that insanity, dementia and imbecility are always the result of a weakened or disordered state state of the brain.

2. A healthy circulation of the blood. If the circulation be suspended but for an instant, insensibility is the result. Tie the carotid arteries of an animal, and he falls powerless and insensible (*b.*) This truth is further illustrated by the phenomenon of fainting, where the heart temporarily loses power to send sufficient blood to the brain—nerve force and mental force cease till the normal circulation is renewed. Hence we see the dependence of the brain—and not merely the brain, but the MIND—on a proper supply of blood. It is the oxygen so plentifully furnished in arterial blood that seems to be the great vitalizing agent; otherwise nervous force and mental force would not cease immediately on the suspension of the circulation (the brain still preserving its normal *quantity* of blood.)

3. The necessity of sufficient food and a healthy digestion, that the brain may not suffer and the mental powers languish. I cannot insist too strongly on the importance of this point. You cannot have strong and healthy minds unless you are well fed; you cannot think clearly if you fast too long; you cannot enjoy or command your intellectual powers on bad food.

4. By the necessity of sleep, that the brain may be restored and the mind made strong. Behold the thief power that takes away your senses, your reason, and your will—the tyrant that periodically locks you up in his dark cell!

What is sleep? *The normal repose of the brain.* That unnatural state of physical inaction known as *trance* is not sleep, nor is that profound insensibility resulting from apoplexy and other diseased conditions, which is known as coma.

What are the essential elements of sleep? 1. Periodicity.—It is a periodical state. 2. It is a state in which the *will* ceases to exercise control over the body; hence we say all the voluntary cerebral and corporal functions are suspended.

But I shall consider this head more fully in my next. H.

(*a*) Dr. Fraser's Lectures on Physiology.
(*b*) *Ib.*

MEDICINAL USES OF THE ONION.

Those who form their opinion of the onion by its value as a perfume for the breath should know of its worth in remedial science, lest they do that estimable vegetable injustice. A correspondent testifies—and is corroborated by others—that raw pounded onions immediately applied to the bite of poisonous snakes, or the stings of bees, etc., will extract the poison and largely prevent pain and inflammation. Quite probably they would in like manner be of service in the bite of a mad dog. As many mothers know, a syrup made by simmering together sliced onions and honey, or sugar, is invaluable in coughs and attacks of croup, and has saved many a child from probable death. They are also excellent for colds, when eaten raw with a little salt or vinegar. Of the use of onions in epidemics a correspondent of *The Scientific American* bears this testimony:

In the spring of 1849 I was in charge of one hundred men on shipboard, with the cholera among the men. We had onions, which a number of the men ate freely. Those who did so were soon attacked, and nearly all died. After reflection I came to the conclusion that onions should never be eaten during the prevalence of epidemics, for the probable reason that they absorb the virus and communicate the disease, and that the proper use for them is sliced and placed in the sick room, and replaced with fresh ones every few hours.

I have found that onions placed in the room where there is small pox will blister, and decompose with great rapidity; and not only so, but will prevent the spread of the disease. I think as a disinfectant they have no equal, when properly used; but keep them out of the stomach.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 664. BOSTON, WEDNESDAY, JUNE 24, 1868. VOL. XXVII.—NO. 15.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

YONDER.

No shadows yonder!
All light and song;
Each day I wonder,
And say, how long
Shall time me sunder
From that dear throng?

No weeping yonder!
All fled away;
While here I wander
Each weary day,
And sigh as I ponder
My long, long stay.

No partings yonder!
Time and space never
Again shall sunder;
Hearts can not sever;
Dearer and fonder
Hands clasp forever.

None wanting yonder,
Bought by the Lamb!
All gathered under
The evergreen palm;
Loud as night's thunder
Ascends the glad psalm.
—*Horatius Bonar.*

For the World's Crisis.

THE SLEEP OF THE DEAD.

"Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."—Gen. 15: 15.
"Then Abraham . . . died in a good old age, . . . and was gathered to his people."—Gen. 25: 8.

The phrases "gathered to his people," "gathered to his fathers," "go to his fathers," "laid unto his fathers," and the very common one "slept with his fathers," all have the same meaning. Theologians of the Platonic school have given expositions of passages in which these phrases occur, which it is the object of this paper to show are unscriptural and contradictory.

Dr. Clarke on Gen. 15: 15 says:—"This verse strongly implies the immortality of the soul and a state of separate existence. He was to be gathered to his fathers—introduced into the place where separate spirits are kept, waiting for the general resurrection. Two things seem distinctly marked here. (1) The soul of Abram should be introduced among the assembly of the first-born. (2) His body should be buried after a long life. The body was buried, the soul went to the spiritual world, to dwell among the *fathers*, and patriarchs who had lived and died in the Lord."

Here is Spiritualism unadulterated and unmixed. In relation to the "place of separate spirits" the commentator has followed Josephus, not the inspired word of God. The great Jewish historian, in his discourse to the Greeks concerning *Hades*, taught that the place "in a subterraneous region, wherein the light of this world does not shine," appropriated to the souls of the righteous, was called "the bosom of Abraham." (Query. Was there no paradise (?) *before* Abraham died?) Dr. Clarke thinks it is distinctly marked here that "the soul of Abraham should be introduced among the assembly of the first-born." In the passage which is the ostensible basis of his remarks, there is no allusion to the soul or spirit of Abram. God's promise to Abram was in these words, "Thou shalt go to thy fathers in peace." The personal pronoun thou is never used except in addressing a person or thing personified. In speaking to Adam after the transgression the Lord said, "In the sweat of thy face shalt *thou* eat bread, till *thou* return unto the ground; for out of it wast *thou* taken; for dust *thou* art, and unto dust shalt thou return." Here the word becomes intensive by being used five times in one verse. Adam was addressed as an intelligent individual, and whatever was addressed was to return to dust.

So in the case of Abram; as an individual, as a person, he was to be buried. Benson paraphrases Adam's sentence thus: "Thy body shall be forsaken by thy soul, and become itself a lump of dust." So Dr. Clarke says of Abram, "The body was buried, the soul went to the spiritual world." These remarks, for which they have no warrant in the Scriptures, show to what length prominent advocates of the natural immortality of man will go. But is Dr. Clarke consistent with himself? He asserts that Abram was to be "introduced into the place where separate spirits are *kept, waiting* for the general resurrection." He next says, "The soul of Abram should be introduced among the assembly of the first-born." Lastly he says, "His body should be buried." Now we will see how these assertions can be reconciled.

The expression "assembly of the first-born" is taken from Heb. 12: 22–3, a general explanation of which will be necessary. "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." The expression—"Ye are come unto Mount Sion"—is clearly proleptical. To prove this it is only necessary to notice,

1. That the *place* of assembly is the "heavenly Jerusalem," which the apostle John saw in vision, coming down from God out of heaven, after the general resurrection, after the judgment scene, and after the first earth had passed away.

2. The spirits of just men are not to be made perfect until the general resurrection. The Apostle Paul said to believers in Christ, "After that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."

Again, speaking of Abraham, Isaac and Jacob, and other faithful ones, he says, "These all died in faith, not having received the promises," and after mentioning additional instances of faith in the resurrection he says, "And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that *they without us should not be made perfect*." There is to be no partiality in Christ's Church. *All* the *redeemed* are to begin immortal life at the same time. See 1 Thess. 4: 15–17. If, then, the assembly of the first-born is the gathering of resurrected saints, going to a place where separate spirits are kept waiting for the general resurrection, would be very different from going to the general assembly of Christ's Church.

The charge of inconsistency is sustained unless it can be shown that Dr. Clarke did not by the expressions "Abram," and "the soul of Abram," mean the same thing. Dr. Clarke's note on Gen. 49: 33, shows that he was diligent, if not consistent, in propping up the pagan dogma of immortality. He says: "I cannot help considering this an additional evidence for the immateriality of the soul, and that it was intended by the Holy Spirit to convey this grand and consolatory sentiment, that when a holy man ceases to live among his fellows, his soul becomes an inhabitant of another world, and is joined to the spirits of just men made perfect." This doctrine allows of no intermediate state, and makes of no effect the doctrine of the resurrection of the dead. This is directly opposed to the teachings of St. Paul, who said: "If the dead rise not, then is not Christ raised: . . . then they also which are fallen asleep in Christ are perished."

The advocates of the notion that "death is only a change of costume," seize with avidity upon every passage of scripture, that by any ingenuity may be tortured into a plausible support of their position. For instance, so respectable an authority as President Dwight says of Gen. 25: 8, "The true meaning of the passage is, that he was gathered to the assembly of the blessed. . . . The body of Abraham was changed to dust in the cave of Machpelah, while something besides that body, that is, the immaterial spirit, was gathered to the divine assembly."—*Dwight's Theology, Vol.* 1, *p.* 360.

Of course, this talk about the soul or spirit of Abraham joining the divine assembly, is entirely gratuitous, and has no basis except in the imagination of the writer. The testimony of other prominent writers of popular theology might be adduced, but enough has been given to show the prevalent belief.

I will now endeavor to give the true meaning of the text. As the testimony of Scripture is not explicit, the meaning must be gathered by implication rather than by direct assertion. We may arrive at the meaning by assuming the negative form of ratiocination.

1. Then, the phrases "gathered to his people," "gathered to his fathers," etc., do not mean being buried in the same place, with the person's ancestors. When Sarah died in Hebron, Abraham bought of Ephron, the Cave of Machpelah, for a burial place, "that he might bury his dead out of his sight." In this cave he buried Sarah, and when he died, his sons Isaac and Ishmael buried him beside her. "There was Abraham buried, and Sarah his wife." Gen. 25: 10. The proposition is also illustrated in the history of Hezekiah and Manasseh his son. "Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David." 2 Chron. 32, 33. "Manasseh slept with his fathers, and was buried in the garden of his own house." 2nd Kings 21: 18.

2. The promise to Abram, "Thou shalt go to thy fathers in peace," cannot mean that he was to join them as a conscious being in paradise, for he was a good man, while we have divine testimony that his father Terah was an idolater. See Josh. 24: 2. Again, Samuel said to Saul: "to-morrow shalt thou and thy sons be with me." Is it to be supposed that the next day, when Saul died, his soul or spirit joined the soul or spirit of Samuel? According to the prevalent theory regarding dead people, Samuel would be in Abraham's bosom, while wicked king Saul would be tormented in hell. But Abraham's bosom is said to be far off from the place where the wicked are confined, (see parable of Dives and Lazarus); hence the good and the bad according to this construction could not be together, so that we are forced to conclude, that good Samuel did not mean that wicked Saul would be with him in paradise the next day.

The same remarks apply to the expression, "slept with his fathers." King Jotham "did that which was right in the sight of the Lord," and he "slept with his fathers, and was buried with his fathers." 2 Kings 15: 38. His son Ahaz "did not that which was right in the sight of the Lord," but it is said that he too "slept with his fathers."

Nothing can better illustrate a certain phase of this subject than the Lord's promise to Josiah. "I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place." 2 Kings 22: 20. Here it will be noticed that whatever or whoever was to be gathered to the fathers, was also to be gathered into the grave. (Query. Are "immaterial" souls gathered into the grave?) Josiah was a good man, and of such the Psalmist says, "Mark the perfect man, and behold the upright; for the end of that man is peace." Of the wicked it is said, "The transgressors shall be destroyed together; the end of the wicked shall be cut off."

King Hezekiah, though a good man, dreaded to die; and when in answer to his prayer, the Lord granted him fifteen years of life, he wrote these words, "The grave cannot praise thee, death cannot celebrate thee. . . . The living, the living, he shall praise thee as I do this day." Isa. 38: 18, 19. This harmonizes with David's declaration, "The dead praise not the Lord."

The Apostle Paul, when invited by the rulers of the synagogue at Antioch to speak, among other things said, "David after he had served his own generation by the will of God, fell on sleep, and was laid unto his father's, and saw corruption."—The Apostle Peter in his sermon on the day of Pentecost, said: "David is both dead and buried," and again: "David is not ascended into the heavens." David himself said: "I shall be satisfied when I awake with thy likeness." Ps. 17: 15. Thus David, having the glorious hope of awaking from the sleep of death with the likeness of the Life-Giver, slept with his fathers, and was buried in the city of David.

"The glories of our birth and state
Are shadows, not substantial things;
There is no armor against fate;
Death lays his icy hands on kings,
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade."

What, then, is the true meaning of the text? Without being dogmatical I would say the meaning seems to be this: Abraham was to join his fathers in *the unconscious sleep of death*: that is, in the sense of being in the same state, and subject to the same influences with them while asleep.

Sleep as an emblem of death is frequently made use of by the sacred writers. Thus Daniel, speaking of the resurrection says: "Many of them that sleep in the dust of the earth shall awake." And the words of Jesus: "The maid is not dead but sleepeth." "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." The words of the Apostle Paul embody the same metaphor: "I would not have you to be ignorant, brethren, concerning them which are asleep. . . For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him."

In the sleep of death the lapse of time is unheeded. It has been many centuries since the patriarchs and fathers fell asleep and nothing will disturb their profound rest till the last trumpet shall sound, when they will awake from their long sleep, and rise from their dusty beds with the power of an endless life. So far as the consciousness of the person is concerned, the moment he breathes his last will be instantaneously succeeded by the awaking at the general resurrection. In this view it will really appear to the faithful Christian that he goes at death directly to paradise.

I cannot give my consent to the popular notion that they who are asleep, are awake, and the people who are dead are alive. How absurd is all talk about getting the victory over death, just when the King of Terrors has shown his victorious power by depriving his prize of all life and motion! Death is the great leveler of rank and station. Before his crumbling, dissolving touch, emperor and serf, king and peasant, rich and poor, make the same obeisance, and share the same fate. Gold cannot buy his favors, nor beauty share his empire. Whether we consider the number of his subjects or the universality of his empire, we must acknowledge that no earth-born monarch is his equal.

"All that tread
The globe, are but a handful to the tribes
That slumber in its bosom. Take the wings
Of morning, and the Barcan desert pierce,
Or lose thyself in the continuous woods,
Where rolls the Oregon, and hears no sound,
Save its own dashings—*yet the dead are there*."

Sad indeed would be the destiny of man were death's captives never to go free, were his reign eternal. But we read, "The last enemy that shall be destroyed is death." When then is he to be destroyed? When this mortal shall have put on immortality, when this natural body shall have been raised a spiritual body, then death and hell will be cast into the lake of fire. "This is the second death." The rider of the "pale horse" may then hang up his scythe. His harvest will then be over. He will have no more victims. His work will be finished.

In view of the desolation of death's stern reign during the long lapse of centuries; in view of the untold amount of human misery and agony and distress, how ought our hearts to be gladdened when we read in the Scriptures of truth this most sublime and consoling promise: "And God shall wipe away all tears from their eyes; and *there shall be no more death*, neither sorrow, nor crying; neither shall there be any more pain." Death will then have lost his sting, as there will be no sin or sinners in all the universe of God. Thus will he be destroyed. Then shall the pure in heart see God. Then shall the mourner be comforted. Then shall the merciful obtain mercy. Then shall they who hunger and thirst after righteousness be filled. Then shall the peacemakers be called the children of God. Then shall "THE MEEK INHERIT THE EARTH."

"Asleep in Jesus! blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the dread of foes.
Asleep in Jesus! time nor space
Affects this precious hiding-place;
On India's plains or Lapland's snows,
Believers find the same repose."

Dearborn, Mich. J. H. WHITMORE.

☞ A ruling desire to please God, to do good and get good, will bring profit and pleasure to the soul from every duty performed, every trial borne, every prayer offered, conversation with friends, and even from the abuses and insults of enemies.

"YE MUST BE BORN AGAIN."
John 3: 7.

There are four words rendered born, or *begotten* in the New Testament—*Apokueo, tikto, anagennao and gennao. Apokueo* is used only in James 1: 15 and 18, thus: "Sin, when it is finished, *bringeth forth* death." Of his own will *begat* he us by the word of truth. *Tikto* is used twice. Once in Matt. 2: 2,—"Where is he that is born King of the Jews?" And, Luke 2: 11: "For unto us is *born*," etc. *Anagennao* is only used in 1 Peter 1: 3 and 24, thus: "Who hath *begotten* us again," "and being *born* again not of corruptible seed but of incorruptible, by the word of God." *Gennao* is used eighty-three times, rendered *begat* thirty-eight times, *born* thirty-seven times, *conceived* once, Matt. 1: 20. Brought forth, once, Luke 1: 57. Begotten, four times. This is the word used in Matt. 1: 2: "Abraham *begat* Isaac," etc. This is the word used in our text: "Ye must be *born* again."

As this word is rendered *born* or *begotten* according to the sense in which it stands, we are to be governed entirely by the sense, whether it be rendered *born* or *begotten*.

In comparing John 1: 13 with James 1: 18, we find the same sense, and yet differently rendered. The first reads: "Who were *born* not of the will of the flesh or the will of man, but of God." In James it reads: "Of his *own will begat* he us." What is accomplished in both cases is the same, and is by the will of God. Now, we cannot read in James, Of his own will *born* he us: then it follows that the word *begat* would be the proper word for both renderings in both cases.

Another instance of wrong rendering is in 1 John 5: 1: "Whosoever believeth that Jesus is the Christ is *born* of God, and he that loveth him that *begat* loveth him also that is *begotten* of God." Rendering the word *born* in this verse, *begotten*, and we have a harmony. Begat, begotten and born are from the same word in this verse.

How is this begetting effected? By seed: 1 John 3: 9: "His [God's] seed remaineth in him." What is this seed by which we are begotten? The gospel—the word of God. 1 Cor. 4: 15: "I have *begotten* you through the gospel." Phil. 1: 10: "I beseech thee, for my son, Onesimus' sake, whom I have *begotten* in my bonds." 1 Pet. 1: 23: "Being born [*begotten*] again, not of corruptible *seed*, but of incorruptible, by the word of God." While this remains in us we *cannot* sin, as John says: "Whosoever is born [begotten] of God doth not commit sin, for his [God's] seed *remaineth* in him, and he cannot sin for he is born [begotten] of God." So says David,—Psa. 119: 11: "Thy word I have hidden in my heart that I might not sin." Psalms 37: 31: "The law of his God is in his heart, none of his steps shall slide." This *cannot*, says one, takes away our free agency. Just as a mother's love takes away her free agency. You ask her if she can take the life of her child—she says no. Does she speak the truth? Yes; her love constrains her. With his love abounding in, and his law permeating our hearts, we *cannot* sin.

The command, the law of God and his love must be laid aside before we can do phat he has forbidden; as Christ says; "If ye love me, ye will keep my commandments." That settles it forever. A birth from an incorruptible seed produces an incorruptible being. "Ye must be born again." Two births are necessary in order to get the kingdom. One of corruptible seed ushers us into this life, one of incorruptible seed will bring us into the kingdom of God.

Has there ever been a birth of the Spirit? or a birth from incorruptible seed? Yes, one. Jesus has had two births. The first was of the Virgin, the second from the dead. Col. 1: 18: "And he is the head of the body, the church, who is the beginning, the *first-born* from the dead." If this was a spirit birth then the question is settled, that a change from mortality to immortality is this essential birth of the Spirit.

In Rom. 8: 11, we have the assurance that it was the Spirit that raised Christ from the dead. "For if the *Spirit* that raised Christ from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his Spirit dwelling in you." Therefore the change from mortality to immortality was produced at his *birth* from the dead, for we have the assurance that henceforth he is "alive forever more," and death hath no more dominion over him. Christ was made of the seed of David, according to the flesh, and declared to be the Son of God, with power according to the *Spirit* of holiness, by the resurrection from the dead. Rom. 1: 3, 4. This birth was necessary for the eternal life of Christ, and except a man be born again he cannot enter the generation of Christ—the kingdom of God.

The first birth brings us into natural life, the second into immortal life. The first is of the flesh, the second of the Spirit. In the first we have the image of the earthly, in the second the image of the heavenly. Like begets like. As we have borne the image of the earthly, we shall also bear the image of the heavenly. "The wind bloweth where it listeth, ye hear the sound thereof, but ye cannot tell from whence it cometh, or whither it goeth;" so is every one that is born of the Spirit. Christ, after he was born of the Spirit, could go and come, and none could tell how; this, he assures us, will be the case of us all who get a birth from the dead, or are born of the Spirit.

Christ is the *head* of the *body* (the church.) It was meet that the Lord should be born first. If it was necessary for the head to have a birth from the dead (a birth of the Spirit), it will certainly be necessary for the body to have a similar birth. Therefore, "Ye must be born again." "Except a man be born again," etc. At conversion we are *begotten* of God; thus of his own will *begat* he us by the word of God. Peter says: "Blessed be the God and the Father of our Lord Jesus Christ, which through his abundant mercy has *begotten* us again," etc. This begetting is by an *incorruptible seed*, therefore it must produce incorruptible beings. This change may be at the resurrection, or it may be in a moment at the last trump, upon those that are living when he comes. Some have been raised from the dead without this birth or change, others will be, but if the *Spirit* that raised Christ from the dead *dwell in you*, he that raised Christ from the dead shall also *quicken* your *mortal bodies* by his *Spirit* that dwelleth in you. Retain, then, this holy anointing (for except ye have the Spirit of God ye are none of his,) this spirit of life, and it shall produce in you that change, or birth, without which we can never enter the kingdom of God.

"Waiting for the redemption of our body," was the language of one who affirms, that if there be no resurrection of the dead, then, they that are fallen asleep in Christ are perished. O, how true the saying: "Ye must be born again,"—ye must have a birth, or be raised from the dead, in order to obtain the kingdom of God.

Weary and toil worn, seek Him. In him is life. Get this incorruptible seed in your hearts, retain it as a pledge of life—as life itself, and then when a nation shall be born at once, yea, all the righteous nation of God, then will he say to you: "Come, ye blessed of my Father, *inherit the kingdom*, prepared for you from the foundation of the world. May we share together in the *spirit birth* and in the kingdom of heaven.—*H. Pratt.*

For the World's Crisis.

"THY WILL NOT MINE BE DONE."

How hard it is for us to come to the place where we can say this with our whole heart; when trials follow each other in quick succession, and our experience is like David's when he said, "O that I had the wings of a dove, for then would I fly away and be at rest; lo, then would I wander far off, and remain in the wilderness; I would hasten my escape from the windy storm and tempest."

While gathered around the family altar this morning, as a dear sister was holding us and the mission up before God, my eyes rested on the following lines which hung on the wall, on the silent comforter, and as they were such a source of consolation to my own heart, no doubt they will be to hundreds of others:—

"Thy way, not mine, O Lord,
However dark it be;
Lead me by thine own hand,
Choose out the path for me.

I dare not choose my lot,
I would not if I might;
Choose thou for me, O God,
So shall I walk aright.

The kingdom that I seek
Is thine, so let the way
That leads to it be thine,
Else I must surely stray.

Take thou my cup, and it
With joy or sorrow fill;
As best to thee may seem,
Choose thou my good and ill.

Choose thou for me my friends,
My sickness or my health;
Choose thou my cares for me,
My poverty or wealth.

Not mine, not mine the choice,
In things, or great, or small;
Be thou my guide, my strength,
My wisdom, and my all."

ANNA E. SMITH.

WHAT IS THE SOUL OF MAN?

BY WM. SHELDON.

This term never signifies an entity within man; but it signifies primarily person, as in the following instance: "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2: 7), or person. In a secondary sense it signifies life, or the mind. The Hebrew term *nephesh*, from which soul is translated, is one hundred and twenty times rendered life, in the singular and plural; and the Greek term *psuche* is forty times translated life. The present life is temporal, but the christian, by obedience, secures a claim upon an endless life, which "life is hid with Christ in God;" for this is the record, that God hath given to us eternal life, and this life is in his Son." (1 Jno. 3: 12.) So the saint has an endless life deposited in Christ: "Fear not them that kill the body, but are not able to kill the soul" [*psuche*], or life; this future life of the saint is out of the reach of the assassin; but the sinner's future life (soul, or *psuche*) will be destroyed with the body in hell, at the judgment day. Matt. 10: 28.) "My soul" sometimes signifies myself, and sometimes my mind; but we have already seen that mind is not an entity, but the result of organism, liable to changes, and a victim of death. If the soul were an immortal entity, it would involve the idea of reward at death, contrary to Scripture and to the faith of the early Christians and Reformers.

1. Saints are not rewarded at death, but at the judgment day. (Read Luke 14: 14; Rev. 11: 18; 1 Pet. 5: 4; Col. 3: 3; 1 John 3: 2.)

2. The soul is not immortal, but dies. (Ps. 78: 50; Ezek. 18: 4; Ps. 22: 29; Rev. 16: 3; Ps. 89: 48; 49: 15.)

3. The dead are unconscious till the resurrection. (Eccl. 9: 5; 3: 19; Ps. 115: 17; 6: 5; 146: 4.)

4. This is not a new doctrine, but harmonizes with the views of primitive Christians, from which Christendom has apostatized. Says Justin Martyr, who was born fifty-six years after the cross, and martyred at the age of seventy-four: "If therefore you fall in with certain who are called christians, who confess not this truth, but dare to blaspheme the God of Abraham, and Isaac, and Jacob, in that they say there is no resurrection of the dead, but that immediately when they die their souls are received up into heaven, avoid them, and esteem them not christians."

Says Eusebius, in speaking of a class of christians in the third century, "These asserted that the human soul, so long as the present state of the world exists, perished at death, and died with the body, but that it would be raised again with the body at the time of the resurrection." (p. 153.)

Says Martin Luther, in his Defence (prop. 27:) "I permit the Pope to make articles of faith for himself and his faithful, such as that he is emperor of the world, king of heaven, and God upon earth—that the SOUL IS IMMORTAL, with all those monstrous opinions to be found in the Roman dunghill of decretals." Again he says: "All souls lie and sleep till doomsday."

Duke George, in writing to Duke John, October, 15, 1521, says: "Some deny the immortality of the soul. . . . . All this comes of Luther's teachings." The Reformers were also charged with stating: "All which had been said about the immortality of the soul was invented by anti-Christ for the purpose of making the Pope's pot boil."

In a work published in London, in 1772, entitled An Historical View (p. 348,) it is recorded that Luther taught that souls "lay in a profound sleep, in which opinion he followed many Fathers of the ancient church." It adds: "The doctrine was held by the first Reformers." Also: "Luther died in the faith."

Says Wm. Tyndal, who first translated the Scriptures into the English language, for which he was martyred: "If the souls be in heaven, tell me why they be not in as good case as the angels be?" Again he says: "And ye, in putting them in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. . . . . The heathen philosophers did put that the souls did ever live."

Says John Milton, author of Paradise Lost, in advocating the unconscious state of the dead: "It is evident that the saints and believers of old, the patriarchs, prophets, and apostles, without exception, hold this doctrine."

Says Herodotus, over four hundred years before Christ: "The Egyptians were the first who asserted the doctrine that the soul is immortal." (p. 144.)

Protestants received the doctrine of the immortality of the soul from the Papists, and the Papists received it from the Pagans. This doctrine makes of none effect the resurrection, and makes the future judgment unimportant. How strange that a sentiment that was Pagan in embryo, and Papal in childhood, should be Protestant in its manhood! Without this heathen dogma, Catholicism could not exist, and Mahometanism would go into nonentity. —*Adventism.*

For the World's Crisis.

"I HAVE MANY THINGS TO SAY UNTO THEE."

Beloved in the Lord:—For sometime I have had a longing desire to take my pen and unburden my heart; but the Lord found other employment for me, and while I have been active, my heart has been cheered with the weekly visits of the *Crisis*, full of so many good things pertaining to the kingdom.

We are living in a time when those who have the seal of the living God ought to be buoyed up with the glorious anticipation of the scenes of blessedness—of eternal glory—just before us. The night is far spent, and the morning begins to dawn; and soon by the power of an endless life we shall be brought to see the "King of Zion's hill" arrayed in his regal glory, and shall begin to realize the blessedness of eternally dwelling with him in the presence of the Lord, and surrounded by the untold glories of the Paradise of God. No one who has familiarized himself with the past, present, and future, can doubt that soon, yes, very soon, the Son of man shall come in the clouds of heaven, the reapers shall go upon their mission, and the earth shall be reaped,—the saints shall be gathered into the garner of God. But though we can view these things as just before us, yet we are in the enemy's land as "pilgrims and strangers," and beset with perils so great that we are threatened with destruction at every step, while we are waiting and groaning for deliverance, therefore "I have many things to say unto thee."

We are living in times of increased danger. Present danger is very great, and unless we exercise great caution, many will be caught in "the snares of the fowler." We shall be called to pass through the present season (if time should last), the greatest political excitement doubtless on record. It will be accompanied with great danger to the followers of Christ. These excitements are the work of the powers of darkness, and their influence upon the christian heart is always deadly. It is the spirit of the world and is enmity to God (James 4: 4), and will quench the Spirit whereby we are sealed unto the day of redemption. In our daily walk we shall be surrounded by this influence, trying to crowd itself into our hearts by every conceivable way. Beloved, I admonish you to shun it, and by the grace of God "*keep thyself pure*." Every conceivable argument will be advanced to induce you to connect yourself with some political party; but beware that you fall not from your own steadfastness. Remember that your citizenship is enrolled in heaven (Phil. 3: 20), from whence we look for our King, the rightful heir to David's throne. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? *for ye are the temples of the living God*; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and *be ye separate*, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord of hosts."—2 Cor. 6: 14–18.

May the Holy Spirit bring this matter home powerfully to our hearts. Let all who desire to be found blameless at Christ's coming consecrate themselves anew to God; "draw nigh to God, and he will draw nigh to you." It is a great and solemn thing to prepare for the judgment, and it is all important that we make a sure preparation, for "the *pure* in heart shall see God." Oh! let us be sure that we partake not of Babylon's sins, that we "receive not of her plagues." Put forth every means in your power to sound the message, "Behold the Bridegroom cometh," and by a consistent christian life show forth to the world that you believe it with all your heart.

It will avail you nothing to have the truth unless you are sanctified through it. I believe with all my heart that probation is about ended. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."—Rom. 12: 42. WM. H. SPENCER.

For the World's Crisis.

THE BROAD ROAD.

"Broad is the road that leads to death,
And thousands walk together there;
While wisdom shows a narrow path,
With here and there a traveler."

In the book of inspiration we read the words of the Lord as follows: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Reader, are you in the narrow path? If you are not sure of this, permit me to address you a few earnest, faithful words. I trust you have a desire to be saved, and gain eternal life. But where have you been straying? Did you see the open door of a "saloon" near your path, and was you tempted to enter there? Ah! were not your feet in the "broad road" then? "Wine is a mocker, and strong drink is raging." O shun the paths of the destroyer. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away." Prov. 4: 14, 15.

If you would obey God and resist the devil keep away from the "saloon." Be as decided in this as though you were sure that you would be shot through the heart as soon as you set foot inside. The wise man says, "surely in vain is the net spread in the sight of any bird." The drinking saloon is a net, a snare of the enemy. It is in sight, that is, you know it is a snare, and that the path to that place is the way to hell, "going down to the chambers of death." Now if you are not "wise as a serpent," surely you ought to be as wise as a bird; and it is in vain to set a snare in the sight of a bird. Keep away from all bad company, and from all places of vain amusement and dissipation, if you desire to gain eternal life.

Not long ago I met one who was in deep trial, and who seemed to be seeking some one to lend him a helping hand, and give a word of encouragement. His language was something like this:

"I am in a very sad state. I am almost discouraged. I have tried to reform, but I am so weak, so easily led astray. I don't know what to do. The evil one seems to have control of me, and however strongly I resolve to keep in the right path, I find myself slipping and falling, and am sometimes on the point of rushing headlong down the broad road, and turning my back forever upon all hope of life and salvation. And yet I don't want to do this; but how shall I escape, or what shall I do to be saved?"

It is for the benefit of all who may be in a similar condition, that the foregoing is written, and may the Lord add his blessing.

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

SPIRITUAL LIFE.

"Thy words were found, and I did eat them."

Thus we should and must do to find the life they communicate. In reference to primary saving truth, this experience must be ours, for it is through faith we are to become recipients. As natural life depends on receiving atmospheric air, so heavenly life on our abiding in the atmosphere of truth, salvation truth. The life spiritual is thus spoken of,—"By his own will begat he us by the word of truth." Our earthly life is supported by the act of breathing, so heavenly life by inhaling "the word of truth"; and as in the one constant respiration is necessary, so with the other.

Remaining in the atmosphere of saving truth, we ultimately are favored with divine breathings indispensable to the divine life. The truths in connection with the natural life lose their force if refused; but accepted, minister to our wants, even support the earthly existence; so with salvation truth, it must be in acceptation to affect the heart; must there remain to be the medium of a new life, and a constant recurrence to, as well as adherence; yea, an abiding presence is absolutely needful, would we really live, and thus be able to say with Paul, "for me to live is [not self] Christ." Here alone is eternal existence. Again, "Let the word of Christ dwell in you richly in all wisdom," in all faith, this being the legitimate way to feed on "the true bread from heaven." Let us make it our experience, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." C. GREENE.

Philadelphia, May 1st.

☞ During a cold, untimely snow-storm in April, I heard a little sparrow singing as sweetly as the true saint may sing amidst the rudest storm of adversity,—"God careth for me."

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 24, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

THE CAMPMEETINGS.

The Springfield National Advent Campmeeting is appointed to commence Monday, Aug. 24th, but there will be a meeting held on the ground on Sunday, Aug. 23d, and arrangements will be made with various R. Roads for Tickets, good as soon as the 22d.

The Alton Bay Campmeeting commences Sunday, Aug. 30th. Full particulars in regard to the above meetings will be published in due time.

In answer to inquiries, we would say that tents can be hired in this city of James Martin & Son, No. 114 Commercial Street, nine and a half feet square, three and a half foot wall, with poles and all complete, for $4.00 for the time covering either of the above meetings. Also tents eleven and a half by twelve, four foot wall, for $6.00, and other sizes in proportion. *

OUR WESTERN VISIT.

Thus far our trip west has been specially interesting and pleasant. We left our readers at the close of the Fairfield campmeeting, June 7th. Monday the 8th, in company with Bro. Elliott, from Elliotta, Minn., we were taken by Bro. House to his hospitable home, where we took dinner, and was then conveyed by him to Kilbourne City, where we took the cars for La Crosse, arriving about midnight. On the way we enjoyed the company of Bro. Elliott, a noble-hearted, earnest, intelligent man, noted as a pioneer in the west, and for his energy of character, and executive power, who has recently embraced the blessed hope, and commenced preaching it to others. After doing all he could for our comfort, we parted with sadness, but with a bright hope of meeting soon in the company of all the redeemed. Soon after our parting, about one o'clock in the morning, we lay down to wait for the steamboat that would take us down the river to Dubuque.

At 3.40 A. M., its whistle sounded, and about 5 o'clock we parted from land and commenced our voyage upon the

"FATHER OF WATERS,"

which is the meaning of the word Mississippi, as used by the Indians. The morning was clear, and the whole day one of extra loveliness. Fortunately our boat was the noble, fast sailing steamer St. Paul, commanded by Capt. I. H. Moulton, an experienced, kind, and gentlemanly commander, who seemed to feel best when his passengers were the most comfortable and happy. A fine band of music was provided for our entertainment, besides a piano, that was made to afford some very fine music by one of the passengers,—Mrs. Bates, from Chicago.

We thought we had seen beautiful scenery before, but that on the Mississippi eclipses all the rest. This was the most delightful day of travel we ever enjoyed. At one time we were so overwhelmed by the beauty, grandeur and sublimity of the scenery, that we wept for joy, and thanked the Lord that we were permitted to witness such an enchanting sight. When in the midst of the beautiful scene the fine band of colored musicians, that accompany the boat, played some very sweet pieces of music, which added a delicious charm to what already far surpassed any thing we ever expected to witness this side of the kingdom of heaven. It seemed as though we had arrived at the suburbs of the elysian fields promised to the faithful. We can hardly conceive how a more pleasing variety of scenery could be grouped together than we enjoyed while sailing down the great "Father of Waters." Here and there were high bluffs, some of which looked like an immense haystack, with one half cut away; others hung projecting far above the land below; next adjoining would be high banks undulated like the mountain waves of the sea, presenting a remarkable uniformity of size, as though they had been arranged by some skillful gardener, presenting a wave and a dell, a wave and a dell, and so on for some distance, and the whole covered with a beautiful green foliage; then might be seen a deep ravine where one might hide from storms, and pursuers, and be sheltered from heat and cold, by the projecting table rock, all a fit place for a poet's corner, or a painter's studio; intermixed with all these were handsome mounds and hills, like sugar-loaves, covered with green grass, that looked most lovingly inviting; others were adorned with trees that presented the appearance of an orchard; then below all these were beautiful meadows, shaded by noble elms like those on Boston common, then next the majestic river with its calm silver bosom, on which were floating immense rafts of lumber, with houses thereon, where the raftsmen remain for weeks, moving slowly down to their point of destination, plying their many oars to wind through the short turns of the river, and avoid the cozy-looking green islands interspersed, and the majestic steamers plowing their way up and down the "Father of Waters;" all of these, cheered by the soft notes of music echoing from bank to bank, present a scene really enchanting, and gave us a more lively idea of paradise than we ever before experienced, or expect to realize again this side of the coming kingdom. The sight of this beautiful scenery made us feel more anxious to see the coming paradise, and caused us to feel more willing to sacrifice for the glory of Him who has died to save us, and who has promised all the pure in heart a home where sorrow and pain, sin and death, will be feared and felt no more. Dear reader, shall we meet there? Let us put away every thing that will hinder our progress to that heavenly land. We must be very near to that happy home. If not ready, there is no time to be lost.

We arrived in Dubuque, Iowa, Wednesday morning about five o'clock, where we found Bro. Black waiting to take us to the Iron Hill campmeeting. We called a short time on Bro. Cook, at Dubuque, and took breakfast, and then went to the camp-ground, a distance of about twenty-nine miles. On our way we passed through the finest rolling prairie land we ever saw. The wheat is looking very well, but the corn is backward. It was a feast to the eyes to look upon such farms as we there beheld; but there is a lack of wood and water. So far as farming is concerned, Iowa presents some of the best examples in the world. After riding some twenty-four miles, we arrived at the pleasant home of Bro. Black. After taking some rest, we went on six miles further to the camp-ground, which was located in a vast forest of very large timber, composed mostly of stately elms and sugar maples. We found Bro. Deyo's large tent on the ground, and well filled by those who had gathered to worship the God of our fathers.

Immediately after our arrival we were introduced to Mr. Isaac Sheen, a Mormon elder, and the editor of the Mormon paper published at Plano, Ill. We found arrangements had been made for us to hold a discussion with him, which commenced the next day, and was continued two days, having three sessions each day of two hours each. We discussed the following questions:

"Is the spirit of man conscious after the death of the body?"

"Will the wicked finally cease to exist?"

This Mr. Sheen, like Goliath of old, has been defying the children of the Lord to produce a man that would meet him in debate on the foregoing questions. He holds views very similar to those entertained by Plato and the other heathen philosophers. His great point was expressed as follows: "The spirit in man is an immortal personality that existed from eternity to eternity." In addition to the heathen view, taught also by Spiritualists, he claimed that the spirits of wicked men went "down to the pit," which is deep down in the earth, where they must remain till by their suffering they should atone for their sin, then they can come out and be saved. Thus he advocated universal salvation; and even that the Devil himself would finally become good. He stated that infidels and Spiritualists were reckoned among the righteous. His whole system was a mixture of Orthodoxy, Paganism, Spiritualism, Universalism, Catholicism, with a sprinkling of the true doctrine of the Bible. Mormonism is one of Satan's traps to catch people from all religious denominations, and lead them into by-paths that will end in perdition.

Report of the campmeeting next week.

YEAR OF STORMS.

Calamities seem to come in *clusters*. Some years are noted for a multitude of terrible fires, some for floods, some for financial troubles, some for earthquakes, some for storms. There are indications that the latter may prevail this year. The following is a record of one in Texas:—

The San Antonio *Express* of May 21st, gives the following particulars of the late disastrous hail storm:—

"Our city is a perfect wreck; every house in it has received some damage; many are in complete ruins, with nothing but fragments of walls standing. The hail stones penetrated the best roofs like cannon balls. All the windows facing to the north have been smashed in, even window shutters and doors were broken down. The appearance of the city could not have been worse under a severe bombardment. Trees are stripped of their leaves and branches, which lie piled up in the yards and streets—the sides of houses exposed to the hail have the appearance of having withstood a thousand discharges of grape and canister. The roofing of the entire city is perforated like a sieve.

The hailstones were of irregular shape and all sizes, as if a mass of ice had broken above our devoted heads, and had been driven by a tornado to the earth. One hailstone was found weighing over five pounds, while a great many as large as a man's fist were picked up.

Many of the families whose houses were beaten down took shelter under beds and tables, and thus escaped bodily harm. We have only heard of one death, a negro boy; several had limbs broken, and were severely bruised, while the whole population was frightened almost to death.

The damage was of every character, and $500,000 will not cover it all, roofs were universally destroyed and windows broken in, household furniture was entirely demolished in some houses and in many stores the damage was great. The Menger House was greatly damaged, the Kleoper Hotel is almost a wreck, the Convent buildings are terribly cut up. All the blinds and window glass on the northern side destroyed, Frenche's buildings having windows to the north.

General Mason's residence was unroofed and his family exposed to the inclement storm. But the most distressing picture of all are the habitations of the poor people, their houses battered in, household goods destroyed, and their little gardens ruined.

The corn patches and gardens are flattened to the ground, and have the appearance of having passed through a chopping mill. All the fruit crop is destroyed.

The storm resembled a terrific battle, the lightning flashing in fearful vividness, the thunder crashing like a thousand cannon, and the hail falling like shot; so fearful was the noise that no one could hear unless they screamed in each other's ears. Never in the history of this city, never in the memory of the oldest inhabitant, was such a storm experienced.

We learn that the hail storm commenced eight miles this side of New Braunfels, reached only a short distance below our city, and extended from five to twenty miles in width—destroying everything over a region thirty miles from north to south, and ten to twenty miles from east to west."

LOWELL STREET CHAPEL.

We have great reason to praise the Lord for the continual manifestation of his favor bestowed upon the waiting ones as they assemble together in this Chapel from time to time. Yesterday, although rainy without, we enjoyed a most peaceful and heavenly season within. In the morning the love-feast was indeed a feast of fat things; the moments were all taken up, several being on their feet at a time, ready to testify of the goodness of God, and the blessed hope of soon seeing Jesus.

At noon we repaired to the water-side, where Bro. J. G. Hook buried "by baptism unto death" five believers—strong men, who, we trust, will henceforth walk in newness of life.

At 3 P. M. Bro. Hook preached the word, "And as he reasoned of righteousness, temperance, and judgment to come," the Lord clothed him with power; there was a trembling in the congregation, and the evening meeting, which was designed for preaching, was devoted to giving those who did not enjoy the peace of God in their hearts an opportunity of coming out on the Lord's side. Eight arose for prayers. The Lord blessed, and we trust that there was joy in the presence of the angels of God. Thus closed one of the best days ever enjoyed at Lowell St. Chapel. *

ANTI-TOBACCO TRACTS.

GEORGE TRASK, Fitchburg, Mass., is the author of about one hundred excellent tracts on the evil effects of tobacco and rum, that ought to be scattered in society like the leaves of autumn. Thousands, tens of thousands, yes, hundreds of thousands are ruining their constitutions by the use of tobacco.

We will give our readers a list of some of Mr. Trask's anti-tobacco and anti-rum books and tracts as follows:—

Pierpont's view of the tobacco god, etc. Abraham Lincoln never used tobacco. Twenty reasons why clergymen should not use tobacco. General Grant and his cigar. The church of God and the temperance cause. The rumseller's reward. The poor old woman who put a stop to licenses. The old Lady Elcquent down on the rumseller. The rich man and the temperance cause. A library smoked away. How the old wagon wheels preached temperance. The drunkard's first step. An appeal to the Prince of Wales on the pernicious effects of his cigar. An appeal to Gov. Banks on furnishing tobacco to criminals and paupers. An appeal to a Boston deacon. An appeal to a Boston doctor, who apologizes for tobacco. An appeal to the American Board. An appeal to the Rev. Dr. Woodbridge, on the sin of raising tobacco. Appeal to Rev. Dr. Spring on his tobacco box in Music Hall. An appeal to a deacon who raises tobacco on the banks of the Connecticut. An appeal to the sons and daughters of temperance on the twin demons, rum and tobacco. An appeal to young men on the physical, mental and moral effects of tobacco. An appeal from ladies to railroad corporations. A reply to the lawyer who asks, "How shall I drop tobacco?" Tobacco destroys health and beauty. Women's rights as smokers. The anti-tobacco horse. The christian virtues of an old smoker. How friends cure friends. Is it safe to drop it? How shall I drop it? Song of the cigar; or, fairness to the fair. Appetite for tobacco unnatural; its use a sin. What harm is there in a pinch of snuff? One day and a half in the life of a tobacco chewer. Is tobacco good for the teeth? Statistics of tobacco; amount and cost. Young convert and a cigar. Fires by pipes and cigars. What have wives, mothers and sisters to do in this reform? Dialogue between Uncle Toby and a street smoker. College student and his pipe. Christian selling tobacco! Tobacco hinders revivals of religion, and the conversion of the world.

In addition to the above, he has the following interesting works:—

The Boys' Temperance Book, for Sabbath Schools and Bands of Hope, or Uncle Toby's Stories on Tobacco. The Rev. Solomon Spittle. The Temperance Convention of Brutes; or, The Young Man's Temperance Book, by President Hitchcock. All admirably illustrated by *cutting cuts*.

Send orders to Rev. Geo. Trask, Fitchburg, Mass.

"ANNUAL REPORT OF THE AMERICAN ANTI-TOBACCO SOCIETY."

FRIENDS AND PATRONS,—We have written and lectured against the common use of tobacco, twenty years; and, in so doing, many of our fellow-men have thought us fanatical and foolish. We, in turn, have considered them superficial, and blind to the mischief tobacco is doing, not only upon nations, but upon themselves. They have given this great evil no manly investigation, and in our good-natured way, we tell them they are as ignorant of our motives and work as Hottentots.

We say to gentlemen, who sit as lordly critics upon us,—

I.—We did not engage in this reform from any selfish desire to heap up riches, and deck ourselves with applause.

Tobacco is used by some three hundred millions of human kind, "by saint, by savage, and by sage," and is the most popular sin on the globe. Popular preachers and popular authors are altogether too wise to seriously assault this monstrosity, or touch it with one of their fingers. We wait for the man to be born who shall write a popular book against this popular abomination. Emerging from other unpopular reforms, we had but little popularity to nurse, and little to lose; and, as glorious John Brown thought he was worth more to be hung than anything else, we thought we were worth more to fight this battle than anything else, and laid our last iota of popularity a willing sacrifice upon this altar.

II.—We do not battle it solely because it is an impurity.

Every man who values unpolluted air, a cleanly pew or church or fireside, knows it to be an impurity and a nuisance. Flaming posters, "No Smoking Here," "No Chewing Here," in halls and depots, up and down the land, boldly proclaim it a nuisance. Why, then, waste breath in this direction, when a wayfaring man, though a fool, knows it to be an unqualified nuisance? Having been a victim of its fascinations, we can assure nice men and nice women, who expend the sum-total of their eloquence in sentimental whinings against tobacco as "a dirty thing," that they accomplish nothing. The skin of an old smoker too much resembles that of a rhinoceros, to be penetrated by missiles so delicate. Thousands, thank God, relinquish the "weed;" but not because it is "a dirty thing."

III.—We do not battle it solely because it is expensive.

The church, as Dr. Coles maintains, may annually waste five million dollars upon it; the nation may, in ten years, waste a sum sufficient to liquidate the national debt; the cigar-bill of thousands of poor mechanics may be a sum sufficient to bless their families with a life-insurance policy of ten thousand dollars,—and yet, knowing what we know, of the bewitching potency of this poison, we confidently affirm, that all such statistics, however formidable, produce little more effect than the whistling winds. The devotee loves his money, but he loves his tobacco better; and should government raise it to ten or twenty dollars a pound, he will have it, if he can get it.

Oh, no, friends and patrons, we battle tobacco for no such paltry reason; but because it is a great evil of the age, an evil touching both body and soul, both Church and State.

In our tracts, we maintain, that its common use is an "assault and battery" upon the body, the temple of God, and is a sacrilegious crime. True, we do not impute all the diseases beneath the skies to this poison, nor endorse the notions of a New York doctor, that eighty diseases, or more, owe their origin to this source. But we maintain, fearlessly challenging contradiction, that millions of its devotees are now, in the constructive sense, perpetrating suicide.

Our tracts are designed to meet this evil in its variety of phases. We see its victims on every hand.

We say to one friend,—Such are the constitutional humors of your body, that your pipe will probably converge them upon a given point on your tongue, lip, or face; and you stand a chance to be eaten up by a cancer! We refer to a college—a whole college—of French surgeons, to justify our warning.

We say to another, complaining of "goneness" and heart-flutterings, Friend, your heart-strings are horribly abused by tobacco; the organ resembles a rickety old wagon. You stand a chance to be found dead in your bed, or to drop dead on the sidewalk, within twenty-four hours! For authority, we refer him to Dr. Twitchell, or to any doctor who has given the subject suitable attention.

We say to another, who is irritable as a porcupine, gloomy as a ghost, and whose nerves flap like the sails of a ship when the storm subsides, Friend, we beg you to drop your pig-tail and cavendish, or you may die of delirium tremens or in a mad-house!

We say to another, whose body is reeking with the foul fumes of tobacco, Friend, your wife is tremulous, attenuated, and pale; your children are scrofulous liliputians! If you have no pity on yourself, do pity your babes, and give up this abomination. We refer him to Brodie, Victoria's doctor, to back up our advice. "Tobacco," says Brodie, "afflicts posterity; the sin is visited upon the third and fourth generation."

We say to Temperance Conventions, gentlemen, let us do our best to subdue alcoholic intemperance; but as tobacco commonly creates the appetite for strong drink, and paves the way to drunkenness, let us put down tobacco; otherwise we shall progress, and re-progress, and beat the air as aforetime. We name a dozen of the most scientific physicians in the world, to vindicate our doctrine.

No, friends and patrons; we have not fought this evil as a trivial thing, but a masterly vice. The first tract of the *seventy-five tracts* we have published is an appeal to "Thirty Thousand Clergymen," to show that "the common use of tobacco is a sin. Here and there a youngster in the ministry—here and there a doctor of divinity—"withstood us face to face," deacons, who were ready to sunder churches, cashier ministers, and discipline "God's elect," for insignificant heresies and peccadilloes, laughed at the idea, that the use of tobacco was a sin in the sight of God. Hence, we were compelled to show that, as tobacco is a *poison*, it must somewhere, somehow—in the smoker himself, in his wife, or his child—produce the specific effects of a poison; and that God had no such partiality for a tobacco sot, as to bid the sin stand still in his behalf, or a rank poison to do him no harm.

Our argument was short and simple. The common use of tobacco tends to sensualize our nature, and does sensualize it; it wastes time, strength, and health. Such use is a violation of the laws of nature. The laws of nature are the laws of God; and, if a violation of the laws of the supreme lawgiver is not a sin, there is no sin.

Many good men, we rejoice to say, when addressed in a philosophic and kind manner on its sinfulness, manfully confess, that they are "convinced of sin," and relinquish the idol forever. Thousands have done it. In fact, we have found but two arguments of much efficacy in dealing with veteran tobacco-users. The one, that the habit is immoral and sinful; and the other, that in cases innumerable, it brings its victim to face death, the king of terrors, before he is aware of it!

Tobacco destroys not only the body, but the soul. It pours its abominable feculence upon all which is glorious in man, and destroys not only the casket, but the jewel in the casket. Tobacco and opium, alike freely and persistently used, benumb moral sensibility, sear conscience, and by their narcotic power create an abnormal environment about the soul, which gospel truths do not penetrate. Many a smoker, paralyzed by this narcotic, is as far from the kingdom of God today, as the forlorn drunkard wallowing in the gutter. A Chinaman, stupefied and stultified by opium, or a Yankee, stupefied and stultified by tobacco, is as impervious to gospel truth, as an iron-clad ship in battle. The idea of converting the Chinese whilst besotted on English opium, or of converting the masses about us whilst besotted on tobacco, is as preposterous as the idea of driving a train of cars through an impervious snow-bank or a mountain of granite.

Patrons and friends, fathers and brethren, we tell you it cannot be done. Have we not treated this great matter, the conversion of the world, in a subjective sense, a subjective light, long enough? Have we not been simply exhorting one another, calling upon our churches for more faith, more prayer, more money, and more men—long enough? Is it not time to look at this matter in the objective sense, tear the scales from our eyes, and look at the obstacles before us? Is it not high time to cease this billing and cooing in our missionary meetings and revival meetings, and march out, and do something with sinners, as well as saints? Is is not time to cast aside the snow, bore the mountain, clear the track, and prepare the way of the Lord?

We know where we stand. We know we have dear men of God in high places, men we respect and love, who suppose they have no more to do with removing opium and tobacco out of the way, as obstacles to the conversion of men, than they have to do with Shay's Rebellion or the Gunpowder Plot.

An instructive fact. On the Sandwich Islands, where the gospel has had free course, the natives, at an early period, made an immense mound of their tobacco-pipes, and destroyed them all before the Lord. We can give a thousand facts in point, equally pertinent, though not so impressive.

In our last interview with Dr. Justin Edwards, the good and wise man said, "We need an Anti-narcotic Movement; sinners at home and sinners abroad will not be converted without it; and I am glad you have made a little beginning."

Sainted doctor! Amidst poverty and scorn, God has enabled us to make a "little beginning." "The American Board of Commissions for Foreign Missions," invested in a halo of prayer, and fed with millions of dollars, has made a beginning, a glorious beginning. But place a dime on the crown of your hat, and it illumines a much larger place, proportionately, than the Board has actually illumined on this dark globe in a history of more than fifty years. Unamiable and captious men say, we "have not done much." Very well; we will tearfully thank God, that we have done anything, and "magnify our office," notwithstanding all vituperations.

Our account of tracts gratuitously spread, our outgoes and incomes, are already made public. Our income has never half equalled the salary of a city clergyman!

Patrons and friends, dear men and women, who dare identify yourselves with this unpopular cause,—we assure you, we fight a powerful foe; the battle is a hard one. Do send us "the sinews of war," do send us "aid and comfort;" and the Savior—"whose we are, and whom we serve"—will reward you for the same. GEO. TRASK.

Fitchburg, Mass., March 1868.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was—Resolved, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	401.59
W. W. Hall	5.00
D. Young	.30

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$140.45
L. F. Bacon	.25

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4956.85
Hannah Baldwin (St. Louis Mission)	5.00
A. Libby	2.50

EUROPEAN MISSION.

Previous acknowledgments	$528.80

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1125.94
G. W. Gilispee	5.00
Wm. Basford	5.00

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

For the World's Crisis.

MISSION TENT.

The Mission Tent got up by the benevolence of Brn. Stone, Kingsbury, Ford, and others, made its first appearance in Charlestown, standing close by Bunker Hill, where meetings were held in it for a week daily under the direction of Brn. Leavitt and Thurber, H. L. Hastings and others helping by way of preaching and exhortation, singing and praying. The meeting closed Wednesday evening.

The meeting was an experiment in that city. I was able to be there but little, but from my observation, although the meeting was a good one, and the truth heard by many, some convinced that it was even so, with the conviction that they must bear testimony to its truthfulness, others brought in love with it; yet if the meeting could have been held longer the result might have been more salutary, even to the converting and bringing together of a church and the establishment of a meeting that would be permanent and abiding in Charlestown. I hope this may yet be, but it will take a united effort of all the lovers of Jesus and his coming.

The tent is of the right size, beautiful in appearance, round, sixty feet across it, making a convenient meeting-house, and will seat a thousand or more. It is just the thing for mission work; where no place can be obtained, this with little work can be put up, and the people called together where they can have this gospel, or the gospel of which Paul was not ashamed, for it was and is the power of God unto salvation. I hope wherever it is pitched it may be the means of raising up new interest in the cause of truth and Christ's coming kingdom. The true policy is, when an interest is awakened stay, if possible, till you have accomplished a good work, so that you can leave a working church and have a meeting established.

The tent is soon to be pitchee in South Boston. Pray, brethren, that it may be a great blessing in that place. Thine,

Chelsea, Mass. L. BOUTELL.

For the World's Crisis.

LONG SERMONS.

BRO. GRANT:—I am glad Bro. Munger has introduced this subject. I hope it will be kept before the people until there is a reform; and methinks I hear a multitude of patient listeners respond Amen. That they are an evil and productive of no good is evident, and if the voice of the church could be heard in relation to it, I think the vote would be almost unanimous against them. We know there are some men to whom we can listen an hour or more and be edified by every word they say, but the number is few; and while there is one such, there are scores who would exhaust the patience of an audience in half the time.

But how shall a preacher know whether or not his preaching is edifying, or meat in due season? We should say, if there is not a hearty response of the church to what he says, he had better close as soon as possible; for if the Spirit is in the church, and the preacher also, there will be a union with and response to his words.

There are, to be sure, some places where lengthy sermons would not be out of place, in remote localities where the preacher does not often visit. They could listen patiently to them; but in cities and villages, where there is regular service every Sabbath, condensed thoughts uttered in as few words as possible would be productive of greater good, giving the church more time for improving its gifts. But, as has often been said, long and cold and lifeless prayers and exhortations are as great a hindrance.

I once heard a deacon of a church in an adjoining city say that there was once a revival of religion in the church in which he officiated, and the first intimation they had of the presence of the Holy Spirit was in their short prayers. The church had settled down into a formal habit of long prayers and exhortations, long singing, and reading of the Scriptures, and had become cold and lifeless in spiritual things; and we suppose the Lord saw they were losing ground, and in pity poured out his Spirit and gave them a spirit of prayer. He said the burden upon them was a revival, and when he had uttered a few heartfelt petitions, another would be burdened with the same desire, and a revival soon commenced. But in addition to this, we have the Savior's words upon this point, when he spoke of the Pharisees for a pretense making long prayers. Are not many of the long prayers we hear in this age pretended, and not real? D. N. SMITH.

For the World's Crisis.

SISTER C. B. TURNER.

BRO. GRANT:—I wish to make an appeal to the brethren and sisters at large in behalf of our Sister C. B. Turner, of Syracuse. It will be remembered that soon after the death of our much lamented Bro. Turner, an effort was made to raise an amount sufficient to place our sister beyond pecuniary embarrassment.

While in Syracuse last February, in company with Bro. Burnham I called to see Sister T., and found her a devoted christian, passing through a severe trial on account of her bereavement, but trusting wholly in Him who had promised to be the widow's God. She expressed a deep sense of gratitude toward those who had written letters of sympathy and sent "material aid"; when upon inquiry I learned that, although the friends had done nobly, there was still a debt on the house of some four hundred dollars, the interest of which would be due this month. To pay this amount and some necessary repairs, it would require about five hundred dollars. When I think of the good accomplished and of the many sacrifices made and privations endured by our brother who now sleeps in Jesus, I feel it to be a duty which we owe to God and to his family to see that they are free from pecuniary embarrassment.

Now, brethren and sisters, what say you, shall this amount be raised, and be raised at once? I know you have the means. I believe you have the will, and when you come to know the facts your duty will be plain.

I propose to be one of a hundred to raise the five hundred dollars the present month. Are there not ninety-nine persons who will respond at once? Perhaps there are some who will give more than five dollars, and I have no doubt there are many who can not give five, but who could give one, two, or three dollars. Let none decline, but each one do what he can, and do it at once.

Rahway, N. J. A. H. BROWN.

For the World's Crisis.

THE DORCAS MISSION.

A friend in Portland sends for personal use, $5.00; Bro. Hathorne, $2.00; Bro. Higgins, $2.00; from parties through the *Crisis* office, $4.00; John G. Burch, $5.00; Jos. T. Howland, $3.00 for personal use, and $4.00 for the mission; Mrs. Silas M. Adams, $3.50; a brother in Springfield, $1.75; friends in Hinesburg, Vt., $3.50. These friends sent the firkin of maple sugar which came to us by the way of Burlington.

This article is being written by me at one o'clock at night. I am watching by the bedside of one of our little children who is dangerously ill, and who may not live twenty-four hours, unless God raises her up. It is sad to behold the sufferings of this little one, and it makes me long for the coming of the Savior, who will conquer the "last enemy."

Through the blessing of God my health is improving, for which I praise his name. May he cause blessings to be multiplied towards all our friends who have prayed for us, and who have also administered to our temporal necessities. My next communication will contain a report of our doings since the commencement of the year. Continue to pray for us. Yours in Christ, F. H. BURBANK.

Phila., Pa.

For the World's Crisis.

"PLAN OF REDEMPTION."

The first edition of this excellent book is sold, and the second edition is just published, with the addition of four chapters on "THE TRUE ISRAEL," and "THE MILLENNIUM," at an extra expense of about two hundred dollars, leaving out the pamphlet on Baptism, and making it a book of 460 pages, beautifully bound in muslin. No pains have been spared to make it the best book of the class for all christian readers. We want agents in all parts of the country to canvass for it, and will give special terms when requested. We intend to put this book of *Bible theology* into the hands of all denominations as extensively as possible. *Who will help do it?* The first edition has made an indelible impression on the minds of thinking readers, and called forth important testimonies in its favor.

Sold by the hundred, or in less quantities, by I. C. Wellcome, Yarmouth, Me., or C. Goud, Topsham, Me.; also at the Crisis office. Retail price, $1.25. I. C. WELLCOME.

For the World's Crisis.

MONEY FOR THAT HORSE.—I have just received from Eld. D. D. Reed 50 cents, Martha Stone 50 cents, Eliza Fassett 25 cents, all the way from Iowa, to aid Bro. J. Carr in buying a horse. Also from J. Stevens 50 cents. "W." pays $4.50. Is it not a grand opportunity to invest something for a horse, to aid in publishing the good news of Christ's coming and kingdom and his great salvation? I think it is. Come, let us have this brother provided with a horse at once. "The King's business requires haste." This investment pays more than U. S. bonds. Try it.

I. C. WELLCOME.

"GOD'S PEOPLE ISRAEL AND THE SCRIPTURAL MILLENNIUM," is the title of a *new pamphlet* of 142 pages, by Wellcome and Goud. This pamphlet contains four chapters which they have added to the *second edition* of their book, "The Plan of Redemption," and is published separately, for the benefit of those who bought the first edition of that book, and may wish the addition. Yet as these chapters are complete in themselves, and on very important subjects, the pamphlet will be found of much value to all who love Bible doctrine. Sold at the Crisis office. Retail price, post paid, 25 cents.

THE MILLENNIUM.

This is the title of a new pamphlet, by Sr. M. D. Wellcome. It is an excellent work to put into the hands of those who believe in a millennium *before* the second coming of Christ. For sale at the Crisis office. Price 15 cents, including postage. Ten copies for $1.00; fifty copies, $4.00.

For the World's Crisis.

THE DORCAS MISSION.

The little orphan girl referred to in another column expired on Wednesday afternoon at the Home. We shall bury her on Friday, the 19th. Her mother, who died nine months ago, was one of the first fruits of our labors in this city. When dying, she left her two fatherless children in my care, and they have been members of our family from that time.

We still have one month longer to remain here. We have packed up a lot of articles for the Memphis Mission, and shall forward them soon. The mattresses on the children's beds will be given to worthy poor families around us. They were cheap husk mattresses. All our bedsteads are sold; our limited receipts obliged us to sell them in order to keep out of debt. We have but little stuff on hand to sell. We never bought chairs, bureaus, tables, or stoves. Those in the house belong to the Quakers.

I have some *valuable* books to dispose of: Ancient History, twenty-one vols., $15.00; Olshausen's Commentaries, four vols., from Matthew to Ephesians, $8.00; Wakefield's Trans. N. Test., $3.00; Hagenbach's Hist. of Doctrines, two vols., $3.00; Dick's Complete Works, two vols., $2.75; Buck's Theol. Dictionary, $1.75; Hebrew Bible, $2.00. I will send all these books (thirty-two vols.) to one address, express paid, for $35.00, to any part of the New England or Middle States. Address your brother in Christ,

F. H. BURBANK.

708 *Lombard St., Phila., Pa.*

For the World's Crisis.

THE VALLEY OF JEHOSHAPHAT.

"Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about."—Joel 3: 13.

We were reminded of these words by the description given of this valley in the "*Hand-writing of God.*" It is so interesting we copy it from the work. M. D. W.

"At Siloam we are in the renowned Valley of Jehoshaphat, meaning, 'Jehovah judgeth.' The origin of this name is found in a passage of the prophet Joel, in which he speaks of the 'Valley of Jehoshaphat' where God will judge the oppressors of his people. It is singular that this valley, in three of the great religious systems of the world, should be designated as the scene of the last great judgment. The Jew here looks for the appearance of Messiah and destruction upon his enemies. On yonder terrace wall of Mount Moriah, that overhangs this valley, the Mohammedan will tell you his Prophet will sit to judge the world; while from yonder summit of Olivet the Savior ascended to heaven, and many believe that on this spot he will descend, and that before him the nations will be gathered. Well is this wild ravine called the 'Valley of Decision.' Jews, Mohammedans and Christians all agree in the propriety of the present name. Jerusalem, what a place thou hast in the religious faith and affections of the world!

"The head of the valley is on the north side of Jerusalem, and at first very shallow. As you descend the valley to the southward, and come opposite St. Stephen's Gate, the depth is about one hundred feet, and the breadth about four hundred. Here, a little to the northward as you cross the valley, nestling under the shadows of the steep declivities of Olivet, is one of the sacred spots embalmed in the memory of every christian, and to which we are yet to pay a formal visit,—Gethsemane. As you continue down the valley, along the Temple area, it rapidly deepens and the hills rise in steep precipices on both sides. Passing the Fountain of Siloam, the valley again widens, the pleasant gardens and cultivated terraces make their appearance; and near by, in strange contrast, 'Tophet and black Gehenna,' called 'the type of hell.'

"The length of the valley, from its head to En Rogel, or its junction with Hinnom, is two and three-fourths miles. It then cuts its way through the wild, hilly country of the wilderness of Judea, past the convent of St. Saba, where it is called the 'Monk's Valley'; below the convent it takes the name of the 'Valley of Fire,' until it terminates at the Dead Sea, fourteen miles from Jerusalem. Such is the valley that now has an undying name in the records of our holy religion. 'A valley,' says one, 'which has witnessed on its banks the greatest scene in the evangelica drama—the tears, the agonies and the death of the Savior! A valley through which the prophets have passed, in their turn, uttering a cry of woe and terror which seems still to echo! And we may say, a valley from the banks of which the Savior ascended to be again with his Father; and a valley which, in the estimation of many, is destined to hear the stupendous noise of the torrent of souls rolling before God, and coming to their fatal judgment.' * *

"Jehoshaphat, like Hinnom, is a great sepulchral valley. Just under the east wall of the city, the Mohammedans have a cemetery, and a large extent of ground is thickly covered with their singular looking tombs. Here under the shadow of the great Mosque of Omar the Mussulman covets a tomb. On the opposite side of the valley is the great silent city of the Jewish dead. Here, since the days of David and Solomon, generation after generation have been gathered unto their fathers. For thousands of years bones have been piled upon bones, and the dust of the children has been mingled with the ashes of their forefathers. The whole of the east bank, all along up the side of Olivet, is covered with the tombs of the countless descendants of Abraham. It is still said to be one of the greatest privileges craved by the dying Jew, to have his bones laid in the sepulchral home of his fathers in the Valley of Jehoshaphat. Here they expect their coming Messiah to stand in the resurrection. Those buried in this valley, they say, will rise at once from their tombs; while those who have been buried in other lands will have a long and weary underground pilgrimage to make to reach this place."

Dr. Randall thus describes the many tombs of this valley and closes his very interesting remarks thus:

"The good and the brave, the mitred priest and the sceptred king, may here have sought a secure and quiet resting-place; but their secret chambers have been laid open, their costly sarcophagi dashed in pieces, and their dust scattered to the winds of heaven. There is no secure hiding-place but in Him who says, 'I am the resurrection and the life.' Standing in him while we live, entombed in him when we die, we may banish our anxieties about the fate of the frail tenement of clay. It may sleep in the deep, dark caverns of earth, or be inhumed in the fathomless waters of the mighty deep, or be burned and scattered like the dust of the summer threshing-floor; it shall not be lost; the eye of Omniscience will watch over it; it shall live again and live for ever."—"*Handwriting*," *pp.* 89, 101, *Book II.*

Correspondence.

From Bro. G. Wright.

Bro. Grant:—We have a small church here of twenty-six members, and are doing what we can to keep the light burning and spread the glorious news that a King is soon to reign in righteousness. We sustain regular preaching, have a Bible class on Tuesday evenings, a prayer meeting Wednesday evening, which are generally well attended and interesting. I labor during the week, and fill appointments in the country Sundays, as the way opens. The good Lord blesses me with liberty, the people have ears to hear, and take tracts eagerly. This is almost entirely a new field. If you can spare some tracts, I could use them to good advantage, and I have no doubt the blessing of God would attend them.

I never felt more like going to work for the Lord with all the powers of body and mind than now. Time is emphatically short. Now is the time to preach with the Holy Ghost sent down from heaven. O for more of the heavenly fire. Yours, Geo. Wright, Jr.

Lapeer, Mich.

P. S. Preachers coming west will please call on us. Lapeer is sixty miles west of north of Detroit. A man of God will receive a cordial welcome by the church in Lapeer.

G. W., Jr.

From Bro. J. H. Harding.

Bro. Grant:—I still love the truths with which the Crisis comes laden every week. It cheers me on the rugged way. When I read of the trials and self-denials of others, I am led to inquire, What are mine? and I press towards the gate. I am doing all I can for the cause. Some are prejudiced, some listen with attention, and have become interested in the truths of the Bible; and by the grace of God I mean not to hold my peace until Zion is made a praise in all the earth.

About three miles from me Sr. S. M. Shimper is laboring earnestly in the cause; and as we meet we thank the Lord that the toil is almost over, and that the great harvest is near. Brethren and sisters scattered abroad, cheer up, and keep the armor bright. Satan is busy, but, thank God, he cannot cut us off as long as we keep on the highway of holiness.

Vershire, Vt. J. H. Harding.

Extracts from Letters.

Bro. L. H. Little, Rose Hill, Mo., writes: "Isolated as I am far from all who love the appearing of the King of glory, despised by the world, falsely accused by professed christians, with what joyful emotions I read the Crisis, which tells of redemption nigh, when I shall for the first time meet with the dear ones who love the appearing of Jesus. We read that there shall be a famine in the land, not of bread, but to hear the word of God. Such a famine prevails here in the far west. I am starving to hear the true word of life. O how I wish I had the means to help spread the glad tidings in the nations of the south; but, alas! I have not. I intend to take the Crisis till Jesus comes, which I think will not be long. God will bless his cause, and sustain his beloved children, and though we pass through trials and persecutions here, deliverance soon will come.

I hope that some in the east, who preach the true teachings of Christ and the Bible, will be induced by the divine Spirit to come to the far west, on the great Union Pacific R. R., and preach to the perishing people here the tidings of the near approach of the great event that will terminate the destiny of this world with all the inhabitants thereof. O shall not this people of the prairies of the far west hear the warning before it is too late?"

Bro. A. Rotherham, New Orleans, La., writes:—"Bro. Grant, there is one Freewill Baptist church here, and one of the other communion (colored.) It is their desire to get some one down here to preach to them. I sent to Bro. Himes when in Memphis, but he was too busy, and could not come then. I have distributed a few tracts among them. If any brother should come, my address is Henry Rotherham, 68 Marigny St., 3d Dist., New Orleans, La."

Obituaries.

Dodge. Died in Lowell, Mass., May 27th, 1868, Mrs. Lucy Dodge, relict of J. M. Dodge, aged seventy-one years.

Sister Dodge was taught by the grace of God to live soberly and righteously and godly in this present world, and to look for that blessed hope of Him who has redeemed and purified unto himself a peculiar people, zealous of good works.

Quiet, retiring, and unobtrusive, she did not strive nor cry, nor cause her voice to be heard in the street; but by her zeal and fidelity and christian charity she caused the hearts of the poor and sorrowful to sing for joy, and stimulated many others to acts of love and christian labor.

She has gone to rest, and has left behind her not only a name and example fragrant with many a christian excellence, but also substantial benefactions bestowed in aid of those for whose welfare she prayed and labored while alive. The occasion of her funeral was improved by the writer in remarks founded upon the record of the life and character of Dorcas, as recorded in Acts 9: 36–39.

Our sister rests in peace till the morning comes. May God raise up many more who shall be followers of her faith, love, zeal, and good works done heartily as unto the Lord. H. L. H.

Smith. Died in Addison, Vt., May 29th, 1868, peacefully and happy in the Lord, in the full consciousness of sins forgiven, and in the firm faith that she will rise again at the last day, Sister Lucy A., beloved wife of George H. Smith, aged twenty-nine years.

She received Christ in full in the fall of 1866, and took his dear name in baptism Nov. 18th, at the hand of Elder D. T. Taylor; became an acceptable member of the church in A., was loved and cherished by everybody, and was a model of patience and gentleness in her sickness. At her request Elder T. gave to her the bread and wine Sunday, the 17th, which was a great comfort and blessing to her weary heart, and on the 31st he conducted her funeral in the Baptist church, preaching from John 15: 4–8. Five other clergymen were present, two of whom, Elders Goodspeed, the Pastor, and Stetson, assisted in the services. Her dying words were, "Good by,—Happy,—Glory,—Amen." A husband who deeply mourns her, and a beautiful little boy who does not realize that he is motherless, are left behind, and home is lonely now. The blow falls hard. God bless them both. A great concourse of people testified their respect and heart-felt sympathy at the burial, while God's boundless love was the preacher's theme; and very sweetly over her coffin, when the sods were falling on it, did the choir sing,—

"Thou art gone to the grave, but 'twere wrong to deplore thee,
For God was thy Ransom, thy Guardian, thy Guide."

—Com.

Preble. Died in Vassalboro, Me., June 11th, 1868, Lois W., daughter of Henry C. and Serena Preble, aged twenty-eight years.

From her childhood Sr. Lois was beloved by all who knew her. She suffered much from the ravages of disease for many years, but now sweetly sleeps in Jesus. She embraced Christ and was baptized last fall, and when consumption had nearly done its work, she sang sweetly of Him in whom she trusted, and at the last gave assurance to all, that "precious in the sight of the Lord is the death of his saints." She leaves one sister and five brothers, father and mother, to mourn her absence. Appropriate remarks were made, as we laid her precious form in the grave, by Bro. J. E. Mills, of the F. W. Baptists.

N. W. Randall.

Starr. Died in Wallingford, Ct., April 23d, 1868, Bro. Luther Starr, aged eighty-two years.

He bore his sickness with patience, feeling the strength of the blessed hope like an anchor to the soul. He was converted in his youth, and lived a consistent christian life. He embraced the doctrines of the coming of Jesus, resurrection, and sleep of the dead, and expected to put on immortality when Jesus comes. He lies sleeping in Jesus to-day,

"But when the light of morning
Breaks in his little room,
He will rise and shout hosanna,
Deliverance has come."

The funeral was attended by the writer.

B. Hitchcock.

Pelton. Died in West Stafford, Ct., Feb. 24th, 1868, of consumption, Emelius V. Pelton, aged sixteen years.

Emelius was an orphan boy. He died in peace. Discourse by the writer, from Rom. 8: 32.

I. B. Potter.

Ellis. Died in West Stafford, Ct., March 26th, 1868, Clara P., infant daughter of Bro. Zina W. and Sr. Clarissa P. Ellis, aged nine months and fifteen days.

Sleep, little Clara, sweetly sleep
Deep in the silent earth;
Thy little form is laid away,
Till Christ shall give it birth.

Discourse by the writer, from Rev. 21: 4.

I. B. Potter.

Clough. Died in Benton, N. H., May 18th, 1868, Caleb Victor, only child of Chester C. and Marian M. Clough, aged ten months and twenty-eight days.

Words of comfort were spoken by the writer, from Mark 10: 14. Wm. H. Shaw.

Perry. Died in Redfield, N. Y., May 14th, 1868, Sr. Annie Perry, aged eighteen years and seven months.

She was a great sufferer, but embraced the truth and trusted in Jesus. May God bless the mourning circle. Funeral services attended by the writer. C. H. Williams.

Summary of News.

FOREIGN.

Cable Dispatches.

Paris, June 17. In the Ministerial report on the Budget, reference is made to the general arming represented to be going on in Europe. The report declares that both the people and the government of France desire peace, and there is now no evidence that the existing state of tranquility throughout Europe will be disturbed.

Berlin, June 17. A report is in circulation that certain important papers have been discovered in Silesia, which reveal the existence of a plot to involve the lesser European powers with France in war against Prussia.

King William has gone to visit Hanover for the first time since the late war with Austria.

London, June 17. Dispatches from Rome dated the 11th, state that the Pope intends to issue a general amnesty to political offenders on the anniversary of his accession to the Holy See.

The English journals publish a telegram from Zoulla, Abyssinia, dated June 2, which says that all the troops of the expedition except a small body of calvary have left Zoulla to embark for Bombay. Gen. Sir Robert Napier was to leave on the 12th inst.

In the House of Commons on Tuesday night an interesting debate took place on the petition of the people of Nova Scotia against the Canadian Union act. Mr. John Bright moved that a commission be appointed to inquire into the causes of the discontent in Nova Scotia in regard to the operation of the act of Confederation. He supported his motion with a speech, in which he declared that an investigation into this matter could not be otherwise than advantageous. If it was refused the people of Nova Scotia would feel that they were the victims of a policy with which they did not and could not sympathize. Such refusal would increase their hostility to Canada, estrange them from England, give them powerful stimulus to their sympathy with the United States. Justice to the people of Nova Scotia and generosity to the United States demanded this inquiry. The Ministry would be greatly to blame should any untoward event result from the refusal to grant this demand.

The Right Hon. C. B. Adderly, under Secretary of the Colonial Department, replied for the Government. He acknowledged that discontent prevailed in the Province of Nova Scotia. He took occasion to deny the correctness of the statement made by Mr. Bright in his speech on the 15th of last May, to the effect that the passage of the Canadian Union Act in Parliament here was not final, but merely preliminary to its confirmation by the acts of the Legislatures of each of the provinces concerned. The appointment of this Commission of Inquiry would be a great evil, and would be considered an insult to the Dominion of Canada. He informed the House that steps had been taken by the government to allay the present feeling in the North American Provinces. He said this feeling was not so bitter as had been represented, for the acts of the Canadian Parliament sitting at Ottawa had been approved of by Nova Scotia, and whatever discontent still existed would probably disappear, as the people of that province had no reason now to apprehend an increase of taxation or expenditure.

After further discussion a division took place on Mr. Bright's motion, which resulted as follows: For a Commission, 87; against a Commission, 183.

Paris, 19th. A solemn requiem mass was performed here to-day in commemoration of the death of the ex-Emperor Maximilian, it being the anniversary of his execution at Queretaro. The ex-Empress Carlotta, General Miramon and a large number of Mexicans were present.

Pesth, June 21. Prince Napoleon, who arrived here from Vienna last week, after a brief stay left for Constantinople. It is believed that a visit to the Sultan is the main object of his present tour.

Trieste, June 21. The last advices from Athens report that the Cretan representatives and exiles now in that city offered an address to the United States Consul. On the occasion of presenting it, certain citizens of Athens assembled in large numbers before the office of the American Legation, and made enthusiastic demonstrations of gratitude for the friendship and sympathy of the American people.

DOMESTIC.

Ogdensburg, N. Y., June 16. The reports circulated of a movement of Fenian war material and provisions along the frontier between this place and St. Albans, Vt., are pure fabrications. Officers who have been sent here by the Government to investigate the truth of such reports have ascertained the whole of them to be entirely imaginary. There has been nothing of an unusual character since June, 1866, nor is there any evidence or indication that any movement is intended.

Malone, N. Y., June 16. All reports about Fenian arms and ammunition being concentrated at this point are untrue and not to be relied on.

Chateaugay, N. Y., June 16. The several news items sent from this point to New York and other cities in relation to the gathering of Fenians, accumulation of arms, &c., are false.

Washington, June 16. Reports from the Indian Agent at Leavenworth of May 21st have been received at the Indian Bureau. They are dated at the Kiowa and Camanche Agency. They state that the raid into the Chickas district was made by three bands of Camanche Indians, who were largely represented at the Council held by the Peace Commissioner on Medicine Lodge creek last fall, where they received large drafts from the Commissioner and made fair promises of good faith and friendship to the whites and friendly Indians. The Agent recommends that the raiders be dealt with very severely and states that since he had arrived at the Kiowa and Camanche Agency he had rescued four captives from the Camanches—all white but one, and this was a black boy captured about two years ago near Fort Arbuckle. One is a little girl about twelve years of age, smart and intelligent, who had been shamefully abused by the savages who captured her after killing her mother and infant brother. Col. Leavenworth says his patience with the Indians is exhausted.

In relation to the Kiowas he informed the Bureau of many acts of outrage and cruelty, and gives accounts of ineffectual efforts made by him to recover some of the captives in their possession. The whole tribe are more or less implicated in the cruelties, and Col. Leavenworth recommends that their annuities, as well as those of the Camanches, be stopped, and all confiscated for the benefit of the orphans they have made, the guilty demanded according to our treaties with them, and if not delivered up, then let them be turned over to the military supported by the Navajoes and civilized Indians, and make short and sharp work with them until they can see, hear and feel the strong arm of the Government.

San Francisco, June 19. Honolulu dates of May 16 state that the volcanoes on Mauna Loa are dormant only. Steam is seen arising with occasional shocks of earthquake. Considerable freshets had occurred at Kola and other points. The proposed subsidy to steamship line between San Francisco and Honolulu is still under discussion in the Hawaiian Legislature, and is likely to pass by a small majority. Many persons are leaving the Island.

The Great Earthquake in the Sandwich Islands.—Accounts from Hilo, Kand and Kau give very full particulars of the most terrible and destructive earthquakes which took place in Hawaii from the 27th of March until the 2d of April, when the volumes of fire which proceeded from the crater of Kilawea and other volcanic mountains suddenly ceased, and the whole country was shaken, shattered and rent by internal convulsions. A letter from a correspondent of the New York Times at Hilo, describing the scene on April 2, says:

"Riders and horsemen were thrown to the ground, and multitudes of men were prostrated by the shock. In Kau the convulsions of the earth were so tremendous that men had to steady themselves by holding on to shrubs and rocks, in order to avoid being bruised against the ground. Our streets ran mud. Our houses were strewn with debris from garret to cellar. Bureaus, tables, cabinets, bookcases, wardrobes, glass and earthen ware—all movable things in short—were thrown pell-mell. My largest bookcase, which stood nearly east and west, was prostrated toward the north; while my cabinet of shells, which stood at right angles to the former direction, remained standing; seeming to prove that the most violent lateral oscillations at least, were in the direction of the magnetic needle. Dr. Wetmore's drug store was thrown into utter disorder; the whole house fumed with the wreck of glass bottles and retorts, and it is a marvel that explosion and fire did not occur. The confused noises, the dust, the awful throes of the earth, the falling of rocks into the sea, the consternation of men, and animals, made a scene which baffles description—a scene of terror such as our islands have never witnessed before. The crust of the earth rose and sank like the sea in a storm. It seemed as if the rocky ribs of the mountains and the granite walls and pillars of the world were breaking. At this moment the ground was suddenly opened in Kau, between the lands of Messrs. Reed and Richardson and Judge F. S Lyman. As quickly as the discharge of a battery or the explosion of a shell, a vast eruption of mud, rocks and earth (not heated) took place, disgorging a mass three miles long and half as wide, which instantaneously buried a village with its thirty-one native inhabitants and five hundred or six hundred head of cattle. The discharge was so sudden that there was no escape for those within its range. At the same time the sea rose and fell rapidly around the shores of the island, a coast circumference of two hundred miles. In Hilo Bay it came up to Front street, a hight of six or eight feet above high water mark. In the district of Puna it rose from ten to fifteen feet, sweeping away a number of houses and drowning one person. But at Kau the tidal wave came on twenty or twenty-five feet high, destroying all the villages and churches of the lower shores, and drowning scores of people. Men, women and children, with all their earthly substance, were swept away in an instant. Nearly one hundred people in all were killed, and seventy or eighty escaped, wounded, from the scene of the catastrophe.

Some of the survivors of that afflicted district escaped by sea to the Island of Oahu. Others are still holding on to the trembling earth where their desolated homes remain. But most of the inhabitants fled to the districts of Hilo and Puna, a two days journey. Hundreds are houseless wanderers, bereft of all worldly possessions. Scores of them are in our village. Not only their houses, but also, in many cases, their plantations and lands are swallowed up. Their accounts are affecting. This man says: 'My house is fallen, and my wife and two children are dead, "and I am left alone to tell thee."' They come to Hilo like Job's messengers of grief, one treading upon the heel of another. The next messenger says: 'I was eating with my family in my house on the shore, when suddenly a great wave struck the building, and, of six, "I am left alone to tell thee."' Another comes to me saying: 'My husband and children were fishing on the sea-shore, and a great wave took them out to sea, "and I am left alone to tell thee."' Another hurries in and says: 'I was in the field catching my horse, when lo! the earth rent and disgorged vast masses of mud, swallowing up my house and my lands and my family of thirteen "and I alone am escaped to tell thee."' And I might go on and repeat indefinitely these tales of woe—of parents made childless, children made orphans, husbands and wives sundered or buried together with children, friends, houses and all their possessions in a moment of time. But I forbear. God's dealings with Kau are indeed terrible, yet it cannot be because they are 'sinners above all men.'

The Irish Church Establishment. Our readers are aware that recent movements in England indicate that the Irish State Church will soon be disestablished and disendowed. The necessity for this will be seen from the following specimens of its benefices: The parish of Ginleagh contains 60 Protestants and 992 Roman Catholics; salary of the minister $500 and residence. The parish of Clashmore has 27 Protestants and 2148 Roman Catholics; salary $765 and residence. The parish of Templeree has 9 Protestants and 493 Roman Catholics; salary $780. As there is no church in this parish, the clergyman has no religious services to hold therein, and his salary is a sinecure.

☞ The widow of the Abyssinian King died of consumption in Gen. Napier's camp, May 14.

Married.

In Concord, N. H., May 5th, at the residence of the bride's father, by Eld. J. Couch, Mr. Almon L. York, of Alton, and Miss Georgie A. Safford, of Concord.

In Scituate, R. I., June 6th, by Eld. Wm. S. Devereux, William L. Ambsury, of Coventry, R. I., and Rhoda A. Andrews, of Warwick, R. I.

By Eld. H. K. Flagg, Mr. Arthur A. Waite and Miss Ellen A. Flagg, all of St. Louis, Mo.

Notices.

Tent Meeting.

The Advent Mission Tent will be pitched in South Boston, Wednesday, June 24th, where the gospel of the coming kingdom will be daily preached with all its relative doctrines. The second coming of Christ, the signs that it is near, the sleep and necessary resurrection of the dead, the absolute necessity of experimental, practical christianity, to fit a man for good here and glory hereafter, will be freely discussed and faithfully enforced, in hope of saving men from the wrath to come. Brn. D. M. Leavitt, S. W. Thurber, with others whom the Lord may send, will preach the word. Preaching afternoons and evenings. Come all that can, and help on the work of God. By order of State Conference, L. Boutell.

P. S. The tent will be pitched on Dorchester Street, between Broadway and Third Street, for the above meeting in South Boston.

Mass. Quar. Conference.

The fourth quarterly conference will be holden with the church in Savoy, commencing July 1st, holding over Sunday. In behalf of the church, I cordially invite all to come, and come prepared to labor for God and his truth. Our work is almost done. Let us gird ourselves for the last hour of conflict, and be prepared to stand when the Master shall appear.

Our chapel will be dedicated in connection with this meeting July 4th, at two o'clock P. M. Arrangements have been made to entertain all. Those coming by railroad will stop at South Adams, where there will be a team in readiness to convey passengers to the meeting at twelve o'clock M., Wednesday, Thursday and Friday. All will see the necessity of taking the early trains, in order to connect with our team arrangements, which will leave the depot at noon. Those coming from Boston will arrive in season by taking the first train, and change cars at Pittsfield.

In behalf of the church, E. McCulloch.

Tent Meeting.

There will be a tent meeting commence at Wednesday Hill, Lee., N. H., on land of Bro. Leonard Wiggins, (near where the barn meeting has been held for the last two years), on Saturday, July 4th, 1868, and hold over the Sunday following, and as much longer as may be thought proper. We have engaged the new tent in Bro. D. M. Leavitt's charge. We hope there will be a general gathering of our brethren and sisters. The blessed work has begun.

It is expected during this meeting that the ordinance of baptism will be attended to. Come, you who have been staggering at this command, and go forward with the young converts and be baptized.

Those going from Mass. will leave the cars at Newmarket Depot, and thence by conveyance to the ground in Lee, about three and a half miles. Those coming from Great Falls and Dover, will leave the cars at Durham Depot, thence to the ground, two and a half miles. Those coming to remain through the meeting must bring some bedding; but the brethren and sisters in the place will do all they can, no doubt, for their hearts are open. For the brethren, Geo. H. Churchill.

Fourth of July Meeting.

A meeting will be held in Exeter, Me., on the fourth of July, and continue over the Sabbath, in the old meeting-house, which is now being repaired. We give a hearty invitation to brethren who live in other places to attend this meeting. Come filled with the Spirit of the Lord, ready to work for the Master. We some expect that a young brother from Philadelphia will be with us. We would be glad to meet other servants of the Lord who have the word of God to preach to the people. There will be homes enough for all who wish to attend. Come, brethren and sisters, to this meeting. Let us see who loves the cause of God more than pleasure. The Lord is at hand. Awake, awake, put on thy beautiful garments, O Zion! Allen Damon.

Annual Conference.

The New York State Annual Conference will meet at Rochester, Thursday, June 25th, 1868, and continue over the Sabbath. A tent will be pitched and straw furnished to "camp on the field." Friends will bring provisions, and, as far as practicable, bedding. Come to take care of yourselves, to work for the Lord, to help save the perishing; come with the armor of God, the spirit of Christ, and bring in the worthy poor, and we will provide for them. Come to sacrifice for the truth, and to worship God. Come, brethren, the shades of evening are lengthening, and soon our work will be done. May it be well done. In behalf of the church at Rochester, H. Pratt.

The members of the New York State Christian Conference, and all interested in the soon coming kingdom, are requested to meet in pursuance of and in the spirit of the above notice.

C. W. Low, Vice President.
W. Marlatt, Secretary.
B. P. Stevens.

Grove Meeting.

A grove meeting will be held in Kingston, N. H., July 4th and 5th (Saturday and Sunday.) Elds. Pearson, Cunningham and others, are expected to be present. A cordial invitation is extended to the brethren of adjacent towns to be with us. The meeting will be held in the accustomed place, near Bro. Gale's. W. B. Kinney.

"Antioch Tent"

Michigan State Campmeeting, near Jonesville, Hillsdale Co., June 27th to July 6th. Come, brethren, and bring your families and friends. Don't forget the children, converted and unconverted.

Deerfield, Lenawee Co., Mich., July 8th to 13th. Eld. J. V. Himes and others will help.

Dearborn, Wayne Co., Mich., July 15th to 22d. Eld. W. L. Himes and others will help.

Notice for Dauson Centre and Owano will be given in time.

Preparations Needed. A pole twenty-eight feet long and three and a half inches through at the small end. Thirty-four hard wood stakes, three feet and three inches. Lumber and stakes to seat about five hundred persons. Four kerosene lamps. Some one to help guard the tent.

J. M. Snook.

To the Advent Churches in Canada East.

By reference to the last *Crisis*, it will be seen that Elder Simpson, of New Hampshire, will commence a course of lectures in Danville, C.E., June 28th, and remain over the following Sabbath, and by request will proceed from there to Montreal, thence to Quebec, and will remain at the above cities as long as duty may require. Elder A. S. is among the ablest exponents of prophecy found within the pale of the Advent ranks, or ranks of any other name. J. Porter.

Star of Hope Mission.

Receipts. Marcell Morse, Ashburnham, Mass., $2.00. A Baptist brother, Warner, N. H., $5.00. Sr. Wells, of Sutton, N. H., $1.00. Z. A. Waterhouse, South Poland, Me., $5.00. Willmot B. Harwood, West Randolph, Vt., $1.00. J. Pulsifer, through the *Crisis* office, $1.00. C. and H., through *Crisis* office, $2.00. Hope, through *Crisis* office, $1.00. Worcester Sabbath School, 65c. S. Harper, Cooperstown, N. Y., $2.00. E. B. Stickney, Waubeck, Iowa, $2.00. A bundle of "The *Christian*," and letters, from Marian Foss.

R. I. and E. Ct.

Our conference will hold its next session at Westerly, R. I., commencing Wednesday, July 1st, at 2 o'clock P. M. We trust no exhortation is necessary to have a full representation of preachers and delegates from all churches. Be sure and write us a good letter if not represented otherwise. H. F. Carpenter, Clerk.

Conference.

Conference in Poultney will commence Friday evening, June 26th, and hold over Sunday. Brethren and friends in Hebron, Low Hampton, Fair Haven, Castleton, Rutland, and all sister adjacent churches and believers, are invited to come to seek and enjoy with us a blessing from the Lord.

For the church, J. B. Cook.

New York State Mission Tent.

The New York State Mission Tent will be pitched on Baptist Hill, Ontario Co., N. Y., July 2nd, and remain as long as it shall seem to be duty. All who can, are invited to come and unite with us in contending for "the faith once delivered to the saints."

J. Wendell.
Wm. A. Fenn.

Massachusetts Quarterly Conference.

The fourth quarterly conference will be held in Savoy, Mass., to commence Wednesday, July 1st, and hold over the following Sunday. We hope to see many of the lovers of Jesus and his coming at this meeting. Come, leave your work, brethren, and come to this meeting all ready to work in harmony with Christ. E. Owen, Secretary.

Maine Central Quar. Conference.

This meeting will be held in Wilton, (Intervale school-house), June 25th, at five o'clock P. M., and hold over Sunday. This is a new field. It is hoped our brethren and sisters will come to work for the Lord. Brethren will call on Brn. Welch, Wilkins, Palmer, and Small. Will our preaching brethren come to this meeting? Per order,

H. B. Sevey.

Special Notice.

Those brethren and sisters who gave their pledges for the Alton Bay Campmeeting, are requested to forward the same as soon as possible, as the committee are needing the money to prepare for the meeting. Please direct to Eld. C. Goodrich, 167 Hanover Street, Boston, Mass. J. G. Smith.

Conn. Conference.

The appointment for the Conn. State Conference will be given early. W. S. C.

The Maine Tract Fund.

Wm. H. Mitchell, R. R. York, S. K. Partridge, } Society Officers.

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,

J. A. Libby, West Poland, Maine.

STAR OF HOPE MISSION,

No. 14 Laurens Street, New York City.

Anna E. Smith, *Superintendent and Manager.*

Meetings.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Quarterly Conferences.

The State Conference voted to hold not less than a dozen conferences and protracted meetings in the State the coming season. The design is to make more effort to get the truth into new places, and stir up an interest as far as possible to enlighten and save all that can be bought to the Savior, and the love of his appearing. Let all that desire a meeting of the State Conference, or a protracted meeting in their place, make it known immediately, and we will arrange accordingly. L. Boutell.

Tent Meeting.

I want all that desire a tent meeting during the season in their locality to write me at once, so I can make my arrangements not to travel over the ground more than once, as I had to do last season. Write at once. My address is Edenboro, Erie Co., Pa. J. Wendell.

German Tracts.

Bro. L. Reimer, 809 Coates St., Philadelphia, has a supply of German tracts on important subjects. He has just translated into German our tract, "What is Man?" Let these tracts be widely scattered.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

J. G. Smith........Sunday, June 28th
D. Mathewson........Tuesday evening, June 30th
A. W. Sibley........Sunday, July 12th
M. Batchelor........Sunday, July 19th
T. M. Preble........Sunday, July 26th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.

Chelsea, Mass., (Library Hall.)

John G. Hook........Sundays, June 28th and July 5th
D. Mathewson........Wednesday evening, July 1st
J. S. White........Sunday, July 26th

South Reading........Sunday, July 19th
Miles Grant.

Clinton, Mass........Sunday, June 28th
C. Goodrich.

New Bedford, Mass........Sundays, July 5th and 12th
West Abington........Sunday, July 19th
J. S. White.

Lowell, Mass........Sunday, June 28th
D. Churchill.

Salem, Mass........Sundays, June 28th and July 5th
H. M. Bryant.

Athol, Mass........Sunday, June 28th
L. Boutell.

Lawrence, (New Advent Chapel), Sabbaths, July 12th and 19th.
A. Ross.

Bangor, Me........Sunday, June 28th
Frankfort Mills, Me........Sunday, July 5th
Thomas Smith.

New York........Sunday, June 28th
Jersey City in the evening. Will Bro. A. meet me?
West Abington........Sunday, July 5th
New Bedford........evening, July 7th
Acushnet........Sunday, July 8th
Fairhaven........evening, July 9th
New Haven........Sunday, July 12th
W. S. Campbell.

Richmond, R. I., (Clark's Hall)........Sunday, June 28th
Chs. P. Dixon.

Abington, Ct........Sunday, July 5th
Annie E. Smith.

West Woodstock, Ct........Sunday, June 28th
H. F. Carpenter.

Woodstock Valley........Sunday, June 28th
Warehousepoint........Sunday, July 12th
I. B. Potter.

Pomfret, Vt........Sunday, June 28th
Calais, Vt........Sunday, July 5th
Mary E. Otis.

Sangerville, (French's Mills)........Sunday, June 28th
South Atkinson........July 5th and 6th
Bangor........Sunday, July 12th
I. K. Lombard.

Sandwich, (as Bro. Dinsmore may arrange), Sunday, June 28th.
Moultonborough, (where Bro. Witham may arrange), Sunday, July 5th. Wm. H. Shaw.

New Haven, Ct........Sunday, June 28th
West Haven........Sunday, July 5th
B. Hitchcock.

Durham Centre........Sunday, June 28th
Wm. A. & M. L. Durand.

Newark, N. J., (Music Hall, Bank Street, No. 4), Sunday, June 28th.
New York, (East Broadway, 68 Botanic Hall), Sabbath, July 5th. Abigail M. Tripp.

South Vershire, Vt........Sunday, June 28th
Densmore Hill, Vt........Sunday, July 12th
East Canaan, N. H........Sunday, July 19th
A monthly meeting Saturday, July 18th.
J. A. Cleaveland.

Alton Corner, N. H........Sunday, July 5th
Dover, N. H........Sunday, July 12th
Wm. Bodge.

West Abington........Sunday, June 28th
Subject—The coming of Christ the hope of the church and the world. J. M. Muhlig.

Albany, (Bell school-house), Saturday, July 4th, and over the Sabbath, for baptism.
Sandwich Center........Sunday, July 12th
Holderness, (Town Hall)........Sunday, July 19th
Melvin Village........Sunday, July 26th
T. W. Piper.

Lake Village, N. H., (North Church), evening, July 9th
Meredith Village, N. H., (as the brethren may arrange), evening, July 10th.
Moultonborough Neck, N. H., (Lower school-house), evening, July 11th, and over Sunday.
Barnstead, N. H., (White Oak Ground), evening, July 14th.
Barnstead, N. H., (Clark's Corner)........July 19th
John Parsons.

Granby, Ct........Sunday, June 28th
O. D. Woodruff.

Cornish, N. H., (at the Hemp Yard) Sunday, June 28th
Joseph Kimball.

Meredith, (at the Hall near Bro. Dolloff's), June 28th
Warren Summit, (school-house near Bro. Little's), Sunday, July 5th. T. E. Lang, Jr.

Danville, C. E........Sundays, June 28th and July 5th
Quebec, C. E........Sundays, July 12th and 19th
Montreal........Sundays, July 26th and August 2d
After which I will visit other places, as the way may open. A. Simpson.

Nashua, N. H........Sunday, June 28th
Auburn, (at Bro. Roby's)........Sunday, July 5th
Lee, (at Bro. Durgin's)........July 12th
Dover, (as Bro. Laten may appoint)........July 19th
Great Falls........evening, July 21st
E. Rochester, (Chapel)........July 26th
Northwood Narrows, (Hall)........Sunday, Aug. 2nd
Chichester, (Pine Ground)........Sunday, Aug. 9th
New Durham, (Chapel)........Sunday, Aug. 16th
B. P. Manning.

Bradford, N. H........Sunday, June 28th
Lowell, Mass........Sunday, July 5th
and onward as the interest may demand.
Joseph W. White.

East Canaan, N. H., (Chapel), Sabbaths, June 28th and July 5th. E. S. Moulton.

Mechanic Falls, Me........July 3d and 4th
West Poland, Me........Sunday, July 5th
Mayberry Hill........July 7th and 8th
South Poland........July 9th
Hiram Munger.

Melvin Village........June 28th
T. W. Piper.

Middleton Corner, N. H........Sabbath, June 28th
S. Hawkins.

Springfield........June 28th
Bristol, Ct........Sunday, July 12th
A. M. Higgins.

East Rochester, N. H........Sunday, June 28th
W. H. McDaniels.

West Abington........Sunday, July 5th
W. S. Campbell.

Deerfield, N. H., (Town House)........Sunday, June 28th
N. C. Twombly.

Webster, Me., (baptism)........Sunday, June 28th
Richmond Village, Me........Sunday, July 5th
A. H. Walker.

Richmond, (Reed meeting-house)........June 28th
E. M. Haggett.

New Britain, Ct........Sunday, June 28th
L. F. Moore.

Bradford, N. H., (Pond meeting-house), Sunday, June 28th. Simeon Roby.

Wyoming, R. I........the first Sabbath in each month
Westerly, R. I........the second Sabbath in each month
Riverpoint, R. I........the third Sabbath in each month
Bristol, R. I........the fourth Sabbath in each month
A. Durfee.

New Haven, (Day's Hall)........Sunday, July 5th
Wm. Stuart.

Danville, C. E........Sunday, June 28th
and remain as long as may be duty. A. Simpson.

Dover, N. H........Sunday, June 28th
Wm. Bodge.

South Reading........Sunday, June 28th
Westerly Conference........Sunday, July 1st
Guilford, Ct........Sunday, July 6th
New York City, (as Bro. Thos. J. Cox may arrange), Sunday, July 12th.
Lanesville, Ct........evening, July 14th
New Preston, Ct........evening, July 16th
Morris, Ct........July 17th, and over Sunday
Harminton, Ct., (as Bro. A. Elliot may arrange), Sunday, July 26th. (In place of Pleasant Valley.)
C. H. Sweet.

Northfield, Mass., at Bro. Fuller's........June 28th
Griswoldville, Mass........June 29th
Hawley, Mass., at Bro. David Thayer's........June 30th
Savoy, at State Conference........July 1st
Hinsdale, or Dalton, Mass., as brethren may arrange, July 7th and 8th.
South Adams, as brethren may arrange, July 9th and 10th.
North Adams........July 12th
North Bennington, Vt., and vicinity, as brethren may arrange........July 14th to 17th
Hoosick, N. Y........July 19th
and onward as the Lord may direct.
Geo. A. Streeter.

Westboro, Mass........Sabbath, June 28th
S. W. Thurber.

Bristol........Sunday, June 28th
Wm. J. Ripley.

West Stafford, Ct........Sunday, June 28th
Rufus Baker.

Wakefield, (Spinney meeting-house), Sunday, June 28th. J. H. F. Varney.
C. H. Willey.

Alton, N. H., (Town Hall)........Sunday, June 28th
Joseph Spinney.

Biddeford, Me........Sunday, July 5th
J. H. F. Varney.

Springfield, Mass.

A. M. Higgins........Sunday, June 28th
D. Mathewson........Sunday, July 5th
Wm. Stuart........Sunday, July 12th

Keene, N. H.

A. W. Sibley........Sunday, June 28th
Wm. Stuart........Sundays, July 19th and 26th

Pleasant Valley, Conn.

G. L. White........Sunday, June 28th
B. Hitchcock........July 12th

Concord, N. H., at the Bethel.

J. Couch........Sunday, June 28th
(Probably at Eagle Hall.)
Wm. W. Sutherland........Sunday, July 12th
J. H. F. Varney........Sunday, July 19th
B. Woodside........Sunday, July 26th

Square Pond, Ct.

P. S. Butler........Sundays, June 28th and July 5th

Worcester, Mass.

D. Mathewson........Sunday, June 28th
Wm. Stuart........Sunday, Aug. 2d
Wm. N. Pile........Sundays, Aug. 9th and 16th

Rochester, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Portsmouth, N. H.

M. Batchelor........Sunday, June 28th
A. Ross........Sunday July 5th
W. H. Mitchell........Sunday, July 12th
J. Couch........Sundays, July 19th and 26th

Danielsonville, Ct.

I. B. Potter........Sunday, June 28th
Annie E. Smith........evenings, June 30th and July 1st
H. F. Carpenter........Sundays, July 5th and 12th

Pittsfield........Sunday, June 28th
J. Pinkham.

Southington........Sunday, June 28th
Westfield........Sunday, July 5th
E. Owen.

Sangerville, Me., (French school-house), Sunday, June 28th.
Exeter, Me., (Chamberlin meeting-house), July 4th and 5th.
Bangor, Me........Sunday, July 12th
South Holden, Me........July 19th
Hermon, Me........Sunday, Aug. 2d
South Dover, Bran's Mills........Sunday, Aug. 9th

If brethren in these different places want evening meetings through the week, they will please inform me by letter at Corinna, Me. Allen Damon.

Dover, N. H........Sabbath, June 28th
L. C. & M. McKinstry.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

☞ W. S. Campbell—Too late for this week.

LETTERS RECEIVED.

H S Mitchell, J Porter, H Campbell, J Martin, A E Smith, J B Potter, B Hitchcock, P A Smith, W S Campbell, J Ridley, D W Lamb, J Lyle, G E Lee, D N Smith, H B Clehorn, L Boutell, J B Hammond, W C Clark, J G Parker, M D Wellcome, F H Burbank.

RECEIPTS FOR CRISIS, SENT BY OTHERS.

J N Himes $2.50, W Foster 5.50, E Jenkins 2.50, J Bean 2.50, W W Konkle 2.50, L Heuhart 50 T Snow 2.50, Eaton L 2.50, S Crawford 2.50, L Dysinger 2.50, Terwilleger 2.50, A Allen 5.00, B R Pierce 1.25, O Van Orman 5.85, D Brewster 5.00, A Morrill 5.00, E Squires 5.00, B Judson 5.00, A Darling 2.50, W J Robinson 5.00, H McClintock 1.00, B Graves 1.00, P W Metts 2.50, H Fisher 50, C M Polly 2.50, C Andrews 1.50, L F Clark 2.00, J Emmons 2.00, S M Hurlburt 2.50, G W Dame 1.25, J Fessey 2.50, K Pike 1.25, G F Derby 1.25, N Cook 1.25, J Patterson 1.25, J Patterson 1.25, B Duren 1.25, C Hooker 1.25, G Peacock 2.50, A Marshall 3.00, J Nesbit 5.00, H Case 5.00, Mrs A Proctor 3.00, B H Richardson 1.25, G Marsh 1.00, W S Hersey 1.25, Mrs P G Warren 2.50, M Piper 2.50, R Knight 2.50, G L McKinney 2.00, E G Moore 2.50, M E Goodwin 3.00, Mrs Harris 1.25, M Walker 1.25, J Loton 2.50, P L Norton 1.25, J Campbell 5.00, T Hatfield 2.00, A Morse 2.50, L Farr 4.65, J D Miller 2.50, A Rorah 2.50, I Crabb 1.25, D R Lewis 2.50, E A Manning 2.50, E Poole 2.50, E M Skinner 3.00, J Staples 1.25, Mrs R Gay 2.50, E Burpee 2.60, J Mills 1.00.

FOR BOOKS AND TRACTS.

H W Konkle 1.00, J M Cammon 3.00, J F Linville 1.50, M A Mason 1.40, G E Merrill 1.00, H A King 14.00, H S Pinkham 1.38, L Marcy 35, Z A Temple 75c, T Angell 53, P G Marsh 4.20, H Paine 2.00, E Wolcott 50, G Z Lantz 1.25, A T Rice 10.00, S B Colton 1.00, L Turney 61, T Smith 3.55, B Roberts 2.13, H Bailey 50, E B Taft, 2.00, H O Reynolds 75, B M Connell 75, W K Everson 3.10, M R Steele 75, J D W Lapens 50, J H Brown 35, F D Gills. 35, J Martin 1.15, J Van Dam 2.25, M Morse 50, P L Norton 1.25, A W Sibley 5.00, W K Dewey 35, E B Carpenter 1.25, E S Walker 1.25, C H Sweet 9.50, M K Steele 47, C S Hall 3.30, J Gay 50, H H Tooker 2.25.

BOOKS AND TRACTS SENT.

By Mail.—L A Pease, C E Hazen, John W Hyde, G W Pressee, H N Chapman, J S Johnson, Geo H S Houton, Jerome Phillips, K Keefer, P Tandy, O H Corbin, B Fendy, J A Jackson, C Darling, R Norton, James Olney, C M Case, A J Rawson, Wm. A Fenn, Thomas West, L H Johnson, James T Levi, H H Clough, A W Floyd, J B McKee, J M Tozier, Wm Cook, Alfred Wilson, M Legro, Wm S Knight, H Dandry, C Tilliston, C Darling, J P Lougee, Geo Farnum, D C Hopkins, L W Pierce, E Haynes, W Cook, S H Gilman, H Rotherman, D Young, Wm Young, M R Cook, M R Steele, H Clark, G E Merrill, Z A Temple, Thomas Janas, H T Leonard, H P Bradley, L Bergoine, W A Staples, M A Hudson, M A Tibbits, A Andrews, L R McKee, J S Linville, J McCammon, Geo E Merrill, H Paine, E Wolcott, E S Vining, S L Manley, H W Hinckly, J W Findly, H B Tryon, M F Wistrom, J H Luttenton, G H Bundy, H S Pinkham, G Marsh, L Morey, Z A Temple, Thos Angell, M Lithenthaler, J H F Varney, M R Steele, David Patten L Turney, Eld. Geo. Dyson, S Gilbert, H L Thayer, Thomas Moore, J W Stark, A P Morrill, Robt M Dutton, J W Warman, James M Brown, T J Wadleigh, F D Gillis, J Martin, John Van Dam, H Bailey, H O Reynolds, P H Tripp, M Marre, B McConnell, C B Keesh, E B Carpenter, Wm K Dewey, J H Houghtaling, Dr S C Winsor, E S Walker, R M Steele, H H Tooker, A W Nicholson, T Erskine, Chas S Hall, J H Ridley.

By Express.—S B Colton, B Roberts, Charles Sheldon.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
B. Owen—Springfield, Mass, Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins.—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
R. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Mann—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 706 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
C. W. Low—Fredonia, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. P. Sweet—Albion, Orleans Co., N. Y.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, post-paid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism of 82 pp. Price $1.25; sent by mail when requested.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 6c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

For the World's Crisis.

WALK BY FAITH, AND NOT BY SIGHT.

We walk by faith and not by sight;
The cloud by day, the fire by night,—
Show us the guiding hand,
That leads us through life's desert way,
While in earth's wilderness we stay,
Home to the promised land.

We walk by faith and not by sight,
And soon on Pisgah's lofty height
Our weary feet shall stand:—
Fresh Eschol clusters, ripe and fair,
Invite our thirsty soul to share
The joys of promised land.

We walk by faith and not by sight;
As Eastern sages saw the light—
Like them we understand,
As we behold the Morning Star,
Bright gleaming in the heaven afar,
Our guide to promised land.

We walk by faith and not by sight,
Christ is our way, our life and light;
None pluck us from his hand:—
O soon in glory bright he'll come,
To bring his waiting children home,
To joys of promised land.

No more by faith but by glad sight,
We'll walk in crowns and robes of light,
Bright palms within our hand:—
Our robes made white in Jesus' blood,
We'll dwell as kings and priests to God,
For aye in promised land.

ANNA E. MCELLISTER.

Blue Anchor, Camden Co., N. J.

For the World's Crisis.

MEMORIAL.

JOSEPH GREENLEAF FERNALD.

In memory of departed worth, and as a duty which I owe a dear one, I sit down to write of Joseph Greenleaf, son of Jas. H. and my eldest sister, B. S. Fernald, who died at Lewiston, Me., of typhoid fever, Nov. 12th, 1867, aged twenty-five years and three months. Having known him always, I could write at length, and in deserved praise, of his many virtues; but fulsome eulogy seems needless, since he has imbedded in the hearts of all who knew him memories which will long outlast the sound of words.

He early manifested a love for books, and having prepared himself, entered Bowdoin College in the class of 1862, where he was loved by all, and from which he graduated with merited honor. From thence he entered Bates College as Tutor, serving till the time of his death with marked satisfaction. He was not like many who acquire knowledge, unable to impart it, but had a faculty for imparting, both with pen and tongue. There was real beauty and pathos in his writings, which at once would interest the mind and touch the heart.

Some months before he died, he addressed the Sabbath School on his native hill, and some words seemed almost suggestive of his near decease. I can see him now, as with pale face and weary eyes he looked upon those parents, and was speaking thus:—

"You cannot remove from your consciousness that fondest ties will soon be broken, and brightest hopes are soon to fade. You are passing from your children and they from you. There is hardly a home in our quiet neighborhood upon which a dark shadow has not rested. It is true, the same skies are above, and the same scenes are around us; but hearts that once beat with life and love have become still and cold, and all the fond hopes that clustered around them have passed away like the dream of an hour. When the snows of winter have robed the earth; amid the budding beauties of spring; when summer's glories have beamed upon us; and amid the last perfumes of autumn's drooping flowers, we have laid loved ones down to rest; and while we have repressed the stifling sob, we have felt—'it is well with them, it is well.'"

As a friend, he was affectionate and trustworthy, and all who knew him long could but learn to love him. As a son and brother he was all that could be wished for; dutiful always, and ever kind. Parents looked to and leaned upon him for counsel and support, and to the sisters and little brother he was a guiding star. But best of all, he was a christian; through all his accountable years he lived like one, but rightly felt that morality would never save him. He grew more and more thirsty for the living water, and his soul kept panting for a breath of the higher life, till he found by full submission all needed grace.

During his sickness he seemed to have no fears of its result, and when at length he came to feel that he must die, though worn and weak in body, his eye of faith grew steady, as with clasped hands and a feeble voice he offered up an earnest prayer, commending all to God through Jesus Christ. Then giving some little messages for the loved at home, and expressing perfect resignation to the will of heaven, he sank quietly away to sleep in Jesus.

We miss and mourn him, all who knew him; but in the home circle there is a shadow and a grief darker and deeper than they ever knew before; yet their sorrow is not without hope; they feel that Time's gliding years will soon be gone, the charnel-house be rifled, and just beyond, on God's new earth, where tears are dried and hearts are glad, where sickness comes not, and death's work is done, there they may have their treasures forevermore.

He was borne to his home at West Poland, where appropriate services were held (Eld. O. B. Cheney presiding), and then laid away in our beautiful Hill-top Cemetery, where we may tread with sincere affection, and bow with moistened eyes above the place where the dear one sleeps, and whisper in our heart of hearts, Soft and peaceful to you, beloved, be this your earthly bed.

Past all pain forever, done with sickness now;
Weariness forgotten of hand, and heart, and brow;
Streaks of morn already, from the eastern skies,
Tell us watching, waiting, thou wilt soon arise.

Dearest Josie, till then—farewell.

J. ALBERT LIBBY.

For the World's Crisis.

FAITH AND WORKS.

As faith without works is dead (James 2: 17), so works, or pretended works, without faith are equally so; and without any specified object or inducement, little would be accomplished. And to engage in any undertaking with no prospect of any remuneration in any way whatever, would be contrary to the very laws of our being. Did Moses of old act according to his faith? Most truly. "For he had respect unto the recompense of reward." If any employ us under promise of certain rewards, and we enter their employ, we do it with confidence, with faith in their promises. If we should doubt their word, or fulfillment of their promise, we should dishonor them by so doing, most assuredly.

Now what is declared in God's word? "But without faith it is impossible to please him." Has God required of us anything unreasonable, or without promises or prospect of reward? Far from it. Says the apostle, "Cast not away your confidence, which hath great recompense of reward." Now to what specified duties pointed out are some of the promises of rewards attached? Acts and deeds of benevolence, most truly, as Inspiration thus declares: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth."—Ps. 41: 1–3. Again, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." "Is it not to deal thy bread to the hungry, and that thou bring the poor to thy house?" "Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

Shall any of us turn aside from these plainly specified duties, or doubt the promised rewards? Again, "Sell that thou hast, and give to the poor; . . . take up the cross, and follow me." What is the reward? "Inherit eternal life." "Thou shalt have treasure in heaven." Mark 10: 17–24. "Sell that ye have, and give alms." What the reward? "It is your Father's good pleasure to give you the kingdom."—Luke 12. Still further, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Distinct from those that bring not forth good fruit. Luke 3: 9–11.

What does Paul say? "It is more blessed to give than to receive."—Acts 20: 35. Says Jesus, "Do good, and lend, hoping for nothing again [what follows?] and your reward shall be great." "Give [what follows?] and it shall be given unto you." Like the man who built an house, and laid the foundation on a rock. Luke 6: 35–49. Again says the apostle, "He hath dispersed abroad; he hath given to the poor [what follows]; his righteousness remaineth forever." Also, "He that soweth bountifully shall reap bountifully." "Every man according as he purposeth in his heart, so let him give [what is connected?]; for God loveth a cheerful giver."—2 Cor. 9: 6–9.

Are not even small acts rewarded? Says Jesus, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10: 42. "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me," etc. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What the reward to such? "Come, ye blessed of my Father, inherit the kingdom prepared for you."—Matt. 25.

Once more. "Blessed are they that do his commandments [What is their reward?], that they may have right to the tree of life, and enter in through the gates into the city."—Rev. 22: 14. When are the rewards given? "And behold I come quickly; and my reward is with me, to give to every man according to his work."—Rev. 22: 12; Matt. 16: 27.

Brother, sister, these are reasonable requirements, plain duties, plainly set before us; and incomparable, inestimable rewards accompanying are set before us also. Let us be truly wise, act accordingly, and now in this last hour of time by faith and works make sure of our reward. "Faithful is he that calleth you, who also will do it."—1 Thess. 5: 24.

Marion, N. Y. S. L. MANLEY.

For the World's Crisis.

HOW TO SAVE THE POOR.

Minister to their temporal wants.

"If you've money, you're armed, and can find work enough
In every street, alley and lane;
If you've bread, cast it off, and the waters, though rough,
Will be sure to return it again."

"He that watereth, shall be watered also himself."
"There is that maketh himself rich, yet hath nothing."

Open your heart, your purse, gain their confidence by kindness, deeds of charity; then access to the heart is open; pour in the oil and the wine of consolation, point them to the Lamb of God who taketh away the sins of the world.

'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame,
More exquisite than when nectarian juice
Renews the life of joy in happier hours.
It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense; yet on the ear
Of him who thought to die unmourned, 't will fall
Like choicest music."

When once their confidence is gained by temporal administrations, they listen readily, attentively to your admonitions and warnings. Job understood this blessed secret of gaining souls. He waited not for the poor and the needy to come to his door; he sought them out. "I was eyes to the blind," says he, "and feet was I to the lame. I was a father to the poor; and the cause I knew not, I searched out. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." This is "pure religion and undefiled." God owns it—crowns it; Christ himself set us an example; walked he not in the same steps—consulted he not the temporal wants of the poor and the down-trodden—fed he not thousands on thousands—opened he not his lips kindly and affectionately, even to those ready to perish? Thus his Messiahship was established—multitudes on multitudes hung on his lips while he spake as never man spake. Christ preached the gospel to the poor—*especially* to the poor. He came *expressly* "to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 56: 1.

As oft as we surround our cheerful fire and look with fond affection upon our happy, loved ones, and inquire, "What shall we render unto the Lord for all his benefits?" we seem to hear a voice saying, "Go preach my gospel to the poor, visit the sick, cheer the sorrowing;" what now? "Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me." Shall we not imitate him who went about doing good?

To tents of woe, to beds of pain,
Our cheerful feet repair;
And with the gifts our hands bestow,
Relieve the miseries there.

The blessed Savior never forgot the bodies of men. He always relieved their physical as well as their mental and spiritual wants. Do you, friend, imitate Christ in this particular? What avail the most pointed warnings and consolatory admonitions to those ready to perish for lack of food and raiment? Will the poor listen to spiritual instruction when destitute of the comforts of life—when famishing for bread and shivering with cold? Will a starving man hear you expatiate on the sweets of religion—the importance of seeking first the kingdom of God? Minister to his temporal wants, speak kindly to him, feed him, take off his rags, clothe him; instantly his soul is filled with gratitude and praise. His confidence in your sincerity is gained. Then pour in the oil and wine of redeeming love.

Thus the souls of the poor may be saved. "The poor ye have with you always; and whensoever ye will ye may do them good." "Blessed is he that considereth the poor." "He that hath pity on the poor, lendeth to the Lord." "Deal thy bread to the hungry, bring the poor that are cast out to thy house. When thou seest the naked, cover him; and hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thine health shall spring forth speedily. Then shalt thou call, and the Lord will answer thee; thou shalt cry, and he shall say, Here I am." Isa. 58: 6–12.

D. F. NEWTON.

For the World's Crisis.

LIFE.

"In thy favor is life."

No subject can be more intensely interesting than human existence. Pleasure, pain, hope, happiness, gain, weal or woe, depend upon life. Without this, man as an intellectual being is nothing. Hence, no point of the doctrine of human destiny can possess a more vital interest than that which relates to future life. Shall man live eternally, or shall he not?

"To be or not to be; that is the question."

In thy favor is life, says Israel's poet-seer, which is a denial of life without his favor. For if we get as much without his favor as we do with, it cannot be so great a blessing as the Psalmist seems to indicate. But if true life, which must be eternal, is a peculiar gift of God to those who share his favor, then this subject has a dread significance, and shows that a denial of life, or eternal death, is the portion of those who merit his frowns. To what life does the Psalmist refer? The life that is in Jesus Christ; for to believe on his Son is the only way to secure the favor of our heavenly Father. The life that is in Christ is eternal life. "This is the record that God has given of his Son—eternal life; and this life is in the Son; he that hath the Son hath *life*, and he that hath not the Son of God hath not life." The life referred to by the Psalmist is evidently that eternal life which is a result of a union with Christ.

Who shall be favored with eternal life?

1. This life is in Jesus Christ. "I am the way, the truth, and the life."

2. Having this life in his possession, Christ can retain it or give it to whom he chooses. But he has promised it to those who hear his voice and follow him. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life." John 12: 28, 29. "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John 17: 2.

3. We are in hope of eternal life, and do not actually possess it in this world. "That being justified by this grace we should be made heirs to the hope of eternal life." Titus 3: 7. If we hope for it we do not possess it. "For hope that is seen is not hope, for what a man seeth why doth he yet hope for?" Rom. 8: 24. Why the righteous hope for it is (1), because it is promised to them. "And this is the promise that he hath promised us, even eternal life." 1 John 2: 25. (2) Because we are commanded to look for its bestowal as a future event. "Keep yourselves in the love of God, *looking* for the mercy of our Lord Jesus Christ unto eternal life." Jude 21. Eternal life is a blessing of the righteous, spoken of as peculiar to the world to come. "But ye shall receive a hundredfold now in this time . . . and in the world to come eternal life." Mark 10: 30. This life is declared to be future in contradistinction to the present. "Having promise of the life that now is, and that which is to come." 1 Tim. 4: 8.

Concerning the righteous it is declared: They shall receive eternal life.—Mark 10: 30. They shall have eternal life.—Jno. 3: 15. They gather fruit unto eternal life.—Jno. 4: 36. They have the words of eternal life.—Jno. 6: 68. They keep this life unto eternal life.—Jno. 12: 25. They are ordained unto eternal life. They lay hold on eternal life.—1 Tim. 6: 12. They look for the mercy of the Lord unto eternal life.—Jude 21. They shall live forever.—Jno. 6: 51. They shall awake to everlasting life.—Dan. 12: 2. They shall inherit everlasting life.—Matt. 19: 29. They endure to everlasting life.—Jno. 6: 27. They receive Christ's command, which is everlasting life.—Jno. 12: 50. They have the end, everlasting life.—Rom. 6: 22. They of the Spirit reap life everlasting.—Gal. 6: 8. They believe to life everlasting.—1 Tim. 1: 16. They tread the narrow way that leadeth to life.—Matt. 7: 4. They shall have a crown of life.—Rev. 2: 10. They are heirs of the grace of life.—1 Pet. 3: 7. They have promise of the life which is to come.—1 Tim. 4: 8. They shall reign in life.—Rom. 5: 17. They have the light of life.—Jno. 8: 12. They shall come forth to the resurrection of life.—Jno. 5: 20. They shall enter into life. Matt. 18: 8. They take hold of the paths of life.—Prov. 2: 19. They shall be bound in the bundle of life.—1 Sam. 25: 29. Their mortality shall be swallowed up of life.—2 Cor. 5: 4.

"Eternal life" means what the words literally purport, viz., eternal existence, the definition of theologians that they mean eternal happiness to the contrary notwithstanding. The Greek word *zoce*, which is translated life in the New Testament one hundred thirty-four times, is never translated happiness, joy, or peace. It is translated life one hundred thirty-three times, and lifetime once. It is qualified by the adjective eternal thirty times, by everlasting fourteen, and by endless once. Its meaning may be determined from its use. Zacharias spoke of serving God "in holiness and righteousness all the days of our life." In this instance *zoce* must refer to present, Adamic life.

We believe, that Jehovah has said what he meant, and meant what he said, and has fortified the truth of eternal "life only through Christ" beyond successful contradiction. The sainted ones of the church of Christ have caught and echoed the words of inspiration on this subject. "Be sober as the combatant of God; *the crown proposed to thee is* IMMORTALITY *and* ETERNAL LIFE; concerning which thou art also fully persuaded," said Ignatius, a christian writer of the second century, who suffered martyrdom for his faith in Christ. And the great incentive to christian zeal, and toil, and sacrifice, has been the hope of life eternal consequent upon a resurrection from the dead. The enemies of God will not have eternal life. He that "hath not the Son hath not life." The dread gloom of eternal night hangs over their future destiny. The second death shall be their portion.

Reader, if without God and hope in the world, I bid you flee the wrath to come. Lay hold on eternal life—life that shall forever be fresh and fragrant with the vigor of immortality; life that shall wed thee eternally to thy Savior-King, who bought thee by his blood; life that shall conquer all physical ills, and shut mortality's flood-gates of death and sorrow; life with the myriad hosts of the redeemed in glory, and enjoy life itself, the stainless crown of all earth's victories, the blessing of blessings, without which all others are worse than lost. I beseech you to seek this priceless boon of a Savior's grace. Seek it by faith on the Son of God. Seek it by a subjugation of thine heart to the divine will, and seek it *now*. "For," says the great I Am, "I will not contend forever, neither will I always be wroth; for the spirit should fail before me, and the souls which I have made." Isa. 57: 16.

M. R. PHETTEPLACE.

Blackstone, Mass.

For the World's Crisis.

THE LAST DAYS.

Some people oft, I'm sad to say,
Speak lightly of the last great day,
And put far off Christ's advent here,
When his word tells us, "Know 'tis near."

Yet 'tis not strange, for so we read,
That for these things there must be need,
And all the signs fulfilling fast,
Give proof that he will come at last.

Men proclaim peace, and think the time
Not far away, when every clime,
And tongue, and nation under sun,
Shall be converted, every one.

But this is not as we are told
By One who says, "deceivers bold
Shall come in his most holy name,
Professing they are all the same."

For when we hear them raise the cry,
That "peace and safety" is so nigh,
"Destruction then shall suddenly
Come on them so they cannot flee."

False Christs arise, false prophets, too,
Yet soon their works will all be through;
The signs and wonders they profess,
Are nothing but deceitfulness.

Lovers of pleasure more than God,
Are seen at home and all abroad;
Men's hearts are failing them for fear,
And these all prove his coming near.

Then let us watch, and ready stand
To meet the Judge at his command,
And never sleep, but still press on,
Until the victory shall be won.

So let our lamps be burning bright,
That others, too, may see the light,
And come and join the heavenly band,
Who're traveling on to Canaan's land.

The day of God will soon appear,
The righteous, then, will have no fear;
The unprepared will, one and all,
Cry, "Rocks and mountains, on us fall."

But then their cries will be in vain,
How much their anguish or their pain;
God's day of wrath is now at hand,
And who of us can firmly stand?

Brimfield, Mass. GEO. E. LEE.

For the World's Crisis.

SAVED.

Much has been said on the subject of being saved in the present tense. Some say we are saved now. Some say once in grace always in grace. But we read, "He that endureth to the end, the same shall be saved." Saved from what? Saved from sin and death forever when Christ comes. But suppose the believer does not endure unto the end; what then? That will make no difference, if he is already saved. A man is a great drunkard, but is persuaded to sign the pledge, and stops drinking; that man is saved from a drunkard's grave; how long? until he breaks his pledge; that may never be, or it may be when he again meets with his old associates. A man goes to sea, falls overboard, is rescued; therefore is saved from drowning; how long? until he falls overboard again; that may never be, or it may be the next voyage. Paul did not think he was saved in the present tense, but had to be careful "that after he had preached to others he himself should be a castaway."

We are admonished to always do right, or the crown intended for us some one else will get. Many think they are saved by belonging to the church, some by paying much money, some by doing much; but by grace we shall be saved, the gift of God, not now, but when he comes. Two men run a race for a prize; the prize may be a thousand dollars, it may be a crown, or perhaps eternal life; they both may start together, and both bid fair to win; but if one stops by the way, he will lose the prize, even if he is within a few hours of it, and he must needs begin over again; for it is only those that endure unto the end that will be saved, or win the prize.

We are saved when all danger comes to an end, which can never be until Christ comes. May we all be saved then.

E. Greenwich, R. I. N. D. BABCOCK.

THE BAR OF JUSTICE.

Did you ever hear the sound of the trumpets which are blown before the judges as they come into a city to open the court? Did you ever reflect how different are the feelings which these trumpets awaken in the minds of different men? The innocent man hears them unmoved. They proclaim no terrors to him. He is not afraid. But to the guilty those trumpets are a knell of despair, they tell him of the law of justice, the day of trial and sentence, leaving nothing but punishment and disgrace. No wonder the prisoner's heart beats when he hears that trumpet's sound.

Reader, there is a day fast coming when all who are not justified by faith in Christ, shall despair in like manner. The voice of the archangel and the trump of God shall scatter to the winds the false peace which now buoys up many a soul. The day of judgment shall convince thousands of self-willed people too late, that it needs something more than a few beautiful ideas about God's love and mercy to reconcile a man to his Maker. No peace shall prove solid, substantial, and unbroken, in that awful day, but the peace which is built on justification by the blood of Christ, and comes from faith in him.

Dear Reader, settle it in your mind that there can be no peace with God unless you are justified by Christ. You must know what has become of your sins. You must have a reasonable hope that they are forgiven and put away. You must have the witness of your conscience that you are reckoned not guilty before God. Without this it is vain to talk of peace. You have nothing but the shadow and imitation of it. "There is no peace, saith my God to the wicked." Remember the bar of justice.—*New Tract.*

For the World's Crisis.

NICOLAITANISM.

Nicolaitan is derived from *nicao*, I conquer, and *laos*, a people. It is hateful to the Lord. Rev. 2: 15. The people were first vanquished when a distinction arose between the clergy and laity; the clergy arrogated powers in proportion as the laity felt demeaned in their own sight. The clergy are types of the flock. 1 Pet. 5: 3. The house of Stephenas addicted itself to the work of the ministry; after the persecution of Stephen, all the church, or laity, was scattered abroad, and went everywhere preaching the word. Acts 8: 1–4.

History tells us that in the early days of the church the laity used to perform the rite of baptism. In modern times a few believers assembled in a remote part of the country would think more lightly of breaking a command of the decalogue, than attempting to take the Lord's Supper without the presence of an ordained minister.

Nicolaitanism is exhibited when an ordained brother preaches to the laity in one *melee* with unbelievers, ignoring the fact that the laity have the Spirit of God, are taught by God himself, and know all things (1 John 2: 20, 21); that they are the prophets, the repositaries of truth. The churches would not have been crippled in their influence or corrupted by Balaamites (hireling ministers) and Nicolaitans, had they have suffered their prophets to edify them (1 Cor. 12: 28), whom God appointed second to apostles, at least in one of the services of the Lord's day.

Free speech and scriptural reproof and correction form the strongest bulwark against the shafts of infidelity. It is not necessary to know Hebrew to be a Bible critic, for the Septuagint is a better copy of the Old Testament than the present Hebrew one.

Vineland, N. J. I. LAMB.

INSTRUCTIVE INCIDENT IN MARRIED LIFE.

Some eighty years ago, a young husband living in old Newbury, wishing to impress upon the mind of his newly made bride a lesson of concert of action, confession of personal preferences, which it was the bride's custom in those days, to pledge at the bridal altar, adopted the following pleasing illustrative experiment:

On the first morning of their wedded life, he requested his wife to accompany him to the lawn in front of their dwelling; when there, he took the end of a coil of rope, which he had prepared for the purpose, and playfully throwing it over the roof of the house, desired his wife to pass around to its rear, and pull the rope over.

She, having no idea of his intentions, but knowing by the smile playing upon his face that nothing amiss could come from her acquiescence, hastened to the other side of the house, and there commenced pulling the rope to her side, but in a short time it became taut, and ceased coming to her, when she cried out:

"The rope has become taut, and will not come any more."

"Pull harder," said he.

"I am pulling as hard as I can, and it won't come."

"Pull with all your might," shouted the husband.

"I cannot pull any stronger; it must have caught somewhere on the roof," cried the wife.

"Then return to this side and help me pull it back again."

At the request she readily returned to his side, showing many signs of rising impatience at his apparently strange conduct, on the conviction that he had all the while held the rope fast in his hands.

"Now," said he, "let us both take hold and pull together." They did so, and soon the entire rope fell to their feet.

"Now, my love, you have seen how hard and ineffectual were our efforts when we pulled in opposite directions, and how pleasing and effective they are when we pull together. Let us resolve that henceforth through life we will always take hold and pull at the same end of the rope, and then we shall find our action to be as pleasing and our efforts as successful, as our wills are harmonious."

DR. TYNG ON THE CHURCH.

The following remarks were made by Dr. Tyng, at a recent missionary meeting in New York:—

"At the earlier hours of the day he sometimes walked out among the poor, and was so much affected by what he saw that he was hardly capable of worshiping in the afternoon and evening. Something must be done. Either New York must do something soon, or she must take means to defend herself. The condition of New York society is becoming more frightful, worse and worse every day. The main question is, whether the Episcopal church is to have any gospel in it or not. There seems to be a desire to destroy the church. It seems to be, not whether the next generation shall be better than this, but whether there shall be a next generation at all. We must have the Spirit of Luther, which cuts and burns, in the Episcopal church in this city, or we shall be trailing in the dust. . . . . I long ago made up my mind not to bow before any one, whether he brings the parchment of an apostle, or the mitre of a pope. If we want funds, we must milk the cow which we feed. Twenty-three years ago perhaps five or six sympathized with me; now there must be about thirty. I know that many of the brethren are very fashionable; polished and rotund, and it is as easy for them to roll one away as another, but they must take up their cross and bear it. I do not know whether I am watched by spies sent out, or by Satan, but I do know that I have the crowbar of Puseyism on one side, and the crowbar of Ritualism on the other. My worst enemies are the 'betweens.' But I shall spend the rest of my days in Christ's work, and not be one-half for him, and the other half for the flummery of the Pope."

PROSPER? NEVER.—Save in business lawful, for purposes benevolent. You ought not to prosper in an evil way. It's a mercy God does hedge up your path, frown on your labors, as he did on that of Balaam. No man ought to prosper in the devil's service. Sooner or later all such will find their ill-gotten gains a moth, eating as doth a canker! Any man that traffics in rum, tobacco, and other things that poison the community, destroy health, life, peace, reputation, and salvation, will, by-and-by, rest assured, reap his reward.—*D. H. Newton.*

SOCIAL KINDNESS.—How sweet are the affections of kindness. How balmy the influence of that regard which dwells around our fire-side! Distrust and doubt darken not the purity of its brightness; the cravings of interest and jealousy mar not the harmony of that scene. Paternal kindness and filial affection blossom there in all the freshness of an eternal spring. It matters not if the world is cold, if we can turn to our dear circle and ask and receive all that our heart claims.

WORTH KNOWING.—If people planting orchards would give strict orders to mark the north side of trees with red chalk before they are taken up, and then set out, to have the tree put in the ground with its north side to the north, in its natural position, a large proportion would live. Ignoring this law of nature is the reason of so many transplanted trees dying. If the north side is exposed to the south the heat of the sun is too great for that side of the tree to bear, and therefore it dries up and decays.—*Ex.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"I DARE YOU!"

"Pooh! I could do it easily, and be back here again before you could count fifty."

"May be so, but you don't dare to try it!"

"*Don't dare!* now, Tom, you know better."

"Well, I dare you!"

The boy's eyes flashed. In a moment he was over the boundary line, skating skilfully over the forbidden ice, while his schoolmates looked on—some with fear, and a few with shouts of applause. Clear to the other side he went, though the ice cracked and bent; then with a graceful turn he was coming toward them again, swifter, swifter, with a look of pride on his glowing face; and the praises of the other boys already sounded in his ears.

"Good for you, Win!"

"Hurrah for—"

Who? where was he? where the proud form, the smiling face, and the dark hair, uncovered in the moment of exultation? Gone! gone in one moment from their sight under the ice, and the waters rose up over the spot, as if their time of triumph had come then.

"O, what shall we do?"

"Run quick! get a rope!"

"Stand back! every one of you!" and the voice, generally so kind, frightened them now with its sternness; and they looked in silence at the teacher's white face, as he drew off his gown and crept with it to the boundary which he had marked for the boys that morning. Over that, too, so carefully, yet so quickly: and the ice cracked, cracked! And the boys could none of them see just how it was done, only that soon the dark, dripping hair of their schoolmate appeared above the broken ice; then his body slowly, slowly dragged toward them, his hand clutching tightly the teacher's dressing-gown.

The teacher did not speak; and they dared not. In the teacher's own strong arms Winthrop was carried to the house, and rubbed; and, no, he was not dead! for in a few minutes he opened his eyes, and looking at the group of anxious boyish faces gathered round, he said, "All right." How it brightened every heart there! The boys could speak now.

"Oh, Win! I haven't counted the fifty yet!" burst out Tom, excitedly, trying to laugh; but if he had not been a boy he would surely have cried instead.

"Now, let me hear all about it," said their teacher, calmly, as the color began to come back into Winthrop's cheeks.

"It is all my fault!" said Tom, humbly.

"How came you to disobey my rule, Winthrop, and go beyond the boundary?"

"Why, I hardly thought about the rule, sir; I wanted to let them see that I wasn't afraid of the ice! they dared me to do it; and when any one *dares* me to do a thing—" Winthrop stopped suddenly, as the recollection came over him of the cold, gurgling waters, and of these few terrible moments of suspense.

"Then you always dare to do it; is that what you mean?"

"Yes, sir," but the voice was not so full of confidence as it had been half an hour before.

"And the end of your daring this time, might have been *death!*"

A shudder crept over the boy's heart.

"Oh, sir! please don't! I dared him!" said Tom.

"And so you think a boy is a coward who is dared to do a thing, and doesn't do it?"

"It looks so," answered Winthrop.

"Ah, my boy, you must get rid of that idea; it is all wrong. He who refuses to do a sinful or a dangerous thing, even when people say 'I dare you,' is a true hero; and he who runs all risks to do something, just because he is 'dared,' is by far the most cowardly and foolish. Don't look so down-hearted, Winthrop; I want you to be truly heroic, and I know you can do things very bravely sometimes. For instance, if I should say you must not go skating another day during this season, you would bear the punishment without complaint, I think."

"Yes sir," replied the boy, with a touch of the old pride in his voice.

"Mayn't I bear the punishment? It was my fault."

"I haven't given any punishment yet, Tom. I have only given this lesson about true bravery for you all to learn. And now be off, every one of you, and let Winthrop rest, while I go to examine my dressing-gown; and if it is entirely ruined, I'll pass a subsciption around among you to get a new one." And the kind man smiled as he left them, but his heart was full; and he went to thank God for the safety of his pupil, and to pray that he might become truly brave and noble.

Boys, never be dared into doing what is wrong. Do not take one step aside from the safe and straight path, no matter how many voices say "I dare you." Be brave enough to say "I dare not," to every temptation. And always

"Dare to be right! dare to be true!
All the world's scorning can never harm you—
Stand by your conscience, your honor, your faith,
Stand like a hero, and battle till death!"

—*Selected.*

"I DARE NOT TELL A LIE."

The soft evening breeze bore along the merry voices and musical laughter of a happy group of children, who were engaged in their innocent sports on the green velvet lawn before Beech House. It was little Heathcote St. John's birthday, and his kind parents had allowed him to invite his young friends to spend the day with him. And now the shades of evening were already descending, and Mrs. St. John had told the children they must have only one game more before coming indoors.

"Let it be cricket, then," exclaimed Allan Seymore.

"O, no, the little girls could not join in it," said good natured Arthur Deane.

"Well, let it be rounders." But no one seemed inclined to have the proposed game, and some little time elapsed, and still the party were undecided as to what they should do.

"I think, 'hide and seek,' would do very nicely; every one knows how to play at that," said Harry St. John, rather timidly.

"O, yes, 'hide and seek.'"

"Hide and seek" was taken up, and shouted by one and another. Two or three of the party immediately went to hide amongst the neighboring trees, and in the shrubbery. Then the fun began in good earnest. Charles Glynn had nearly caught Heathcote St. John. There was no chance of escape, a flower-bed lay between him and "home." Florrie saw him coming towards it. "O, Heathcote, Heathcote," she cried, "you cannot jump over that bed. And papa's Indian flower, O!"

Heathcote had made the attempt and failed; his foot slipped, and falling forward, he had almost annihilated the delicate plant, which had been such an object of care to Count St. John.

"What will papa say?" reiterated little Florrie, for the third time, as she gazed wofully at the crushed flowers that lay at her feet.

"What shall I do?" exclaimed Heathcote, as he picked himself up; "papa will be so angry; I know he valued this plant above all others."

"Well, it is nothing so much, after all, to make this fuss about," cried Allan, "come, let us finish the game."

They started off in pursuit of those who had not yet been caught, all but Heathcote, who stood still, eyeing with a very rueful countenance the mischief he had wrought. At last he heard Count St. John's voice calling them in for supper. "I had better tell papa at once," he said to himself, but as he moved forward, Count St. John had turned into the house again. The children had dispersed. Count St. John sat in his study, looking particularly grave; presently he rang the bell. "Tell master Heathcote I wish to speak to him," he said to the servant who obeyed the summons. A few minutes afterwards, there was a timid knock at the door, and then Heathcote walked in. He looked rather pale. "Heathcote, I have sent for you to ask you whether you can tell me anything about my Indian flower; I find some one has totally destroyed it." Count St. John spoke sternly, perhaps he guessed who the culprit was.

Heathcote crimsoned to the very tips of his ears. He hesitated a moment, then raising his before downcast eyes he said firmly, "I dare not tell a lie, papa; I did it. And O, I wish I had told you before, for I have been miserable ever since that unlucky accident. Please forgive me?"

"Willingly, my boy. You have spoken the truth bravely, and though I regret the loss of the plant which has cost me so much trouble to preserve, it has been the means of proving to me that I have a son in whose word I can place confidence, and of whom I may be proud. God grant, dear Heathcote, that you may always preserve your candor and truthfulness."

My little children, you will never lose anything by speaking the truth: perhaps you may remember two lines which say,—

"For he who doth one fault at first,
And lies to hide it, makes it two."

And you know it is written in God's holy word, that "Lying lips are an abomination to the Lord." If you do not wish, then, dear little one, to be excluded from that bright angel band, playing on their golden harps around the throne of God, you must learn always to speak the truth, not from fear of men, but from love to that dear Jesus who gave his life a ransom for even the very smallest child who believes in him.—*The Children's Friend.*

ALICE AND THE OLD NEEDLE-WOMAN.

Alice found an old needle-woman one day resting under the cooling shade of a tree outside the garden gate.

"Do you want something?" asked Alice.

"Yes, dear child," she answered: "I want a new dress."

"A pretty calico?" asked Alice.

"That will too soon fade answered the poor needle-woman.

"A black woolen?" asked Alice.

"That will too soon wear out," answered she.

"A silk?" asked Alice.

"I have nothing fit to wear with it," answered the needle-woman; and Alice thought as much.

"A plaid, a beautiful plaid?" asked the child.

"That will too soon go out of fashion," answered the needle-woman.

"Do you care much about the fashion?" asked Alice.

"I want the dress to last me a thousand years or more," said the old woman.

"O!" exclaimed Alice, drawing back, for she half thought the poor woman was crazy; "do you expect to live so long? A thousand years is a great, great while, and you are pretty old now."

"I shall live longer than that," said she.

"I will ask my mother," said the girl, much puzzled, "if she knows what dress would suit you, and perhaps she'll buy it for you."

"Your mother is not rich enough to buy it, dear child," said the old woman.

"My father is rich," said she.

"Not rich enough to buy me the dress I want," answered the old woman.

"Do you want to dress like a queen?" asked Alice.

"No; but I want to dress like a king's daughter!"

"The old needle-woman is crazy," thought Alice to herself; "she talks so queer! I don't know where you will get such a dress," said she aloud—"something that will never fade, never wear out, never go out of fashion."

"And never get soiled or spoiled," added the old woman; "wear it when or where you may, it will always keep white and shining."

"O!" was all Alice could say. Then she added, "I should like such an one, I am sure. Could a little girl have one? But a little girl would outgrow hers."

"No," said the needle-woman; "the dress would let itself out to suit you always."

The child was lost in wonder. "Will you please tell me what it is, and where I can get one?" she asked.

"It is the garment of salvation, the robe of righteousness, which Jesus Christ has wrought out for you and for me, dear child," said the old woman, tenderly. "Christ came to take away the poor rags of our sins, and to put on us his pure white robe, and make us fit to be the children of God, the great King, and live in his palace forever. Should you not like to, dear child?"

"Yes," answered the child, "I do want to be one of God's children. I always wanted to. Will he give *me* a heavenly dress, do you think?"—*The Banner.*

DO NOT MAKE EXCUSES.—Children, do not form the habit of making excuses. If you have done wrong, be willing to own it. Do not try to hide it, or throw the blame on another. A person who is quick at making excuses, is not likely to be good for anything else, or to be loved and honored. Be honest, frank, and truthful.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance................$2.50 a year.
Five copies six months to one address.......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*

Over all business matters, write—*Business.*

Over all articles for the paper, write—*For the Crisis.*

All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.

When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.

PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.

☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.

☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,

Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 665. BOSTON, WEDNESDAY, JULY 1, 1868. VOL. XXVII.—NO. 16.

The World's Crisis

AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon at

167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ONE STEP MORE.

What though before me it is dark,
Too dark for me to see?
I ask but light for one step more;
'Tis quite enough for me.

Each little humble step I take,
The gloom clears from the next;
Lo, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close I fear to stray,
Patient I wait a little while,
And soon it clears away.

I would not see my further path,
For mercy vails it so;
My present steps might harder be
Did I the future know.

It may be that my path is rough,
Thorny, and hard, and steep;
And, knowing this, my strength might fail
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way;
But seeing this, I might despise
The journey of to-day.

Perhaps my path is very short,
My journey nearly done,
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think, "My feeble powers
Will fail me ere the end."

And so I do not wish to see
My journey or its length,
Assured that, through my Father's love,
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before;
Trusting that I shall always have
Light for just "one step more."

—*Selected.*

IS THE SOUL OF THE PENITENT THIEF NOW IN PARADISE?

BY WM. SHELDON.

If so, it must have gone there unjudged, for judgment is located (1) "in the last day;" (2) at Christ's "appearing;" (3) when the great white throne" and its occupant descends; and (4) when the seventh trumpet sounds—all of which events are yet future.

One thing is certain: inasmuch as God's arrangement does not clash with itself, either the judgment is wrongly located, or the import of Christ's promise has not been rightly understood. That the judgment is connected with Christ's "appearing" (2 Tim. 4: 1) is a clear point, and it is certain that no man can receive his reward prior to the judgment, else there is no need of a judgment, as the judgment is for the express purpose of deciding the destiny of the human family, and to carry that decision into effect: and if this work precedes the judgment, it leaves nothing to be accomplished at the judgment, and makes the judgment a worthless arrangement; and also makes the statement untrue that the "dead" are then to be "judged," as well as the living. Besides this, we are expressly informed that the "reward" comes at the judgment, and not before it: "Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." (Rev. 11: 18.)

The penitent thief is certainly one of the "saints" here mentioned, else Paradise would not have been promised to him at any point of time; and if he is one of the saints he is certainly included in the number who are to get their "reward" at the time the dead are to be judged; consequently it is not true that he is already enjoying his reward in Paradise; hence, the Savior's promise to him has been misunderstood. These considerations lead us to seek for the true import of the Savior's promise on the cross, and this we will do by learning (1) what he did not mean, and (2) what he did mean.

I.—*What he did not mean.* Christ did not mean to state that he and the dying penitent should jointly enter Paradise on the very day of the crucifixion, because:

1. This position would locate Christ's "second" coming in the past, and as early as the time of his resurrection; whereas, Paul located his "second" coming in the future a long time after Christ's resurrection: "He shall appear the second time." (Heb. 9: 28.) All agree that Christ came once and tabernacled in flesh over thirty years, and that this constituted his first coming—do they not? Yes. Now then, if at the crucifixion he left the flesh, and went back to heaven, and remained there three days, and then came back again, and tabernacled in flesh some forty days more, would not that make his second coming? Just as certainly as one and one make two. Let us count. He tabernacled in flesh over thirty years before leaving the world—did he not? Yes. Does not that make one coming? Yes. And you say he then left the world and went to heaven and remained there three days—do you not? Yes. You also claim that he then came again to this world, and tabernacled in flesh a second time—do you not? Yes. Well, was not this as really a coming of Christ as in the first case? Yes. And do not one coming, and another coming, make two comings? Yes. And is not the next coming after the first the "second?" Yes. Then was not Paul mistaken many years afterward in telling us, "He shall appear the SECOND time?"

Rather let me believe that Paul was right, and that Christ's statement has been misunderstood. Paul and Christ do not clash when rightly understood, and there can be but one "second" coming of Christ, and that is yet future; hence, Christ did not go to Paradise, and return again.

2. After Christ was raised from the dead, he told Mary in plain terms, "I am NOT yet ascended." (John 20: 17.) Can we set aside this plain statement of the Master? No. Then we have no right to put a construction on his language on the cross which would make his own words clash. It is a positive fact from Christ's own statement that he did not then "ascend," although he had previously predicted his return to heaven in the following language: "What and if ye shall see the Son of man ascend up where he was before?" As late as the morning of his resurrection, three days after his remark to the dying penitent, Jesus could truthfully affirm, "I am not yet ascended." Can we respect Christ's words? Then never so interpret his promise to the thief as to make his own statements conflict.

II.—*What he did mean.* Christ simply meant to give a plain reply to the consistent request of the dying penitent—nothing more nor less—and that request was, "Lord, remember me when thou comest into thy kingdom." The thief had imbibed the impression that Christ contemplated coming again to establish a kingdom; and well he might have received this idea: for in the trial of Christ, he was accused of seeking to make himself a king, and in mockery of his claim to the kingship he was crowned with a "crown of thorns;" so Pilate interrogated Jesus about this matter: "Art thou the king of the Jews?" (John 18: 33.) Jesus remarked: "My kingdom is not of this world [that is, this world of sin and death:] if my kingdom were of this world, then would my subjects fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (v. 36); that is, not from henceforth, or from this time forward. Pilate clearly saw by this reply that Jesus contemplated the establishment of a kingdom at some future time; so he again puts the question to Jesus in this form: "Art thou a king, then?" (v. 37.) Jesus replies, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (v. 37,) or this truth.

Here Christ confesses to Pilate (1) that his kingdom was not to be established in this world of death and sin; that his kingdom was not to commence then, and extend from that time forward: and (2) another evangelist gives this item in Christ's confession: "Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." The thief having thus learned that Christ claimed to have been born to be a king, and that he denied that his kingdom was from thenceforth, or from that time forward, and claimed that they should finally see him "coming in the clouds of heaven," enthroned on "the right hand of power," or in kingly majesty, knew Jesus' theology concerning his kingdom; and the only thing that remained to be decided in his mind was whether Christ was the true Messiah, or an impostor: and as the sun refuses to shine, and darkness covers the land, he is convinced that something more than an ordinary man is dying, and concludes that Jesus must be the true Messiah, and if so, he will come in the clouds of heaven, as he had promised, to set up his kingdom at the end of this world of sin; and with this impression on his mind, he recognizes Jesus as "Lord," and offers to him his heartfelt petition: "Lord, remember me when thou comest into thy kingdom."

The immediate reply of Jesus was, "*Amen lego soi semeron met emou ese en to Paradiso.*" Let it be observed, that the first word in the Savior's reply is "amen," which signifies "so let it be." The word amen that we use so frequently is simply a Greek term incorporated into our language, and we well know its meaning. The translators have rendered it by the term "verily" in this text, which fails to give the full meaning of the Savior's reply. Following an ancient punctuation, a fair rendering of the text would read as follows, making the request and reply harmonious, and also agreeing with the truth that reward comes after the judgment: "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, So let it be—I tell thee to-day, Thou shalt be with me in Paradise."

When? Just when he requested to be remembered: for Paradise is as really to bloom in the kingdom of the second Adam, as it did in the kingdom of the first Adam; for when earth shall be renewed, and the river of life shall flow, "on either side of the river" will be "the tree of life which is in the midst of the Paradise of God (Rev. 22: 2; 2: 7); so Paradise will bloom on earth again when Christ sets up his kingdom, and the penitent thief will then be remembered, and that, too, at the point of time he prayed to be remembered, and thenceforward will be with Christ in Paradise.

What was the request? "Lord, remember me when thou comest into thy kingdom.' What was the reply? "Amen"—or, "So let it be;" that is, Let it be according to thy request—and then to make the matter doubly positive, Jesus adds: "I say unto thee to-day, [despite surrounding circumstances, everything to human appearance looking as though I should never have a kingdom, yet] thou shalt be with me in Paradise," which shall bloom in my kingdom.

The modern exposition destroys the harmony between the request and the reply, and clashes with the Bible fact that reward must be given after the judgment-day comes.—*Adventism.*

☞ Great hearts, like the ocean, never congeal.

WILL ELIJAH COME AGAIN?

For twelve hundred years a continuous line of prophets, from Moses to Malachi, had written the oracles of God, and then the voice ceased. Three hundred years must pass away before men should receive from God any fresh and direct communication of His will, and, as the harp of Old Testament prophecy grew silent, its last chord touched upon Elijah. That mysterious prophet, who alone, except Enoch, had lived without dying, is once more mentioned. And the sound, as it died away, left this as its last impression on the ear of each faithful and thoughtful Israelite, "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

It has been supposed by some that this prophecy has been already fulfilled in the person of John the Baptist. We must, therefore, in the first place, examine the ground on which this supposition rests.

The prophecy, as might have been expected, was one deeply engraven on the Jewish mind; and when John the Baptist appeared, and wore the same dress which had distinguished Elijah, and showed much of Elijah's spirit, there was an impression among them that it was Elijah himself who had appeared.

That impression would rather gain force by an inaccurate rumor of what the angel, who announced his birth, had said to Zacharias. The angel had really said, "And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord;" which, while it referred to our text, only stated that in John the Baptist there would be a resemblance to what was there predicted, not the actual fulfillment of it; but it is not difficult to see how easily, especially as many of the Jews of that day believed in a transmigration of souls, the words might be misunderstood, and lead to a vague idea that John the Baptist might be Elijah himself returned to earth again.

Under this impression, when messengers had been sent to John, and asked him, "Art thou the Christ?" and received from him the positive assurance that he was not, they proceeded to ask him further, "Art thou Elias?" And again he answered, No. An answer which he most certainly would not have given if he had been really the subject of Malachi's prediction, to which they so evidently referred. It seems to me impossible to doubt that John not only meant to deny his being personally identical with Elijah, but meant also to deny his being that Elijah of whom Malachi had spoken, and whom the Jews were expecting.

But then there is a passage in which, at first sight, our Lord appears to attribute to John what John denies of himself, for in Matt. 11: 14, our Lord said: "All the prophets and the law prophesied until John, and, if ye will receive it, this is Elias which was for to come." If that text stood alone, it would, doubtless, seem most natural to interpret it as meaning that it was of John the Baptist Malachi prophesied. It would not even then be very easy to understand why his being so should depend on their receiving it, which seems as much as saying that, if they would receive it—or, perhaps, rather receive him, for it might be either one or the other—he would have been to them what it was predicted Elias should be. But the passage is not alone. On a subsequent occasion our Lord explained the matter much more fully to the disciples.

On the Mount of Transfiguration Elijah appeared again. He was then with Moses. In this event the disciples were shown an earnest of the coming glory. Peter refers to it as having been such: "We have not followed cunningly devised fables, when we declare unto you the coming and glory of our Lord Jesus Christ, but were eye-witnesses of his majesty; for he received from God the Father, honor and glory; when there came such a voice to Him from the excellent glory: This is my beloved Son, in whom I am well pleased; and this voice, which came from heaven, we heard when we were with him in the holy mount." Elijah was there, on that occasion, as an earnest of those who, at his coming in glory, will be caught up to meet him without dying, as Moses was of those who then will be raised from their graves. And the disciples were in some way taught to recognize them both; they saw Moses, and they also saw Elijah, and felt, for a moment, the blessedness of that presence.

And then it was that they began to remember the expectations they had been taught to cherish of Elijah's coming. It is not unlikely they called to mind these words of Jesus about John the Baptist, which seemed half to contradict those expectations. And when they saw Elijah himself so distinguished as to appear in glory, accompanied by none but Moses, their minds were not unnaturally perplexed, and they put the question, "Why, then, say the scribes, that Elias must first come?"

And our Lord did, in fact, answer all those inquiries, which they hardly knew how to make. They wanted to know whether the scribes were right in predicting a personal appearing of Elijah before the great and terrible day of the Lord? Whether his appearance on the mount, which they had just witnessed, were what was meant? How it was that, if so, Jesus had told them that, if they would receive it, John was Elias which was for to come? And what was the reason why John was like Elias? And why Elias had not yet come to perform all that was written of him? To all these only half-expressed inquiries, our Lord replied: "Elias truly shall first come and restore all things"—the scribes are right in so interpreting what Malachi prophesied—"But I say unto you that Elias is come already." That is, John the Baptist has come in the spirit and power of Elias, though, instead of his restoring all things, "they knew him not, but have done unto him whatsoever they listed."

John the Baptist was like Elijah, because he had been, as Elijah was to be, the precursor of Christ. But he had come, and not Elijah, because the Son of man was about to suffer, not to reign. Elijah himself was to come before the great and terrible day of the Lord, but John the Baptist had come before his suffering, and had himself suffered. In short, John the Baptist came in the spirit and power of Elias, performing the same part before Christ's day of suffering that Elijah will do before his day of reigning.

On the whole, it appears that John the Baptist did represent Elijah, but was not Elijah. That what he did before the first advent, Elijah will do before the second advent. "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."—*Prophetic Times.*

For the World's Crisis.

THINE ONLY CHILD IS DEAD.

Written for Sister F. Beal, and sung at the funeral at Lewiston, Me., by J. A. Libby.

(*Published by request.*)

Thine only child is dead;
Tell Jesus of thy grief;
"Come unto me," he kindly said,
"And I will give relief."

Put back her golden hair,
Her death-set eyelids close,
And fold her little hands so fair,
In solemn, sweet repose.

Thy darling child is dead;
Come see the sleeper now,
Laid in her little casket bed,
So calmly still and low.

'Tis but a dreamless sleep
To await a better day,
Just yonder, where we cannot weep,
When death has passed away.

Then give the last fond kiss,
And look a last adieu,
Thinking, though Frankie you may miss,
She'll come again to you.

Jesus will raise your dead;
O calm your troubled breast;
"Come unto me," he kindly said,
"And I will give you rest."

CONSECRATION.

"I AM THE LORD'S."

"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thy offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say, I AM THE LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."—Isa. 44: 3–5.

"I am the Lord's." This is the language that the prophet foretold should be uttered by Israel, under the influence of the Spirit of God, which was to be poured out like waters for the thirsty, and like floods upon the dry ground. And whenever men, whether Jews or Gentiles, receive this heavenly benediction, the Spirit poured from on high, this language becomes their own.

Has the Spirit of God been thus poured out in fulfillment of the divine promises? Can we doubt it when we read: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because Jesus was not yet glorified"? Can we doubt it when we read: "If I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you"? Can we doubt it when we read of "the promise of the Father"; the endowment "with power from on high"; the promised baptism of "the Holy Ghost"; the wonders of "the day of pentecost"; the preaching of the gospel at the house of Cornelius and elsewhere, "with the Holy Ghost sent down from heaven"; the bestowment of "the spirit of adoption," causing the cry of Father, dear Father; the especial guidance of the apostles of the Lamb; and the universal experience of christians, which confirms the statement, that "as many as are led by the Spirit of God, they are the sons of God"?

If, then, we live under that ministration of the Spirit, which exceeds in glory all the ministrations of law and wrath; if the Holy Spirit sent to abide with the church for ever is in our hearts to reprove, to strengthen, to comfort, and to direct; then it is proper for us to take into our own lips these precious words of joyful confidence, and say each for himself, "*I am the Lord's.*"

Can we say this? Is it the joyous testimony of our lips? Is it the abiding confidence of our hearts? Is it the steadfast language of our lives? Can we say it without presumption, without falsehood, without hypocrisy, without vain glorying? Can we say it to the world, to the church, to ourselves, to God?

"I am the Lord's." He has made me. My being sprang from him. My life is a drop from the ocean of divine vitality. The inspiration of the Almighty giveth me understanding; in him I live and move and have my being; and every right that the Creator may have over the creature teaches me to say, "I am the Lord's."

He has redeemed me. Plunged in the sorrows, the sin, and the shame of lost and doomed humanity, destitute of merit, and unworthy of his notice, still he had thoughts of pity for me. He came into the world to save sinners. He suffered, the just for the unjust, that he might bring us to God. He bore our sins in his own body on the tree. He gave his life as a ransom for all. And that "all" included me, even me! The chastisement of my peace was upon him. By his stripes I am healed. Though I am the chief of sinners, yet Jesus died for me. "I am the Lord's."

Others have known of these claims of power and love and mercy upon them, and have rejected them. But I, through God's mercy, have been led to admit them all. He has so called me by his grace; he has so opened my heart to hear and attend to his word; he has so revealed his love and compassion for me; he has so borne with my sins and transgressions; he has so drawn my heart, and melted it by his Holy Spirit; he has inspired within me such penitential sorrow for sin; he has so kindly heard my broken, piteous prayer; he has so gently loosed my heavy burden; he has so sweetly said to me, "thy sins which are many are forgiven thee"; he has so made me feel his Spirit's presence, with its fruits of love and joy and peace, that I have joined myself to him in an everlasting covenant; I have fully acknowledged and freely ratified his undoubted title; I have taken him to be my God, my Savior, my friend, my all; I have consented to walk in his footsteps; I have taken for my glorying his consecrated cross; I have counted myself as dead with the death that he died; I have been buried with him by baptism, and planted in the likeness of his death; I have been raised in the faith of his resurrection; I have had his name named upon me in this solemn act; I have confessed the good confession of his kingliness, and of my subjection to him, before many witnesses; I have received the glad tidings, the hope, and the promise of his kingdom as a little child; I have waited and prayed for the time when he shall be king over all, and universal Lord; my interests and hopes and joys and treasures are all in his keeping. "I am the Lord's."

I have cast in my lot with his people. Poor and despised and down-trodden though they be, they are my people. Their sorrows are my sorrows, and their joys are my joys. Their hopes and aims, their toils and fears, are mine. The shame they bear for Christ, I covet; their reproach for him is better than the treasures of Egypt or the pleasures of sin. I turn me away from the scenes of mirth and folly to meet my Savior's friends and share my Savior's presence. I have comfort in their fervent prayers, encouragement in their words of exhortation, gladness in their songs of joy. I love their solemn weeping places more than all earth's halls of gladness; and no worldly festival can be so dear to me as that peaceful hour, "on the first day of the week, when the disciples come together to break bread." So my interests are bound up with those of the people of God. I feel their poverty; I share their wealth. I know them by a secret sympathy; I feel for them a true regard. Not because they are rich or great or wise or honored; but because they are children of my heavenly Father; they are of the orders of heavenly nobility; they are related to me by blood, the blood of Christ; they are God's anointed kings, his elected priests, and they are my chosen friends. Once it was not so. Once I shunned their company, shrank from their glances, and trembled at their words. Once I avoided them, and spoke lightly of them, and loved them not. But all this has changed, and God has wrought the change. It was no slow and gradual process. It was the sudden kindling of a new love, the sudden birth of a new and better life. The old things have passed away. All things have become new. I, too, am in Christ; and I am a new creature, changed, renewed, chastened, and made different from my former self. I love the God I once blasphemed; I praise the Savior whose name I once profaned; I love the christians I once despised; I am a different being; I cannot doubt it, or deny it; I *know* that I have passed from death unto life, because I "love the brethren." Surely "I am the Lord's."

I am his, for he made me; and I cannot resist that claim. I am his, for he redeemed me, and I cannot cancel that right. I am his, for I have covenanted with him and confessed his rightful ownership: surely I cannot deny it now. What, then, shall annul his title? What shall sunder the bond that unites us? Who shall separate me from the love of Christ?

I am utterly and hopelessly unworthy of his love, I know; but what then? He knew all that at first, and died for us while we were yet sinners. If his love rested upon *my* love, or was conditioned upon my merit, then I should never have been the Lord's. But herein is love, not that we loved God, but that he loved us."

"He saw me ruined by the fall,
And loved me notwithstanding all."

I am no poorer or more unworthy than he took me to be at first. I am worse than *I* thought I was, but not worse than *he* knew me to be when he undertook my case. Had he thought me incurable, he would have let me alone. I should have despaired long ago; but "Is anything too hard for God?" If not, then "I am the Lord's." I did not deserve his love at first, yet he loved me. I do not deserve it now, but he loves me still. I did not begin it; I cannot prevent it. He loves me, not because I am good, but because he is good. I must still let him love me, for he will; and I must yield to his love, for it "constraineth me." How can I resist such love and such a friend?

It is true I have often wandered from his fold, and have been a lost and wayward sheep. And, in the thoughtlessness of my heart, I imagined that then I was not the Lord's. I had broken the bands, I had escaped from the fold, I had fled to the wilderness, and I should see the Shepherd's face no more. But little did I know his love. He had a hundred sheep in his fold; but he left the ninety and nine, and came to seek for me. I heard his voice amid the din arches of the forest, and I fled with shame at his approach. I listened to his call amid the wail of storms and the rush of water-floods. I saw him leaning upon his staff, as he wearily climbed the stony paths. I caught the glimpse of his countenance in the glitter of the lightning-flash, and heard his word of piteous entreaty, breaking in amid the thunder-roll of wrath. I heard him still beseeching, as I fled away, saying, "Turn ye, for why will ye die?" And when almost ready to faint and all, he still said, "Come unto me, and I will give you rest."

But I feared his rod, and dreaded his reproof, and wandered on till I was lost and helpless, chilled by the pelting storms of sorrow, and torn and tangled by the thorns and snares of sin. And then, when hope was lost, and help seemed far away; when darkness was thick, and storms were wild; when the lion roared against me as his prey, and the hissing serpent claimed me as his victim; ah, then, I saw the Good Shepherd's face again. With pierced and weary feet, with torn and bleeding hands, with tattered raiment and with thorn-crowned brow, he found my last hiding-place, and laid his hand upon me. And then there was no chiding nor chastisement. There was no bitterness in his heart, no severity in his hand. How gently he plucked my feet out of the net. How tenderly he turned aside the tangled thorns. How gently he lifted me up. And when he saw that I had wasted my strength in wandering, and had none for my return, how kindly the weary Shepherd laid me on his own shoulder and bore me back through deserts dark, and thickets wild, and over torrents and through water-floods, still soothing me and calming all my fears, still holding me that I could not fall, still binding me with bands of love, and so bringing me home with gladness, he said, "Rejoice, for I have found my sheep that was lost." And ever since he has watched me, and led me, and fed me, and kept me, and I have thought more of him and less of myself, until he is all, and I am nothing; but yet such as I am, I must be, a sheep of his fold,—"I am the Lord's."—*The Christian.*

(*To be concluded.*)

For the World's Crisis.

"LOVE YOUR ENEMIES."

Our blessed Redeemer has commanded us to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use and persecute us. Now it is very evident that one branch of this love is exercised when we forgive them that have trespassed against us. This duty needs to be impressed upon many who profess to love Christ. It is astonishing, indeed, that so many overlook the plain statements of Scripture, and deceive themselves with the idea of being saved, when at the same time they are cherishing hatred and malice in their hearts, and are unwilling to forgive those who may have trespassed against them. It is in vain for us to pray, unless we are willing to obey. God is not to be trifled with; he means what he says. It is not those who say Lord, Lord, that are to be accepted when Jesus comes, but those who *do the will of God.* When God commands us to love our enemies, he means us to do it.

Mr. Wesley, on these words of our Savior, uses the following striking language:—"'As we forgive them that trespass against us.' In these words our Savior clearly declares both on what condition and in what degree or manner we may look to be forgiven of God. All our trespasses or sins are forgiven us *if* we forgive and *as* we forgive others. This is a point of the utmost importance, and our blessed Savior is so jealous lest at any time we should let it slip out of our thoughts, that he not only inserts it in the body of his prayer, but presently after he repeats it twice over. 'If,' saith he, 'ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' God forgives as we forgive others. So that if any malice or bitterness, if any taint of unkindness or anger remain; if we do not clearly, fully, and from the heart forgive all men their trespasses, we so far cut short the forgiveness of our own; God cannot clearly and fully forgive us. In the meantime while we do not from our hearts forgive our neighbor his trespasses, what manner of prayer are we offering whenever we utter these words? We are indeed setting God at defiance; we are daring him to his worst. 'Forgive our trespasses as we forgive them that trespass against us.' That is, in plain terms, Do not thou forgive us at all; we desire no favor at thy hand. We pray that thou wilt keep our sins in remembrance, and that thy wrath may abide upon us. But can you seriously offer such a prayer to God? Who dares to do it? O, tempt him no longer. Now, even now, by his grace forgive as ye would be forgiven. Now have compassion on thy fellow-servant, as God had compassion on thee."

Let us not be hearers of the word, but doers. Soon the great day of God's wrath will be here, and who shall be able to stand? None can stand then but those who have pure hearts and clean hands. O that God may help me to watch and pray, and keep myself in a waiting position, so that when Jesus comes I may hear him say to me, "Come, ye blessed of my Father." J. W. THOMAS.

Fairhaven, Mass.

☞ I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.

☞ Read a chapter in your Bible every morning, and when care and trouble arise, you will have a store from which consolation will be whispered into your heart; your pleasures, too, will be more sweet, because you can thank the Giver of all good for them.

For the World's Crisis.

OUR HOPE.

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."—1 Pet. 1: 3–5.

We are begotten unto this lively (or) living hope by the resurrection of Jesus from the dead. Hear Paul in 1 Cor. 15: 23, "But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming. . . For the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed" 1 Cor. 15: 52. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 14, 17. "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth (at my second coming) and believeth in me, shall never die." John 11: 25, 26. "He that overcometh shall not be hurt of the second death." Rev. 2: 11.

We are not only to live, but we are to have something to make life desirable. Peter tells us that we are to have an inheritance that is to be incorruptible, undefiled, and will not fade away. Bible for this. "And if we be Christ's, then are we Abraham's seed, and heirs according to the promise." Gal. 3: 29. What promise? "For all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13: 15. "And in thy seed shall all the nations of the earth be blest." Gen. 22: 18. "By faith Abraham when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out not knowing whither he went. . . . For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 8, 10.

Did Abraham ever find the city, or obtain the promised possession? "These all died in faith, not having received the promises." Heb. 11: 13. When will the city appear? "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 1, 2.

Shall we all be there? "Nevertheless, we according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness" (or the righteous dwelleth), 2 Pet. 3: 13. "Wait on the Lord, and keep his way, and he shall exhalt thee to inherit the land; when the wicked are cut off thou shalt see it." Ps. 37: 34. "Then Jesus sent the multitude away, and his disciples came unto him, saying, declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world (or age), and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world (ages.) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, and there shall be wailing and gnashing of teeth. Matt. 13: 36, 42.

Notice here the field is the world, the reapers are the angels, who are to gather out of Christ's kingdom all things that offend, as the tares are gathered and burned. "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

Entire possession will be given to the children of God, for, says Christ, "Blessed are the meek; for they shall inherit the earth." Matt. 5: 5. "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 27.

Truly ours is a blessed hope. It is soul-cheering to the toil-worn pilgrim here, while treading, oft with weary feet, the rugged steeps of life's pathway. How sweet to think that bye and bye we shall, if faithful, live forever with Jesus on the renewed earth, that John saw, where God shall wipe away all tears from their eyes; and "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21: 4. "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. Christ has died, "that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2: 14, Glory to God! Jesus has gotten the keys of death and hell (*hades* or the grave), and risen triumphant, and is now our advocate with the Father. But soon

"He will finish all his pleading,
And come again."

For "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin [a sin-offering], unto salvation."—Heb. 9: 28.

Dear reader, brother and sister, may you and I be ready to hail him with joy.

S. TENNEY.

☞ When a man desires to sleep, he desires to hear no noise; so when a man doth desire to sleep in sin, he desires not to hear the voice of grace disturbing him.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 1, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, directing it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us YOUR NAME AND POST OFFICE ADDRESS. *

THE CAMPMEETINGS.

The Springfield National Advent Campmeeting is appointed to commence Monday, Aug. 24th, but there will be a meeting held on the ground on Sunday, Aug. 23d, and arrangements will be made with various R. Roads for Tickets, good as soon as the 22d.

The Alton Bay Campmeeting commences Sunday, Aug. 30th. Full particulars in regard to the above meetings will be published in due time.

In answer to inquiries, we would say that tents can be hired in this city of James Martin & Son, No. 114 Commercial Street, nine and a half feet square, three and a half foot wall, with poles and all complete, for $4.00 for the time covering either of the above meetings. Also tents eleven and a half by twelve, four foot wall, for $6.00, and other sizes in proportion. *

THE IRON HILL CAMPMEETING.

The campmeeting at Iron Hill, Iowa, was held in a pleasant woods forming a part of a very heavy timbered prairie extending some twenty miles. The forest is composed mostly of large elms and sugar maples. This great timber prairie is interspersed by rich farm lots, occupied by enterprising, common-sense, but uneducated men, many of whom possess superior natural ability. Until within a few months, many of them were infidels, who had no confidence in the Bible nor the popular religion of these last days. Bro. Moses Chandler went among them and preached the plain truths of the Bible, showing them that man is wholly mortal in this life; that the wicked will be destroyed; that Jesus is coming personally to reign on the earth in glory, when the saints will take "the kingdom under the whole heaven." The result was, that many of those infidels were converted, and a flourishing church established, composed of earnest men and women, who are not of the class that draw back to perdition. They are now "rooted and grounded" in the blessed hope. We enjoyed their society. Christianity has taken deep hold of their affections. Their's is no mere surface work for a few days, but forever. Bro. Chandler thinks of moving among them. He is highly esteemed for his faithful labors.

Bro. P. S. W. Deyo was at this meeting with his large tent. He is a faithful, earnest and successful laborer in the Lord's vineyard. Brn. Buck and Gibson were also with us, who are true men of God. Our meetings continued to increase in interest till the Lord's day, which was one of special importance to this people. At 9 o'clock we met for a love-feast, and had a real good one. One hundred and five spoke, and gave cheering testimonies. At an early hour the people began to come in from the surrounding country, and at the hour for preaching the large tent was full, and many were unable to get inside. We had good order and attention during the entire meeting, and the truth found a hearty welcome in many honest hearts. The people in the west have ears to hear, and good sense to distinguish between fables and the word of the Lord. It is pleasant to talk to such people. The harvest is ripe but the laborers are few. Men who have the missionary spirit will find plenty to do in this western field. The few faithful men who are here are doing a noble work. They are truly *laborers*. There are now in the state many substantial brethren, who make christianity a daily business, and are living epistles known and read of all men. The labors of Bro. Deyo and others have been greatly blest in Iowa.

Quite a number were converted during the meeting, and fourteen were baptized by Bro. Chandler. Sabbath evening we had the sacrament of the Lord's Supper, when some seventy-five sat down to commemorate the sufferings of Jesus. At the close of the sacrament, some fifteen joined the church. Others were almost persuaded to become followers of Christ. They now see the simplicity of the truth of the Bible as never before, and are surprised to see how they have been deceived by the popular theology of these last days. Thank the Lord that his truth is spreading in all directions. The people have been fed long enough on husks, and are decided to have no more to do with them. In all the churches the tide is turning in favor of the truth among the true disciples of the Lord. We have never found them so willing to hear as now. They are fast breaking loose from the theological fetters by which they have been so long bound. They begin to see a necessity in the case. They are about starved where they are, and feel that they can not live much longer in their "Libby prison." Those who are preaching the immortality of the soul, and its consequent eternal misery of the finally impenitent, are fast losing their hold upon the minds of their hearers. Rather than believe such a monstrous doctrine they turn to Universalism or Spiritualism. The time was when people believed what the minister said without asking for proof, but that day is nearly passed. The danger is now, that they do like the Italians, who have been so long trodden down and gagged by the clergy, reject every thing and embrace infidelity. Indeed this is what we may expect on the part of the masses. The theological waters are tremendously troubled at the present time. Those who once thought they had a reason for their hope, now find they have no Bible to sustain what they had believed.

THE KU-KLUX-KLAN.

The Ku-Klux-Klan is a secret organization in the South for the purpose of carrying out the principles that caused the Southern rebellion. Its members have already performed some daring and bloody deeds. They are a terror to the negro, and an enemy to all the friends of the colored people. It is said this organization has been a strong power for evil. When they wish to remove some one out of their way, they sometimes send to such a threatening message. The following was sent to Judge Hunter, of Memphis, Tenn.

(Skulls, daggers, pistols.)

"K-K. K.

"The Dread Golgothan Den of the Dragon, Shrouded Council of Mortals.

"In Hoc Signum. The Grand Cyclops speaks.

"Tyrant, knave, fool, tremble! Ten thousand pistols point toward and await you! Ten thousand daggers point toward you! Thou art a stink in Memphis' nostrils.

"Beware! Beware! Beware!

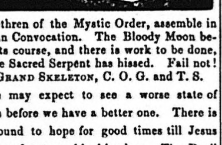
"Tempt not further the patience of the Holy Brotherhood. You owe your life to the forbearance of God and the Klan.

"By order of the Great-Grand Cyclops."

It will be seen that this demoniacal body claim to be associated with God. We may well inquire, as did the martyrs, "How long" must this state of things continue? A colored school-house at Nashville, Tenn., was burned down last spring by the Ku-Klux-Klan. The house cost over a thousand dollars. A few days before the house was burned, the teacher was notified that, on pain of death, he must leave the school.

A gentleman, who was formerly a resident of Greenfield, but who has for several years lived in Columbia, S. C., sends to his father one of the many notices posted up on the walls of that city, calling together the members of that mystic order, which is becoming the terror of the poor freedmen of the South. A fac simile of the placard we give below:

IN HOC SIGNIO.



Brethren of the Mystic Order, assemble in Solemn Convocation. The Bloody Moon begins its course, and there is work to be done, for the Sacred Serpent has hissed. Fail not!

GRAND SKELETON, C. O. G. and T. S.

We may expect to see a worse state of things before we have a better one. There is no ground to hope for good times till Jesus comes and sets up his kingdom. The Devil is doing his best to break up society, and to destroy all confidence in Christ and the christian religion. This is the time for the true friends of Jesus to be bold for their Lord. There is a wide field now for true courage. Cowards will fare hard at last. Let us be brave for the right, if ten thousand daggers are pointed at our hearts.

THE SANGERFEST.

By Sangerfest is meant the German festival, which was held in Chicago, closing with a great picnic, Sabbath, June 21st, when some twenty thousand were present. The Chicago *Tribune* says it was the greatest festival ever held in the United States. It continued nearly a week. The Sabbath was their great feast day. They formed a long procession and marched through the streets of Chicago with music and banners, while the citizens waved their handkerchiefs and cheered them on their way to Wright's grove, where they had a great variety of amusements, and much beer drinking and song. Had those who landed on Plymouth Rock in 1620 been told that in less than two hundred and fifty years the Sabbath would become the great holiday for thousands of people in our principal cities; when large processions might be seen marching with merry music and streaming banners to a mammoth picnic, where all sorts of amusements, beer drinking, wit and song would be indulged in to the utmost liberty, and be applauded the next morning in the leading daily paper in a city containing between two and three thousand inhabitants; would they have believed such a declaration?

One of their choice speakers, after noticing some things that were opposed to the right kind of progress, according to his estimation, said, as reported in the Chicago *Tribune* without any expression of dissent from the editor:

"But there is yet another enemy. It is he who keeps aloof from us, who remains on the outside of the fence, and, viewing our festivities from the distance, prays with sincerity and from the bottom of his heart that we may all go to the devil. The very thought of this should raise a cloud and obscure our bright sun, as it now shines clearly from the heavens. It is the power of bigotry of the church. We, as Germans, must not submit to the dictates of this Puritanic bigotry. We will leave heaven to the angels, and hell to the devil, and take care of the world ourselves. Sunday amusement is the only recreation left to the workingman. They shall not take away the bloom from the cheeks of our maidens by incarcerating them in closed rooms during the warm sunshine of Sunday. No, art and song shall beautify them, and cure the natural ailments of the body. Neither shall they abridge our right to enjoy those terrible things—dare I name them—beer and wine. We need no policemen to correct our morals."

Truly, this is a *progressive* age. No doubt, Satan is highly delighted with such progress, and is much pleased with the public press that will speak well of such Sabbath performances as have just been witnessed at Chicago.

WESTERN NOTES.

We parted with our readers at the Iron Hill campmeeting, in Iowa, June 14th. The next morning (15th) we had a parting circle, bade each other good bye, with a firm purpose to meet in the kingdom of God. We all felt glad that we had met in the tented grove. Every one seemed to be delighted with the meeting.

Bro. Black took us to his pleasant home, and from thence to Dubuque, a distance of some twenty-eight miles. When we arrived there to commence our proposed discussion with Mr. Sweeney, from Winchester, Ill., we learned that he had decided not to be present. The discussion was advertised in the Dubuque papers to begin that evening; when the people came to hear, the debate was found to be all on one side. The reason why Mr. Sweeney did not appear was said to be because his friends thought it was not best. Instead of the discussion, the Disciple church allowed us to occupy their meeting-house, when we endeavored to turn the failure to good account by presenting some of the points that would have come up during the debate, and then invited his friends, or any others present, to ask such questions as they pleased; but none ventured any inquiries. The first evening we spoke on the creation and death of man, showing that the Bible teaches that he is entirely mortal. The second evening we took up the meaning of the word soul as used in the Scriptures. We urged questions, but none were offered. As the weather was very warm, we held meetings the next two evenings on the public square, which is pleasantly shaded. We had a very candid hearing from an attentive and intelligent audience, in which were some of the first citizens of Dubuque. It was pleasant to talk to people who had ears to hear. We were sorry we could not stay longer, as it was evident there was a fine chance for a good harvest, if the labors could be continued.

Dubuque is a city containing some twenty thousand inhabitants, many of whom are noted for their enterprising spirit. Much labor is spent on the lead mines in the vicinity, where much valuable ore has been found. A portion of the city is on a high bluff, affording some very pleasant situations, overlooking the "Father of Waters," and the interesting scenery to be witnessed in all directions. The Illinois Central R. R. crosses the river at this place from Deonleith. They are now building a bridge across the river for the railroad. Dubuque is a smart business place, and is called the "Key City." We hope to have the privilege of visiting it again, and saying more about our blessed hope. "Pure and undefiled religion" is evidently not very common in the "Key City." Satan has the general control, as in most other places. Thank the Lord his time is short, but his last work is an earnest one.

We found a good home with Bro. and Sr. Cook, who did all they could to make our stay pleasant. Several others are becoming very much interested in the gospel of the kingdom who are yet members of the different churches. It was decided to establish a prayer-meeting, to be held on Thursday evenings, at Bro. Lyman Munger's, corner of Bluff and 9th streets. We found Bro. and Sr. Munger to be hearty lovers of the truth and true friends of Jesus. They are members of the Baptist church, and are now well settled in the doctrine we love so well. They are not ashamed to be identified with those who are sometimes called "infidels," because they believe "the dead know not any thing."

THE NEW HARTFORD CAMPMEETING.

Friday, June 19th, we left Dubuque for the campmeeting at New Hartford, Iowa, one hundred and ten miles west of D. On our way there, we passed through some of the finest farming districts we ever saw. It was a feast to the eyes of one who had been brought up umong the rocks and mountains of New England. We saw thousands of acres without a stone or a tree. It seems odd to a Connecticut boy to see new land without trees or stones, all ready for the plough. The surface is that of the "rolling prairie," which, to our eyes, is much more pleasant and inviting than the flat prairie. On some of the principal elevations one can have a very extensive view of some of the finest farming landscapes in the world. Indeed, we do no not see how any thing could surpass what we there witnessed. When a farmer locates his home, he next sets out trees for a shade, and to ward off the winds of winter. These clusters of trees may be seen on the prairie hill tops, surrounding the pleasant homes of the wealthy farmers; while outside are the vast fields of wheat and corn, which now look very promising. Many have set out several thousand trees, making quite a woods. They have a law which provides that those who will set out five acres of trees shall have six hundred dollars worth of property exempted from taxes. This is producing very pleasant results.

The farming is nearly all done by horse power. They plant and hoe, reap and mow, thrash and sow, all by machinery. Their corn and wheat fields contain from fifteen to sixty acres, which are managed as easily as one to four acres in New England.

After being delighted for eight hours with the sight of the rich farms of Iowa, we arrived at New Hartford, and received a hearty greeting from Brn. Deyo, Ensign, and others. Bro. S. B. Ensign came from New Hartford, Ct., some fourteen years ago, being one of the first settlers in that part of Iowa, and named it after his native town. He is delighted with the country, as every one else appears to be, who has a home there. The camp-ground was about half a mile from the depot in a pleasant grove. Bro. Deyo had up his large tent, and others had erected their board shanties, giving quite a campmeeting look these days before its advertised commencement. We had our first meeting Friday evening, when the tent was well filled, by those who appeared anxious to hear. Saturday we had three meetings. The Sabbath was a lovely day, and a large audience assembled, characterised for good order and attention. The truth has taken strong hold in Iowa. In many places those who are waiting and watching for the coming of the Son of man exercise the leading religious influence. This is the case, we learn, at New Hartford.

Our Brn. there are about building a meeting house. We think the campmeeting will be the means of adding others to the church who shall be saved. We felt sorry that it was not our privilege to remain and enjoy the meeting through the week, beginning June 22nd, but we were obliged to leave on that day (Monday), for Dubuque. Brn. Deyo, Chandler, Kenney, Gibson, Buck, and others were present to assist in declaring the word of life. They are true men, doing a good work, whose labors are very much blest by the Lord.

We are satisfied that more can be accomplished in the West with a given amount of labor, than in the East. The field is great, the call earnest, and we hope some will feel it duty to go and lend a helping hand. Who will go?

ORDINATION. Bro. D. Mathewson, of Sandy Hill, N. Y., was ordained to the work of the ministry on the evening of June 16th, at Springfield, Mass. Ordaining prayer by Eld. S. G. Mathewson, right hand of fellowship by Eld. J. Hemenway, charge by Eld. R. E. Ladd.

ISN'T IT TRUE?

We think but few, who use it, are aware how much injury they are receiving from chewing, smoking, or snuffing tobacco. Neither are they aware how offensive it is to those who do not use it; for if they were, we feel sure they would quit it at once to please their friends, even if there was no other reason; but when we consider its injurious effects upon the physical, intellectual and moral constitution of man, there are reasons for breaking this bad habit which should lead every one to bid it an eternal farewell.

In one of our exchanges an able writer, who makes no profession of religion, when contrasting the moral effects "of liquor or beer drinking and the use of tobacco," says, "the latter at least is the equal in its immoral tendency to any other bad habit. Millions are the unconscious criminals, and millions the unconscious, innocent sufferers. Thousands are, day by day, wearing their lives and health away, as well as that of those to whom they are the most intimately related."

We are most fully satisfied that this is true. We are glad to find the attention of our Brn. and Srs. is being called to this snbject, and that many have already broken off from the bad habit, and now feel much better than when they used it. Let others follow their example.

THE MONEY STANDARD.

There have been several intimations that Napoleon III. is intending to make an effort to establish a uniform standard of weights, measures and coins in all parts of the world. Of course he will wish to have his accepted as the standard. This is a very important and significant move on his part. We will watch for his success.

In the Chicago *Tribune* of June 22nd, we find it stated that there is a "proposition pending before Congress to give the assent of the United States to a coinage of international value, of which the French franc is to be the unit."

☞ In the "Report" of Conn. conference, in *Crisis* of May 20th, the Secretary would correct for Bro. Potter the following: Instead of "fifty" being converted, as the Secretary reports, that number embraced the Advent faith, most of them being professors.

NEW TRACT.

"Faith illustrated by personal experience and incidental narrations. By M. D. Wellcome." "We speak that we do know, and testify that we have seen."

This is an interesting tract of some thirty pages. Let it have a wide circulation. Ad- the author, Yarmouth, Me. Also for sale at this office. Price, single copy, eight cents postpaid; twenty copies for $1.00; $3.50 per one hundred. *

THE MILLENNIUM.

This is the title of a new pamphlet, by Sr. M. D. Wellcome. It is an excellent work to put into the hands of those who believe in a millennium *before* the second coming of Christ. For sale at the Crisis office. Price 15 cents, including postage. Ten copies for $1.00; fifty copies, $4.00.

The Young Pilgrim for July 1st.

The Young Pilgrim for July 1st is out. It is a good number, full of good reading, full of Jesus, and of words of wisdom and salvation. It will please its young readers, and do them good. The following are some of its contents:—

The Two Cities—The Cloud City and the City of Gold; Do I not need Jesus?—an interesting story of Robert, the Sunday School boy; Near to Jesus,—showing John and his teacher knew that each other were living close to Jesus; Come to Jesus now; The right way to begin to be good; Three bad things which we ought to shun,—bad thoughts, bad words, and bad deeds; Christian Courage,—the story of Chrysostom before the Roman Emperor (with a picture); The more beautiful land; Different kinds of givers; A letter from Bennie, the colored orphan boy; Discoveries in Jerusalem; The Band of Hope boy's speech (with a picture); Shun bad company; A column of sweet testimonies in the Young Pilgrim's Love-Feast; A column for the Wee Ones,—Little Ella's talk with Mamma about being saved, and the kingdom of heaven; Bible Questions on Christ's second coming, etc., etc.

Now is a good time to subscribe for The Young Pilgrim. Subscriptions can commence with the July numbers. Over 1800 new subscribers have been received since the 1st of January. Let us keep the ball rolling. For terms see last page. W. B. H.

☞ Let God be your end, Christ your way, and the Holy Spirit your guide.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was—Resolved, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for free distribution.

Previous acknowledgments	406.80
L. M. Richardson	1.00
A. Sheldon	2.50

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$140.75

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4964.35
Fanny Eaton (Norway Mission)	5.00
A Friend in New Hampshire	14.00
$5 handed to Sr. A. Smith.	
D. Fumagalli	1.00

EUROPEAN MISSION.

Previous acknowledgments	$536.80
P. W. Higgins	5.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1135.94
David Bates	2.50

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

For the World's Crisis.

ROCHESTER.

Still the good work goes on here. Meetings every night, save Saturday. Tent meeting begins June 25th, to continue one month or more. We are getting earnest in this matter. People begin to think eternal life is worth something, when they learn that it is "themselves" that shall live. Members of the different churches are coming in more and more to enjoy our old fashioned Methodist meetings, as they call them. I have invitations from several churches out of the city to occupy their churches whenever I can. We have several preachers among us just ready to graduate, with their sermons all written in the heart, restive to go forth as the fields are ripening for the harvest. O Lord! give them Abraham's faith with the Abrahamic promise, and success is sure. H. PRATT.

For the World's Crisis.

NEW HAMPSHIRE QUAR. CONF.

The following report of the business session of our third quarterly conference, held at Sutton, N. H., was forwarded to me by Bro. C. H. Fletcher, Secretary *pro tem.*

A. W. SIBLEY, *Sec.*

The third quarterly session of the Advent Christian State Conference of New Hampshire was held at Sutton, May 28th, 29th, and 30th. Met for business Saturday, at half past eight o'clock A. M., the President, Elder J. Couch, in the chair. Meeting opened with prayer by Wm. W. Sutherland. The Secretary being absent, Bro. C. H. Fletcher was chosen Sec. *pro tem.* Members present—J. Couch, D. F. Leavitt, J. Knowles, W. W. Sutherland, B. P. Manning, J. Kimball, F. Nelson, C. H. Fletcher. Conference listened to the report of the committee who were appointed to investigate and settle certain troubles existing in the church at Manchester, N. H. By vote the report was accepted.

Voted, That action in relation to the case in question be postponed until the next annual session of conference in relation to church order and discipline. Elds. J. Couch and C. H. Fletcher were chosen as that committee.

Voted, To adjourn without date.

C. H. Fletcher, Sec'y *pro tem.*

P. S. There was preaching during the hours of worship by Brn. J. Couch, J. Knowles, D. F. Leavitt, and C. H. Sweet. Sunday P. M. Bro. Frank Nelson of Sutton, N. H., was set apart to the work of the gospel ministry by the imposition of hands and prayer, and is commended to the faithful in Christ wherever his lot may be cast. Bro. Couch and others officiated in the ordination service. After the P. M. service a large company sat down and partook of the Lord's Supper.

This conference will long be remembered by the church and friends in Sutton. The divine presence of the Master was there, and many were blest. A. W. S.

For the World's Crisis.

QUAR. CONFERENCE REPORT.

The fourth quarterly session of the New Hampshire State Conference convened at Whitefield, June 12th and 14th inclusive. A business session of the conference was called by the President, Sat., June 13th, at 9 o'clock A. M. Meeting opened with prayer by Bro. Chas. Piper. The following members were present at the opening of the meeting: John Couch, Chas. Piper, E. Moulton, and A. W. Sibley. On motioo, the Secretary read the report of the second quarterly session, held at Manchester, N. H., which was adopted.

On motion of A. W. Sibley, Bro. Nathan Wheeler, formerly of Cabot, now of Whitefield, became a member of the conference. The minutes of the third quarterly session held at Sutton were not received in season to be brought before the conference. The following resolution was unanimously passed:

Resolved, That the Secretary be empowered to write an appeal to the brethren in New Hampshire in relation to holding protracted meetings and making a missionary effort in the State. Adjourned without date.

A. W. SIBLEY, *Sec'y.*

P. S. This meeting was characterized by a deep devotional feeling from its commencement, and it increased in interest until its close. We think it was productive of great good both to the people in Whitefield and those that came from a distance.

The Methodists kindly offered us their house on Lord's day, it being more commodious for large congregations than the Advent church, which we gratefully accepted. A. W. S.

☞ As Paul shook off the viper, feeling no harm, so will all true servants of God be able to shake off the vipers of slander that may sometimes fasten upon them, and stand before God and the world with an unimpeachable moral character; while a base character, however nice its coverings, will in time receive its deserved exposure and infamy.

For the World's Crisis.

BIDDEFORD CONFERENCE.

Our conference commenced on the evening of the 17th ult., in the chapel of the Second Advent society in Biddeford, as appointed. This is a working, sacrificing, consequently a living, growing church. Our first was a prayer and conference meeting, spirited and good; the Lord's blessing rested upon us, and continued with us during the week. Several of the ministers were present. Brn. York, Goud, W. P. Mitchell, Peter Libby, and I. C. Wellcome, within the limits of the conference, were in attendance at different stages of the meeting, and Brn. T. Rhines of Augusta, and Jas. Young of Lynn, Mass., who aided in preaching the word.

As we had no special business brought before the conference for action, our time was all spent in preaching and in social meetings. The sweet, heavenly, uniting Spirit of the Lord was truly manifest in our meeting, and made it a precious season of communion with each other. Brethren and sisters came from Portland, Casco, Poland, Limington, Hollis, Scarboro, Kennebunk, and Gorham, and enjoyed one more precious privilege of hearing and speaking of the blessed hope of Jesus' soon coming. Six happy converts were baptized Sunday, and the Lord's Supper shared by a large number of believers who expect to meet soon in the kingdom of God.

C. GOUD.
Yarmouth, Me. I. C. WELLCOME.

For the World's Crisis.

THE SICK HEALED.

It is the children of God only who expect favors at his hand, and it is recorded for their encouragement that "the prayer of faith shall save the sick"; also, "Whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son."

During our conference, held in Bristol, Sister Owen of New Britain caught a severe cold, causing a sore throat and cough, rendering her unable to attend the meetings. A few of God's children bowed before him in prayer, asking in Jesus' name that if it would be for his glory, that Sister Owen might be healed. Before we offered prayer, Sister O. could hardly speak loud, and she looked like a person that had been long sick and suffered a great deal. Father heard our prayer, offered in the name of his Son, and Sr. Owen said, "Praise the Lord! it's gone."

Then returning thanks to our Father, we arose from our knees, and found the soreness gone from her throat, the cough ceased, and we all sang—

"What a friend we have in Jesus,
All our sins and grief to bear,
What a privilege to carry
Every thing to God in prayer.
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Every thing to God in prayer."

Glory to God forever! none belongs to us. Now, brethren and sisters scattered abroad, do not be discouraged, but hold on to the promise, for God will hear the prayer of faith.

The living witnesses to the above are Bro. and Sr. Geo. L. White, of Bristol, Ct., Sr. Bingham Taylor, of New Britain, Ct., and the writer, all of whom expect very soon to enter the kingdom, where no one will say, "I am sick." Amen. L. F. MOORE.
Somersville, Ct.

For the World's Crisis.

"COME, LORD JESUS."

How eager is this utterance when our loved ones sink and waves of sorrow roll over us, and the Redeemer is the only helper we know.

I stand by the coffin of a beloved brother. Thirty-nine years he has rejoiced in life, during six of which he has bravely struggled with disease. Now his active brain, overwrought with planning deeds of kindness and usefulness, is at rest. His kind eyes open not. His lips, which were wont to speak words of wisdom and truth, now move not. The voices of his wife and little boys are unheard by him; and the wild flowers which his Sunday School have brought do not delight him. I know it will be so till the resurrection. Others who loved life as he did are locked in their graves, and cannot come forth till He who holds the keys comes. Long the saints have yearned for their dead as the thousand-fold cords have been broken. Must the time still be long? Must many more hearts sob and groan and be rent?

The joy of eternity must needs be great to recompense for this night of sorrow. And the joy is sure and near. The time will not be long, my brother Henry, before these sealed lips can joyfully repeat their dying utterance, "Life is a boon."

"We are going, we are going,
Such the music we have heard,
Like the echo of the woodland,
Or the carol of a bird.
With the rosy light of morning
On the calm and fragrant air,
Still it murmurs, softly murmurs,
There will be no parting there."

Montclair, N. J. JULIA E. LLOYD.

For the World's Crisis.

SONS OF GOD.

BRO. GRANT:—In your reply to Bro. Osman Spicer's question—"Who were the sons of God (Gen. 6:2), in contradistinction from the daughters of men"? you say, "There is some evidence to show that they were 'the angels that kept not their first estate,' but you are not fully satisfied as to who are meant by the sons of God," etc. As I cannot see how earth's sons of dust origin could amalgamate with angelic beings as Byron explains it in his "Cain a mystery," permit me briefly to tell that brother how *I* understand it.

The sons of God were simply the descendants of Adam through Seth, successor of Abel. "And Adam knew his wife again, and she bore a son and called his name Seth" (or, to call themselves by the *name of the Lord*,—margin). For God, said she, hath appointed me another seed, instead of Abel, whom Cain slew. Thus in Luke 3d, in the genealogy of our Savior, we trace this seed back before the flood to Seth, the son of Adam, which was the *son of God*; the other families, including Cain's, outside of that line from Noah to Seth were called, by contradistinction, sons and daughters of men, though of the same origin, and no doubt the Lord prohibited their intermarrying; but they disobeyed; and as they all lived to a great age, and the earth then being in her youth and vigor, not filled with disease as now, they naturally became gigantic in stature, as they could not grow after the flood had torn up and so generally wrecked the planet.

God always commanded his peculiar people to live separate from the world. Ancient Israel was forbidden to take wives from the idolatrous nations around them. So in this dispensation, while it is true that all are the sons and daughters of men, yet we hear the apostle saying, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty." Hear the beloved disciple; "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And again, "Beloved, now are we the sons of God." Again, "In this the children of God are manifest and the children of the devil," or of this world.

Thus Jesus became the "Son of man," as well as Son of God, to bring through him many of the sons of men (now by nature children of wrath) to God. Such receive the spirit of adoption and can say, Abba, or "Our Father"; are born again, or begotten again to a lively hope, etc.

When we have the evidence that persons have really become the children of God, are not bastards but sons, it is quite as wrong to marry them and yoke them up with the children of men, of this world, as it was for ancient Israel to unite with the children of Moab or any of the idolatrous nations, though they may be as beautiful and enticing as were the daughters of Cain and other families outside of the regular line of the seed before the flood. J. T. DIXON.
Rocky Brook, R. I.

For the World's Crisis

MONEY FOR A HORSE.—We are truly thankful that there are some who feel an interest "pocket deep" in all efforts to keep the truth blazing. Since our last we have received the following sums to help buy a horse for Bro. J. Carr: Otis Chickering and wife, $1.00; their boy, 25 cts.; little Pet, 10 cts. S. H. Albee, 50 cts. J. S. T., 75 cts. D. Young, St. Louis, Mo., 50 cts. There are a few hundred more of such ones who will aid in every good work. I. C. WELLCOME.

For the World's Crisis.

THE RETURN OF THE JEWS.

BRO. GRANT:—The following extract does not indicate an emigration of Jews to Palestine. For the last twenty-five years or more there have been those here and there who have clamored loudly that the Jews as a nation would return to their native land and organize themselves into a kingdom previous to the advent of the Messiah, and thus many have looked for a movement of that people in that direction; while every now and then we have heard from the Jewish Rabbis that they have no desire to return to that land, because they can get a better living here. W. C. STONE.

"At the recent laying of the corner stone of a Jewish Temple at Cincinnati, the Rabbi Lilienthal delivered a discourse denying that Israelites of the present age dream any longer about a restoration to Palestine and a Messiah crowned with a diadem of earthly power and glory. 'America,' he said, 'is our Palestine; here is our Zion and Jerusalem; Washington and the signers of the glorious Declaration of Independence, of universal human right, liberty, and happiness, are our Messiah; and the time when their doctrines will be recognized and carried into effect all over the world, is the time so hopefully foretold by our great prophets. When men will live together united in brotherly love, peace, justice, and benevolence, then the Messiah has come indeed, and the Spirit of the Lord will have been revealed to all his creatures.' This is the same Rabbi who preached some time ago in a Christian church."—*Boston Transcript, 27th June.*

Correspondence.

From Bro. J. B. McKee.

BRO. GRANT:—At this place there are a few names of us who appreciate and believe the doctrine as advocated through the columns of your excellent paper. We have read copies of your paper, and we find that it echoes the blessed hope of the immediate appearing and kingdom of our Lord. We are a little band who battle for the truth as it is in Jesus; and the odds are strong against us among the scoffing and the unbelieving; but it causes us to rejoice that there is such a noble sheet as yours devoted to the truth. We feel that we have a strong advocate, a "witness" in your paper, that those who free themselves from the trammels of prejudice are unable to refute or gainsay; a witness that spreads joy and gladness among those who are daring to be in the right with two or three, and one that dispels the thick clouds that shroud in gloom and mystery God's holy will to man.

Let us, whenever occasion affords an opportunity, warn our fellow beings of the speedy coming of Him whom they are now refusing to permit to reign over them; for at his coming every knee shall bow to him. Brethren and sisters, let us not be idle while so many of God's dear creatures are slumbering and sleeping, unconscious that they are in danger of being overtaken as by a thief in the night.

Is it not a glorious thought that he will come again to them who look with longing eyes for his coming; but there is no promise of salvation to those who are living and not looking for him. A little while longer, and he will come; for "he that shall come will come and will not tarry." A little while to bear the toil, endure the pain of being laughed to scorn, and then the glory that shall follow. Then let us lift up our heads, for our redemption draweth nigh. We shall soon receive the prize if we run with patience the race that is set before us to the end. Your brother in the Lord, JOHN B. MCKEE.
Mechanicsburg, Ill.

From Bro. G. A. Streeter.

BRO. GRANT:—The grove meeting at Charlton was a good one. This fine grove is as pleasant as any we ever saw. Bro. L. Boutell was there with his "good religion," which was well mixed in with our doctrines. He did most of the preaching. But few around there came out, as it was a driving time with farmers. They thought they would attend to farms first, then go to meeting on Sunday; but it rained then, and they were disappointed, as many will be at the last day. O that people would see the importance of obeying now. Now is all the time that God has given to man. "Seek first the kingdom of God and his righteousness, and all things else will be added."

The way is prepared for more labor, if time lasts. Three were baptized. Bro. D. O. Hopkins was with us the last two days, and helped in the meetings. Much good seed was sown, and may it find lodgment in many hearts. Thy Bro. in the truth,
GEO. A. STREETER.

☞ God comes to see or look upon us without a bell.

Extracts from Letters.

Bro. J. T. Briggs, Bridgewater, Vt., writes: "For several months I have been unable to labor for the support of my family. It seems to be my lot, with many others, to suffer affliction; but, thank God, these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.

"To the brothers and sisters in B. and vicinity who have administered to my temporal needs, I would say, may the Lord bless and save you from the evils of these last days, and give you everlasting life in his kingdom. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"I have been a reader of the *Crisis* for some time; and since I have been unable to attend where God's dear children meet, it has been a great comfort to me."

Bro. Isaac White, East Andover, N. H., writes:—"Bro. Grant;—You know that in olden times there was a cry made, 'Come over and help us.' I feel like making that cry now. Here are precious souls out of Christ, perishing for the bread of life, and no one to administer it to them. Will some good faithful servant of our soon coming Lord come and declare the truth before the unbelieving? What is done must be done quickly! Pray for us."

Bro. G. W. Howard, Stowe, writes:—"The truth is but little known here and but little regarded where it has been preached; but all things that now exist will soon be changed. Jesus is near. O glorious hope! Soon will that day dawn. Jesus is coming. I long for that day, and by the grace of God will endure to the end. Brethren, be faithful; gird on the whole armor; fight manfully the good fight of faith; look for, long for, and love the appearing of Jesus. This present year may reveal the Son of man. We know he is near."

Sr. N. M. Thomas, Fairhaven, Mass., writes:—"It becomes us as a christian people, living so near that grand and awful event—the coming of our blessed Savior—to be very careful how we improve the gifts which God has bestowed upon us; and these, if rightly used, will prove to us the joys of an eternal home. We are all apt to think that individually we can do nothing; but let us improve our gifts, be they ever so small, remembering that our Father has called us into his vineyard to work; for only the faithful laborers will receive everlasting life."

Sr. M. F. Athorn, South Elliott, Me., writes, March 23d:—"The Lord has blessed us wonderfully under the persevering and much esteemed labors of Bro. Brown. In the morning he has sowed the seed, in the evening he has withheld not his hand, but has sent it broadcast through this community. And now we see the labor has not been in vain in the Lord. Since Jan. 26th over thirty have been brought from nature's darkness into the liberty of the children of God. Praise God for the spirit of adoption."

THE KINGDOM AND REIGN OF CHRIST.

TESTIMONY OF BAPTIST DIVINES.

In their Confession of Faith, presented to Charles II., A. D. 1660, and signed by forty-one elders and deacons, they say:—

"We believe that there will be an order in the resurrection. Christ is the first fruits, and then next, or after, they that are Christ's at his coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that, at the time appointed of the Father, he shall come again in power and great glory; and that at or after his coming the second time, he will not only raise the dead, and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his Father David, on Mount Zion, in Jerusalem, forever.

"We believe that the kingdom of our Lord will be a universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme Lord and King of the whole earth.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with men, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."—*Crosby's History of the Baptists.*

Dr. Cumming.—The report has been going the round of the papers that this well-known preacher has materially changed his views as to the times in which we are living, and now regards the close of this dispensation as perhaps millions of years in the future. But a letter from him, published in the *London Daily Telegraph*, contradicts this as a forgery and a falsehood, and asserts that he firmly adheres to what has been the tenor of his teachings all along.—*Prophetic Times.*

Married.

In Landaff, N. H., May 10th, 1868, by Eld. A. W. Sibley, Mr. Amos C. Morse and Flora A. Young, both of Landaff.

In Thornton, N. H., June 7th, 1868, in the F. W. Baptist Church, by Elder A. W. Sibley, Dr. E. G. Gilford, of Thornton, and Miss Annie F. Taylor, of Woodstock, N. H.

In East Canaan, May 10th, by Rev. J. W. Adams, Mr. Daniel Eastman of Canaan, and Mrs. Martha Buxton, of Nashua, N. H.

In Mendon, N. Y., June 16th, 1868, Mr. Henry Orton Barnum, of Rochester, and Miss Clarissa Isabella Lord, of Mendon, N. Y.

In Dummerston, Vt., June 18th, at the residence of Geo. A. Fuller, by Elder S. C. Hancock, Mr. J. Emerson Heath, of Russell, Mass., and Miss Susie A. Perkins, of Bristol, Conn.

In Fairhaven, June 21st, by Eld. J. W. Thomas, Mr. Joseph Stetson and Mrs. Louisa McKinstry, all of Fairhaven.

Obituaries.

Williams. Died in Bath, May 31st, 1868, Bro. E. C. Williams, of Rochester, N. Y., aged fifty-three years.

Bro. Williams helped much in getting the gospel of the kingdom before the people in Rochester, but suddenly his race has ended. May his afflicted companion share largely in the sympathy and prayers of the church, for she is worthy.

H. Pratt.

Sawyer. Died in Hudson, Mass., June 4th, 1868, Lida Adell Sawyer, aged five years and three months.

We laid her in the silent grave,
Mid wreaths of summer flowers;
But she will rise and sing ere long,
Mid Eden's leafy bowers.
When the last trumpet's awful sound
Shall rend the earth and sky,
Then Lida will come forth and join
The throng that ne'er shall die.

H. E. P. Stone.

Summary of News.

FOREIGN.

Cable Dispatches.

Paris, June 23. *La Liberte* publishes a report that Menotti Garibaldi is raising a body of volunteers to make another attack on Rome.

At a public banquet in Civita Vecchia Gen. Dumont, Commander of the French forces in the Pontifical States, in a speech declared that France would never abandon the Holy Father.

Belgrade, June 23. Milan IV., the new Prince of Servia, has arrived in this city from Paris. He is accompanied by Councilor Ristish and by his tutor. The Prince is received with the greatest enthusiasm by all classes of people. He was met at the gates of the city by the principal officers of the Principality and conducted to the cathedral amid acclamations of the multitude who lined the streets. At the conclusion of the grand and imposing ceremonies at the church the Prince was escorted to the palace, where he is now installed. Alexander Kara Georgevitch indignantly repels certain insinuations which have been circulating against him, and denies that he had any connection with or knowledge of the plot for the assassination of the late Prince Michael.

Berlin, June 23. It is reported that the American Minister has signified his intention of being present in Worms at the celebration of the reformation and unveiling of the statue of Luther.

Rome, June 23. A Consistory was held yesterday, at which many new Bishops were appointed. The Holy Father delivered two separate allocutions in the Consistory—one concerning a Papal bull, calling a General Council of the Roman Catholic Church, and the other on the present state of religion in the Empire of Austria.

London, June 24. Sunday next has been appointed as a day of Thanksgiving throughout Great Britian for the success of the Abyssinian expedition.

London, June 24. The Pope declares that in allocution on the state of religion in Austria, the Concordat should have been regarded by Austria as perpetual in effect, and he warns all persons who approve of the laws recently passed by the Reichsrach concerning the press, religious toleration, civil marriages and public education to beware of the pains and penalties attached to the violations of the sacred rights of the Church. On the occasion of the delivery of this allocution, the Pope announced that he had granted a general pardon and amnesty to those who invaded the State's church last year, with a few specified exceptions.

Vienna, June 24. The Reichsrath has adjourned until the first day of November. Before the adjournment the Prime Minister, Baron Von Beust, assured the members that threats of the Bishops would not hinder the rigid enforcement by the Government of the law in regard to the confessional.

Worms, June 24. Extensive preparations are being made in this city for the forthcoming celebration of the Reformation and the ceremonies attending the unveiling of the statue of Martin Luther. The principal streets, squares and historic places are to be decorated with triumphal arches. All Protestant denominations will unite in the celebration. Crowds of visitors from every part of Germany are pouring into the city and a great number of foreigners, the majority of whom are Americans, arrive by every train. The Roman exiles at Perugia have sent their congratulations to the managers of the festival.

Worms, June 25. The statue of Martin Luther was inaugurated to-day in the presence of a vast concourse of people from all parts of Europe and America. The King of Prussia and the Crown Prince witnessed the scene. When the statue was unveiled salvos of artillery were fired, and as soon as the applause of the people had subsided a hymn was sung by several thousand voices with immense effect.

London, June 26. Prince Alfred has arrived in England and is now at Windsor.

Lisbon, June 26. A general amnesty has been declared in favor of those persons who participated in the political riots and disturbances last winter.

DOMESTIC.

New York, June 23. The Brooklyn *Union* says the seventeen year locusts have within the past few days made their appearance, the trees in the woods at White Post, about a mile west of Jamaica, being literally covered with them, and more are coming out of the ground. Advices from the east end of the island state there are millions of them in the vicinity of Patchougue and Farmingdale. The noise made by these insects is perfectly deafening, and can be heard for the distance of half a mile, and resembles very much the noise made by a mowing machine when at work. They devour everything green that comes in their way, and great fear is entertained that the growing crops will be destroyed by them.

New York, June 24. Later advices from the Upper Missouri river state that the Indians were very hostile. They had killed several wood choppers and burned all the wood on the banks of Yellow Stone river, from its mouth to Fort Benton. At the mouth of Milk river, the steamer Octavia, on her passage, received three wood choppers. The Indians had attacked their party and killed three of their number. Several Indians were killed.

At the mouth of the Surarias river a party of warlike Sioux were met with a large lot of fine horses. They said that they intended to steal all the horses in the country, kill all the wood choppers and burn all the wood piles, and thus keep all boats away.

New York, June 24. Haytien advices *via* Havana state that Salnave had ordered an exchange of prisoners at Cape Haytien, as he wishes to prevent the population from revolting. He threatens to bombard the city rather than let the insurgents get possession, and he threatens the same thing if any foreigners are caught introducing warlike material or stores, and he has so notified foreign consuls. It is stated that his army consisted of only 17 men and 300 Cyprians. Salnave insults all foreigners but Americans, and an English bearer of dispatches was maltreated by him and afterwards put in prison.

General Faubat attacked Fort Alexander for four days, and 40 of his men were killed or wounded. Among the latter was General Narcisse.

Salnave refuses all parley, and is determined not to relinquish the Presidency.

Detroit, June 25. Rev. Dr. Duffield died this afternoon, aged seventy-six years. While addressing the Christian Convention last night he was prevented from concluding his remarks by what was supposed to be but a temporary indisposition, but the attack proved fatal.

New York, June 26. The funeral of Heber Kimball was attended at Salt Lake yesterday by several thousand persons. The Tabernacles and other buildings were draped in mourning.

New York, June 27. Port au Prince advices state that the Insurgents, now besieging that capital, are not disposed to renew their attack on the fortifications.

The peasants on the plains of Culdesac are all armed, and have proclaimed in favor of President Salnave.

The telegraphic advices from Mexico City dated June 15, state that Juarez remained firm in his refusal to change his Cabinet. Romero has been ordered home from Washington. He has informed the English bondholders that their negotiations with Maximilian have annulled all obligations on the part of Mexico.

There is no cordiality between the American Legation and President Juarez, owing to the protection of Europeans in the American Consulate.

Havana, June 26. A battle had taken place between the Mexican National forces and the revolutionists under Arisolano. Reviera, Commander of the Government forces, was lassoed and killed during the engagement, but the Juarists claim the victory. The band of revolutionists, commanded by Guillottis, has gained a success over the forces sent out against them in Guanajuato. The revolutionary movement at Serra Gordo was increasing—the leaders had offered the forces to General Escobedo.

The official journal of Galisco sees in the condemnation of the Governor of that State by the National Congress an attack upon State sovereignty which threatens the existence of republican institutions. A revolution was expected to break out in that State in consequence of this treatment.

New York, June 29. A Bowling Green, Ky. special says that Nathan Damson, a returned Union soldier, was murdered near there on Saturday by the Ku Klux Klan. He was living quietly at his home, unconscious of danger. The assassins went to his house, called him to the door and fired a volley at him, killing him instantly, and dangerously, if not mortally wounding his wife, who ran to his assistance.

The assassins are the terror of this entire county. The life of no one who is suspected of Unionism is safe. Not a day passes but some deed of horror is perpetrated by them.

☞ Morris Jacob Raphall, the eminent Rabbi, preacher of the great synagogue at New York, and the author of various learned works much prized by the people of his nation, died at New York on Tuesday, in the eightieth year of his age. He was a native of Stockholm in Sweden, and came to the United States in 1849.

☞ Daood Pacha, a Catholic Armenian, has been placed in the Turkish Cabinet.

Items.

☞ It is estimated that $13,000 persons are reached every year by the hand of private or official charity in New York.

☞ Misery and famine are raging in the Castillian provinces of Spain, and many poor families are driven to the most cruel privations, such as living on roots, lizards and other reptiles. All the farmers have dismissed their servants and are killing their cattle in order to save the expense of keeping them.

☞ Mrs. Eunice Warner, formerly of Great Barrington, Mass., became a mother at 13 years, a grandmother at 27, a great-grandmother at 40, a great-great grandmother at 56, a great-great-great grandmother at 74 years, after which she lived several years.

☞ A new idea in the way of street railways has been introduced into Paris. There is but one rail, and the carriage has three wheels, two of which roll upon the ground, the third upon the rail. It is said to work well.

☞ Western papers say that trees twenty feet high and two feet in diameter grow on the prairies in ten years' time.

☞ The anniversary of the death of Count Cavour was celebrated at Turin on the 6th inst. with great solemnity.

☞ Full details of the riot between blacks and whites at Houston, Texas, on the 15th, are given in the Houston papers. They show that there was the most intense excitement, and but for the exertions of cool-headed and right minded citizens there would have been a fearful conflict and serious loss of life.

☞ Of the 124,091 children between the ages of five and twenty reported in Minnesota, the Sunday School Association of that State claims 63,000 Sunday School scholars.

☞ On June 12 the statue to the memory of the late Mr. Cobden was lifted to its pedestal on the site granted by the Vestry of St. Pancras, at the entrance to Camden-town. It stands nearly nine feet in hight, upon a pedestal of some fifteen or sixteen feet, and has been cut out of a solid block of fine Sicilian marble of seven tons.

☞ Large numbers of Paraguayan women are now fighting in the ranks against the allied armies.

☞ The Prince Michael, whose death was reported by the cable, was divorced from his wife for the same reason that Napoleon repudiated the Empress Josephine.

☞ Thunder Springs, in Upson county, Ga., is a great curiosity. It is located in the wildest part of the mountains. It is about five feet in diameter, and so deep that no sounding has ever reached the bottom. Such is the force with which the water rises that a human body cannot sink, but is buoyed up in a standing position.

☞ Gardening for ladies: Make up your beds early in the morning; sew buttons on your husband's shirts; do not rake up any grievances; protect the young and tender branches of your family; plant a smile of good temper in your face, and carefully root out all angry feelings—and expect a good crop of happiness.

☞ The Navajoe Indians in New Mexico allow women to speak and vote in their councils on equal terms with the men.

☞ The Holy Father, desiring on the occasion of the first communion of the Prince Imperial of France, to bestow a special mark of benevolence upon his august godson, sent to him a precious reliquary surmounted by an antique cameo of rare beauty accompanied by a touching autograph letter.

☞ A Rutland, Vt., man says that a wash made of one part of common soft soap and ten parts of water will kill the worms that trouble currant and gooseberry bushes.

☞ New Haven gentleman the other day found within the pulp of an orange he was eating, a second perfect orange—one of nature's freaks.

☞ The Rev. Mr. Punshon, being requested to address the Methodist Conference at one of their recent sittings, said: Speech is silver, silence is golden, says the proverb. I do not happen to have any small change about me this morning. Will you accept the gold?

☞ Cardinal D'Andrea before dying employed his last hours composing a bitter letter such as Cardinal never before penned, denouncing the Court of Rome, its policy and system. He also predicted that the Pope would follow him to the grave in a short time.

☞ The reports of the crop prospects in Ireland this season are quite cheering.

☞ It is said that when Bismark learned that France had sent several skillful engineers to study the fortresses of the Rhine, that he at once dispatched the drawings of these strongholds to the French Government.

☞ The present graduating class at Wesleyan University, Middletown, Ct., numbers twenty-three. It started with thirty members.

☞ Two young ladies from Worcester and one from Webster were lately made "Sisters of Mercy" at Manchester, N. H.

☞ Ninety-three inches of snow fell in Maine during the past winter.

☞ The crops throughout the whole of Kansas are reported to be the best ever known in the State, the corn and wheat crops being particularly fine. The farmers are in good spirits, and expect to complete their wheat harvest by the end of the present week. It is thought that the crop will average thirty bushels to the acre throughout the State.

☞ Protestant places of worship are increasing in all parts of France. In 1825 there were but two in Paris; now there are fifty-three.

☞ The Chinese have a saying that an unlucky word dropped from the tongue cannot be brought back by a coach and six horses.

☞ There is no garden on earth where there is not to be found forbidden fruit to test our virtues, the serpent to beguile, and the tree of life to encourage.

☞ He is the best scholar who hath learned to love well.

☞ The way to have your secrets kept is to keep them yourself.

Haymaking.—As the season for making hay is approaching, we publish the following discreet advice to farmers, from the Ohio Farmer.

"Don't dry your hay too much. Hay may be dried till it is as worthless as straw. As a good coffee-maker would say, 'Don't burn your coffee, but brown it;' so we say, 'Don't dry your hay, but cure it.' Our good old mothers, who relied upon herb-tea instead of 'pothecary medicine,' gathered their herbs when in blossom, and cured them in the shad. This is the philosophy of making good hay. Cut in the blossom, and cure in the shade. The sugar of the plant, when it is in bloom, is in the stalk, ready to form the seeds. If the plant is cut earlier, the sugar is not there; if later, the sugar has become converted to woody matter. Hay should be well wilted in the sun, but cured in the cock. Better to be a little too green than too dry. If, on putting it into the barn, there is danger of 'beating in the mow,' put on some salt. Cattle will like it none the less."

Oldest Trees in the World. The cypress of Somma in Lombardy, Italy, is perhaps the oldest tree on record. It was known to be in existence in the time of Julius Cæsar, 42 years before Christ, and is, therefore, more than 1900 years old. It is 106 feet in height, and 20 feet in circumference at one foot from the ground. Napoleon, when laying down the plan for his great road over the Simplon, a port on one of the Alps, diverged from a straight line to avoid injuring this tree. The honor of superior antiquity, however, is claimed by some in behalf of the immense and venerable tree in Calaveras county, California, which is supposed, from the number of concentric circles in the trunk, to be 2565 years old.

Sea Birds.—The question is often asked, where do sea birds obtain fresh water to slake their thirst? But we have never seen it satisfactorily answered till a few days ago. An old skipper with whom we were conversing on the subject, said that he had frequently seen these birds at sea, far from any land that could furnish them with water, hovering round and under a storm cloud, chattering like ducks in a hot day at a pond, and drinking in the drops of rain as they fell. They will smell a rain squall a hundred miles, or even further off, and scud for it with almost inconceivable swiftness. How long sea birds can exist without water is only a matter of conjecture; but probably their powers of enduring thirst are increased by habit, and possibly they can go without it for many days, if not for several weeks.

Work.—Work never killed or hurt any one who knew how to go at it. See what order there is in nature—what sublimity and ease! How still, yet how rapid the growth of the plant. How peacefully the stars of midnight seem encamped, yet before morning whole armies of these wonderful balls of earth have been carried out of our sight. So much is achieved because all is done in order, at the right time, intently, deliberately, yet without hesitation, friction, or indecision.

Notices.

Volunteers Wanted!!

Wanted on the Springfield Camp-ground, eight or ten brethren who will give their labors towards fitting up the ground, and getting things in readiness for the meeting on the 24th of August. The committee have been to great expense in fitting up the buildings, etc., and are coming short of funds to complete the work. Therefore we call for help, and some who cannot give money, can give their time and labor, which is as good as money for the purpose. We want quite a number of men who love to work, on the ground by the tenth of Aug., to remain and work until the meeting. Send in your names to R. E. Ladd, Springfield, Mass., as soon as possible, that we may know in season how many we have. Provision will be made to board and sleep on the ground. In this way you can have your board through the meeting, and help us much in the week. *Who will come?*

Per order of Building Committee,
J. Hemenway.

Tremont Campmeeting.

The Tremont Campmeeting will commence Monday, July 27th, and continue over the following Sunday. Ample arrangements will be made to accommodate all with board and lodging (they bringing their bedding.) Bro. E. Bellows will be on the ground with his large new tent, which will seat nearly one thousand persons.

Now, brethren and sisters from abroad, and the regions round about, come to this gospel feast, for we are anticipating the blessing of the Lord with his pilgrims, as in years past. Bro. Geo. T. Adams will probably secure a reduction of fare on the Old Colony and Cape Cod railroad for those who come through Boston. For the committee,

Henry V. Davis.

Mass. Quar. Conference.

The fourth quarterly conference will be holden with the church in Savoy, commencing July 1st, holding over Sunday. In behalf of the church, I cordially invite all to come, and come prepared to labor for God and his truth. Our work is almost done. Let us gird ourselves for the last hour of conflict, and be prepared to stand when the Master shall appear.

Our chapel will be dedicated in connection with this meeting July 4th, at two o'clock P. M. Arrangements have been made to entertain all. Those coming by railroad will stop at South Adams, where there will be a team in readiness to convey passengers to the meeting at twelve o'clock M., Wednesday, Thursday and Friday. All will see the necessity of taking the early trains, in order to connect with our team arrangements, which will leave the depot at noon. Those coming from Boston will arrive in season by taking the first train, and change cars at Pittsfield.

In behalf of the church, E. McCulloch.

Tent Meeting.

There will be a tent meeting commence at Wednesday Hill, Lee., N. H., on land of Bro. Leonard Wiggins, (near where the barn meeting has been held for the last two years), on Saturday, July 4th, 1868, and hold over the Sunday following, and as much longer as may be thought proper. We have engaged the new tent in Bro. D. M. Leavitt's charge. We hope there will be a general gathering of our brethren and sisters. The blessed work has begun.

It is expected during this meeting that the ordinance of baptism will be attended to. Come, you who have been staggering at this command, and go forward with the young converts and be baptized.

Those going from Mass. will leave the cars at Newmarket Depot, and thence by conveyance to the ground in Lee, about three and a half miles. Those coming from Great Falls and Dover, will leave the cars at Durham Depot, thence to the ground, two and a half miles. Those coming to remain through the meeting must bring some bedding; but the brethren and sisters in the place will do all they can, no doubt, for their hearts are open. For the brethren, Geo. H. Churchill.

Fourth of July Meeting.

A meeting will be held in Exeter, Me., on the fourth of July, and continue over the Sabbath, in the old meeting-house, which is now being repaired. We give a hearty invitation to brethren who live in other places to attend this meeting. Come filled with the Spirit of the Lord, ready to work for the Master. We some expect that a young brother from Philadelphia will be with us. We would be glad to meet other servants of the Lord who have the word of God to preach to the people. There will be homes enough for all who wish to attend. Come, brethren and sisters, to this meeting. Let us see who loves the cause of God more than pleasure. The Lord is at hand. Awake, awake, put on thy beautiful garments, O Zion! Allen Damon.

Fourth of July Meeting.

The Lord willing, there will be a meeting in Hopkinton, N. H., in the grove where the meeting was held a year ago, Saturday, July 4th. Eld. H. L. Hastings is expected to be present, and brethren far and near are invited to attend. Pray God for his blessing on the meeting. The grove is about nine miles from Concord, two miles directly south of Hopkinton village. For the brethren,

Jos. H. Tewksbury.

Grove Meeting.

A grove meeting will be held in Kingston, N. H., July 4th and 5th (Saturday and Sunday.) Elds. Pearson, Cunningham and others, are expected to be present. A cordial invitation is extended to the brethren of adjacent towns to be with us. The meeting will be held in the accustomed place, near Bro. Gale's. W. B. Kinney.

"Antioch Tent"

Deerfield, Lenawee Co., Mich., July 8th to 13th. Eld. J. V. Himes and others will help.

Dearborn, Wayne Co., Mich., July 15th to 22d. Eld. W. L. Himes and others will help.

Notice for Dauson Centre and Owano will be given in time.

Preparations Needed. A pole twenty-eight feet long and three and a half inches through at the small end. Thirty-four hard wood stakes, three feet and three inches. Lumber and stakes to seat about five hundred persons. Four kerosene lamps. Some one to help guard the tent.

J. M. Snook.

Massachusetts Quarterly Conference.

The fourth quarterly conference will be held in Savoy, Mass., to commence Wednesday, July 1st, and hold over the following Sunday. We hope to see many of the lovers of Jesus and his coming at this meeting. Come, leave your work, brethren, and come to this meeting all ready to work in harmony with Christ. E. Owen, Secretary.

Special Notice.

Those brethren and sisters who gave their pledges for the Alton Bay Campmeeting, are requested to forward the same as soon as possible, as the committee are needing the money to prepare for the meeting. Please direct to Eld. C. Goodrich, 167 Hanover Street, Boston, Mass. J. G. Smith.

The Maine Tract Fund.

Wm. H. Mitchell, R. R. York, S. K. Partridge, } *Society Officers.*

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,

J. A. Libby, West Poland, Maine.

STAR OF HOPE MISSION,

No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Quarterly Conferences.

The State Conference voted to hold not less than a dozen conferences and protracted meetings in the State the coming season. The design is to make more effort to get the truth into new places, and stir up an interest as far as possible to enlighten and save all that can be bought to the Savior, and the love of his appearing. Let all that desire a meeting of the State Conference, or a protracted meeting in their place, make it known immediately, and we will arrange accordingly. L. Boutell.

German Tracts.

Bro. L. Reimer, 809 Coates St., Philadelphia, has a supply of German tracts on important subjects. He has just translated into German our tract, "What is Man?" Let these tracts be widely scattered.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Narmore, (Eagle Block) Rochester, N. Y.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

A. W. Sibley……Sunday, July 12th
M. Batchelor……Sunday, July 19th
T. M. Preble……Sunday, July 26th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.

Enoch Morrill……Sunday, July 5th

Chelsea, Mass., (Library Hall.)

D. Mathewson……Wednesday evening, July 1st
John G. Hook……Sunday, July 5th
M. Batchelor……Sunday, July 12th
J. S. White……Sunday, July 26th
Geo. A. Streeter……Sunday, Aug. 9th

Charlestown, Mass.……Sunday, July 5th
Braggville, (Holliston)……Sunday, July 12th
Worcester……Sundays, Aug. 23d and 30th
S. W. Thurber.

Discussion with Mr. Brooks, at New Rutland, Ill., from June 30th to July 4th.
Dedication of the Chapel at De Kalb, Ill., July 5th.
Chicago, (as Bro. Ramsay may appoint), Monday evening, July 6th.
Montreal, P. Q.……Thursday evening, July 9th
Quebec, (baptism)……Sunday, July 12th
Danville, P. Q.……Monday evening, July 13th
South Reading……Sunday, July 19th
Miles Grant.

Haverhill, Mass.……Sunday, July 12th
C. Goodrich.

Woodstock, N. H.……Sunday, July 19th
Portsmouth, N. H.……Sunday, Aug. 2d
Biddeford, Me.……Sunday, Aug. 9th
A. W. Sibley.

New Bedford, Mass.……Sundays, July 5th and 12th
West Abington……Sunday, July 19th
J. S. White.

Bristol, R. I.……Sabbaths, July 5th and 12th
T. M. Preble.

Southington, Ct.……Sunday, July 12th
H. H. Dickinson.

Campton, N. H. (Bump school-house), Sunday, July 5th
Meredith, N. H., (at the new hall near Phineas Dolloff's), Sunday, July 12th. John H. Evans.

Wrightville……Sunday, July 5th
Waterbury……Sunday, July 12th
Cold Spring……Sunday, July 19th
Bantam……Sunday, July 26th
Wm. J. Ripley.

Scitico, Ct.……Sunday, July 5th
New York, ("Botanic Hall" 68 East Broadway), Sunday, July 12th.
Conn. Conference……Sunday, July 15th
Pleasant Valley, Ct.……Sunday, July 26th
L. F. Moore.

Webster, Mass.……Sunday, July 12th
Will brethren come in from adjoining towns to help and encourage the young church in W.?
Suncook, N. H.……Sunday, July 19th
North Barnstead, (Red school-house), Sunday, July 26th.
J. G. Smith.

Lakeport, N. Y.……Tuesday evening, June 30th and probably every evening through the week.
Verona, N. Y., (Lock school-house), Sunday, July 5th at 2 o'clock P. M.
Taberg, N. Y.……evenings, July 6th, 7th and 8th
Will the brethren in Glenmore please arrange for these meetings?
Gregg, N. Y., (Union Chapel)……Sunday, July 12th at 10½ A. M. and 1 P. M. C. H. Williams.

Salem, Mass……Sunday, July 5th
H. M. Bryant.

Lawrence, (New Advent Chapel), Sabbaths, July 12th and 19th. A. Ross.

Frankfort Mills, Me……Sunday, July 5th
Thomas Smith.

West Abington……Sunday, July 5th
New Bedford……evening, July 7th
Acushnet……evening, July 8th
Fairhaven……evening, July 9th
New Haven……Sunday, July 12th
Thomaston, Ct.……Sunday, July 19th
W. S. Campbell.

Abington, Ct.……Sunday, July 5th
Annie E. Smith.

Carthage, Me……July 4th
and over the following Sunday. I. C. Wellcome.
E. M. Haggett.

Augusta, Me.……Sunday, July 5th
Thomas Rines.

North Somers, Ct.……Lord's day, July 12th
R. E. Ladd.

Oak Dale (Freedom Hall)……Sunday, July 5th
Wm. H. Doughty.

Marion, N. Y.……Sunday, July 5th
Wolcot, N. Y.……Sunday, July 12th
South Butler……Sunday, July 19th
Victory……Sunday, July 26th
J. K. Bellows.

North Wakefield (Wentworth school-house)…July 5th
S. Julia Buswell.

Portland, Me.……Sunday, July 5th
Lewiston……Sunday, July 12th
West Falmouth……Sunday, July 19th
C. Goud.

Yalesville, Ct.……Sunday, July 12th
S. Woodruff.

Salisbury, N. H., (Smith's Corner meeting-house), Sunday, July 19th. Simeon Roby.

Meredith, (Oak Hill meeting-house), Sabbath, July 5th
West Alton……Sabbath, July 12th
N. Glidden.

North Somers, Ct……Sunday, July 5th
Warehousepoint……Sunday, July 12th
I. B. Potter.

Calais, Vt.……Sunday, July 5th
Mary E. Otis.

South Atkinson……July 5th and 6th
Bangor……Sunday, July 12th
I. K. Lombard.

Moultonborough, (where Bro. Witham may arrange), Sunday, July 5th. Wm. H. Shaw.

West Haven……Sunday, July 5th
B. Hitchcock.

New York, (East Broadway, 68 Botanic Hall), Sabbath, July 5th. Abigail M. Tripp.

Densmore Hill, Vt……Sunday, July 12th
East Canaan, N. H.……Sunday, July 19th
A monthly meeting Saturday, July 18th.
J. A. Cleaveland.

Albany, (Bell school-house), Saturday, July 4th, and over the Sabbath, for baptism.
Sandwich Center……Sunday, July 12th
Holderness, (Town Hall)……Sunday, July 19th
Melvin Village……Sunday, July 26th
T. W. Piper.

Lake Village, N. H., (North Church), evening, July 9th
Meredith Village, N. H., (as the brethren may arrange), evening, July 10th.
Moultonborough Neck, N. H., (Lower school-house), evening, July 11th, and over Sunday.
Barnstead, N. H., (White Oak Ground), evening, July 14th.
Barnstead, N. H., (Clark's Corner)……July 19th
John Parsons.

Warren Summit, (school-house near Bro. Little's), Sunday), July 5th. T. E. Lane, Jr.

Danville, C. E.……Sunday, July 5th
Quebec, C. E.……Sundays, July 12th and 19th
Montreal……Sundays, July 26th and August 2d
After which I will visit other places, as the way may open. A. Simpson.

Auburn, (at Bro. Roby's)……Sunday, July 5th
Lee, (at Bro. Durgin's)……July 12th
Dover, (as Bro. Laten may appoint)……July 19th
Great Falls……evening, July 21st
E. Rochester, (Chapel)……July 26th
Northwood Narrows, (Hall)……Sunday, Aug. 2d
Chichester, (Pine Ground)……Sunday, Aug. 9th
New Durham, (Chapel)……Sunday, Aug. 16th
B. P. Manning.

Lowell, Mass.……Sunday, July 5th
and onward as the interest may demand.
Joseph W. White.

East Canaan, N. H., (Chapel)……Sabbath, July 5th
Woodstock, N. H.……Sunday, July 19th
E. S. Moulton.

Mechanic Falls, Me……July 3d and 4th
West Poland, Me……Sunday, July 5th
Mayberry Hill……July 7th and 8th
South Poland……July 9th
Hiram Munger.

Bristol, Ct.……Sunday, July 12th
A. M. Higgins.

Richmond Village, Me.……Sunday, July 5th
A. H. Walker.

Wyoming, R. I.……the first Sabbath in each month
Westerly, R. I.……the second Sabbath in each month
Riverpoint, R. I.……the third Sabbath in each month
Bristol, R. I.……the fourth Sabbath in each month
A. Durfee.

New Haven, (Day's Hall)……Sunday, July 5th
Wm. Stuart.

Guilford, Ct.……Sunday, July 6th
New York City, (as Bro. Thos. J. Cox may arrange), Sunday, July 12th.
Lanesville, Ct.……evening, July 14th
New Preston, Ct.……evening, July 16th
Morris, Ct.……July 17th, and over Sunday
Harminton, Ct., (as Bro. A. Elliot may arrange), Sunday, July 26th. (In place of Pleasant Valley.)
C. H. Sweet.

Hinsdale, or Dalton, Mass., as brethren may arrange, July 7th and 8th.
South Adams, as brethren may arrange, July 9th and 10th.
North Adams……July 12th
North Bennington, Vt., and vicinity, as brethren may arrange……July 14th to 17th
Hoosick, N. Y.……July 19th
and onward as the Lord may direct.
South Reading, Mass……Sunday, Aug. 2d
Natick, (at Bro. Russell's)……Sunday, Aug. 16th
and over Sunday. Geo. A. Streeter.

Springfield, Mass.

D. Mathewson……Sunday, July 5th
Wm. Stuart……Sunday, July 12th

Keene, N. H.

A. W. Sibley……Sunday, July 5th
Wm. Stuart……Sundays, July 19th and 26th

Pleasant Valley, Conn.

B. Hitchcock……July 12th

Concord, N. H., at the Bethel.

H. L. Hastings……Sunday, July 5th
Wm. W. Sutherland……Sunday, July 12th
J. H. F. Varney……Sunday, July 19th
B. Woodside……Sunday, July 26th

Square Pond, Ct.

P. S. Butler……Sunday, July 5th

Worcester, Mass.

Wm. Stuart……Sunday, Aug. 2d
Wm. N. Pile……Sundays, Aug. 9th and 16th

Rochester, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Portsmouth, N. H.

A. Ross……Sunday July 5th
W. H. Mitchell……Sunday, July 12th
J. Couch……Sundays, July 19th and 26th

Danielsonville, Ct.

H. F. Carpenter……Sunday, July 5th

Concord, N. H., (Centre Street.)

J. A. Cleaveland……Sunday, July 5th
Enoch Morrill……Sunday, July 12th
C. Goodrich……Sunday, July 19th
A. W. Sibley……Sunday, July 26th

Westfield……Sunday, July 5th
Durham Centre, Ct., and baptize……Sunday, July 12th
E. Owen.

Biddeford, Me……Sunday, July 5th
Great Falls……Sunday, July 12th
J. H. F. Varney.

Lee, N. H., (tent meeting), July 4th, and over Sunday
Hampton, (Town House)……Sunday, July 12th
Strafford, (Roberts' school-house)……Sunday, July 19th
South Reading, Mass……Sunday, July 26th
J. Pinkham.

Alton Corner, N. H.……Sunday, July 5th
Dover, N. H.……Sunday, July 12th
Melvin Village, N. H.……Sunday, July 19th
Wm. Bodge.

Canterbury, N. H., (Republican Hall) Monday evening, July 13th, at 7½ o'clock.
South Deerfield, (school-house, Dist. No. 3), Saturday evening, July 11th, and over Sunday, July 12th.
Enoch Morrill.

Exeter, Me., (Chamberlin meeting-house), July 4th and 5th.
Bangor, Me.……Sunday, July 12th
South Holden, Me.……July 19th
Hermon, Me.……Sunday, Aug. 2
South Dover, Bran's Mills……Sunday, Aug. 9th
If brethren in these different places want evening meetings through the week, they will please inform me by letter at Corinna, Me. Allen Damon.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders unless they give us the POST OFFICE and STATE in plain letters.

☞ RUTH E. NORTHEY—We will change your paper if you will let us know where from.

☞ MRS. J. KEYES—Your date is 68 on your paper, and not 67.

☞ C. E. S.—William Hobbs' P. O. address is Cambridge, Mass.

☞ THOMAS RINES' P. O. address is Augusta, Me.

☞ J. K. BELLOWS—Money received.

LETTERS RECEIVED.

H V Davis, W H Ball, A W Sibley, S P Green, Geo A Streeter, B. Mathewson, A Durfee, T Rines, C J Sheldon, J P Smith, J B Wadsworth, H E P Stone, A B Pilcher, L B Weaver, W S Campbell, T L Waugh L F Moore, J Hemenway, L T Cunningham, M Shattuck, J Stone, G A White, C C Crossman, I C Wellcome, I White, S S Chamberlain, M E Colt, C Colegrove, S. W. H.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—96 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass, Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey.—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
C. W. Low—Fredonia, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 339 South 6th St., Jersey City, N. J.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich
Wm. M. Ingham—Clemensport, N. S.
Ambrose H. Eggleston—Parkersburg, Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
J. R. Preston—Lapeer, Mich.
Wm. McCullock—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr.—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Peter S. W. Depp—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
J. Wilbur—Box 382 Janesville, Wis.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 6c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 6c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 6c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 6c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof-texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 60c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism of 82 pp. Price $1.25; sent by mail when requested.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82 Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 30c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 6c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

AMERICA IN PROPHECY; an Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail, 10c.

For the World's Crisis.

HYMN.

Let every mortal tongue awake,
And loud the Savior's praises speak;
Proclaim the news of God's free grace,
And boldly run the christian race.

Deny thyself, take up thy cross,
And purge thy soul from sin and dross;
Stand up for Christ, the truth declare,
And then the crown of life you'll wear.

When Satan tempts thee by the way,
Then hold thy shield, and watch and pray;
His darts, though swift, will harmless fall,
If you obey the Savior's call.

By fervent prayer from hour to hour,
His wiles you'll foil, defeat his power,
And drive the tempter from your path,
Though he may rage and vent his wrath.

His time is short, but still devours
As through the earth he loudly roars,
But knoweth well that man's great woes,
Himself and Death, are conquered foes.

For Jesus bruised the serpent's head,
When he arose from 'mong the dead;
And will destroy in lake of fire
This arch old foe and first great liar.

Then courage take, dear saints of God,
Fear not his wiles, nor earth's cold sod;
For Jesus soon will come to reign,
When we shall dwell in Eden's plain.

Peru, Ind. H. H. HALL.

THE SPIRITUAL BODY.

Here we keep to the simple method of the Holy Spirit speaking through the pen of Paul. By so doing we avoid that doubtfulness and vagueness which overshadows many a christian heart, leading it to ask with the unreasoning impatience of some in Paul's day, "*How* are the dead raised up, and with what body do they come?"

To say that there will be *no* connection between the natural buried body and the spiritual heavenly body of the christian, is to deny the resurrection of Jesus; is to deny that there was any connection between the body which was laid in the tomb of Joseph and the "glorious" body which Christ now has. "If there be no resurrection of the dead, then is not Christ risen." "Christ the first fruits, afterward they that are Christ's at his coming." The teaching is, that in the resurrection of Jesus, "they that are Christ's" have both the assurance and type of their own resurrection. And since the resurrection of Christ consisted unquestionably in this, that the body which was laid in the sepulchre came forth from the sepulchre, so will the resurrection of his followers include the coming forth from the grave of *their* buried bodies. Be it specially noted that it is "this corruptible" body, (not the incorruptible spirit) that must "put on incorruption." It is "this mortal" that must "put on immortality." It is what is sown in weakness and dishonor that must be raised in glory and power.

But beside those who openly denied the resurrection, there were those in Corinth who hesitated to receive the doctrine because it was such a *strange* thing to believe; so wonderful, so mysterious, so incomprehensible. They could not understand how such a thing could be. They said that there was nothing like it in the world. And so, instead of receiving the fact on the testimony of Christ and the fact of Christ's resurrection on the testimony of the apostles, they worried themselves and others by foolish and unreasonable questionings about the *method* of the fact. "How are the dead raised up? With *what* body do they come? What is the form, structure, appearance of the spiritual body, and *how* is it evolved from the natural body?"

The answer is: We do see something like it, see it continually and all around us. Everywhere we see that death is the antecedent, condition and preparative to a higher life. "That thou sowest is not quickened except it die." "*Except* it die;" that is, in no other way can the thought of God concerning the future of that seed be realized and understood. You must drop your seed into the ground. In like manner, death is the ordained condition of the bodily life of the christian; so that instead of being staggered at the death of believers, we ought rather to be enlightened, informed and cheered by it. Instead of perplexity, we should derive from it argument and hope for our own resurrection and continued existence. And not only for our continued existence, but existence in a better and wider sphere.

For, what is it that you sow and what comes of your sowing? You sow, not the plant itself, but only the seed. That is what *you* do. But now, when you have done that, what does God do? He gives to that sown seed a body. You sow the tulip-*bulb*. God gives the tulip. You sow the acorn. God gives, not other acorns like it, but the oak. You sow, not "that *body* that shall be," but "bare, naked grain," and then "God giveth it a body as it hath pleased him and to every seed its own body." The seed is not, in the higher view, for other seeds, but for the "body," the plant, the flower, the tree—not for the fruit save as that fruit may serve to produce other trees. Such creatures of want are we, so pressed are we by bodily needs, that we have come to regard wheat, for example, solely for the kernel which is least attractive in point of comeliness. The wheat *stalk* ministers to our love of grace and symmetry, while the "bare grain" serves only an animal and perishable nature. It is to gratify and cultivate our æsthetic susceptibilities that God sets the lily in an array of beauty which exceeds the glory of Solomon.

"A body as it hath pleased him." You can know the pleasure of God respecting the shape, size, appearance of any plant only as you bury the seed. Here is an entirely new seed; a seed that no one has ever seen before. You ask, "With what body will it come?" And if nobody can tell you, you say, "I do not believe it will come at all." But how is that question to be answered? Only in one way, namely, by burying the seed. And you would justly be accounted a "fool" if you quarreled about that or looked for an answer in any other way. Instead of asking any such question, you would sow the seed, and after sowing it you would wait the appointed period of its forth-springing. Only then would you or could you have an answer to that question. It is a question which, in the nature of things, can be answered only by experience. Now, with regard to the spiritual body of the believer, we *lack* experience and must be without it until the resurrection. That is God's time for the forthcoming of the buried bodies of his saints.

In full faith of the coming of that blessed change and of "the glorious appearing of the great God and our Savior Jesus Christ," we have buried our departed christian friends. In the same precious faith would we die and be buried. The place where our loved ones lie, and where we shall lie by their side is more to us than a mere charnel-house; more, even, than a field of precious but empty memorials. It holds the precious dust of those dear children of God, whose bodies having once been consecrated temples of the Holy Spirit, raised and fashioned like unto the glorious body of Jesus, shall shine thenceforth with this undimmed and eternal transfiguration in the "kingdom of the Father."—*The Advance.*

For the World's Crisis.

A WORD!

To the Advent Christian Conference of the State of Connecticut.

So far as I am able to learn, there has been no invitation extended to our conference to hold its third quarterly session with any church. This is partly owing to the old fact that what belongs to all, indefinitely, belongs to no one in particular; and that some who would readily invite the conference, and have abundant means to sustain it, have not supposed there was a demand of the kind made, or that they could have it if they requested.

It is also manifest that some suppose that they and the generality of the brethren will go to Springfield to campmeeting, and the occasion may be a favorable one to attend to the small matter of the Conn. State Conference.

It was supposed by some that the season would be unpropitious to hold a meeting of the kind with a farming population; hence a city or large town was thought to be the better choice. New Britain was mentioned, but the church at New Britain has declined, recommending the conference to hold its meeting at Springfield camp-ground. It will not take long, and the people will be there! Well, the people will enjoy the CAMPMEETING, and we will hasten through the duties of the conference just as we naturally would at the Campmeeting. The benefit to the Advent cause and people of the State will be next to nothing.

Our conference is still in its infancy. It needs favorable circumstances. It must grow with the people. It is of the people, both as to its ministerial and lay position. It will be benefited as a body and flourish as it shall benefit the people. Both will improve or decline together.

To have the Advent conference off in another State, and at a campmeeting, when we should make a meeting of interest, truth and power for several days, is, to me, almost absurd. The Conn. State Conference is to us, as a people, of more importance than a dozen campmeetings at Springfield. That will go on anyhow, and people will attend it from everywhere; but we want to work for a specific object—the promotion of the cause in Conn. I feel that we should work, and this is the object, not merely to go to a great meeting to enjoy ourselves. If I had a tent, or if we could get up a meeting out of doors, we would appoint for a meeting within our own limits. But as it is, we see no other way, at present, but to leave the matter, saying that we will hold the meeting at the campground at Springfield (the day to be appointed), unless sooner called at a more suitable place, of which due notice will be given.

Allow me here to urge the appointment of *delegates* in season,—no matter how soon! Have it done, whether the conference shall be held at one place or another, and at Springfield just after the 24th of August, or previously. Be sure that you are all ready, and remember that you will find it vastly more inconvenient to go to Springfield, even at the campmeeting, than for ministers and delegates to attend the meeting within our own borders. There is plenty of room for us at home, and I have no doubt of an invitation.

June 20th. W. S. CAMPBELL.

For the World's Crisis.

LETTER FROM JACKSONVILLE, FLORIDA.

BRO. GRANT:—I left Rochester June 5th, and arrived in New York the next morning at eight o'clock. I purchased a ticket of the Charleston Steamship Company for Jacksonville. They expected to connect with the "Dictator" at Charleston, but the time of sailing was changed the day before we arrived; therefore I had to wait two days in Charleston for the sailing of another line of steamboats that run from Charleston to Picolata on the St. John's river. By this arrangement I had an opportunity of looking around that notorious, dilapidated place. It looks as though it was on the same road as other cursed cities, like Babylon, Tyre, etc. By this disappointment I had the privilege of coming from Charleston by the way of Savannah, or the inland route, which gave me an opportunity of seeing the almost numberless sea islands where the Sea Island cotton is raised, and the oyster beds, and such places of note as Beaufort, Port Royal, Hilton Head, and others, where the war raged; and the stacks of chimneys stand to tell the passers by that the accounts of the many battles and awful destruction, which they may have read about in the past, were not a myth.

I arrived here Saturday, the 13th, in time to fill my appointment on the Sabbath. The church had prepared a place for meeting, and all were glad to have the blessed privilege of hearing again on those truths which had brought them out and separated them from others as a peculiar people. They had kept up three meetings weekly since I had been gone, yet they felt the need of instruction. As in all other places, so here, without it some, especially the younger ones, get cold and wayward. But I preached three times on the Sabbath, and it was a heavenly season. The church was strengthened, and took fresh courage.

The churches here supposed, as we had left and gone home last spring, that the little Advent church would be scattered; and as all of the spirituality there was in this place was among them, that it would be a good time to make a move. So they started meetings, and took much pains to invite in the Advent people to help them. Some went, but it was so different, so stale and lifeless, they could not stand it. They had neglected "the gospel of the kingdom," so the Lord would not bless their labors; but when they heard I was coming back so soon, they were surprised.

How glad I am to be here in this lovely climate again. My health is so much better, and I can endure so much more to preach the everlasting gospel. It is a glorious calling. O for grace and wisdom to guide me in this blessed work. I expect to see great results in this State among all classes from the preaching of this last call of mercy to a doomed world. My faith is strong in the Lord. It is like fire shut up in my bones. Thank the Lord for the witness of the Spirit. I am more and more satisfied that the course Bro. Wilson and myself adopted in presenting this truth to the whites first, is in accordance with the command of Jesus to the disciples, go first to the lost sheep of the house of Israel. And be assured the others are not without excuse, for they have been bountifully supplied with tracts and invited to come and hear, and some have done so, and commenced agitating the matter among their own people. Just after I arrived here I met one of the Freedmen, who accosted me:

"Well, Mr. Smith, you have come back again. I glad to see you."

I asked him if he came to meeting when I was here before.

He said "Yes," and he now could read his Bible and understand it, and he had tried very hard to make his brethren see it too. But they opposed him very much. "But," said he, "some have become civilized enough to believe some part of it."

So I find it just what a colored Baptist preacher told me when I was here before, that he had been to hear me with others, and had been very much interested, had received a great deal of light, and they had been discussing the different subjects in their church for two weeks; but he lived and preached over a hundred miles from here, and was about to return home. I gave him a package of tracts, a hymn book, and one of our "covenants," and a sample *Crisis*. He said he would send and subscribe for the *Crisis*. The judgment can only reveal the amount of real good that has been done and is being done here and in Lake City, by preaching and circulating tracts, which are read and then sent to different parts of the country.

I leave for Lake City to-morrow, from whence you will hear from me again. Yours in hope, P. A. SMITH.

June 17th.

P. S. Vegetation is three months earlier here than north. Corn is almost ready to harvest; tomatoes, cucumbers, water melons, cabbages four feet across the top of the head from one outside leaf to the other, and berries of different kinds, are in abundance. Irish potatoes have matured and most gone. Figs, peaches, oranges, lemons, and such like, will come next. O what a country! If we had the northern enterprise and wealth here, this would be nearer to Paradise than any place on earth. The evenings and mornings are pleasant and comfortable; the middle of the day is the time to rest from labor. My address will be Lake City, until the middle of September. P. A. S.

WISCONSIN CONFERENCE.

The annual meeting of the Advent Christian Conference of Wisconsin for 1868 was held in connection with the State campmeeting, at Fairfield, Wis., beginning June 1st. Peter W. Hough was elected President, and Wm. Sheldon Secretary of the conference. A business meeting was appointed, consisting of O. S. Knapp, G. G. Godfrey, and Wm. Sheldon, after which the conference proceeded to examine the character of its ministers. No charges preferred against any.

We then listened to a report from ministers and churches, consisting of a mixture of gloom and sunshine. Some ministers had been indolent, and others active, but none more so than Father Hough, whose labors have been blessed. Some churches are flourishing, and others famishing for want of ministerial labor of the right sort.

The report of our Evangelist showed a deficiency in funds. O. S. Knapp, G. W. Barnes, and O. Ryder, were appointed as a financial committee, to whom this and other financial matters might be referred, and O. S. Knapp was appointed Treasurer.

The following brethren were received into the conference, viz., Eld. A. A. Wilbur, and Brn. Philo Hitchcock, T. W. Richards, David Downer, B. Judson, and F. J. Groat—making six new ministers. Also one new church of thirty-six members was received, raised up by Eld. Hough.

A committee of three, consisting of Wm. Sheldon, N. A. Hitchcock, and G. Thomson, were appointed to visit certain ministers not reported in person or by letter.

Wm. Sheldon was chosen by vote of the conference to appoint the quarterly meetings for the coming season.

Voted, To continue the old campmeeting committee another season if time lasts.

During the meeting over fifty entered the service of the Lord, many of them starting in the young people's prayer meeting, held by Eld. Godfrey. Twenty-one were baptized; a hundred and seventy-eight testimonies were given in at the love-feast Sunday morning; one hundred and seventy-two sat down to the Lord's table Sunday night. Most of the preaching was by Eld. Grant. The preaching and the meeting in the main was good.

WM. SHELDON, Secretary.—*Voice.*

For the World's Crisis.

HACKENSACK, N. J.

BRO. GRANT:—Our quarterly meeting at Hackensack, N. J., on the 14th, was one of interest. About thirty of us went from New York, white and colored. The weather was very fine, and truly we felt the Lord did smile upon us. Our love-feast, which was the first thing in the morning, was indeed a refreshing time; such love and union as is manifested by these dear children is something more than outside show; not in word and tongue, but in deed and in truth. Commenced by breaking of bread one with another; and no one will break with another if there is aught between them, until the difficulty is settled. Would that we could see all that consistent christian feeling manifested among all our white churches, that we see among the colored people.

After the breaking of bread there were testimonies from nearly all the Lord's children who were present, which were very interesting and right to the point. It would have done your heart good to have heard them. Meeting continued about three hours.

At half-past ten o'clock assembled again; listened to a good discourse from Bro. H. L. Hastings. At two o'clock repaired to the water-side, where Bro. H. spoke again for a short time, after which he led nineteen of the Lord's colored children down into the water, and buried them with Christ in baptism. A prettier sight I never witnessed. As he led them out of the water, their faces were lit up with the Holy Spirit, and they gave God the glory. The enemy of all righteousness was busy as usual; he was aware that his craft was in danger, and he was foaming with rage; but the children all looked to the Lord, and victory turned on Zion's side, and they went on their way rejoicing.

At half-past six o'clock Bro. Hastings spoke on the Common, to as many of the white people as were disposed to gather and listen, while most of us went to the little chapel, spent a short time in singing and praying, and listening to the reading of the Scriptures by Sr. Smith, after which Brn. Hastings and Boynton came and laid hands on all the candidates. This was a solemn and interesting part of the ordinance, which being over we all communed around the table of the Lord, which is always a blessed place to the true lover of Jesus, reminding him of the broken body and spilled blood of our Savior, to purchase redemption for us, and pointing forward to the time when the marriage supper of the Lamb will be celebrated, and Jesus will gird himself and serve his people. O! blessed day; we hail thine approach with joy.

After the supper our dear Sister Boynton addressed a few words to the little flock in Hackensack, over whom she has had charge as missionary and school-teacher for a few months past, as she was about to leave them, on account of failing health. Her labors among them have been productive of much good, and they are very strongly attached to her, and could hardly bear the thought of her leaving them, and no doubt their earnest prayers will go up to the throne of grace that her health may be restored that she may return to them once more.

Thus ended the day at Hackensack; a day that will be long remembered by many. Such seasons are blessed; but how much more blessed when all the saints, from every age and clime, will be gathered home, never more to part, out of the reach of the enemy's power. O Lord, hasten the day! M. E. DOW.

June 19th.

"COULDST THOU NOT WATCH ONE HOUR!"

The night is dark: behold the shade was deeper
In the old Garden of Gethsemane,
When that calm voice awoke the weary sleeper,
"Couldst thou not watch one hour alone with me?"

Oh! thou so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss?

What if thou *always* suffer tribulation,
And if thy christian warfare *never* cease?
The gaining of the quiet habitation
Shall gather thee to everlasting peace.

But here we all must suffer—walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through this hour only,
This one dark hour before the eternal dawn.

The captive's car may pause upon the galley,
The soldier sleep beneath his plumed crest,
And peace may fold his wing on hill and valley,
But thou, O christian! must not take thy rest.

Thou must walk on, however man upbraid thee,
With Him who trod the wine-press all alone;
Thou wilt not find one human hand to aid thee,
One human soul to comprehend thine own.

Heed not the images forever thronging
From out the foregone life thou lovest no more;
Faint-hearted mariner, still art thou longing
For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning
To the old path thou hast so vainly trod;
Hast thou forgotten all thy weary yearning
To walk among the children of thy God?

Faithful and steadfast in their consecration,
Living by that high faith to thee so dim,
Declaring before God their dedication,
So far from thee because so near to him.

Canst thou forget thy christian superscription,
"Behold we count them happy which endure?"
What treasure wouldst thou in the land Egyptian
Repass the stormy water to secure?

Poor wandering soul, I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking,
Some landward path unto an island shore.

The cross is heavy in thy human measure,
The way too narrow for thy inward pride;
Thou canst not lay thine intellectual treasure
At the low footstool of the Crucified.

Oh! that thy faithless soul one hour only
Would comprehend the christian's perfect life:
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife.

For poverty and self-renunciation
Their Father yieldeth back a thousand fold!
In the calm stillness of regeneration
Cometh a joy they never knew of old.

In meek obedience to the heavenly Father,
The weary soul alone can find its peace;
Seeking no aid from any human creature,
Looking to God alone for his release.

And he will come in his own time and power,
To set his earnest-hearted children free;
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

Selected by MRS. O. M. CLARK.

THE WAR PROSPECT IN EUROP .

Paris is again startled by rumors of an impending war; so, at least, says *Le Nord*, the Russian organ in Paris, which is generally well informed whenever Russian interests are at stake. The announcement of this paper that war is to break out even before the close of next autumn is certainly as serious as it is unexpected, For many months the political atmosphere in Europe has been uncommonly serene. There was a reorganization of the standing armies in Austria and France, but it has all along been accompanied by so emphatic assurances of peaceful intentions that the belief in a long continuance has evidently gained strength. It may be that the announcement of *Le Nord* is one of those sensational reports which so frequently turn up on a sudden to disquiet for a few days the money market, and then as suddenly disappear. At all events, the semi-official and usually cautious character of *Le Nord* will give to the above report a greater significance than is usually attributed to war rumors.

Whenever a war of large dimensions shall break out in Europe, it must arise from one of the two central, still involved questions—the German or the Eastern. The former, for some time, has been almost altogether lost sight of. Prussia has declared that she intends to exercise not the least pressure upon any of the Southern States, and that if Bavaria and Wurtemberg refuse to enter into a closer union with Northern Germany, Prussia will be entirely satisfied with the present arrangement. Apparently the official declarations of Prussia have given entire satisfaction in Paris, and ever since the end of the Luxemburg complication the official papers of both governments have been overflowing with assurances of mutual love and esteem. It is true this state of affairs may suddenly be changed; for the views of two governments on the solution of the German question widely differ. France has never yet renounced its opinion that Prussia has no right to overstep the line of the Maine, and that France has an international right to prevent such a movement. Prussia, on the other hand, while disclaiming any wish to coerce a South German State into a closer union, insists very strongly that the consolidation of Germany is an affair purely German, in which no foreign power has a right to meddle; and that when Prussia can arrange an agreement with any of the South German States, she will do so without any regard to what foreigners may say or think about it. This case may arise at any time. The Grand Duke of Baden is an ardent partisan of union, and the majority of the Diet and of the popular voters agree with him. He smooths the way for the consummation of the Union as rapidly as he can. Whenever he may deem it fit to make a formal application for joining the North German Confederation, there would be a new complication between France and Germany. France is now a much more formidable opponent of Prussia than she was a year ago. The new military organizations have been carried thro', her army in point of numbers being equal to that of the North German Confederation, and a recent dispatch states that the whole French infantry is now supplied with the Chassepot rifle, which Marshal Niel persists in declaring superior to any rifle in use in European armies. But, notwithstanding this military improvement, we believe that France still shrinks from a war with Germany. The proceedings of the Zollverein Parliament, which have just closed, have again proved that even the bitterest enemies of Prussia among the South Germans are ready to fight side by side with her against any foreign foe. The military force of Northern and Southern Germany combined is still superior to that of France, and neither Italy nor Austria, nor any other State, can be relied upon as a trustworthy ally.

We are, therefore, of the opinion that if war clouds should again gather on the horizon of Europe, the Eastern and not the German question is probably the cause. In the Eastern question Russia is still virtually arrayed against Turkey, Austria, France, and England, the alliance of which States would probably be joined by Italy. It required, last year, a very emphatic remonstrance on the part of the Allies to prevent Russia from carrying out her threats against Turkey. Russia yielded for a moment, but that there has not been any notable change in her plans and policy is universally known. Russia does not conceal her continued eagerness to seize the first opportunity for achieving the independence of the Christian provinces of Turkey. Apparently inactive in Europe, she has recently been all the more demonstrative in Asia. After a rest of nearly two years in Central Asia, she has suddenly resumed her march toward the frontier of British India. Once there, she is a formidable foe of Great Britian, and, by fomenting an Indian insurrection, she may reasonably hope to prevent the English Government from rendering any effective aid to Turkey. She has recently obtained supreme influence at the Persian Court, and is goading that Government on to a war against Turkey. Her movements both in Central Asia and in Persia are causing the utmost uneasiness both in Paris and London. The Persians appear to be ready to invade Turkey, as soon as the order is given in St. Petersburg.

It is evident that the successes of the Russians in Asia have greatly changed both the aspect and prospect of the Eastern question. Turkey is now completely encircled by Russia, and it is difficult to see how she could defend herself against a simultaneous rising of the Christian population in Europe and an invasion of the Persians in Asia. Generally, we attribute very little importance to vague reports of an approaching war in Europe; but whether the news of *Le Nord* is true or untrue, we regard it as unquestionable that the plot in the East thickens, and that a great war for settling the long dispute will at last become unavoidable.—*N. Y. Tribune.*

THE SANDWICH ISLAND ERUPTION.

A Visit to the Crater of Kilauea—The Tidal Wave.

Mr. Hildebrand, who has paid a visit to the great crater of Kilauea, Sandwich Islands, thus describes its appearance:—

The ground around the crater, particularly on the eastern and western sides, is rent by a great number of fissures, one near the Puna road more than twelve feet wide, and very deep; others of lesser size run parallel to and cross the Kau road, so as to render travel on it very dangerous. The lookout house is detached from the main land by a very deep crevasse, and stands now on an isolated, overhanging rock, which, at the next severe concussion, must tumble into the pit below. Many small fissures are hidden by grass and bushes, forming so many traps for the unwary. The Volcano House, however, has not suffered, nor is the ground surrounding it broken in the least. From the walls of Kilauea large masses of rock have been detached and thrown down. On the west and northeast side, where the fire had been most active before the great earthquake of April 2, the falling masses probably have been at once melted by the lava, and carried off in its stream, for the walls there remain perpendicular as they were before, but that this part of the wall has lost portions of its mass is shown too evidently by the deep crevices along the western edge just spoken of, and the partial detachment in many places of large prisms of rock. But it is on the east and northeast wall particularly that the character of the crater has undergone a change. Along the descent on the second ledge, masses of rock, many more than one hundred tons in weight, obstruct the path and form abutments to the stone pillars—small buttress hills, similar to those observed in front of the high basaltic wall in Koolau, Oahu. So, also, in the deep crater itself, the eastern wall has lost much of its perpendicular dip, and has become shelving, in part. The crater itself was entirely devoid of liquid lava; no incandescence anywhere; pitchy darkness hovered over the abyss the first night, because, during the second night of our stay, between twelve and one A. M., detonations were heard again, and light reappeared for a short time in the South Lake; white vapors of steam issued from the floor in a hundred places, but of those stifling, sulphurous, and acid gases formerly so overpowering in the neighborhood of the lakes and ovens, only the faintest trace was perceived here and there. The heat was no where so great that we could not keep our footing for a minute or more, although in many places it would forbid the touch of the bare hand. The great South Lake is transformed into a vast pit, more than five hundred feet deep, the solid eastern wall projecting far over the hollow below, while the remaining sides are falling off with a sharp inclination, and consist of a confused mass of lava. More than two-thirdsof the old floor of Kilauea has caved in and sunk from one hundred to three hundred feet below the level of the remaining floor. The depression embraces the whole western half and infringes in a semicircular line on a considerable portion of the other half. It is greatest in the northern, and rather gradual and gentle in the southern portion. Entering upon the depressed floor from the southern lake, it was some time before we became fully aware of its existence. It was only on our return from the northwest corner, where it is deepest, that there presented itself through the mist in which we were enveloped, a high wall of three hundred feet of grotesque and fantastic outlines. At first we were quite bewildered, fancying that we beheld the great outer wall of the crater. On nearer approach we soon satisfied ourselves that this singular wall represented the line of demarcation of a great depression in the floor of the crater—a fact that surprised us the more, as a bird's eye view from above had altogether failed to apprize us of its existence.

Mr. Jornander writes as follows regarding the tidal wave:

"At Punaluu, at the moment of the shock, it seemed as if an immense quantity of lava had been discharged into the sea some distance from the shore, for almost instantly a terrible commotion arose, the water boiling and tossing furiously. Shortly afterward a tremendous wave was sweeping up on the shore, and when it receded there was nothing left of Punaluu. Every house, the big stone church, even the cocoanut trees—all but two—were washed away. The number of lives lost is not yet ascertained. All who were out fishing at the time perished, and many of those ashore. A big chasm opened running from the sea up into the mountain, down which, it is said, lava, mud, trees, ferns and rocks were rushing out into the sea.

I have just been told an incident that occurred at Ninole during the inundation of that place. At the time of the shock on Thursday, a man named Holoua and his wife ran out of the house and started for the hills above; but remembering the money he had in the house, the man left his wife and returned to bring it away. Just as he had entered the house the sea broke on the shore, and enveloped the building, first washed it several yards inland, and then, as the wave receded, swept it off to sea with him in it. Being a powerful man, and one of the most expert swimmers in that region, he succeeded in wrenching off a board or rafter, and with this as a surf board, he boldly struck out for the shore and landed safely with the return wave. When we consider the prodigious hight of the breaker on which he rode to the shore (fifty, perhaps sixty feet,) the feat seems almost incredible, were it not that he is now alive to attest it, as well as the people on the hill side who saw him."

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

NEUTRALIZING MIXTURE.

DEAR EDITOR:—Permit me to give your readers a simple remedy for some of those troublesome complaints to which all are more or less subject during the hot term, which is close upon us. This remedy is *invaluable* in cases of dysentery, summer complaint, acid stomach, diarrhea, general derangement of the stomach, etc., etc.

RECIPE.

Pulverized rhubarb, . . .	1 oz.
Super-carbonate soda, . . .	½ oz.
Brandy, or whiskey, . . .	½ pt.
Water, ...	½ pt.

Dose for adult, 1 tablespoonful,
" " infant, 1 teaspoonful,
three times a day. A.

ANIMAL FOOD.

It may be asked, Why is it that Health Reformers discard the use of animal food? Is it because the Bible strictly and plainly forbids its use? No. Neither is it for the reason that it does not contain nutriment, or may not for awhile sustain life; but that, while it has elements of nutrition, it also contains materials that are directly injurious to the system.

It is a well-known fact, that all domesticated animals are diseased; especially is this the case with those which are subjected to the usual modes of fattening; and it certainly needs no argument to prove that diseased meats are totally unfit for food, and are prolific sources of disease in those who eat them. The common fattening process itself is that of diseasing the animal. By depriving it of its natural liberty and subjecting it to the breathing of impure air, and frequently keeping it from a sufficient amount of light, the different organs of the body become over-taxed and thereby diseased. Nearly every animal that is slaughtered is found to have a diseased liver and as the office of this organ is to eliminate from all parts of the system, effete and poisonous materials, in order to keep the body in a healthy condition, any one can readily see that when this organ becomes diseased, the animal fails of that purification that it needs, and a large portion of poisonous impurities is left lodged in the system, and in consequence thereof other parts of the body become diseased also.

Another reason why we discard animal food is, because it is more stimulating and less nutritious than food from the vegetable kingdom, and makes the vital machine run too fast, thus causing an unnecessary expenditure of power, and thereby abbreviating human existence.

It produces fretfulness, uneasiness of mind with depression of spirits, and derangement of the whole nervous system. It also excites the propensities, and more or less benumbs the moral sensibilities, and its excessive use is one of the fruitful causes of the large amount of licentiousness that prevails throughout our land at the present day.

We firmly believe that the nature of these flesh meats, with the manner in which they are prepared and eaten, with all their hurtful condiments and seasonings, by over-exciting the appetites and baser qualities of man's nature, and weakening his judgment and moral faculties, is one of the principal causes of all the crime that is committed in this country.

But, says one, I believe that animal food is the most healthful for me, for it makes me feel stronger than vegetable food does. True, it does many times make those who use it *feel* stronger, without imparting to the system near the amount of strength and power of endurance that food does that is derived from the vegetable kingdom.

In view of corroborating the above, and for additional evidence, we quote the following from Prof. Graham's Lectures on the Science of Human Life:

"Flesh-meat is more stimulating in proportion to the quantity of nourishment which it affords to the human body than pure vegetable aliment is, and all processes of assimilation and nutrition in the use of the former, are more rapid and attended with greater expenditure of vital power and waste of organized substance than in the use of the latter. It is therefore a physiological truth of great importance, that while animal food, or flesh meat passes through the stomach in a shorter time than most kinds of vegetable aliment, and therefore has been supposed to be more easily digested, yet it actually draws upon that organ, and upon the sources of inervation, for a greater sum of vital energy, and consequently causes a greater abatement of the sensorial power of the brain and nervous system during the process of digestion, and leaves the stomach much more exhausted from the performance of its function, than vegetable food does. And hence, they who subsist principally on animal food or flesh meat, always feel more stupid and dull during gastric digestion, and feel a much greater degree of exhaustion in the epigastric region, when the food has passed from the stomach into the intestinal canal, and suffer much more distress from hunger when deprived of their accustomed meals, than they do who subsist entirely on a pure vegetable aliment.

"Though according to chemical analysis, therefore, a pound of good wheat bread absolutely contains but fifty per cent. more of nutritious matter than a pound of flesh meat, yet the physiological difference between the two kinds of aliment is much greater than is indicated by the results of chemical analysis. For the flesh meat being more stimulating than the bread, in proportion to the quantity of nourishment which it actually affords to the human body, not only exhausts the stomach more in the process of gastric digestion, but works the whole organic machinery of life with more rapidity and intensity, and therefore causes a proportionably greater waste of the substance of the organs in a given time, and consequently increases the demand of the system for fresh supplies of aliment. Hence, as extensive experiment has fully proved, two pounds of good wheaten bread will actually sustain a man accustomed to such a diet, longer and better than eight pounds of the best flesh meat.

"The Russian and Greek laborers, and those of many other countries, will work from twelve to sixteen hours a day, with great power and activity and cheerfulness, and subsist on about one pound of coarse bread, with a small bunch of garlics, figs, raisins, apples, or some other fruit containing little nourishment. While, according to Ross Cox, who spent several years beyond the Rocky Mountains, as an agent of the American Northwestern Fur Company, the Canadian boatmen and others in the Company's service, receive according to stipulation, and regularly consume (when they have no other food) eight pounds of clear flesh a day for each man; and ten pounds if it contains any bone; and these men, if their rations of food are cut short for two or three days, are exhausted and unstrung. 'The Patagonians,' says the Rev. Mr. Armes, who spent three months among them as a missionary, 'subsist almost entirely upon the guanaco, which they take in the chase. They will often, in their indolence, suffer their provisions to run very low, and for two or three days, subsist on very little; and then, when urged by hunger, they will mount their horses, and go out in pursuit of fresh supplies. And when they return with their game, it is a very common thing for a single Patagonian to consume from fifteen to twenty pounds of flesh in the course of a day. Indeed, I have frequently seen a single man, after two or three days severe abstemiousness, consume, at one meal, in the course of three hours, the half of a guanaco, which would weigh from fifteen to twenty pounds. This flesh was generally eaten very slightly cooked.' The accounts which have been given of the voraciousness of the Esquimaux and other flesh eating tribes, in the northern regions of Europe, Asia, America, and of the enormous quantities which they consume in a day, and at a single meal, are almost incredible, yet they have been repeatedly corroborated by the best authority. On the other hand again, millions of the inhabitants of India and China subsist on a few ounces of rice a day for each individual; and where they are in other respects temperate and correct in their habits, they are well nourished and athletic and active."—*Health Reformer.*

CHILDREN.

Children are much more susceptible than grown-up people to all noxious influences; they are affected by the same things, but much more quickly and seriously, namely: by want of fresh air, of proper warmth, want of cleanliness in house, clothes, bedding, or body, by startling noises, improper food, or want of punctuality; by dullness and by want of light, by too much or too little covering in bed, or when up, by want of the spirit of management generally in those in charge of them. One can, therefore, only press the importance, as being yet greater in the case of children, greatest in the case of sick children, of attending to these things. That which, however, above all is known to injure children seriously is foul air, and the most seriously at night. Keeping rooms where they sleep tight shut up is destruction. And, if the child's breathing be disordered by disease, a few hours only of foul air may endanger its life, even where no inconvenience is felt by grown-up persons in the same room.—*Florence Nightingale.*

IDLENESS.—There is no greater enemy to body and soul than idleness, unless it is that public sentiment which compels to idleness. Thousands and tens of thousands have fallen victims to it. The woman who will not labor, rich or honored though she be, bends her head to the inevitable curse of heaven. This curse works in failing health, fading beauty, broken temper, and weary days. Let her never fancy that, being neither wife nor mother, she is exempt from the law. She can not balance that decree of God by the foolish customs of society or the weak objections of kindred. Disease, depression, moral idiocy or inertia follow an idle life. He who never rests has made woman in his image, and health, beauty, force, and influence follow in the steps of labor alone.—*Dall.*

A QUIET LIFE.—For my part, seeing the victims to fast life daily falling around me, I have willingly abandoned the apparent advantages of such a life, and preferred less popularity, less gains, the enjoyment of a sound body, the blessings of a quiet, domestic life, and a more restricted, but not less enjoyable circle of society. I am now approaching my seventy-fifth year. I can not, indeed, say, vigorous as I am, that I have reached this age without the assistance of doctors, for I have had the constant attendance of those four famous ones—Temperance, Exercise, Good Air, and Good Hours.—*Wm. Howitt.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..........$2.50 a year.
Five copies six months to one address......$5.50.
Same rate for any larger number over five.
Ten copies six months to one address.......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the *Crisis* is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are new, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 666. BOSTON, WEDNESDAY, JULY 8, 1868. VOL. XXVII.—NO. 17.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"JOY COMETH IN THE MORNING."

Joy cometh in the morning, though evil triumphs long,
And earth still groans in sadness, burdened with sin and wrong;
Joy cometh, for He cometh whose right it is to reign,
The blighting curse he'll banish, and bid earth smile again.

Joy cometh in the morning to the weary, suffering ones,
As they with songs of gladness shall lay life's burdens down;
The pain, the tears, the darkness, the shadows all are past,
The pilgrimage is ended, the rest is gained at last.

Joy cometh in the morning, when long sundered friends shall meet,
Secure from death and sorrow in the promised home they'll greet;
No fear of separation shall cast a shadow there,
Their blessings are eternal, and crowns of life they wear.

Joy cometh in the morning to the silent ones who sleep,
Forgotten in the churchyards while the storms around them sweep;
Green graves and tombs of marble shall open at His word,
And they will rise triumphant to meet their coming Lord.

Joy cometh in the morning; let every heart awake,
And wait with hope unchanging for the promised day to break;
Soon over hill and valley will the joyful tidings sound,—
"Messiah reigns in glory, on Zion's hill enthroned."

East Boston, Mass. S. M. H.

LAZARUS AND THE RICH MAN.

BY WM. SHELDON.

Is the soul of Lazarus now in glory, and the soul of the rich man in the hell of punishment? Certainly not, if heaven and hell are included in the reward due saint and sinner, for reward is the result of judgment, and must therefore come after the judgment, and the judgment is not in the past.

Inspiration having decided the question that Christ shall "judge the quick and the dead at his appearing," and also that when the "time of the dead that they shall be judged" shall arrive, then comes the time that God "should give reward unto his servants the prophets, and to the saints" (Rev. 11: 18,) there is no escape from the conclusions (1) that our reward is after the arrival of the judgment, instead of being prior to that point; and (2) that the judgment is connected with Christ's "appearing:" hence, it follows that there will be no judgment until Christ shall appear, and no reward till the judgment arrives.

In the face of this God-given truth, an effort is made to deduce an opposite theory, from the parable of the rich man and Lazarus, recorded in Luke 16, as though God's word would teach one doctrine in one place, and a conflicting one in another. But we wish to show, in a few words, that God's word is in harmony with itself on this subject, and the unfounded inferences, and unwarranted assumptions of men, have produced all the confusion and lack of harmony on this question. Let us look at it:

1. We are told that the rich man went to the hell of punishment at death. I deny it: but the rich man went to *hades* (here incorrectly rendered hell,) which never means a hell of punishment, but is simply the depository of the dead, good and bad, till the judgment day: and John brings to view the same fact, and shows us that they are to be judged after coming out of *hades* (here again wrongly rendered hell:) "and death and *hades* delivered up the dead that were in them: and they were judged every man according to their works." (Rev. 20: 13.) So *hades* is finally to deliver up the dead to be "judged," which harmonizes with Peters claim that God will "reserve the unjust unto the day of judgment to be punished." (2 Pet. 2: 9.) Thus it is evident that though they are in *hades* till the judgment, they are not being punished: and this case of the rich man, which we shall show to be a parable, is the only one in the entire Bible adduced to conflict with this fact; and when shown to be a parable, it will no longer be viewed as an exception, as a parable never means what it says, but is always one thing to represent another.

Paul informs us that the saints are to come from *hades* at the sound of the last trump, shouting: "O death, where is thy sting? O *hades*, where is thy victory?" (1 Cor. 15: 55.) Thus the saints will come from *hades* at the resurrection; but surely they will not come from a world of torment, or a hell of punishment, yet they will come from the very realm that the rich man is said to have gone to—*hades*. When the hell of punishment for the wicked is mentioned, another term is employed—*gehenna*; and the wicked are never said to go to that hell till the judgment-day.

2. Lazarus was said to be carried, not to heaven, but to Abraham's bosom." Now if this is a literal case, and not a parable, then the rich man simply went to *hades*, instead of going to the future hell of punishment, and Lazarus merely went to "Abraham's bosom" instead of going to heaven. But as the position is assumed, without proof, and contrary to facts, that *hades* means hell, and "Abraham's bosom" means heaven, and that with this amendment to the subject, it is a literality, and not a parable we will look at it in this light for a moment. The rich man and Abraham see each other, and talk together: so if the one is in heaven, and the other is in hell, it follows that hell must be very near heaven—within sight and hearing—located either just under heaven, or on a level with heaven, one side or the other, or just above it. With either location, it would involve the idea of going up to hell, instead of down to hell; and if it were just below heaven, every saint would have to fly through the fire to get from earth to heaven, or sail round the outer edges; so that in leaving earth for either hell or heaven, we must take the same road a part of the distance, even if we do come to forks in the road, for the sake of getting around the big fire just under heaven, within speaking distance, say within a stones throw—the incessant shrieks of anguish from numberless millions within hearing of heaven—every shriek, every cry, every groan is within hearing, and sinners within sight!

If it is not under heaven, but just one side of it, then hell is as high up as heaven. Who ever dreamed of going up to hell? But there is a literal gulf, is there, between heaven and hell, so they cannot pass from one place to the other? Well, that difficulty might be obviated, as there is a road from earth to both localities and it would be an easy matter to take the back track to earth, and start out on the other road; so if a literal gulf is meant, Abraham made a very poor excuse.

It can't be located above heaven, as that would make hell the highest "up," and give sinners a road through heaven up to hell. But if this is a literal case, with the proposed amendment, there is no escape from the shocking conclusion that heaven and hell are really within sight and hearing of each other—hell being either on one side of heaven, or immediately under it, with its ever rising fumes of brimstone—a sweet posy for those theologians who must claim that this is a literal case, and a literal hell, in opposition to all facts, and contrary to the great fact that reward comes after the judgment.

Who will accept it as a literal case now, with all of these results? Not one. Then it certainly is a parable, and parables always bring up one thing to represent another; it may present something real, or suppose a case that never had an existence, as in Jotham's parable: "The trees went forth on a time to enoint a king," etc. Now let those who urge this parable as an objection against our views prove what it represents, or it avails them nothing; not assume a meaning for it, but prove what it represents, or hold their peace.

Let no one lose sight of the fact that a parable never means what it says, but is simply one thing to represent another. Wheat never meant wheat, in a parable, but was used to represent something else; tares never meant tares in a parable, but were used to represent something else: so, in this parable, a rich man does not mean a rich man, a Lazarus does not mean a Lazarus, a hell does not mean a hell, a gulf does not mean a gulf, but these are all used to represent something else. Doubtless Jesus took the Jews' perverted theory of *hades* instead of the true Bible view of *hades*, not for the purpose of sanctioning their view, but for the purpose of representing a truth, by using one of their own stock of supposed facts to illustrate a great moral change. Thus he takes a supposed fact of the Jewish order, to set forth the change which he desired to present to their minds.

The Savior, in giving his parables, always made use of figures that the people were familiar with. In giving a parable to the Jews, he would not employ figures that they could not understand, as such figures would fail to illustrate the fact with which he wished to impress their minds. The Pharisees, to whom this parable was addressed, had embraced an unscriptural idea concerning *hades* (here rendered hell,) regarding it as a "subterranean region" in the bowels of the earth, and believing in "rewards and punishments under the earth," of a temporary nature—one part of this "subterranean" *hades* was for the righteous, called "Abraham's bosom," and angels escorted the good to this place; while the other department contained a lake of fire, and the wicked were driven near this lake, and suffered from the heat of the flames; between these two departments was a "gulf" which was impassable, yet the two regions were within sight and hearing of each other.

This is a condensed statement of Josephus' account of their views of *hades*. And this is evidently the ground-work of the Savior's parable: that is, to illustrate a certain truth, he employed these figures, with which they were familiar—"*hades*," "Abraham's bosom," the "gulf," and the "flames"—not for the purpose of sanctioning their theory, for he elsewhere cautions us both against the doctrine of the Pharisees and of the Sadducees, the one class having gone to one extreme, and the other class to the other extreme.

While in captivity, a part of the Jews imbibed the speculative notions of the heathen concerning life after death, and coined up this view of *hades* as the locality of that future existence; but another portion of the Jews refused to imbibe these heathen views; so after their return from captivity, the class who imbibed these heathen notions, and mixed them up with the truth of the Bible, were called Pharisees, having a corrupted faith; but the other class not only repudiated this element of heathenism (life in death,) and insisted that man is totally dead, but in their over-anxiety to get as far as possible (life in death,) they blindly rushed to the opposite extreme, and claimed that man was not only totally dead, but also eternally dead—no resurrection. Now the Savior neither endorses the corrupted views of the Pharisees, nor the extreme notion of the Sadducees; but specially cautions us against the doctrine of both classes. (Matt. 16: 6.)

So Christ in selecting figures from the theology of the Pharisees, out of which to frame a parable for their special benefit, must not be understood as endorsing their views; because (1) to endorse their theory would be to endorse what he had cautioned us against; and (2) it would conflict with the popular claim that Abraham's bosom represents heaven above, where Christ is, instead of a subterraneous region in the bowels of the earth. It would be as fatal to modern theology to insist that Christ endorsed the Pharisees' view of "*hades*" and "Abraham's bosom," as to our view; so we are all agreed that Christ did not endorse their view, for if he did, that would blot out the popular application of such statements as these—"Depart and be with Christ"—"Absent from the body, and present with the Lord"—"To-day shalt thou be with me in Paradise" in "the third heaven" for Christ is not in the bowels of the earth, nor is the "third heaven" there.

Yet it remains a fact, that although Christ did not endorse the Pharisees' view that Abraham's bosom is in the bowels of the earth, and that the departed dead, both good and bad, dwell in such an underground world, he *did* select figures from this received view to illustrate a certain truth—he did speak of a rich man as going to the Pharisees' *hades*, he did speak of a beggar as going to the other department, called Abraham's bosom; he did speak of the Pharisees' impassable gulf; he did speak of the torment of the rich man, and the comfort of the beggar—all to simply illustrate a certain truth; not to adopt their theology, alike averse to Scripture, and modern theology.

What truth did Jesus wish to illustrate by this parable? This we can find out by reading the connection, and learning what called forth the statement. Jesus had been addressing the Pharisees—a prominent branch of the nominal church of God, of whom God had said, "I am married unto you"—and in this address he charges them with the crime of breaking their marriage covenant, and being wedded to mammon, and shows them that the marriage contract of the law is about to expire, and a new arrangement to take its place, in other words, that this Jewish law church to whom the Lord was married was about to "become dead to the law," and the gospel contract about to take its place, which would give place to "every man that presseth into it"—that is, to Gentiles as well as Jews.

In chapter 16: 13 he begins by saying: "Ye cannot serve God and mammon." And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men [mammon] is abomination in the sight of God. The law and prophets were [preached] until John; since that time the kingdom of God is preached, and every man presseth into it [or presseth *for it*.] And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." This language immediately precedes the story or parable of the rich man and Lazarus. Christ makes the following points:

1. If they served mammon they broke their covenant relation to God; but their covetousness led them to serve mammon.

2. They had thus committed "adultery" in leaving God, and being wedded to mammon.

3. The law had been preached till John, then a new ministry began; and "every man" could then be permitted to press into the kingdom, Gentiles as well as Jews; and the old law economy began to die then, and fully expired at the cross; the old covenant church virtually died then, and the new covenant church then arose; "ye also are become dead to the law, by the body of Christ; that ye should be married to another, even to him who is raised from the dead." (Rom. 7: 4.)

Then to illustrate the death of the old covenant church, and the reception of the new covenant church, he speaks the following parable: "There was a certain rich man [representing the old covenant church] which was clothed in purple and fine linen, and fared sumptuously every day [possessed of wealth and enjoyment.] And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores [representing the spiritual poverty and helplessness of the Gentile race."] The foregoing represents the condition of the two parties prior to the change in their condition, which is here represented by death, and a removal to a different region. "And it came to pass that the beggar died, and was buried, and in *hades* he lifted up his eyes, being in torments."

The following facts are set forth:

1. A change takes place in the history of the Gentile race, represented by death; though once destitute of spiritual food and raiment, and covered with moral pollution, the gospel angels conduct them to the faith of Abraham, and by faith they become his children.

2. A change likewise overtakes the rich Jewish church, represented by death, and it is plunged into a state of temporal chastisement, or torment. The great gulf of unbelief will allow no alleviation or remedy to be administered. By hearing Moses and the prophets, which proclaim Christ, they might have warded off this torment; from different branches of the fleshly family of Israel, in different localities, but the different branches of this family, in other regions, were as unbelieving as the main branch at Jerusalem, which first felt the fire of temporal judgment; even a resurrection of dead ones failed to convince them. Here are the main features of the parable in a condensed form. Thus the old church, once exalted, apostatized, and is now being chastised, and has been for one thousand and eight hundred years. The new covenant church receives into the Abrahamic faith the once polluted Gentile, and rejects the Jewish claim of blood relationship, which says, "We have Abraham to our father." The gulf of unbelief is impassable. Those of every polluted tribe of Gentiles are comforted in Christ; while the mere blood relative of Abraham, who rejects Jesus as the true Messiah, is tormented. The five brethren, or different branches of the Jewish family, fared no better than the main branch of this fraternity (the rich man) at Jerusalem.—*Adventism.*

For the World's Crisis.

"I WILL COME TO YOU."

Come, oh come, thou bright effulgence
Of the Father's boundless love,—
God with man, in grace refulgent,
Lo, we wait thee from above.

Lo, the whole creation groaneth,
Travaileth in pain for thee;
Looketh, longeth, prayeth, moaneth,
From its curse to be set free.

Earth is moved from its centre;
Nations tossed, perplexed, distressed,
Waiting for thy train to enter,
Oh, thou glorious, brightest, best!

We who long and love to see thee,
Stand with loins begirt about;
Eye and ear attend to hear thee,
And the archangel's mighty shout.

Come, oh come, "Desire of Nations,"
Come and give thy people rest;
Come, for lo, the whole creation
Waiteth for thee to be blest.

VIO.

CONSECRATION.

"I AM THE LORD'S."

(*Concluded.*)

I have sometimes given up all hope. I have violated my vows and broken my promises to the Lord; they are good for nothing, and it is not worth my while to make any more. But when I have done all, and have thought, surely now I have left the Lord, and he has given me up, still he has refused to let me go. He has said, I am thy Maker, and I could not deny it. He has said, I am thy Redeemer, and I knew it was true. He has told me of the price he paid for me on Calvary, the agony, the blood, the dying groans; and I have nothing wherewith to cancel such a claim. He has told me of the wormwood and the gall he drank, and of the bitterness of my anguish when he found me lying in my sins and in my blood, and looked upon me, and said to me, "Live!" He has told me how he forgave my sins, and washed me in his blood; how he gave me his spirit, and guided me by his counsel, and preserved me by his grace. He has told me how I was begotten by his word, and born anew to him as a little child, and how his heart has yearned, like a father's, over me ever since. He has told me how he sought me perishing in the wilderness, and brought me back to the fold. And he has said: "Shall all this love and sorrow be in vain? How can I give thee up?" And so, when at last my heart has melted, and I have turned my feet homeward, while yet a great way off he has met me and embraced me, and loved me, and brought me home rejoicing, as if he had no fault to find, and nothing even to forgive.

And so we have gone on I have forgotten him, but he has remembered me. I have wandered, and he has brought me back. I have let go my hold upon him, but he still holds fast to me. I have sinned, and he has forgiven it all. I have been wayawrd, and he has laid upon me the chastening rod. I have been rebellious, and the strokes came heavier still. I have been penitent and submissive, and he has given me the kiss of peace, and all my sorrow was past.

Surely I am more than a servant, or he would have long ago dismissed me, and would have borne my faults no more. I am not a stranger; for, if so, I should have been banished rather than chastised. I must be a son, and a son beloved; for whom the Lord loveth he chasteneth, and scourgeth every one that he receiveth. I cannot disbelieve it; I cannot deny it; "I am the Lord's."

Here, Lord, I am. I give up the ceaseless strife. "I am the Lord's." I can doubt the fact no more. The Lord claims me; he holds me fast; he will not let me go; he maintains his right against the law, which he has satisfied; against death, which he has abolished; against the grave which he has burst asunder; against Satan, whose power he has broken. They all clamor against me; but he defies their claims. He does not give me up: I hope he never will. None can pluck me out of his hand: I am safe. When I am strong, I hold him fast and when I am weak and helpless, I let go, and then he holds me! I grasp, and clasp, and cling, till my weak hands give way, and I sink despairing down; but yet I do not fall, for underneath me "are the everlasting arms." And so I rest secure, "for I am the Lord's."

I can labor for others now, since Christ has done every thing for me. My debt is paid, forgiven; my sins are pardoned, my burden is gone. I need not seek to be the Lord's: "I am the Lord's." I need not toil that I may be saved; I am saved: he hath saved me.

I need not wander seeking rest: I have found that to my soul. I need not try to persuade God to love me; for he loves me now, with an everlasting love. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." And I have committed myself and all I have to him. I know I am weak, and frail, and sinful, and unworthy; but I do not despair. Christ has not got through with me yet. The Lord will perfect that which concerneth me. I am confident of this very thing, that he which hath begun a good work in me will perform it until the day of Jesus Christ. The trying of my faith shall yet be found unto praise and honor and glory at the appearing of Jesus Christ. And, after I have suffered a while, he will establish, strengthen, and settle me.

"I am the Lord's." I must then walk as he walked. I must follow in all his footsteps. I am not my own: I am bought with a price. God is working in me to will and to do of his own good pleasure: I must then work out my own salvation with fear and trembling. I am a branch of the true vine: I must bear much fruit. I have found abiding rest of soul: I must call the weary, and show them where it may be found. And my whole life must "adorn the doctrine of God our Savior in all things." I am saved by grace through faith. Not of works, lest any man should boast. And this grace of God that bringeth salvation, teaches us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking for that blessed hope and the glorious appearance of "our Savior Jesus Christ." "When Christ, who is our life, shall appear, then shall we also appear with him in glory." "We shall be like him; for we shall see him as he is." Then shall the long struggle be past. He who is now able to keep us from falling shall then "present us before the presence of his glory, faultless, and with exceeding joy." He shall "establish our hearts, unblameable in holiness before God, at the coming of our Lord Jesus Christ with all his holy ones." Thus shall the very God of peace sanctify us wholly; and our whole spirit and soul and body shall be preserved, "blameless at the coming of our Lord Jesus Christ." Faithful is he that calleth us, who also will do it."

In this blessed hope, I rejoice. In this full assurance of faith, I go forward. How can I doubt or fear, or faint or falter, or turn back? My Master's eye is upon me. His love constraineth me. If one died for all, then were all dead. And if he died for us, it was that henceforth we might not live unto ourselves, but to Christ, who died and rose again for us! To all temptations, enticements, and worldly allurements; to all doubts and fears and sad forebodings; to all shrinkings of flesh, and rebellions of spirit; I have one answer, may it always be a sufficient one: "I am the Lord's."

In proportion as my heart roots itself in the blessed consciousness that I am the Lord's, I am at rest. When weary and heavy laden I came and proved that Christ spake truly when he said: "I will give you rest." And now, while I take Christ's yoke upon me, and learn of Him, the meek and lowly-hearted one, I still prove his faithfulness, for I find rest to my soul in wearing a yoke that is easy, and bearing a burden which is light.

A growing consciousness of God's love to me, can but increase my love for him. And this love becomes a matter of knowledge. "For this is the love of God that we keep his commandments: and his commandments are not grievous." Where love is there is no labor, for love makes labor a delight. Commandments once grievous are a joy; crosses once heavy are now light; restraints once irksome are now but the gentle guidings of my heavenly Father's hand; troubles are blessings in disguise, and with this confidence all is joy and peace in believing, through the power of the Holy Ghost. The fears and dark anxieties of other days depart. "There is no fear in love; for perfect love casteth out fear, because fear hath torment." The waves may toss and fret, but the rock never moves; and God hath taken my feet out of a horrible pit, and the miry clay, and set them upon a rock. Troubles may come, but "We know that all things work together for good to them that love God," to them who are the called according to his purpose. The eighth chapter of Romans begins with "No condemnation," and it ends with "No separation." No condemnation in Christ—no separation from Christ. Neither persecution nor tribulation; famine nor nakedness: neither the sword of wrath nor the legions of darkness; neither the lapse of time, nor the distant stretch of space; neither life nor death, nor any other creature, can separate us from the love of God which is in Christ Jesus our Lord. So long as we abide where there is "no condemnation," so long there is no danger of separation. If God be for us who can be against us? And when "We have known and believed the love that God hath to us," we can say with the apostle, "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment."

Terrible as shall be that awful day to a guilty world, it shall be to the saint a day of peace and joy. As it is appointed unto man once to die, so Christ was once offered to bear the sins of many; and as after death there is appointed the judgment, so Christ shall then appear the second time without sin, for the salvation of his people. For them there is no wrath or condemnation. Jesus hath delivered them from the wrath to come. Their sins are open before hand, going to judgment. They are pardoned. They shall not come into judgment, but have passed out of the death into the life. Their portion shall be in the resurrection of life, among the blessed and the holy. The resurrection unto judgment is for others, the evil doers,—not for those who are the Lord's. They are safe. Called with the many who have heard the gospel call, chosen with the few that heed the gracious invitation, faithful in the few things here, they shall prove the blessedness of those whom the Lord foreknows, and predestinates and calls, and justifies, and glorifies. They shall be blameless in that awful day, for who shall lay anything to the charge of God's elect? Shall God that justifieth, who has already pardoned all? Who is he that condemneth? Shall Christ who died, yea, rather who is risen again, and who now maketh intercession for me before the throne? Surely we have nothing to fear from him; and nothing can separate us from his love.

"No condemnation now I dread;
Jesus and all in him is mine:
Alive in Christ, my living head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown, through Christ my own."

In this confidence the church of Christ in that day shall exclaim: "Lo! this is our God, we have waited for him, and he will save us,—this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." They will have no fears nor doubts, and their glory will be secure, for there is a crown laid up for all those that "love his appearing."

In this hope I turn from idols "to serve the living God, and to wait for his Son from heaven." I comfort my heart with the Savior's words: "If I go away I will come again." I grow joyful as did the disciples, when men in white raiment said, "This same Jesus shall so come in like manner as ye have seen him go into heaven."

And if the true and faithful witness testifies "Surely I come quickly," my heart responds in the words of the beloved John: "Amen, even so, come, Lord Jesus!" For since I am the Lord's, my treasure and my heart are laid up with him in the heavens, and all my hopes and joys and interests are in him there. So long as he is "expecting, till his enemies be made his footstool," so long must I expect the glorious day. So long as "the earnest expectation of the Creation waiteth for the manifestation of the sons of God," so long must I expect and wait for the same. So long as "the whole creation groaneth and travaileth in pain together until now," so long must we "which have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Then shall the long strife and war be past. The flesh shall no longer lust against the Spirit, nor shall fleshly desires war against the soul. Then shall we be wholly the Lord's. The body made like Christ's glorious body, the soul perfected in all its powers, the spirit forever sanctified, and the whole man made like the Lord for evermore.

Then shall the renewed heart find the regenerated body adapted to every holy use, and the new man shall find his home and rest in the new Jerusalem that cometh down from God out of heaven, and in the new heavens and new earth wherein dwelleth righteousness. Then shall the whole earth be filled with the glory of the Lord, as the waters cover the sea. All things shall be subdued unto Christ; death, the last enemy, shall be destroyed, and God shall be all and in all. That book of inspiration that begins with the story of the creation of a new and sinless world, closes with a vision of a world renewed and redeemed, and glorified forevermore. And when, with the sanctified myriads of the redeemed, we lift up the anthems of thanksgiving, and the songs of everlasting joy, we may say with a strength of assurance, a fullness of meaning, and a sense of eternal privilege till then unknown, "I am the Lord's."

Reader,—a parting word. By every principle of right and justice and gratitude, you belong to God. Can you refuse to ratify claims so just as his? Can you refuse to say, "I am the Lord's?"

Are you a christian? Do you not dare then to avow the fact? Can you decline to do it? Can you talk and act and live as if you are *not* the Lord's? Can you refuse to own the Lord that bought you? May God help you to know and feel and say, from the depths of a trusting heart, "I am the Lord's!"

Are you a wanderer from the fold of Christ? Know then that the Good Shepherd still seeketh thee in the wilderness. Oh, listen to his gracious call. He loves you still, he claims you still, he calls you still. Heed then his calls, and return to him, saying, "Truly I am the Lord's, I will wander from him no more."

Are you a sinner, far from God and rest and peace and joy? Still the Lord loves you. And you may be his, and his forever. He offers pardon; take it! He offers life; receive it! Come to Jesus, saying,—

"Just as I am! thy love, unknown,
Has broken every barrier down;
Now to be thine, yea, thine alone,
O Lamb of God, I come!"

Coming thus, you shall in no wise be cast out. And then, throughout the glad experiences of present grace, and also of coming glory, you may say,—"I AM THE LORD'S."—*The Christian.*

For the World's Crisis.

"WHICH THINGS THE ANGELS DESIRE TO LOOK INTO."

1 Pet. 1: 12.

"Angels who excel in strength," "hearkening to the voice of his word," in deep contemplation stoop to examine these all interesting things. These heaven-born ones having access to "the treasures of wisdom and knowledge," are yet desiring "to look into" these "things"; indeed, a wondrous expanse, the charming fullness from whence flow "the waters of the sanctuary." Grace above praise, glory beyond vision; the sweetness of that, the majesty of this, so ardently anticipated and graphically displayed by "the prophets," who "inquired and searched diligently" respecting "the sufferings of Christ and the glory that should follow." Searching also the "time" when "mercy and truth" shall meet together, "righteousness and peace" shall kiss "each other"; when "the time came that the saints" should possess "the kingdom."

Yes, angels would fain "look into" these things, and the time of their accomplishment, while man, "willingly ignorant," is ever disposed to look away. Absorbed by the nothings of earth, "the sufferings of Christ and the glory" to "follow" are treated as beneath notice, as matters of neglect and rejection; desiring "not the knowledge of" His "ways," but true to his original, hides in the shades of the carnal mind from his Maker, whose works and glory are, in his dreaming, less attractive than his own.

Promises, gifts, displays of love, are turned from with a sigh, or frown, the atonement slighted,—yet life and immortality often in expectancy; poor woe-choosing man, with whom light is darkness, and good evil, beauty deformity, and sin a rejoicing, desiring "to look into" all things earthly, yet ignoring the excellency of matters in which they are preeminently concerned, yea, forgetting them "as a tale that is told." This glance at the great defection shows at once the duty of believers, who "in season and out of season" should present and enforce the life-giving truths of the gospel and coming knigdom.

How earnestly diligent should we be in spreading quickening truth by pen, tongue, tracts, and our personal walk before the Lord; remembering specially that he loves to endorse such efforts.

"Come, let us anew our journey pursue,"

winning souls our portion, the kingdom in view. C. GREENE.

Philadelphia.

For the World's Crisis.

JUDGE NOT.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

To judge another is a transgression of our Savior's own words, while preaching on the Mount. That all sin and come short of the glory of God, none can dispute. All err, but it is not—or should not be—our business to point out others' failings; let us be our own rather than another's critic; cast the beam from our own eye, then help our brother take the mote from his eye.

If another does a wrong thing, judge him not, for we know not the motive which prompted the act, nor the christian virtue which may lie in the heart; though it may not at all times come to the surface. This is not a world where rectitude is much practised; the innocent ofttimes suffer for the crimes of the guilty, while they go unpunished; shall we, like it, be harsh, unkind, show injustice to our fellow beings, by hastily forming unjust opinions of them? We cannot help forming an opinion of every one, but let it be slow, generously intermixed with charity.

Though law may be given for nearly every act of life, yet we are incompetent to at once sit as Judge Advocate of every act of others, being ourselves fallible creatures, possessed of human natures. And were we to prove ourselves innocent by casting stones at the guilty one, each would withdraw our complaint and stand alone for ourselves before the rightful Judge.

The cause of Christ has been greatly injured by censorious and unjust judgment. Servants of Christ have had to spend hours of weeping and agonizing prayer for wisdom to direct the right method of bringing peace and quiet where variance existed, a misunderstanding, the result of judgment illtimed and unwarranted. Many a one is made sad by others misconstruing a simple act. Can we not bear a little with others, when Christ bears so much from us? Can we not be patient, let long-suffering characterize our dispositions, till the fruit of the tree shall sufficiently mature to discover unto us if it is bitter or sweet?

Be not impatient, for Christ has given us a rule by which we may know if our friend, brother, neighbor, be worthy of christian fellowship. In his Sermon he says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. *Ye shall know them by their fruits.* Do men gather grapes of thorns, or figs of thistles? A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Again, in Luke he says, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart the *mouth speaketh.*"

So let us be patient, bear and forbear, till the fruit is perfected; then may we know who are children of the light, and who of darkness. We have the authority of Christ to make the tree as is the fruit thereof. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." If when fruit has been tasted, and it prove corrupt, unpalatable, the tree can not be good; for Christ says, "As the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."

What, then, shall we, because one *professes* christianity,—perhaps to be a minister of the gospel, excuse every and many evils, till they go to that extent that they not only disgrace themselves, but throw cold water on the light of the church, till its light becomes so dim it is but a stumbling-block to the world? No. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." LIZZIE TAYLOR.

MUSIC.

Music is the poetry of sound. It embraces harmony, concord and melody. It moves with the succession of the same or similar sounds, and moves on velvet wings, waved so gently and gracefully, that naught but onward motion is known or felt. Oh, the rapturous charm of music! What power it has to soften, melt, enchain, in its spirit-chords of subduing harmony! Truly there is power in music, an almost omnipotent power. It will tyrannize over the soul; it will force it to bow down and worship; it will wring adoration from it, and compel the heart to yield its treasures of love. Every emotion from the most reverent devotion to the wildest gushes of frolicsome joy, it holds subject to its imperative will. Music being the voice of love, how appropriate a vehicle is it to bear up to the great home of everlasting love the incense of human affections! Sing unto the Lord because he is love. Sing to him, because he loves the songs of devout hearts. Sing unto him, because a sacred song melts the heart in love to Him. Sing unto him, because "the highest type of the infinite, and enlarges the horizon of our thoughts and aspirations." Sing unto him, because music is the link which binds all hearts in one, and all with God.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 8, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. *

THE CAMPMEETINGS.

The Springfield National Advent Campmeeting is appointed to commence Monday, Aug. 24th, but there will be a meeting held on the ground on Sunday, Aug. 23d, and arrangements will be made with various R. Roads for Tickets, good as soon as the 22d.

The Alton Bay Campmeeting commences Sunday, Aug. 30th. Full particulars in regard to the above meetings will be published in due time.

In answer to inquiries, we would say that tents can be hired in this city of James Martin & Son, No. 114 Commercial Street, nine and a half feet square, three and a half foot wall, with poles and all complete, for $4.00 for the time covering either of the above meetings. Also tents eleven and a half by twelve, four foot wall, for $6.00, and other sizes in proportion. *

THE NATIONAL CAMPMEETING.

The great national campmeeting, to be held on the new ground, at Springfield, Mass., may be expected to be the largest gathering of those who are looking for the speedy coming of Christ, ever held in the world. The committee will do their best to accommodate all who come. We expect it will be truly a *National Campmeeting*. We also hope it will be as good as great. Let us begin to offer up prayer to the Lord that everything connected with it may be done to his glory.

It cannot be long before the saints will be gathered "out of every kindred, and tongue, and people, and nation," to "the marriage supper of the Lamb." We trust that our coming meeting at Springfield will be instrumental in fitting many for the glorious event now but a short distance in the future. We expect to see the best exhibition of true christian love, forbearance, long-suffering, kindness, meekness and patience ever witnessed on such an occasion. All who wish to be ready to meet the Bridegroom King must love one another. Let us banish for ever all feelings that are not in harmony with the spirit of Christ. The enemies of the cross of Christ are uniting their forces against King Immanuel; and shall not his friends unite to meet the common foe, instead of spending their strength against each other? Let us be wise, and help build each other up in the most holy faith. This is the time to cultivate brotherly love, and we shall expect the most happy results from our NATIONAL MEETING.

Let all who can begin to arrange their business to be present at the beginning, and remain to its close. Those who are present the first Sabbath, Aug. 23, will probably find it the most delightful of the whole meeting Try to be present, and spend the eight days with us. It will be like the annual feast of tabernacles held by the ancient Jews. The Lord has most signally owned and blessed these great gatherings in former years, and we feel sure he will not leave us just as we are about to enter the everlasting kingdom. We long to greet the saints once more in the tented grove, and hear their songs of praise to the Most High. Come if you can.

CONFERENCE, TENT AND CAMP-MEETINGS.

We are satisfied that the time has come when united efforts at conference, tent, or campmeetings, will result in great good. Satan is accomplishing large results by united efforts. He knows the effect of combined power. "Union is strength; "United we stand, divided we fall," are true sayings. The people of the world, in all civilized nations, are forming great confederations, and having mass meetings for the purpose of increasing and consolidating their power. It was the prayer of Jesus that his children might be *one*; then of course it will be the policy of Satan to prevent it by sowing discord among brethren, and by dividing them up into little factions, that may be unable to do battle against his combined forces. There is a power in large gatherings to move the public mind that cannot be exerted by the efforts of a few.

During the warm season of the year, people do not like to go and sit in hot rooms; but would be delighted to go into the tented grove, and enjoy the shade of the forest trees. The large meetings should be held at least once a week; and where it is practicable two or three or more. It is the protracted effort from which we may expect the rich harvest. It takes nearly a week, in a new place, to get the first sinner to yield; then a few days will accomplish more than months of scattered labor.

Efforts should be made to establish meetings in new places. There is an increased interest to hear the reasons of our hope. The call is earnest, and constant. Let every church do what it can to send the glad tidings into the regions beyond. Get up a conference, tent, or campmeeting in some pleasant grove, if it is only for one Sunday; then try it again. We think much more good can be done in this way, with a given amount of labor, than in any other. The great religious movements in the world, from the Savior's time to the present, have been produced largely by such meetings as these of which we have been speaking. Thousands were taught by the Savior in the shady grove, by the sea side, or on the mountain. Let us follow his example.

OUR WESTERN VISIT.

Thus far (June 23d) our western visit has been very pleasant and filled with happy remembrances of good meetings and agreeable associations with those who love our dear Lord and his coming. We would like to stay longer if circumstances would permit. We enjoy the society of these frank, open-hearted, generous, commen-sense persons. Their hospitality shows no stingy streaks, that are so common in older towns. They seem like the old patriarchs, according to the description in the Bible. They are ready to keep the stranger all night, and treat him with christian care and kindness, as Lot did the angels.

We returned from the New Hartford campmeeting to Dubuque, June 22nd, and spoke again on the Public Square, where we had a very intelligent and attentive audience. We find the desire is rapidly increasing in the city to hear on the all-important truths that are to us so deeply interesting. We think a good church might be easily gathered there as the result of a few weeks faithful labor.

This morning, at eight o'clock, we took passage on the Northern Bell, *en route* up the Mississippi to La Crosse, a distance of one hundred and forty-one miles. We again enjoyed a feast of beautiful scenery, exhibited on the banks of the noble river. We are seeing to-day what we passed in the night on our down trip. We feel thankful that we have been permitted to see what we have seen, without leaving the work of the Lord to go in pursuit of such pleasure. We have found from sad experience, years ago, that whenever we sought pleasure as an object, by stepping aside from the path of duty, we have diminished our heavenly peace instead of adding to it. The fact is, true happiness can be had in no other way but in the service of the Lord, doing our whole duty, without regard to the consequences. He who seeks pleasure as a mere end of his efforts, will never know what it is to be contented and happy. Self-denial to please the Lord is rewarded in this life with a peace that passeth all understanding. We have found no other way to obtain this great blessing. A little self-denial affords a large amount of comfort; while a little foolish self-gratification turns our joy to remorse, and fills us with bitterness of spirit. Let us be wise, and live to the glory of God.

CAMPMEETING AT BURNS, WIS.

We have just closed a very pleasant and profitable campmeeting at Burns, fifteen miles from La Crosse, Wis. It commenced Wednesday, June 24th, and continued over the Sabbath. The meeting was in a delightful grove, composed of wide-spreading oaks. When we arrived on the ground, to our surprise, we learned that Bro. I. Damman was present. We found him in good spirits, as usual, and earnest in the work of the Lord. It seemed as though we were in New England again.

Bro. Peter Hough has been preaching in this section for some two years, and his faithful labors have been very much blessed, and several real working churches have been raised up, to praise the Lord for sending Bro. Hough into these towns to proclaim the gospel of the kingdom. He is one who is always busy in the vineyard of the Lord. With him the christian religion is a living reality, accompanying him in all his ways. He does not wear it as a cloak, but it is all through him. The churches in the vicinity decided to give him the means to come to our great National campmeeting at Springfield. They have also decided at this meeting to build a chapel in Burns. All seemed in favor of it, and entered into the work heartily. A member of another remarked, "They will do it, for they are all agreed."

This campmeeting has produced a most excellent effect upon the people who attended. They seemed satisfied that they were enjoying a meeting where they could see those who really *enjoyed* the christian religion. Every thing went on harmonious throughout the entire meeting. We never witnessed better order upon a camp ground. We did not have a watch a single night. When the hour arrived to retire, we lay down as fearless of harm as we would at home. We think we have never attended another campmeeting that was so delightfully pleasant from beginning to end as the one at Burns. The weather was all we could ask,—beautiful days and a bright moon at night. It was truly a feast of fat things from the Lord. Such seasons are rare in this wicked world. We had much sweet singing, and most excellent prayer and conference meetings, in which every minute was improved. Tears of joy flowed down many cheeks, while the hearts of the saints swelled with love for God. It was no mere hypocritical pretense; but a genuine reality, which convinced all beholders that christian religion consists of something more than creeds and mere formal ceremonies.

We formed some happy acquaintances at that meeting, and expect to meet those kind friends again in the coming kingdom. They did all they could to add to our comfort during the meeting, and caused our cup of joy to run over, in consequence of what we felt, saw, and heard. We all wished we could spend the whole summer there. We enjoyed it better every day we remained on the ground. Quite a number were converted during the meeting.

Sabbath, the last day of the feast, was one of special interest. Immediately after breakfast the ordinance of baptism was administered to seven happy souls, by Bro. Hough. Others are waiting for the next opportunity to obey the important command of our Savior. We had a large and very attentive audience during the day. It was a pleasure to talk to people who were so anxious to hear. Some of the ministers of other denominations omitted a part of their regular services and attended our meetings, inviting their congregations to go also. Our interview with them was pleasant. We did not see any indications of bitter sectarianism, that is often witnessed in other places. The truth has gained many friends in this section.

The order during the day was excellent. Every one seemed pleased with their surroundings, and disposed to treat us in a very kind manner. The gathering was large, but nearly all listened with fixed attention to the evidences that show we are almost to the end of the prophetic history of this world. They appeared satisfied that we were not following cunningly devised fables, when we declared unto them that Jesus is coming soon.

A large number gave good evidence that the Spirit of God was striving with them. At the close of the evening service quite a number came forward, requesting the prayers of christians that they might become the true followers of Christ. We have rarely witnessed deeper feeling in an audience than at that time. It was truly a Bethel, and was to us as the gates of paradise. Those present will not soon forget that scene. Next followed a heavenly communion season, when we gathered around the table under the oaks, while the moon was shining upon us through their branches, lending a sweet charm to the scene. As we partook of the emblems of our Savior's body and blood, we conversed freely of his great love for us, and the rich blessings with which we were favored, and the bright and sure evidence that we shall soon see him, and be made like him.

It was hard parting from the hallowed spot, but in order to meet our next engagement, we were obliged to hasten away by private conveyance to La Crosse, a distance of eighteen miles, where we arrived about 2½ o'clock, just in season to take the steamer Davenport for Dubuque. We got into our berth at 3 o'clock, just in season in the morning, and enjoyed our rest for three hours, when we arose to behold the beautiful scenery on the banks of the Mississippi. Although the day was very warm, we had a cool refreshing breeze, which, with the enchanting views around us, made our voyage extremely delightful. We were filled with gratitude to our heavenly Father for allowing us to enjoy such a privilege. We arrived at Dubuque at about 5 P. M., and received a hearty welcome at Bro. Munger's, where we met some other friends of Jesus, with whom we spent the evening very profitably, and with much comfort. We learn the people in D. are very anxious to hear more about the blessed hope. At early dawn we departed for New Rutland, Ill., to attend a discussion with Mr. Theodore Brooks, a noted debater of the Cambellite denomination.

THE ANCIENT OF DAYS.

Who is the Ancient of Days? When in Washington, D. C., a very intelligent lady arose in our meeting and asked some questions; among others, "Who was the Ancient of Days?" We replied we thought he was our heavenly Father. To this she objected. We then asked her to give us some information on the subject. She said the Ancient of Days was *Adam*. Says Daniel, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened... I saw in the night visions, and, behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him."—Dan. 7: 9, 10, 13.

We reminded the lady that Daniel was giving prophecy, and wished to know if he lived before Adam? We got no answer. We very much doubted whether "ten thousand times ten thousand stood before" Adam, and that the other events ascribed to the Ancient of Days took place in Adam's time.

It will be observed that the "Ancient of Days" is as literally a person as "the Son of man" who came to him. How could they bring the Son of man "near before him," unless he was a personal being? How could "the Ancient of Days" "sit," if he existed only as a *principle*, as taught by the demons, or is "without body or parts" as taught in popular church creeds? We think it is high time that theology had an overhauling, and made to harmonize with the Bible. People have believed fables long enough.

We believe the Bible most plainly teaches that our heavenly Father is a *person*, and that Jesus is literally with him as a person, and will soon come as literally as he came the first time, and then ascended to his Father. This view gives harmony in the Scriptures, and gives us a real Father in heaven to whom we can pray in the name of Jesus.

NEW TRACT.

"Faith illustrated by personal experience and incidental narrations. By M. D. Wellcome." "We speak that we do know, and testify that we have seen."

This is an interesting tract of some thirty pages. Let it have a wide circulation. Address the author, Yarmouth, Me. Also for sale at this office. Price, single copy, eight cents postpaid; twenty copies for $1.00; $3.50 per one hundred. *

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments..........410.20

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments..........$140.75

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$4984.25
C. W. Smith (Norway Mission)	1.22
E. T. Maxim	1.00
Sarah Hitch	.25

EUROPEAN MISSION.

Previous acknowledgments	$541.80
E. T. Maxim	1.00
Lucy Ransom	1.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1138.44
Geo. L. Austin, W. Winsted, (pledge pd.)	5.00

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

SPRINGFIELD N. A. CAMP-GROUND.

The brethren and sisters who desire to obtain lots in either the first or second circle on the new camp-ground, will please send in their names to the Chairman of the Building Committee, Bro. Hiram Munger, Chicopee Falls, Mass., by August 1st; after which the Committee will proceed to secure for the various applicants a lot, until the whole number shall be exhausted.

There are a plenty of good lots on either of the four streets of the camp-ground, and after August 15th, the first who may come will be served by the Committee, who will be on the ground to attend to matters. Those who may write the Committee, requesting an answer, will please enclose a stamp.

GEO. T. ADAMS, *Secretary.*

THE CAUSE IN CHELSEA, MASS.

The "little flock" in Chelsea, Mass., are still holding on, and contending "for the faith once delivered to the saints." We have been blessed with the labors of Bro. John G. Hook for the past few days. Good has been done. Saints have been revived and quickened, and sinners have been led to Jesus the sinner's friend. Yesterday, July 5th, Bro. Hook led eleven happy souls into the water and there buried them with Christ by baptism. It was a heavenly scene to see intelligent young men and women, and two middle-aged, who were willing to come out from the world and be crucified and buried and arise to walk in newness of life. Some of them had just started, and others embraced this first opportunity to be baptized. One of them was a U. S. soldier, who had now enlisted to fight under the blood-stained banner of the King of kings.

In the evening Bro. H. gave the right hand of fellowship to nine who united with the church. We then came around the Lord's table, to "show forth the Lord's death until he come." It was a good day in the Lord, and one not soon to be forgotten.

Thus the little flock increase in numbers, and may they also increase in the christian graces. As there are so many ministers living in Chelsea, they will have to keep humble and meek, and watch and pray, lest jealousies and envies arise, whereby many may be defiled. *Brethren, pray for us.* In behalf of the church, A. P. MOORE, *Clerk.*

For the World's Crisis.

ADVENT CHRISTIAN CONFERENCE OF NEW YORK STATE.

The above named conference met at Rochester, June 27th, 1868, and adopted the following

CONSTITUTION.

ART. I. This conference shall be known as the Advent Christian Conference of New York State.

ART. II. The object of this conference shall be to promote scriptural piety, christian union and co-operation in the spread of light and truth, and especially on the prophetic scriptures, which relate to the soon coming kingdom of Christ.

ART. III. The members of this conference shall be composed of ministers of the gospel co-operating with the Advent Christian body in this State and adjacent territory. Also of delegates who may be chosen by churches to which they belong, and who shall be required to bring a certificate showing they are duly elected to represent said churches, at the conference, and who shall have equal rights with the ministers in the deliberations, and voting in electing officers or transacting business needful for the good of the cause. Any church covenanted together and co-operating with us in the advancement of the cause of Christ, with not less than three male members, shall be entitled to one delegate; and a church of fifty members shall be entitled to two delegates, and an extra delegate for every fifty additional members.

ART. IV. The officers of this conference shall be a President, Vice President, Secretary and Treasurer, and a committee of three, who together shall constitute a board of managers, who shall be chosen annually, and hold office until a new election.

ART. V. The duty of the Board shall be to look after the general interests of the cause; appoint and oversee camp, tent, and general meetings, held under the supervision of the conference; also to attend to any business between the sessions of the conference that may involve the interests of the cause.

ART. VI. The conference shall meet annually, and also hold three quarterly meetings in the conference year; the time and place to be arranged by the conference or the Board.

ART. VII. This conference shall constitute a Tract Society, the object of which shall be to distribute tracts, free or otherwise, within the bounds of the conference. The Board of Managers of the conference shall also constitute a Board of Managers for the Tract Society.

ART. VIII. The ministers of this conference shall be provided with a certificate signed by the President and Secretary, which shall be forfeited by any act of misdemeanor which the conference shall deem sufficient to require such an act.

ART. IX. This constitution may be altered or amended at any annual meeting, by a vote of two-thirds of the members present, all amendments to be submitted in writing.

The conference elected the following brethren a Board of Trustees, and authorized them to organize themselves into a legal body, so as to be recognized by the laws of the State of New York: D. Cogswell of Dansville, B. C. Simonds of Darien, Stephen Frinck of Victory; N. T. Withington of Springwater, John S. Beman of Honeoye, J. Naramore and J. R. Cooper of Rochester.

At a subsequent meeting of the Trustees, D. Cogswell was chosen chairman, J. Naramore Treasurer, and J. R. Cooper Secretary. The necessary papers were prepared, signed, acknowledged, and recorded in Monroe County Clerk's office, and also in the office of the Secretary of State at Albany, constituting this conference a legal body entitled to hold property, etc., and transact all necessary business for the good of the cause in a legal manner.

The following regulations were adopted by the Board of Trustees:—

ART. I. The Trustees shall be subject to a call to meet for transaction of business by the Chairman and Secretary, at any time, by due notice.

ART. II. The Treasurer is instructed to hand over to the Secretary such funds as he may need for the transaction of business.

ART. III. The officers of the Board shall not receive remuneration for services, but shall receive from the fund, through the Treasurer, a sufficient sum to defray expenses in attending all meetings to which they are summoned for the transaction of business.*

J. R. COOPER, *Sec.*

*It is hoped, now we are legally organized, that the friends of the cause, in this State particularly, will aid us all they can. We need to issue tracts, to send our tent meetings into all parts of the State, and for other purposes, and we expect our Treasurer will hear from all those who love Jesus and his cause.

For the World's Crisis.

THE DORCAS MISSION.

Report of our receipts and expenditures for the six months ending June 30th, 1868.

Received by mail, $470.70. From Philadelphians and callers at the Home, $458.83. For preaching, $22.00; sale of bedsteads,—eight for $28.00, one for $4.00, and one for $2.75; medicines from dispensary, $5.40; bottles and demijohns from do., $3.80; medical book, $3.00; electrical machine, $21.65; twelve common bedspreads, much worn, $4.20; hatchet, 50 cts.; dinner-pot and pitcher, $1.00; one bedstead at $3.00; an old clock, $1.00; matting, $1.50; pitcher, 30 cts.; firkin, 40 cts.; small tub, 80 cts.; dinner pot (large), $1.00; box, 10 cts.; dish-pan (large), 50 cts.; spider, 25 cts. Total amount of our receipts from all sources, $1034.68. Included in this sum is all that I have received for my personal use,—not far from $50, and the sum of $3.50 from the sale of a few of my books.

Expenditures as follows: For food for the Home, $575.95; medical department, $15.31; stationery, stamps, and postage, $7.31; steam packet, freight, and express bills, $43.01; pay of the cook, and repairs, $74.31; gas bills, $54.01 (this sum was paid for the quarters ending Dec. '67 and March '68); coal bill, $16.09; buckets and brooms, $3.13; traveling expenses, hall rent, donations to assistants, etc., $122.48; funeral expenses of orphan child, $13.75; donations to the poor around us, $18.00; general expenses, which include the purchases of pins, needles, thread, matches, soda, soap, starch, shoes, stockings, etc., $75.37; personal expenditures, $15.21; making the total amount of expenditures $1033.93, leaving a balance in the treasury of 75 cts.

During these six months we received eighteen barrels of clothing, many of them also containing groceries, such as dried fruit, meal, beans, etc. Also six boxes and ten bundles of clothing, etc. We received two and a half barrels of potatoes, a barrel of cabbages, three firkins of fish, one firkin of maple sugar, and thirty parcels of provisions, oysters, etc. We also received from Bro. Hastings about fifteen hundred copies of "The Christian," and more than $50 worth of tracts, all of which have been distributed.

We have given medicines to twenty families, furnished clothing, hats, shoes, etc., to more than one hundred men, women, and children; twenty-five quilts and comfortables to the worthy poor; gave little Minnie her little crib, mattress, sheets, pillow, and quilts.

Two barrels have been packed for the Memphis Mission. They contain such a variety it would be too much of a task upon the reader's patience to give an inventory. We have a barrel of good hats for girls, and a barrel of books, for Bro. Hastings' southern missions. We shall send a box of books and a lot of other articles to Sister Smith's mission in New York.

Sisters Reeves, Helginson and Bussier have each received a nice quilt and comfortable, and Sister Robertson a nice quilt. Sr. R. has also received from the mission a good feather bed, a large and a small tub, a small dinner pot, and sundry articles of clothing. Sr. H. has also received a large husk mattress (hair lined), a narrow iron bedstead, husk mattress and spread for do., a large tub, and a baking pan. Sr. B. has also received a pair of excellent linen sheets, and has other things in store for her. Sr. Valle has also received a nice quilt. These have been my co-laborers, who have worked for the cause without salaries, and who, though amongst the poor of this world, have often given all their little stock of funds to the cause. I believe that no true child of God will have aught to say against these and further donations to these faithful and self-denying sisters. The entire sum of money given to them all, for the six months, did not exceed $30.00; yet they never complained, but worked just as heartily as if they had received ten times that amount. Great will be their reward in the coming kingdom.

Our crockery has nearly disappeared. A year and a half has seen it pretty much broken up. The little folks, in learning to wash, wipe, and put away the dishes, would meet with accidents, and thus cups, saucers, plates and bowls disappeared one by one, till finally we substituted tin cups and plates, in order to save what few we had left. Our crockery was of the cheapest kind.

Sister Robertson, our last matron, left two weeks ago, to take the matronship of the "Midnight Mission" in this city. Sr. Valle will leave by and by for the Memphis Mission. In three weeks more our Home will close. I desire to make further donations to the assistants, and shall do so as the Lord may open the way. Our family numbers but eleven now, and in two weeks it will be reduced to eight, and then we shall soon be scattered. The Lord has graciously provided for our needs; we have always been kept free from debt. This month (July) we shall look for our gas bill, and bill for hall rent, which we believe we shall through the Lord be able to pay. At the time of closing up, I shall send a report of our affairs from now until that period. Continue to pray for your affectionate brother in Christ, F. H. BURBANK.

Phila., Pa.

P. S. Received of Cornelia Starks, $1.00; a friend in New Bedford, $5.00; Mary Lovering, $2.00 (for personal use); Sister Green, $5.00; S. Harper, $2.00 (for personal use). Many thanks. May the God of heaven bless. These sums are included in the report above.

F. H. B.

For the World's Crisis.

THE ADVENT CHURCH,

CORNER OF THIRD AND WASHINGTON STREETS, PHILADELPHIA.

The brethren who worship at this place having felt the necessity of order in the house of God, requested me to address them on the subject of gospel organization, on Sunday, June 14th, with which request I complied. The meeting was a good one; the Lord seemed to be with us, and we appointed the next Lord's day for the organization of a church. On that day, after a brief discourse and earnest prayer, we proceeded to assume the due form and order of a church of believers, worshiping the Lord Jesus Christ, and meeting in his name, by taking the names of such persons, male and female, who believe in the immediate personal coming of Christ, as wished to unite in church fellowship, and by electing the proper officers.

They agreed to adopt a simple covenant, binding themselves to walk according to the gospel; to have a watch-care over each other, and to take the word of God as their rule of faith.

The officers of the church are—Bro. Little, Elder; Bro. Fernandes, Deacon; Bro. Lockhart, Secretary; Bro. Clegg, Treasurer; Bro. Campbell was chosen Pastor. There is a society in connection with this church, through which some of the friends act efficiently with the body.

It might be well to observe that this church though small has seen the special need of order and the ordinances of the house of God. Now they believe the Lord, the great Head of the church, will bless them and send them the gifts that may be needed, and a good harvest of souls who shall praise God in the day of our Lord Jesus Christ.

I can not be there much, but shall feel interested for them, and hope those who can labor in word and doctrine, who may be called to come near, will, as the Lord shall direct, break to them the bread of life.

W. S. CAMPBELL.

For the World's Crisis.

ROCHESTER.

BRO. GRANT:—We have started the big tent, and design running it through July. The interest still continues. Three were baptized last Sabbath, and other three since I reported. Two worthy young men were ordained to the ministry of the gospel last Sabbath, and other two will soon take the same position.

O for strength and wisdom to stand on this watch-tower of God, amid the surrounding perils, to his acceptance. H. PRATT.

June 30th.

For the World's Crisis.

TO THE SAINTS SCATTERED ABROAD.

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth."
"This wisdom descendeth not from above, but is earthly, sensual, devilish."
"For where envying and strife is, there is confusion and every evil work."
"But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.—JAMES 3: 14-17.

Dear Brothers and Sisters:—Many of us are this year expecting the long looked for King from heaven. Have we on the whole armor, by which we can withstand the wiles of the enemy, or are we careless and indifferent, allowing the deceitfulness of the world to choke out the seed that has been sown in our hearts?

The adversary is trying every art to allure us from the strait and narrow way, knowing that he hath but a short time. Are we making religion the first business of our life, or are we allowing envy and pride to creep in our midst, and by so doing falling from our first love? Let us bear in mind that we must stand or fall for ourselves. It will never do to stumble over the imperfections of others. We should realize that we are all prone to wander, and we are more apt to see others' faults than our own; therefore we should bear with each other, knowing that patience worketh godliness. Above all things let us first cast the beam out of our own eye, then we can see clearly to pull the mote out of our brother's eye.

What if we do suffer persecution? Let us remember that our Savior was persecuted and crucified, that we through his death and sufferings might gain eternal life. Is an eternal life, free from pain and sorrow, of so little consequence that we are unwilling to make so small a sacrifice? Is it pleasanter to give way to the temptations of the devil, and have our hearts rankling with hate and revenge, and in the end suffer eternal death, than to enjoy the love of God in our hearts, and when Jesus comes reap life everlasting?

O, my brothers and sisters, let us be wise, and choose that good part that can never be taken from us. Let us show forth our faith by our works, and do every duty that God has enjoined upon us; and if we have but one talent improve that, and not bury it up because others have more than we. Do not let us be envious, but remember that we are all one in Christ Jesus. "By this know all men that ye are my disciples, if ye have love one to another." But on the other hand, if we give way to vain janglings, and suffer a spirit of hate to take possession of our hearts, we are not the disciples of Jesus. We are servants to whom we yield ourselves servants to obey. We cannot serve two masters; for we shall hate one or the other. We may have been baptized, and our names may stand on the church book, and we have a name to live in the world; but all this will avail us nothing if we have not the love of God in our hearts. If we have the spirit of Christ within we shall love each other; and more than that, we shall love our enemies too.

Let us be sure we have oil in our vessels, and that our lamps are trimmed and burning, lest, while we are looking after the lamps of others, our own may go out and we be left to grope in darkness. R. LANNING.

East Woodhull, N. Y.

For the World's Crisis.

LETTER FROM CALIFORNIA.

ELDER J. L. HOPKINS, of the Church of God in San Francisco, Cal., to all to whom these Presents shall come, sends Greeting:

Whereas, many of our friends in the States of California and Oregon, as well as some in the Atlantic States, may not be aware of the suspension of our periodical, "The World's Crisis and Times of Restitution." The last number issued and mailed to subscribers and exchanges was July 1866, No 2, Volume V.

When I commenced the above Publication I had an interest in two houses and lands in San Francisco. I gave "The World's Crisis and Times of Restitution" free of charge at my office, and mailed it free of charge to the poor of the Lord's people, and different denominations that wished for it, and to nearly all their preachers throughout California, Oregon, and Washington Territory. I always had a large free list and but few paying subscribers; even some that promised to pay have not yet done so. I continued publishing as long as my interest in houses and money lasted; and now I can sing the old Methodist Hymn—

"No foot of land do I possess.
No cottage in this wilderness,
A poor wayfaring man;
I lodge awhile in tents below,
And gladly wander to and fro,
Till I my Canaan gain."

In connection with our periodical, proclaiming in trumpet tones the end of this dispensation and the "good news" of the coming kingdom, I have labored incessantly as street preacher, generally speaking three times every Sunday, until about twelve months ago, when I was silenced by the police Judge.

After this I commenced a series of lectures in our little Antipas Hall, a place of rendezvous for the few faithful witnesses against the apostasy in this modern Babylon, where Satan dwells.

After our lectures closed, I was obliged to retire from public speaking in consequence of the diseased state of my lungs, liver, kidneys, and general loss of health, brought on by too much street preaching every Sunday.

During the past eight or nine months, when not confined to bed, I have constantly visited the steamboats leaving for the up-river towns, and the ocean steamers for Oregon, British Columbia, Panama, Nicaragua, etc., also the principal hotels of the city—as we have a large floating population. By this means I have been getting out my last publication, "Spiritualism Unmasked," by Miles Grant, three thousand edition, and the pamphlet before that, "Ghostology," by Wm. Sheldon, one thousand edition. These two works have given Orthodoxy and Spiritualism hard knocks, and prepared the people for further investigations of the truth.

Now that my health is improving, thank God, I am getting ready for the summer campaign, in preparing to issue a series of twenty new publications, of sixteen to thirty-two pages each, octavo, at 25 cts. per number, or $5 for the whole series. . . . .

After the publication of these works, I purpose to issue a series on prophetical subjects, such as, "The Destiny of the United States;" "The Fall of Great Britian;" "Ireland's Future;" "The coming Crisis on Rome;" "A Guide to the Prophecies of Daniel," with woodcut, "Curious Discoveries Relative to Palestine," and some half-dozen others.

The twenty publications I purpose getting out will go to show that the faith of Christendom is unscriptural and anti-christian, and will have the tendency to clear away the mist and fog that has settled down on the minds of the people for the past twelve centuries, and bring them to a knowledge of the christian teachings of the primitive church, which are now nearly lost, its principles, practices, usages, etc.

Now, to accomplish this good work, I propose to issue a large edition of the first number, "God only hath immortality," and send it by mail and other conveyance to every preacher, priest, rabbi, and clerical divine of all sects and denominations in California, Oregon, Washington Territory, Vancouver Island, British Columbia, Sandwich Islands, Japan and China, and invite their attention to the forthcoming numbers.

These publications will be a regular declaration of war on the modern theological world, Papal and Protestant.

Having stated what I intended to do, I now propose forming a Publishing Association to aid me in publishing this first work, and send it on its mission of love to both sides of the Pacific Ocean. As I have no money or property now, I give an opportunity to the lovers of truth to aid their Master's cause here on the Pacific Coast. My time and talents are wholly given up to the work of the Lord; and my great aim is to spread the truth, believing that the great day of the Lord is at hand, when I shall receive my reward.

Who now will help us on our way
The good news to proclaim,
Furnish the means, and take their pay
When Jesus comes to reign?

The friends of truth can take any amount of stock in this enterprise; rich and poor all can take an interest and aid the poor proclaimer of the kingdom's gospel, nearly single-handed and alone, here on the far western boundary of these dis-United States. A dollar, five or ten, one hundred or a thousand, can be well employed; the more shares taken the greater the number to which it will be sent.

Respond willingly to our call, and let the word go forth like autumn leaves scattering everywhere. I also solicit subscriptions for the whole series or any of them; but aid us all you can in your donation to the first work. We want to try and arrest the attention (if possible) of a lost world; the faster the funds come in, the quicker the pamphlets will be issued. Now, friends, rally for the spread of the truth! the times are ominous, and this may be the only opportunity you will have, of aiding in the attempt to awake the clergy from their intoxicated condition, from the wine-cup of the mother of harlots here on the Pacific Coast, and inform them that "God only hath immortality," and prepare them for further investigation, showing that the immortality of the soul, and the necessary departure from the sense of Scripture which this belief requires, is

the basis of all sectarianism, and of all creeds;—my object being to bring back such into the unity of "the faith once delivered to the saints."

I also want some aid towards the Printing Fund, having had to hire use of type to get out the last publication. The shares in it are $1 each, for which a neatly printed certificate of stock for the number of shares subscribed, is sent to each stockholder. I also need a printing press, and if I had five or six hundred dollars, I could use it in this way to great advantage.

All letters addressed, Elder J. L. Hopkins, 1806 Stockton Street, San Francisco, Cal., will be duly acknowledged.

For the World's Crisis.

SPRINGWATER MEETING.

Our grove meeting at Springwater, June 20th and 21st, was a very blessed one, and we hope all will remember the time of our next meeting, in the same grove, in August next. Let all our brethren and sisters be in the grove promptly at one o'clock P. M., Saturday, Aug. 15th, and may Jesus be there in our midst.

Our annual conference, just closed at Rochester, was a great success. Bless the Lord, it was good to be there yesterday, which was the great and last day of that feast. We enjoyed many happy greetings, besides the holy joy of the hour. Two promising young men were formally consecrated to the work of the ministry. C. F. Sweet.

Correspondence.

From Bro. H. Tewksbury.

Bro. Grant:—I live within nine miles of Concord, N. H., where ever since 1843 the coming of the Lord and kindred doctrines have been preached; but strange as it may appear, no one to my knowledge has ever preached these doctrines in this town until about two years since; when in consequence of the sickness of my dear father (who has since died) I came here to live. Since that time Brn. C. C. Ramsey and Geo. C. Brown, of Boston, Sr. E. S. Jennings, and Brn. Ford and Walker from Concord, together with myself, have tried in our humble way to preach the gospel of the kingdom as we believe it is taught in the Scriptures of truth.

As might be imagined, we have met with some opposition, though we are happy to say that some few from the popular churches are willing, and anxious even, to hear; and two sisters from the Cong. church in town have been baptized, and are rejoicing that they ever saw the light. Others are willing to hear and read and search the Scriptures daily to see whether these things are so.

I sometimes feel humbled as I look back and recount the mercies of God to me individually. I trust I found Jesus to be precious when only twelve years of age; united with the Baptist church in this town at fifteen; soon after moved my relation to a Baptist church in Mass., where I lived till 1860. About this time, while a member of the Bap. church (having never heard an Advent man preach, that I recollect), a little tract fell into my hands teaching that man is wholly mortal. I read, and my eyes were opened. I saw the truth. I believed it. Then came the question, Shall I hide my light under a bushel, or shall I let it shine? Jesus tells me to let it shine. I have tried to do it. But, alas! I find that even professors of religion in our day, like those when the blessed Lord and Master was on earth, love darkness rather than light; and I sometimes fear it is for the same reason as when he was upon earth—"because their deeds are evil."

As a result of believing and advocating these blessed truths, myself and wife were excluded from the fellowship of the Baptist church, for *believing and teaching erroneous and dangerous doctrines.*

Soon after this we removed to Concord, N. H., where we found many dear brethren and sisters who sympathized with us in our views, with whom we met and prayed and held sweet counsel till our removal to this town, as I said, about two years since. We think we have learned to appreciate some precious promises of Jesus which were once a dead letter to us: "Blessed are ye when men shall hate you, and when they shall separate you and shall reproach you, and cast out your name as evil for the Son of man's sake."—Luke 6: 22. May the Lord help us so to live that we may not be persecuted for our faults, but for Jesus' sake.

Being the only one in town, within my knowledge, who is willing to come out from the world enough to leave his politics behind, I have become a speckled bird. Men of the world say, "Believe just what you please, but do not act like a fool." Glory to God, I feel I am willing to become a fool for Christ's sake. "For the foolishness of God is wiser than men, and the weakness of God is stronger than men." Brethren and sisters in the Lord, I feel to lift up my head and rejoice, when I see the signs thickening that the Master said should take place just prior to his appearing. Come, Lord Jesus, come quickly. Help us all to be ready. Brethren, pray for us, that the word of the Lord may run and be glorified. Henry Tewksbury.

Hopkinton, N. H.

From Sr. B. F. Farnam.

Bro. Grant:—The "Crisis" accords more with our views than any other paper with which we are acquainted. Although I do not remember the time when I did not believe in the second personal coming of Christ to reign on the earth, yet I had not learned to look for him until since '43; since that time I have felt a deep interest in obtaining all the light I could on the time of his coming, but have never so longed for his immediate appearance as of late. I feel many times as if I could not wait. When any thing comes up that seems to show it may be deferred, my heart almost sinks within me. I long to see the kingdoms of this world given to Christ, and Satan's power destroyed; for what a fearful power he exerts.

There are but few in this place of like precious faith; but, thank God, there are some. The Presbyterian minister came out a year ago and preached a number of discourses, showing that Christ was coming to set up his kingdom and reign literally on the earth. This winter he said in the desk that he was convinced that it was the doctrine to be preached at this time, and took for his text, "Behold He cometh with clouds." He thinks he may come at any time. He is a good brother, and presents the truth as fast as he gets the light.

The Lord is pouring out his Spirit, and sinners are being converted in many places in this western country. But how many like Galilee "care for none of these things"; and iniquity abounds, and the love of many waxes cold. Truly we live in perilous times. We are in jeopardy every hour. Unless we cling closely to our Savior, and have our life hid with him in God, we shall come short of the kingdom at last. I have been a sojourner in this vale of tears over sixty-two years, and this year seems to be more eventful than any of the preceding ones. Trying to be Christ's, I hope to meet all the faithful in the kingdom.

Hillsdale, Mich. B. F. Farnam.

From Bro. Israel Damman.

To the saints scattered abroad, greeting: I find the same to do in the western states that I have done in the eastern; nothing but to preach the word of God, and live it out. I have the privilege at this time to be with Bro. Miles Grant, at the Burns campmeeting, an old fellow laborer in the gospel. We find warm-hearted friends here in the west. There is much to be done everywhere. As evils increase, so must our faithfulness. Union of effort is required. Lord, give us grace, is our cry daily. Brethren, pray for us. Love to all the saints. My P. O. address will be Sparta, Wis., for the month of July. Brethren, let me hear from you.

Israel Damman.

Burns, Wis., June 25th, 1868.

FRIENDS AND ENEMIES.

It was the saying of Socrates, that every man in this life had need of a faithful friend, and a bitter enemy; the one to advise him, the other to make him look about him. In dealing with a friend, a man is often deceived; but if he have to do with an enemy, then he is wary of his proceedings, and placeth his words discreetly. Hence it is, that much good cometh by enemies, and a good use may be made of them. They are workmen that fit us and square us for God's building; they are the rods that beat off the dust; and the scullions that scour off the rust from our souls. Were it not for enemies, how could we exercise those excellent graces of love and charity, of patience and brotherly kindness? Had it not been for enemies where had been the crown of martyrdom? Yet further, enemies are the fire that purgeth, the water that cleanseth the dross and filthiness of our hearts. Much every way is the good that cometh by enemies, if we make a right use of them.

Obituaries.

Burnham. Died at the residence of her father' May 28th, 1868, Sr. Marian Burnham, of Newstead, Erie Co., N. Y., aged twenty-eight years.

Fifteen years of her life were spent in the service of her Savior, whom she loved. She had quite a history as an invalid, enduring her sorrows by sickness with fortitude and patience, and died, as she lived, hoping for salvation solely through the grace of God in Jesus Christ our Lord. We expect to see her again at the "first resurrection." The writer attended her funeral. Text, 1 Cor. 15: 22. C. F. Sweet.

Eastman. Died in East Canaan, N. H., June 28th, Allie Samuel, infant son of Bro. J. B. and Sr. Mary Eastman, aged four months and fifteen days.

"There my little ones, I know,
Round me shall be clinging;
There the loved of long ago
With me shall be singing."

E. S. Moulton.

Married.

In Brockport, N. Y., June 7th, 1868, at the house of the bride's father, by Elder C. F. Sweet, Mr. John Walton, of Rockester, N. Y., and Miss Julia C. Heath, of Brockport.

At Sanbornton Bridge, N. H., by Corban Curtice, Mr. Charles Smith, of Sanbornton, and Miss Maggie L. Leavitt, of Loudon Ridge.

THE SEWERS OF PARIS.

I shall not attempt any description of the objects of interest and splendor in Paris—the Tuileries, Louvre, Hotel de Cluny, Halles, Notre Dame, Madeleine, Champs Elysees Bois, de Boulougne, Versailles, St. Cloud, St. Germain, etc. etc., because another correspondent is describing to you the beauties in and around Paris, with a facility and grace of diction which renders any repetition needless, if not presumptuous. One or two things he may not describe; and among them portions of subterranean Paris, which in some respects are as wonderful as the city above. By invitation of an American gentleman residing here, we went down to examine the sewers. Let no one shrug his shoulders at the idea and disturb his imagination with thoughts of rats and foulness, for he would encounter no such things. We descended through a trap-door in the sidewalk, at the southwest corner of the church of the Madeleine, by a stone staircase, perhaps twenty feet long, and found ourselves in a great arched chamber, like a railroad tunnel, quite as large as would be required for an ordinary train of cars, and built of masonry in the neatest and most substantial manner. In the centre of this tunnel is a canal about six feet deep, and nearly filled with water, which has a flowing current of two or three miles an hour. This canal is walled with nearly perpendicular sides of stone, leaving a tow-path, if you choose so to call it, about three feet wide on either side. Of course the water is in the trench, or canal, leaving the walks dry; and the tunnel above clear and open space, lighted with gas or with lamps. At the foot of the staircase was a handsome gondola, capable of carrying twenty-five or thirty persons, and into this as many ladies entered and were drawn from the Madeleine to beneath the Place de la Concorde, by a tandem of twelve men uniformed in white blouses, dark pantaloons and blue caps. At this point the party took a train of five railroad cars, which had just arrived there with a party from a different direction. The rails are laid upon the top and edges of the walls of the canal; a fact which shows with what accuracy the masonry is laid. The cars are of oak, fitted with handsome and comfortable cane seats with backs, and a nicely polished brass fender surrounds each car, and an equally polished carcel lamp at each corner lights it. Each car will carry comfortably ten or twelve persons, and has a tongue or pole before and behind, shaped like a swan's neck, with a bar passed through the end and long enough to extend over the foot-path on either side of the rails. Four young men, swift of foot, propel each car, and when all was ready and the word was given, off they started at full speed and we were drawn through the tunnel as fast as legs could carry us, while the carriages were rumbling audibly in the streets over our heads. The whole distance is districted and labeled, so that all the while we knew which street we were under and the locality. By and by we wish to take a different direction from that we have been travelling, and the cars are placed upon a turn-table, and off they speed again, until we finally emerge at a point away down upon the Seine, two miles or more from our starting point.

The amount of labor expended in constructing these sewers is amazing; especially when it is stated that their length already exceeds three hundred miles. They are not all so large as the one described and cannot all be traversed. The air in them is not more disagreeable than that in a common railroad tunnel, as there are many ventilating places and passages for the escape of the multitude of men who live and labor in the sewers, in case of accident or a sudden rise of the water from violent rains or other causes. Besides this, only the surface water is allowed to flow into the sewers; economy having provided other means of saving whatever is fertilizing in the waste of a great city like this. The reason why any portion of the "sewers" of a city should be thus elaborately constructed may probably be found again in the military projects which enter into everything connected with Paris. And these sewers, with their wide paths and railroads, would be quite as appropriately termed "military ways," by which large bodies of troops could be secretly and speedily passed from one part of the city to another in case of need.—*Cor. Journal.*

Summary of News.

FOREIGN.

Cable Dispatches.

Paris, June 30. During the debate in the Corps Legislatif, the speakers of the opposition complained of the profuse expenditures in consequence of maintaining the French expeditionary corps in Italy, which was declared to be unnecessary, for the Italian Government was willing and able to check any attempt to disturb the present state of peace or to compromise her foreign relations.

Rome, June 30. A bull has been issued by the Pope, summoning a General Council of the Church to meet in the Vatican on the 8th day of December, 1869. The bull prescribes that all persons required to attend the council must appear either in person or by proxy.

Berlin, June 30. Bavaria has ratified the treaty with the United States for the protection of naturalized citizens.

Lisbon, June 30. The South American mail steamer has arrived from Rio Janeiro with dates to the 9th inst. Advices from Paraguayan sources state that the war was languishing, the Allies having made no hostile movement since their repulses in Gran Chaco. It was reported in Paraguay that the Congress of the Argentine Confederation would impeach Gen. Mitre for making an alliance with Brazil. The peace party in the Confederacy was in the ascendancy, and the election of Urquiz was considered certain.

Copenhagen, June 29. The delay in completing the transfer of the island of St. Thomas to the United States is represented to be accidental. The King has intimated that Santa Cruz will also be disposed of to the United States as soon as the claims of France, in connection with that Island, are settled.

Constantinople, July 3. Prince Napoleon dined to-day with the Sultan. The Viceroy of Egypt and all the Ambassadors of the foreign powers were present.

Hong Kong, May 23, via London July 3. Reports from the north state that the rebels have met with recent successes, and that Pekin is seriously menaced.

DOMESTIC.

New York, June 30. The Chippewa Chief, "Hole in the Day," was shot Saturday by three pillaging Indians at his residence.

New York, July 1. A Washington special says that Secretary Seward has nearly completed negotiations for the purchase of Greenland and Iceland from the Danish Government.

New York, July 1. The four Catholic Archbishops of the United States have united in a protest against the raising of a battalion for the Pope, believing the Papal authorities have been misled in the matter by an unworthy person, but urge the contribution of money for the use of the Pope.

New York, July 2. A special from North Adams to the Troy *Times* yesterday says that at the east end of the Hoosac tunnel three men were killed yesterday by the premature explosion of a blast.

ABOUT THE CHURCHES.

On Monday evenings of each week the great audience room of the Old Dutch Church North is thrown open for a "Service of Song." About five hundred people come together to sing sacred music. The Society find room, organist, leader, music books, and pay all expenses. Mr. Lauphin, who originated the Daily Fulton Prayer Meeting, originated this also. He intends to have a room up town for a daily evening prayer meeting.

Rev. Mr. Mingens, the City Missionary, has got the permit of the Mayor to hold meetings on Sunday for street preaching. Large crowds attend on each afternoon, and among the regular attendants are great numbers of the people of Israel.

The Catholics, so disturbed by the success of mission schools among the children of the lowly, and the success of the work in bringing vagrant and neglected little ones from the streets to school, to church and to good homes in the country, have created a Society to protect Catholic children from this inroad of Protestant schools. A large edifice is to be erected for a Refuge, and the corner-stone will be laid with imposing ceremonies on the 4th of July.

An attempt was made to bring all the Baptist churches in this city into one association. The New York Association, which holds about eight of the churches, agreed to the union. But the Hudson River South, after a smart discussion last week, put off the union another year.

A meeting to promote a union between the Old School and the New in the Presbyterian Church, was held on Sunday night, with a crowded house. The churches are not a unit on the matter of union, but the great majority are for it. Those churches that are not for Union sympathised with the South during the war, don't relish a union with loyal men, and would rather connect with the Church.

The Lay question in the Methodist Church is not yet a fixed fact. The matter of changing the organic law of the church so as to allow laymen to become a part of the Government has been referred back to the people, and to be very democratic and allow the church to say whether or no it wants the change. All the members are to vote, male and female. If the vote is aye that will not make the change. But the case must come up before the Local Conference, and from thence to the General Conference. So the change under any circumstances cannot take place under four years.—*Correspondence of Journal.*

Separation of the Siamese Twins.—The *Tribune* announces what it calls an interesting fact—namely: the determination of the Siamese twins—Chang and Eng—to submit to a surgical operation to divide the vitalized ligament which binds the two together, and which has united them for about sixty years. They are now settled in North Carolina on a farm, and one of them is the father of nine children. The reason for their determination, at this late day, to call in the art of surgery to produce an entire physical separation, is, that having reached such an advanced age (fifty-nine years) they are fearful that one may become the subject of disease, which may prove fatal to both. The interesting question arises, What are the probabilities of a successful operation being performed? This is no new inquiry, for soon after their first appearance in London and Paris it excited the minds of the foremost intellects in the surgical world. If we remember rightly, the "Twins" were exhibited before the Academy of Physicians and Surgeons in Paris at that time for the purpose of ascertaining their opinion in regard to the probabilities of a successful operation. The disagreement in regard thereto probably led to the project. The science of surgery has so rapidly advanced that to-day successful results can be promised when there was so much doubt a score or two of years ago. The twins contemplate visiting Paris for the purpose of having the operation performed.—*Journal.*

Items.

☞ A rope-walk in Trenton, N. J., has just turned out the longest wire rope ever made in one piece. It is 3700 feet in length; its diameter is over 2¼ inches, and its weight 20 tons.

☞ Rev. Morrill Allen of Pembroke is now ninety-three years of age, perfectly hale and erect, and retains all his mental and bodily faculties. He does his gardening with his own hands, besides superintending the work of his large farm. He occasionally, also, occupies his pulpit and preaches with vigor and effect.

☞ The monument to be erected over the grave of Lieut. General Scott, at West Point, is remarkable for its dignity and simplicity. It consists of a granite base, seven feet long, three wide, and one foot two inches thick. Upon this rests a single block of Italian marble. This block is six feet long, two feet wide, and two and a half feet high. It is a mere plain surface, except the inscription, which is in square, plain cut-raised letters in part, and the remainder in plain Roman. There is not an ornament about it; not even a molding, to break the severe simplicity and solidity of the massive stone.

☞ The railway over Mount Cenis was opened to the public on the 15th of June, and the journey from Susa to St. Michel was performed with perfect regularity and success. For the present there are to be two trains daily each way. The journey over the mountain, which, by the most rapid mode of conveyance, has hitherto occupied ten hours, can now be accomplished in half that time.

☞ A French vivandiere named Jeanne Hanchel, who went through all the battles of the republic, the empire and the revolution, died lately in Paris. She was 88 years old.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
A. W. Sibley....Sunday, July 12th
M. Batchelor....Sunday, July 19th
T. M. Preble....Sunday, July 26th

Chelsea, Mass., (Library Hall.)
M. Batchelor....Sunday, July 12th
J. S. White....Sunday, July 26th
Geo. A. Streeter....Sunday, Aug. 9th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.
Anna E. Smith....Thursday evening, July 9th
A. P. Moore....Sabbath, July 12th

Quebec, (baptism)....Sunday, July 12th
Danville, P. Q....Monday evening, July 13th
South Reading....Sunday, July 19th
Miles Grant.

Haverhill, Mass....Sunday, July 12th
Portsmouth....evening, July 17th
New Durham....Sabbath, July 26th
C. Goodrich.

Woodstock, N. H....Sunday, July 19th
Portsmouth, N. H....Sunday, Aug. 2d
Biddeford, Me....Sunday, Aug. 9th
A. W. Sibley.

New Bedford, Mass....Sunday, July 12th
West Abington....Sunday, July 19th
J. S. White.

Charlestown, (Star Hall)....Sunday, July 12th
Baptism after the afternoon sermon, near the foot of Webster Street, in Mystic river.
Lynn, Mass., (as Bro. Coburn may arrange), Sabbath, July 19th. John G. Hook.

Montreal, C. E....Sundays, July 12th and 19th
Melbourne, C. E....evenings, July 21st, 22d, and 23d
Marbleton, Dudswell, C. E....Sundays, July 26th and August 2d.
Bryant's Pond, Me....evenings, Aug. 4th, 5th, and 6th
Biddeford, Me....Sunday, Aug. 9th
Keene, N. H....Sunday, Aug. 16th
A. Simpson.

Exeter, N. H....Sunday, July 12th
David Leavitt.

West Stafford....Sunday, July 19th
Brimfield....Sunday, Aug. 2d
Rufus Baker.

Manchester, N. H....Sabbath, July 12th
J. Couch.

At Bro. Henry Johnson's....evening, July 25th
Bradford, N. H., (Pond meeting-house). Sunday, July 26th. Simeon Roby.

Low Hampton, Vt., July 12th, 10.30 A. M. and 1.30 P. M.
G. W. Stetson.

Lowell, Mass....Sunday, July 12th
Salem, Mass....Sunday, July 19th
Joseph W. White.

North Searsport, Me....Sunday, July 12th
Surry, Me., (North Bend)....Sunday, July 19th
Bangor, Me....Sunday, July 26th
South Atkinson, Me., (Dore neighborhood), Sunday, Aug. 2d. Thomas Smith.

Lewiston, Me....Sunday, July 12th
Biddeford, Me....evening, July 13th
Portsmouth....evening, July 14th
Exeter....evening, July 15th
Haverhill....evening, July 16th
Lawrence....evening, July 17th
Lynn....Sunday, July 19th
At home Thursday, July 23d. At liberty for four Sabbaths. Hiram Munger.

Kennebunkport, Me....Sabbath, July 12th
L. C. & M. McKinstry.

Lake Village, (North Church)....Sunday, July 12th
Daniel Churchill.

Richmond, R. I., (Clark's Hall)....Sunday, July 12th
P. C. Rodman.

West Haven, Ct....Sunday, July 12th
Cheshire Street, Ct....Sunday, July 19th
Durham Centre, Ct....Sunday, July 26th
Wm. A. & M. L. Durand.

Dover, N. H., (Ward 4)....Sunday, July 12th
W. H. McDaniels.

North Scituate, R. I....Sunday, July 12th
Lowell, Mass....Sunday, July 19th
J. W. Thomas.

Mardin's Corner....Sunday, July 12th
Northwood Narrows....Sunday, July 13th
S. S. Mooney.

Scitico....Sunday, July 19th
Woodstock Valley....Sunday, July 26th
I. B. Potter.

Braggville, (Holliston)....Sunday, July 12th
Worcester....Sundays, Aug. 23d and 30th
S. W. Thurber.

Bristol, R. I....Sabbath, July 12th
T. M. Preble.

Southington, Ct....Sunday, July 12th
H. H. Dickinson.

Meredith, N. H., (at the new hall near Phineas Dolloff's), Sunday, July 12th. John H. Evans.

Waterbury....Sunday, July 12th
Cold Spring....Sunday, July 19th
Bantam....Sunday, July 26th
Wm. J. Ripley.

New York, ("Botanic Hall" 68 East Broadway), Sunday, July 12th.
Conn. Conference....Sunday, July 15th
Pleasant Valley, Ct....Sunday, July 26th
L. F. Moore.

Webster, Mass....Sunday, July 12th
Will brethren come in from adjoining towns to help and encourage the young church in W.?
Suncook, N. H....Sunday, July 19th
North Barnstead, (Red school-house), Sunday, July 26th. J. G. Smith.

Gregg, N. Y., (Union Chapel)....Sunday, July 12th at 10½ A. M. and 1 P. M. C. H. Williams.

New Haven....Sunday, July 12th
Hartford, Ct....Sunday, July 19th
W. S. Campbell.

North Somers, Ct....Lord's day, July 12th
R. E. Ladd.

Wolcot, N. Y....Sunday, July 12th
South Butler....Sunday, July 19th
Victory....Sunday, July 26th
J. K. Bellows.

Lewiston....Sunday, July 12th
West Falmouth....Sunday, July 19th
C. Goud.

Yalesville, Ct....Sunday, July 12th
S. Woodruff.

Salisbury, N. H., (Smith's Corner meeting-house), Sunday, July 19th. Simeon Roby.

West Alton....Sabbath, July 12th
N. Glidden.

Warehousepoint....Sunday, July 12th
I. B. Potter.

Bangor....Sunday, July 12th
I. K. Lombard.

Densmore Hill, Vt....Sunday, July 12th
East Canaan, N. H....Sunday, July 19th
A monthly meeting Saturday, July 18th.
J. A. Cleaveland.

Sandwich Center....Sunday, July 12th
Holderness, (Town Hall)....Sunday, July 19th
Melvin Village....Sunday, July 26th
T. W. Piper.

Moultonborough Neck, N. H., (Lower school-house), evening, July 11th, and over Sunday.
Barnstead, N. H., (White Oak Ground), evening, July 14th.
Barnstead, N. H., (Clark's Corner)....July 19th
John Parsons.

Lee, (at Bro. Durgin's)....July 12th
Dover, (as Bro. Laten may appoint)....July 19th
Great Falls....evening, July 21st
E. Rochester, (Chapel)....July 26th
Northwood Narrows, (Hall)....Sunday, Aug. 2d
Chichester, (Pine Ground)....Sunday, Aug. 9th
New Durham, (Chapel)....Sunday, Aug. 16th
B. P. Manning.

Woodstock, N. H....Sunday, July 19th
E. S. Moulton.

Bristol, Ct....Sunday, July 12th
Westfield....Sunday, July 19th
A. M. Higgins.

Wyoming, R. I....the first Sabbath in each month
Westerly, R. I....the second Sabbath in each month
Riverpoint, R. I....the third Sabbath in each month
Bristol, R. I....the fourth Sabbath in each month
A. Durfee.

New York City, (as Bro. Thos. J. Cox may arrange), Sunday, July 12th.
Lanesville, Ct....evening, July 14th
New Preston, Ct....evening, July 16th
Morris, Ct....July 17th, and over Sunday
Harminton, Ct., (as Bro. A. Elliot may arrange), Sunday, July 26th. (In place of Pleasant Valley.)
C. H. Sweet.

North Adams....July 12th
North Bennington, Vt., and vicinity, as brethren may arrange....July 14th to 17th
Hoosick, N. Y....July 19th
and onward as the Lord may direct.
South Reading, Mass....Sunday, Aug. 2d
Natick, (at Bro. Russell's)....Sunday, Aug. 12th and over Sunday. Geo. A. Streeter.

Dover, N. H....Sunday, July 12th
Melvin Village, N. H....Sunday, July 19th
Wm. Bodge.

Canterbury, N. H., (Republican Hall) Monday evening, July 13th, at 7½ o'clock.
South Deerfield, (school-house, Dist. No. 3), Saturday evening, July 18th, and over Sunday, July 19th.
Enoch Morrill.

Bangor, Me....Sunday, July 12th
South Holden, Me....Sunday, July 19th
Hermon, Me....Sunday, Aug. 2d
South Dover, Bran's Mills....Sunday, Aug. 9th
If brethren in these different places want evening meetings through the week, they will please inform me by letter at Corinna, Me. Albert Damon.

Webster, Me....Sunday, July 12th
Richmond....Sunday, July 19th
Bath....Sunday, July 26th
A. H. Walker.

Sutton, N. H., (Palmer District)....Sunday, July 12th
C. W. Sargent.

Plymouth, Mass....Sunday, July 12th
Danielsonville, Ct....Sundays, July 19th and 26th
Geo. A. Brown.

Lawrence, (New Advent Chapel), Sabbaths, July 12th and 19th.
Southington, Ct....Sunday, Aug. 2d
Bristol, Ct....evening, Aug. 3d
Pleasant Valley....evening, Aug. 4th
Winsted....evening, Aug. 5th
New Britain....Sunday, Aug. 9th
Warehouse Point....evening, Aug. 11th
Can spend the 12th and 13th where Bro. Terry may arrange.
Somers, Ct....evening, Aug. 14th
Hartford....Sunday, Aug. 16th
Cheshire Street....evening, Aug. 17th
Yalesville....evening, Aug. 18th
Wallingford....evening, Aug. 19th
New Haven....Sunday, Aug. 23d
A. Ross.

Holderness, (Brick school-house)....July 13th
Warren, Oar Hill....July 14th
At the Summit....July 15th
Haverhill Corner....July 16th
Sister Glazier's....July 17th
These appointments may be made to accommodate the people.
Swift Water....Sabbath, July 12th
Benton, (East school-house)....5 o'clock, July 19th
Colebrook Corner....Sabbath, July 26th
Pittsburg, (Haynes' school-house)....Sunday, Aug. 2d
John Knowles.

Caldwell's Prairie, Racine Co., Wis., July 25th and 26th
Commence a series of meetings in Milwaukee, July 30th. Geo. Thomson.

Springfield, Mass.
Wm. Stuart....Sunday, July 12th

Keene, N. H.
Wm. Stuart....Sundays, July 19th and 26th

Pleasant Valley, Conn.
B. Hitchcock....July 12th

Concord, N. H., at the Bethel.
Wm. W. Sutherland....Sunday, July 12th
J. H. F. Varney....Sunday, July 19th
B. Woodside....Sunday, July 26th

Worcester, Mass.
Wm. Stuart....Sunday, Aug. 2d
Wm. N. Pile....Sundays, Aug. 9th and 16th

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Portsmouth, N. H.
W. H. Mitchell....Sunday, July 12th
J. Couch....Sundays, July 19th and 26th

Concord, N. H., (Centre Street.)
Enoch Morrill....Sunday, July 12th
C. Goodrich....Sunday, July 19th
A. W. Sibley....Sunday, July 26th

Durham Centre, Ct., and baptize....Sunday, July 12th
Southington....Sunday, July 19th
Westfield....Sunday, Aug. 2d
E. Owen.

Great Falls....Sunday, July 12th
J. H. F. Varney.

Hampton, (Town House)....Sunday, July 12th
Strafford, (Roberts' school-house)....Sunday, July 19th
South Reading, Mass....Sunday, July 26th
J. Pinkham.

Notices.

Volunteers Wanted!!

Wanted on the Springfield Camp-ground, eight or ten brethren who will give their labors towards fitting up the ground, and getting things in readiness for the meeting on the 24th of August. The committee have been to great expense in fitting up the buildings, etc., and are coming short of funds to complete the work. Therefore we call for help, and some who cannot give money, can give their time and labor, which is as good as money for the purpose. We want quite a number of men who love to work, on the ground by the tenth of Aug., to remain and work until the meeting. Send in your names to R. E. Ladd, Springfield, Mass., as soon as possible, that we may know in season how many we have. Provision will be made to board and sleep on the ground. In this way you can have your board through the meeting, and help us much in the week. *Who will come?*

Per order of Building Committee,
J. Hemenway.

Tremont Campmeeting.

The Tremont Campmeeting will commence Monday, July 27th, and continue over the following Sunday. Ample arrangements will be made to accommodate all with board and lodging (they bringing their bedding.) Bro. E. Bellows will be on the ground with his large new tent, which will seat nearly one thousand persons.

Now, brethren and sisters from abroad, and the regions round about, come to this gospel feast, for we are anticipating the blessing of the Lord with his pilgrims, as in years past. Bro. Geo. T. Adams will probably secure a reduction of fare on the Old Colony and Cape Cod railroad for those who come through Boston. For the committee,

Henry V. Davis.

Notice to the Churches.

As writing to the churches subjects a preaching brother to inconvenience, and sometimes causes delay in making appointments, and otherwise sometimes makes confusion, we have concluded to request such churches as desire our labors, to address us at the *Crisis Office, Boston, Mass.*, stating the time when our labors are desired; and any places desiring preaching, whether new fields or old ones, even though the encouragements may be few, if we can be notified, shall be supplied to the best of our ability. We shall keep our appointments published, so that by reference to the paper our engagements can be known, and our proximity to any particular place. We desire to visit places as the way opens, and have no choice except to have our appointments as convenient to each other as may be possible.

L. C. & M. McKinstry.

Grove Meeting.

There will be a grove meeting on the old ground in Springwater, Aug. 14th, 15th, and 16th. Services at the school-house Friday evening, at half past seven o'clock, and in the grove on Saturday, at one P. M., and on Sunday at nine A. M. Come one and all. For the brethren, C. F. Sweet.

Tent Meeting.

The Maine Mission Tent will be pitched for our next meeting at Gray Corner, Me., Wednesday, July 8th, to continue over the following Sunday. Friends coming will have to provide for themselves, as the place is entirely new to us. J. A. Libby.

"Antioch Tent"

Dearborn, Wayne Co., Mich., July 15th to 22d. Eld. W. L. Himes and others will help.

Notice for Dawson Centre and Owano will be given in time.

Preparations Needed. A pole twenty-eight feet long and three and a half inches through at the small end. Thirty-four hard wood stakes, three feet and three inches. Lumber and stakes to seat about five hundred persons. Four kerosene lamps. Some one to help guard the tent.

J. M. Snook.

Special Notice.

Those brethren and sisters who gave their pledges for the Alton Bay Campmeeting, are requested to forward the same as soon as possible, as the committee are needing the money to prepare for the meeting. Please direct to Eld. C. Goodrich, 167 Hanover Street, Boston, Mass. J. G. Smith.

The Maine Tract Fund.

Wm. H. Mitchell, R. R. York, S. K. Partridge, } *Society Officers.*

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,

J. A. Libby, West Poland, Maine.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.
Anna E. Smith, *Superintendent and Manager.*

Meetings.
Sunday School 10 o'clock every Sunday.
Love Feast 3 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

German Tracts.

Bro. L. Reimer, 809 Coates St., Philadelphia, has a supply of German tracts on important subjects. He has just translated into German our tract, "What is Man?" Let these tracts be widely scattered.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Narramore, (Eagle Block) Rochester, N. Y.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

☞ Mary A. Thorne—You want your paper changed, but we cannot tell what State you want it changed to, or where from. Let us know.

☞ A. Mosher—You are paid to 27th Jan. next.

☞ G. W. Green—It is to be published in a tract.

☞ E. Owen—We sent your tracts by M. U. Express to Bro. Ladd's office.

RECEIPTS FOR BOOKS AND TRACTS.

Cash sent by other parties.

W M Wells $2.50, J French $1.25, A Dolloff $1.25, J F True $1.25, A H Foster $5.00, A Strong 63c, M A Hubbard $1.00, N Mayo $1.25, H G Bodges $1.00, F J Henderson $1.25, W T Sprague $2.50, H Colby $2.50, R Gilbert $1.25, A Sherburne $2.50, A H Oliphant $4, J Clark $1.25, M C Harriman $2.50, J D Swift $1.25, T Fraser $1.25, C C Stanbro $2.50, N W Wade $1.25, C Weatherlon $1.25, C Woodruff $1.25, E Post $1.25, E W Earle 63c, W M Newell $2.50, $1.25, C Brand $1.25, W H Thayer $1.25, D Hogarth $2.78, B Wakefield $1.25, P Flickner $1.25, Mrs T Barker $2.50, M Allen $2.50, E Bumpus 63c, H J Pierce 63c, C Cheney $1.25, Mrs W Gladding $1.50, H May $1.20, O Brown $2.50, S C Smith $2.00, J C Tibbetts $3.00, O B Robbins $2.50, J A Frost $2.00, W F Pierce $1.25, S E York $2.50, H Joyce $2.50, J W Phelps $2.00, L H Wadleigh $3.00, W Milne $1.25, M McLeod $1.25, C Wright $1.25, J Love $1.00, W Agner $1.00, C Leslie $2.50.

For books and tracts.

J Elmore 75c, U R Sinclair $1.15, H S Mitchell 35c, H. S. Hawkins $1.10, J. S. Hastings $2.15, F. Orcott $1.00, M F Heward 75c, S H Glover $4.50, C M Stark 50c, — Stephens 50c, C W Gray 50c, J W Ireland $2.75, L F Gray 70c, W Burnham $3.00, W Nichols $1.00, B Albee $2.25, O Prescott $1.10, D J Elsworth 63c, W C Peck $6.50, C. M. Mead $1.00, A. Ford $5.00, N O Brackett $3.00, C. Moses 50c, H F Carpenter $10.00, I Nelson 75c, C W Smith $1.78, C E Gilbert $1.00, E Owen 50c, J L Eastwood 50c, C Darling $1.00, M E Smithson 50c, G W Martin 50c, A G Loomis 35c, T W Smith $1.25, G W Thompson $1.50, T Smith $10.60, Mrs. Barns $3.00, J S Milne $1.35, C B Keech $1.10, M Smith $1.00.

BOOKS AND TRACTS SENT.

By Mail—J Pierce, H S Hawkins, S. P. Goodrich, Joseph Elmor, U R Sinclair, H A King, A G Lombard, W Burnham, W Nichols, M F Howard, J L Leonard, J W Ireland, L F Gray, C M Steel, S Stephens, Chas. W Gray, N C Twombly, B P French, O Prescott, A T Rice, D J Ellsworth, Chas. S Hall, W C Peck, A Sherburne, C M Mead, C Moses.

By Express—H F Carpenter, H Holden.

LETTERS RECEIVED.

C E Gilbert, L Kelly, L C McKinstry, F H Burbank, E S Moulton, H Rand, E P Hurd, T Whitecar, C F Sweet, S A Isbell, S I Bergman, J Maxim, J R Cooper, J Elkins, M A Stevens, C Case, S Hall, J H Whitmore, J W Thomas, B M Walker, C Curtice, J B Wadsworth, J M Tozier, J Martin, J A Libby, P M Eaton, S W Thurber, J R Cooper.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 89 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass, Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 425 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
G. W. Stetson—Rutland, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wells Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
C. W. Low—Fredonia, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 339 South 6th St., Jersey City, N. J.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
Wm. M. Ingham—Clementsport, N. S.
Ambrose H. Eggleston—Parkersburg, Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to Miles Grant, *Boston, Mass.*

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

New Music.

Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 30c.

"The Little Grave," "We shall walk through the Valley in Peace." By H. L. Hastings. The two on one sheet. Price 7c. by mail.

"The Bleeding Lamb," and "Jesus my Shelter." Both on one sheet. Price 7c.

"'Tis the very same Jesus." Separate sheets, 5c. For sale at this office.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.50.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.
THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By L. C. Wellcome. 30c; by mail, 37c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.
LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.
THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c; by mail, 22c. Cloth, 40c; by mail, 50c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 6c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 6c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 6c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 6c; by mail, 7c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 5c.
THE WICKED NOT IMMORTAL—(with 300 proof texts.) 3c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 3c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 2c.
REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 2c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (12mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 36c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 60 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlineal Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.15. Extra gilt, $4.50; by mail, $4.65. Morocco, $5.00; by mail, $5.15.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.50 per dozen; postage, 3c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.35. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 15c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.
THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 5 cts; by mail, 6c.
THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.
THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.
THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.
TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 30c. by mail.
HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Bally. 23pp. Single 5c. postpaid.
SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 5c. single; 5c. by mail; 30c. per dozen.
THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 5c; postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 80c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.76.
THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.
THE PLAN OF REDEMPTION. By L. C. Wellcome and C. Goud. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism of 82 pp. Price $1.25; sent by mail when requested.
CHRISTIAN BAPTISM. By L. C. Wellcome. pp. 82. Price by mail, 25c.
SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.
THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 26c; by mail, 29c.
CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.
THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.
"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy; by mail, 6c.
THE BIBLE, OR TRADITION—Which shall we Believe? An excellent tract. By S. L. Mackey 3c. single copy by mail; 25c. per dozen.
"ONE MORE INVITATION." A tract of four pages. By mail, 30c. per 100 copies.
"GOLDEN MOMENTS." A four-page tract. By mail, 25c. per 100 copies.
THAT MAN OF SIN. By Eld. G. E. [illegible] [illegible]
AMERICA IN PROPHECY: an Exposition of Revelation XVIII. By G. R. Bassett. 5c; by mail, 6c.
THE PENALTY OF SIN. By D. B. [illegible] [illegible]

For the World's Crisis.

SPEED AWAY.

(Air found in the "Nightingale.")

Speed away, speed away,
On thine errand of light,
The news of the kingdom
Being almost in sight.
It quickens our hope,
And we ardently pray—
O come, blessed Savior,
No longer delay.
O, roll quickly onward
Ye slow hours of day.
CHORUS.—Speed away, speed away, speed away.

Speed away, speed away,
Ye heralds of light;
Go forth in His power,
And strength of his might.
O tell the glad tidings
To all his dear saints,
That Jesus is coming
To end their complaints.
O, pray for his kingdom,
And make no delay.

Speed away, speed away,
Old time, on thy course;
While we are rejoicing,
The promise rehearse;
For great are the blessings
Which we shall receive
Of glory and honor,
If we but believe.
Speed ye on, then, thou sun,
Stay not on the plain.

Speed away then, ye saints,
Speed ye on in your flight,
And think not to rest on
The dark plains of night.
But press for yon glory
That's shining for thee,
Where Christ is inviting
His saints to be free.
Speed away, do not tarry,
There's death if ye stay,
Speed away, speed away, speed away.

Portland, Me. WILLIAM C. CLARK.

For the World's Crisis.

SIGNIFIOANT.

BRO. GRANT:—I would call the attention of the readers of the *Crisis* to an article in the N. Y. *Tribune*, headed, "*The War Prospect in Europe.*"* This article was called forth by reason of an announcement made in "*Le Nord*," the Russian organ in Paris, that war *is to break out even before the close of next autumn.*" In the opinion of the writer of the article in the *Tribune*, the "Eastern question" will be the cause of the war; and facts in the political horizon justify this conclusion. The present attitude of Russia and Persia towards Turkey is very menacing, and a conflict must soon come. I believe this conflict will be in close proximity to the coming of Christ, and will cause the "midnight cry"—"Behold the Bridegroom cometh"; when it will be too late for any to obtain "oil," or get ready for the judgment; this work must be done (if at all) before the cry is made. Read carefully the parable of the ten virgins in Matt. 25.

The standing up of Michael, or one like God (Dan. 12: 1), takes place immediately, when the power denominated the "king of the north," in the closing verses of the eleventh of Daniel, comes to his end and none to "help him." The words, "none shall help him," are very significant, as in the great war between Russia and Turkey in '53 and '54, England, France and Sardinia combined assisted Turkey in frustrating the designs of Russia. But they will not be able to effectually deliver Turkey in the present case; the words of God will be fulfilled,—"*None shall help him.*"

That the Turkish power is the one denominated "the king of the north," appears to my mind beyond question. It has been so regarded by eminent expositors of the Scriptures since the days of the Reformation; and there is no other power that fills the picture of the prophecy but the Turkish; besides, it is the last power that will occupy the Holy Land previous to the coming of Christ. In the Holy Land it is yet to plant the "tabernacles of his palace" (or tent of his camp), after having gone forth with "great fury, to destroy and utterly to make away many."

Seeing that we have the very best of reasons for expecting Christ to come on the tenth day of the seventh month of this present year, according to the Jubilee arrangement, and the setting up of "the abomination that maketh desolate" in A. D. 533, consequently ending the 1335 years of Dan. 12: 12 in this present year—1868; we are shut up to the conclusion that there will be, ere long, a sudden movement on the part of Russia and Persia, combined with the revolutionary element connected with the Christian population of Turkey, that will carry all before it, and force the Turks out of Europe into the Holy Land, where their power will be broken previous to the false prophet being cast into the lake of fire burning with brimstone. Rev. 19: 20.

It is asserted in a pamphlet lately published in St. Petersburg that there is in existence a Bulgarian revolutionary committee, of two years' standing, completely devoted to Russia, powerful enough to raise all Bulgaria in insurrection at twenty-four hours' notice. This, with the fact that an insurrection already exists in Bosnia and Servia, and the assassination of Prince Michael of Servia; the Cretan war still raging; the Persians ready to invade Turkey as soon as the order is given in St. Petersburg; Greece antagonistic to Turkey, and in sympathy with the Cretans; all these facts combined must involve Turkey in a sea of troubles in which she must soon be swamped. Besides, these enemies almost entirely encircle her geographically.

If these things combined are not ominous of the future when the prophecy is so explicit, what evidence can the Lord give us to awaken within us faith and confidence? I fear many of the servants of Christ are recreant to their trust and duty in holding back the light, fearful, full of spurious caution that the judgment trump will scatter to the four winds; this must be so if we are right in the time argument for the Lord's coming this present year; and it has not yet been invalidated in a single point.

By the help of God I mean to speak out my convictions as to what is truth touching the time of the Lord's coming, regardless of my reputation, which was sacrificed on the altar of the Lord twenty-five years ago. I do not mean to be rash in this matter, neither do I mean to be stupid. It is a lamentable fact, and significant of evil, that but few of our Advent churches wish the "time argument" preached to them. Some prominent Advent preachers are afraid that the works already published on the time, will hereafter be a lot of useless lumber.

The great danger consists in withholding the light. We had better be aroused by ten alarms of fire, with nine of them false, than to have the tenth consume us with our families in the flames. The devil would have us believe that all the danger consists in—What if it does n't come? when the reverse is true—What if it does come? The duty of God's servants is to give the light that God, in his providence and word gives them, without regard to consequences. I have repeatedly been called a fool, and said to be ruining myself, in reference to worldly possessions, because I regarded the word of God paramount to every thing else; but I have not yet regretted the steps I have thus far taken in following Christ, who was rich, yet for our sakes became poor, that we through his poverty might be made rich. Well might Moses esteem the reproach of Christ greater riches than all the treasures of Egypt; for he had respect unto the recompense of reward.

When God by his Spirit and word converted me into the truth of his speedy coming and the judgment, immediately I conferred not with flesh and blood, although a member of good standing in the Baptist church in Brookline, Mass. The truth of God was more dear to me than father or mother, houses or land, brothers and sisters, and (if I mistake not) of life itself. For I have not thus far suffered any of these things to prevent me from witnessing to small and great the speedy coming of the judgment and kingdom of God.

And now as the evidence increases and brightens, which makes it evident that the King is about to come, it is no time to falter, or suffer the world to invade us, and we become entangled by "the cares of this life, so that day come upon us unawares." "For as a snare shall it come on all them that dwell upon the face of the whole earth."—Luke 21: 35. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkness."—2 Thess. 5: 4, 5.

The church of Christ should groan for his coming, as being burdened, while "waiting for the adoption, to wit, the redemption of the body." Now we see the "purchased possession" marred by sin, under the blighting influence of the curse, groaning under its load, waiting its redemption. How can we help sympathizing with groaning creation, if we have "the first fruits of the Spirit," and with our suffering Redeemer, who has purchased it by his own blood? Shall we not desire the day to be hastened, that the works of the devil may be destroyed, and that Christ may "see the travail of his soul and be satisfied," and his own prayer be answered?—"Father, I will that they also whom thou hast given me be with me, where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."—John 17: 14.

"Even so, come, Lord Jesus, and come quickly." Amen. L. T. CUNNINGHAM.

* Published in last *Crisis*.—ED.

For the World's Crisis.

DIFFIDENCE.

Looking over the columns of one of our local papers the other day, my eye rested upon the obituary of a schoolmate. Many excellent traits of character were mentioned as belonging to her, but yet she was spoken of as a *diffident* christian. Naturally timid and reserved, a stranger might misjudge her; but her intimate friends appreciated, loved, and admired her.

In this one point, at least, I can understand her character and feelings by my own experience. Often when my heart is full, I have not confidence and courage to speak freely, but the feeling of diffidence comes over me and bears down upon me with such force that I cannot express my feelings as I would. But trusting in the Lord, and praying for his help, I am resolved to bear my cross, and do my duty.

In the little poem of the "Changed Cross" are several verses so well suited to my case, and doubtless to many others also, that I will transcribe them here.

"At length I raised to Him my saddened heart,
He knew its sorrows, bade its doubts depart.
'Be not afraid,' he said, 'but trust in me,
My perfect love shall now be shown to thee.'

And then with lightened eyes and willing feet,
Again I turned, my earthly cross to meet,
With forward footsteps, turning not aside,
For fear some hidden evil might betide;

And there in the prepared, appointed way,
Listening to hear and ready to obey,
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best,—
The only one of all the many there
That I could feel was good for me to bear."

Webster, Mass. SUSAN S. CHAMBERLAIN.

For the World's Crisis.

"BE YE HOLY."

Are the people who profess to love and serve God, as a general thing wholly consecrated to his service? They certainly ought to be. "Be ye holy, for I am holy," saith the Lord, and if we would have the "mind of Christ," we must strive to be like him.

The majority of professing christians seem to be satisfied with being justified, and look upon holiness as something to which they cannot attain; and why is it? Simply because of unbelief. When they read in God's word that the "spirit of Jesus Christ cleanseth from all sin," and that the power of God is able to keep us from all unrighteousness; that through faith we are enabled to walk in all the ways of God blameless until his appearing, they are very apt to think that does not mean me; and if asked why they are not wholly consecrated to the Lord, they begin like the guests that were bidden to the feast, to make excuses, and say we have so much to try us and tempt us, we could not live a life of entire consecration if we undertook it. But be assured, that is just what you want to keep you from sinning in all these trials.

It will not do for us to sit down and fold our hands, and say because we have been baptized and joined a church, there is nothing more for us to do. It will not do for us to adorn these poor frail bodies with all the foolish finery of these last days, and then say we are looking for the coming of Christ; because if we do, people will wonder why we do not live and dress according to our profession. God intended for his people to be a peculiar people, "zealous of good works," not given to the adornment of our bodies, to light and trifling conversation, gossiping about the affairs of our neighbors and friends, and thus wasting precious time which ought to be spent in doing good.

Paul, in writing to his brethren, commanded them to "grow in grace and the knowledge of the truth"; and if we try to do this, we shall have no time to spend in foolish jesting, and trying to outdo our neighbor in appearances. And, christian brother or sister, if you have much of this world's goods; if you have time and talents, and have not consecrated them all to your Lord, from whom you receive "every good thing," hasten to do so. We believe the Lord is soon coming, and that we all are to give an account of our stewardship. Let it not be said of us ye have "heaped up treasures to yourselves for the last days." But may we be "rich in good works, ready to distribute, willing to communicate; laying up in store for yourselves a good foundation against the time to come, that you may lay hold of eternal life."

Greenville, R.I. LIZZIE S. MAGUIRE.

For the World's Crisis.

TENT MEETING IN YORKSHIRE.

Editor World's Crisis:—

The meeting is closed, the canvas is down, the seats are vacated, the gate is shut, the servants of God are gone, and the trees, that stood sentinel over the tent and the host that sat under its shadow, are waving over the bare and trodden turf. The spot just now populous is empty, and the air that was vocal is still. But the meeting will live in memory until the day of judgment, nor in memory only either, but in precious fruits. Souls have been gathered, backsliders reclaimed, and saints comforted, quickened, and edified. Nay, more; the truth of God has sounded out in the ears of vast assemblies, truth pertinent to the time, while the sublime and mighty reality of the returning Son of man, a glory poised and imminent, awaits the decisive signal from the Ancient of days.

The sessions of this meeting have been an era in the history of this region. How solemn the occasion, how precious the opportunity, how grand and awful the issues! It is not easy to exaggerate in such a momentous period as this. We can say, comprehensively at least, though thousands are lost in the great day, God has been glorified here.

We owe a debt of gratitude to the able and faithful brethren, Wendell and Fenn, who, with the aid of Brn. Cotton, Newell, and Blain, boldly and effectually held forth the word of life. In spite of opposition, the truth has won blessed trophies. Twenty-two were baptized, and probably a dozen more will soon follow.

We have formed a band of the followers of Christ, which we expect will very soon reach half a hundred in number, and God is able to give us many more. We have faith in the triumph of truth and salvation, in spite of Satan and wicked men incensed. Jesus is coming, and we have a *definite* expectation. The prize is eternal life and glory in a literal kingdom, and that near at hand. We have no sympathy for the fables of men.

May God help us to keep at good arm's length all the sophisms of vain philosophy, the lies of tradition, the conceits of pride, the errors and illusions of a popular and perverted theology. And oh, what a post of honor to defend the truth! Far beyond the highest reach of human ambition or earthly glory is the prize Jesus has promised to the happy number that *keep His word.*

And to me, as an unworthy helper in the cause, and standard bearer for the band in Yorkshire, no royal diadem has one moment's attraction in comparison with the ineffable riches of that reward which our Lord has promised in Luke 12: 42-44. Lord, it is enough. To God be all the glory. God bless the brethren with the tent. C. COLEGROVE.

Sardinia, June 26th, 1868.

THE SPIRIT OF MAN—WHAT IS IT?

We come to notice the word *roo-agh*, where it is rendered spirit, and to show, as we think we can, plainly and incontrovertibly, that the word is never used to represent an intelligent, immortal entity in man. The primary meaning of *roo-agh*, is *wind, air, breath*, and is used sometimes to signify what is supposed to be electricity in the air, or in other words may be termed the vitalizing principle in the atmosphere which, taken into the lungs, imparts to the blood its life-sustaining power, by which the nervous system is being replenished with the vitality that comes from God, "for in him we live and move and have our being." Truly "God is the God of the spirits of all flesh," in that he hath imparted to every living creature a portion of his spirit; the atmosphere is supplied with this life-giving element, by which all animal and vegetable life is sustained, without which all vegetables and animals would speedily die and waste away.

A FEW EXAMPLES.

Roo-agh occurs for the first time in Genesis 1: 2. "And the earth was without form and void; and darkness was upon the face of the deep. And the (*roo-agh*) spirit of God moved upon the face of the waters." In this text the word *roo-agh* is used to represent that spirit influence by which God makes manifest his creative energy and power. This invisible spirit agency, or influence, moved upon the face of the waters in the morn of creation, and as the result, order, arrangement, light and beauty, appeared in the place of confusion and darkness.

The second example we notice, is found in Gen. 41: 38. "And Pharaoh said unto his servants, Can we find such an one as this, a man in whom the (*roo-agh*) *Spirit* of God is?" In this text, *roo-agh* signifies the "Holy Spirit" of God, which enabled Joseph, the person referred to, to perform wonders in Egypt, whereby Pharaoh and his court were astonished. God was with Joseph, speaking and working through him by his *Spirit.*

Again, take another example, in Gen. 6: 3. "And the Lord said, My (*roo-agh*) *Spirit* shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." This passage has reference to the antediluvians, with whom the Spirit of God would not always strive. The Spirit here spoken of is undoubtedly the Holy Spirit, by which the world was warned of the coming flood, through Noah, for one hundred and twenty years. We now pass to those examples where

(ROO-AGH) SPIRIT MEANS A DISPOSITION OF MIND.

Eccl. 7: 8, 9. "The patient in (*roo-agh*) *spirit* is better than the proud in (*roo-agh*) *spirit.*" "Be not hasty in thy (*roo-agh*) *spirit* to be angry." Again, Gen. 26: 35. "Which were a grief of (*roo-agh*) mind with Isaac and Rebekah." Ex. 6: 9. "Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of (*roo-agh*) *spirit* and for cruel bondage." 1 Sam. 1: 15. "Hannah answered and said, . . . I am a woman of sorrowful (*roo-agh*) *spirit.*" Comment on the above examples is unnecessary. The meaning of the word *spirit* in all this class of Scripture passages is too obvious, it would seem, for any one to mistake its meaning. Still, mankind have become so accustomed to take the word *spirit* as meaning an immortal soul entity in man, that the plainest passages in the book of God are liable to be understood as teaching something entirely foreign and contrary to the obvious meaning of its language. If the reader desires to see further examples, where the word means a disposition of mind, we refer him to the following:—Gen. 41: 8; Dan. 2: 1-3; Dan. 4: 19; 1 Kings 21: 5; 2 Chron. 21: 16; 2 Chron. 39: 22; Prov. 31: 23; Isa. 29: 10.

We now proceed to notice a few examples where the word (*roo-agh*) *spirit* is used to represent

THE BREATH OF LIFE.

Isa. 11: 4. "With the (*roo-agh*) *breath* of his lips shall he slay the wicked." Job 37: 10. "By the (*roo-agh*) *breath* of God, frost is given." Eccl. 3: 19. "Yea, they [both man and beast] have all one (*roo-agh*) *spirit* or *breath.*" Isa. 33: 11. "Ye shall bring forth stubble; your breath as fire shall devour you." Jer. 10: 14. "His molten image is falsehood, and there is no breath in them." *Roo-agh* is rendered breath twenty-eight times. We could give further examples of its use, but it is unnecessary, as we have, on a previous page, given a number of passages where it is rendered *breath.*

We therefore pass to notice a passage often adduced and urged against our views as an *objection.* "Then shall the dust return to the earth as it was; and the (*roo-agh*) *spirit* unto God who gave it." Eccl. 12: 7. This text is thought by many to be a complete refutation of what is vulgarly termed "soul-sleeping," or, in other words, what we term the unconscious state of the dead. When we attempt to show that dead men are dead, and "know not anything," as Solomon declares, an objector at once brings forward this text to prove—what? That man has a spirit? This is not denied. What, then, is the text brought forward for? To prove that when man dies his spirit returns to God who gave it? This point is not disputed. We admit that the text proves: 1. That man has a spirit. 2. That when man dies, his spirit returns to God who gave it. These two points we have no disposition to dispute, for we believe them as heartily as any one. But when it is claimed that the text teaches that man is in possession of an *immortal spirit*, that leaves the body at death and remains in a state of consciousness as an immortal spirit-being, we are at once constrained to enter our protest against it, for the text teaches no such thing. Solomon does not contradict himself by saying, in Eccl. 9: 5, that "the dead know not anything," and in Eccl. 12: 7, that men never die by virtue of having an *immortal spirit*, which, on the dissolution of the body, moves away to heaven like an angel, to know more than all the living. No, indeed; the wise man no where teaches that there is in man an immortal spirit.

What, then, are we to understand by the phrase, "the *spirit* returns to God who gave it"? We answer, simply the *breath* or *spirit* of life which God gave man at his creation. The word spirit, in the foregoing text, comes from the Hebrew word *roo-agh*, which we have shown on previous pages is common to both man and beast. This *breath* or *spirit*, when man dies, goes back into the hands of God who gave it. The same word (*roo-agh*) occurs in Ps. 104: 29. "Thou takest away their (*roo-agh*) *breath*, or *spirit;* they die, and return to their dust." The same word *roo-agh* also occurs in Ps. 146: 4. "His (*roo-agh*) *breath* goeth forth, he returneth to his earth, and in that very day his thoughts perish." When God takes away from man his (spirit) breath, he returns to dust, and in that very day his thoughts perish. God gave man originally the breath of life; this we can read in the record of creation, but no where on the pages of Holy Writ can we read that God ever gave to man an *immortal spirit*, nor can we read any where in God's book that such a spirit leaves man at death. We, therefore, claim that the doctrine that affirms that there is in man an immortal spirit which moves moves away at death to heaven or hell, is groundless, and without one particle of proof to sustain it.

In this connection we will notice another passage which is so often quoted to prove that there is in man something that cannot die. It is in Zech. 12: 1. "The burden of the Word of the Lord for Israel which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the (*roo-agh*) *spirit* of man within him." We see nothing in this passage to prove that man has an *immortal* spirit. The text simply affirms God to be the creator of heaven and earth and the (*roo-agh*) breath of life within man. In Amos 4: 13, we read, "For, lo, he that formeth the mountains, and createth the (*roo-agh*) wind, the Lord, the God of hosts is his name." The Lord God who laid the foundations of the earth, formed the mountains and unrolled the starry heavens, also created the (*roo-agh*) *wind*, *breath of life*, by which all living creatures live. This *breath—spirit of life* is within man, but when taken away he dies, returns to dust, and in that very day his thoughts perish. Ps. 146: 4. In Num. 16: 22, we read, "And they fell upon their faces and said, O God, the God of the (*roo-agh*) *spirits* of all flesh." All living creatures have a portion of this (*roo-agh*) spirit of God. This breath of life is common to all the animal creation. God giveth it to them, therefore he is truly the God of the spirits or breath of all flesh. "There is a (*roo-agh*) spirit in man, and the inspiration of the Almighty giveth them understanding." Job 32: 8. This text is sometimes presented as being opposed to our views. But it really proves nothing more than what is conceded and believed, viz., that there is in man a spirit. There are various kinds of spirit or spirits. There is the spirit of envy, of pride, of meekness, of patience; then there is what Paul terms the spirit of the world, which worketh in the hearts of the children of disobedience. Now, quoting a text showing that there is a spirit in man, does not prove the point called in question at all. Produce the text that says there is in man an *undying spirit*, and we will forthwith yield the point, and all controversy concerning the subject will cease. Again, Job 27: 3 says, "The (*roo-agh*) *spirit* of God is in my nostrils." Surely Job does not intend to have us understand that there is an immortal, intelligent spirit-being in his nostrils. What then does he mean by this language? Simply that the breath of life was in his nostrils, and nothing more; when man dies, this breath or spirit returns to God who gave it. This spirit is not the thinking, intelligent, responsible man, divested of a mortal body, which it has left behind to moulder in the tomb. By no means. Such a notion is all assumption without any authority. If God's word taught such a doctrine, we would of course be willing to believe it; but as it does not, we reject it as absurd. God made man of the dust of the ground, and when man dies he returns to dust again, there to remain until the resurrection of the dead. When Jesus comes the second time, he will raise up his people from the state of death. He does not bring their "immortal souls" or "deathless spirits" down from heaven, but he comes to gather his saints unto himself, that they may, conjointly with him, inherit the kingdom, and share its honor and glory. The plain word of God is better than the fables of men. Let us believe his word, though the heavens fall. . . .

Though we have searched the Old Testament through, yet in no instance can we find one single example where the word is used to represent an immortal spirit entity in man. Surely if Moses and the prophets, who "spake as they were moved by the Holy Spirit," did not teach that man is immortal, or that he is conscious between death and the resurrection, where shall we go to find it? If it be a fact, that every man is in possession of an *undying spirit*, is it not strange that Moses and the prophets do not so express themselves? Why are they silent upon a subject of so much importance? Can the advocates of "*immortal-soulism*" give us a reason why the Old Testament writers have not in some way, either directly or indirectly, taught what is so popularly believed in this day, viz., that the spirit of man is immortal? We are willing to admit that many honest and well-meaning people believe that they have within them an immortal spirit, and earnestly contend for what they sincerely believe to be true. But we are, nevertheless, constrained to lift up our voice against what we cannot help regarding as an error destructive of the faith once delivered to the saints. The word of God in its simplicity is better than a fable, be it ever so popular; while the approbation of our heavenly Father is more to be desired than the applause of men. We, therefore, take our stand upon the side of truth, leaving the result with Him "who will bring to light the hidden things of darkness, and make manifest the counsels of the heart."—*Herald of the Kingdom.*

For the World's Crisis.

RITUALISM.

The wife of a poor drunken sot
Sat down in grief to mourn her lot,
Contrasting her once happy life
With present fate—a drunkard's wife!
'T was late at night, and as she mourned,
He, who had once been kind, returned,
And, staggering by the table's side,
Ordered it spread and well supplied.
She answered calmly, but with tears,
"Alas! I realise my fears;
Our ruin is almost complete,
No means, no friends, no food to eat!"
"Bring bread," he roared impatiently.
"There's not a crumb to bring," said she.
"If you've no bread," he said, "bring meat."
She answered, "There is nought to eat."
"Then bring," he cried, "knife, fork, and plate,
That eating I may imitate;
I'll use my very best endeavors
To put myself through the manœuvres."
She brought the plate, and knife, and fork,
And he at carving went to work,
And, by his skill in imitation,
Devoured an unsubstantial nation!
Did such manœuvering do him good,
And give the strength of real food?
Must we not judge, by reason's rule,
That Rum had made the man a fool?

Friend Ritualist, I pray draw near,
And let me whisper in thy ear:
This story of the sot is given
To warn thee of deceitful leaven.
Hast thou not read of Patmos wonders,
Visions of vials, seals and thunders;
And learned the mystery of the Harlot,
Drunken with blood, and robed in scarlet?
By this prophetic scene we trace
A fallen church,—fallen from grace,
Blaspheming heaven with her manœuvres
Of fleshly forms,—mere cobweb covers.
God is a Spirit, and he seeks
Not pious shams, nor priestly freaks;
But men of truth and truthful deeds,
That follow where his Spirit leads.
Friend, shun vain antics, or go home,
Straight back to thy old mother Rome;
Her magic is more ancient, greater;
Be not a third-rate imitator.
Rome laughs at thy poor imitation,
Thy specious plea for reformation;
And well she may, for Reason's rule
Permits her to pronounce thee—fool!

Oh, Christian Church! awake, arise,
And tear the bandage from thine eyes;
From man let all thy children cease,
And tread the path of Righteousness.
The day draws near—the day of trouble—
That shall consume hay, wood and stubble.
Oh day of fire! who shall abide
When human actions shall be tried?
Lord, circumcise each trembling heart,
Make us from folly to depart,
Bring us to stand before thy face
Redeemed, restored, by sovereign grace.

Newark, N. J. JOHN LYLE.

NOTE. *The Catholic World* for July, 1868, in an article entitled, "Condition and Prospects of Catholics in England," makes the following remarks,—"The Ritualist parsons are busy fraying the way for Roman missionaries. Their altars are draped in colors according to the season, acolytes bend before them and serve, water is mixed with their sacramental wine, lights are burning at their communions, the Host is elevated, their robes are gorgeously embroidered, and dense clouds of incense mount before their shrines, as if they were dedicated to the God of unity under the patronage of Catholic saints. *Many of their flock are deluded by this empty pomp*, but many also are led by it to the true springs of faith, and the observance of a better ceremonial."

GOOD MEN SETTING A BAD EXAMPLE.

A brother writes of a good preacher who is kind and liberal, and preaches for nothing, and supports himself. He does this because he has a secular business that gives him a a support outside of the church. But all preachers can't do this. And so when poor and dependent ministers preach to the churches that have had the gosple *free*—they neglect to pay them. "The laborer is worthy of his hire." And if some have indulged the churches in a habit of doing nothing, by taking nothing from them, it is no reason why they should not give a just support to the ministry who give themselves to this very thing, and must have a support or leave the field.

It has long been our opinion that if a preacher will not take anything for his own labor from the fact that he is supported otherwise, he ought to take from the churches what is just and right and put it into the missionary fund. This would be a blessing to the churches. For we never knew a church to prosper in all good things that worshiped God with that which "*cost them nothing.*" Churches that have done the most good, and shed a light and lustre on the world, have been the liberal, sacrificing class. They have denied themselves of many things that they could do without for the sake of helping the cause of Christ.

Let all those ministers among us who are able to support themselves do so, if they wish. But at the same time tell the churches to pay them for the missionary cause what they give to the dependent minister who supplies them; otherwise, they will do a bad thing, to bring up the churches in covetousness.

When a poor minister follows these men, they are likely to return to their families empty. Will the more favored brethren look at this matter in its right light? Who among them will put these offerings into the treasury of the Lord?—*Voice of the West.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

LITTLE KATIE.*

Ah! Katie, darling, can it be
That we no more thy form shall see?
And are we left so soon to mourn?
So quickly were you from us torn,
We hardly realise thy death,
So suddenly are we bereft.
'T was hard to see thy parents weep
Above the couch where thou didst sleep.
Ah! Katie, on thy sunny brow
Stern death has set its signet now;
Thy lonely parents ne'er shall greet
The welcome patting of thy feet,
Nor hear the prattling of thy voice
That oft has made their hearts rejoice,
Nor sigh with sympathetic pain
Above thy weary couch again.
The sad home circle, draped with woe,
Would cause a stranger's tears to flow.
But such is life; we weep with those
Whose cup of sorrow overflows,
And blend with theirs the scalding tear,
And prove our sympathy sincere.
Kind friends and neighbors gather there
To soothe a father in despair,
To cheer a mother's lonely breast,
The pastor says, with solemn air,
To both the old and young, "prepare
To meet thy God; for none can tell
For whom will toll forth next the bell."
Alas! we soon shall pass away;
Prepare ye, then, without delay;
Soon Christ will come on earth to reign,
And those now dead will live again.

M. E. COLT.

* Who died in Knowlesville, N. Y., March 20th, 1868, daughter of Alonzo S. and Phebe E. Thurston, aged four years, four months and one day.

THE GIANT SELFISHNESS.

The giant Selfishness is an ugly-looking creature. If he could be caught in a bodily shape, and carried to the photographer's to have his likeness taken, I am sure that, when you came to look at his picture, you would think it about the ugliest that you had ever seen.

How many eyes have you? Two. How many ears? Two. How many hands? Two. And how many feet! Two. Yes; God has given us each two eyes, two ears, two hands and two feet, as if it were to remind us that we are to see and hear, and work and walk for others, as well as for ourselves. But how many mouths have you? One. Yes; for we have to eat for ourselves only, and not for others. But the giant Selfishness never sees, or hears, or does anything for any one but himself. If we had a correct likeness of him, we should see a huge one-eyed, one-eared, one-armed monster, with his other eye, and ear, and arm shrivelled and dried up like a mummy's, for want of use. The business of this giant is to take people prisoners, and drag them to his castle. If they stay there long, they begin to grow just like him, one-sided looking creatures. I do not mean to say that this change takes place in their bodies, but it does in their souls. They think and care for none but themselves. This giant is trying all the time to bind his chains on people, and make them prisoners. He likes to do this while they are young.

But if he does not appear in a bodily form, how may we know when he is trying to fasten his chains on us, and make us prisoners? Let me tell you. If you find that you are getting to think more of yourself than of others, then be sure that the giant is near to you. If you see a boy or girl enter a room and go and take the best seat in it, when older persons are present; if you see them pick out for themselves the largest piece of cake, or the biggest and nicest apple, when they are passed around, you may be sure that the giant Selfishness is at work on them. He is fastening his chains upon them, and, if they do not take care, he will soon have them prisoners.

Now we must all fight this giant. But how are we to do this? Not by standing off at a distance and throwing stones at him. This will not do. No; this must be a close, hand-to-hand fight. We must fight this giant by self denial.

There were two little boys named James and William. One day, as they were starting for school, their father gave them each a penny to spend for themselves. The little boys were very much pleased with this.

"What will you buy, William?" said James.

"I don't know yet," William replied.

"Mother is sick," said James; "I'll buy her an orange. I think it will taste good to her."

"You may do so, if you please, James," said William; "but I am going to buy something for myself, and I mean to do it. If mother wants an orange, she can send for it."

"I know that," said James; "but then it would make me feel so happy to see her eating on orange that I had bought for her with my own money. She is always doing something for us."

"Do as you please," said William; "but I intend to buy some candy."

Presently they came to a confectioner's shop. William laid out his penny in sweet candy. James bought a nice orange, and when they reached home he went into his mother's room and said, "See, mother, what a nice orange I have brought you."

"It is, indeed, a fine one, my son, and it will taste very good to me. I have been wanting an orange all the morning. Where did you get it?"

"Father gave me a penny this morning, and I bought an orange with it."

"You are very good, my dear boy, to think of your sick mother. You have denied yourself that you might get an orange for me." Then she threw her arms around his neck and kissed him.

Now, here you see how the giant Selfishness made an attack on these two boys. James drove him off bravely, by the exercise of self-denial. William refused to exercise self-denial, and so the giant got a piece of his chain around him. We shall find this giant making attacks upon us all the time. We can only fight him off by self-denial.—*Dr. Newton.*

AOT YOUR LOVE, BOY.

"Willie," said Mrs. Mills to her little boy, "I wish you to do an errand for me. "Won't you put on your hat and go quickly, for I am in haste?"

"O mother," whined Willie, "I want to finish this boat; can't Harry go? I've brought in some wood, and—and"—"Now, mother," responded Harry, "I don't want to go, I've been to the pasture with the cow this morning, and that's a great deal more than Willie's done."

A look of pain passed over the gentle face of Mrs. Mills, at these fretful excuses of her boys, but they were too absorbed in their selfishness to notice it. "I am very sorry," said she, "that my little boys are so unwilling to help their mother."

This mild reproof aroused the boys somewhat, for they both had loving hearts, and knew very well what was right; so Willie listened a little to his conscience, and said, "Well, I'll go;" and Harry, rather ashamed of the part he had acted, added, "I can go, I suppose, if Willie don't want to." "You may go, Willie," said his mother. So he laid aside his boat, and prepared to obey his mother, but it was not done in that glad, willing manner, that boys should always have when waiting upon or doing any thing for their mother.

And now I wonder what my little friends will say about this kind of obedience. Some of you I fancy, will say that it is a very poor sort. Others will perhaps think, if they don't like to say it aloud—"O, dear, you make a great ado about such a little thing as that—Willie minded his mother." But I can't make it seem a little thing for any boy or girl to wilfully or carelessly give their mother one pang of sorrow. Willie *did the errand*, to be sure, but in what kind of a spirit did he do it? And I am sorry to say that it had become quite a habit, both with him and Harry, to always have some trivial excuse ready when asked to do any thing, so that it became very unpleasant to ask any favor of them. And even though they performed the request, do you think it gave the same pleasure that it would if they had done it in a cheerful manner? O, no, indeed, it did not, for they so plainly showed that it was not for *love* they did it. And how many times that mother will do things herself, rather than see those cloudy looks she knows would come.

O, boys, love your mothers, and not only love them in your careless way, but show your love by being tender and attentive towards her. Watch for chances to lighten her cares, and when she speaks to you, stop your talk or play, and listen to what she says. If you only knew in how great a degree you are responsible for her happiness or sorrow, you would be very careful how you caused her pain, but always try to give her joy, and so save yourselves a thousand pangs in after life, and also reap a rich reward every day from your approving consciences, as well as your mother's loving smile. Try it, boys, and see if it is n't so.—*Zion's Herald.*

NAUGHTY FINGERS.

"Mamma," said Kitty, after she was undressed, "this finger and this thumb have been naughty."

"What have they done?" asked mamma.

"They took some raisins from your cupboard," said the little girl.

"Did they do it of their own accord? Did nobody tell them to do it?" asked mamma.

Kitty look down. "I did not *hear* anybody tell them," she said softly.

"Did they eat the raisins?" asked mamma.

"They put them in my mouth," answered Kitty.

"Were you not to blame for taking them? asked mamma; "your fingers had no right to them, you know."

"They gave them to me," said the little girl.

"But the Bible says, 'If thy right hand offend thee, cut it off.' Must we cut any part of this little hand off?" asked mamma.

"What is offend?" asked the child.

"Making you do wrong," said mamma.

"But it was only one finger and thumb," said Kitty.

"They are two little thieves, then; for they took what did not belong to them. They can not be trusted; we must shut them up," said mamma.

Kitty looked very sorry, while her mother found some black cloth and wound it round, first the finger, then the thumb. Her hand felt very clumsy. She went to bed, and rose in the morning with them still shut up.

"Shall I take this ugly black cloth off now?" she asked, on going to be washed.

"Oh, no," said mamma, "We have no proof that they are sorry yet; therefore it is not safe to trust them; they may go directly into the cupboard again."

"I am sure they are very sorry," said Kitty, in a pitiful tone.

"But they have not said so," said mamma.

Kitty went down to breakfast with the ugly black rags on. How she took her spoon, I cannot tell. I do not think she ate much, for she looked unhappy.

By and by, the little girl came to her mamma, with tears rolling down her sorrowful face.

"Mamma, she sobbed, "it was I made my fingers naughty, I, naughty I. I'm to blame."

"Oh, then," said mamma, "let us set the poor captives free;" and off came the black rags directly. Mamma took the little fat hand in hers and said, "These fingers are pinching fingers, or stealing or striking fingers, just as little Kitty says. They are her little servants, which God gave her to be usefully employed."

"And they shall be, mamma," cried the child. They are not to blame; it is only I, naughty I. I am so sorry."

Mamma took Kitty aside, and knelt down; and mamma prayed God to forgive this little child for taking what did not belong to her, and then wickedly trying to throw the blame somewhere else. Kitty put up her hand for mamma to kiss, and she tried to be a good little mistress to her poor little fingers after that.—*Montreal Witness.*

THE GOLDEN RULE.

"Uncle Joseph, Uncle Joseph, please tell us what makes every one like you so well?"

This was asked by some half-dozen bright-eyed, eager-looking little fellows, who clustered around a white-haired old man, with a very pleasant face. Indeed, Father Time had left his marks there deep and strong; but it was a very true and clear letter of praise, that those who ran might read.

Uncle Joseph answered, "Why, boys, what has come over you to ask me such a question as that?"

One little boy answered, "Well, uncle, I'll tell you. We were talking with father about you, and I asked him what made everybody like you so well; and he told us to come to you; he thought you would tell us the secret. Now please do."

Then the old man said:—

"Well, boys, this is the secret,—I have always tried to do by others, as I would wish others to do by me. This is a good rule, and very easy to understand, and those who practise it cannot be very far out of the way."

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 667. BOSTON, WEDNESDAY, JULY 15, 1868. VOL. XXVII.—NO. 18.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
J. G. MATHEWSON, WM. H. MITCHELL,
A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

TREASURE.

What I spent, that I had; what I kept, that I lost; what I gave, that I have.—*Old Epitaph.*

Every coin of earthly treasure
We have lavished upon earth,
For the simple worldly pleasure,
May be reckoned nothing worth;
Though the purchase were but small;
It has perished with the using:
We have had it—that is all!

All the gold we leave behind us,
When we turn to dust again,
(Though our avarice may blind us,)
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it;
What we hoarded—we have lost.

But each merciful oblation,
(Seed of pity wisely sown,)
Which we gave in self-negation,
We may safely call our own.
Thus of treasure freely given,
For the future we may hoard,
For the angels keep in heaven
What is lent unto the Lord.

For the World's Crisis.

THE MESSAGE.

Where are we living? Evidently in the time of the end, when knowledge is being increased. The great message about the Lord's coming must be substantially true and in time. Those servants who preach the "great message," cannot be supposed to have learned all at first. As we progress, the light shines brighter and brighter, even to the perfect day. The words of our Lord and of all inspiration are pure words and full of meaning; they are worth all they say. Paul quoting from the prophet (see Hebrews) says,—"For yet a little while, and he that shall come, will come, and will not tarry" (though it may seem to us to tarry.) Again, 10: 37, and 12: 17, 18, and onward. "For ye are not come to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest. . . . But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem," etc.

Next comes the breaking up of kingdoms, and all else that can be named, the ushering in of the kingdom of God. "This shaking signifieth the removing of the things that are shaken, as of things which are made; that those things which cannot be shaken may remain." Just at this juncture we have the inheritance in form, not yet in fact. "Wherefore we receiving a KINGDOM which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear, for our God [out of Christ] is a consuming fire." Paul is evidently speaking of the shaking of the nations, and the establishment of the kingdom of God. The "shaking" is not to be overlooked. Saith the prophet (Hag. 2), "I will shake the heavens and the earth, and the sea, and the dry land, and I will [this is the summing up] shake all nations, and the desire of all nations shall come." All the prophets say nearly the same thing upon this subject.

Jesus says, "When you see this [with other things all in harmony], know that the kingdom of God is nigh, even at the door." No doubt! The shaking is not to be mistaken; the signs are to be heeded. "When ye see all these things come to pass, then *know*. You can rest every thing upon this evidence,—*know* that the kingdom of God is nigh at hand." In Rev. 11, under the sounding of the seventh trumpet, there are great voices heard, saying, "The kingdoms of this world are become the kingdom of our Lord," when the tabernacle of God shall be with men.

We are no doubt living at the close of the time of the end, when God will give reward to his servants the prophets, and to the saints, and to all that fear his name, small and great, and will destroy them that destroy the earth. The conflict of the nations is a matter of consideration at this time. It is God's purpose to deal with the nations as foretold by the inspired writers. Has he not been dealing with them in a particular manner during "the time of the end"? Let us not look for a fulfillment of those things that have already taken place. Let us not be deceived, for we are commanded to "know" when the kingdom of God is nigh at hand. I believe we are occupying that time, and are commanded by the Savior to take heed to ourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. For as a snare shall it come on all them that dwell on the face of the whole earth (the saints are not counted as dwellers on the earth.) That day will not come as a thief on those who are found watching. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [illegible] "Behold the Bridegroom cometh; go ye out to meet him." "Fear God, and give glory to him, for the hour of his judgment is come." The dispensational truth of our age is the speedy coming of our Lord and the establishment of God's everlasting kingdom. It is true there have been set times for the Lord to come, and those who believed in time arguments have been disappointed; but this failure to arrive at the definite point of time when our Lord will come, does not in the least affect the great truth or message of Christ's soon coming. These different disappointments only go to show the words of our Savior to be correct—"Ye know not when the time is." "Ye know neither the day nor the hour when the Son of man cometh." But one thing we can "know,"—when the "kingdom of God is nigh at hand," as we have before noticed.

I believe those who set a definite time for the end, and make these things a test, have yet to profit by the lessons of experience and the events of time. It is right to investigate the subject of definite time, and if any body wishes, they have a right and it is proper to believe in an arrangement of definite time; but it is not right to make a test of these things; neither do I believe it is right to be too positive upon a subject of such uncertainty. The Scriptures limit these things; and if we will consult the words of Inspiration more closely, we shall find no trouble upon this subject, if we give heed thereto.

Some persons are very fond of speculation and new notions. We want the *whole* truth, and nothing but the truth, upon the subject in question. There is enough to feed and bless humanity in those things that we can understand. By this we may *know* that we "have passed from death unto life," if we "*love* the brethren." It is well to "know" some things; but some points must rest on belief, and must remain so till the close of time.

The great message of the coming of the Bridegroom is not a popular doctrine now, neither has God's truth ever been popular. This is no objection. It matters not whether the rulers believe or not; it is nevertheless truth, and precious. The great message of the soon coming of the Lord and the establishment of his kingdom is testing this generation, as much so as the voice of one crying in the wilderness tested the generation that lived at the time of John the Baptist; and their fate was sealed according as they received or rejected that message.

So it is at this day. The message is,—"Behold the Bridegroom cometh; go ye out to meet him." All who are found watching for and loving the appearing of our Lord, will receive a crown of life at that day. It does matter when Jesus comes. The good servant will be found giving meat (present truth) in due season. Blessed is that servant that shall be found so doing when the Master comes. On the other hand, we have the "evil servants," who will be found smiting, and saying in their hearts, "My Lord delayeth his coming"; whose dreadful end is recorded in Matt. 24.

There is a vast importance attached to the great message in question, and it will decide the characters of all christendom when the Lord comes. Awake ye, awake! and go forth to meet your Lord. "For behold he cometh with clouds, and every eye shall see him." "Behold I come quickly, and my reward is with me, to give unto every man according as his work shall be."—*Rev.*

The desired hour is at hand—the judgment of the great day. Soon the Master of the house will have risen up and shut to the door; then the harvest will be passed and the summer ended. Then the wicked will exclaim—"We are not saved." Hold fast, brother, that thou hast, that no man take thy crown. Haste! sinner, haste to the outstretched arms of a merciful Savior, before it shall be forever too late.

J. E. CLARK.

For the World's Crisis.

SHALL WE BE DISAPPOINTED?

Many are ready to say, "Undoubtedly, all who expect our Lord to return at any definite time will be disappointed." But pray, let it be asked, how do they come by this information? Will not the time of the Master's return be in harmony with previous arrangements? Will it not be in exact accordance with the divine plan long since matured? And as long as anything has been revealed to the church in regard to this, does it refer to that time, and to those circumstances when he will come, or to some time when he will not come? Or if it refer to the correct time, is the evidence of such a nature that the church shall necessarily misunderstand it?

When the times and seasons were given, did not God clearly foresee just what facilities the church would have for understanding them? And if he foresaw that his people would not be able to understand the time when near the end, but would be brought into confusion, and doubt, and disappointment, why was anything said about it? True, without great care and study, they might make mistakes in this as in other things taught in the Bible, and it is now easy to see why we have made mistakes, but this is no reason why the true time (and the Bible reveals no other) should not be understood.

It may be said, "The evidences are designed simply to show us that we are drawing near the coming of the Lord, that the church may awake and be found in an expectant state. I have no doubt a portion of the evidence is of that nature, and let us take good heed to it; but that a part of the evidence, and to my mind much the clearest and strongest, is of a nature to instruct us as to its definite nearness, and that is, the prophetic periods, which I believe are now correctly [illegible] such an hour as ye think not, the Son of man cometh." But pray, let it be asked again, with what propriety, and by what authority is that text urged against those who love the appearing of Christ, and are expecting his return according to the clearest indications of prophecy? Observe, Jesus does not say he will not come when many are expecting him, but he says he will come when a class (I am afraid a large class) need to be admonished to get ready, and who are thinking he will not come. This, it is clear, is the legitimate application of the text; otherwise, his telling a corrupt church, or an unbelieving world, he would come when they did not expect him, would be just equal to his telling his people who were ready and waiting for his return according to their understanding of the time, that, however correct they might be, if they expected him, he would not come; as though his coming must necessarily occur when nobody expected him; and in that case, and according to the use made of the text, we must wait for the Lord, thinking he will not come, for our thinking he will come, is certain proof he will not come, and when every body thinks he will not come is precisely the time when he shall appear. For, say they, "in such an hour as ye think not, the Son of man cometh."

There are other texts to which I cannot refer now, frequently repeated, and which I think need a little further consideration. I am much afraid that Satan will prove too artful for some who have been instructed in the things of the kingdom. Let us, dear brethren and sisters, strive to hold ourselves in readiness and induce all we can to get ready, for the day of triumph to the church is just at hand.

SIDNEY HALL.

Hartford, Ct.

For the World's Crisis.

THE KINGDOM OF GOD.—No. 1.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—DANIEL 2: 44.

I will attempt to show that the prophecy is to receive its fulfillment in the future; but before I do so, as it is claimed the church is the kingdom referred to here, and that it was set up on the day of Pentecost, I will endeavor to show that the church is not the kingdom of God.

I. The saints are now in the church of God. In Acts 9: 13, Saul is represented as having done much evil to the saints; and the saints here referred to were none others than the followers of Christ,—*those who were in the church of God.*

In 1 Cor. 14: 33, we have the following language: "God is not the author of confusion, but of peace, *as in all churches of the saints.*" This testimony settles the fact that the saints are now in the church. Dan. 7: 27;—"The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, *shall be given to the people of the saints of the Most High.*" The kingdom, then, is to be given to the saints,—to those who are in the church. If, therefore, the saints are in the church, and the kingdom is to be given to the saints, the church is not the kingdom.

II. The saints, those legally in the church of God, are heirs of the kingdom. James 2: 5. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Instead of being in the kingdom, as some vainly argue, according to James the saints are only heirs. But when will they receive the inheritance—the kingdom? Matt. 25: 31–34;—"*When the Son of man shall come in his glory, and all the holy angels with him,* then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them, one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. *Then* shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

When the Savior comes again, the saints will inherit the kingdom. If, then, the saints are now heirs of the kingdom, and they are to receive it at the second coming of Christ, the church is not the kingdom.

III. The phrase "flesh and blood" is an idiom, expressive of the present corruptible state of the human race. The idea is expressed with us by the phrase "mortal man." Permit me here to produce a few examples of its use.

(1.) Matt. 16: 17;—"Blessed art thou, Simon Bar-jona; for flesh and blood [mortal man] hath not revealed it unto thee, but my Father which is in heaven."

(2.) Gal. 1: 15, 16;—"But when it pleased God . . . . . to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with *flesh and blood*" (mortal man). In these examples, it will be seen the phrase is expressive of mortality.

That mortal men and women are in the church, no one who believes the Bible will deny. Indeed, in this respect the body of the church is composed of flesh and blood—of mortal men and women. 1 Cor. 15: 50;—"Flesh and blood can not inherit the kingdom of God." This language is plain and positive. Man can not inherit the kingdom of God while in a state of mortality. If, now, the body of the church is composed of "flesh and blood," and "flesh and blood" can not inherit the kingdom of God, the church is not the kingdom.

IV. Covetousness is a besetting sin. Men love money. Wealth makes a man respectable; and in all important enterprises it is desirable to have the influence of the rich. In politics, odd-fellowship, masonry, etc., etc., the rich man is gladly entertained. It is so in churches. Let a rich man apply for admittance, [illegible] in the church he wields an influence. Indeed his influence is so potent that it is to be feared many preachers shun their duty, lest they lose a part of their bread and butter. Matt. 19: 23, 24;—"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

If, therefore, it is easy for a rich man to get into the church, and it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God, the church is not the kingdom.

V. It requires little sacrifice to enter the church. In many places it is considered fashionable to be a church member; and the church members and the world are so nearly alike, that, so far as actions are concerned, you can scarcely distinguish the one from the other. Church fairs, church festivals, etc., etc., attest the truth of this assertion. The professed church and the world mingle together, and where is there any persecution or tribulation? If one suffers tribulation, it is not merely because he enters the church, but because he leads a godly life. The Christian will pass through tribulation; but one may *enter the church* without it. Acts 14: 22;—"We must through much tribulation enter into the kingdom of God."

If, now, men enter the church without passing through tribulation, and it is through much tribulation that we are to enter the kingdom, the church is not the kingdom.

VI. Let us look at Acts 14: 21, 22, again; "And when they [Paul and Barnabas] had preached the gospel to that city, and had taught many, they returned again to Lystra, and Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." From this language, I gather the following points:

1. The confirmation of the disciples.

2. An exhortation to continue in the faith. Of course, they were in the church, or they would not have been exhorted to continue in the faith.

3. We learn that we must through much tribulation enter into the kingdom of God.

If, therefore, those disciples were already in the church, and they were told that they must through much tribulation enter the kingdom of God, the church is not the kingdom.

The church was instituted that sinners may come to Christ and live. It was not instituted for those who are without sin. Jesus Christ "came not to call the righteous, but sinners to repentance."—Mark 2: 17. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. 1: 15.

When men have sinned against God, they may reform, and come into the church. It is thus they are to fight the good fight of faith, and lay hold on eternal life. But children, who have never transgressed the law of God, have no need of repentance, nor of entering the church. They are without sin, and remain innocent until they take themselves out of the favor of God by actual transgression. The church is the medium through which they then return to God. Hence little children are not in the church. Mark 10: 14;—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

Now, if little children are not in the church, and there are to be little children in the kingdom of God, certainly the church is not the kingdom.

VIII. The Greek word *ekkleesia*, church, occurs in the New Testament about a hundred and fifteen times; *and it is not once translated kingdom.* Greenfield defines the word as follows: "Any public assembly, a congregation; a christian assembly, a church." He does not even hint that it signifies a kingdom. The Greek word *basileia*, kingdom, occurs in the New Testament about a hundred and sixty times; *and it is not once translated church.* Greenfield defines *basileia* thus: "A kingdom, realm, i. e., the region or country governed by a king; kingly power, authority, dominion, reign; royal dignity, the title and honor of a king." These are the primary definitions of these terms; and it is easily seen that they do not mean the same thing.

If the church were the kingdom of God, the Greek words *ekkleesia* and *basileia* would be used interchangeably; but they are not once thus used. Therefore the church is not the kingdom of God.

Memphis, Ind. G. W. GREEN.

For the World's Crisis.

LETTING THE LIGHT SHINE.

It is the duty of every follower of Christ to let the light shine. These are days of unparalleled light—that *knowledge* of God's word which dissipates the gross ignorance of the past—that *knowledge* which points out unerringly our nearness to the day of God's wrath. It is the duty of all to let their light shine, because Christ commands it. His requirements are all reasonable, and commend themselves to every considerate mind.

There are various ways for letting the light shine. All are not possessed of the same means. Some can take the field and sound the message of warning and of salvation throughout the land; others not possessed of this ability and power, can perform their duty by warning their neighbors and acquaintances, speaking words of comfort to the afflicted, and strengthening the feeble ones. Thus in whatever condition Christ's followers may be placed they can all do something. It is not necessary to be discouraged because we are not able to do as much as others, or do not succeed quite as well. Nor does the Lord want [illegible] all the Lord wants of us. Those possessed of superior ability for spreading the light, ought to have a great deal of charity for those who, though not so highly favored, are doing the best they can, and in the end will have just as great a reward.

The demand of these times is for *truth*, for something that will awake the sleeping world to a realizing sense of the awful scenes just before them. The Judge stands at the door, and the reapers will soon gather the already ripe harvest. The world seems to be in total darkness in regard to this fact. But the divine declaration is: "Ye, brethren, *are not in darkness* that that day should overtake you as a thief." Those who are not in darkness ought to be alive, awake, earnest in leading others out of darkness into the glorious light and liberty of the sons of God. Our publications are an effectual means of doing this. The books and tracts in the field ought to be widely circulated; our newspapers, which are conducted with so much ability, ought to be put in the hands of all classes; thus the light would be spread, darkness give way, and many hearts be made to rejoice in the salvation of God, and to wait for his Son from heaven. All can take part in this work; no one need be excused; and thus all can obey the command, "Go work in my vineyard."

It is very evident to all candid minds that we have but a short time to work, and He that is to come will come, and will not tarry. When the heavens shall break away and the King shall come forth, how many will be found wholly in darkness, unprepared, and how many will be found speechless before him for unperformed duties! Oh, may the Lord awake us up in this matter, and help each one to be faithful in letting his light shine.

Our missionary society is a very effectual means of spreading the light, and needs the aid and sympathy of all of Father's children. Ye favored ones of the Lord in this world, let not the light cease to shine in the regions beyond for the lack of means. Help! help before it will be eternally too late. The day of the Lord is at hand, and it hasteth greatly. Oh, welcome day! Weary saints long, sigh, and pray for it. If you are faithful in *all* things, we can pray in the spirit of the lonely exile on Patmos, "Come, Lord Jesus, and come quickly." Amen.

WM. H. SPENCER.

FUTURE PUNISHMENT.—EXAGGERATIONS OF SCRIPTURE.

An eloquent preacher of evangelical connections was recently discoursing on the woes of the lost, painting in glowing colors the miseries of those who die impenitent, when suddenly he came to this "most lame and impotent conclusion:" "Whether," said he, "all this woe will be critically eternal, I dare not say."

The circumstance suggested to us one way in which great damage is often done to the awful truth of future punishment. The argument so rife, now, against the eternity of future punishment, is just this: hell is so horrible, that it can't be eternal. To make the argument good, the opponents of the doctrine surpass the Bible by a long distance in depicting the horrors of hell, transferring our thoughts from the sublime grandeur of the court of infinite justice to a thousand petty tortures unworthy of the name of punishment; and then we are asked if all this will be everlasting.

This might be expected of avowed opponents; but the friends of the doctrine are not always free from the same error. We shall never forget a certain address to a Sabbath school, which the kind hearted and zealous speaker began thus: "Children, there will be degrees of suffering in hell; but all will suffer just as much as they can possibly bear." He reiterated the statement with the greatest emphasis of manner, but did not state where he could find its equivalent in the Bible. He then went on to be more particular in illustrating the pains of the lost by such imagery as he thought children could understand; but throughout he was "wise above what was written," and succeeded only in degrading the awful to the horrible.

Such petty exaggerations extend even to the eternity of punishment. Who has not heard such hypotheses as this: "Suppose an angel should come to this earth once in a million years, and take away a grain of sand each time: when he shall have taken away, at this rate, the last particle of our globe, eternity will have only begun?" After an illustration of this kind, the reader or hearer will sometimes be informed that this conveys but the faintest conception of eternal duration, which is true; and what, then, is the use of it? Satan makes efficient use of it in confusing the imagination, and making the trembling soul fear that there must be something wrong about such an incomprehensible length of punishment. What would be thought of one, who, in the interest of morals, should go among the vicious, illustrating to them, after the style we have indicated, what is meant by imprisonment for life? Would justice or law or morality gain anything thereby?

The truth is, that there is a majesty, an awful sublimity, as well as a wise sobriety, in the scriptural representations of future punishment, which man never tries to mend without marring them. Almost all these representations are manifestly figurative. All are indefinite as to the nature of the suffering. It is enough for us to know that the soul, which cannot be paid for by a world, may be lost; that the finally impenitent go into "everlasting fire," "everlasting destruction," everlasting punishment." That the punishment will be eternal end is as plain as words can make it; but the particulars of the punishment God has not revealed. Is it not, then, strange that man in- [illegible] throne, and that God is? Here on earth they have called him to account for what he has revealed, and more especially for what he has not revealed; and how strange it will seem to find all this reversed, and to feel for once that it ought to be reversed!

We are not disposed to pass lightly over the subject of hell on the ground that modern ears are too delicate to hear about it: but we say, Heed the Scriptures; make no attempts to improve upon them; and, whenever a rebellious heart turns to the imagination, saying, "Oh? paint me such a hell that I can't believe in it," then remember that God will not bend his justice to flatter human imaginations, and that wisdom and piety unite in saying that our God will do according to his word, and will do right forever.—*Christian Banner and Tract Journal.*

For the World's Crisis.

BIBLE TESTS.

How can that church, or professor of religion, who continues to violate these sacred admonitions, ever expect to be admitted into the everlasting kingdom?

1. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." "Only let your conversation be as becometh the gospel of Christ." "If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart; that man's religion is vain." "Let it not be named among you, as becometh saints." "Neither filthiness, nor foolish talking, nor jesting." "But as he which hath called you is holy, so be ye holy in all manner of conversation." Read 1 Pet. 4: 11; Ps. 35: 28; 37: 30; 14: 3; 2 Tim. 2: 16; Titus 2: 1, 2, 6, 8; 1 Pet. 3: 2; 4: 7; 5: 8; 1 Cor. 3: 17, 18; Luke 9: 23; 10: 28; 2 Cor. 6: 17; 1 John 5: 4.

Does not the present day witness many who profess to be followers of Christ, who pay no regard to these admonitions? Now where will they be found in the day of judgment, unless they repent?

2. "While they behold your chaste conversation coupled with fear"; "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold; . . . but let it be the hidden man of the heart, even the ornament of a meek and quiet spirit, which in the sight of God is of great price." "For after this manner in the old time the holy women also, who trusted in God, adorned themselves." "In like manner, also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array; . . . but which becometh women professing godliness; with good works." Read 1 Tim. 2: 9, 10; James 2: 2–5; 1 John 2: 15, 16; 1 Cor. 7: 31.

Are there not many professors at the present day who utterly ignore or set aside these admonitions? Now, Bro. and Sr., in the face of these admonitions, if you will violate or encourage the violation of these sacred admonitions, then what excuse will you have to offer in the day of judgment?

3. "But I say unto you, Swear not at all." "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal." "Ye cannot serve God and mammon." "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Therefore whosoever heareth these sayings of mine, *and doeth them*, I will liken him unto a wise man, which built his house upon a rock." "And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." James 5: 12; Matt. chaps. 5, 6, 7.

Are there not many professors at the present day who take oaths before a court or magistrate, and who do not take heed to all the teachings in Christ's Sermon on the Mount? If this be true, then where will they be found when the rain descends, the floods come, and the winds blow?

4. "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." "But God said unto him, Thou fool." "Sell whatsoever thou hast and give to the poor." "Sell that ye have, and give alms." "And having food and raiment, let us be therewith content." "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." [illegible] coveting or laying up earthly treasures, and who do not "feed the hungry, clothe the naked, visit the sick, or assist the stranger; who, as Christ said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Now where will they find their portion?

"Be not conformed to this world." "Love not the world, nor the things that are in the world," . . . . . "revellings, banquetings, and abominable idolatries." "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" "Wherefore come out from among them, and be ye separate, saith the Lord." "And have no fellowship with the unfruitful works of darkness, but rather reprove them." "Let us therefore cast off the works of darkness, and let us put on the armor of light." "In the last days . . . . men shall be lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Cor. 6: 14–18: Rom. 13: 12.

Are there not many professors now who belong to secret societies or political organizations, who accept of worldly offices, who attend concerts, exhibitions, public suppers, and pleasure gatherings of whatever name, or resort to various games of amusement or tableaux and ball rooms, under the vain plea of innocent amusements, healthful diversion, or needful exercise? Where will these be found when Christ shall come in judgment, to be a swift witness?

6. And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." "Woe unto you, when all men shall speak well of you." "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." "If any man will love the world, the love of the Father is not in him." "Whosoever therefore will be a friend of the world is the enemy of God." "They are not of the world, even as I am not of the world." "If a man abide not in me, he is cast forth as a branch, and is withered." "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Cor. 6: 17; Luke 9: 23; 2 Tim. 3: 12; John 17: 14–16; Heb. 11: 24–26; 12: 3, 4; 13: 13, 14, 20, 21; 2 Pet. 3: 11, 12, 18.

Do not many at the present day, who have espoused the cause of Christ, who profess to be followers of the meek and lowly Jesus, in their works deny him? And against all these admonitions, do they not strive to gain the applause of the world? to win popular favor? to exalt themselves in the eyes of the world, or gain its good opinion?

Do they not join hands with the world in its political affairs, or in seeking its riches as well as its honors and pleasures and all that the world esteems great and good? And in all these things do they not also shun the cross, and avoid self-denial, as well as persecutions, and love the things of the world, going on in the current of the world, bearing no fruit? And in their fashionable, costly attire, splendid equipages, and expensive, gorgeous churches, do they exemplify the spirit of the gospel of Jesus? or do they not rather fill out the picture of abominations and corruptions which should characterize the *last days?* And while thus overcharged with surfeiting and drunkenness and the cares of this life, will not the day of the Lord overtake them as a thief? And while they do not deny themselves of ungodliness and worldly lusts, will not that day come upon them as a snare? And while they do not look for these things which shall come to pass, will they be found without spot, and blamelses? Now where shall these be found when Christ shall come in judgment and render to every man according to his works?

Dear brethren and friends, we are still on mercie's side of the judgment; but soon, very soon we shall be on the other side, and if we are now faitoful over a few things, we shall then be made ruler over many.

Marion, N. Y. S. L. MANLEY.

MUSIC.—Who has not felt the power of music, especially the music of the human voice? It is like the angel-whisperings of kind words in the hour of trouble. Who can be angry when the voice of love speaks in song? Who hears the harsh voice of selfishness and brutalizing passion when music gathers up her pearly love-notes to salute the ear with a song of paradise? Sing to the wicked man, sing to the disconsolate, sing to the sufferer, sing to the old, and sing to children, for music will inspire them all. When we think how much the world wants awakening, we can think of no power better calculated to do it than that which dwells in the mysterious melodies of music.

☞ The duration of man's life should not [illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 15, 1868.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ **MONEY ORDERS.**

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any person may draw the amount named in the order*, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

THE CAMPMEETINGS.

The Springfield National Advent Campmeeting is appointed to commence Monday, Aug. 24th, but there will be a meeting held on the ground on Sunday, Aug. 23d, and arrangements will be made with various R. Roads for Tickets, good as soon as the 22d.

The Alton Bay Campmeeting commences Sunday, Aug. 30th. Full particulars in regard to the above meetings will be published in due time.

In answer to inquiries, we would say that tents can be hired in this city of James Martin & Son, No. 114 Commercial Street, nine and a half feet square, three and a half foot wall, with poles and all complete, for $4.00 for the time covering either of the above meetings. Also tents eleven and a half by twelve, four foot wall, for $6.00, and other sizes in proportion.

SPRINGFIELD N. A. CAMP-GROUND.

The brethren and sisters who desire to obtain lots in either the first or second circle on the new camp-ground, will please send in their names to the Chairman of the Building Committee, Bro. Hiram Munger, Chicopee Falls, Mass., by August 1st; after which the Committee will proceed to secure for the various applicants a lot, until the whole number shall be exhausted.

There are a plenty of good lots on either of the four streets of the camp-ground, and after August 15th, the first who may come will be served by the Committee, who will be on the ground to attend to matters. Those who may write the Committee, requesting an answer, will please enclose a stamp.

GEO. T. ADAMS, *Secretary*.

WAYSIDE GLEANINGS.

Our western visit has been very pleasant. We have been most highly delighted with the country scenery, the rich soil, the enterprise of the people, and their kind and generous hearts. We would gladly have remained longer and attended other meetings as desired, but duty called us elsewhere. We have some thoughts of visiting the west again after the National Campmeeting at Springfield. During our western travels we found quite a number whom we had known in New England. It was pleasant to enjoy their hearty greetings. They all speak highly of the west, and do not wish to return to live again in the east.

Monday, July 6th, in company with Bro. Himes, we departed from De Kalb for Chicago, where we preached that evening in the German Baptist meeting house, and had an interesting time. Bro. Snyders, the pastor, is a fine man, much beloved by his Brn. in Christ, and has commenced preaching to them the immediate personal coming of Jesus, the sleep of the dead and the destruction of the wicked. Some few of his Brn. have turned against him, while the others are rejoicing with him in the light. We met a most hearty welcome from him, his wife, and his Brn. in the Lord, with an earnest request to come again. He is a warm friend of Bro. C. C. Ramsey, who is doing a noble work in Chicago. His faithful labors have been very much blessed by the Lord, and he feels encouraged to press the battle against the strongholds of Satan in that wicked city. Would that there were a hundred such men as Bro. Ramsey, who could enter at once into the western field. We had a happy time with him.

On our way to Chicago we became acquainted with Bro. R. Smith, of Rochelle, Ill. He has been a Lutheran minister some twenty-five years, but for the last two years has thrown off all sectarian shackles, and is now emphatically the Lord's free man. He is a very devoted and earnest laborer in the vineyard of the Lord. We have rarely seen his equal. His company and counsel were a blessing to us, which, we trust, will last forever. The Lord has opened his eyes most fully to see the evils of sectarianism as exhibited in the various denominations. His great effort is to pull down all sectarian walls, and get all true christians to unite in one church to wait for Jesus from heaven. We felt assured the Lord had called him to the work. At the stations, while the cars were standing still, he would preach short, pithy sermons to the passengers, which produced a salutary effect. He was kind and earnest, causing us to feel that he meant what he said, and that he said it because he thought Jesus wished him to speak. At the close of his short sermons we sung some of our sweet songs of Zion. It seemed quite like a meeting, and was heart-cheering to the friends of Jesus. We are rejoiced to learn that the Lord is raising up other earnest men, who are going forth like John the Baptist, to get people prepared to meet the Son of man at his coming. It is time that all sectarian walls were demolished which separate the true children of the Lord. They should be ONE, as Christ and the Father are one. Dear Brn., let us do all we can to assist in this great work. It will please Jesus. We wish every one could have heard Bro. Smith's stirring remarks on this subject.

A paper has been started to show the importance of christian union. It is called *The Church*. It is published at Polo, Ill. "Subscription price, the widow's mite." The first two or three numbers are issued. We hope many will send a large mite and take the paper. It is now published monthly. We are delighted with the spirit of it, and purpose to give our readers some extracts from its columns. We think it is a movement in the right direction.

When at Chicago, Monday, July 6th, we went into the daily noon prayer-meeting with Bro. Himes, and Bro. Smith, of whom we have been speaking. The meeting was under the control of Mr. Moody, who is quite noted for his efforts to wake up a religious interest. We were glad to find so many in that wicked city who could spend time to attend a prayer-meeting. We thought we saw room for improvement, and presume they will be led on to higher ground and into a larger field of usefulness. Some severe remarks were made by the conductor of the meeting against the popular religion now exhibited in the various denominations. It is well that the eyes of the people are being opened. They now see that there may be a wide difference between *professing* religion and its *possession*. It is also evident that many sectarian bodies are almost destitute of the life of godliness. The *form* alone remains. The power is gone. We believe with Bro. Smith and others, that the time has come when those who do truly love Jesus, and are willing to obey him in all things, should unite together in the great work of trying to save men. Such should be separated no longer by a mere difference of opinion on some doctrinal point. When they throw away their creeds which have been one great cause of the divisions among the children of the Lord, and "take the *Bible* as their only rule of faith and practice, church order and discipline;" consecrating all to the Lord, they will soon see the beautiful harmony in the Scriptures, with which many are already so delighted. Brn. and sisters, let us take higher ground in this great work.

CHURCH MUSIC AND CHURCHES.

The following is a letter from New York to the Cincinnati *Commercial*, and as it gives a graphic and truthful account of the worship at our fashionable city churches, we give it a place in our columns, and heartily commend it to our readers as another evidence of the fearful departure of modern self-styled religion from the simple faith and practise of primitive times.

I was inveigled into attending a fashionable church, last Sunday, on the promise held out that I would hear some of the most heavenly music ever vouchsafed to human ears. So far as pleasing the senses went, I was certainly gratified. The organ of said fashionable church is a superb instrument, and the same may be said of the tenor, and bass, and indeed every voice hired for the occasion.

This is the style of thing in New York, and the churches vie with each other in getting up first-class orchestral accompaniments to what they are pleased to call divine worship. In one aristocratic circle of the Lord's elect, a negro minstrel leads the choir, and in all of them hired voices—if not from the opera, at least from professional sources—praise God in machine music.

I don't profess to be so pious as to be shocked beyond recovery at this sort of thing. The poor girl from the opera, or the harmonious nigger from the minstrels, may have much heart, and true prayer in her or his soul, when pouring out the praise the sweet voice makes acceptable, but I am disgusted at the spirit which procures the music as an entertainment, and a boast, rather than an effort to offer thanks to the Lord in the sweetest gift granted the human family.

While one sweet, clear voice went soaring up, like a bird, in music stolen from the Catholic church and the opera, I felt that a round of applause, with a subdued cry of "bravo," and encore," would be appropriate. This is the spirit that pervades the congregation. All sense of religion was lost in admiration of the singer, and a mean pride of being equal, if not superior, in the way of music, to any other church in New York. Not long since a congregation of a fashionable church "up town," was startled by a new voice, that thrilled the souls of all with clear tones and perfect execution. "Who was she," passed from mouth to mouth, as the congregation poured out. A few knowing ones could answer that the sweet-voiced tenor was from the Olympic, and could be seen, very much of her, any night, in the "Black Crook." Well, the poor girl who makes a precarious living by an exhibition of her legs, may be as pure as any of said congregation, and, therefore, possessed of the same right to lift her voice in praise, especially as that voice is a sweet one, and one of God's best gifts. But then, it is not in accordance with the received ideas to which you and I have been educated.

This sort of church music is but part of the ostentation that makes up two thirds of the religion here. It is not very extensive—only one-tenth of the population claim to be religious, and if we count out the Catholics, Universalists and the Hebrews, the number is still less. And these three named are counted out by the Young Men's Christian Association, for I notice in the advertisements, put up in prominent places, directing strangers to places of worship in New York, these three are not honored with a place. Probably this is right enough: as one of the strangers in New York I make no complaint. If the Y. M. C. Association had omitted the advertisement altogether I would not complain. But, as I was saying, but a small part of New York make profession of religion, and those who do make only profession. . . . .

Religion here is ostentatious, and it is a cheap sort of ostentation. It does not break out in huge cathedrals and minsters as the blind faith of the dark ages did in Europe, when delicate spires rose, cloud-capped, to be worshiped by art through all coming time. It expends its religious fervor in paint and putty. The churches are small and insignificant, but the upholstery is immense. We have here the Church of the Sainted Zebra, and the Church of the Holy Grapevine. They are wonderful in their way—their way being the upholstery.

How close we cast our little vanities to the river of death, I thought, while gazing at a congregation dressed as carefully and gaily as if gotten up for an opera. The preacher, one of the five hundred, would have been as much at home in the barber-shop as in the pulpit. He might lack faith, he certainly lacked sense, but he was eminently respectable. St. Peter might shake hands with him and not lose caste—St. Peter might, with entire security, introduce the parson to the other eleven. I rather think the parson would require an introduction. And my ugly thoughts grew grotesque. Suppose, speaking of introductions, that the meek and lowly Savior, who once trod our earth, bare-footed and sore, the friend of the poor and down-trodden, who took no heed of what they should wear, should enter and seek a seat in this temple erected to his glory. How quickly that keen-eyed sexton would seize on and lead him out.

The best sermon I ever heard was preached by that long-bearded, bald-headed, crazy preacher who used to, when I was a boy, preach in the streets of Cincinnatti. I was going to the post-office one bitter cold morning in winter, when I saw Daddy Rice on a store-box, getting up divine service to an old man, two boys, a negro girl, several pigs and a cow. After singing a hymn and offering a prayer, he read a passage from the New Testament, and then, after a long pause, said: "My b'loved brethren, you think that if our Savior were to return to earth, you would be glad to see him; that you would invite him to your houses, and introduce him to good society. You would throw open your finest churches, and the Lord would preach from marble pulpits to velvet-cushioned pews. My b'loved, you are mistaken. Were Christ to return he would have to preach on the corners, and sleep in the market-houses as I do. You would not know him, and he would not know you. You would require an introduction, and when introduced, in all human probability, he would tell you to go to hell and be damned for your vanity, mere vanity, and worldly seeking."

This last was so like profanity, and so grotesquely out of place, that I laughed. "Youth," cried the indignant street-preacher," do you know where you're goin' to?"

"Yes, sir," I replied; "I am going to the post-office.

"No, sir, you are on the way to the gallows. Any one who would laugh in the presence of His servant a shakin' in the cold"—I did not wait for more.

If the music was paid for, the preacher was conventional. I never heard a more powerful discourse on the sweetness of holiness and the sinfulness of sin; and it must have pleased every one, for no one's conscience could have been touched. So far as phraseology went, it was just such an exhortation as a Hebrew rabbi might have given to a congregation of Moses and sons, eighteen hundred years ago, in Jerusalem. I thought of what M. C. Conway once said to me on a like occasion: "Well, if these merchants are not Jews in their dealings, they are certainly Hebrews in their prayers."—*Amer. Christian Review.*

For the World's Crisis.

WHAT THE SPIRITS TEACH

RESPECTING THE ORIGIN OF MAN.

The Educator, a large volume purporting to be "a series of revealments from organized association in the spirit life," says "God is one Grand Central Electrical Focus; the Grand Centre from whence all electricity emanates."

"Man is really an invisible being; he lives, thinks, moves, sees, feels, but no merely human eye ever yet saw a man. He is as truly invisible as God himself."

The Bible declares that God *formed man of the dust of the ground*, and breathed into his nostrils the breath of life, and man became a living soul."

Again, we read that when "God sets his heart upon man, and gathers to himself his spirit and his breath, *man shall turn again to dust*. Job 34: 14. Says Solomon, "All are of the dust, and all turn to dust again." This is in accordance with the divine decree given unto Adam: "In the sweat of thy face shalt thou eat bread, until thou return unto the ground, for out of it wast thou taken, dust thou art, and unto dust shalt thou return." Gen. 3: 19.

Yet in direct contradiction of the Bible, these spirits come to *educate* us in the doctrine of man's invisibility. "No human eye ever yet saw a man!! The Genasoric record, they say, is an "ancient allegory," a "fable." p. 167.

The "Educator" gives us the history of man's creation thus: "Man was not instantaneously or miraculously formed. He did not reach this earth by miracle, but in accordance with unchanging law. By what law was man here introduced? There must be an especially favorable spot for the beginning of generation or formation. That spot is the north. There is the seat of attraction corresponding to the organ called the navel; there are peculiar magnetisms, especially vital electricity, and the finer fluids; there are electric currents and the umbilical cord. Formation or generation began at that point and spread out by closely connected links or fibres like the cord referred to, until a central, or as it is termed, a more tropical climate was reached, and thus as the child by warmth is nourished and protected, man comes first into being.

"It may be called metaphorically an 'Eden,' or a 'garden' of tropical flowers. There fruits spontaneously and generously grow, and the climate, so bland, so soothing and harmonious, may be said to have cradled the child until it ripened more fully into being. By this simple process, then, man reached this earth. All things in nature being male and female, by the same process a second would appear."—*Educator*, p. 573. And why not a third and a fourth, and so on *ad infinitum?*

Here we are taught by spirits the "simple process" (?) by which man reached this earth, but the distance he had to come we are not told. He was generated at the North pole, that cold, icy region, where the electric-current abounds and dances in bright and changeful hues on the horizon, and it was by means of nice closely connected links or fibres that the umbilical cord was stretched beyond India rubber elasticity, till it reached this earth, near the equator, where there was a tropical climate, bland, soothing, and fruits spontaneously growing. Here the child is nourished until it attains to *invisible manhood*; and by this same simple process woman comes also! This is all the work of Nature, not Divinity. Why, then, does not Nature work by the "same process" still, and all invisible manhood have the same method of introduction to earth?—*Extract from "Spiritualism Condemned,"* etc., (a new tract in press), *by M. D. Wellcome.*

Price 10 cts. postpaid. Fifteen copies for $1.00. For sale at this office.

NEW TRACT.

FAITH ILLUSTRATED BY PERSONAL EXPERIENCE AND INCIDENTAL NARRATIONS. Contents: Personal Experience; The Lady who wanted the witness before she believed; An Incident; That is too simple; Extract from a Letter, copied from a Tract.

In neat covers, 28 pp. 8 cents postpaid; two copies for 10 cents. For sale at this office.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 2d, it was Resolved, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for free distribution.

Previous acknowledgments............410.20

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments...........$140.75

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments...........$4966.82
L. T. Cunningham........................100.00

EUROPEAN MISSION.

Previous acknowledgments.......$543.80
L. T. Cunningham...................50.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments..........$1143.44
P. W. Higgins (pledge paid)..............10.00

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

☞ The Committee of the Alton Bay Campmeeting will please read a notice addressed to them, to be found in another column of this paper.

For the World's Crisis.

TO THE BRN. OF NEW YORK STATE.

You will see in the *Crisis* of July 8th a report of our State Conference, informing you that the conference has assumed a legal position. I wish to offer a few thoughts, giving the reasons for such a step.

We are an acknowledged people and a people of God, with a mighty work to perform; and there is no such thing as accomplishing it without means, and to concentrate needful funds, some person or persons must become responsible for its safety. For instance, there are men among us who wish to apply their means to the furtherance of the gospel, and are desirous of making a will to this effect; but without we are occupying a legal position, there is no way by which property could lawfully be placed in our hands, and we become responsible for it. As a conference we are now so organized as to be responsible, and amenable to law for any funds that may be placed in our hands for the purpose of scattering tracts, or publishing tracts, pamphlets, or books, or sending tents or men into new fields, and so let the light of the glorious gospel shine in its simplicity and beauty, where now intense darkness seems to prevail.

God is with us of a truth, and he is not the author of confusion, but of order. Ye stewards of the living God, take heed to this act, and send in your surplus means, that the engine of truth may be fired and steamed afresh, and thus be enabled to drive its thundering train around the hills, and through the valleys of the old empire state, with a quickened pace; and soon her mighty train shall swing into the everlasting city of our King, and you who have been faithful over a few things will be made rulers over many things.

Lay up for yourselves a treasure in heaven by sending much or little, as the Lord has prospered you, to Bro. J. Naramore, Rochester, who is a responsible man of God, and is elected treasurer of the board of trustees for the ensuing year. The means placed in his hands are to be disbursed according to the direction of the board of trustees and officers of the conference, who, being tried men and faithful, you may rest assured that no money shall be squandered.

Please preserve the report of the conference as published in the *Crisis*, and you will have the necessary information for action in appointing delegates, etc. W. A FENN.

For the World's Crisis.

SPECIAL NOTICE.

Elder George A. Streeter, whom many of you know from having heard him preach, is in need of a horse to carry him and the gospel, as he has been doing, in the highways and hedges. Having been with him and knowing his needs, I take this way of apprising the brethren who are able and willing to help him out of this difficulty. Let any who have the needful send their free contributions forthwith to Bro. James Hemenway, Athol depot, Mass., who will credit the same in the Crisis. Come, send your tens, fives, twos, ones, or less. Blessings will follow.

L. BOUTELL.

ADVENT CHRISTIAN CHURCH.—The meetings held at the Advent Chapel, on Common street, are deeply interesting. Fifteen persons united with the church last Sunday, and others will be admitted next month. There has been quite a number of conversions of late. This church has been greatly blessed during the past year, and we are glad to learn it is very prosperous at the present time. Our readers who love a lively and spirited meeting, should visit this church. Prayer meetings every Monday, Wednesday and Friday evenings, at 7½ o'clock. Sabbath School, from 12 to 1 o'clock.—*Lawrence paper.*

CORRECTION.—In the "Business Report" of the New Hampshire Quarterly Conference, published July 1st, the third paragraph should read as follows:—

Voted, That action in relation to the case in question be postponed until the next annual session of Conference. *Voted*, That a committee of two be appointed to draft resolutions to be presented at the next annual session of Conference, in relation to church order and discipline.

MORE MONEY FOR BRO. CARR.—Mary A. Handy, 50 cts. Friends in Natick, Mass., $3.00. S. Wagg, 60 cts. G. H. Bundy, 50 cts. P. Green, $1.00. The horse is bought and in the service. Who else wishes to help pay for him? The cost of the horse is $150, beside the amount allowed for the injured one, which is disposed of.

I. C. WELLCOME.

For the World's Crisis.

HOOSAC TUNNEL.

BRO. GRANT:—I have just come from our quarterly conference in Savoy. It was an interesting meeting, well attended, considering the busy time. I left Sunday evening with Bro. Tower; went with him to his home in Florida, Mass., on the Green Mountains,—a very pleasant place when you get there, overlooking the hills below.

Monday morning he took me in his carriage down the steep hills, till we reached the entrance of the Hoosac Tunnel. Here I found Charles Patterson and wife, she being of our faith, where I was welcomed, and well cared for. He very kindly volunteered to pilot me into the tunnel. After dinner we made preparations, putting on rubber boots, thick coat and cap, also taking a lantern well trimmed; and by the time the fixings were all adjusted, you would begin to experience peculiar sensations. Now we started for the entrance into the tunnel; had gone but a little way before we had to light up and with the addition of a candle, such as they all use at their work, we felt our way into that dark cavern.

I took the lantern in one hand and hold of my guide with the other, and fearfully went on with "a lamp to our feet," seeing no living creature, only as we occasionally came across the workmen as they were scattered by the way. It grows darker as you leave the mouth, till nothing is visible but the little specks of light in the distance, made by the candles of the workmen stuck up in the rocks by the wayside. Thus we kept on in this dark way for three quarters of an hour, through solid rock before they made their way by blasting and removing the stone. They have two iron pipes running into the tunnel, one to ventilate, the other carries one by which means they pump in condensed air, which drives the drills; these are laid in the bottom of the tunnel. Some of the way we walked in the water two inches or more deep. Cars are continually running in and out, removing the stone, and bringing such things as they need to accomplish their purpose. The cars are drawn by mules; they can work in the dark. The men have their work allotted them in gangs, all at work by the light of candles. You cannot see till you get right upon them; then you will see twenty-five, more or less, all at work by as many candles. They are not troubled with light or heat, for it is very cool, almost uncomfortably so for the visitor, unless he keeps walking. The distance through the mountain is four miles; they are at work on both sides, to meet in the centre, if they ever tunnel it through.

It truly is a great work, and if time continues long enough they will persevere and get it through. They are putting down a shaft, or are making a breathing place midway over the tunnel. They have gone down seven hundred feet, and will have to go eleven hundred or more before reaching the tunnel. This is the place where that fatal accident happened some time since, where thirteen men perished while at work, by taking fire at the top, cutting off all communication to them. Their bodies have never been recovered. I took a look at the place, feeling sad at the recital of the fearful scene. There was blasting in the tunnel between us and the mouth as we came out, and I assure you I felt greatly relieved when I was safely out of the dismal place.

I left that night for Shelburne Falls, next day home, thanking the Lord for keeping me amid all the perils. Thine, L. BOUTELL.

For the World's Crisis

DISCUSSION AT NEW RUTLAND.

The discussion at New Rutland, Ill., between Bro. Grant and Mr. Brooks of the Disciple church, closed Friday evening, July 3d. The questions discussed were, 1st. "Do the Holy Scriptures teach that the whole man remains unconscious in the grave until the resurrection?" 2nd. "Do the Holy Scriptures teach the extinction of the life and conscious existence of the wicked after the judgment?"

Bro. Grant had proposed the second question so as to give Mr. Brooks the affirmative; and, as no objection was made, it was supposed on our part that every preliminary was settled, but it seemed that Mr. Brooks reserved a loop-hole to crawl out and thus break up the discussion, unless Bro. Grant came to his terms, which Bro. Grant, being the challenged party, refused to do.

The chairman ruled in favor of Mr. Brooks, that the discussion on the first question should not go on until the second question was settled. This was so absurd a decision, that on motion, by vote of the audience, his decision was overwhelmingly defeated, and after an hour had been wasted in a vain effort to stave off the whole matter or ride over Bro. Grant, the discussion went on. But oh, how it went on! More blackguardism, invective, and personal abuse flowed from the lips of Mr. Brooks than I ever heard from any man before. He exhausted the vocabulary in search of epithets, and then manufactured more to suit himself.

The following may serve as a sample of his language, not used once, or twice, but repeatedly through the whole discussion: "Talisman from the lowest hell-pit"; "The last spawning of the bottomless pit"; "Offspring of crime"; "Outrageous buccaneer on the sea of crime and carnality"; "Theologastrian and novice; "Peddling pills from Boston"; "Ungodly men teaching annihilation." These, and scores of others, were put forth in the most insulting and abusive style. As the chairman did not see fit to prevent it, Bro. Grant had to endure it for three days. One can gain no conception of the manner of abuse and misrepresentation by simply reading it. With cheek pressed out with tobacco, and the perspiration streaming down his face, he stood over Bro. Grant, as close to him as he could get, and poured out his slime for the purpose of conquering the truth of God. It was to me a forcible illustration of the saying, "Thou shalt not surely die."

But the truth triumphed, as it always will. As a result of the discussion, several have already decided for the truth as proclaimed by the Adventists. Bro. Grant's kind, pleasant, christian course won for him the respect of the people, and we trust, if possible, he will visit this place again at no distant period, and give the people a chance to hear more of the truth, separate from the "foul leprosy" of the language of Brooks.

The Campbellites attempted to gain eclat at the close by a demonstration of wreaths and posies, but the outsiders made fun of it. The cause of truth as represented by the Adventists is much strengthened by the discussion; while I have heard of several who have resolved to leave the Campbellites in disgust. I do not wonder at it. How a people calling themselves christians can feel justified in upholding a man like T. Brooks, of Pontiac, as a minister of the gospel, is a mystery to all honest-hearted christians. If Bro. Grant had taken such a course as *he* did, the truth never could have lifted its head here again. But being on the popular side, the chairman allowed Mr. Brooks to act as he pleased, and some of his followers attempted to excuse him on the plea that it was his temperament. Well, thank God, we shall be freed from such tempers and temperaments in the kingdom of God. F. BURR.

For the World's Crisis.

CONFERENCE REPORT.

According to previous notice, our Eastern Maine Conference met at the Free House in Lincolnville, on Thursday, June 18th, at two o'clock P. M. Meetings were held at Young's school-house and Rackliff's school-house on Friday; at nine o'clock social meeting, and at two preaching. Friday evening meetings were held at the school-houses. Saturday morning several were baptized. Services held at the meeting-house during the day and evening. Sunday morning several were baptized; services at the meeting-house during the day and evening.

Preachers present were—Brn. Simeon Hall of Bucksport, and F. A. Baker of Levant. The Spirit of the Lord was manifest throughout the meeting. At four o'clock the Sacrament was administered to scores of young converts.

I feel glad to report that God has visited us in mercy; that through the labors of Bro. S. Hall scores of our friends, neighbors and children are understandingly converted, and the blessed work is progressing, and spreading into new places. Although it is the most hurrying season of the year, the interest holds good. Meetings are held about every afternoon, as well as on the Sabbath. The revival is mostly among middle-aged men and their wives, with some few cases under twenty years of age. Some cases between seventy and eighty-five years. The highways and hedges are being called to fill the table at "supper time." MOSES YOUNG, *Clerk*.

For the World's Crisis.

TENT MEETING AT "WEDNESDAY HILL."

(Extract from a private Letter.)

DEAR BRO. M.:—I presume you would like to know how we got along with our tent meeting at "Old Wednesday Hill." We can truly say that the Lord blessed us amazingly. We pitched the tent Friday, and opened the exercises by a social prayer meeting in the evening. There were several brethren from Lawrence, Dover, Great Falls, Rochester, Strafford, Barrington, and surrounding towns, to help swell the anthem of praise, and truly the Lord blessed us with a refreshing season.

Saturday the people commenced gathering. . . . Bro. Ross spoke in the afternoon with power to a large congregation. Afterward we went to the river, where Brn. Ross and Smith baptized fifteen happy souls in the likeness of Christ's burial and resurrection. Also a Bro. Cummings baptized three more, making eighteen in all. An aged sister was baptized, eighty-two years old. It was blessed to see the old and young going into the water together. In the evening we had another love feast, and truly it was a feast of fat things. Such a powerful meeting we have not witnessed under the old tent since we started out.

Sunday morning, love feast. All talked freely and in order, and God's blessing settled in power on the believing children. At 10.30 A. M. Bro. D. M. Leavitt spoke from Jude 1: 3. There was a great interest in this meeting, and all felt it was good to be there. In the afternoon Bro. Pinkham, from Dover, gave us a most excellent discourse. There were present, Brn. Ross, Smith, Pinkham, McKinstry, Knowles, Mooney, McDaniels, White and Manning. In the evening love feast, when all were refreshed by the exhortations and prayers of many. . . . Your Bro. in Christ, ISAAC H. HODGDON.

July 6th.

For the World's Crisis.

FAITH IN THE GOSPEL.

This is the primary medium of communication between the Lord and his fallen creatures. [Saxon, God's-pell, God's word, good saying.] The Lord says, as it were,—Simply confide in me, and all will be right; for, having laid all your sins upon One "mighty to save," I can be "a just God and a Savior" too; and "I will," through your confidence, "put my Spirit within you," and sanctify your affections to myself. What is gospel faith but believing that Christ atoned for all my sins (when he atoned for all sin), that they are not imputed to *me*, having been covered by the Savior so long before my birth, that eternal life has been given me (1 John 5), and that as the arrangements are God's own precious will, he assuredly would crown my hopes, does look on me compassionately, will, does give me his Spirit, and will keep me by his "power unto salvation" now "ready to be revealed." This confidence is the heavenly cement that unites us to the Lord, and keeps us there. Through this let us labor for the perishing; here is a double blessing—for the winner and the won, as written, "The Lord working with them," etc. He whose sweetness is beyond compare, whose beauty ever reigns supreme, yet wills that we should share. C. GREENE.

Phila., June, 1868.

For the World's Crisis.

THE PORPOISE.

The porpoise is a salt water fish about six feet in length, and called by many the "sea hog." They usually go in schools in the water, and it is said if one of their number gets hit by a boat, or gets a wound from an enemy, the whole school turns upon the poor unfortunate one and umercifully devours it.

There are a great many professors of religion who resemble the porpoise in this respect. Let any good brother or especially any sister get a wound from the enemy, and it seems as though the whole school turns upon them, and nothing seems too bad for them to say about the poor unfortunate one. Their faults are magnified by the "evil imaginations" of evil-minded persons, whose hearts lack that purity necessary to see God. So one tells another, and the evil spreads like fire on a western prairie, and the report magnifies as it spreads, even as a snow-ball increases in size by rolling, until finally, though the wound was but slight at first, the poor unfortunate brother or sister is either driven to despair, or to seek a refuge in some body of christians where there are not so many who act like the porpoise.

How unlike this is the course of the soldiers of this country. Let them go into a fierce contest with the enemy, and if one of their number is so unfortunate as to get wounded by the enemy, or by his fellow soldiers, the whole company does not turn upon the poor wounded soldier, and put an end to his existence, and cast him away, or even bring him before the military court, to see whether the wound is just or unjust, inflicted by friend or foe. It is enough for them to know that a comrade is wounded, and then every effort is put forth to SAVE him, rather than to kill. The wound is dressed, if possible, the wounded part *restored*. The good surgeon is he who saves the most wounded limbs and arms without amputation, and not the one who for every slight wound severs them from the body.

Would to God that some professors of religion would manifest as much of the "milk of human kindness," even as the soldiers of our country, to say nothing of the love of Him who gave his life for his enemies. O how he sought to bind up the broken-hearted, and to sympathize with such as needed sympathy. May we "go and do likewise."

Boston. A. P. MOORE.

For the World's Crisis.

REPORT

OF THE NEW YORK STATE ADVENT CHRISTIAN CONFERENCE.

Held at Rochester, June 25th to 28th.

The meeting opened with a stirring sermon by Eld. J. K. Bellows of N. Y. City, from 1 Thess. 2: 11, 12, on Thursday evening, June 25th. Friday morning, Conference met for social meeting, and all felt it good to be there. One young man arose and requested the prayers of christians, and expressed a desire to become a better man. In the afternoon Eld. M. R. Miles preached from John 21, concerning the Lord's conversation with Peter; which sermon was followed by remarks from several of the preaching brethren. In the evening preaching by Eld. C. F. Sweet, from Luke 18: 1.

Saturday morning met for prayer and conference. The meeting was very interesting. Afternoon, preaching by the writer, from 1 John 4: 9. Evening, preaching by Eld. Jonas Wendell, from Joel 3: 14.

Sunday morning conference assembled at nine o'clock for love-feast, which was truly a heavenly sitting. About eighty dear saints testified to the goodness of God, and the Spirit ran from heart to heart in mighty power. The time was limited, and about one hundred and fifty dear saints arose on their feet and signified their desire to testify for the Lord. After conference, Bro. Warren J. Hobbs preached his ordination sermon from 2 Pet. 2: 16, after which discourse Brn. Warren J. Hobbs and John H. Dennis were ordained, Bro. H. Pratt making the ordination prayer, Wm. A. Fenn giving the charge, and C. F. Sweet giving the right hand of fellowship.

The ordinance of baptism was then administered by Eld. Henry Pratt; three more were buried with Christ in baptism.

Sunday afternoon, preaching by Eld. Wm. A. Fenn, from Rev. 2: 7, after which the ordinance of the Lord's Supper was administered to about three hundred of the Lord's dear children. All felt it good to be there. Evening, preaching by Eld. H. Pratt, from Gal. 3: 15–17.

BUSINESS MEETING.

Conference met at the Advent Christian Hall, Saturday morning, at eight o'clock, and was called to order by the Secretary; prayer was offered by Eld. D. Cogswell of Dansville. Eld. B. P. Stevens elected temporary chairman. Officers were then elected for the ensuing year, viz.: For President, Eld. Jonas Wendell; Vice President, Eld. D. Cogswell; Secretary, J. R. Cooper; Treasurer, J. Naramore; Committee, H. Pratt, B. C. Simonds, M. R. Miles.

On motion, the conference resolved to obtain a charter from the State, that they might be enabled to hold tent and other property.

Voted, That the President appoint a committee of three, associated with himself, to draft a new constitution, and report at four o'clock. Adjourned until that time.

Re-assembled at four o'clock. Committee on constitutions reported; report adopted with some amendments. The following were then elected trustees: J. Naramore, N. T. Withington, S. Fink, B. C. Simonds, J. R. Cooper, J. S. Beman, D. Cogswell. Business meeting adjourned *sine die*.

Preaching brethren present: H. Pratt, W. A. Fenn, C. F. Sweet, J. Wendell, D. Cogswell, B. P. Stevens, J. K. Bellows, H. H. Brown, C. H. Williams, W. J. Hobbs, J. H. Dennis, M. R. Miles, J. Blain, A. C. Newell, E. Cotton, W. Marlatt, and Sister E. S. Jennings. WILSON MARLATT, *Sec.*

For the World's Crisis.

PRAYER.

Christians sometimes offer heathen or Jewish prayers. The lifelessness of devotion may often be attributable to the want of a candid recognition of *Christ* as the medium of access to the throne of grace. Prayer, in the divine plan of things, has but one avenue. "No man cometh unto the Father but by me." Whosoever slights Christ in devotion, "climbeth up some other way."

I have watched with deep interest, on many occasions, at our conference and social prayer meetings, the language used in prayer. Many utter long prayers, and at the close ask all in the name of Christ. This is more or less a stereotyped form. Others pray without ever mentioning the name of Jesus at all. At our last annual conference, held here a few days since, I particularly noticed that some of our ministerial brethren made earnest prayers, but really without *once* mentioning the name of Christ. Now this is not done with any intention of slighting the name of the great Shepherd, but is the force of habit; and I presume individuals who offer up such prayers, if informed of the fact, would scarcely believe it themselves.

We may call ourselves christians, and yet may every day approach God as a converted heathen would who had never heard of Christ. Not till Christ is revealed does prayer *settle* itself as an undoubted fact; and then it is as a privilege only, and a device of mediatorial government. Jesus said to his disciples, "Hitherto have ye asked nothing in my *name*; ask, and ye shall receive, that your joy may be full."

Rev. Dr. Sawtell, in speaking of the prayers of that man of faith, Geo. Muller, of Bristol, Eng., says: "He uses great simplicity in language, while humbleness, meekness, gentleness, and fervency of spirit are so manifest, that he recalls to your mind a very dear child, who, having had much forgiven, and whose tender father, before whom it stands, is so rich, so benevolent, so forgiving, that it asks and attains great blessings, while the deep

sense of its own unworthiness keeps the child's heart very tender and humble. But the most noticeable feature in his prayers is the asking of everything in the name, through the merits, and for the sake of the Lord Jesus Christ. I do not mean the fact itself is peculiar, but the great stress he lays upon the honor due to Christ—Christ's precious blood; Christ our Teacher and great atoning High Priest; Christ the Resurrection and the Life; Christ the exalted, glorified One; Christ our Mediator, Intercessor and Advocate. To honor and glorify Christ, and magnify his name above every name, seems to be the all-pervading theme which fills his heart and moves his tongue."

The truth is, that we never feel Christ to be a reality, until we feel him to be a *necessity*. Therefore, God makes us feel that necessity. He tries us here, and he tries us there. He chastises on this side, and he chastises on that side. He probes us by the disclosure of one sin, and another, and a third, which have lain rankling in our deceived hearts. He shakes to pieces the whole framework of our plans of life, by which we have been struggling to build together the service of God and the service of self; till, at last, he makes us feel that Christ is all that is left us.

When we discover that, and go to Christ conscious of our beggary in respect of everything else,—wretched and miserable and poor and blind and naked,—we go not expecting much, perhaps not asking much. But God is generous and will give us more than we have dared believe. He gives us joy, liberty, and victory. He gives us a sense of self-conquest, and of union with himself in an eternal friendship, and will at last give us eternal life if we are faithful to the end.

Rochester, July, 1868. J. R. COOPER.

For the World's Crisis.

DARK SHADOWS.

"What strange contrasts this earth of ours presents. Noonday and midnight are not more opposite than the scenes that are constantly passing before our eyes.

Health and sickness lie down in the same apartment; joy and grief look out of the same window; and hope and despair dwell under the same roof. The cry of the infant, and the groan of the dying, rise together from the same dwelling; the funeral procession treads close on the heels of the bridal party, and the tones of the lute and viol have scarcely died away before the requiem for the dead comes swelling after."

BRO. GRANT:—This fit description of earth's varying scenes has been brought forcibly to mind of late in consequence of the death of my much loved sister, H. M. Oyer, one of your subscribers and helpers in deed and in truth, though not a correspondent of your paper, who came to her end by a stroke of paralysis, after lying speechless nearly one week, May 19th, in Greenville, Mich., being about fifty years a pilgrim in this world of mortality. Hearing of her condition, we hastened to her home in hopes of seeing her once more, but the enemy had done his work, and the earth had closed over that once fair form. And now in regard to our dead we can say, "our grief, our sorrow brings them not back; death keeps his sullen trust; and as the grave hides them from our sight, takes them from our embrace, a dark, dark night around us falls, and we would fain find refuge from this heart eclipse. Yet we strive the unavailing tear to check, as we remember that He who is the resurrection and the life shall spoil the power of death, and bring our loved again from the land of the enemy, to die no more.

While our hearts in bitter anguish bow beneath its cruel mandate, and the tear of wounded nature flows, we would commit our ways to Him whose mighty arm calmed the raging sea; knowing it is quite as potent now to calm and comfort us through the severest trials that nature can endure. And while to us his ways are past finding out, we know that

'He doeth all things well,'

that all his providences are just and right, and in humble submission we would bow to his will, and wait for the promises to be fulfilled. Wait through all the dreary time till comes the resurrection day. The victims of its power shall then be released, 'for all that are in the graves shall hear his voice and come forth."

May the Lord bless the lonely husband and little daughter. MARY A. SEYMOUR.

Reading, Mich.

Correspondence.

From Sr. P. M. Eaton.

DEAR BRN. AND SRS.:—Separated as we are by distance's barrier, but few comparatively who read each other's letters in our widely circulated paper will ever meet in the present life. For one, I should not venture to write a line, were it not that my privileges for blessing those I wish are so limited, and my heart so full.

The dear Savior in his reproof to the slothful receiver of one talent, says, "Thou oughtest to have put my money to the 'exchangers,' and then at my coming I should have received my own with usury." This is our bidding today. Shall I obey, or refuse and neglect till the Master come, and I with no good excuse return him no gain?

Certainly the *Crisis* is an "exchanger," an *extensive* exchanger. I thank thee, my Father in heaven, that the pathway is plain. Dear christians around, bring your offerings to a treasury that dispenses freely its stores; bless and be blessed in return; freely ye receive, freely give; rejoice with the happy; weep with the afflicted; tenderly soothe the bruised and wounded ones; "bear one another's burdens, and so fulfill the law of Christ." O, blessed mission theirs who follow Jesus!

The Prince of the house of David no more walks Judea's vales; no more his footsteps seek out earth's afflicted sons and daughters; his hand no more breaks bread; he takes little children in his loving arms no more. All these offices of love he left with his chosen to fulfill. Sweet work! holy and good, noble and true.

Bless the Lord, oh my soul, for the great company now laboring not only in Judea but among every nation, kindred and people. Alleluia! salvation and glory and dominion be unto Him who died to redeem. I bless thee, my Savior, for every happy heart, every happy home; reign, thou, till thy foes become thy footstool, till the last enemy be overcome, till the Lord proclaim, "There shall be no more sorrow nor sighing, nor any more pain, for the former things are passed away."

I often have asked myself when reviewing past lessons in life, "Why is it thus? Why have so many bitter cups been pressed to my lips? precious and faithful the answering words of the Holy Bible, "That ye may be able to comfort them which are in any trouble, by the comfort wherewith ye yourselves are comforted of God."

Jesus, our Redeemer, "endured the cross for the joy set before him." He overcome death's anguish, and is our companion in pain; the angel of his presence gives us strength and love and joy. We must fulfill his last words of instruction, to feed his lambs, to visit and minister to every child of want and sorrow within our reach. Sweet will be our rest when the labor of life is done. Sweet the voice that will welcome us home. Your sister in the spirit of Jesus,

Warner, N. H. P. M. EATON.

TREATMENT OF SUNSTROKE.—In view of the great many deaths from sunstroke during the heated term, and the risks which may be run during the balance of the summer, the following extract of an article from the Philadelphia *Ledger* may prove useful:

"In every instance where one is found fainting in the street on a hot day, the first thing is to remove the person to as cool and shady a place as can be found, and, if possible, to where a draft of air is blowing at the time. By-standers and mere curious idlers should be kept from crowding around. The next is to send in all directions for a doctor or a skilled apothecary. But as it frequently happens that neither a doctor nor an apothecary can be had in time, those who take charge of the sufferer should know how to act, for they may save his life. For their information, the following treatment is suggested: They should understand that there are two morbid conditions resulting from excessive heat. These differ somewhat in their symptoms, and require a somewhat different treatment. The first of these occur during hot weather, after undue exertion on the part of the person thus affected. The man is faint, perhaps unable to move, though he can generally be roused; he has a feeble pulse and a cool and moist skin. Here is simply a loss of nervous power, and relief is promptly afforded by removing him to a cool, shady place, applying cold water or ice to the head, and administering iced brandy and water, or other stimulant. In the other and more fatal form of this affection, a different set of symptoms show themselves. Here the patient suddenly falls to the ground, completely unconscious, his skin is pungently hot and dry, his breathing hurried, convulsions are not uncommon, and, if proper treatment be not promptly resorted to, death soon takes place. In this case, also, the patient should be promptly removed to a cool spot, perfectly private, so that the crowd may be kept off without fail. His clothing should be stripped off and his whole body should be rubbed with ice from head to foot, and pieces of ice should be kept under the armpits. This should be steadily persevered with until the patient is restored, or until a doctor arrives, or until it is plain that the case is beyond recovery. This treatment has been found to be so eminently successful by one of our best physicians, that he feels justified in saying, from his own knowledge and observation, that if applied promptly, recovery is almost certain."

Obituaries.

GALUSHA. Died in Lewiston, Me., July 2d, 1868, of measles and congestion of the lungs, Sr. Hannah M., daughter of A. and D. Galusha, aged nineteen years and nine months.

She was buried in Richmond, where her parents live. This is the second child that has been brought home to those parents dead, a son having died in the army a few years ago of the same disease (measles.) May the grace of God sustain them in this hour of affliction. Sister Hannah gave her heart to the Lord some five or six years ago. She was good and lovely, and we believe she sleeps in Jesus, and will have part in the first resurrection. H. D. REED.

BURROWS. Died in Lebanon, Me., May 29th, 1868, Des. Joseph Burrows, aged ninety years and three months.

This dear brother and father has been a professed christian over seventy years, and a Deacon of the F. W. Baptist church over fifty years. He lived his religion at all times, and did much good in the world. But he has finished his course. He kept the faith. He died very happy, shaking hands with friends, and bidding them farewell. He has left a second wife and four children to mourn. May the Lord bless them, and bring them up with him, when the last trump shall sound to call the dead to life again. L. A. LANG.

COLVIN. Died in Woodhull, July 2nd, 1868, Sister Mary Colvin, after a lingering illness of nearly two years.

Sr. Colvin was converted when about fourteen years of age, became a member of the M. E. church about nine years ago, but embraced the "blessed hope" of life in Christ one year ago last October, and has lived since a consistent christian life in the hope of soon seeing Jesus. Words of comfort by the writer. WILSON MARLATT.

CUNNINGHAM. Died at Newton Falls, June 9th, 1868, the infant son of L. T. and Abbie Cunningham, aged six months.

Sleep, little Joseph, sweetly sleep
Down in the silent earth,
Thy little form is laid away
Till Christ shall call it forth.

Words of comfort were spoken to the bereaved friends by the writer upon the subject of the resurrection. S. W. THURBER.

MERRILL. Died in Richmond, Me., June 2nd, 1868, John Merrill, aged fifty-two years.

His disease was an extremely painful one, and his sufferings very great; but he bore them patiently. He leaves a wife and two boys. May the Lord protect and guide them. H. D. REED.

Summary of News.

FOREIGN.

Cable Dispatches.

PARIS, July 7. In the Corps Legislatif to-day, Marshall Neil made an eloquent defence of the army and the military power of the nation. He declared that in 1867 France would have been unable to cope with her neighbors, but now her power was such that none of them could compete with her.

BELGRADE, 6th. C. Nemalovic, brother-in-law of Prince Kava Georgewitch, has been executed for participation in the recent conspiracy.

VIENNA, July 9. Prime Minister Von Beust has written a sharp note in reply to a recent allocution on the state of religion in Austria. He says that the intermeddling with the domestic legislation of Austria is a violation of the independence and dignity of the Empire.

PESTH, July 9. Dispatches from Belgrade state that Prince Kava Georgewitch has been placed under surveillance of the police and his private secretary has been arrested.

BERLIN, July 12. At the trial of the reaping machines of the world, which took place yesterday, the English reapers were decided to be superior to those of America, and took the international prize.

CONSTANTINOPLE, July 11. Ismael Pasha, Viceroy of Egypt, has married a daughter of Abdel Mejis, the Turkish Minister.

Prince Napoleon has gone to Athens.

☞ The Egyptians, according to recent letters from that country, are fairly eaten up by taxes, which are imposed by every possible refinement of excise. The village Sheiks, whose constituents do not pay, are put in prison. The Government is pressing all the men into labor on the railroads. From Luxor, with a total male population of one thousand, the government took three hundred and ten men, which was about all the able-bodied adults in the place.

☞ Queen Victoria's "breakfasts" are from half-past 4 to half-past 7 P. M.

☞ Medical men predict a sudden death for Count Bismarck.

DOMESTIC.

PROVIDENCE, R. I., July 9. A thunder storm occurred at Woonsocket, a few miles north of this city, this afternoon, attended by a remarkably severe fall of hail stones doing much damage. One market gardener estimates his loss at $1000.

At Hamlet Mill all but 30 out of 300 lights of glass in the roof were broken. The torrents of rain carried away one dam. The damage from hail was confined to a limited tract, perhaps three square miles.

WASHINGTON, July 9. The President to-day received congratulatory messages from George Vener and citizens of Santa Fe, New Mexico, on the completion of the first telegraph line in that Territory.

NEW YORK, July 10. A Sioux City dispatch says that a peace treaty has been made with the Sioux Indians, which ends the Indian troubles on the plains and closes the labors of the Peace Commission.

"UNEASY LIES THE HEAD THAT WEARS A CROWN."—The following statistics regarding the assassination and attempts at assassination of kings and rulers appear in a French newspaper:

1856—May 28. Reymond Fuentes was on the point of firing upon the Queen of Spain, when his hand was seized by a policeman.

1856—December 8. A soldier stabbed with a bayonet King Ferdinand of Naples.

1857—August 7. Bartoletti, Gibaldi and Grillo, who went to Paris for the purpose of killing the Emperor Napoleon, were condemned.

1858—January 14. Orsini, Rudio, Pieri and others threw hand grenades under the carriage of the Emperor Napoleon as he was entering the Opera House.

1861—July 14. Oscar Becker, a student, fired two shots at the King of Prussia without effect.

1862—December 18. Aristide Drusios fired upon Queen Amelia of Greece, at Athens, without causing any injury.

1863—December 24. Grecro and Traburro were arrested for having formed a conspiracy to kill the Emperor Napoleon.

1865—April 14. Abraham Lincoln killed by Wilkes Booth.

1866—April 7. An attempt was made upon the life of the Emperor of Russia at St. Petersburg by Kavarasov.

1867. Another attempt was made upon the Emperor of Russia while on a visit to Paris.

1868—June 10. The Prince Michael of Servia was killed by the brothers Radivarowitch.

A SOCIABLE CANARY.—A very pretty incident is related of a canary bird by a Georgia paper. The door of the bird's cage was occasionally left open that he might enjoy the freedom of the room. One day he happened to light upon the mantel shelf whereupon was a mirror. Here was a new discovery of the most profound interest. He gazed long and curiously at himself, and came to the conclusion that he had found a mate. Going back to his cage he selected a seed from its box, and brought it in its bill as an offering to the stranger. In vain the canary exerted himself to make his new-found friend partake, and becoming weary of that tried another tack. Stepping back a few inches from the glass he poured forth his sweetest notes, pausing now and then for a reply. None came, and moody and disgusted he flew back to his perch, hanging his head in shame and silence for the rest of the day; and although the door was repeatedly left open he refused to come out again.

Items.

☞ The sums paid for cable messages by the English Press for a year amount to a total of $7000, against $70,000 paid by the American Press. The London papers only give the briefest telegraphic items, and never publish the long cable dispatches on public affairs that are common with the leading journals of this country.

☞ Antonousa Rastanopoulo is the name of the Cretan girl who is fighting in the revolution. She is nineteen years old, cannot read, smokes cigarettes, is rather pretty, and has five hundred men under her command.

☞ The war pressure has been so great in Brazil that the Emperor and the Empress have contributed a quarter of their income to help the public purse, and the other members of the Imperial family one fifth of theirs.

☞ Jeff. Davis, when released, as he anticipates he will be, from his trial difficulties, intends to reside permanently in Europe. It is not proper that he should reside in a country which he attempted to destroy.

☞ Napoleon is historic in his associations. His sleeping apartment at Fontainebleau is that once occupied by his great uncle. In his bed have slept Louis Phillippe, Charles X., Louis XVIII., and Napoleon I. His study is furnished with articles used by the first Napoleon, and he writes at the desk on which that Emperor signed his abdication.

☞ If those exposed to the sun would place a wet handkerchief or cloth of any kind in their hats, they would avoid severe headache caused by solar heat, or sunstroke.

We hear of thermometers bursting from the expansion of the mercury beyond their power to contain it.

BROTHER MILD'S VISITORS.

Brother Mild is a preacher and lives in town. He is always glad to have his friends visit him; but at the same time he wishes it understood that he does not keep a hotel for the special convenience of all that happen to have business in town. Brother Mild—without the knowledge or consent of his wife—permits me to chronicle three visits recently paid him, believing that many will sympathize with him.

Visit No 1. On Monday Bro. A. came to town on business; to be a little more precise, he came to sell a load of wheat and purchase some groceries for his family. Bro. A. lives near Gripfast Corners and owns a large farm there. He has many horses, and the cattle on —several hills—are his. Bro. Mild once held a meeting at Gripfast, and Bro. A. munificently presented him with a veritable greenback; value one hundred—cents. Bro. A. disposed of his wheat at two dollars and thirty cents a bushel, completed his purchases and concluded to call on Bro Mild, which he did at a quarter before twelve o'clock. Now Mrs. Mild *had* intended to have a "cold bite" for dinner, and the cold biscuit, butter and meat had been placed on the table awaiting the coming of the children from school. The cold dinner is set off and warm biscuit is made out of some excellent flour, made from a previously brought load of wheat, grown by a good Bro. A., and for which Bro. Mild paid ten dollars a hundred. The little girl is sent to the store to purchase some tea at two dollars a pound, and Bro. A. makes a good dinner, and, with many urgent invitations to come to Gripfast and hold a meeting, Bro. A. departs, evidently well satisfied with himself and all the world.

Visit No. 2. On Tuesday Sister B. came to town, accompanied by her two buxom daughters and a small boy to drive the horses. Sister B. lives near the Pinchem school-house, where brother Mild once held a meeting, keeps twenty cows and many chickens. She came to town to purchase some finery for her daughters, and brought butter and eggs to pay for it. The party found their way into Bro. Mild's parlor a little after eleven o'clock, and found that gentleman engaged in reading Baxter. Bro. Mild laid aside his book and Mrs. Mild retired to the kitchen to prepare dinner for so many, and some eggs were needed to make a cake. A consumptive pocket-book was produced (Bro. Mild's salary is six hundred a year) and a little girl was dispatched to the store to get some of the same butter and eggs brought in by good Sister B., paying forty cents a pound for the butter, and twenty cents a dozen for the eggs. After dinner Sister B. insisted that Bro. Mild should again visit the Pinchem school-house and took her departure, leaving Mrs. Mild a little tired and jaded to be sure, but then, wasn't she glad to have her friends visit her?

Visit No. 3. On Wednesday Bro. C. came to town and his team stopped in front of Bro. Mild's house at half-past eight in the morning. His arrival was announced by the shouts of the children scrambling for the big red apples he was deliberately tossing into the yard. Mysterious looking packages, sacks and covered baskets were transferred from the wagon to the kitchen, and there was a suspicious moisture in Mrs. Mild's eye when she clasped his big brown hand and urged him to "come round to dinner." Glorious Bro. C., may God bless him forever!—*Christian Standard.*

☞ Man is like a watch; if evening and morning he is not wound up with prayer and circumspection, he is unprofitable and false, or serves to mislead.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

M. BATCHELOR..................Sunday, July 19th
T. M. PREBLE..................Sunday, July 26th

Chelsea, Mass., (Library Hall.)

J. S. WHITE..................Sunday, July 26th
GEO. A. STREETER..................Sunday, Aug. 9th

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.

South Reading..................Sunday, July 19th
MILES GRANT.

Portsmouth..................evening, July 17th
New Durham..................Sabbath, July 26th
C. GOODRICH.

Woodstock, N. H..................Sunday, July 19th
Portsmouth, N. H..................Sunday, Aug. 2d
Biddeford, Me..................Sunday, Aug. 9th
A. W. SIBLEY.

West Abington..................Sunday, July 19th
J. S. WHITE.

Montreal, C. E..................Sunday, July 19th
Melbourne, C. E.....evenings, July 21st, 22d, and 23d
Marbleton, Dudswell, C. E.....Sundays, July 26th and August 2d.
Bryant's Pond, Me....evenings, Aug. 4th, 5th, and 6th
Biddeford, Me..................Sunday, Aug. 9th
Keene, N. H..................Sunday, Aug. 16th
A. SIMPSON.

West Stafford..................Sunday, July 19th
Brimfield..................Sunday, Aug. 2d
RUFUS BAKER.

At Bro. Henry Johnson's..................evening, July 25th
Bradford, N. H., (Pond meeting-house). Sunday, July 26th. SIMEON ROBY.

Salem, Mass..................Sunday, July 19th
Exeter, N. H..................Sunday, Aug. 2d
JOSEPH W. WHITE.

Surry, Me., (North Bend)..................Sunday, July 19th
Bangor, Me..................Sunday, July 26th
South Atkinson, Me., (Dore neighborhood), Sunday, Aug. 2d. THOMAS SMITH.

Haverhill..................evening, July 16th
Lawrence..................evening, July 17th
Lynn..................Sunday, July 19th
At home Thursday, July 23d. At liberty for four Sabbaths. HIRAM MUNGER.

Cheshire Street, Ct..................Sunday, July 19th
Durham Centre, Ct..................Sunday, July 26th
WM. A. & M. L. DURAND.

Lowell, Mass..................Sunday, July 19th
J. W. THOMAS.

Scitico..................Sunday, July 19th
Woodstock Valley..................Sunday, July 26th
I. B. POTTER.

Worcester..................Sundays, Aug. 23d and 30th
S. W. THURBER.

Cold Spring..................Sunday, July 19th
Bantam..................Sunday, July 26th
WM. J. RIPLEY.

Hartford, Ct..................Sunday, July 19th
W. S. CAMPBELL.

South Butler..................Sunday, July 19th
Victory..................Sunday, July 26th
J. K. BELLOWS.

West Falmouth..................Sunday, July 19th
C. GOUD.

Salisbury, N. H., (Smith's Corner meeting-house), Sunday, July 19th. SIMEON ROBY.

East Canaan, N. H..................Sunday, July 19th
A monthly meeting Saturday, July 18th.
South Vershire, Vt..................Sunday, July 26th
Concord, N. H..................Sunday, Aug. 2d
J. A. CLEAVELAND.

Holderness, (Town Hall)..................Sunday, July 19th
Melvin Village..................Sunday, July 26th
T. W. PIPER.

Dover, (as Bro. Laten may appoint)..................July 19th
Great Falls..................evening, July 21st
E. Rochester, (Chapel)..................July 26th
Northwood Narrows, (Hall)..................Sunday, Aug. 2nd
Chichester, (Pine Ground)..................Sunday, Aug. 9th
New Durham, (Chapel)..................Sunday, Aug. 16th
B. P. MANNING.

Woodstock. N. H..................Sunday, July 19th
E. S. MOULTON.

Barnstead, N. H., (Clark's Corner)..................July 19th
JOHN PARSONS.

Westfield..................Sunday, July 19th
A. M. HIGGINS.

Wyoming, R. I.......the first Sabbath in each month
Westerly, R. I.......the second Sabbath in each month
Riverpoint, R. I.......the third Sabbath in each month
Bristol, R. I.......the fourth Sabbath in each month
A. DURFEE.

Morris, Ct..................July 17th, and over Sunday
Harminton, Ct., (as Bro. A. Elliot may arrange), Sunday, July 26th. (In place of Pleasant Valley.)
C. H. SWEET.

Hoosick, N. Y..................July 19th
and onward as the Lord may direct.
South Reading, Mass..................Sunday, Aug. 2d
Natick, (at Bro. Russell's)..................Sunday, Aug. 12th
and over Sunday. GEO. A. STREETER.

Melvin Village, N. H..................Sunday, July 19th
East Rochester, N. H..................Sunday, July 26th
New Durham Ridge, N. H..................Sunday, Aug. 2d
WM. BODGE.

South Deerfield, (school-house, Dist. No. 3), Saturday evening, July 18th, and over Sunday, July 19th.
ENOCH MORRILL.

South Holden, Me..................July 19th
Hermon, Me..................Sunday, Aug. 2d
South Dover, Bran's Mills..................Sunday, Aug. 9th
If brethren in these different places want evening meetings through the week, they will please inform me by letter at Corinna, Me. ALLEN DAMON.

Brookfield Corner, N. H..................Sunday, Aug. 2d
Lowell, Mass..................Sunday, Aug. 9th
East Rochester..................Sunday, Aug. 16th
J. G. SMITH.

Portland, Me..................Sunday, July 19th
L. BOUTELL.

Sangerville (French's Mills)..................Sunday, July 19th
South Atkinson (Dore neighborhood)..................July 26th
Brann's Mills..................Sunday, Aug. 2d
Bangor..................Sunday, Aug. 9th
I. K. LOMBARD.

South Sunapee, N. H..................Sunday, July 19th
South Sutton, N. H..................Sunday, July 26th
Bradford, N. H., (Pond meeting-house), Sunday, Aug. 2d. C. H. FLETCHER.

Lewiston, Me..................Sabbath, July 19th
L. F. COLE.

Lovely Street, Ct..................Sunday, July 19th
Bristol, Ct..................Sunday, July 26th
East Haddam, Ct., (as Bro. Allen may arrange), Sunday, Aug. 2d.
Yalesville, Ct..................Sunday, Aug. 9th
S. WOODRUFF.

Pittsfield, N. H..................Sunday, July 19th
C. W. SARGENT.

Hartford, Ct..................Sunday, Aug. 9th
New Haven, (Day's Hall)..................Sunday, Aug. 16th
West Haven, Conn..................Sunday, Aug. 23d
New York, 68 East Broadway..................Sunday, Aug. 30th
National Advent Campmeeting, Springfield, Mass.
WM. STUART.

Scitico, Ct..................Sunday, July 19th
B. HITCHCOCK.

Alton Corner, N. H..................Sunday, July 26th
J. SPINNEY.

North Norway..................Lord's day, July 19th
Lewiston..................Lord's day, July 26th
JARED WHITMAN.

Wolcottville, Ct..................Sunday, July 19th
H. H. DICKENSON.

Newfield, Conn..................Sunday, July 26th
DR. B. ST. JOHN.

Hoosick..................Sunday, Aug. 2d
Also the first Sunday in each month until further notice. I. WYMAN.

Lynn, Mass., (as Bro. Coburn may arrange), Sabbath, July 19th.
Fairhaven, Mass..................Sunday, July 26th
Tremont Campmeeting..................July 27th and onward
JOHN G. HOOK.

Brunswick, (Yellow school-house)..................Sunday, Aug. 2d
Y. R. YORK.

Lawrence..................Sunday, July 26th
HENRY PLUMMER.

Greenwood City, Me., (Union meeting-house), Sunday, July 26th. J. T. JORDAN.

New Durham Ridge..................Sunday, July 19th
Holderness, (True school-house)..................Sunday, July 26th
Grove meeting at Warren Summit..................Sunday, Aug. 2d
North Benton, (as Bro. Brown may arrange), Sunday, Aug. 9th. T. E. LANG, JR.

Chesterville, (Burrough school-house)..................July 19th
Wilton, (Intervale school-house)..................Sunday, July 26th
H. B. SEVEY.

New Bedford, Mass..................Sundays, July 19th and 26th
Mattapoisett..................evenings, July 21st, 22d, and 23d
H. F. CARPENTER.

Worcester, Mass..................Sabbath, July 19th
Danielsonville, Ct..................Sabbath, Aug. 2d
T. M. PREBLE.

Wrightville, Ct..................Sunday, July 19th
G. L. WHITE.

Poland, Me..................Sunday, July 26th
ANNA E. SMITH.

Greely, July 19th, at 10 A. M. and 4 P. M., and once in four weeks.
Manchester, at 10 A. M. and 4 P. M., Aug. 2d, and once in four weeks till further notice.
H. H. & M. J. JAMES.

Bristol, Conn..................Sunday, July 19th
Friends in Conn. wishing me to visit them, please write me at Bristol, Conn., care of H. P. Bradley.
A. MERRY TRIPP.

Richmond..................Sunday, July 19th
Bath..................Sunday, July 26th
A. H. WALKER.

Danielsonville, Ct..................Sundays, July 19th and 26th
GEO. A. BROWN.

Lawrence, (New Advent Chapel), Sabbath, July 19th
Southington, Ct..................Sunday, Aug. 2d
Bristol, Ct..................evening, Aug. 3d
Pleasant Valley..................evening, Aug. 4th
Winsted..................evening, Aug. 5th
New Britain..................Sunday, Aug. 9th
Warehouse Point..................evening, Aug. 11th
Can spend the 12th and 13th where Bro. Terry may arrange.
Somers, Ct..................evening, Aug. 14th
Hartford..................Sunday, Aug. 16th
Cheshire Street..................evening, Aug. 17th
Yalesville..................evening, Aug. 18th
Wallingford..................evening, Aug. 19th
New Haven..................Sunday, Aug. 23d
A. ROSS.

Benton, (East school-house)..................5 o'clock, July 19th
Colebrook Corner..................Sabbath, July 26th
Pittsburg, (Haynes' school-house)..................Sunday, Aug. 2d
JOHN KNOWLES.

Caldwell's Prairie, Racine Co., Wis., July 25th and 26th
Commence a series of meetings in Milwaukee, July 30th. GEO. THOMSON.

KEENE, N. H.

Wm. Stuart..................Sundays, July 19th and 26th

WORCESTER, MASS.

Wm. Stuart..................Sunday, Aug. 2d
Wm. N. Pile..................Sundays, Aug. 9th and 16th

ROCHESTER, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

CONCORD, N. H., (CENTRE STREET.)

C. Goodrich..................Sunday, July 19th
A. W. Sibley..................Sunday, July 26th

CONCORD, N. H., AT THE BETHEL.

Anna E. Smith..................Sunday, July 19th
B. Woodside..................Sunday, July 26th
J. H. F. Varney..................Sunday, August 2d

PORTSMOUTH, N. H.

J. Couch..................Sundays, July 19th and 26th
A. W. Sibley..................Sunday, Aug. 2d
Anna E. Smith..................Sunday, Aug. 9th
C. S. Emerson..................Sunday, Aug. 16th
J. W. White..................Sunday, Aug. 23d
M. Batchelor..................Sunday, Aug. 30th

HOLLIS CENTRE.

W. H. Mitchell..................Sunday, July 26th
T. P. S. Hampson..................Sunday, Aug. 9th

PLEASANT VALLEY, CT.

L. F. Moore..................Sunday, July 26th
B. Hitchcock..................Sunday, Aug. 9th
E. Owen..................Sunday, Aug. 23d

Calais..................Sunday, July 19th
Logtown, 5 o'clock P. M., July 19th.
Friends can address me at Wolcott or Calais for a few weeks. M. E. OTIS.

Bow, N. H., (Brown school-house), Sunday, July 19th
I. C. MOORE.

Bridgewater, Vt., (Oak Chapel at the Branch), Sundays, July 19th, 26th, and Aug. 2d.
Densmore Hill..................Sunday, Aug. 9th
Champlain, N. Y., (Averill's Hall)..................Aug. 16th
Keeseville, N. Y., evenings, (as Bro. James Weston may arrange), Aug. 18th, 19th and 20th.
Addison, Vt..................Aug. 23d
Rutland..................evening, Aug. 24th
Fairfield, Huron Co., Ohio, Sept. 5th, 2 P. M., and Sunday 6th. G. W. STETSON.

My post office address from and after July 20th, will correspond with the places and dates of my appointments until Sept 1st, after which it will be Olena, Huron Co., Ohio. G. W. S.

Southington..................Sunday, July 19th
Westfield..................Sundays, Aug. 2d and 9th
E. OWEN.

Strafford, (Roberts' school-house)..................Sunday, July 19th
South Reading, Mass..................Sunday, July 26th
J. PINKHAM.

Notices.

Volunteers Wanted!!

Wanted on the Springfield Camp-ground, eight or ten brethren who will give their labors towards fitting up the ground, and getting things in readiness for the meeting on the 24th of August. The committee have been to great expense in fitting up the buildings, etc., and are coming short of funds to complete the work. Therefore we call for help, and some who cannot give money, can give their time and labor, which is as good as money for the purpose. We want quite a number of men who love to work, on the ground by the tenth of Aug., to remain and work until the meeting. Send in your names to R. E. Ladd, Springfield, Mass., as soon as possible, that we may know in season how many we have. Provision will be made to board and sleep on the ground. In this way you can have your board through the meeting, and help us much in the week. *Who will come?*

Per order of Building Committee,
J. HEMENWAY.

Tremont Campmeeting.

The Tremont Campmeeting will commence Monday, July 27th, and continue over the following Sunday. Ample arrangements will be made to accommodate all with board and lodging (they bringing their bedding.) Bro. E. Bellows will be on the ground with his large new tent, which will seat nearly one thousand persons.

Now, brethren and sisters from abroad, and the regions round about, come to this gospel feast, for we are anticipating the blessing of the Lord with his pilgrims, as in years past. Bro. Geo. T. Adams will probably secure a reduction of fare on the Old Colony and Cape Cod railroad for those who come through Boston. For the committee,

HENRY V. DAVIS.

Notice to the Churches.

As writing to the churches subjects a preaching brother to inconvenience, and sometimes causes delay in making appointments, and otherwise sometimes makes confusion, we have concluded to request such churches as desire our labors, to address us at the *Crisis Office, Boston, Mass.*, stating the time when our labors are desired; and any places desiring preaching, whether new fields or old ones, even though the encouragements may be few, if we can be notified, shall be supplied to the best of our ability. We shall keep our appointments published, so that by reference to the paper our engagements can be known, and our proximity to any particular place. We desire to visit places as the way opens, and have no choice except to have our appointments as convenient to each other as may be possible.

L. C. & M. MCKINSTRY.

Notice.

Any church desiring the next Quarterly Conference with them, will please let it be known to the Secretary. It will be due in October. I would also say to those who pledged money to the Advent Mass. Conference for the support of quarterly conferences and protracted meetings in new and needy places, your money is wanted, and you will please send it to Bro. R. E. Ladd, the Treasurer, Springfield, Mass. Also, others who have the needful send in funds to introduce and enlighten the people on the coming and kingdom of our Lord. Three protracted meetings with good results have been held. Others are wanted. L. BOUTELL.

Notice.

As a question of importance has come up in relation to the Alton Bay Campmeeting, it makes it necessary that the Campmeeting Committee should meet. Accordingly we appoint July 21st, 10 o'clock A. M., for said meeting, to be held in Exeter, N. H., at the chapel. A full attendance of the committee is requested. J. G. SMITH, Chairman of Com.

Grove Meeting.

There will be a grove meeting on the old ground in Springwater, Aug. 14th, 15th, and 16th. Services at the school-house Friday evening, at half past seven o'clock, and in the grove on Saturday, at one P. M., and on Sunday at nine A. M. Come one and all. For the brethren, C. F. SWEET.

Missouri Christian Conference.

The Missouri Advent Christian Conference will hold its third quarterly meeting at the Pilgrim Church, corner of 5th and Biddle streets, commencing Saturday, July 26th, at ten o'clock A. M., and continue over the following Sabbath. Per order of the Board, HIRAM BEADLE, Sec.

Notice.

The New Christian Union Church at Butlerville, Wilbraham, will be dedicated on Wednesday, July 22d, at two o'clock P. M.

New York State Mission Tent.

Meetings will be held in this tent, at Waterloo, Seneca Co., N. Y., commencing Wednesday evening July 22d. Brethren and sisters are cordially invited to come and labor with us.

J. WENDELL.

Tent Meeting.

There will be a tent meeting in Jonesville, Wis., commencing August 20th, to hold several days.

WM. SHELDON.

Special Notice.

Those brethren and sisters who gave their pledges for the Alton Bay Campmeeting, are requested to forward the same as soon as possible, as the committee are needing the money to prepare for the meeting. Please direct to Eld. C. Goodrich, 167 Hanover Street, Boston, Mass. J. G. SMITH.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ D. L. HAZEN—Address of the "Earnest Christian" is B. T. Roberts, Rochester, N. Y.

☞ B. TAYLOR—L. T. Cunningham's address is Newton Upper Falls, Mass.

LETTERS RECEIVED.

F S Ainsworth, M A Watson, L C McKinstry, M E Dow, I Damman, H Beadle, I K Lombard, H K Flagg, G E Lee, L J Adams, S B Chase, M S Horne, C Work, H Pratt, J C Cook, M Jennings, H D Reed, L A Lang, L Boutell, L Andrus, C Greene, N D Babcock, E A B Benton, A M Tripp, G A Bonfantial, L Boutell, I C Wellcome, D F Newton, O Kendall, W Fenn.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass, Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
C. Goud—Topeham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
C. W. Low—Fredonia, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
G. W. Stetson—Olena, Ohio.
H. A. King—Nevada, Ohio.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 339 South 6th St., Jersey City, N. J.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
Wm. M. Ingham—Clemensport, N. S.
Ambrose H. Eggleston—Parkersburg, Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
J. R. Preston—Lapeer, Mich.
Wm. McCullock—New Rutland, Ill.
George W. Foster—Victoria. Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr.—New Rutland, Ill.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
J. Wilbur—Box 882 Janesville, Wis.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. L. Leslie.
John B. Wadsworth—Memphis, Tenn., care [of Dr Leslie, Box 634.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.
☞ Postage 16 cents per copy additional, when sent by mail.

New Music.

Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c.

"The Little Grave," "We shall walk through the Valley in Peace." By H. L. Hastings. The two on one sheet. Price 7c. by mail.

"The Bleeding Lamb," and "Jesus my Shelter." Both on one sheet. Price 7c.

"'Tis the very same Jesus." Separate sheets, 5c.

For sale at this office.

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion..................12 pp.
2. Did the World make itself?..................16 pp., 4c.
3. Is God Everybody, and Everybody God?..16 pp., 4c.
4. Have we any need of the Bible?..................24 pp., 4c.
5. Who wrote the New Testament?..................16 pp., 4c.
6. Is the Gospel Fact or Fable?..................16 pp., 4c.
7. Can we believe Christ and his Apostles?..16 pp. 4c.
8. Prophecy..................32 pp., 5c.
9. Moses and the Prophets..................28 pp., 5c.
10. Infidelity among the Stars..................28 pp., 5c.
11. Daylight before Sunrise..................36 pp., 5c.
12. Telescopic Views of Scripture..................32 pp., 5c.
13. Science, or Faith?..................32 pp., 5c.

For the SET, (making 304 pp.)..................50c. postpaid.

Address all orders to MILES GRANT, Boston, Mass.

LEAFLETS FOR LETTERS.

1. Home..................16 pp.
2. Life Insurance..................16 pp.
3. Lost! Lost!..................8 pp.
4. Brother, shall we meet?..................8 pp.
5. About God (for children)..................4 pp.
6. Worth Knowing..................4 pp.
7. Peace in Christ..................4 pp.
8. Now..................4 pp.

The above *practical* tracts, envelope size, will be sent, *postpaid*—
One set (64 pp.)..................6c.
1300 pp..................$1.00
1800 pp., (by express, not prepaid)..................$1.00
Address all orders to MILES GRANT, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 35c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail, 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.20 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 4c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 15c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 30c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan House at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Atonement and Plan of Redemption. With it is bound Bro. Wellcome's Christian Baptism of 82 pp. Price $1.25; sent by mail when requested

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 25c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 25c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 6c. [illegible]

AMERICA IN PROPHECY; An Exposition of Isaiah XVIII. By O. R. Fassett. 5c; by mail, [illegible]

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

For the World's Crisis.

A THOUSAND YEARS.

AIR.—*Song of the Thousand Years.*"

Lift up your eyes, believing christian,
Fling to the winds all needless fears,
For soon, as told by ancient prophets,
Jesus shall reign a thousand years.

CHORUS.—A thousand years, then, on forever,
'Tis the great day so long foretold,
'Tis the glad morn of His appearing
The prophets saw in times of old.

What if the clouds of darkness lower
To try your faith till he appears?
The "signs" proclaim the day is nearing,
When he shall reign a thousand years.

"Trumpets" have blown, "seals" have been broken,
Kingdoms have fallen, as told by seers;
Soon Christ shall come in clouds of heaven,
On earth to reign a thousand years.

Tell the whole world these blessed tidings,
Tell them till every nation hears;
Tell men that soon the seventh trumpet
Will usher in the thousand years.

See, all our foes are in commotion,
Little we heed the scoffer's sneers;
Soon he will come, our conquering Savior,
Come, and he'll reign a thousand years.

Scoffers, your day is fast approaching,
Soon you will weep with bitter tears;
You cannot stop the Savior's coming,
Coming to reign a thousand years.

Oh! waiting ones, look for the morning
Of that great day foretold by seers,
The "day of God"; Jehovah reckons
Each of his days a thousand years.

Six of earth's days will soon be numbered,
Ring out their knell through all the spheres;
They end the "week" and bring the "Sabbath,"
The day of rest, a thousand years.

L. C. MCKINSTRY.

For the World's Crisis.

DISCUSSION AT MONTPELIER, O.

Having been present at a discussion held at Montpelier, Ohio, between Eld. A. N. Seymour of Reading, Mich., and Elder David Holmes of the United Brethren Conference, I thought a report of the same might not be uninteresting to the readers of the *Crisis*.

Two months before the meeting for debate, the parties agreed to discuss the following resolution, viz.:—

Resolved, "That the doctrines of the immortality of the soul, the consciousness of the dead, going to heaven and hell at death, and endless hell torture, constitute no part of the revelation of God."

On the 22nd inst. the parties met to make the final arrangements, when Mr. Holmes refused to discuss the resolution as agreed upon. He thought the expression, "endless hell torture" a little too strong, and declared himself an unbeliever in the doctrine of going to heaven or hell at death; saying there was no scripture to prove it. After a long conference the following resolutions were agreed upon:—(1) Resolved, "That the Scriptures teach the mortality of the entire man, and the unconsciousness of the dead between death and the resurrection." (2) Resolved, "That the Scriptures teach that the finally impenitent will have a cessation of conscious existence by the second death."

The discussion was held in the U. B. church, and was largely attended by a deeply interested community. The debate on the first resolution began at 2 P. M., June 22nd, 1868, and lasted three days and a half. The debate on the second resolution lasted only one day, as Mr. Holmes had to leave town the next day for conference.

Mr. Holmes, agreeably to the practice of his school, relied more on Grecian mythology, Pagan philosophy, heathen tradition, and the writings of the Luther Lee school of theology, than on the testimony of Scripture. He avowed himself a believer in the intermediate state of the dead, as one of consciousness in *hades*. He quoted from and literally followed Josephus' discourse to the Greeks concerning *hades*. This position he maintained for two days, when he was routed therefrom by Mr. Seymour's comments on and deductions from Acts 7: 55–59; Eccl. 12: 7; 3: 21, and Lk. 23: 46. "If," said Mr. Seymour, "the immaterial, immortal souls of dead people have a conscious existence in *hades*—'a hole in the ground,'—why did Solomon write about the spirit of man that goeth upward, and why did he teach that at death the dust (i. e., the earthy man) should return to the earth as it was, while the spirit should return unto God who gave it? If paradise were situated in a subterraneous region, Paul must have made a mistake when he located it in the third heaven."

Mr. Holmes perceiving the dilemma in which he had unwittingly placed himself, allowed that Josephus *might* have been mistaken in regard to the place of abode of disembodied human spirits, and thought that the place where they were kept was either in *hades*, *tartarus*, or heaven; *he* did not know which. His exposition of a passage of Scripture which he claimed as positive proof of his position, will best illustrate the course of argument. The passage which he thus confidently brought forward was 1 Pet. 3: 4. He claimed that the "hidden man" and the "meek and quiet spirit" were the immortal, immaterial soul or spirit, and that as the apostle taught that it was not corruptible, it must be incorruptible, therefore *immortal*. Some of his citations of authors were not a little amusing. For instance, he affirmed that "Plato was a Greek author," and that "John Wesley was the author of the hymn 'A charge to keep I have,'" etc.

During the discussion he asked Mr. Seymour four questions, which were fully answered. The questions were, 1. Can matter think? 2. Had Christ a pre-existence? 3. Did he have, previous to his incarnation, a bodily form? 4. Are the terms death and the grave synonymous?

Mr. Seymour in turn asked his opponent sixteen questions pertinent to the discussion, not one of which was answered. The following is a summary of Mr. Seymour's argument in support of the first resolution:

1. *Man was made a material being.* In support of this position he adduced the following testimony, viz., Gen. 2: 7,—"The Lord God formed *man* of the dust of the ground." 1 Cor. 15: 47,—"The first *man* is of the earth, earthy." Gen. 3: 19; 28: 27; Eccl. 3: 20.

2. This material or earthy man became a "living soul" by the Lord God breathing into his nostrils the breath of *lives*. Gen. 2: 7; 1 Cor. 15: 45.

3. The term "living soul" is not peculiar to man, but is alike applied to *man* and the lower animals. Gen. 1: 30; 2: 19.

4. These "living souls" were liable to die, consequently they were mortal. Gen. 7: 22, 23; Ezek. 18: 4, 20; Acts 3: 23; Ps. 104: 29; Rev. 16: 3.

5. The Scriptures expressly declare that *man* is mortal. Job 4: 17; 2 Chron. 14: 11 (margin); Rom. 1: 23.

6. The Apocrypha declares that *man* is mortal, and thus corroborates the testimony of the Bible. 2 Esdras 7: 15; 43: 49; Wisdom 2: 22–24; 9: 14; 15: 16, 17; Eccl. 17: 27, 28, 30; 19: 19. *Enosh*, "mortal man," and *anosheum*, "mortal men," occur a hundred and twenty-one times in the Hebrew Scriptures.

7. The words "mortal," "mortality," and "mortally," occur ten times in the Bible, and are applied to man. Job 4: 17; Rom. 1: 23; 6: 12; 8: 11; 1 Cor. 15: 53, 54; 2 Cor. 4: 11; Deuteronomy 19: 11; 2 Cor. 5: 4; 2 Chron. 14: 11. Although these terms plainly declaring that man *is* mortal are thus repeatedly mentioned in the Holy Scriptures, neither the word "immortal" nor any other word of like import is ever applied to man or any part of man.

8. Adam by his transgression became subject to death, therefore absolutely mortal. Gen. 2: 17; 3: 19; 5: 5; 3: 22, 24.

9. Adam's mortality became the legacy of the human race. Rom. 5: 12; 1 Cor. 15: 22, 26.

10. The dead are unconscious. Eccl. 9: 5, 10; Ps. 115: 17; 146: 4; Isa. 38: 16–19.

11. At the resurrection they are raised to consciousness. John 5: 28, 29; 1 Thess. 4: 13–18; Dan. 12: 2; Rev. 20: 12; Acts 24: 15.

On the second resolution, Mr. Seymour claimed, and Mr. Holmes admitted, that retribution was to be on the earth. This admission was fatal to any eternal torment position that could be taken, and Mr. Holmes' defeat was, if possible, more decisive on the second resolution, than on the first.

Mr. Seymour exposed the glaring absurdities of the doctrine of eternal torments, and made a keen and searching analysis of the "orthodox" theory, which he thought no man could entertain who had correct ideas of the attributes of God. It would be a fruitless undertaking for any preacher to talk eternal misery to the people of Montpelier. The unbounded love, mercy, and goodness of God were, he said, attributes that came into direct conflict with the popular theory of future punishment. When we represent God as a merciless being, we dishonor him, and outrage every sense of right and justice. "His mercy endureth forever."

It is sometimes thought that theological discussions are not profitable. I cannot agree to this as a rule. If conducted properly, they can hardly result otherwise than in good. In some places it is almost the only way that the attention of the people can be sufficiently aroused to investigate for themselves. A noble victory was won in Montpelier last week, and the serpent's lie never seemed more hideous than it did when the beautiful mask of serpent colors had been torn off, leaving it in all its naked deformity, "a thing of dread and horror."

Truth has no firmer, truer, more devoted friend and defender, and error no more uncompromising foe, than he who, at Montpelier last week, advanced the banners of truth over the strongholds of orthodoxy and spiritualism combined.

J. H. WHITMORE.

Jonesville, Mich.

For the World's Crisis.

HOW TO DISPOSE OF CARE.

"There is such a thing as care. Who does not know it by experience? Who has not felt it at his heart? How heavily it presses there, and it pierces too. It is a burden, and it also has a sting. Nothing is more unfriendly to happiness than care. It is hard being happy with a load on the heart. The objects of care are almost innumerable. What shall I eat? what shall I drink? and wherewithal shall I be clothed? are only a few of its anxious interrogations, and they are among the least important of them. These concern ourselves, but care often forgets self in its solicitude for others. Parents, and especially mothers, know what I mean by this. But I need not attempt to explain a word that expresses what we all feel.

"There is a care both for ourselves and others which God himself has cast upon us, and of which it were sinful to attempt to make any other disposition than he has made of it. But over and above this there is a large amount of solicitude and anxiety which we lay upon ourselves, and which is unnecessary, useless, injurious. This is the care that is unfavorable to happiness. The other is friendly to it. It is very desirable to get rid of it, since it does us harm and does no one any good. Nothing is more hostile to the successful care of the heart than the pressure and poignancy of the care of which I speak. 'Careful and troubled about many things,' we intermit or overlook the care of the 'one thing needful.' But what shall we do with it? how shall we get rid of it, since to bear it is so painful to our feelings and often so ruinous to our better interests? Divide it with others we may to some little extent. There is such a thing as sympathy. There is such an operation as unburdening of the mind to a fellow creature. And I will not deny that there is some relief in it. Yet the very etymology of the word sympathy evinces that it is no remedy. It is after all a *suffering together*. A great deal of what constitutes sympathy is grief that we can but grieve,—sorrow that we cannot succor. Mixing tears does indeed diminish their bitterness, but weeping with those that weep does not wipe away their tears. They weep on, and the only difference is that we weep with them, and our tears may be said to dilute theirs. There is a better way of disposing of care than to cast it upon our fellow creatures. Indeed, what fellow creatures can we find who have not enough of their own to bear without receiving an additional burden from us? what friend has not himself surplus care to dispose of?

"There are some who cast off care without reference to what becomes of it. They sing,

'Begone, dull care.'

These are the reckless. Care may go at their bidding; but the worst of it is, it is sure to return again, and it comes back a heavier burden, duller than ever. This is not the way to dispose of care.

"Yet there is a way whereby all excess of anxiety may be effectually removed, and the heart be left with all its tender affection, and yet with no more solicitude than the blessed in the world to come might feel without diminution of happiness. *It is to cast care on God.* That is the true and only effectual way to dispose of care. He *can* take the burden, however huge and heavy. You do not doubt that, but you ask, *Will he? may* I cast it on him? I, such a one as I, cast my cares, the whole multitude and burden of them on such a being as God? I know the government of the mighty universe and the providence which extends to the minute equally as to the magnificent, reaching low as to the fall of the sparrow and the numbering of the hairs of the head, does not distract or burden him. I know he can take a larger charge and not feel it; but *will* he? will such greatness stoop to such littleness? such holiness come down to such vileness? Yes, it will, for condescension is one characteristic of greatness; 'and the blood of Jesus Christ cleanseth from all sin.'

"But why do I reason? Does not the Holy Ghost say by David, 'Cast thy burden upon the Lord, and he shall sustain thee'? and by Peter, 'Casting all your care upon him'? and by Paul, 'Be careful for nothing'? and does not Immanuel himself say, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest'? No longer ask if you may but use your privilege. Here is your authority. The Lord says you may do it. Nay, more, he commands you to do it. It is your duty as well as your privilege.

"So far is it from being presumption to cast your care on God, it is a sin not to do it. This is the way to dispose of care, and it is no matter how much there is of it, God will take it all. It is no burden to him. Many have made this disposition of their cares, and all testify how willingly he took and bore them; and if at times they took back the burden, yet willingly he received it again when again it was cast upon him.

"There is a reason given by Peter for casting care on God that is inexpressibly touching. He says, 'Casting all your care on him,' and then follows no flourish of rhetoric, no parade of reasons, but this—O how happily selected, I would say, but that he wrote by inspiration which does everything felicitously—'for he careth for you.' Why should you care for yourself since God cares for you? Ah! here is a topic, not for the meditation of an hour merely, but of an eternity. *He* careth for *you*. Can it be? O why should he? What a thought to carry through this vale of tears and to go down with us into the deeper valley of death, that God cares for me. He concerns himself about me. Let the scholar look at the original; the English is good enough, but the Greek is still more interesting. *God has me on his heart.* Some poor saints think nobody cares for them. But God does. Is not that enough? He who regards the cry of the ravens, and gives all the fowls of heaven their food, and decks the lilies of the field, doth much more care for you. He concerns himself for his creatures; will he not much more for his children? Are ye not of much more value whom no less price could redeem than the blood of his Son? Let this suffice you. I know nothing that goes so soon and surely to my heart as the sight of a poor, sobbing, and sorrowful-looking child, an orphan, or worse than parentless, whom no one seems to care for. But if I weep at such a sight, it dries up my tears to think that there is, after all, One who cares for the poor child, even He who said, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'

"O come, let us cast our care on God. Let us go to Jesus for rest. In him we shall find sympathy such as man can feel, with support such as only God can afford. There we shall meet with such pity as at first weeps with the sufferer, and then wipes away his tears. Surely He who bare our sins will not refuse our cares. Surely 'he hath borne our griefs and carried our sorrows.'"—*Selected.*

Let us look to Christ for unfailing comfort. In him there is consolation. Though he has been at the right hand of God in the mansions of glory on high for over eighteen hundred years, yet he still possesses the same heart of tenderness he had when he said to weeping Mary of old, "Thy sins are forgiven thee; go in peace and sin no more." O, how sweet is the thought that Jesus is "the same yesterday, to-day, and forever."

Though we may change, He changeth not. He ever liveth, and he can be touched with the feeling of our infirmities. He is the brother born for adversity. He is a friend that sticketh closer than a brother. He can comfort his people. He knows what sorrow is, for he was a man of sorrows and acquainted with grief. Soon he will come again, and then he will wipe away all tears. Let us cast our care on him now, and then he will care for us in that great day.

J. W. THOMAS.

For the World's Crisis.

KIND WORDS.

Much has been said and written upon kind words, but the half has not been told. Pen cannot describe nor tongue express their full depth. There is a magic in kind and gentle words, which those who seldom use them or feel their power little know. A few kind words have often been the means of saving those who, an account of manifold trials and severe temptations, were upon the point of deserting their heavenly Master's service. Kind words have also been instrumental in saving the young man from a drunkard's grave, who, while in a fit of despondency has put the wine cup to his lips, hoping thereby to drown his sorrows and troubles in intoxication. But how very often have harsh words been the means of driving them on still further in the course which they have reluctantly taken. Instead of gently pointing out the great evil they are doing themselves, the cold shoulder is turned to them, and they are cast out as drunkards with the exclamation, "We will have no more to do with you." O, would that all could realize the vast importance of kind words in this respect. If they did we would see less of that great evil, intemperance, among the young men of our day.

Let us always speak kindly. It is much easier to utter kind than harsh words. Husband, speak kindly to the weary wife, whose life is burdened with many cares; it will lighten the load and smooth the pathway through life. Wife, speak kindly to the husband when he returns from his daily toil with clouded brow; you know not the cares and vexations of the day. Make home the spot where he can forget the outward world, and bask in the hallowed influence of domestic affection. Children, speak kindly to your aged parents, whose limbs are bowed beneath the weight of many winters, and on whose brows are traced the lines of the cares and sorrows of many years. Be kind to the little ones. Chide them gently. You know not the agony of an unkind word felt by one of such tender years.

Speak words of hope and kindness to your erring sister; it will do no harm, but may perchance bring the wayward heart to thoughts of repentance, while unkind words only tend to harden the heart. Speak kindly to your sinful brother, even though he may have fallen low into the depths of sin and iniquity; you know not the snares and temptations which beset his pathway, and how a word fitly spoken may sink deeply into his heart and bring forth fruit meet for repentance.

Finally, speak kindly to all; the high, the low, the rich, the poor, wherever, whenever, or under whatever circumstances we meet them. It matters not how harsh their words may be to us, let us always stand ready to return a kind answer. We shall enjoy ourselves much better, others will delight to be in our society, God will bless us, and we shall stand acquitted before his judgment bar at last.

C. H. SWEET.

For the World's Crisis.

THE GLORIOUS PROSPECT.

Oh! the thought is soul-enlivening,
Joyful thought that soon I'll be
Free from toil, and pain, and sighing,
Welcomed home, and Jesus see.
In that home, with angels dwelling,
I will praise him, and adore;
With hosannas, loudly swelling,
Praise the Lord forevermore.

If I would that home inherit,
I must seek to overcome;
Purchased by a Savior's merit,
Thankful be to God's dear Son:
Only through the precious Savior
Is my hope of heaven secure,
I will pray and still endeavor
That my life shall all be pure.

Of that pure and living fountain,
Soon, if faithful, I shall taste;
And that high and holy mountain
I will seek with utmost haste:
There where living water flowing,
In the New Jerusalem,—
There's the place where I am going,
Trusting in the Savior's name.

Blessed Savior! O come quickly,
Thou in whom I put my trust;
Then may I obtain the victory,
And be numbered with the just:
'Tis for thee I long have waited,
Thou wilt come, and that to save;
To the meek and lowly-minded
Life eternal thou wilt give.

Brimfield, Mass. GEO. E. LEE.

POSITIVENESS.

A dear friend, who has just passed through the movement on the '67 time, writes:

"It is a mercy in God I have survived the toil, labor, exposure, privation, and mental anxiety. And now let me say, it seems to me that I can hardly be brought to impose such confidence again in *definite time*. My position is watch!! Pray! keep in a state of preparation! for these are moments, at least to me, of awful suspense."

It seems to us that if we obey the Lord's commandment, to "occupy till I come," in its true spirit, we shall, even while holding the strongest faith in definite time, act consistently in our spiritual and temporal affairs. We never saw the necessity of leaving business, or of becoming excited so as to unfit ourselves for the every-day duties of life. The best way to live, and be the best prepared to meet Christ, is to be faithful in all the relations of life. Be diligent in business, and in spirit fervent, serving the Lord. In this way we can be better prepared than we can in leaving business, and living an excited, or idle life.

Let us all pursue our lawful callings with wisdom and faithfulness, and live at the same time in sweet communion with God, and so be ready at any moment for the knock of the Master, and so to open to him immediately.—*Voice.*

SUGGESTIONS ABOUT PREACHING.

The following excellent thoughts on the best method of reaching the people with the gospel, are worthy of a careful reading.—ED.

"The end of preaching is to reclaim the hearts of men to God, and nothing but love can find out the mysterious avenue which leads to the heart. We are always eloquent when we wish to save one whom we love; we are always listened to when we are loved. But when a hearer is not moved by love, instead of listening to the truth, he ransacks his mind for something wherewith to repel it; and in so doing human depravity is seldom at fault.

"If then you do not feel a fervent love and profound pity for humanity—if in beholding its miseries and errors you do not experience the throbbings, the holy thrillings of charity—be assured that the gift of christian eloquence has been denied you, you will not win souls, neither will you ever gain influence over them, and you will acquire that most excellent of earthly sovereignties—sovereignty over the heart."

It is refreshing, in these days when reasoning is rampant and the acridity of controversy is souring the hearts of so many preachers, and alienating the hearts of so many of their hearers, to hear this appeal for the Christly manner of preaching the gospel. And that the Abbe is right, no successor of the divine preacher of righteousness will for a moment doubt. Every man or woman who has had any experience in trying to "preach the gospel to every creature" is profoundly, immovably convinced that love is the secret of influence over the people. With it you can do anything with them. Controversy may entertain them, but it will also bewilder them; reasoning may affect them, but it will affect only their heads, which are carried about by every wind of doctrine. Only love can change the heart, and alter the life, and make the obdurate and heady impenitent a devout disciple of our Lord.

The author of this volume is quite right in declaring that, "to be able to reason is human, and one who is a man, and nothing more, may possess that ability as well as you, perhaps in a higher degree. But to love, to devote one's self, to sacrifice self, is something unearthly, divine, possessing a magic power. Self-devotion, moreover, is the only argument against which human malevolence can find no answer."

Here is no superficial or sentimental definition of the love that moves men and changes hearts. It is a most evangelic, apostolic, John-like, Christ-like, cross-like definition. Ho, every one that thirsteth for the true secret of success in the pulpit, come and drink deep at this superlatively christian virtue of love—self-devotion, self-sacrifice, self-renunciation, self-crucifixion. Here is Christ's method of winning us; here is our method of winning others.

"Saint Francois de Sales," we are told, "converted 70,000 Protestants by the sweetness of his charity, and not one by argument." Know, O Protestant preacher, that no Catholics can be converted by any other method. Arguments can be answered; there is no answer to a loving treatment. The most illiterate even have the stock answers to your arguments by heart, but the most alert polemic is silenced by a life of self-devotion. The life wins where the lips fail. The lips of the preacher may come far short of persuasion; but who can resist a persuasive life, a life constant in charity and immolated perpetually on the altar of love?" "An apostle is fervent charity personified." Augustine said: "Love first, and then you may do what you choose." Our author adds: "Love first, and then you may say what you please; for affectionate speech fortifies the mind, removes obstacles, disposes to self-sacrifice, makes the unwilling willing, and elevates the character as well as the mind."

This Christly, sacrificial love of the people will lead to an interest in them and their concerns, and the interest will deepen the love. Either is the cause and the effect of the other.

Here is an illustrative paragraph, which a Protestant preacher may make note of with profit: "A priest enters a workshop, say of gunsmiths. On perceiving the cassock those blackened figures immediately become blacker still. They purposely turn their backs, in order to give him no inducement to address them; and should he do so, the reply is generally a curt, 'Yes, sir,' uttered in as dry and morose a tone as possible. He walks through the establishment, and meets everywhere with a similar reception. Meanwhile, one of the workmen whispers something to the foreman, which the priest fancies may be a suggestion for his immediate expulsion; but he is speedily reassured. What passed is transmitted from one group to another, and suddenly the countenances and hearts of all undergo a change. Instead of turning their backs, the workmen now move sideways, as if to invite colloquy, as the visitor moves along, and before he utters a word they all stand ready, cap in hand, to welcome his address. The men become at once polite, amiable, charming, Frenchmen in the best meaning of the word. The whispered sentence was the sacramental saying of the poor: 'This priest is kind to the unfortunate; he loves the people; he is not a proud man.'"

This all-constraining love of the people will find, by instinct and experience, the proper ways and means of addressing them. This suggests "Tact and Kindliness," which is the admirable heading of one of our author's chapters. . . . For example, this method of address when a severe truth is to be urged: "You will permit me to declare the truth unto you, for you love the truth. The people have never been hostile to it. You yourselves would not be satisfied with half-truths; you desire something better. Therefore I deem it my duty to tell you the whole truth with the freedom of an apostle, but at the same time, with all christian charity." This is love-tact, or "tact and kindliness."

Tact never elaborates a heresy to an audience to whom its very name was before unknown; and never meets an objection by "circumlocution or hesitation," but "in language as prompt, striking, and decisive as that of the objection."

Tact and kindliness will make the sermon (1) popular; (2) plain; (3) short.

"Popular speech consists not so much in the expressions used as in the thoughts and sentiments conveyed thereby." "The people have a certain aggregate of ideas and thoughts, and their own way of apprehending and appreciating things. All this should be studied, for it constitutes the hold-fast of humanity."

Plain language wins the people. Ornamentation and erudition may make them come and stare for a time, but they weary of snobbery after awhile, and rush in crowds to hear the preacher who speaks to them in their own tongue and in their own modes of thought. "The pulpit resounds with such words as these: rationalism, philosophism, Protestantism, materialism, pantheism, socialism (and we will add, Catholicism,) and it will be lucky if all this does not get mixed up with fetishism, anthropomorphism, Vishnuism, Buddhism, Kantism, and Hegelism. No wonder a woman of fashion exclaimed, The Lord deliver us from these preachers of isms."

"Plain speech should be coupled with plain thought."

"Exhibit religion as good and lovely; then true, then divine, then as obligatory."

Good things well said are the fruit of tact and kindliness. The injunction, "Be ye wise as serpents and harmless as doves," our author would prefer to see carried out according to the comment of St. Francois de Sales: "I would give a hundred serpents for one dove."

If we have tact and kindliness, we will be prudent and conciliatory toward the people; we will "make ourselves sisters of charity to the souls of men, conforming ourselves to the light, weak, vain, and fickle, to say nothing of the suspicious and malevolent with whom we have to deal." We will "never command or scold."

The preacher's aim should be to secure a hearing To attain that we must first excite interest. To excite an interest, tact and kindliness should be in constant requisition. These will justify the gratification of the audience by compliment and commendation, and the rousing of their flagging attention by a "lively speech or sally," which "may be made a useful medium for communicating some wholesome truths."

Our author makes a fine and forcible point of what he aptly calls, "The accent of conviction." This is essential to a preacher's success in addressing the people. This is the evidence of his loving them, and the truth he would have them love. It is the sacred fire, or what Mirabeau calls the divinity of eloquence. "If you do not possess the accent of conviction, the world will either suspect you of hypocrisy or brand you by admiring how well you ply the trade and how cleverly you play your game."

"Action" is next insisted upon by which is meant "not mere gesture; neither is it motion nor sound." "It is the manifestation of the thoughts and sentiments through the bodily organs. It is the soul which, unable to reveal itself, makes its material exterior the medium of communicating its conceptions of truth and love to the souls of others."

"The principle of action should be the heart. It may be in the voice, gesture, hand, in the demeanor generally or even in silence."

In order to be impressive it should be: first, true and natural; secondly, concentrated; thirdly, edifying. Shouting is not necessary to vocal nor motion to bodily action. "One may be eloquent without gesticulation, and the well educated attend less to sound than to articulation."

The distinguishing sign of intelligence is not vowel power (which we have in common with brutes,) but is consonant power.

"The vowel is the letter that kills; the consonant is the spirit which vivifies."

"The preacher should make his appearance with simplicity and modesty. He must not be engrossed with self—with his handkerchief, his surplice, or his hair."

"In the pulpit the man should disappear, and the apostle alone be seen."

"What we are most deficient in is articulation which isolates, engraves, and chisels a thought; which fills the ear with harmony and the soul with truth; which gives the orator an extraordinary power of animation, by bringing into play the whole nervous system. . . . It appears to be frequently imagined that it requires as much effort to discharge waves of air as to hurl a heavy club into space; but it is not so in the heart. What is needed is that the air should be compressed and triturated, and reduced into expressive and harmonious sounds. It is from misapprehension on this score that so many preachers fume, and tire themselves and others, and that some appear like men who disgorge words which they have swallowed by mistake. A little practice would prevent them from falling into these and similar aberrations."—*The Pulpit.*

For the World's Crisis.

EVER WITH YOU.

These are among the many words spoken by our dear Savior while with his disciples, and spoken after he had risen from the dead, while talking with his disciples, just before he ascended to his Father. They were not merely for the comfort and encouragement of those who followed him, but for all who should follow, or walk in his footsteps till he should return to earth, to receive his children to himself.

No matter what may be the circumstances or prospects of his followers in a worldly point of view, he is with them, making their hopes of future happiness good, even glorious. No matter how humble our situation in life, he will exalt us in due time. No matter how poor we may be in regard to worldly goods, he gives us riches beyond what this world can afford. No matter what position he may call us to fill in his great church, he does not leave us alone there.

It is by his presence and aid that his faithful ones go out into his great vineyard and labor. Look at the child of God when called to lie on a sick bed. Jesus is with him, to comfort even there; and will go with him even through the "valley and shadow of death."

It matters not what trials or afflictions we may be called to pass through, if we are his he is still with us. Nothing but a departure from him will drive him from us. He never leaves or forsakes us, but how often we leave him, and go contrary to his commands, thus going away from his protecting care.

A great many people think they can get along very well without Christ in this world; that it is useless to follow him; they had rather follow the inclinations of their own sinful hearts. But the time will come when they will see they have made a sad mistake, one that can never be rectified.

Everybody, no matter how rich or poor, needs friends; but there is no friend they need so much as the Savior, for he can be a friend when all else must fail. Seek this friend who will never leave or forsake. Cling to him. Hold on by faith. Trust in him. Follow him, and then when he comes he will receive you to himself, and you will reign with him forever.

May we be ready for his coming and kingdom, to enter in through the gates of the city, and dwell with him forever.

Hooksett, N. H. N. B. MCMURPHY.

LIVING TO ONE'S SELF.—The cure of a little village near Bellinzona, to whom a traveler expressed wonder that the peasants allowed the Ticino to flood their fields, replied that they would not join to build an effectual embankment high up the valley, because everybody said "that would help his neighbors as much as himself." So every proprietor built a bit of low embankment about his own field; and the Ticino, as soon as it had a mind, swept away and swallowed all up together.

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

PHYSIOLOGICAL LETTERS ON SLEEP.—NO. 2.

In my last number I gave a definition of sleep, and stated that in it were included certain prime factors or elements. The first of these essential elements is *periodicity*. This statement is shown to be true by common experience. You feel the desire and the necessity for sleep as regularly as the night comes around.

2. Absence of volition. The will is that faculty which regulates the mental operations and determines human conduct. The will is the first faculty of the mind that goes to sleep. This statement will, I think, commend itself to the experience of my readers. Volition, too, is that faculty of the mind which continues asleep the longest; which remains dormant during all the sleeping stages. During the waking hours this faculty exercises a general supervision and control over all the other mental faculties—during sleep *it lets go its hold*, and hence thought and imagination run riot. You are conscious that in going to sleep the first step has been taken when the will has been compelled by fatigue to forsake the helm. You are conscious that you are a free agent only in your waking hours, and hence are not responsible for anything which you might do during sleep. Sleep is a beneficent monarch, who will allow only the innocent within the precincts of his court.

3. Sleep is a state in which there is complete torpor of the special senses. You cease to hold communination with the world around you by means of the eyes, the ears, and the other senses. The sight ceases to receive impressions first, the taste next, and then the smelling; hearing is next in order, and last of all sleeps the sense of touch. (a) How readily does a powerful impression made on any one of these senses, when dormant, awaken that sense, and through it awaken the other senses, and arouse the entire brain! There is a sudden flash of light before the eyes of the sleeping man; instantly he jumps from his bed—the whole brain is in action! How quickly you are aroused from your slumber at the sound of a pistol, or by the prick of a pin! The sleeping senses still act as sentinels. But if you try to arouse an apoplectic patient from his coma by shouting to him, or inflicting bodily harm, you fail. The one is natural sleep, the other is morbid insensibility.

4. Loss of consciousness is another essential element of sleep. You rest unconscious of what you are, where you are, or what is going on around you. Mental philosophers have disputed this; but what absurdities have they not perpetrated? Verily, a system of philosophy which asserts that the mind is always conscious and always active, must have some higher foundations on which to rest than common sense and experience. (b)

5. A fifth element of sleep is muscular rest. The voluntary muscles rest because the brain rests. Muscular repose is essential to normal sleep, though sleep is not, I believe, essential to muscular repose. Yet the muscular tissue is generally restored during sleep, nature having made the *quantum* of brain rest the measure of the muscular rest required. There are certain muscles that are not under the control of the brain, and these never sleep. Among these we may enumerate the heart and diaphragm.

E. P. H.

(a) [illegible]

(b) See Malebranche's Philosophy.

A WORD OF CAUTION.

We believe that in a normal condition the only proper food for man is fruits, grains, and vegetables, simply cooked, and we are sure that these would perfectly satisfy the appetite and gratify the taste. But so morbid are our conditions, and so far are we removed from the normal standard, that this can only be the light toward which, at present, we are struggling. We have fed upon exciting, stimulating substances, which make the vital machinery run too fast. Yet, as the engine under high pressure of steam is in danger of being injured if too suddenly stopped, so our systems, if these stimulating articles be removed at once, suffer more or less, proportioned to the strength and degree of stimulant. As our mental and moral powers by wrong relations learn to recognize falsely, calling evil good, and good, evil, putting darkness for light, and light for darkness, so the vital instincts become perverted. They fail, at first, to recognize plain, nutritious food as the best. The stomach will even refuse to act upon it in digestion. It is like a stranger which the system has no acquaintance with, or a friend wearing a new suit of clothes, with his whole appearance, countenance, and manners, changed; at first he is not recognizable. Let him dress as formerly, and we greet him at once. Just so, if we prepare food as usual, the instincts will at once receive it. But should our friend make his changes gradually, we would not lose at any time our recognition of him. So our stomachs will continue to recognize and receive our food, if it be changed slowly. These changes are all-important to us, and with a little care they may be made in perfect safety, and without loss of vigor. At the same time we shall find ourselves becoming more useful and happy, as we continue to approach the normal standard.—*Reformer.*

KEROSENE AND ITS DANGERS.

It is very easy for nervous people to make themselves unnecessarily uncomfortable. There are so many possibilities of peril in this world that it is hardly worth while, however, to let anything but positive probabilities interfere with one's equanimity and appetite. But the naked truth is that the loss of life and property from kerosene accidents every week is fearful, and that nine-tenths of the oil burned in our homes is perilously unsafe. All oil will, at some temperature, give off a vapor that forms when mixed with air, an explosive compound when ignited. Kerosene that will not evaporate below a temperatnre of 110° Fahrenheit is safe. Most that is sold will form this vapor at a lower temperature, and such is ever unsafe. It is easy for those who have a thermometer to test their oil. Heat some water to 110° Place in it a cup warmed to the same temperature. Pour into the cup a little oil and apply a lighted match over it. If the vapor ignites take back the oil to the dealer, and prosecute him for the violation of the law that forbids the sale of illuminating oils that will evaporate below 110°. We don't suppose you will do this last, but you ought to. The law is hourly violated and lives imperiled because unprincipled or careless dealers can adulterate properly distilled oil with benzine or naptha, or sell half distilled oil, at a larger profit than good oil will give them: and this is the explanation of three-fourths of the accidents from lamp explosions. A lamp containing good oil may explode when upset, if some of the oil should run out, become ignited and suddenly heat the oil inside the lamp to a very high temperature. But this is only one of the possibilities before spoken of. Instead of constantly dreading it, give the same amount of thought to caution and care in the use of lamps and there will really be no danger.

Explosions from the volatile oil usually occur when the oil is low, and, most frequently, after a lamp has been standing unlighted and partly full of oil. The vapor has then had an opportunity to condense, the air has worked in and the train is all laid for an explosion when the lamp is lighted. A well filled lamp rarely explodes. So the carrying about of a lighted lamp that is nearly empty of oil but full of vapor provokes an explosion, by agitating the vapor and bringing it to the flame.

It remains to be said that the "patent non-explosive oils," so called, are not to be trusted, unless their ingredients are known. Because they have not exploded in experimental trials it is not wise to take the risks of their explosion when you are not experimenting. Good kerosene is good enough, a splendid light, very cheap, and very safe if decent care is taken with it.—*Advance.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private*.
Over all business matters, write—*Business*.
Over all articles for the paper, write—*For the Crisis*.
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,

THE YOUNG PILGRIM:

FOR CHILDREN AND YOUTH.

TERMS:

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 668. BOSTON, WEDNESDAY, JULY 22, 1868. VOL. XXVII.—NO. 19.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

PEACE.

"Peace I leave you, my peace I give unto you; not as the world giveth, give I unto you." "Let not your heart be troubled, neither let it be afraid." "I will come again and receive you unto myself."

Blessed words, how sweet and cheering
To each beloved disciple's heart,
When they had heard the mournful tidings,
He would soon from them depart.

These were the words, "My peace I give you,
Not such as the world doth give;
Be not troubled, although I leave you,
I will come and you receive."

All through the lapse of fleeting ages,
Ever since those words were spoken,
To every faithful child of heaven
Never was that promise broken.

Whate'er might be their lot or station,
In lowly cot or palace fair;
On Afric's sands or ocean islet,
This promised peace was with them there.

All through the bloody persecution,
At thought of which the heart grows faint,
Tortured by foes, by friends forsaken,
This peace had every faithful saint.

Now while through last day perils passing,
And crimes of darkness fast increase,
And siren voices, soft, alluring,
Whisper that pleasure bringeth perce;

The christian knows the source of pleasure,
Knoweth the fount of lasting peace,
And with his eye upon his treasure,
Presses where joys will never cease.

And often from heaven's pearly portals,
There comes to his enraptured soul
A foretaste of the peace immortal
He'll gain when reached the final goal.

MARTHA S. HORNE.

New Durham Ridge, N. H.

For the World's Crisis.

THE KINGDOM OF GOD.—No. 2.

1 PETER 1: 2-9:—"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these ye might be made partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

IX. The Apostle here enumerates the graces that are to adorn the christian's life; and his language applies to those who are in the church of God. In the tenth and eleventh verses, he addresses the people of God as follows: "If ye do these things ye shall never fall; for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ."

Now, if one must be in the church in order to have the christian graces, and if one must have these graces in order to obtain an entrance into the kingdom, it certainly follows that the church is not the kingdom.

X. Abraham, Isaac, and Jacob, and God's holy prophets of old, have long since been gathered to their fathers. They are not now living in the church. They sleep in the silent dust, awaiting the resurrection of the just, to be gathered home.

Luke 3: 28;—"There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." If Abraham, Isaac and Jacob, and all the prophets are not now in the church, and they are to be in the kingdom of God, the church is not the kingdom.

XI. In Matt. 25: 31-34, our Savior teaches that the saints will receive the kingdom at the judgment. Mark the language. When the Son of man comes in his glory, with his holy angels, then shall he sit upon the throne of his glory. All nations are to be gathered before him; and he is to separate them as a shepherd divideth his sheep from the goats, placing the good upon his right hand, and the bad upon his left. "THEN shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

If the saints are in the kingdom now, the judgment is in the past. But the judgment is yet future; and, hence, the kingdom is future also, while the saints are in the church now. Therefore, the church in not the kingdom.

XII. That the church had an organized existence in the days of the apostles, no one who believes the Bible can for a moment doubt. In Acts 2: 47, we read that "the Lord added to the church daily such as should be saved." We can not add to a thing unless the thing itself exists. But here we are informed that the Lord *did* add to the church; hence the church existed in the days of the apostles.

Paul represents the kingdom as coming when Christ comes to judge the living and the dead. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the Word."—2 Tim. 4: 1.

If, therefore, the church existed in the days of the apostles, and the kingdom is to come when Christ comes to judge the quick and the dead, the church is not the kingdom.

XIII. The kingdom of God can never be divided. It is to stand for ever. It shall never be destroyed. Hence division can not exist; for "a house divided against itself can not stand."

But the church has been divided. Look at the different "isms" of the day, and you have ample proof of this. To-day different factions bite and devour each other. Each tries to put the other down. Yet each of these churches claims to be the kingdom of God. How, in view of these facts, and in view of the Savior's declaration, "If a kingdom be divided against itself, that kingdom can not stand" (Mark 3: 24), can the professed church claim to be the kingdom of God?

If, therefore, the kingdom of God can not be divided,—and it never can be, for it shall never be destroyed (Dan. 2: 44),—and the church has been divided, the church is not the kingdom.

XIV. "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God."—John 3: 5. This language refers to the resurrection. Our Lord declares that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3: 6. Paul says, "There is a natural body, and there is a spiritual body"; and he also says, "It is sown a natural body; it is raised a spiritual body."—1 Cor. 15: 44.

When the sleeping saints are raised from the dead, and the righteous living are changed, they will have their spiritual bodies, which will be like Christ's glorious body. Phil. 3: 21; 1 John 3: 2. After rising from the dead, Jesus came and went, when he chose, unperceived, like the wind. See Luke 24: 31; and John 20. The saints will be able to do the same; for "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit" able to come and go, unperceived, like the wind.

From the foregoing, it will be easily seen that the birth of the Spirit in John 3: 5 refers to the resurrection. "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God."

It is proper here to remark that the Greek word *eiserkomai*, here translated "enter," according to Greenfield, sometimes signifies "to take possession of"; and that this is the probable meaning of the word here; for when the saints are born of the Spirit, they will enter into the kingdom, and take possession of it; for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."—Dan. 7: 27. In the twenty-second verse, we have this language: "The Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

If, as has been shown, the saints are in the church now, and one must be born of the Spirit in order to enter or take possession of the kingdom, the church is not the kingdom.

XV. In Matt. 16: 19, we have the following words of our Lord to Peter: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Keys are to open and close doors. The word, however, is here used figuratively. Peter receives authority to bind and to loose; and it may be said that he opened the door of the kingdom by making known the terms of admission. And what are they?

To the believing penitent Peter says, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39. To the saint he says, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity..... Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1: 5-11.

If the keys of the kingdom were given to Peter, and he teaches that the believing penitent is to repent and be baptized in the name of Jesus Christ for the remission of sins, and that he is then to add to his faith virtue, knowledge, temperance, godliness, brotherly kindness, charity (and certainly he gets into the church before he does all this), in order to enter into the kingdom, then the church is not the kingdom.

Having shown that the church is not the kingdom, I now propose to examine a few passages which our opponents claim to teach that the church is the kingdom.

Col. 1: 13;—Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." As it stands in our version, this passage seems to teach that the saints are now in the kingdom; but a correct translation shows that it is in harmony with the position I have advanced.

The Greek word *methisteemi*, here rendered "translated," signifies "to move from one place to another, remove, transfer; to cause to pass from one mode of thinking to another, *cause to change sides*."—*Greenfield*. In the Emphatic Diaglott New Testament it is rendered thus:—"Who delivered us from the dominion of darkness, and changed us for the kingdom of the Son of his love." This translation removes all difficulty. Upon this, as upon other subjects, the Bible is not yea and nay, but yea and amen.

Heb. 2: 28, is quoted to prove that the church is the kingdom. Let us examine it in connection with the context. We commence at the 25th verse: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that can not be shaken may remain. Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

In analyzing this passage, the following points appear:

1. God's voice once shook the earth.

2. God has promised to shake once more not the earth only, but also heaven.

3. The declaration, "Yet once more," signifies the removal of the things shaken, that the things unshaken may remain.

4. When this shaking and removal take place, the saints are to receive a kingdom which can not be moved.

Instead of proving that the church is the kingdom, this passage shows conclusively, when examined in connection with the context, that the saints are to receive the kingdom in the future, when God shakes heaven and earth.

It now remains for us to examine Rev. 1: 9, which reads as follows: "I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and the testimony of Jesus Christ."

There is a figure of speech, called "synecdoche," by which a part of a thing is put for the whole, or the whole for a part; as, "This roof shall be my protection." Here roof, a part of the house, is used to represent the whole house. In this example, we have a good illustration of the figure.

An organized kingdom can not exist without its elements; for each element is a part of the kingdom itself. The church is an element, a part—the kings and priests—of the kingdom of God. John was in the church—one of the elements—and in this sense alone was he in the kingdom. If we try to prove that the church is the organized kingdom of God by this passage, we make it contradict other portions of the Bible; but when we apply the figure of synecdoche, all is plain.

Wakefield translates Rev. 1: 9 thus: "I, John, your brother, and sharer with you in enduring the affliction of the kingdom of Jesus Christ, was in the island called Patmos, on account of the word of God, and the testimony of Jesus Christ."

G. W. GREEN.

Memphis, Ind.

For the World's Crisis.

THE INVIGORATION OF SCRIPTURE.

The Scriptures teach us to exercise love and benevolence; to have sympathy and compassion; relieving the miseries of others, and thus giving essential happiness to ourselves, causing us to rejoice with those who do rejoice, and weep with those who weep. But however essential these divine graces may be, how few among the many do we see who exercise them. As a general thing, the greater part of mankind care but little about what a wise Providence has provided for their best good for their present and future happiness.

What a solemn hour is the one in which we are living. It seems like the beginning of the days that the prophet John spoke of in Rev. 16: 12-14;—"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Now let us look at the words of Paul in 2nd Thess. 2: 7-10, and see if they do not compare with the proceedings of the present day: "For the mystery of iniquity doth already work; only he who now letteth, will let until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved."

Dear brethren and sisters in Christ, at this trying and critical hour, I feel to exhort you to look well to yourselves, and see that you are not drawn off from the truth of the inspired revelation of Christ, by the delusion of Satan and his coadjutors, as it is carried on at the present day. The adversary of our souls has spread his net both far and wide upon the earth, in order to ensnare the followers of Christ. This has been his satanic aim ever since the gospel of Christ was first preached. And, as he knows his time is short, he is at this day seemingly putting forth a double energy to destroy the saints. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his"; therefore "let every one that nameth the name of Christ, depart from iniquity." 2 Tim. 2: 19.

Dear reader, will you again take notice of the words of Paul, delivered to Timothy: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning and never able to come to the knowledge of the truth."—2 Tim. 1-7. I tell you, my friends, beware of such, lest they should lead you from the teachings of Christ. "For there is none other name under heaven given among men, whereby we must be saved," but the name of our Lord and Savior Jesus Christ.

Dear reader, thus far have I spoken of the merits of Christ and his gospel, and what is to take place in the latter days. I believe according to prophecy and the signs of the times, those days spoken of by the prophets have already come. Let us look which way we may, we see but few engaged in promoting the gospel of Christ; but we see many infidels, who are trying to overthrow it. I say unto you again, beware of them, for they are "blind leaders of the blind," and their presumption leadeth down to the gates of hell.

J. ELKINS.

THE UNPROFITABLE SERVANT.

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?

Ah! the gift was only lent,
With the Giver's known intent,
That it should be wisely spent.

And I know he will demand
Every farthing at my hand,
When I in his presence stand.

What will be my grief and shame,
When I hear my humble name,
And cannot repay his claim!

One poor talent—nothing more!
All the years that have gone o'er,
Have not added to the store.

Some will double what they hold,
Others add to it ten-fold,
And pay back the shining gold.

Would that I had toiled like them!
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, O teach me what to do!
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something yet to do for thee,
Thou who hast done all for me.

For the World's Crisis.

OUR TIMES.

Joel 3: 9;—"Prepare war, wake up the mighty men; let all the men of war draw near." "The harvest is ripe; .... wickedness is great." "The day of the Lord is near." "And upon the earth distress of nations." "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." 2 Tim. 3: 1, 4, 5;—"In the last days perilous times shall come.... Lovers of pleasures more than lovers of God; ... having a form of godliness. "Iniquity shall abound."—Christ in Matt. 24: 12. It would be very difficult to find in the history of the past any approach to the fulfillment of the above prophecies, as is being fulfilled to the very letter at the present time, all authorities being witnesses, as the following items will show, without the possibility of a disproof. *Herald Supplement* of Feb. 15th, Paris correspondent, says:—

"The Government law gives the Government [of France] power to keep in arms 400,000 regulars, 800,000 guards, as reserves (besides the militia), being an army of 1,300,000 men... Marshal Neil [Minister of War] has promised that by the first of April, 1868, all the troops shall be armed with the [dreadful and terrible] chassepot rifles, with about one hundred millions of cartridges, which will place the French army in a state of preparation as it has never before seen..... No one has ever yet undertaken to fathom the secrets of his [Napoleon's] meditations, and it is on this account that in all his undertakings, Mexico left out of the question, his plans well matured, his aims have rarely failed to accomplish his ends." Speaking of the people of France he says: "Were the angel Gabriel himself to descend from heaven and be seated on the throne of the Tuilleries, Paris would consider its special duty to be to oppose whatever form of government he might wish to establish.... When such elements are considered, one may well admire the power and genius that is able, single-handed, to cope and govern it as he [Napoleon] has done during the last nineteen years."

Herald (Boston), Feb. 21st, has the following amusements: "Warren Street Chapel Festival. Dancing nine and a half to one, and two and a half to five and a half. Fancy dances from eleven to four o'clock." The following notice is in the Portland *Press* of Feb. 12th:—"New Jerusalem church on Feb. 17th will present the beautiful pantomime of Red Riding Hood. Scene 7th. Wolf enters cottage, and personates Granny, new costumes, and scenes," etc.

It seems a little strange for professing christians to get up such scenes and pleasures to benefit the church. There is generally death in the pot when they resort to such measures. It once, by Herod's orders, caused the death or beheading of John the Baptist, and if indulged in will kill every vital principle of christianity.

The New York *Herald* says: "The year of our Lord, 1868, has been ushered in quite gloriously, defalcatorily speaking; for the public have been already treated with the details of seven first-class robberies, besides defalcations in three banks, and another defaulter has just gone with from one to three hundred thousand dollars belonging to the firm.

At a recent meeting of the Medical Association, Dr. Oaks stated that, "according to the best estimate he could make, there were four hundred murders produced by abortion in the county of Androscoggin [Maine] annually." What must the aggregate of Maine be, if one county has four hundred murders?

The Boston *Herald* of Feb. 12th may well call it "an appalling statement." The New 1868, in an article headed, "Recent Physical York *Tribune* of Feb. 19th, in a long editorial, —"The Conspiracy against Marriage," says: "The illegitimate births outnumber the legitimate; the figures are too terrible to put down.... The present age ought to excel past ages in virtue; if it does not, its immorality is of deeper dye."

A proviso has just been introduced in the marriage laws of Califoinia, permitting all parties living together as man and wife to get married without the necessity of procuring a license. Thousands in that State are now cohabiting as man and wife, who are not legally married.

The above shows public morals to be in a very lax state, and by the dailies I find that the immoral state of military academies is being introduced in Congress. Yet in the face of all this, some tell us that the conversion of the world is the next event to come, the Scriptures to the contrary notwithstanding. The *Press* of Feb. 27th, in an editorial,—"Historical Times,"—says: "Every morning the world wakes up, questioning whether something startling may not have taken place during the night, and prepared to hear almost anything." Says Harper's *Mag.* for February, Commotions": "For three or four months past there have been signs of violent physical agitations, both of a geological and meteorological character...... Tornadoes at home and earthquakes in the great Gulf, early storms and horrible railroad accidents, ushered in the holidays this season." On "Distress," etc., says the *Union Advocate* of Feb. 26th: "The beginning is seen, but the end, which must inevitably be terrible, is not far off." The Cincinnati *Gazette* on the state of things says: "The state of things is appalling. Distress, want and misery are stalking abroad. What it will come to in the dead of winter, God only knows. Every kind of business is prostrated."

The New Orleans correspondent of Boston *Journal* concludes his views as follows:—"These are sad times, and the only consolation we can have is that they cannot be any worse." Says the *Advocate*, "This is a sorrowful picture, and which we may suppose is in no wise exaggerated.... We are apparently on the eve of a revolution, that may prove more bloody than the late civil war."

Thus the distress of nations, and "the combat thickens." Say the papers on the present situation of things in the world, "What the end may be, God only knows." One thing is certain, he who doeth the will of God, who is girded with the whole armor of the gospel, will abide and stand in that day when the jewels of God are made up. May we live worthily, waiting for the Lord from heaven, to change our mortal bodies to immortality, ever being with the Lord.

JOHN TAYLOR.

New Sharon, Me.

MINISTERIAL DIGNITY.

The connection of the above terms is evidently quite significant; and if appropriateness in application is desirable, that point is surely gained in its present association.

The term minister, is derived or borrowed from the Latin *ministro*—properly a chief servant; one who serves at the altar. Mr. Webster says, "One who performs sacerdotal duties; the pastor of a church, duly authorized or licensed to preach the gospel, and administer the sacraments."

Christ himself was termed a minister of the sanctuary. As it is with the sacred or ecclesiastical minister we now have to do, to that office your attention is more especially called.

As in civil affairs, he is one under authority. Bearing the important messages of salvation, he is engaged in the most sublime work in which mortal man was ever employed; and occupies the most elevated, honorable and holy position ever possessed by man. The great apostle of the Gentiles entertained such noble conceptions of the ministers that he terms them "ambassadors for Christ." If such is the exalted position of the minister of the gospel, certainly there can be nothing wrong if we claim that he ought to carry with him, everywhere, his authority, his humility, his dignity, and his devotion.

But to maintain this properly, there are several considerations to take into the account. A minister's moral conceptions ought to be finely cultivated. He must realize the fact, that dignity is true honor. That it is "A high sense of propriety, truth and justice;" with an abhorrence of mean and sinful actions, or of low, lustful habits. In his position or calling, there is no time for trifling; no time for jesting or foolish talking; no time for idleness; and no time for the filthy, low, debasing, and God-dishonoring practice of chewing and smoking tobacco! The little book says, "never be triflingly employed." Trifling begets actions that have neither seriousness, weight, wisdom, nor dignity. Well may one remark, most seriously,

"With such poor trifles playing,
Moments make the year, and trifles life."

It is also written of Grotius, that he remarked while dying, "I have lost a life in busy trifling." What an admonition to men of God and ministers of the gospel! Then comes the thundering injunction of the Bible, "See then that ye walk circumspectly, not as fools, but as wise—redeeming the time, because the days are evil."

The second term in our text is dignity. That, too, is borrowed from the Latin, *dignitas*—morally meaning, dignity of mind, dignity of character, dignity of deportment, and dignity of sentiment. They are all based upon moral rectitude, and are designed to exhibit the minister's moral rectitude.

The truly dignified minister not only avoids all trifling, but he equally detests idleness. He realizes the fact, that idleness is the parent of many vices.

It is easy to discover the effects that must follow a course of idleness. It is a want of dignity in the beginning, in the middle, and at the end. It is low, lower, and lowest. There are other baneful effects following in this train: not only the lowering of ministerial dignity, but the injury entailed upon others. The idle, undignified minister, is embarassed in various ways. He never has his lesson. He is illy prepared for any emergency. He is often too late at his appointment. He never has time for class-meeting. He has no time for pastoral visiting. He never visits, comforts, counsels, nor encourages the sick. It is the source of much neglect. His example is a bad one. He carries a miserable influence. He does great injury to the young convert. He renders himself despicable in the community. And Solomon says, "An idle soul shall suffer hunger." Such ministers never rise to any eminence. They are great complainers: wondering that they are not more fully and properly appreciated.

The dreadful influences of idleness might be traced much farther, and their undignified effects exhibited seemingly more fully. But enough.

That the contrast may appear more striking, let us look at the men, or a few of them, who have exhibited their dignity, filled their ministerial office with reverence, and exerted a world-wide influence for greatness and goodness.

Look at Luther, defying the thunders of the Vatican, and all the powers of the Pope; by patient continuance in well-doing, he stands, at this distant day, as one of the first stars in moral magnitude and sublime grandeur. His name is a familiar, household word.

Who does not almost envy the immense attainments, the personal acquirements, the real honor, the noble bearing, and the moral dignity, of the great and good Dr. Clarke! He commenced as a peasant in poverty—an Irish boy in rags, whose food was potatoes; but by industry, perseverance, and a fixed determination, he became connected with the crown, and he filled one of the highest seats in the literary and religious world. He honored his country, his calling, and his religion; and, at every point, he maintained his ministerial dignity. To the latest period of time his works will follow him, for great good.

The inimitable Wesley, is an example worthy of reference. Mr. McOliver, in referring to him, said, "When I think of the hundred volumes he has written; of his traveling five thousand miles annually; that he delivers thousands of discourses yearly; the thousand sick beds he visits; the two thousand letters he answers: in short, when I see him, as I have ever seen him since I knew him, how lavish he is of his strength, time, money and influence, for the relief of the poor, the support of the weak, the prosperity of the church, the conversion of the world, and the glory of God—I am ashamed of myself and all about me."

And the great apostle of the Gentiles gives us some of his experience in truly maintaining his ministerial dignity. He says, "I abuse not my power in the gospel.... Though I be free from all men, yet have I made myself servant unto all, that I might gain the more." And again adds, "We are laborers together with God." Yea, more, he says, "We are ambassadors for Christ,"—Honor—Dignity—Glory.

The preceding limited list of dignified and moral worthies, is sufficient for present purposes.

It is plainly seen by all, that moral worth, correct principles, and persevering efforts, are necessary qualities, for the humble minister to maintain properly and fully his ministerial dignity.

God has very wisely connected labor and piety, wisdom and greatness, humility and honor, honesty and goodness, and dignity and devotion, together. And the person wishing to bear, share, and wear them all, will be compelled to put forth much effort; carry in his bosom an honest heart; seek much of the grace of God, and rid himself of every sin—even that which is as near as the right hand, or dear as the right eye. Do we, as ministers, realize the moral obligation of our office—its responsibilities, its duties, and its dignity? If we do, we realize the fact, as remarked by Massinger—

"True dignity is never gained by place,
And never lost, when honors are withdrawn."

—*Earnest Christian.*

For the World's Crisis.

"ABOVE ALL THINGS PUT ON CHARITY."

If we are members of Christ's body, partaking of his Spirit, shall we not exhibit the fruits of that spirit, which are love, joy, peace, long-suffering, gentleness, etc., so if a brother or sister be overtaken in a fault, we should restore such an one in the spirit of meekness, considering ourselves, lest we also be tempted, not having desire for vain glory, envying or provoking one another to anger; but rather to love and good works. The command is, "if ye have aught against your brother, go and tell him his fault between thee and him alone; and if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, take with thee one or two more.... And if he shall neglect to hear them, tell it unto the church." Paul says, "If any have caused grief, sufficient is this censure which was inflicted of many; so that contrariwise ye ought rather to forgive him and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow." "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

You that publish a brother's faults abroad, or seek to find accusations against him, is this having your conversation in heaven? When such an one meets with you in prayer or conference meeting, and you assume the character of the Pharisee in the temple, accusing, judging, and even threatening him, are we not led to inquire where is your charity, long-suffering, meekness, or brotherly love? When an offending member has confessed his fault, and sought the forgiveness of God and man, you that hold it up as an account still against him, have you forgiven as you hope to be forgiven? "If ye bite and devour one another, take heed that ye be not consumed one of another." "Be not deceived. God is not mocked, for whatsoever a man soweth, that shall ye also reap."

I am convinced that one great reason why many of our churches at the present day are not in a more prosperous and healthy condition is, a lack of obedience to the commands of our great Teacher, whose wisdom cannot err, who exhorts us to charity and oneness as members of the same body. O that we may all seek diligently that wisdom that cometh from above, having the spirit of our blessed Savior, wherewith we may be able to walk worthy of the vocation whereunto we are called, taking heed lest we become a stumbling block to any, or dishonor to our Master's cause. In view of the shortness of time and the recompense of reward, let us be true to God, our fellow creatures, and ourselves.

Rutland, Vt. M. S. PERKINS.

For the World's Crisis.

SATAN CREPT IN, CREEPING IN.

Could Satan have crept in had they done their duty, kept up the fire of God's truth, gone on and on, rising higher and higher, shining brighter and brighter? Never. Never would sectarianism have crept in as it has, sect on sect, creed on creed, saying, "I am of Paul, I of Apollos, I of Cephas. It would have been Christ first, middle, last, *always*; one Lord, one faith, one baptism; one God and Father of all, who is in all, through all, above all, had they kept on the gospel armor, burnished brightly, fought the good fight, kept the faith, stormed the fort of Satan. Never would masonry, odd fellowship, and other secret abominations, have crept in as they have, shaking the foundations of gospel purity and salvation, marring the peace and welfare of Jerusalem, had they been true to their covenant vows, and kept the gospel fire burning. Never would these serpents of serpents, sugar-coated poisons in literature, have crept in as they have, biting like a serpent, stinging like an adder, poisoning the whole community, eating out the life of all that is pure, lovely, and of good report, had the teachers and ministers been wide awake, on the alert, the watch-tower, cried aloud, spared not, searched out these Achans in the camp, and burned them with fire.

It is while men sleep the enemy sows his tares. "How long will ye sleep, O sluggard?" Awake! awake! ye sleepers. "Can a man take fire in his bosom and his clothes not be burned?"

"Stand firm. Oh, 'tis a high command,
From which no christian man should turn;
If Satan presses hand to hand,
A holy fire within should burn.
'T will shield the champions of the Lord,
Contending for his purest word."

Again. Never would they have lost the holy fire pentecostal as they have, which once burned brightly, had they not yielded to the tempter, bowed to the popular voice, false conservatism, the doctrine of expediency and compromise. "Gone down into Egypt for help."

Money? O yes, money enough; no lack for means to build a popular institution, college, or theological seminary. The gold and the silver flow in by thousands, tens of thousands, hundreds of thousands. Follow the wake, lower the gospel standard, confer with flesh and blood, money enough to build and endow. But is not this gold and silver a curse instead of a blessing? Is it not already cankered? and the rust of them witnessing against you—eating your flesh as it were *fire!* Our churches, institutions of learning and piety, need not fear a more terrible curse than a sickly charity, a false expediency. Its tendency is to lower the value of fixed and definite doctrines, and thus to cast down the hedges of the Lord's vineyard, and give up her vines to the wild boar of the wood. Let this plague run through the camp, and our tents will soon be desolate; no destroyer can be more mighty; the darkest form of infidelity would not be half so deadly.

O friends, where are you? where the fine gold, the blessedness of which ye spake? "O foolish ... who hath bewitched you that ye should not obey the truth?" "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain." We stand in doubt of you, weep over your fall; our heart is sad. When you were little in your own sight, despised, persecuted, looked upon as "the offscouring of all things"; when sitting at the feet of Jesus, learning new lessons of meekness, humility and love, self-denial and cross bearings—what now? Glory? Yes, glory on glory, salvation on salvation! The very atmosphere for miles around you was impregnated with heaven. Salvation streamed. "Holiness to the Lord" was written on your foreheads, walls, door posts, and gates. But where now? O where? "O that you had hearkened to the Lord, and continued to walk in his ways." See Ps. 81: 8-16.

Popularity has killed you. Prosperity has killed you. You have revivals, multiply converts, but what are these? shining lights? To what are they converted? to Jesus Christ? Are these converts living, burning, blazing firebrands of holiness on the mountain top of full salvation? True Bible reformers? Who sees it, believes it, feels it? As the fountain, so the streams.—D. F. NEWTON, *Author of "The Sword that Cuts," etc.*

☞ A broken and contrite heart unlocks our inward senses, and makes us see, and hear, and feel the things which could no more be seen, heard, or felt before, than a man in a deep sleep can hear, and see, and feel the things that are said and done about him.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 22, 1868.

☞ **Take Notice!**

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ **Please Remember!**

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ **MONEY ORDERS.**

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given. Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too. Send on the order, not writing a word; make it payable to GEO. T. ADAMS, directing it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and asked you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us YOUR NAME AND POST OFFICE ADDRESS.

THE CAMPMEETINGS.

The Springfield National Advent Campmeeting is appointed to commence Monday, Aug. 24th, but there will be a meeting held on the ground on Sunday, Aug. 23d, and arrangements will be made with various R. Roads for Tickets, good as soon as the 22d.

The Alton Bay Campmeeting commences Sunday, Aug. 30th. Full particulars in regard to the above meetings will be published in due time.

In answer to inquiries, we would say that tents can be hired in this city of James Martin & Son, No. 114 Commercial Street, nine and a half feet square, three and a half foot wall, with poles and all complete, for $4.00 for the time covering either of the above meetings. Also tents eleven and a half by welve, four foot wall, for $6.00, and other sizes in proportion. *

TREMONT CAMPMEETING.

Tickets for this meeting, good July 25th to August 4th inclusive, may be obtained of GEO. T. ADAMS, 167 Hanover Street. Fare to go and return, $1.90. Cars leave the Old Colony Depot 7.50 A. M. and 4 P. M. *

MONTREAL.

We arrived in Montreal Wednesday evening, July 8th, and found a good home at Bro. Jones, 132 St. George street. On our way from Detroit to M., we passed through a fine farming district on the banks of the St. Lawrence. It is a good wheat country, and the grass looks well. As we approached Montreal, we found the land drying up for want of rain, and the grass dying in the pastures. In Michigan, the wheat was looking very finely, and about ripe enough for harvesting. We were delighted with the appearance of that state, and think those who live there must feel very contented, so far as the things of this world are concerned.

Our meeting in Montreal was a very pleasant one. We found the church there in a good condition, and pressing for the prize at the end of the christian race. The enemy has tried his best to destroy that church, but it is gaining strength in the Lord, and becoming better acquainted with Satan's devices, and the Lord's power to deliver from temptation. The Brn. and Srs. now see that their trials were really for their good, and served to bring them nearer to the Lord. By these they learned their own weakness, and the importance of leaning wholly upon the arm of Jesus for support. They have had but very little preaching for some months, but they have kept up their meetings. Our brethren in the States do not know what a heavy pressure is brought to bear upon the churches in Montreal and Quebec. It comes from the combined influence of the popular churches, which control political and financial matters as well as ecclesiastical. One need not go to Rome to learn the power of the church. A large proportion of the property is in the hands of the Catholic and Episcopal churches. They look with contempt upon whatever does not come through their channel. They are very bitter against us, and do all they can to stir up prejudice, and keep people from our meetings; but we learn that many in Montreal, also Quebec, who are yet members of other churches, are now satisfied the doctrine we have preached to them is the truth. We hope they may yet get courage to come out and confess it to the world, that the Lord may be glorified in them, and others be led to see the light, rejoice in it, and make due preparation to meet the Lord at his coming. Some members of other churches took a part with us and expressed much delight in the spirit of the meeting. They felt quite at home.

At its close, two young men came to us, and expressed a wish to talk with us on the subject of religion. They said they had been skeptical, but the spirit they had seen manifested in the meeting, and the talk they had heard, had deeply affected them, and they were anxious to hear and know more about these things. The spirit they had seen exhibited by many ministers and others professing religion, had led them to think that the whole thing was but a system of priestcraft; but what they had seen and heard that evening had changed their feelings. They walked with us some distance to Bro. Jones, and we there had a long talk about the plan of salvation. They manifested great interest, and said they were going home to search the Scriptures. We trust they will become the humble followers of Christ, and be saved in his kingdom.

Thursday afternoon, we attended the funeral of Sr. Price, who fell peacefully in the Lord, and is now sleeping in the beautiful Mt. Royal Cemetery, which very much resembles that of Mt. Auburn near Boston. What a shout there will be when the saints sing, "O grave where is thy victory?" Let the time speedily come.

QUEBEC.

Friday evening, July 10th, at 7 o'clock, we left Montreal for Quebec, and took passage down the St. Lawrence river, on board the large and beautiful steamer Quebec, the best boat on the river. The St. Lawrence is a noble river, and has some very pleasant scenery on its banks. We arrived at the walled city of Quebec about 6 o'clock in the morning, and received a hearty greeting from Bro. and Sr. Lawson, Bro. and Sr. Simpson, and others, who had come down to the wharf. We were soon at Bro. Lawson's pleasant home, where the saints always find a welcome. We were rejoiced to see Bro. and Sr. Simpson, whose labors have been much blest in Canada. He feeds the churches with good wholesome food, that gives them strength in the Lord. He was detained one day in Quebec to attend the funeral of Sr. Lee, who was buried the day before we arrived. Bro. and Sr. Simpson left for Montreal Saturday evening, on the steamer Quebec. We congratulate the church in M. that they are to become acquainted with them. We found they were very much pleased with their Canada visit. The church in Quebec has been very much comforted and strengthened by their sound instruction, especially in the prophetic Scriptures, which go to show that our Savior is soon coming. We found the church in a healthy condition; rooted and grounded in the truth. But very few churches can be found, in which so large a proportion are so well qualified to give a reason of their hope, as in the one in Quebec. They have no preacher; but there are some four of the brethren who take turns in occupying the desk, and who do it to the edification of those who attend. It is a living, growing church. The opposition which that church has to endure surpasses any with which we are acquainted. There are quite a large number in the city who are satisfied that we have the truth, but they have not yet had courage to come out and identify themselves with those who have given up all for Jesus and his word. They know what reproach they must bear from their former friends if they do, and they shrink back from the cross. Our enemies seem to think that no titles are too bad for us, and no reproach too heavy for those to bear who believe and advocate what we preach. Thank the Lord, there are some in Quebec who glory in the cross of Christ, and are willing to be reproached for his sake. We trust the number will yet be increased.

Sabbath morning, July 12th, we repaired to the St. Charles river for baptism, and enjoyed a precious season. By the kindness of Mr. King, who has a beautiful situation on the banks of the river, well removed from the public road, we were allowed to occupy his house and grounds for our accommodation. We felt that we were enjoying an exalted privilege, as we stood upon the banks of the river with our dear brethren and sisters, who had assembled for baptism, and to show their faith in the burial and resurrection of Christ. We realized the approval of our Lord as we went down into the water and came up again rejoicing. Nine were buried, and others are expected to improve the next opportunity. We have rarely enjoyed such a pleasant baptism. Every thing seemed to conspire to make it delightful. We returned filled with peace and joy in the Lord, "looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ."

Our meetings were seasons of refreshing. It was grievous to part so soon from our dear friends in Quebec; but we never parted with a stronger assurance that we shall soon meet again in the everlasting kingdom.

ROADSIDE NOTES.

After closing our pleasant visit at Quebec, July 13th, we departed for Danville. It was said to be the warmest day they had ever experienced. For sometime it has been quite warm, the mercury frequently reaching from eighty-six to ninety-four degrees in the shade, but on the 13th instant it was one hundred and four degrees in the shade, and one hundred and thirty in the sun, at Danville. Several were sun-struck, and some of them died. The heat was terrible for laborers in the field. The land is dry, and a large amount of it has been burnt over on the line of the R. R. As we came along, we passed some raging fires. Unless they have rain soon, the farmers in the Province of Quebec will be in a sorrowful condition.

When we arrived at Danville, as usual, we found Bro. Porter waiting at the depot to give us a hearty welcome. His is one of our best homes in our pilgrim travels. While there, we enjoyed a most delightful visit with Dr. Hurd, and Dea. Goodhue, editors of the *Danville Union*, and followers of Jesus. They are men who love to associate with all christians. We had an excellent meeting at D. We found the church in a shining condition, waiting for the Son of man from heaven. Bro. Simpson's late labors produced happy results. We learned there were some who were waiting an opportunity for baptism.

After a most delightful visit at Bro. Porter's, and a season of prayer, we departed about midnight to take the cars again *en route* for Richmond, Island Pond, Portland and Boston. We arrived at Island Pond about 6 A. M., and left about 6.30, passing through a very wild and romantic section of the country among the Green Mountains, and on the banks of the Connecticut river. In all our travels, we have never seen scenery that equals that between Island Pond and Bryant's Pond. In the neighborhood of the noted Mt. Washington, which receives a great many visitors in the summer season, is a series of mountains, of very interesting appearance. Some are like immense sugar loaves, towering above their neighbors, like steeples; others of huge dimensions are surrounded by a family of mountain children, apparently climbing up their sides, and seeking protection; then Mt. Washington rising up as a watch-tower overlooking all, with its cloud-capped summit, affording a view rarely seen upon the earth. To add to the beauty of the scenery, the valleys are refreshed by winding rivers and pretty ponds, while babbling brooks come bounding down the hill sides to seek a resting spot with their friends on the plain below.

With much gratitude to our heavenly Father for his protecting care during the thousand of miles we have traveled, we reached home Tuesday evening, and all found well as usual. Praise the Lord.

DISCUSSION AT NEW RUTLAND.

On our arrival home, we found that our report of the Rutland discussion had not been received. We gave the letter containing it to a gentleman at the Detroit junction, who said he would put it into the mail; but it has not arrived. We now write it again.

We left Dunleith, Ill., at 5½ A. M., June 30th. and arrived at New Rutland, Ill., about 3 P. M., distance one hundred and seventy-eight miles. We received a hearty welcome from Bro. Frank Burr, Bro. Wm. McCulloch, and others who love the Lord. New Rutland is a part of the Grand Prairie, which is about one hundred miles long and eighty wide. It is said to be the largest in the world. It is almost as level as the ocean. This town was located by gentlemen from Rutland, Vt., and was named New Rutland. The soil is some three or four feet deep, and remarkably rich. In New England we should be glad to use it for manure. When that vast prairie was discovered it was covered with tall prairie grass, without a single tree for a shade. It remains still unfenced, excepting here and there a door-yard, or a pen for a cow. A large number of the cattle are kept in herds, with some one to watch them, while others are tied to stakes with long ropes. To supply the lack of wood, coal has been found in different places on the Vermillion and Illinois rivers, and other localities. They are now sinking a shaft for coal at New Rutland. It is sixteen feet long seven feet wide, and when we were there, they had got down two hundred and thirty-five feet, and expected to go about forty feet more before reaching the coal bed. We had the strange pleasure of being let down in a tub to the bottom of the shaft, where we found several men at work, who, in connection with the locality, gave us a lively idea of the fabled infernal regions, where it was said Jubiter forged thunder-bolts. The men were blasting through solid slate-stone rock. They had lamps stuck in their caps to light their way in that dark and gloomy region. These gave them a more hideous appearance. Water was trickling down the rocks, forming quite a pool at the bottom. This water was being continually drawn up with the other matter, by means of a steam engine, kept running day and night, excepting Sundays. Should they succeed in finding coal, it will add much value to the town. When they got down one hundred and forty-seven feet, they found the limb of a tree in a good state of preservation. Other things showed that the earth and soil above had been deposited at the time of the flood. It is thought there is not another place in the world where a farmer can accomplish so much with a given amount of labor as on this Grand Prairie. We were informed that one man has seven thousand acres of corn this year. In his entire farm were thirty thousand acres. They do not use the hoe in cultivating their corn. Their work is all done by horse power. The driver mounts his seat on the various machines and rides about the fields when planting, sowing, hoeing, mowing or reaping, and takes care of fifteen acres as easily as he could one with his own hands. It is a pleasure to see farmers do their work on those prairie fields. Their land is remarkable for standing dry weather. If they have a plenty of rain in the latter part of May, or the first of June, they fear nothing from drought till after harvest. Their prospects are bright for good crops this year. We saw herds-grass heads nearly ten inches long. It seems as though vegetation took pleasure in growing on those rich prairie lands.

Our discussion there was with Mr. Theo dore Brooks, a noted debater, of the Campbellite denomination. He formerly lived in Danbury, Ct. Our discussion began Tuesday evening, June 30th, and closed the following Friday evening. We had two sessions a day, Wednesday and Thursday, and three on Friday. The very best of order and attention were observed by the audience. We were delighted with the good behavior of the people. They are intelligent, and well stored with good common sense, which is very essential to complete the man. Great interest was manifested in the discussion. Some fifteen to twenty ministers were present from the different denominations, who listened with marked attention and candor. The truth never looked more blessed. Our friends are greatly rejoiced at the results of the discussion. Our opponent did as well as could be expected in the defence of the last-day fables, but it was a hopeless effort to make error stand up against the truth.

We spent the first four sessions in discussing the state of the dead, and the last four the punishment of the wicked. Before we left, we heard of several who came to the debate in sympathy with the views of our opponent, but who became satisfied that he [illegible] He admitted the Bible taught the destruction of the wicked, and that "the wages of sin is death, which means "extinction of life," and still claimed that the finally impenitent will live eternally. It was amusing to see the efforts made to get past a plain declaration of scripture. Ingenuity was taxed to its utmost limits, and then failed of success. It seemed a pity that such talent should be employed in defense of the doctrine taught our first parents by the arch deceiver. Our opponent was very earnest, and labored hard to prove that a dead man is alive; but the word of the Lord resisted all his attacks as successfully as would the rock Gibralter the attack of a host of popguns.

He was rather pointed in some of his remarks in relation to us and the doctrine we advocate. The following are some of his sayings:—

"Root hog or die." "Give him fits." "Peddling pills from Boston." "A quack." "Teacher of brutal philosophy." "A humbug." "Teaching Paganism." "Beastly philosophy." "Advocating Atheism." "Devil's theology." "Miserable doctrine." "Gross, swinish philosophy." "Diabolism fresh from the hell-pit." "Offspring of crime." "Blasphemy from the hell-pit." "Calaban from the hell-pit." "The last spawing of the bottomless pit." "Outrageous buccanier in the sea of crime and carnality." "All the decent are on my side." "Ungodly men who teach annihilation." "Born out of the centre of hell-pit." "Libertinism and leprosy of all foulness."

We were very frequently entertained with expressions like the foregoing; but we felt well inclined to endure such things for the truth's sake. It was a privilege to bear reproach for Jesus and his word. The Lord gave us a very sweet peace during the discussion. We shall remember with much pleasure our visit to New Rutland. We were delighted with the candor, intelligence, good order, and kind benevolence of the people. The cause of the Lord is advancing nobly in that place, through the efficient labors of Bro. Burr, the pastor, and the assistance of Bro. Bro. McCulloch and others. They have a neat chapel, and a living church.

We closed our debate about 10½ o'clock, Friday evening, July 3d, and took the cars in a few minutes afterwards for De Kalb, where we arrived about 8 o'clock the next morning, and received another hearty greeting from Bro. H. G. McCulloch, the pastor of the church. He is an earnest and faithful worker in the vineyard of the Lord, and his labors have been greatly blest, causing many to embrace Christ and the blessed hope. His efforts have resulted in the erection of a neat chapel, which was dedicated July 5th. On account of the number who wished to attend, a large tent was pitched by the side of the house, a window taken out by which we could stand and address the two congregations at once. It was a season of special interest to the friends of Jesus. Bro. Himes was with us in good cheer to assist in the exercises, also Bro. Spencer. We had three meetings on the fourth of July, which were seasons of refreshing to the children of the Lord. We were all delighted with our meeting to celebrate our independence from the slavery of sin. We could say it was good to be there. At noon, they spread a bountiful table under the big tent, which was truly a season of refreshment. While the people of the world were seeking their unsatisfying enjoyment in the amusements of the day, we had great peace in serving the Lord of hosts. We think there is no other way to spend the fourth that affords such sweet comfort and peace.

Sabbath morning, at 9 o'clock, we met for a love-feast, and had a very good one. It was a season of spiritual refreshing. At 10½ o'clock the dedication sermon was preached. The Spirit of the Lord was with us in all of our meetings, and the truth found a welcome in the honest hearts that listened. Things look very encouraging at De Kalb. The great western campmeeting is to be held there, commencing Aug. 30th, to hold over two Sabbaths. There is a rapidly growing interest in the west in the evidences of Christ's speedy coming, and the doctrine of immortality only through him at his return, when the dead shall rise. The field is all white for the harvest. More reapers are wanted. Again we say, Who will go?

GEMS.—We purpose to fill a column, or a part of one, with choice sayings, which we will call GEMS. If any of our readers meet with such, containing important truths, expressed in from one to a dozen lines, we should be much obliged to them if they would forward them for the column of GEMS.

A NARROW ESCAPE.—It will be seen from a note in another column, that Bro. and Sr. Ladd, of Springfield, Mass., had a very narrow escape from death. We unite with them in praising the Lord for their deliverance, and the healing power they have since experienced.

NEW TRACT.

FAITH ILLUSTRATED BY PERSONAL EXPERIENCE AND INCIDENTAL NARRATIONS. Contents: Personal Experience; The Lady who wanted the witness before she believed; An Incident; That is too simple; Extract from a Letter, copied from a Tract.

In neat covers, 28 pp. 8 cents postpaid; two copies for 10 cents. For sale at this office.

THE MILLENNIUM.

This is the title of a new tract, by Sr. M. D. Wellcome. It is an excellent work to put into the hands of those who believe in a millennium before the second coming of Christ. For sale at the Crisis office. Price 15 cents, including postage. Ten copies for $1.00; fifty copies $4.00.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was—Resolved, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for free distribution.

Previous acknowledgments............410.30

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments...........$140.75

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments..........$5086.82
Joseph Fairbanks.......................3.00

EUROPEAN MISSION.

Previous acknowledgments...........$593.80

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments...........$1151.44
James E. Alling (pledge paid).........5.00
M. Batchelor.... .."....."............5.00
C. S. Sherman.........................25.00

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

SPRINGFIELD N. A. CAMP-GROUND.

The brethren and sisters who desire to obtain lots in either the first or second circle on the new camp-ground, will please send in their names to the Chairman of the Building Committee, Bro. Hiram Munger, Chicopee Falls, Mass., by August 1st; after which the Committee will proceed to secure for the various applicants a lot, until the whole number shall be exhausted.

There are a plenty of good lots on either of the four streets of the camp-ground, and after August 15th, the first who may come will be served by the Committee, who will be on the ground to attend to matters. Those who may write the Committee, requesting an answer, will please enclose a stamp.

GEO. T. ADAMS, *Secretary.*

For the World's Crisis.

SPRINGFIELD CAMP-GROUND.

As the committee in my absence assigned me the tedious task of locating the tents, I will repeat what has been published before, as I see by the letters received that the brethren do not understand, or have forgotten the arrangements. It is decided that the tents in the first circle are to be cloth, and not less than twenty feet long and fifteen feet wide; nor more than thirty long and twenty feet wide; this being the whole size of the lots in the first circle. All tents must be within those limits for the first circle. The second circle lots are thirty by fifty feet, so that you can put up any size you wish, or any kind of material. Some three or four small tents can be put on one lot in the second circle, or one large one to fill the whole lot 30 × 50.

Those wishing to board themselves, who will need a fire, will have to take a location on the second circle, or one of the four streets, as you all will see that a smoke on the first circle would be inconvenient. Some have written for a lot on the first circle without stating the size. Be careful and sign your name plainly. In some letters I cannot decipher the name. I am glad I am not Editor. Write short and plain, and send a stamp if you expect an answer, and we will do the best we can to do justice to all. There will be poles, boards, and other things for tents, on the ground; also arrangements for heating water for all on the back of the ground.

HIRAM MUNGER.

P. S. All that are coming with large tents similar to the Mass. Mission Tent, H. L. Hastings' or the R. I. Mission Tent, should send in the size of their tents immediately, as these tents must have the preference back of the first circle, as the spots are scarce for large tents, without cutting more trees than we want to spare, and more than the owner of the land would want to cut. All can see the request is a reasonable one. Small tents do not need to be represented by letter, as there is any quantity of ground back of the first circle. I, nor any other man, cannot keep track of the claims for small tents. The larger ones must have the preference, as all can see.

H. M.

For the World's Crisis.

"PRAISE FOR DELIVERANCE."

BRO. GRANT:—On the 4th of July my wife and myself had a narrow escape from instant death. I escaped with a few bruises, but my companion was badly injured, and is still lying low from the hurt. We were riding in a carriage, when our horse took sudden fright at an uplifted umbrella, and jumping one side threw me headlong over the wheel, carrying the reins with me, and thus uncontrolled, dashed on with wife in the carriage. She was thrown with great violence upon the sidewalk, and partly against a tree. A severe wound was made in her forehead, baring the skull for three or four inches, and bruising the left eye. Her left arm was broken near the shoulder joint, and her left knee smashed into almost a shapeless mass, breaking all the ligaments that hold the joint together. When taken up she was supposed to be dying, and her wounds were so severe that none who saw her supposed she could survive them.

But what is too hard for our merciful High Priest? He has been very gracious to her and to me also, and to the church of God. Her work is not yet done, and until then (as all of God's servants are), "she is immortal."

As soon as I recovered from the shock, and found how badly wife was injured, I made her case known to some of the Lord's praying ones; and see the result. In four days her flesh wounds were entirely healed, showing only scars; and notwithstanding the extremely hot weather, her broken and bruised limbs have steadily and rapidly improved, so that we now feel sure she is out of any immediate danger.

In view of this wonderful deliverance, I wish to express praise and devout thanksgiving to Him who has promised to make all thy bed in thy sickness (Ps. 41 : 3); and who has faithfully fulfilled the promise in our case.

It is feared that when she is restored, she will not have the use of her limb, but that it will be stiffened in the joint. But I believe that this also comes within the limits of our Physician's skill. I desire the praying ones to remember her in this matter. It is certain that the "healing balm" has been applied thus far most successfully, to the surprise of our skillful surgeon, and all others; and I believe he will finish the work to his own glory. Already it is suggested, by "unbelievers," that "she was not so badly hurt as was supposed"; but the *truth* is that "she had the most skillful Physician in the world." Let Him have the praise.

R. E. LADD.

Springfield, Mass.

"Herald of Life" and "Voice of the West" please copy.

For the World's Crisis.

ST. LOUIS MISSION.

BRO. GRANT:—Since our campmeeting, I have been too much worn out with fatigue, after attending to other pressing duties, to think of writing until now. Our meeting commenced Tuesday evening, June 9th, and continued day and evening through the week and over the following Sabbath. The audience was not so large through the week as we had hoped; yet we commenced with a good number, which increased daily. And Sunday the tent was filled; many were outside. A good interest was manifested throughout the whole meeting. Bro. D. S. Clark improved the evening of each day, and twice on the Sabbath, in presenting us good truths, such as were meat in due season; and they were well received. Bro. S. S. Brewer also preached to us three or four times during the meeting, to good acceptance. Brn. Maybe, Macon, Decatur, and others, improved a part of the time in presenting good practical truths, which together with the united efforts of our brethren and sisters in prayer and conference meetings, made our meeting one of great interest and profit to all of us. Nearly two-thirds of the people were white. Notwithstanding all classes of society were represented at the meeting, yet I never saw better order at a campmeeting. There was no loud talking, no fighting, no profanity or drunkenness to disturb the harmony of the meeting.

The chief of the city police, Col. Fenn, who is a worthy member of a Presbyterian church here, sent us at the city's expense two day and two night police. The two night police had the care and watching of our tents all night. In addition to these, we had the occasional visits of some mounted police, who travel their beats on horseback. On Sunday, we were visited by some of the higher officials, and among them Mr. John O. Codden, who, until recently, has been a resident of Mansfield, Mass. He is the President of the Board of police commissioners here, who receive their appointment from the Governor of the State. Our city and county is governed by a Metropolitan Police, who are appointed and commissioned by the above named commissioners; instead of being appointed by the city. One of our day police was a Mr. William W. Fox, until recently a resident of Shelburne Falls, Mass.

It is but a few years since St. Louis and its surroundings were infested with the worst set of villains and cut-throats, of the border ruffian stamp, that ever disgraced America. And even now there is no Sunday law of any kind to prevent hunting, horse-racing, excursions of every kind, accompanied with bands of music, and all kinds of sport and amusements, which give to Sundays the appearance of a holiday. Yet for all this, I never knew of a city in the Eastern States where a more perfect freedom of speech was secured to all classes of professing christians than there is in St. Louis to-day. All religious assemblies of every denomination, whether in or out of doors, are protected in all their rights and privileges as christians. In fact, I do not believe there can be found east a more perfect and efficient police force than we have here. Times have greatly changed in this city within three years in reference to these things. And it is so in reference to our faith. The truths of the Bible we preach are received with much more favor than one year ago. And one of the great objects of our Tent-meeting was to bring before as many people as could be got together the glorious truths given to our age and generation. I hear of some preachers telling their people here that they have got new light in reference to the saints' going to heaven; that instead of going there at death, they must wait till Christ comes. Some are telling their people that the personal coming of Christ is very near.

Bro. Himes sends us fifteen copies a week of the *Voice of the West.* I take good care to make them talk to advantage. Our campmeeting has swept away a great amount of prejudice in this community; and it is extremely gratifying to us to witness so great a change in this matter. We are to hold a two-days grove meeting in Cahokie, seven miles from here, commencing Saturday, July 18th, and holding over the Sabbath following. There is a large body of industrious and worthy colored people in that vicinity, who want a church and school; being destitute of either until we commenced to labor among them. We have a church there, and they want to do all they can to sustain it. The church at Compton Hill, under the charge of Bro. Decatur, is prospering; also the church at Lowell, under the charge of Bro. Macon. Our meetings here at 5th and Riddle Sts. are interesting as usual. Our preaching brethren exchange and aid each other what we can. There appears to be perfect harmony between the Advent churches here.

I think I can truthfully say to all those who have so kindly aided God's mission work here and elsewhere, that if they could come and visit our churches and schools, and see what improvements have been made through the persevering efforts of the Lord's servants east and west,—some in fervent prayer with God, others in sending us aid and comfort, as well as those laboring in the field,—they would feel cheered with the progress made. The work is not ours; it is not yours; but the Lord's. We are but feeble servants in his hands. So we will leave all with him. The teachers of our schools, together with others of our churches in the mission here, have all co-operated together for the triumph of God's truth. We have four churches. The teachers, members and preachers of each church co-operate together harmoniously with the others for the same good. Our quarterly conference meets about the last of this month.

Should the Lord open the way, Bro. C. Dennis and myself expect to leave here for the East, Aug. 17th, to attend the Springfield campmeeting; and, if the Lord will, Alton Bay.

The receipts in donations from kind friends since my last acknowledgments are as follows:

From Sr. Luella Dockum, Bath, Me., $5. An order from L. D. Cunningham for $15.00 worth of "Adventism." I sent to Bro. Himes for fifteen copies only, and I am trying to make good use of them. I loan them to read instead of selling them or giving them away. In this way they will do more good. June 29th, from Bro. S. J. Bassford, Thomaston, Conn., through Bro. Geo. T. Adams, $7.25. July 2nd, I received a letter from Brn. D. Mathewson and C. H. Leverton, of Sandy Hill, N. Y., informing me of one barrel of clothing sent by the sisters of Sandy Hill church. I received also $9.25, $4.25 to pay freight on the barrel, and $5.00 from Bro. Alexander, of the same church. The barrel is not yet received, but will be, probably, in due time. I can only say in conclusion, we do feel grateful to the Lord, and to our dear friends who have so kindly remembered us in our mission work among those to whom Christ said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

We had hoped to see Bro. Grant, when he came so near us. I expect to be with and visit my father and mother at Oakdale, Mass., Saturday and Sunday, Aug. 22nd and 23d. I left father and mother, brother and sister, to work among God's poor and despised little ones. My only brother and sister I had East have both died since I came out last. We buried a little one just before coming here. We buried another last February. The struggle is almost over. I look for Jesus this seventh month, when the tyrant must be destroyed. The way is clear before us. Praise God for ever. Amen.

H. K. FLAGG.

St. Louis, July 6th, 1868.

For the World's Crisis.

WORDS NEEDED.—No. 1.

We, as individuals, as congregations or churches, are, I doubt not, biblically truthful and right; and, generally speaking, there is at present prosperity among us as a people. Yet in many things we are greatly in fault. In coming together as a body to sustain meetings, and advance the cause of truth in any given locality, in order to prosper and be efficient in exerting a healthy influenee, there must be, in the first place, an individual responsibility. *Every one* of that body should feel that the progress of the cause depends, under God, upon them and their efforts. Again, there must be a mutual combination of interest, all putting forth an effort for the same object, *viz.*, the salvation of all that can by any means be reached. Then all, whether few or many, are of one heart and one mind, having a heart for the work, and in the name of Jesus it prove a success. All are ready to do what they can, not leaving it to those who are always ready and at work; thus leaving one or two to look after and do all the work, if it is done at all. In this way many come to naught by dying a lingering death. "Yes, but I have not the means." So it must all be done by those having the means; thus you shoulder the cause on to the money or men that have it, and slip out of all responsibility. They become discouraged, the cause suffers, languishes, dies. This is not as it should be. All, all should have the same interest in the great work. If you have not the means that others have, have a heart in the common work; do what you can. The less your means, the more heart and devotion. Be awake to every effort to advance the work of God.

There are two ways to carry along a meeting; one is by getting together a good deal of money, then set the machine in motion, and it will run as long as the money lasts, and no longer. The next is by having Christianity, or pure undefiled religion, living in you, a fountain of life to the believing on Jesus as the Scriptures hath said. These living members of Christ's body combined by the Spirit of the Lord, loving and desirous of bearing burthens for Christ's cause with their brethren, with this class the cause will flourish, the body will be vigorous; harmony, love and sweet fellowship will prevail, and the *means* will not be wanting. O brethren, do not for a moment leave the responsibility, nor the work upon those that have the most of the means; but if you can do but little in this way, do it heartily, and for Christ's sake make it up in personal labor and faithful trust in the Lord of hosts, and all will, by the blessing of the great head of the church, advance the truth so it will run and be glorified. Be at your post of duty in meeting, specially when most needed; not show your interest by slipping away when you think it will go hard; then is your time to be there with shoulder to the wheel. If you leave at all, leave when your favorite preacher comes, then they can spare you. But enough for this time.

L. BOUTELL.

Chelsea, July 14th, 1868.

For the World's Crisis.

RODGERSVILLE, NEW YORK.

BRO. GRANT:—They have a good church at Rodgersville, a working church. Every one is at their post, and ready to work for the Lord. They sustain meetings whether they have preaching or not, just as every church should. They have their quarterly meetings, when all come around the table of the Lord, four times a year. I wish every church would adopt the same rule.

This church was raised up under the labors of Brn. Stevens and C. B. Turner.

M. R. MILES.

TAKING A SPIRITUAL INVENTORY.—Occasional retirement, self inquiry, meditation and secret communion with God are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking, and working public works is unquestionably a sign of zeal not according to knowledge. It often leads to untoward consequences. We must take time for sitting down and calmly looking within and examining how matters stand between our souls and Christ. The omission of this practice is the true account of many a backsliding which shocks the church and gives occasion to the world to blaspheme. Many could say, in the words of the Canticles 'They made me a keeper of the vineyards, but my own vineyard have I not kept.'—*Rev. J. C. Ryle.*

CONFORMITY WITH CHRIST.—The chief study of a christian, and the very thing that makes him to be a christian, is conformity with Christ. The sum of religion (says Pythagoras) is to be like him whom thou worshipest. And that truly is our only way; there is nothing but darkness and misery out of him: "but he that followeth me," says he, "shall not walk in darkness." And therefore it is set before us in the Gospel in so clear and lively colors that we may make this our whole endeavor to be like him.—*Leighton.*

Correspondence.

From Bro. J. B. Wadsworth.

Bro. Grant:—As there is a detention of the cars, owing to the railroad hands striking for pay, I may probably have to lie over here a day or two, as I have written for tracts to meet me at this point; therefore I thought I would write you of my whereabouts, and how I am getting along in these eventful times. I have for the last ten or fifteen days traveled through a section of country, of which it is said that it was a common thing twelve months ago to find from eight to ten dead souls every day that were put to death by the assassin. In traveling through this valley of Mississippi, I sometimes would hear people halloo to me at a distance, accosting me in this manner: "Aint you afraid to travel through here on foot?" "No," I replied; "afraid of what?" "Why, de robbers. Two men were killed yesterday, right on de road where you are going." I often hear some frightful tales, and think to myself, Can they really be true. I hear so much, but can not see them. Sometimes I almost get into a state of perplexity, and should, I know, reverse my steps, if I was in the condition I was twelve months ago—in my sins, without a hope beyond the grave. I know, when I get loaded down with tracts, about fifty lbs. on my back, I somewhat resemble a Dutch peddler; and such characters as those who get their living by plunder may think, before examining their booty, that they have reached the goal of their glory; but after perusing the contents, who knows the conviction that may be brought about? God works in a mysterious way. I now see, where I once was blind. Knowing this to be the fact; knowing, too, that God has sent me on this mission for some good end, if I am faithful; why should I fear what man can do unto me, when I have God's word that "the angel of the Lord encampeth round about them that fear him, and delivereth them"?

The Bible is full of protection. Begone, wicked unbelief; why should I distrust him who has said, If we suffer, we shall also reign with him. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Though we suffer, and that suffering be unto death, how comforting to know that the dead in Christ shall rise first. But really don't it seem hard, after you have traveled several hundred miles through wet and cold, and often hungry, to deliver a message, and to have the one to whom it is sent turn a deaf ear to it? Why it is enough to make us weep, when we know it is a message from God, and a message intended for a warning. I often imagine to myself, don't people think I am a fool. How does he know any thing about the end of time? No, I don't know that day nor hour, but I know one thing, I know that my feelings are different from what they once were, and I know that I have the spirit of Christ, for I love every body, and I am impressed with the belief that the time is near, even at the door; and I thank God that I can see and feel, and if people will not take heed, they cannot say they have never been warned.

I don't feel that I am called to preach, for that I cannot do; but what I am doing, I believe if I had not gone at it when I did, I now would be a miserable wreck. I don't believe there are any of God's children but what have a work to do; and if they don't do it, they are accountable; for the talent must be improved. I find it is better to obey God's commands, than to be chastised. Who had not rather do their Master's bidding, than to be swallowed by a whale to be vomited up? There are several prophecies by Southern Methodist ministers, predicting the speedy coming of Jesus. There is one Rev. J. Taylor, of Brownsville, Tenn., a very able minister, who says the signs of the times indicate the speedy coming of the Lord. All of his predictions heretofore have been fulfilled as he prophesied they would.

There are revivals all over the country. It seems to me as if people were receiving their last call; still there are some that will not understand. All kinds of meanness and depredation are going on; and, according to Scripture, will be until the end. As it was in the days of Noah and Lot, so shall the coming of the Son of man be. I find all classes of people, and various opinions. I find proud boasters, blasphemers, and covetous. Every man seems to be on the grab,—a general cheating throughout the land. When I am north it is, "How mean the Rebs are"; now it is, "How mean the Yanks are." So it seems that every body is on the clash in some way or other. And the poor black men seem to be, and always have been, a source of great contention, and are hated by all nations,—for what cause I can not see. The fruits of their labor have gone all over the world. They have drained mighty swamps, made many men rich, educated their families in the highest schools, dressed them in pomp and splendor, and caused them to ride in the finest style; still, after all, the colored man is looked upon as worse than a dog.

I can not tell how many hard names I have had pelted at me; still God is with me, and he has promised to lead me safely through the journey. I find where the people laugh and scoff at religion, they are very near conviction. It seems that some laugh to keep off bad feelings. I called on a family a few days ago, and while conversing with the lady of the house, I discovered that one of her daughters kept trying to smother a laugh; but before leaving, I turned to her two daughters and inquired of their hope in Jesus. Finally they said that they never prayed, but would like to be christians, which nearly all say. Before leaving, I asked if they would not join with me in a short season of prayer. On bidding them good bye, the one who had kept laughing was in tears.

I find all the way where I have been, that such cases are good subjects to work on. I find there is a great outcry for teachers. The colored people need help. They need somebody to talk with them, to advise them, to tell them what is right, and what is wrong. They don't know what to do. They need some one to teach them. But what kind of teachers are the best to come down here? Why, any that feel it to be duty to come. If God says come, you need not be afraid to come; but I have thought that colored teachers and white ladies get along better in these country towns than white men. A teacher was taken out the other day and whipped, and another one threatened; and now and then they burn a school-house or meeting-house. These ruffians visited a school-house not long ago, [illegible] They gave her orders to leave, and said, "If you don't leave, we will have to persecute you." She told them that she was sent there to teach the colored people, and that she would not leave till ordered by higher authority. "Who sent you here, madam?" said they. "God," said she. Thus she withstood them, and said she would die rather than to leave against her Master's will. O may God bless her. I glory in her decision. The christian has many trials in his journey to the promised land.

I must tell a story. I was feeling very badly one day, a short time after I had started on my pilgrimage. I had got down as far as the slough of despond, where temptations are plentiful. I was tempted not to speak to an old colored man. Says the old tempter, He don't know anything, and there is no use to tell him anything, for he will not understand. But, however, I made out to ask him if he could read? No, said he, but my little boy can. So while handing him a tract, I asked him if he loved Jesus. It seemed the word "Jesus" set him on fire all over, so that I had nothing to say for several minutes, but stood and listened. Said he, "Right out yonder, about two hundred yards, is where my master whip me till de blood run down and even through my clothes; and when he was through whipping me, I said, Glory to God. Master says, 'What is dat you say?' I say, Glory to God for this persecution. Master says, 'You must be a damn fool.' I went on plowing, and I was happy all day till about night, and the Comforter left me, and old Satan tempt me to take revenge on my master; but I remembered de old saying, Pray in season and out of season; so I did not feel much like praying, but I prayed anyhow, and I got all right again."

It seems that where I am tempted not to go, is right where the blessing lies. Some people have very extensive imaginations, and imagine they see great sights; such imaginations turn out about like the boy's bear. There was a boy attending school, who had no father, and being the only son, he felt it to be duty to return home every night. One day while at school the dogs got after a bear, and run him along the road where the boy traveled to go home. He did not generally get home till in the night. What to do he did not know. He was ashamed to let his associates know that he was afraid to go home alone; so he traded for a long-bladed knife, and as soon as school was dismissed, he made for home, thinking about the bear all the way. As he drew near the place where he thought the bear had crossed, his imagination grew larger and larger, till finally he saw the bear. There he stood. He could see his hairy mouth, and his short tail, and thought once that he would turn and run, but he had heard the old saying, that if he run the bear would run up behind him and squeeze him to death; so he plucked up courage, and said that he would go home in defiance of the bear. As soon as he made an effort to start, he looked and he saw no bear; and when he came to the place where he thought the bear was, behold, it was a stump! So I have seen a good many of the boy's bears, but always when I venture up, it turned out to be something not much worse than a stump; but I began to think the other day I saw a two-legged bear with a club in his hand. In making my calls, I make no exceptions. There was a colored family between the road and the white family. So I called in, and while I was sitting there, up popped a white man with a heavy club in hand, and wanted to know my business, and where I was going, and asked to know what kind of books were those I had? I told him, and my business through the country, and of the speedy coming of Jesus. Said he, "I have heard of that," and he left, and I kept talking to him as he walked off, but he was so struck he could not speak above a whisper. I was told afterwards that he came in there to use that stick. This is another of the boy's bears, but he did not hurt me; though for a little while I kept up a good deal of thinking, not knowing what might happen. But bless the Lord, why should I fear, when he has promised grace for every trial. When I am persecuted, I expect grace to bear it; so the deeper the trial, the greater the blessing.

The South is a great field, and there is room for thousands, but at this time it is hot, very hot; indeed, some nights, when I retire, my clothes are wet with perspiration; but, thank God, he gives me strength, now on my way to Mobile, and if the Lord is willing, I shall go on to Texas. I am thinking I shall have a good time now for a month or so, even if I fail to get my bread; for the roadside is black with berries. But if we are only faithful, we shall get purer fruit than this.

In conclusion, let me ask every reader and every christian to pray for me. I don't ask it as a mere lip service, but a prayer from the heart, for I need prayers. Your Bro. waiting for Jesus, when we can meet to part no more,

Mobile, Ala. J. B. Wadsworth.

[This is the Bro. that walked from Rochester, N. Y.—Ed.]

From Sr. A. E. Smith.

Dear Brethren and Sisters:—I am once more at home in the Mission house, and I want you to know we have not got the sweet fresh air here that you have in the country. The weather here is dreadful warm, and dysentery and cholera morbus, occasioned by the great heat and drinking so much water, is quite bad, just now, among our people; but we are trying to do the best we can with what we have to do with. Any one who has medicine that is good for these complaints, will do us a great kindness if they will send us some, and the Lord will pay them, either now, or when they get into the kingdom. I got home yesterday morning from Boston, and found our missionaries suffering much from the heat, especially those from New Hampshire. But with it all they love to work for God, and you would not wonder if you could be here to the meetings.

Last night I was suffering with one of my headaches, by being out in the sun all day yesterday, but when the meeting opened, and they began to sing, I could not stay in bed. I thought I never heard such singing in my life. I had to get up and dress, and go down to meeting. Such praying! I don't wonder the Lord hears their prayers. They take hold, and there is no let go till they get their answer, and so they prayed for me. Poor things, how glad they were to see me, and as I sat and listened to their honest, whole-soul testimonies, it did my heart good, and I felt to thank God that I was ever called to work among a class of people that appreciate the truth. I thought, if in the kingdom of God I could see just a dozen of these dear children, and have them with me around the throne, what a satisfaction it will be to me. But when I think of hundreds that have been brought in during the last twenty-five years, in the different protracted meeting and camp-meetings that I have had, it melts my heart to tenderness, and I am humbly led to confess the Lord hath wrought great things. Praise his holy name. O I must get in that kingdom. There are too many blessed things there for me to miss it. Life or death; principalities or powers; things present or things to come; at the loss of all things, *I must be there*. Oh the anticipation of the kingdom never seemed so precious to me as it does to-day. I do pray that I may be faithful to my trust. The Lord bless all the dear ones. Yours looking for deliverance.

A. E. Smith.

Receipts.—A Sister in New Hampshire, $5.00; A disciple in Mass., $2.00; From S. F. Davis, Crisis office, $1.00; G. F. T., North Bridgewater, Mass., $1.00.

New York, July 16th, 1868.

From Bro. B. Spaulding.

Bro. Grant:—Grace, mercy and peace be to you and yours; yes, and to all who love Jesus and look for his appearing, and love his kingdom. I want to just say to my brethren, who inquire for Bro. Spaulding, that I am yet alive, though my outward man is just decaying, and all the powers of my mind failing, and my memory broken; yet I don't forget God, nor Jesus Christ, nor the blessed kingdom, which is soon to be set up. Neither do I forget my brethren and sisters, with whom I have taken sweet counsel, and with whom I have walked to the house of God. I love them for the truth's sake, which they love; and I can never forget the kindness and hospitality with which I have been treated all over the country. May the good Lord bless them, is my prayer. I should be glad to see them, but am not able to go abroad. My work is done, and I wish I could say well done; but it looks small to me. I claim no merit for what I have done, or tried to do. No, if I am saved at all, it must be wholly through Christ's merits. I rejoice there is a way whereby I can be saved.

I love to dwell on the wonderful plan of redemption through Jesus and the resurrection. I do hope to have a part in that redemption, and in that glorious kingdom, where the wicked will cease from troubling, and where all tears will be wiped away; where there will be no infirmity of age, and where the inhabitants will not say I am sick. I believe in the great plan of the restitution of all things, as spoken of by God by his prophets; yes, a literal restitution, not only of man, but of the earth from which the curse will be removed; and it will become good and fertile as it was originally, with the lower order of creatures all in harmony.

To the brethren I would say, work while the day lasts. Time is short. What you do must be done soon. Keep your eyes open to the signs of the times; live your religion, let your light shine, love as brethren, be kind, be courteous, walk together in union and harmony; and may God bless you, lead you, guide you unto his glorious kingdom.

Your aged brother, B. Spaulding.

Chelmsford, Mass.

Married.

At Portsmouth, N. H., June 29th, by Eld. J. W. White, Mr. Francis Kierman to Miss Nancy Ladd, both of Portsmouth.

July 18th, 1868, by Elder H. Munger, Mr. William W. Osgood, of Haverhill, and Miss Samira A. Thurston, of Exeter.

In Oquawka, Ill., June 24th, 1868, at the residence of Lucius Codogan, by Rev. John A. Windsor, Mr. J. H. Luttenton of Carlton, N. Y., and Miss F. M. Richey, of Oquawka, Ill.

Obituaries.

Murray. Died in Worcester, Mass., July 8th, 1868, of consumption, Mary Etna, daughter of Augustus and Dorotha Murray, aged twenty-three years and ten months.

Etna had been sick for six months, but was not forgotten by kind friends in the church here. About eight weeks before her death, she gave her heart to Jesus, and died in the blessed hope of life and immortality through Christ, at his coming. She gave good evidence of her hope until the last, calling upon her brothers, sister, and parents, earnestly entreating them to meet her in the coming kingdom. The funeral services were attended at the house, by the writer, upon which occasion he read the Scriptures, and remarked upon them to a large and attentive audience, upon the nature of man since the fall, and the only prospect of life and immortality, as offered through Christ, beyond the reach of sin and death, in the world to come, the everlasting kingdom of God.

Samuel Ayres.

Price. Died in Montreal, P. Q., June 7th, 1868, Sr. Jane Price, wife of Bro. James Price, aged twenty-nine years, five months and one day.

She was an amiable woman, but did not give her heart to the Lord till during her last sickness. She died very peacefully in the Lord. She urged her unconverted friends to seek the Savior at once. We left her asleep in Jesus, in the beautiful Mt. Royal Cemetery, from which we believe she will soon awake to sing the song of the redeemed. The funeral was attended, July 9th, by the writer.

Miles Grant.

Lee. Died in Quebec, P. Q., July 8th, 1868, Sr. Amelia J. Lee, wife of Bro. Wm. Lee, and daughter of Bro. Wm. Wright, aged twenty years.

Though now in deep sorrow, yet her friends mourn in hope of having their sorrow soon turned to joy everlasting in the kingdom of God. The funeral was attended by Bro. A. Simpson, who showed that our only hope is in the coming of Christ and the resurrection of the dead.

Stewart. Died in West Stewartston, N. H., July 5th, 1868, of diphtheria, Laura L., daughter of Orville J. and Artemisa Stewart, aged seven months and five days.

Gone! gone! but not forever,
Though the cords of earth may sever,
Again shall they united be,
In glorious immortality.

Death! death! thou cruel monster,
Revel now, but soon thy sceptre
Shall be broken, thou no more
Shalt scatter woe the wide earth o'er.

Rest! rest! fond and loved one,
We will wait till Christ, God's own Son,
Shall his glorious rest begin,
Raise the sleepers, end all sin.

C. F. D.

Summary of News.

FOREIGN.

Cable Dispatches.

London, July 19. On Thursday last Admiral Farragut received through the Prince of Wales, who was visiting the American fleet off Cowes, an invitation to visit the Queen. The next day the Admiral and principal officers of his fleet proceeded to Osborne House, where the Queen was then stopping, and were received in a most cordial manner by her Majesty, the Prince of Wales, the Duke of Edinburgh and members of the Royal Court.

The reports of the harvest from all parts of the United Kingdom show that the yield of wheat exceeds the annual average.

Carlsruhe, July 19. The American Minister has concluded his negotiations with the Grand Ducal Government for a treaty for the mutual rights of naturalized citizens, and a document has been signed by the high contracting parties on both sides. The treaty is identical with those previously negotiated by Mr. Bancroft.

London, July 19. A popular demonstration took place in this city to-day in favor of Parliamentary measures for the abolition of the Irish Church establishment. A procession, consisting of workingmen carrying banners and wearing green ribbons, proceeded to Hyde Park, where a mass meeting was organized.

After addresses from several speakers had been delivered, resolutions strongly protesting against the rejection by the House of Lords of the Irish Church Appointments Suspension bill were adopted. About two thousand persons were present at the meeting. Their proceedings were orderly, and there was no interference on the part of the police.

Southampton, July 19. The American squadron, under command of Admiral Farragut, sailed to-day from the Solent. The flagship Franklin, with Admiral Farragut on board, has gone to Gibralter, the steamer Ticonderoga to Havre, and the steamer Canandaigua to Cork.

Paris, July 7. In the Corps Legislatif to-day, Marshal Neil made an eloquent defence of the army and military power of the nation, and declared that in 1867 France would have been unable to cope with her neighbors, but now her power was such that none of them could compete with her.

Items.

☞ Fourteen hundred Mormon converts, mostly from England and Wales, have been landed at New York this week. Most of the men are farmers or farm laborers, of respectable appearance and considerable intelligence. It is expected that it will take them two months to reach Utah. Eight thousand more are expected to arrive during the summer.

☞ France has brought in a bill against England for six hundred millions of francs, which she claims is her due since 1815. It is proposed that France enforce this claim. It is evident with this little bill and our Alabama claims that John Bull will have his surplus funds disposed of before he is aware of it.

☞ In New York, last week, the returns of deaths show the awful record of eleven hundred and forty-two, which is an increase of five hundred and twenty-eight over the total deaths of the week previous. Over fifty per cent of these deaths were from sun stroke, and other causes incidental to the extreme heat.

☞ A funny story is circulating in Europe that the American Freemasons are making an overture of amity to the Pontifical Court, having offered to Pius IX., who has so vehemently denounced the order, the grand mastership of their organization. Such a return of good for evil has so astonished the Holy Father that he seems at a loss how to reply.

☞ The Milwaukee and St. Paul railroad undertakes to furnish destitute emigrants who arrive at Milwaukee with free transportation to the places which they may have chosen for their residence, when on the line of that road.

☞ The Maryland fruit crop is pronounced almost an entire failure. The peach crop will not be one-twentieth part as large as it was last year. The apple crop will also be very far short of the average. The small fruits, also, such as cherries, plums and damsons, are a failure.

Notices.

Volunteers Wanted!!

Wanted on the Springfield Camp-ground, eight or ten brethren who will give their labors towards fitting up the ground, and getting things in readiness for the meeting on the 24th of August. The committee have been to great expense in fitting up the buildings, etc., and are coming short of funds to complete the work. Therefore we call for help, and some who cannot give money, can give their time and labor, which is as good as money for the purpose. We want quite a number of men who love to work, on the ground by the tenth of Aug., to remain and work until the meeting. Send in your names to R. E. Ladd, Springfield, Mass., as soon as possible, that we may know in season how many we have. Provision will be made to board and sleep on the ground. In this way you can have your board through the meeting, and help us much in the week. *Who will come?*

Per order of Building Committee,
J. Hemenway.

Tremont Campmeeting.

The Tremont Campmeeting will commence Monday, July 27th, and continue over the following Sunday. Ample arrangements will be made to accommodate all with board and lodging (they bringing their bedding.) Bro. E. Bellows will be on the ground with his large new tent, which will seat nearly one thousand persons.

Now, brethren and sisters from abroad, and the regions round about, come to this gospel feast, for we are anticipating the blessing of the Lord with his pilgrims, as in years past. Bro. Geo. T. Adams will probably secure a reduction of fare on the Old Colony and Cape Cod railroad for those who come through Boston. For the committee,

Henry V. Davis.

Notice to the Churches.

As writing to the churches subjects a preaching brother to inconvenience, and sometimes causes delay in making appointments, and otherwise sometimes makes confusion, we have concluded to request such churches as desire our labors, to address us at the *Crisis Office, Boston, Mass.*, stating the time when our labors are desired; and any places desiring preaching, whether new fields or old ones, even though the encouragements may be few, if we can be notified, shall be supplied to the best of our ability. We shall keep our appointments published, so that by reference to the paper our engagements can be known, and our proximity to any particular place. We desire to visit places as the way opens, and have no choice except to have our appointments as convenient to each other as may be possible.

L. C. & M. McKinstry.

Notice.

Any church desiring the next Quarterly Conference with them, will please let it be known to the Secretary. It will be due in October. I would also say to those who pledged money to the Advent Mass. Conference for the support of quarterly conferences and protracted meetings in new and needy places, your money is wanted, and you will please send it to Bro. R. E. Ladd, the Treasurer, Springfield, Mass. Also, others who have the needful send in funds to introduce and enlighten the people on the coming and kingdom of our Lord. Three protracted meetings with good results have been held. Others are wanted. L. Boutell.

Notice.

The fourth annual meeting of the Western Advent Christian Publishing Association will be held at De Kalb, Ill., in connection with the General Campmeeting for 1868. The first formal meeting of the Association will convene on Wednesday, Sept. 2d, at 10 A. M., at which time the usual reports will be presented. Members who wish to vote by proxy may do so by notifying the Secretary, stating the name of the person chosen as proxy. But no person can act as a proxy who is not a member of the Association.

Wm. L. Himes, Secretary.

Tent Meeting.

The Maine Mission Tent will next be pitched in Saccarappa, July 23d, to continue as long as thought best. J. A. Libby.

Grove Meeting.

There will be a grove meeting on the old ground in Springwater, Aug. 14th, 15th, and 16th. Services at the school-house Friday evening, at half past seven o'clock, and in the grove on Saturday, at one P. M., and on Sunday at nine A. M. Come one and all. For the brethren, C. F. Sweet.

Missouri Christian Conference.

The Missouri Advent Christian Conference will hold its third quarterly meeting at the Pilgrim Church, corner of 5th and Biddle streets, commencing Saturday, July 26th, at ten o'clock A. M., and continue over the following Sabbath. Per order of the Board, Hiram Beadle, Sec.

Tent Meeting.

There will be a tent meeting in Jonesville, Wis., commencing August 20th, to hold several days.

Wm. Sheldon.

Special Notice.

Those brethren and sisters who gave their pledges for the Alton Bay Campmeeting, are requested to forward the same as soon as possible, as the committee are needing the money to prepare for the meeting. Please direct to Eld. C. Goodrich, 167 Hanover Street, Boston, Mass. J. G. Smith.

Star of Hope Mission.

E. C. Woodruff, Southington, Ct., $1.00; Julia Ives, Chateaugay, N. Y.; $2; A. M. F., Charlestown, N. H., $5; J. B. Morgan, West Northfield, (rent) $1.25; Bro. Fumagilli, Boston, Mass., $1; George E. Rounds, North Scituate, R. I., 50 cts; Sr. Chandler, Lisbon, N. H., $1; A. Whiting, Worcester, (rent), $3; A box of clothing, no name; A barrel of clothing, book, etc., R. R. York, Yarmouth, Me., also $2 to pay freight; A box containing hats, herbs, books, etc., from Mrs. H. S. Woods, Fayville, Mass.; Bro. Buller, of Guilford, by the hand of C. H. Sweet, $7, for rent; E Saulpaugh, $1.50. M. E. Dow.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
T. M. Preble..........Sunday, July 26th
M. Batchelor..........Sunday, Aug. 2d

Chelsea, Mass., (Library Hall.)
J. S. White..........Sunday, July 26th
S. W. Thurber..........Sunday, Aug. 2nd
Geo. A. Streeter..........Sunday, Aug. 9th
L. Boutell..........Sunday, Aug. 16th
M. Batchelor..........Sunday, Aug. 23d

Preaching at South Boston, (Union Hall, 316 Broadway), every Lord's day.
D. R. Mansfield..........Sabbath, July 26th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
S. W. Thurber..........Sunday, Aug. 2nd
M. Batchelor..........Sunday, Aug. 9th

Worcester, Mass..........Sunday, July 26th
Miles Grant.

New Durham..........Sabbath, July 26th
Keene, N. H..........Sundays, Aug. 2nd and 9th
Northfield, Ct..........Aug. 12th
South Windsor, Ct..........Sunday, Aug. 16th
C. Goodrich.

New Britain, Ct..........Sunday, July 26th
Three weeks following not engaged.
H. Munger.

Melvin Village, N. H..........Sunday, Aug. 2nd
J. Couch.

Yarmouth, Me., (Institute Hall)..........Sunday, Aug. 2nd
L. C. Wellcome.

Mattapoisett, Mass., evenings, July 21st, 22d, and 23d
Fairhaven, Mass..........evening, July 24th
New Bedford..........Sunday, July 26th
Tremont Camp..........July 28th and 29th
Abington, Ct..........Sunday, Aug. 2nd
Danielsonville..........Sundays, Aug. 9th and 16th
H. F. Carpenter.

Portsmouth, N. H..........Sunday, Aug. 2d
Biddeford, Me..........Sunday, Aug. 9th
A. W. Sibley.

Marbleton, Dudswell, C. E..........Sundays, July 26th and August 2d.
Bryant's Pond, Me..........evenings, Aug. 4th, 5th, and 6th
Biddeford, Me..........Sunday, Aug. 9th
Keene, N. H..........Sunday, Aug. 16th
A. Simpson.

Brimfield..........Sunday, Aug. 2d
Rufus Baker.

At Bro. Henry Johnson's..........evening, July 25th
Bradford, N. H., (Pond meeting-house), Sunday, July 26th.
Simeon Roby.

Salem, Mass..........Sunday, July 26th
Exeter, N. H..........Sunday, Aug. 2d
Joseph W. White.

Bangor, Me..........Sunday, July 26th
South Atkinson, Me., (Dore neighborhood), Sunday, Aug. 2d.
Thomas Smith.

Durham Centre, Ct..........Sunday, July 26th
Wm. A. & M. L. Durand.

Alton Corner, N. H..........Sunday, July 26th
J. Spinney.

Lewiston..........Lord's day, July 26th
Jared Whitman.

Newfield, Conn..........Sunday, July 26th
Dr. B. St. John.

Hoosick..........Sunday, Aug. 2d
Also the first Sunday in each month until further notice.
I. Wyman.

Fairhaven, Mass..........Sunday, July 26th
Tremont Campmeeting..........July 27th and onward
John G. Hook.

Brunswick, (Yellow school-house)..........Sunday, Aug. 2d
Y. R. York.

Lawrence..........Sunday, July 26th
Henry Plummer.

Greenwood City, Me., (Union meeting-house), Sunday, July 26th.
J. T. Jordan.

Holderness, (True school-house)..........Sunday, July 26th
Grove meeting at Warren Summit..........Sunday, Aug. 2d
North Benton, (as Bro. Brown may arrange), Sunday, Aug. 9th.
T. E. Lang, Jr.

Wilton, (Intervale school-house)..........Sunday, July 26th
H. B. Sevey.

Danielsonville, Ct..........Sabbath, Aug. 2d
T. M. Preble.

Densmore Hill..........Sunday, July 26th
Bridgewater, Vt..........Sunday, Aug. 2nd
Champlain, N. Y..........Sunday, Aug. 9th
Keeseville, N. Y..........Aug. 13th and 14th
Addison, Vt..........Aug. 16th
Rutland..........evening, Aug. 20th
Granville, N. Y..........evening, Aug. 22d
23d, P. M.
Fairfield, Huron Co., Ohio, Sept. 5th, 2 P. M., and Sunday 6th.
G. W. Stetson.

My post office address from and after July 20th, will correspond with the places and dates of my appointments until Sept 1st, after which it will be Olena, Huron Co., Ohio. G. W. S.

Manchester, at 10 A. M. and 4 P. M., Aug. 2d, and once in four weeks till further notice.
H. H. & M. J. Janes.

Bath..........Sunday, July 26th
A. H. Walker.

Danielsonville, Ct..........Sunday, July 26th
West Abington, Mass..........Sunday, Aug. 2d
Geo. A. Brown.

Dover, N. H., (baptism)..........Sunday, July 26th
Meeting at Bro. Leonard Rand's Saturday evening previous.
Southington, Ct..........Sunday, Aug. 2d
Bristol, Ct..........evening, Aug. 3d
Pleasant Valley..........evening, Aug. 4th
Winsted..........evening, Aug. 5th
New Britain..........Sunday, Aug. 9th
Warehouse Point..........evening, Aug. 11th
Can spend the 12th and 13th where Bro. Terry may arrange.
Somers, Ct..........evening, Aug. 14th
Hartford..........Sunday, Aug. 16th
Cheshire Street..........evening, Aug. 17th
Yalesville..........evening, Aug. 18th
Wallingford..........evening, Aug. 19th
New Haven..........Sunday, Aug. 23d
A. Ross.

Colebrook Corner..........Sabbath, July 26th
Pittsburg, (Haynes' school-house)..........Sunday, Aug. 2d
John Knowles.

Caldwell's Prairie, Racine Co., Wis., July 25th and 26th
Commence a series of meetings in Milwaukee, July 30th.
Geo. Thomson.

Westfield..........Sundays, Aug. 2d and 9th
E. Owen.

Woodstock Valley..........Sunday, July 26th
North Somers..........Sunday, Aug. 2nd
Warehouse Point..........Sunday, Aug. 9th
I. B. Potter.

Worcester..........Sundays, Aug. 23d and 30th
S. W. Thurber.

Bantam..........Sunday, July 26th
Wm. J. Ripley.

Victory..........Sunday, July 26th
J. K. Bellows.

South Vershire, Vt..........Sunday, July 26th
Concord, N. H..........Sunday, Aug. 2d
J. A. Cleaveland.

Melvin Village..........Sunday, July 26th
Wakefield (Spinney meeting-house)..........Aug. 9th
T. W. Piper.

E. Rochester, (Chapel)..........July 26th
Northwood Narrows, (Hall)..........Sunday, Aug. 2nd
Chichester, (Pine Ground)..........Sunday, Aug. 9th
New Durham, (Chapel)..........Sunday, Aug. 16th
B. P. Manning.

Wyoming, R. I..........the first Sabbath in each month
Westerly, R. I..........the second Sabbath in each month
Riverpoint, R. I..........the third Sabbath in each month
Bristol, R. I..........the fourth Sabbath in each month
A. Durfee.

Harminton, Ct., (as Bro. A. Elliot may arrange), Sunday, July 26th. (In place of Pleasant Valley.)
Yalesville, Ct..........Sunday, Aug. 2nd
Durham, Ct., (as Bro. Hefley may arrange), evening, Aug. 5th.
Square Pond, Ct..........Sunday, Aug. 9th
C. H. Sweet.

South Reading, Mass..........Sunday, Aug. 2d
Natick, (at Bro. Russell's)..........Sunday, Aug. 12th
and over Sunday. Geo. A. Streeter.

East Rochester, N. H..........Sunday, July 26th
New Durham Ridge, N. H..........Sunday, Aug. 2d
Wm. Bodge.

Exeter, Me., (Baptist meeting-house, opposite the Town House), Sunday, July 26th.
Hermon, Me..........Sunday, Aug. 2d
South Dover, Bran's Mills..........Sunday, Aug. 9th
If brethren in these different places want evening meetings through the week, they will please inform me by letter at Corinna, Me. Allen Damon.

Brookfield Corner, N. H..........Sunday, Aug. 2d
Lowell, Mass..........Sunday, Aug. 9th
East Rochester..........Sunday, Aug. 16th
J. G. Smith.

South Atkinson (Dore neighborhood)..........July 26th
Brana's Mills..........Sunday, Aug. 2d
Bangor..........Sunday, Aug. 9th
I. K. Lombard.

South Sutton, N. H..........Sunday, July 26th
Bradford, N. H., (Pond meeting-house), Sunday, Aug. 2d.
C. H. Fletcher.

Bristol, Ct..........Sunday, July 26th
East Haddam, Ct., (as Bro. Allen may arrange), Sunday, Aug. 2d.
Yalesville, Ct..........Sunday, Aug. 9th
S. Woodruff.

Keene, N. H..........Sunday, July 26th
Hartford, Ct..........Sunday, Aug. 9th
New Haven, (Day's Hall)..........Sunday, Aug. 16th
West Haven, Conn..........Sunday, Aug. 23d
New York, 65 East Broadway..........Sunday, Aug. 30th
National Advent Campmeeting, Springfield, Mass.
Wm. Stuart.

Concord, N. H., (Centre Street.)
A. W. Sibley..........Sunday, July 26th
J. A. Cleaveland..........Sunday, Aug. 2nd
T. W. Piper..........Sundays, Aug. 16th and 23d

Concord, N. H., at the Bethel.
E. Woodside..........Sunday, July 26th
J. H. F. Varney..........Sunday, August 2d

Portsmouth, N. H.
J. Couch..........Sunday, July 26th
A. W. Sibley..........Sunday, Aug. 2d
Anna E. Smith..........Sunday, Aug. 9th
C. S. Emerson..........Sunday, Aug. 16th
J. W. White..........Sunday, Aug. 23d
M. Batchelor..........Sunday, Aug. 30th

Worcester, Mass.
Wm. Stuart..........Sunday, Aug. 2d
Wm. N. Pile..........Sundays, Aug. 9th and 16th

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Hollis Center.
W. H. Mitchell..........Sunday, July 26th
T. P. S. Hampson..........Sunday, Aug. 9th

Pleasant Valley, Ct.
L. F. Moore..........Sunday, July 26th
B. Hitchcock..........Sunday, Aug. 9th
E. Owen..........Sunday, Aug. 23d

Portland, Me.
Sr. Anna E. Smith..........Sunday, July 26th
F. H. Burbank..........Sunday, Aug. 2d
John Couch..........Sunday, Aug. 9th

Wolcottville.
H. H. Dickenson..........Sunday, July 26th
G. L. White..........Sunday, Aug. 9th
G. L. Teeple..........Sunday, Aug. 16th

Exeter, N. H..........Sunday, July 26th
C. Sargeant.

Hartford, Ct..........Sunday, Aug. 2nd
Square Pond, Ct..........Sunday, Aug. 9th
L. F. Moore.

South Reading, Mass..........Sunday, July 26th
Barnstead, N. H., (Clarktown meeting-house), Sunday, Aug. 2nd.
East Rochester (Chapel)..........Sunday, Aug. 9th
Hampton (Town House)..........Sunday, Aug. 16th
Alton Corner..........Sunday, Aug. 23d
J. Pinkham.

Lee, N. H..........Sunday, July 26th
Exeter, N. H..........Sunday, Aug. 2nd
Portsmouth, N. H..........Sunday, Aug. 16th
C. S. Emerson.

Westfield, Mass..........Sunday, July 26th
B. Hitchcock.

North Haverhill..........evening, July 22d
Piermont..........evening, July 23d
Warren, Oar Hill..........evening, July 24th
East Canaan..........Sunday, July 26th
A. A. Hoyt.

Rochester, N. Y..........evenings, July 21st and 22d
Lincolnville, Me., (as Bro. Moses Young may arrange), Sunday, Aug. 2nd.
Bangor, Me., (as Bro. Jewett may arrange), Sunday, Aug. 9th.
Will speak evenings in Maine as the way may open, and fill appointments on my way west as brethren may desire. Address Camden, Me. D. R. Mansfield.

Dover, N. H., (Ham's Hall)..........Sunday, Aug. 2nd
W. H. McDaniels.

Haverhill Corner..........Sunday, July 26th
Sandwich Center..........Sunday, Aud. 2nd
D. M. Leavitt.
Wm. H. Shaw.

Northwood Narrows..........Sunday, July 26th
Farmington, N. H..........Sunday, Aug. 2nd
Alton Corner..........Sunday, Aug. 9th
S. S. Mooney.

Manchester, N. H..........Sunday, July 26th
W. W. Sutherland.

Campton, N. H., (Bump school-house), Sundays, July 26th and Aug. 2nd.
Danbury, N. H., (where Bro. Ransom may appoint), Sunday, Aug. 9th.
Holderness, N. H., (True school-house), Sunday Aug. 16th.
John H. Evans.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month.
Eld. Geo. Champlin.

Richmond, Me., (Reed meeting-house)..........July 26th
Weld, Me., (Town House) and baptize..........Aug. 2nd
E. M. Haggett.

Biddeford, Me..........Sunday, July 26th
Kennebunkport, Me..........Sunday, Aug. 2nd
L. Boutell.

Knowlesville, Orleans Co..........Sunday, July 26th
A. C. Newell.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

TO BRO. P. W. HOUGH.—You will inquire for an excursion ticket for Boston; perhaps you can get one from Milwaukee to Boston. Do not think you can get one to Albany; but if you can, do so, and then get a campmeeting ticket from there to Springfield. If you intend to go to Alton Bay campmeeting, you will pass through Boston. If you cannot get an excursion ticket to Boston, then get a ticket to Albany, and there purchase a campmeeting ticket to Springfield.

☞ N. O. COATES, Bulwer, P. Q.—Your money ($5.00) is received. All right.

LETTERS RECEIVED.

P A Smith, L Boutell, E F Sergisson, C A Knowles, A E Smith, S M Parsons, L W Bragg, Mary A Wood, R. H. Scott, P W Hough, H T Taylor, A S Wheeler, A. J. Benedict, N. D. Babcock, J B Wadsworth, W H Peyton.

RECEIPTS FOR BOOKS AND TRACTS.

G H Churchill $2.06, G W Stetson $5.00, J W Warman 35c, L J Ward $1.50, D L Hazen 50c, Wm. Cook $2.05, J Cunningham $1.15, K Keefer 50c, L C Jacobs 75c, C. Work $1.75, H. Meeker 34c, H. L. Woodard $1.70, H W Moore 75c, S. J. Virgin 95c, H. A. King $12.00, A W Sibley $9.63.

BOOKS AND TRACTS SENT.

By Mail—N O Brackett, G W Thompson, G W Martin, A G Woodard, T W Smith, C E Gilbert, C W S A Dannoldson, J L Eastwood, C Darling, A Austin, M Smith, C B Keech, Mrs. Barnes, H Dunning, G H Sprigg, J. Cunningham, Kate Keefer, E. Watson, C. Work, L J Jacobs, — Meeker, I W Warman, L Ward, D L Hazen, S J Virgin, Wm Cook, L Munger.

By Express—E Owen, E A Little.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass, Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins.—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
R. R. York—Portland, Me.
N. P. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell.—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey.—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
E. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wells Treat—Middlebury, Ct.
S. B. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 703 Lombard street, Philadelphia, Pa.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 12c; by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonemnent, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 460 pp. $1.25.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 6c.

AMERICA IN PROPHECY; An Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail 10c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

For the World's Crisis.

TRUTH AND ERROR CONTRASTED.

When men tell us that the righteous
  Do at "death" get their reward,
We believe the words of Jesus,
  Which are not as they record;
For we read that all the holy
  Shall "triumphantly arise"
When the "Savior comes in glory,
  Then to meet him in the skies."

Soon we'll have immortal beauty,
  When our glorious King shall come,
If we seek to do our duty
  And obey God's precious Son.
Our "reward" shall be a "kingdom"
  On this "earth" redeemed from sin;
There the saints shall all be welcome,
  And unite to praise their King.

People tell us that in dying
  Our "immortal spirit" flies
Far above all pain and sighing,
  To a "home beyond the skies";
"But," say they, "our *bodies* moulder
  Back to mother earth again";
And the "soul" is a beholder
  Of the deeds of living men.

But in death the *Bible* teaches
  That we "know not any thing";
Yet the parson often preaches,
  And the people often sing,
That the "soul" is "never dying,"
  And that "death" is our best "friend";
Thus confirm the tempter's lying,
  When he taught "man had no end."

Is it not the most consistent
  To believe our blessed Lord,
Rather than be so persistent
  In upholding Satan's word,
And in teaching all this folly,
  That the "real man" flies away,
And instead of dying wholly,
  Leaves a body to decay?

We are told by men of learning
  That the "spirit" is the "mind,"
And that God from the beginning
  Made "immortal" all mankind;
"Bodies," they are but a "prison,"
  With "immortal man" inside;
There it "dwells" a little season,
  Then "departs" when "man" has died!

When the Bible tells us plainly
  That the "sinning soul shall die,"
How can we so very strangely
  Dare the truth of God defy?
For when "man to earth returneth,"
  And his "breath" doth leave the clay,
Then his "thoughts," the Psalmist telleth,
  Surely "perish in that day."

Oft we see a contradiction
  Of the views upheld by those
Who are fond of idle fiction,
  And the gospel truths oppose.
Oh! that men would learn true wisdom,
  Such as cometh from above,
And rejoice that in the "kingdom"
  Soon we'll see the God of love.

Then, when every foe is vanquished,
  We will shout the "victory" won,
When the "enemy" is banished,
  And "redemption's" work is done;
Then is our "reward" before us—
  An "immortal life" of joy;
For "the Lord preserves the righteous,
  But the wicked will destroy."

Brimfield, Mass. Geo. E. Lee.

DEMON WORK.

The terrible time is fast coming on—seems almost here—when the devil, employing means unthought about by many of us, as within his power, will make his grandest effort against Almighty God. A part of the battle is to be fought in heaven; the other part on earth, where the Creator is to be assailed by the enemy's utmost strength, through his greatest creation, man. The book says, "By grace ye are saved, through faith." To make this one condition of salvation, faith in Christ, wanting, the devil intends to turn men's faith, if he can, away from Christ, and get it beguiled over to Antichrist, an awful embodiment of evil, yet to be manifested. The chief aim will be, not merely to deceive them, but, if it be possible, the very elect.

How do we know this? The infallible Bible says so. But, you say, the devil is a student of the Bible, searching the Scriptures perhaps as indefatigably as the many who call themselves christians. Therefore, he knows his certain failure here; he sees it, as we see it, plainly recorded. Will he then fight this desperate, hopeless battle? We gather that he will, not believing it to be so hopeless as we hold it. We, who are christians, by the Holy Spirit within us witnessing with our spirits that we are children of God," we know that our God is "able to save to the uttermost all who come to him by faith" in his Son, and that he is able to do, and will do, to the letter, all else his word sets forth as his work yet to be done. But the devil does not, as it seems to the writer, believe this. What we regard as Omniscience, he appears to regard as mere foresightedness on God's part, in divining the likely tactics of evil against heaven's supremacy. Of heaven's ultimate victory he seems sceptical. His action to-day indicates hope of his plans against heaven, through man, succeeding, in very spite of Bible prophecies to the contrary.

Let us look at the devil's elaborate preparations in our midst for "the coming struggle"—struggle, be it said, on his part only. Truly, "the signs of the times" are intensely significant, and surely they foretell the near approach of the last time of the latter days, which are to be marked by miracles, devil-enacted. After ages of scepticism on this subject of miracles, belief in them has again begun, and is rapidly spreading.

A friend of the writer went the other day to a performance of the Davenport Brothers, and assisted at that performance. He bound the men—was bound to them—and the three thus bound were placed in a cabinet, thoroughly examined, and ascertained to be merely a cupboard made of very thin wood, without secret places for the hiding of confederates. This cupboard stood high up upon tressles, was watched by a gentleman who stood behind it, and by the audience in front. My friend asked of the Davenports what was to be done? They asked through him, for the doors to be closed; this was being done, and, while being done, a naked hand and arm was thrust out at the cabinet door, the while, be it remembered, they were all three bound with strong long ropes—my friend's hands upon their shoulders, none beside them in the cabinet, and human confederacy impossible! When in darkness—the doors being closed upon them from the outside—my friend again asked what was to be done? One of the still bound brothers inquired, would he like some musical instrument to play? He chose the guitar; which forthwith perched upon his head, and performing a sort of dance there, commenced to play vigorously! This continued for some time, and then my friend asked for a similar manifestation from the tambourine; which immediately began tapping him lightly over the head and breast, jingling the while most lustily, eventually with the guitar settled down upon his knees! A large horn was thrown out, through an opening in the cabinet, upon the stage, and then the doors were opened from the outside, and the three, bound as at first, were seen by the audience.

After this, other marvels were done, and, to crown all, the instruments of music were dabbed over with phosphorus, and the lights (partially lowered hitherto) were turned out; then these luminous musical instruments suddenly bounded up into the air, whirled over the heads of the astonished audience, striking some of them, and my friend, at that time seated in the midst of the audience, caught one of them in his arms, and held it! So here was no optical delusion. And so on, marvels on marvels for two hours.

This some believed to be all clever trickery; but the many seemed to be possessed with the idea of a spirit manifestation. It seemed so impossible for human means to have produced these wonderful effects. This idea was impressed upon such by the Davenports declining to advance any theory as to how these things were done. They would not take the credit of doing them; they left it to the audience to form their own conclusions.

Mr. Home, however, goes further. He boldly taxes upon the spirit world all the manifestations with which he is connected; and so also do many others like him. Thus the public mind is being operated upon by men, numbers of whom profess having direct intercourse with spirits—not evil, of course!—in this and in that direction. People are becoming alarmed, timid, superstitious, wild believers in the supernatural. Not individual people, but masses. Before all other places we find America singled out for the operations of the spirit mediums, so called; and chiefly, one may suppose, on account of the impressionable character of its people. In America we hear of thousands, tens, hundreds of thousands, already professing faith in spirit manifestations; we also hear of magazines and newspapers there, and here in England, being identified with, and advocating, the spiritualistic belief.

Does not this look like artful preparation for those greater wonders which are shortly to be shown? The devil, profiting by the experience written in Matt. 11: 58, "And he did not many mighty works there because of their unbelief," appears now to be striving to reduce mankind cautiously, by little and little, to a state of bewilderment and blind credulity, prior to the inauguration of a series of wonders, which, were the age seeing them incredulous, might be held by most men as jugglery. What are these wonders?

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast; which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." Rev. 13: 11-18.

"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Here, then, is the final plot—so far as this dispensation is concerned—wide-spread and evidently in progress, to divert our faith from Christ to Antichrist, because of the astounding miracles he, when manifested, will work. The Davenports did their marvels in the dark; the darkness of credulity—the gloomy shadow of the Prince of darkness—is settling down upon the age, and when it shall have settled, then the Revelation wonders.

The great accusation, when the Accuser of the brethren shall appear against us, will be that our faith, while on earth, did not remain true to Christ our Savior. Oh! God, for Christ's sake, who also prayed it, we pray "not that thou shouldst take us out of the world, but that thou shouldst keep us from the evil. And thou wilt, for it is written: "The accuser of the brethren shall be cast down." Thou wilt keep thine elect ones true to their glorious faith to "the Lord their righteousness," even though "delivered up to be afflicted and killed, and hated by all nations for his name's sake." Oh! that the number of the elect may be speedily completed, that the kingdom may soon come, and the Lord's will be done on earth, as it is in heaven.

These, indeed, wear the appearance of the last times, for the predicted signs are startling with us. Men and brethren, be in haste, while yet there is time, to come over among the Lord's people! For it is written of these times, that "iniquity shall abound," and "the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved." Fearful days are at hand, "but for the elect's sake those days shall be shortened." (Matt. 24: 22.) Thank God for that! and thank God, also, for the revelation to us that "immediately after the tribulation of those days, shall appear the sign of the Son of man coming in the clouds of heaven, with power and great glory," who shall be able to present his saints "faultless before the presence of his glory, with exceeding joy."

Alas, that so many are deceived! Alas, that men of mark among us believe in these so-called spirit manifestations (and they may be) of to-day, as of heaven! Alas, that they approach the subject, as we hear some of them do, reverently, superstitiously regarding it as holy ground! Looking at the divine predictions, and especially at those above quoted, is it not next to certain that these things are of Satan—the preparations, for the last great deceptions, so far as this age is concerned, of the great deceiver?—*The Rainbow.*

WORDS.—Words are little things, but they strike hard. We wield them so easily that we forget their hidden power. Fitly spoken, they fall like the sunshine, the dew, and drizzling rain; but when unfitly, like the frost, the hail, and the desolate tempest.

For the World's Crisis.

"CONFESSION AND APPEAL."

To the Council by whom Elder George Champlin was silenced from the ministry of Christ, to the waiting saints scattered abroad, and to all whom it may concern; Greeting.

We are happy to inform you that at a late session of our R. I. and E. Conn. Conference, Bro. Geo. Champlin personally appeared, and in the spirit of penitence and humility sought that some steps might be taken for his restoration to fellowship and to usefulness again. Seven preachers were chosen to consider his case, and its final disposal was left to them. These met at an appointed time, and the Lord was with them. Bro. Champlin appeared and made in substance the following Confession and Appeal:—

"My burden is greater than I can bear. Placed for three years under the condemnation and censure of a council chosen in part by myself, and in part by the church in Vernon, Vt., to investigate and decide upon certain charges preferred against me, and of late disfellowship for the same account by your Conference, of which I was until then a member, and with which I have enjoyed precious seasons in the past; silenced thus from the ministry of Christ, I can no longer hold my peace.

"I wish to confess, first of all, that I was justly condemned by the council at Vernon, they having ample evidence before them upon which to convict me; and I regret that I did not then make this confession, that I might have ere this regained my former standing, made some effort to rescue men from Satan's power who has so well nigh ruined me, and saved myself many days of darkness, bitterness and sorrow. But instead of doing this I resisted the decision of the council, and have allowed myself to feel and speak unkindly in reference to them all, which I do hereby recall, and for which I am sorry and do now ask forgiveness.

"And now, brethren, I throw myself upon you for mercy. I have been comparatively silent for three years, during which I have worked diligently with my hands, attending to my own business, and have endeavored to walk uprightly, only as I have felt and spoken unkindly towards my accusers.

"I ask you to forgive and pardon all my past offences, and to receive me again to your fellowship. I promise you by the grace of God that I will hereafter spare the cause of Christ further reproach from disorderly conduct on my part, but will with you endeavor to honor and glorify our Lord and Master Jesus Christ, and gain eternal rest in the soon coming kingdom."

Geo. Champlin, by his amanuensis.

In view of the above confession and appeal, when we considered the brokenness of spirit so often manifested of late by Bro. Champlin in reference to his fall; when we considered the long period of chastisement already endorsed, and his upright life during this time; when we considered the demand for his labors from those who know him best; and considered the temptations to which one isolated as he has been must be exposed, and the fresh exposure to temptation which must inevitably follow the rejection of his plea for pardon; we could not before God deny his request, but did heartily and unanimously forgive him, and gave him the right hand of fellowship amid much weeping, and the rich blessing of God rested upon every heart, and we went our several ways in peace.

Brethren scattered abroad, this same appeal is made to you; and I am requested to place it before you in the *Crisis*, that you all may as freely forgive as we have done, and give to Bro. C. that encouragement which a crushed spirit, trying to rise, so much needs.

Respectfully and affectionately submitted, in behalf of the R. I. and E. Ct. Conference.

H. F. Carpenter, *Clerk.*

For the World's Crisis.

THE PATH OF DUTY.

IN THE PATH OF DUTY IS SAFETY.

Wherever duty calls us,
  'Tis always safe to go;
Unseen an angel guards us,
  And disarms every foe.

In the path of duty is perfect security and safety. It is a straight and narrow path, in which none need miss their way, for it is illuminated by light from heaven, and the footprints of the Son of God are indelibly stamped on its surface. It is the path which unites this present mortal and fleeting life with an immortal and unchanging one in the everlasting kingdom of God. Its heaven-lit way is trod only by those whose affections have been taken from the changing and transient pleasures of the present, and centered around the unchanging and eternal. It is not a path which the natural heart, unrenewed by divine grace, and not irradiated by light from heaven, would choose in which to walk. We, by the natural vision, cannot see the glory which even in this life encircles the cross-bearing and self-denying traveler in the path of duty.

The natural heart is a stranger to the sweet peace which comes welling up from the depths of the heart of the child of God, diffusing itself through the frame, is mirrored in the countenance, and is a source of constant and permanent happiness. In the hour of sorrow and affliction, calmly the waves of peace roll on with more than wonted power, soothing the troubled heart, and disseminating a holy influence around. Neither can it comprehend the power of that love which the most malignant hatred and abusive usage cannot quench. It permeates every fibre of the frame, diffuses sunshine on all around; draws out the affections towards all, irrespective of caste or condition, awakens our sympathies, and makes the joys and sorrows of others as our own. Neither can the natural eye pierce through the dark vail which death throws between this and the future life; but by the eye of faith we look beyond the dark valley of death, and anticipate a joyful waking in the likeness of Jesus, and an immortal life of unalloyed bliss beyond the reach of sorrow and the contaminating touch of sin.

I do not wish to convey the idea, which is too often entertained, that the traveler in the path of duty meets, or should meet, with no trials, and encounters no difficulties. Hear the words of him who was made perfect through suffering, though not as we are to be; for he is the Son of God, pure and holy, unpolluted by sin. "Yet it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come *eternal life.*" And again, "Whosoever doth not bear his cross and come after me, cannot be my disciple." We expect to meet with trials and temptations, but God is faithful, who will not suffer us to be tempted above that we are able to bear. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Confidingly we lean on the arm of Him who is able to save, and fear no evil. We dread not the future, while we can claim the promises of God as ours. He has said, "My grace is sufficient for thee," and "I will never leave thee nor forsake thee." O how sweet these words sound in our ears. His grace has been sufficient in the past; it will be in the future. He has kept us in the past, and will in the future, if we trust him. With Paul, we can say, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." We see beyond the sorrow, pain, and toil of this present life, an immortal life for us, if faithful.

How often my mind reverts to the glories that cluster around it, and with the Psalmist I can say, "I shall be satisfied when I awake with thy likeness." Yes, when my eyes behold the King in his beauty, and I am permitted to dwell in his presence, then will my happiness be complete. May our hopes be fully realized ere long, and we be gathered with all the redeemed on the evergreen shore. Your sister looking for Jesus.

Somers, Ct. Lulie J. Adams.

For the World's Crisis

A DIALOGUE.

B. Good evening, friend A.

A. Good evening, Miss B. It is a long time since we have met; do come in and be seated, and tell me how you are getting along; it is a long time since we have had a good talk together.

B. Yes, it is, but I cannot stay long this time. I only called in to see you on a little business. I came in to see if I could get you to join the Good Templars.

A. Me join the Good Templars! I cannot see any use in that, as I use no liquors of any kind, either for medicine or for any other purpose.

B. Well, your influence will be all the better, you know.

A. My influence! I thought if a person was a christian, that covered everything.

B. I know it does, but I think this society a good thing for the young folks.

A. No doubt you do, but I do not move with the crowd, neither do I believe in secret societies.

B. Pray, what is there wrong in this society, of which more than half its members are professors of religion, and ministers join too?

A. Much in every way, I think. First, they require you to take an oath. It is wrong to swear; then many of you break it; that is wrong. Then you cannot go to the prayer-meeting, because that night you must meet with the lodge; then once in so long a time you have oyster suppers, and dance and play cards, some of you until daylight.

B. Well, we only play for fun and amusement, as a great many of the church did before the Good Templars were formed; and I am sure I can see no harm in dancing.

A. I suppose not. Do you know I think the reason there are no revivals in the churches is because the members do not have time to attend to it?

B. Yes, I know it takes up a great deal of our time, but then you know it is for a good purpose.

A. Is it better than saving souls for the coming of Christ?

B. Well, one of your members, who is looking for the Lord, belongs to our lodge. He is the best in the exhibition you ever saw. he is so funny. He keeps us all laughing. He is to take a great part in our next exhibition, which is to be a grand affair. I do wish you would come, if you will not join us. I cannot see the need of being so particular about everything.

A. No, I cannot go to such places.

B. I must go; I have already stayed too long.

A. Call again when you are not in such a hurry, and we will talk more upon that subject.

B. Thank you, I will. Good night.

A. Good night. N. D. Babcock.

East Greenwich, R. I.

For the World's Crisis.

BENEVOLENCE.

Live to give. To give what? What you can. Give first unto God the supreme love, homage, and service of your hearts and lives. Your next gift should be to your neighbor love as to yourself. Love that "worketh no ill," but according to the apostle's injunction, doeth "good unto all men" as it hath opportunity.

"Do good, do good, there's ever a way,
  A way where there's ever a will;
Don't wait till to-morrow, but do it to-day,
  And to-day when the morrow comes still."

Though you may not have money to confer, benevolence relinquishes not her claim. With the apostle you can say, "silver and gold have I none, but such as I have give I thee." Surely that gift was to the lame man far more valuable than wealth. Although we impart no miraculous gift, we may confer one that is invaluable. Do you not remember the words of Solomon—"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Can you not give a good name to another by refraining from its destruction? Would not a tongue-bridle be a good gift to that unruly member resulting in the desirable gift to more peace to yourself and others? Can you not give a "severe letting alone" to that reproach against your neighbor which has come to your ears, you having heard but one side of the story, and not having knowledge that it is true. Let us not forget that upon backbiting with the tongue and taking up a reproach against our neighbor rests the interdict of heaven.

"Who steals my purse steals trash, 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he who filches from me my good name, robs
Me of that which not enriches him, and makes
Me poor indeed."

Loving favor, which surpasses silver and gold in value, bestows most precious gifts of mercy, kindness, patience, forbearance, consideration, and the tear of sympathy for the weeping, grief-tossed stricken one. Give a good example to the wayward, words of counsel and instruction to the ignorant and inexperienced, of encouragement to the disheartened, and of warning to the sinful. Give words fitly spoken to be treasured like pearls by those that hear.

"Speak gently to the erring; know
  They must have toiled in vain,
Perchance unkindness made them so;
  O win them back again.
Speak gently, 'tis a little thing
  Dropped in the heart's deep well;
The good, the joy which it may bring,
  Eternity shall tell."

There are gifts worthy of a truly benevolent heart. In acting upon this principle we have the beneficent Creator as our great exemplar. In the gift of our Savior is manifested superlative benevolence by both the Father and Son. Said Jesus, "It is more blessed to give than to receive." The golden rule is a guage for the practice of benevolence. Do unto others as you would have others do unto you. This rule has a double action. As the echo returns faithfully the sound given, be it harsh or kind, so as you do unto others will they naturally do unto you. "Give and it shall be given unto you . . for with the same measure that ye mete withal it shall be measured to you again."—Luke 6: 38. Thus said the Savior.

He who give himself and all that he has to Christ, receives in return Christ and all that he will have when he shall forever reign in earth made new. "Joint heirs with Christ" "to an inheritance incorruptible and undefiled, and that fadeth not away." To him who loveth all the promise is "a hundred fold now in this present time . . . with persecutions; and in the world to come eternal life." The words of the poet illustrate the reverse effect of a good gift—its rebound into our own bosoms. "The quality of mercy is not strained. It is twice blessed. It blesses him that gives and him that takes."

We commend the foregoing with an additional demand of those possessing money to bestow, that they impart as the Lord hath prospered them. Hear the words of the inspired apostle,—"Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17, 19.

Let us return to the bounteous dispenser of every good and "perfect gift" the praise due unto his holy name, and render the gratitude of our hearts in response to his "loving kindness and tender mercies" toward us, forgetting not "all his benefits." How do these gifts unto God cause happiness to spring up and sweetly gladden our own souls. Let us ask according to the gracious promise recorded in Phil. 4: 19,—"But my God shall supply all your need according to his riches in glory by Christ Jesus," that receiving we may have to impart to others. May the constant supply of blessings we receive in this life be in the world to come crowned with enduring glory where the waves of bliss unceasing flow, to forever delight the ransomed saints, jewels of the eternal One.

Give words of cheer to the distressed,
  Light up their path so drear,
'T will comfort you and sweeten rest
  To dry another's tear.

To sweeten life for others
  Will surely bless your own;
God's love exceeds a mother's,
  Round all mankind 'tis thrown.

We should love one another,
  And do what good we can,
Like Christ, our Elder Brother,
  Unto our fellow man.

Then when this life is ended,
  Among the pure and blest,
In love together blended,
  With Jesus we shall rest.

New Bedford. P. A. Gifford.

For the World's Crisis.

LONG SERMONS.

Keep it before the people,—not the long sermons, but the disapproval of them; and if they are abated, there must be a public sentiment created in relation to this subject. And while we are upon it, we may as well include long prayers and exhortations, for they are about as injurious, and as great a hindrance to the prosperity of religion as long sermons.

According to the statistics of the Congregational denomination, there are seven hundred vacant pulpits in the New England States; and if we should visit the churches where these are located, we should undoubtedly find that the sermons and prayers and exhortations have been long and cold and dead; and there is nothing attractive to the young or old in these meetings, and the revival spirit has died out. To speak plain upon this subject, some of these churches have been preached and prayed out of existence, and they, perhaps, wonder why it is so.

Who ever heard of a church having a revival, or much spiritual prosperity, where these customs prevail. I heard of a preacher who wanted to have a revival, and, said he, "I am going to preach it up," or into existence; and he commenced and preached long and loud, and followed it up for weeks, but the revival did not commence; finally he became so hoarse that he could not preach any longer, and then the church took hold of the work, and a revival followed.

I know of a church, of which I was once a member, where the Lord began to pour out his Spirit, and there was considerable interest prevalent. "Now," said they, "we must have some help"; and they sent off and got some preacher, and he preached and preached until the church went to sleep again; and when he got through there was not so much interest in the cause as when he commenced, and not a single convert. The preacher did all the work, and the church sat and looked on. When will preachers and church members learn wisdom in this matter?

Boston. D. N. Smith.

PRAYER IN THE NAME OF JESUS.

O, since I have read those mighty words, "Verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, he will give it you," the veil has withdrawn itself from before me. I stand before them in amazement, as before an open sanctuary, and scarcely know how to bear myself, for astonishment and rapture, at the abundance of magnificent and blessed thoughts I see contained therein. I behold, as it were, a throne of God erected upon this saying. Gleaming lightnings shoot forth therein on all sides, only to illume to my view the holy of holies in the temple of christianity. The most blessed articles of the New Testament stand there grouped around it in unveiled splendors, like sweet messengers of peace; and in its center appears the whole glory of the gospel, condensed into one wonder-teeming, majestically refulgent, burning point.

O how these mighty words chastise us! How disgraced do we stand before them! For if the prayer in the name of Jesus is the ship that is to carry us to the opposite shore, where all that is desirable is to be obtained, it is evident that there must be among us some lack of people who know how to sail with this bark. The condition in which we are proves it; otherwise things would have a different appearance in the midst of us. Heaven would not remain so little known and enjoyed. Spiritual barrenness would soon vanish. The church would flourish like the lily, and gift upon gift would be showered down upon us from on high. Our weakness judges and condemns us. We know not how to make use of the key which has been given to us; and what Jesus said to his disciples may also be applied to ourselves—"Hitherto ye have asked nothing in my name."—*Krummacher.*

Too much Government.—It is best that children should not be too strongly governed. It is the same in families as with nations. Too much government defeats the object we wish to accomplish. It is the duty of parents to be what they desire their children to be. A mother's example should be her daughter's constant guide. It is unwise to observe too closely slight faults. How few there are that can bear rigid cross-examination. There is nothing a mother should so much covet and so much prize as the unreserved confidence of her daughter. But to gain and retain this confidence, we must live the life we profess. Nothing does a child more harm, nothing can impart to a mother greater grief, than the loss of this touching and tender relation which brings the daughter to the mother in confession of her error, or which would prevent her return, even upon a repetition of her fault, with the same hope of counsel and forgiveness which encouraged her first appeal. A child should never be made to suffer the agony of a mother's final condemnation. Reconciliation should never be impossible.—*Mrs. N. P. Banks.*

How to be able to give.—"A few days ago," says Dr. Schwartz, editor of the "Scattered Nation," and founder of a Christian Jewish Home, "I received a letter, and on the inside of the envelope, which contained six penny stamps, and nothing else, these words were written: *Fasted a meal to give a meal.* I know not who sent this touching gift, and it matters little whether I know it or not; it is known to Christ. The gift is appreciated by Him who saw the widow throw into the treasury the two mites, and called unto him his disciples, and said unto them, 'Verily I say unto you, that this poor widow hath cast in more than all they which have cast into the treasury, for all they did cast in of their abundance, but she of her want did cast in all she had, even all her living.'"

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A STORY FOR THE LITTLE FOLKS.

THE LITTLE MISSIONARY.

I want to tell you a story about a little girl who was taken captive many hundred years ago—not by the Indians, as you sometimes read in history, although it was during a cruel war. I suppose most of you, children, go on, day after day, without remembering how really delightful it is to have a pleasant home, parents, and brothers, and sisters. Think of the dear mother who is first to greet your waking eyes in the morning, who thinks of you all day; gets your breakfast, and dinner, and supper; keeps your clothes in nicest order; attends to all your little wants and ills; tucks you in your tiny bed at night, and kisses down the sleepy lids, shutting the world out from her darling's sight. What if she were gone? Maybe some of you know a poor, motherless child among your playmates. How you all pity her!

This little girl must have had a very happy home. She lived in Asia, which seems a great way off—does n't it? She was a Jewish maiden, and this event happened long before our Savior had come. But all the children then were taught to worship God and to believe in him; and I think she must have had a good deal of faith, and not only that, but remembered what she was taught, many things about the holy prophets; Moses, who had led their nation through the sea; Joshua, at whose word the sun stood still and the moon stayed its course until the people of God vanquished their enemies; and Elijah, who had called down fire from heaven; of prophets still, in Israel, at whose bidding the dead were restored to life, the lepers healed, and the sick eased of their torments.

But a change came to this peaceful life. The Syrians, a great and powerful nation, made war upon the people of Israel and carried away many captives; among them this little girl. Father and mother had been slain, the bright, beautiful home destroyed, and she made a prisoner.

That was not all. The Syrians were idolaters; they had put up a senseless image in a costly temple, and made vain prayers to it. Do you suppose the little maid remembered her own God in this strange land?

The whole course of her life was changed. She must have been very sweet and winsome, for she was taken to a palace to wait upon a grand lady. But there was no fond mother to listen to her prayers or to give her a tender good-night kiss. When her work was done, she crept away to her room and wept over the past, still so dear to her. Yet all her duties were performed cheerfully. Her mistress was kind and pleasant; and generally, when any one is good to you, you try to do just what she wishes. The little maid did, at least. Her mistress must have found her trustworthy, or she would not have listened to her afterward. And I dare say she tried to persuade the maiden to worship her idols.

I believe this girl is the first missionary on record. The Jews, you know, were not told to go into the world and preach the gospel to every creature. But she held fast to her faith, and, when the right moment came, confessed it without wavering, and told others how all-powerful was the God she worshiped. They might have thrown her into prison, or sold her to some cruel master; but she did not think of this. Do you believe we would all have as much courage?

In this palace, where everything was so lovely, where the mistress was sweet and gracious, the master kind, the servants well treated, and abundance everywhere, you fancy they must all have been happy. But there was one black shadow—Naaman, the ruler, a great and honorable man, high in favor with the king, and admired for his courage, was a leper. He was afflicted with a terrible and incurable disease that covered his whole body, just as if some one should have the small-pox all the time. In the midst of his triumphs, how sad and miserable he must have been!

And Naaman's wife, loving her husband dearly, doubtless bewailed this sad fact with many tears. Among the Jews, to be a leper was to become an outcast at once. I suppose Naaman and his wife prayed to their idols and offered sacrifices, as was the custom with the heathen nations, but still he remained afflicted. When this little captive maid saw her mistress so distressed, she began to think what she could do for her. It is very natural to try to please people who have been kind to us. There were many acts by which she could show her gratitude, and she, doubtless, tried them all, and yet her mistress remained sad. When everything failed, she said:

"O my dear mistress! why do you weep and refuse to be comforted?"

"How can I be comforted when my husband is a leper?"

Then the little maid's courage and faith were put to the test. Maybe she wondered if any evil would befall her for the confession, whether her God would be laughed at and her belief treated with scorn; but that did not deter her. She spoke out so boldly and bravely, that I think we must all love her:

"Would God, my lord, were with the prophet that is in Samaria, for he would recover him of his leprosy!"

You see she didn't say, "perhaps he would," or that he might. She knew that her God was all-powerful, and that Elisha was his prophet. And although God had allowed her to fall into the hands of her enemies, still she trusted him, and wanted to bear testimony for him; and this is why I called her a missionary. In that strange land she proclaimed the power of God. She was doing her duty everywhere, you see.

If she had been an untruthful, careless child, no one would have paid any attention to her; but some one went in and told Naaman. That shows you the estimation in which she was held. And, what seems most wonderful, Naaman went to the prophet, taking her simple word, and was healed. From that time he began to worship the true God.

It might have ended very differently. If the little maid had been thrust in prison for her faith—for even children have been persecuted for their religion—or sent out of her mistress's sight with contempt, it would have been hard to bear; but she told the truth in the face of all these difficulties, and God blessed her. Probably she was never restored to her native land; but she knew God was watching over her everywhere, and she took this blessing to her master as her reward.

She did not feel afraid to bear witness for the truth. Sometimes, you know, when the truth seems hard to tell, little girls, and little boys, too, slip over it without exactly uttering a falsehood, but allowing one to be believed. And though at Sunday-school we all sing of Jesus, and confess our faith in him, how many do it elsewhere?

I suppose you all have an idea that, in order to be a missionary, one must go hundreds of miles away, and devote one's self entirely to the work. But this little girl performed her daily duties so scrupulously that her life spoke for her. Then her faith was so strong that those who listened believed.

Is there no truth you can tell for the Savior's sake?—no little act to playmates or friends that will bear witness for your love? We never do it when we are cross, or fretful, or disobliging. She might have said: "My master, Naaman, is a heathen; it does n't make any difference whether he is healed or not. If it was one of my own people, I would tell him of the prophet." And so you see she would have lost a noble opportunity of bearing witness. The Savior, you know, was ready to do good to everybody; and I think the captive maid had some of his spirit.

Perhaps you believe the good you can do is not worth attempting, because it will be so small. You cannot heal any one of disease, or convert him, but you can show a tender, loving spirit. You can pity the poor and afflicted; you can be kind to one another; and when the time comes, you can bear witness for Christ's sake.

I love to think of this little girl, with her true missionary spirit and her unwavering faith. How glad she must have felt, and how her mistress must have rejoiced! And though there is no further account of her, we know she still believed, and still did her duty in the path of life to which God had called her. And that is all he asks of us. Dear children, how many will try to do it?—*A. M. Douglas.*

VERDICT OF A JURY OF BOYS.

When Dr. Nathaniel Prentice taught a public school in Roxbury, he was very much a favorite; but his patience at times would get very much exhausted by the infractions of the school rules by the scholars. On one occasion, in rather a wrathy way, he threatened to punish with six blows of a heavy ferule the first boy detected in whispering, and appointed some as detectives. Shortly after one of the detectives shouted, "Master, John Zigler is whispering"

John was called up, and asked if it was a fact. John, by the way, was a favorite both with his teacher and schoolmates.

"Yes," answered John, "I was not aware what I was about. I was intent on working out a sum, and requested the boy who sat next to me to hand me an arithmetic that contained the rule which I wished to see."

The Doctor regretted his hasty threat, but told John he could not suffer him to whisper or escape the punishment; and continued: "I wish I could avoid it, but cannot without a forfeiture of my word. I will," he continued, "leave it to any three scholars you may choose, to say whether or not I omit the punishment."

John said he would agree to that, and immediately called out three of the boys. The doctor told them to return a verdict, which they soon did, after consultation, as follows:

"The master's word must be kept inviolate. John must receive the threatened six blows of the ferule; but it must be inflicted on voluntary proxies; and we the arbitrators will share the punishment by receiving each of us two of the blows."

John who had listened to the verdict, stepped up to the doctor, and with outstretched hand, exclaimed: "Master, here is my hand; they shan't be struck a blow! I will receive the punishment."

The Doctor, under pretence of wiping his face, shielded his eyes, and telling the boys to go to their seats, said he would think of it to his dying day; but the punishment was never inflicted.

☞ How sweet to work all day for God, and then lie down at night beneath his smile!

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance...............$2.50 a year.
Five copies six months to one address.......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
Private Letters.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give distinctly and plainly the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, Boston, Mass.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM;

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 669. BOSTON, WEDNESDAY, JULY 29, 1868. VOL. XXVII.—NO. 20.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

WHEN DEATH'S PRISONERS SHALL BE FREE.

Wandering where the long grass waves,
Gazing on those silent graves,
Swelling like the billowy sea;
Thinking of that triumph hour,
When grim death shall lose his power,
And his prisoners shall be free.

When the blackness gathers o'er us,
And the way grows dim before us,
And the path we scarce can see;
Think we of the joys to greet us,
Of the loved ones yet to meet us,
When death's prisoners shall be free.

What though earth be old and dreary,
Though her path be worn and weary?
A new earth we soon shall see;
Filled with never ending pleasures,
There we'll meet with our lost treasures,
When death's prisoners shall be free.

When this weary life is ending,
And the Savior is descending,
When time shall no longer be;
'Mid the sounds and sights appalling,
We shall hear loved voices calling,
When death's prisoners shall be free.

Earthly perils gather round us,
But no terrors can confound us;
Well we know it all must be,
Ere the trumpet loudly thunders,
Vanguard of the day of wonders,
When death's prisoners shall be free.

Mrs. C. A. Knowles.

Peace Dale, R. I., Oct. 20, 1867.

For the World's Crisis.

THE KINGDOM OF GOD.—No. 3.

THE KINGDOM OF GOD IS YET FUTURE.

I. Nebuchadnezzar once had a dream, by which he was greatly troubled, and in which he beheld standing before him a great image, whose brightness was excellent, and whose form was terrible. The image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. He beheld until a stone, cut out without hands, smote the image upon his feet of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. See Dan. 2: 31–35.

In this dream, according to Daniel's interpretation, the image and the stone represent FIVE UNIVERSAL KINGDOMS. The first section of the image, the head of gold, represents Babylon. "Thou [Nebuchadnezzar] art this head of gold." Dan. 2: 38. That Nebuchadnezzar's was a literal and universal kingdom, is evident from the following language: "The God of heaven hath given thee [Nebuchadnezzer] a kingdom, power, and strength, and glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all." Dan. 2: 37, 38. Babylon gained its supremacy, if I mistake not, B. C. 681.

The second section of the image, the breast and arms of silver, represents the kingdom of the Medians and Persians, which succeeded Babylon. Proof: "In that night was Belshazzar, the king of the Chaldeans, slain, and Darius, the Median, took the kingdom." Dan. 5: 30, 31.

With Belshazzar fell the Babylonian Empire, and Darius, the Median, became its ruler for a short space, when Cyrus succeeded him. Thus it is clear that Medo-Persia succeeded Babylon. But was Medo-Persia a universal kingdom? Let the Bible answer. Turn to Ezra 1: 1, 2;—"The Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth." Hence, it is plain that Medo-Persia was the second universal kingdom.

The third section of the image, the section of brass, represents Grecia, which arose upon the ruins of the Medo-Persian empire. Of this kingdom it was declared that it should "bear rule over all the earth."—Dan. 2: 39. This language shows that the kingdom of Grecia was to be universal; and the rapid conquests of the "brazen-coated Greeks," under the leadership of Alexander the Great, show how literally it has been fulfilled.

We now pass to the fourth section of the image, which represents Rome. This kingdom is represented under various phases. It reached its supremacy, or the iron state, about thirty years before Christ. From the iron state, it passes into that state represented by the toes of the great image. This Daniel explains as follows: "Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided." Dan. 2: 41. According to Daniel's explanation, Rome must be *divided*; and it is a historical fact that Rome was divided into kingdoms corresponding to the ten toes of the great image, during the fifth century. Let this fact be remembered, as we shall soon have occasion to use it in our argument.

I now invite attention to the prophet's language in Dan. 2: 44;—"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." "In the days of these kings." *What* kings? These is a plural adjective, and limits a plural noun. Hence more than one king must exist when God sets up his kingdom. This fact for ever refutes the position that "the kingdom of God was formally set up on the day of Pentecost"; for, at that time, Rome was a universal kingdom, and but one universal king can reign at a time.

Again, the stone is to smite the image upon his FEET; and we have seen that Rome did not exist in the state represented by the feet and toes until the fifth century; and, as she could not be smitten until she reached that state, it is certain that the kingdom was not set up on the day of Pentecost. To-day, Rome exists in her divided state; but when the "stone" smites the image upon the feet of iron and clay, it is to break them in pieces. Yea, the kingdom of God is to "consume all these kingdoms," so they can exist no longer.

We have now traced the prophetic history of Rome down to her undivided state; and, in doing this, we have traveled down the stream of time into the fifth century to find the ten kingdoms represented by the ten toes of the great image. We have found that the kingdom of God is to "break to pieces and consume all these kingdoms"; and we have also found that Rome still exists in her divided state.

If, therefore, the kingdom of God is to break in pieces and consume all these kingdoms, and Rome still exists in her divided state, the kingdom of God is yet future.

II. In Dan. 7: 1–14, we have another chain of symbols representing the kingdoms of earth until they are overthrown by the kingdom of God. Daniel beholds four beasts coming up from the sea, diverse one from another. The first was like a lion, having eagles' wings. The second was like a bear, having in its mouth three ribs. The third was like a leopard, and it had upon its back four wings of a fowl; and it had four heads. The fourth beast was dreadful and terrible, and exceedingly strong; and it had great iron teeth. This beast devoured, and brake in pieces, and stamped the residue with its feet. It was diverse from all the beasts that were before it; and it had ten horns. Daniel considered the horns, and he beheld coming up among them another little horn, before whom three of the first horns were plucked up by the roots; and he beheld in this horn eyes like the eyes of a man, and a mouth speaking great things. Daniel gazed upon this vision until the thrones were cast down, and the Ancient of days did sit; until one like the Son of man came with the clouds of heaven, and received dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.

From the vision, we turn to the explanation found in Dan. 7: 17–27. "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast which was diverse from all the others; . . . and of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Thus he said the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions [margin, rulers] shall serve and obey him."

From this interpretation, I gather the following conclusions:—

1. The four beasts represent four kingdoms.
2. The fourth beast represents the fourth kingdom, which is the Roman empire.
3. The ten horns represent the ten kingdoms that arise out of the Roman empire.
4. The horn that arises after the ten, being diverse from the first, represents Papal Rome, which is to "subdue three kings," and to "speak great words against the Most High."
5. The saints are to be given into the hands of this persecuting power, Papal Rome, for "a time and times and the dividing of time," which, in prophetic time, is 1260 years.
6. When the judgment sits, and they take away the dominion of Papal Rome to consume and destroy it unto the end, the kingdom is to be given to the people of the saints of the Most High.

According to history, this persecuting power began its bloody work of "wearing out the saints of the Most High," when the professed "successor of St. Peter" was legally constituted "head" of all the churches, and the "corrector of heretics," which took place A. D. 533. From 533, the 1260 years' supremacy of this "little horn" (Popery) brings us down to A. D. 1793, since which time the Pope has been losing his "dominion"; and he will continue to lose it "unto the end," when "the saints of the Most High shall take the kingdom." The kingdom of God is to consume the last vestige of Papal dominion. When the Lord comes, the power of the Pope will be at an end.

If, now, the kingdom of God is to consume the last vestige of Papal dominion, and a part of that dominion still exists, the kingdom is yet future.

G. W. Green.

Memphis, Ind.

For the World's Crisis.

WE MUST PRAY MORE.

One great cause of the declension of spirituality, among the professed people of God, is the *neglect of prayer.* The times in which we live are very perilous. Iniquity abounds, and the love of many waxes cold. The Savior well knew what would be the condition of things down here in these last moments of probation. He knew exactly what position the professed church would occupy,—that they would be "lovers of pleasures more than lovers of God,"—that they would be "eating and drinking with the drunken," dreaming of "peace and safety," and saying in their hearts "My Lord delayeth his coming"; and hence he has been very careful to point out the dangers which his followers would be liable to fall into, and has forewarned and admonished them to be on their guard; to "watch and pray"; to have their "loins girded about" and their "lights burning," and they like men that "wait for their Lord."

The true church is not in darkness. Jesus knew also that notwithstanding the great mass of professors would be proud, haughty, carnal, and secure; the world unbelieving, careless, and desperately wicked; yet, there would be a *few* who would be watching, waiting . . his appearing; and, for their comfort and consolation, he has left these blessed, cheering, reviving, and encouraging words: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he spake to them a parable; Behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand; so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

And now comes the caution and admonition; and what language could be more suitable and appropriate in view of our near proximity to that great day: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

It is an undeniable fact that we are very near the coming of the Lord. Signs on every hand demonstrate it; and in view of this fact, ought not the professed people of God to pay more attention to the Savior's injunction, when he says, "*Watch* ye, therefore, and *pray always,*" etc.? O how many there are who pretend even to be looking for the second coming of Christ, who, if that day should burst upon a guilty world *now*, would be taken by surprise, and be found utterly unprepared to meet it. O that men and women could see and be made to feel their danger; it seems to me that they would arise and trim their lamps, and be ready continually to meet the coming crisis. Why is it that so many are cold, lukewarm and indifferent concerning these great truths? Why is it that they are not aware of their own miserable condition? I contend that it is because they do not *watch* and *pray*. It strikes me with indescribable wonder that so *little time* should be employed, and so little energy expended, in *prayer*, even by those who are prompt to acknowledge its dignity as a privilege, and its efficacy as a means of obtaining good. It is very different now from what it was anciently. There are not many wrestling Jacobs now. *We* do not pray as he did. He wrestled until the breaking of the day. His prayer was *wrestling*, and it lasted all night. He *would* have the *blessing*. Do *we* put forth such power and exercise such faith in prayer as that? Is the repose of our nights interrupted by it? Is it because our wants are all supplied, that we are so feeble and brief in prayer? or, is it because God's bounty is exhausted? Are not we as poor and needy as creatures ever were? and is not God as rich and munificent as he ever was? His hand is not shortened, neither his ear heavy. Let us but think how small a portion of each successive day is spent in prayer. I wonder if any christian ever thought of it, without being so dissatisfied as to resolve that he would spend more time in prayer the next day. Just add together the minutes you daily occupy in supplication and the kindred exercises of devotion, scriptural reading, and meditation, and see to what it will amount. Will the sum total be *one hour*? What, less than an hour a day in devotion! not one twenty-fourth part of the time! And is this all which can be afforded? Can we find no more time than this to commune with God.

Let us see. How much time has *business*? Could not a little be saved from business for prayer? Are there not many who give an hour or two more to business every day than it absolutely requires? Then how much time has *sleep* for the refreshment of the body? I think considerable time might be redeemed from sleep and spent in prayer, with a great deal more profit to the whole man, than if it were given to repose. This is truly a sleepy age. A great many love to lie in bed, especially Sunday mornings, when they ought to be up reading their Bibles and praying. I think if they would rise early and repair to the throne of grace, their heads would be clearer, their bodies healthier, and their dispositions more kind and gentle. I have generally observed that when individuals lie in bed late in the morning, they are peevish, fretful, and disagreeable during most of the day. Some of God's ancient people used to arise in the *night* and pray, and sing praises. I do not think their health was impaired in consequence of it either. I do not believe the Psalmist suffered anything in the day for the hours of night he spent in communing with his own heart and with God. I do not believe that even "tired nature" had any reason to complain of that interruption of the repose due to her. I apprehend that David enjoyed as good health and was as vigorous through the day as we, although he rose at midnight to give thanks unto God, and "prevented the dawning of the morning" with his prayers. Such interruptions of sleep are no loss to the body.

I am sure, and I think no one can doubt, that much more time might be afforded for prayer than is actually given to it. Supposing we take none from business, and more from sleep; yet could not some be spared from the *table*, or from *conversation*, which is not always the most profitable? A great many spend more time in *eating* and *drinking* than is really necessary. This is a gluttonous age. People live in luxury, and fare sumptuously every day. Let us beware. "Take heed lest your hearts be overcharged with surfeiting and drunkenness."

Then a great deal of time is wasted in *idle* and *foolish conversation*, which might be spent in prayer to far greater advantage and profit. O how much vain disputing, and jesting, and joking is practised in these days. It is one of the greatest sins of the age. Many seem to forget that for "every idle word that men shall speak, they shall give account thereof in the day of judgment"; and that Paul has said, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4: 29–32.

It seems to me to be useless for individuals to say that they cannot find time to pray more. They have only to look back on a day to see how much of it might have been spent in prayer and devotion, without interfering with anything which ought not to be interfered with. Seeing then that we *can* pray more, that time can be afforded for it, I am amazed that we do not pray more. If prayer was nothing but a *duty*, we ought to pray more. We do not pray enough to discharge the mere obligation of prayer. We are *commanded* to pray more than we do. Let us see: 1 Thess. 5: 17;—"Pray without ceasing." Eph. 6: 18;—"Praying with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Luke 18: 1;—"And he spake a parable unto them to this end, that men ought *always* to pray and not to faint." But prayer, while it is a duty, is rather to be viewed in the light of a *privilege*. What a favor that we poor, sinful mortals, may petition the eternal God, who made all things, and ask him for salvation and eternal life through Jesus Christ, with the confidence that we shall not ask in vain. He has promised to withhold "no good thing from them that walk uprightly." How strange it is that we no more value and exercise this privilege of prayer. It is astonishing that the sense of want, or the desire of happiness, does not carry us oftener to the throne of grace, and that we should ever require to be reminded of it by frequent exhortations. I wonder that we do not oftener go in unto the King, whose gracious sceptre is ever extended toward us. I wonder we have not more frequent and longer intercourse with our heavenly Father.

It is strange we do not pray more, when prayer is the easiest way of obtaining what we need. What is so easy as to ask for what we want? How could we receive blessings on cheaper terms? Surely it is easier than to labor, and less expensive than to buy. It may be hard for us to ask of man. To beg we may be ashamed; but no such feeling should keep us aloof from God. "He giveth to all men liberally and upbraideth not." But prayer is not only the easiest way of obtaining good; it is the only way of obtaining the greatest of all good. There are some things we can get in this world by labor, or purchase, such as the subordinate necessaries of life; but the things we most need are given in answer to prayer. The "one thing needful" is a divine donation. We *ask* and receive it. God has promised to do great things for his people; to give them all needed grace here, and an eternal inheritance in the world to come; yet, for all these things we must ask, and we are taught to pray, "Thy kingdom come." O, ought we not to be encouraged to pray more? Do we seek a *profitable* employment? None is so profitable as prayer. No labor makes so large a return. If you have an unoccupied hour (and you have many, or might have, by redeeming the time), you cannot employ it in any way that shall tell so favorably on your interests, as by filling it up with petitions to God. Yet, when we have such an hour, how apt we are to spend it in unprofitable intercourse with our fellows, rather than in communion with God. How unwise we are. It is wonderful that we think so little of the preciousness of time, and talk so much, when "the talk of the lips tendeth only to penury"; and pray so little, when prayer "brings a quick return of blessings in variety." Is there anything attended by a purer *pleasure* than prayer? One who knew said, "It is *good* for me to draw near to God"; and again, "It is good to sing praises unto our God, for it is comely." All the exercises of devotion are as full of pleasure as they are abundant in profit. O how sweet it is to hold communion with God. What is so refreshing, when we are tired and weary with hard labor, and are perplexed and harassed with the trials of life?

But prayer is not only a means of *getting* good; it is such a means of *doing* good, that I wonder our benevolence does not lead us to pray more. We are commanded, "as we have opportunity," to do good to all men. Now prayer affords us the opportunity of being *universal* benefactors. *Through God* we can reach all men. If we have a friend in a distant country, that we cannot see nor hear from, we can take their case to God in prayer, and he can bless them wherever they are. We can help the perishing by presenting their case before God, and asking him to have pity and help them. Prayer moves the hand that made the world. If people would pray more and talk less, we should see a great deal more good done than we have ever seen; yet some, when they have difficulties and trials, take delight in telling it from one house to another; but they do not delight to take it to God in prayer.

We have *much* to pray for. The *world* lies in wickedness. Sinners are perishing around us. Can we not do good by praying for them?

One man told me that he knew of *fifty persons* who had become christians in answer to his prayers. O let us pray on, and not be discouraged. The *church* languishes. Few come to her solemn assemblies. Many have wandered away from the Lord, and are now groping in darkness. O let us pray that they may hear the Good Shepherd's voice, and return once more to the fold. Then we have *relatives* out of Christ—our father perhaps, or mother, or wife, or children. With such calls as these upon us, and so many urgent cases all around us, I wonder we do not pray more. What is done must be done quickly. Soon it will be too late for us to pray, and to beseech our friends to come to Christ. A voice like thunder from heaven will soon utter that thrilling declaration, "It is done"; and then he that is filthy will be filthy still, and he that is holy will be holy still.

O, then, if we would be found of our Judge in peace, without spot and blameless, and hear him say to us, "Well done"; let us give ourselves anew to the work, and labor more diligently, and pray more fervently than we ever have yet. If we pray more, I believe we shall do more,—more for God, more for others, more for ourselves. I believe when we pray most, we can accomplish most in little time. I am fully persuaded there is nothing lost by prayer. Let us endeavor to imitate those whose lives have been handed down to us through the ages past; those who did so much good in their day,—Paul, Peter, James, and John, who prayed without ceasing; also Fletcher, Wesley, Whitefield, Knox, Luther, and all those noble men who walked with God, and did so much good. Above all, let us follow Christ, the Captain of our salvation, who "was made perfect through sufferings." Christ used to go away to the mountain to pray to his Father, and he returned to the people full of faith and power. O let us follow his example. Let us pray more, and we shall sin less. Praying and sinning cannot go together. One will kill the other. May the Lord help us to pray more, that we may be dead indeed unto sin, and alive unto God, having our hearts' affections placed on things above, that "when Christ, who is our life, shall appear," we may "appear with him in glory."

J. W. Thomas.

THE GARMENT OF PRAISE.

Put it on: 1. Because it is right. Praise—the most fervent we can offer—is due the Infinite Benefactor. We have more blessings to be thankful for than evils to deplore. Count, and see if it is not so. Then pay what thou owest.

2. Beautiful is the garment of praise. The most exalted and lovely beings in the universe are thus arrayed—viz., all the angels and saints in glory. And praise is so comely for the upright in heart, that the best saints on earth count themselves in best array in a garment of praise.

3. Garments of praise wear well. The glorified in heaven have not worn out theirs in the thousands of years, or ages, they have been wearing them. And as God's mercies do not wear out, neither can the garment of praise among true saints.

4. The garment of praise encourages and leads to the putting on of every other kind of beautiful spiritual apparel. Devout praise to God elevates and animates all the affections—adds fresh beauty and loveliness to all the christian graces. The fervor of praise will give fervor to prayer, to zeal, to labor. The whole christian character rises in excellence with the growing fervor of praise to God.

5. Garments of praise give the saints the distinctive and marked character they are bound to have among men. The prayerless and the thankless can see, as they ought to see, this difference—are reproved by it; and great numbers have been thus themselves led to seek and know the value of prayer and praise.

6. Satan is baffled by your garment of praise. If he can effect it, you shall have the spirit of heaviness—be gloomy, morose, of sad and forbidding aspect; that thus you may cause religion to seem repulsive. Put on, therefore, and keep on, the shining garment of praise. You thus confound Satanic wiles, rightly represent true religion, and vindicate its honor as the best source of human happiness.

7. The garment of praise! put it on, for you are to be enrobed in such apparel forever. "And lo! a great multitude, which no man could number, of all nations and kindred, and people and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice saying: 'Salvation to our God which sitteth upon the throne and unto the Lamb."—*Selected by S. S. C.*

PREACH THE TRUTH.

Fear ye not the face of clay,
Preach the truth;
It will spring up another day,
If you are faithful,
And the holy word obey.

What if scorning men oppose?
Preach the truth
To your friends, and to your foes;
If you are faithful,
These will yield as well as those.

With the message from the skies,
Preach the truth
To the foolish and the wise;
If you are faithful,
Vice will sink, and virtue rise.

If men hear, or men forbear,
Preach the truth;
Truth is never lost in air;
If you are faithful,
You a crown of life shall wear.

FEET WASHING.

That the rite of feet washing was observed in the days of the Savior's incarnation we learn from both sacred and profane history; but the evidence that proves this fact proves, with equal conclusiveness,

1. That it was not instituted by the Savior when, after instituting the Supper, he washed the feet of his disciples. That the rite preexisted is evident from Luke 7: 44, where he is reported to have reproved his host for not having extended to him this rite of hospitality—a rite which it was customary to extend to guests on similar occasions: "I entered into thine house, thou gavest me no water for my feet." The same thing is proved by the language addressed by the Savior to his disciples after he had washed their feet: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13: 14.) There is no instance in the sacred record, or elsewhere, in which it is said one ought to do a thing that had not, on some previous occasion, been expressly commanded, or that one ought to observe a rite that had not been previously instituted, or a practice that had not previously existed. Religious rites are always instituted with an express command, as: "Go ye, therefore, teach all nations, baptizing them," etc. (Matt. 28: 19.) "Take eat. * * * * This do in remembrance of me." (1 Cor. 11: 24. The Savior, in reproving the ostentatious zeal displayed by the Pharisees in their observance of the ceremonial law, says of the tithing of mint, and anise, and cummin: "These ought ye to have done," etc. (Matt. 23: 23.) The language in this case is similar to that used by the Savior in reference to the washing of one another's feet. But if the language in the one case presupposes, as it evidently does, the pre-existence of the rite of tithing of mint, and anise, and cummin, so the language in the other case, being the same, or similar, must be construed as recognizing feet washing as a pre-existing rite. But if the latter was not instituted by the Savior—if previous to his advent it had been observed by the Jews—then is it a Jewish and not a Gospel institution. But I proceed to remark, further,

2. That there is no evidence furnished by either sacred or profane history to prove that feet-washing was ever observed in apostolic or ante-apostolic times as a religious rite. It was only observed as a rite of hospitality. As such it was highly commendable, and, indeed, necessary alike to the cleanliness and comfort of those in Eastern climes, who were shod only with sandals. A religious rite is one instituted to be observed in the worship of God. In the sacred Scriptures feet washing is never classed with religious rites. It is recorded of those who were converted on the day of Pentecost, they were "baptized," and "continued steadfastly in the apostles' doctrine, and fellowship, and in breaking bread, and prayers." (Acts 3: 41, 42.) But never a word do we read about their observance of the rite of feet-washing. Paul, in his minute description of the Lord's Supper, does not make even the most distant allusion to this rite. Neither Matthew, Mark, nor Luke mention even the circumstance of the Savior's washing the feet of his disciples, though one of them [Luke,] who "had perfect understanding of all things," undertook to "set forth in order a declaration of those things which are most surely believed among us." His omission to refer to the rite of feet washing, after such declarations, affords strong presumptive evidence that the rite was not received as a religious one by the primitive disciples. It appears to me, tantamount to an impeachment of the historian's veracity, to affirm the contrary. There is but one other passage in the New Testament—in addition to the one in John—in which reference is made to feet washing. The Lord foreseeing that in process of time some would misconstrue the passage in the Gospel by John, and exalt feet washing into a religious rite, caused Paul (1 Tim. 5: 10) to class it among rites of hospitality: "If she have lodged strangers, if she have washed the saints' feet," etc. The character of the rite is thus definitely fixed by divine inspiration; and they who add it to the religious rites instituted by the Savior are, therefore, left without excuse. There are more frequent references in the Scriptures to the anointing with oil than there are to feet washing. Indeed, in one passage we are expressly directed to "pray over him [the sick,] anointing him with oil in the name of the Lord." (Jas. 5: 14.) There is, therefore, fully as much Scriptural authority for adopting the Popish doctrine of holy unction as for adopting, as a religious ceremony, feet washing—that is to say, there is no authority for either.

3. Religious rites have ever been instituted to commemorate important events in the dispensation of God's providence and grace. Thus the Sabbath was instituted to commemorate the fact that, in six days God created the heavens and the earth, and all that therein are. The Passover commemorated the deliverance of the Jews out of Egypt—Pentecost, the giving of the law at Sinai—the Lord's Supper, the crucifixion of Christ—baptism, his burial and resurrection; belief in the resurrection being as essential to our salvation, as belief in his death on the cross. (See Rom. 6: 8, 9; 1 Cor. 15: 17, etc.) As to feet washing, no one has ever designated any particular event in the progress of our redemption that it was designed to commemorate.

The following are legitimate deductions from the facts to which reference has been made:

1. Feet washing is a rite of hospitality, and not a religious ceremony.

2. The proper place for its administration is within the domestic circle, and not in a public assembly.

3. The proper recipients of this rite are those whose feet have been defiled by their contact with earth, and not they whose feet have been previously cleansed by needful ablutions.

The following important lessons may be learned from what is recorded in connection with the Savior's washing the feet of his disciples:

1. One cannot serve God acceptably who neglects his duty to his fellowmen. It is required that "he who loveth God love his brother also," (John 4: 21; and love ever prompts us to promote the interests of those we love. By religiously observing the Lord's Supper, we evince our love of the Savior, and by washing one another's feet, when cleanliness and comfort require it, we show our fraternal regard for each other.

The Lord has linked, inseparably, our duty to God with our duty to our fellowmen. When the law was given at Sinai, our duty to God was recorded on one table of stone, and our duty to mankind on another. Each was required to be preserved with equal care, and to be taught to succeeding generations. When the Savior was asked which of the commandments was greatest, he replied by giving a summary of the commandments on each table: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22: 37–39.) And now, at his last interview with the twelve, he reminds them that he has, as ever heretofore, a merciful regard for the temporal as well as the spiritual interests of his disciples. If, therefore, they would secure his favor, they should evince their love for, and their fidelity to him, not only by commemorating his death and sufferings, but seeking to minister to each others' comfort and temporal welfare. The public celebration of the Supper would "show his death till he come," as well as evince their love to him; but their love would not be evinced by publicly washing each others' feet. It could only be evinced by acts of brotherly kindness, rendered from time to time, as their several necessities might require of them.

2. If we would be exalted, we must humble ourselves, not only at the feet of our Savior, but at the feet also of our brethren. There was need for this lesson to be taught, and taught repeatedly, and in a more impressive manner than it had been hitherto taught; for even the highly honored of the Lord—the chosen twelve—had contended with each other for the highest offices in the kingdom of Christ. It would appear from Luke 22: 24 that their contention for superiority was renewed, even at this, their last interview with their Lord and Savior. Alas,

"What strange rebellious wretches we,
And God as strangely kind.!"

3. In the performance of our duties to one another, we are to be like our Lord—"no respecter of persons." Our acts of kindness should be extended as readily and as cheerfully to the humble as to the exalted—to our inferiors, socially, as well as to our equals and superiors. The proud Pharisee, who was wont promptly to extend the rites of hospitality to the high and noble, scorned to extend one of them at least, to Jesus of Galilee, perhaps because he was the reputed son of a poor mechanic. The Savior had previously taught his disciples, verbally, that they should not conform to the world in such matters, and now teaches the same by his example. If he, their Lord and Master, washed their feet, they should not deem it beneath their dignity to wash each others' feet.

These are lessons which I conceive it was the design of the Savior to teach by washing the feet of his disciples. Happy the man who learns them and reduces them to practice. Unhappy he who mistakes them, and, instead of living them out in the daily intercourse of life, contents himself with occasionally assembling with his brethren and washing feet that need no cleansing—thereby neither promoting the comfort of the brethren nor reducing to practice the lessons taught by his Savior.

I will conclude this article by reminding the reader that positive institutions are invariably based upon positive commands, and never upon questionable inferences deduced from general instructions given; and that the curse that rests upon him who abstracts from the institutions of heaven, rests also upon him who adds thereto.—*The Baptist.*

☞ God will either keep his saints from temptations by his preventing mercy, or in temptations by his supporting mercy, or find a way to escape by his delivering mercy.

☞ Silence is the safest response for all the contradiction that arises from impertinence, vulgarity, or envy.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 29, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

THE CAMPMEETINGS.

The Springfield National Advent Campmeeting is appointed to commence Monday, Aug. 24th, but there will be a meeting held on the ground on Sunday, Aug. 23d, and arrangements will be made with various R. Roads for Tickets, good as soon as the 22d.

The Alton Bay Campmeeting commences Sunday, Aug. 30th. Full particulars in regard to the above meetings will be published in due time.

In answer to inquiries, we would say that tents can be hired in this city of James Martin & Son, No. 114 Commercial Street, nine and a half feet square, three and a half foot wall, with poles and all complete, for $4.00 for the time covering either of the above meetings. Also tents eleven and a half by twelve, four foot wall, for $6.00, and other sizes in proportion.

THE STATE OF EUROPE.

For the last four months there has been a remarkably quiet time in Europe. We have seen but very little news worth publishing. There have been some stirring rumors, but little or no action. Preparation for war still goes on upon a grand scale, and to all appearance the leading nations seem to be about ready for the conflict; but no one seems disposed to strike the first blow. All eyes are watching Napoleon to see what he intends to do; but he keeps his own counsel, and throws them all into perplexity. He talks one thing and does the opposite. At other times he says what he means. Like a frog, no one knows what will be his next move till he jumps. He is laying big plans, with a fair prospect of wonderful success.

Events have not come along as fast as we expected. To those who are longing to see Jesus, the closing panorama seems to unfold slowly; but we may expect to see the closing scene very soon. We have need of *patience*.

Let us do all the good we can before our Lord appears. If faithful, we may yet persuade some more to become christians. It is the *earnest* labor that accomplishes the work. If we can be instrumental in saving *one* (and who cannot,) it will pay for the labor of a life-time. Let us renew our efforts to save people, and we shall renew our own joys, and multiyly our peace.

A GOOD ADMISSION.

Although we are called infidels for believing as we do in relation to man in death, yet we feel very easy about the matter, because we feel sure that we are in harmony with the Bible; and that the Lord blesses us in proclaiming that man does not go to heaven when he dies, but is asleep in death, wholly unconscious, and will remain so till the resurrection of the dead at the second coming of Christ.

In Mr. Wesley's sermon on the rich man and Lazarus, he expresses himself as follows: "To say that souls go to heaven at death has no foundation in the oracles of God, neither did Christ go there at death."

We are told that the souls of believers go to Christ when they die. Christ is in heaven. Mr. Wesley truly says that souls do not "go to heaven at death." Then, according to Mr. Wesley, they do not go to Christ when they die. What shall we do when the Dr's disagree? Go to the *Bible* for information. That informs us that those who have died in Christ are *asleep* in death, and unconscious. Let us believe the Bible.

NAPOLEON ON THE LOOKOUT.

Probably there is no man, except the Pope, on the earth, so well posted in relation to what is going on in all parts of the world as Napoleon III; and it is probable that he is in advance of the Pope. The following is a sample of his cunning skill employed in securing his information:—

"The Italian *Garrino* says that Napoleon has spies at Washington, as well as in two other American cities and the European capitals, in the persons of 'ladies' of the demi-monde, whose fashionable establishments are maintained out of the Emperor's private purse."

LONG DISCOURSES.

We felt like rejoicing in the Lord when we read the following from Bro. Himes' journal in the *Voice* for July 21st. Now he is converted, we hope he will exhort others to repent. Bro. Himes will excuse this. We love to tell good news. Let him tell his own story, as follows:—

"It was so intensely warm that I spoke less than half an hour each time; but I brought out the truth with as much clearness and force as though I had spoken longer. I have erred in respect to long discourses in times past. I have crowded too much in one discourse, and failed to impress the truth as successfully as I might have done with a short, spirited, and clear exhibition of the truth. There may sometimes be good reasons for a long sermon; but this will seldom occur. The rule will be brevity. Pile in the truth, clear and strong, and when done sit down. Do not preach it over again, and tire the audience, and make them wish you to sit down, and resolve if they can get away they will never hear you again.

There are some preachers who preach the people away, and then complain of the want of hearers: others always have good audiences, because they always have something good to say, and they say it in the spirit of their Master, in a brief way, and send the people away longing for more. Long-winded preachers have no just reason to complain of small audiences. The wonder is that they have any. Why should people be required to do penance under the infliction of a long, tedious harangue, or a long, cold, logical discourse, that is altogether out of place, and interests no one so much as the speaker himself?

We have had some out to-day that seldom attend church; but said they, we like this style of preaching: short and to the point, and should like to attend on such preaching regularly."

WASHINGTON, D. C.

We learn that Bro. J. Bray, who was pastor of a Baptist church in Washington, D. C., but who has been rejected by a portion of the church for preaching the great truths of the Bible, that have been long buried beneath a pile of theological fables, is now earnestly at work, endeavoring to defend the word of the Lord, and to "feed the flock of God" in Washington.

Bro. H. S. Taylor has recently made a visit to Bro. Bray, and writes as follows:—

"BRO. GRANT:—I wish to say through the 'Crisis,' it has been my privilege, recently, to make a visit to Washington, where I met and became acquainted with Bro. Bray, who, through the blessing of the Lord, is doing a good work in that city. But, like all others who take a decided stand for truth, he has had to stem the tide of opposition and trial. Hitherto, however, the Lord has blessed and prospered his labors. He has quite a thriving interest at present, also a very interesting Sunday school of more than one hundred scholars, who are destitute of a good library, and need help in that way."

Bro. Taylor also sent us a letter from Bro. Bray, from which we make the following extract, hoping some of our readers may feel like giving a helping hand to aid Bro. Bray in keeping a shining light before the people in the Capital of the nation:

"With the close of 1867, we were necessitated to separate ourselves from a regular Orthodox Baptist church, in whose fellowship and communion we had lived and labored from two to three years. The Lord had been leading us into a more full and explicit declaration of the doctrine of the gospel which was not received by said church, as such, but was *violently persecuted*. Resigning our pastorate in November (1867), we commenced, on the Sabbath following the close of our labors there, to preach in another place, with very encouraging prospects. We also commenced to raise a Sabbath school. The Lord blessed us in *all* that we did. We now number over one hundred in our S. S., with a small library, and seventy-five copies of the 'Young Pilgrim.' Prayer meetings also were kept up at our private dwellings weekly. In April, we organized ourselves into a gospel church of eighteen members; since which time seven have been added to us by conversion and baptism; others also are feeling after the Lord. A silent but sure work of grace is progressing in our midst; but we find that a small house of worship (of some two hundred capacity) is become necessary to our prosperity. We meet in an upper room of the Odd Fellows' Hall, and pay at the rate of $200 a year for it, only having its use on Sabbath days.

We are all poor. May we not hope for aid and encouragement from abroad? Our appeal is only in the name of our Lord Jesus. We ask your liberal assistance, that together we may save souls from death, and prepare many for the revelation of our Lord Jesus Christ and eternal life. Our utmost ability, as a church, is only $200 towards our fund for building the Lord a house in a district of this city, both of a large and growing population, where there is *no place of public worship or Sabbath school, or any denomination at all*; though the Roman Catholics are preparing at this date to build. Brethren, please come to our help. We only aim to raise $2500 for site, house and all. Your money given to this cause will bring you a blessed interest in the kingdom of God. Let us not ask in vain. The cause is not ours, but God's.

Your Bro. in the hope of the gospel of the speedy coming of our King. JOHN BRAY.

517 G. St. South, Bet. 11th, 12th East, Washington, D. C."

For the World's Crisis.

NOTES, QUERIES, & OBJECTIONS.

DEAR BRO. GRANT:—I am still inquiring after truth, and think I am prepared to welcome it from any source. Having given you a little respite, allow me to resume my "notes, queries, and objections," for a few weeks to come. I promise to be very brief, and ask you to be as explicit as possible. I desire to consider the *state of the dead*; and will offer some Scripture objections to the views you entertain on that subject.

15. The Bible teaches that the soul *might* be in a state of conscious blessedness *without the body*. Paul says: "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. 12: 2–4. How can you reconcile this passage with the doctrine that the soul has no conscious existence apart from the body?

A. A. PHELPS.

Rochester, N. Y., June 1868.

Dear Bro. Phelps: We are glad to have the renewed privilege of replying to your "queries" relative to the nature of man, and his condition in death. Since our last conversation, our own faith has grown stronger, if possible, in the belief that man has no immortality in this life. But to the question, relative to 2 Cor. 12: 2–4.

So far as that passage goes, we think it stands opposed to the idea that a *soul* actually left Paul while yet alive, and went away to visit paradise, which is not to be restored till Jesus comes back again. It will be observed there is not a word in the passage about the *soul*; hence it proves nothing *pro* or *con* about its separate existence after death. But it does say, "I knew a MAN in Christ," etc., "how that *he* was caught up,"—or "carried away," *Wakefield*; "suddenly conveyed," *Thompson*; "ravished into paradise," *Wicklif*; "rapt into paradise," *Rheims*,—"and heard unspeakable words, which it is not lawful for a MAN to utter; of such an one will I glory." It is a *man*, and not the *soul* of a man, who had this wonderful experience. If Paul meant that he had a soul that went off to paradise, while he remained in Asia, why did he not say so?

The first inquiry may be, Where is paradise? Is it in existence *now*? or is it yet to be prepared? Did Paul see it then in actual existence? or only in *vision* as it will be when the meek "shall inherit the earth"? The right answer must give light on the subject. Paradise will be in the new earth. *Proof.* In Rev. 2: 7, Jesus says, "To him that overcometh *will* I give to eat of the tree of life, which is in the midst of the paradise of God." This passage proves that "the tree of life" is in paradise, but does not give us its location. If we can find where "the tree of life" is to be, we shall then know where paradise will be located. This matter is settled in the last two chapters of the Revelation. After describing the new heavens and earth, and the "great city" upon it, John is instructed to say: "In the midst of the street of it, and on either side of the river, was there the tree of life." Then there is paradise, because "the tree of life" is in its "midst." Now all is plain that paradise is to be upon the new earth, which is yet in the future; hence Paul was not actually taken into paradise, because it then had no existence.

We inquire secondly, what did Paul mean by his talk about paradise? We think the answer is easily given. He had a vision of the new earth and paradise, as did John upon the isle of Patmos. When in that vision, he could not tell whether he was carried away in person, as a *man, bodily*; or, whether he only saw it *mentally*, as John beheld the same things when in vision. Paul says it was a *vision*, and he speaks of himself when in that vision, as a *third* person, and says, "*I* knew a *man* in Christ about fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell; God knoweth) such an *one* caught up to the third heaven." And *I* knew such a *man*," etc. *Ex-tos* rendered *out* in 2 Cor. 12: 2, is properly rendered *without* in 1 Cor. 6: 18: "Every sin that a *man* doeth is *without* the body." Does it mean that he sins without any body, or that when the *man* sins he goes out of his body to do it? This would be as reasonable as to assume that Paul—the "*man*" that he "knew"—went to paradise literally without any body to *see* and *hear*, while his eyes and ears were left behind with the rest of *the man*.

Again it is said that death is caused by a separation of the soul from the body; but if Paul's soul went off and left him still alive, then, of course, the *man* can live without the soul, and the soul is not *the man*; but it was the *man*, and not the soul, that was carried away to see paradise.

In conclusion we would say that we cannot see that 2 Cor. 12: 2–4 affords the least proof "that the soul *might* be in a state of conscious blessedness *without the body*."

"SPIRITUALISM CONDEMNED By the Testimony of the Bible and its Own Witnesses."

A Large 12 Mo., with Covers, by M. D. Wellcome.

This is a new and important pamphlet, prepared expressly to meet a want hitherto unsupplied. Among the many works written exposing the evils of SPIRITUALISM, none have been adapted for gratuitous distribution because of size and price. This work is given in a condensed form, and by having a very large edition published, can be furnished at a price to circulate extensively. Notwithstanding its brevity, it shows in a clear and concise manner the source of Spiritualism, its doctrines, corruptions, and unreliability, by the testimony of its own witnesses. Let it be scattered wherever Spiritualism is found.

Price 10 cents single copy; twenty copies for $1.00; $3.50 per one hundred copies. For sale at this office.

NEW TRACT.

FAITH ILLUSTRATED BY PERSONAL EXPERIENCE AND INCIDENTAL NARRATIONS. Contents: Personal Experience; The Lady who wanted the witness before she believed; An Incident; That is too simple; Extract from a Letter, copied from a Tract.

In neat covers, 28 pp. 8 cents postpaid; two copies for 10 cents. For sale at this office.

A NEW GERMAN TRACT.

Bro. L. Reimer, 809 Coates St., Phila., has just issued another German tract, entitled—"Answer to the Charge of Heresy concerning the immortality of the soul, and the eternal torment of the wicked." The *charge* was made against Bro. H. Snyders, of Chicago, by the editor of a Cincinnati German Baptist paper. We preached in Bro. Snyders' meeting-house when in Chicago, and were delighted with his sweet, christian spirit. Would that there were more such heretics.

Those who wish for German tracts can get them of Bro. Reimer. Any who are interested in getting the truth before the Germans, would do well to send Bro. Reimer means to publish more. He is making noble sacrifices for his countrymen. He needs assistance. The German population is quite numerous in this country, especially in the western states. These great truths that are now shining forth from the word of the Lord are well adapted to reach their investigating minds, and break up their skepticism, and lead them to Christ. Who will aid in the work?

NAPOLEON'S PREPARATIONS.

Observing men in Europe are satisfied that Napoleon is preparing for some grand movement. They are perplexed to know what he is going to do first; but that he is about to take some important step there is little room to doubt. The latest news from Europe is expressed in the following language:—"There is a very general feeling in the social circles of France that Napoleon is preparing for some grand event."

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was—Resolved, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for free distribution.

Previous acknowledgments	410.60
Hannah F. Miller	2.50

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$140.75
Hannah F. Miller	2.50

AMERICAN ADVENT MISSION SOCIETY

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$5089.82
W. Watson	50.00

EUROPEAN MISSION.

Previous acknowledgments	$593.80
"D."	3.50

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1186.44
I. R. Hathorn	5.00
P. W. Higgins (pledge paid)	10.00
Samuel M. Tatro (pledge paid)	10.00

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 Hanover Street, Boston, Mass.

A. A. MISSION SOCIETY.

We would say to the friends of this mission—those who have responded to our calls from time to time, those who have not as yet paid in their subscription, and to all interested in the work of spreading the gospel of the kingdom, that we are all out of *funds*—not a dollar in the treasury; in fact, we have advanced money to keep the laborers in the field. Now, brethren and sisters, please lay this matter before the Lord, and see if he would not have you forward some of your means at once, that the good work may still go forward. GEO. T. ADAMS, *Treasurer.*

SPRINGFIELD N. A. CAMP-GROUND.

The brethren and sisters who desire to obtain lots in either the first or second circle on the new camp-ground, will please send in their names to the Chairman of the Building Committee, Bro. Hiram Munger, Chicopee Falls, Mass., by August 1st; after which the Committee will proceed to secure for the various applicants a lot, until the whole number shall be exhausted.

There are a plenty of good lots on either of the four streets of the camp-ground, and after August 15th, the first who may come will be served by the Committee, who will be on the ground to attend to matters. Those who may write the Committee, requesting an answer, will please enclose a stamp.

GEO. T. ADAMS, *Secretary.*

For the World's Crisis.

THE REASONS GIVEN.

As many are inquiring why I do not travel this season with the *Maine Mission Tent*, and also asking where it is working, and whether it can be had for meetings in various places, I take this means to inform all.

First. I declined traveling with the tent, hoping the committee would procure a more capable minister and manager, and one of more influence, who was better adapted to obtain the means to meet the expenses of the work, and to instruct the people.

Second. Because I wished our other ministers in Maine to gain *an experience* in the *duties, cares* and *labors* of managing and meeting the expenses of a tent enterprise.

Third. I had many other duties on my hands which needed my attention, and more calls to preach than I could supply.

The tent is in the care of Bro. James A. Libby, who is traveling with it as the way opens. His address is West Poland, Maine. All who want the tent should consult *him*. All who want to aid in this mission should do so at once. He needs the aid of those who love to carry the gospel of the kingdom to new fields. Pray for his success in the tent mission-work. I. C. WELLCOME.

For the World's Crisis.

WORDS NEEDED.—No. 2.

In my last, I hinted at some moral delinquencies deleterious to the life of the church, making room for more in this. "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty." Inspiration is a sure guide. It is unsafe not to heed it. "Honor the Lord." This can mean no less than to love and please him with our substance, or what we have, or earn by the work of our hands. The first fruits and one tenth were obligatory originally to go into the treasury of the Lord. Now as we are dependent upon him for every blessing, both temporal and spiritual, when the needed blessings are bestowed, and that liberally, shall we withhold? or will the church come up to the gospel standard in sowing the good seed, remembering "that whatsoever a man soweth, that shall he also reap"? Give as the Lord hath prospered you. If little, bestow little; if abundance, then bestow liberally, with your prayers. Let it go into the right channel, thus bearing one another's burdens, and the Lord will prosper you. If you withhold, it will tend to poverty.

If the men of this world were not wiser in their generation than the church are, they would beg in winter, or go to the poor house. And this will apply to congregations among us, where a few whole-hearted have to pay the bills, and get the blessings. And it is not because the others are so poor, but they lack the spirit of *sacrifice* and benevolence; so the cause languishes. The preacher comes, he hears the sad tale of their poverty, preaches the best he can, gets his pittance, and feels poor, heart-sick, discouraged. There is a fault, and it ought and must be remedied by those who expect to go into the kingdom. But there are times when it takes all that a man can get to live; everything is high. I am aware of that, and sometimes a great deal more, especially if the strictest economy is not heeded. Every disciple of Jesus should put his shoulder to the wheel, and his hand in his pocket, as long as the Lord supplies, and be ready to help all he possibly can in this last good work.

Among the people who labor, we find, unless a man's business, of whatever kind, brings him in from twelve to twenty dollars per week, he cannot sustain himself and family, even if small. But you send for a Bro. to come and preach the gospel one, two, or more Sundays; he comes, and does the best he can day and evening through the week, and because he does not believe in making merchandize of the gospel, and will not; you put into his hand from five to ten dollars per week, for food, clothing, and traveling expenses, and often when he gets home, he has not three dollars for his week's labor. The good man feels sad. What to do he hardly knows. His wife sighs, and perhaps has almost concluded that those who desire her husband's labors lack good religion, and if it was not for the Lord, they would all starve. But husband says, "woe is me if I preach not the gospel." So, amid all the discouragements, he pushes on in the strength of the Lord of hosts. The Lord pities him, and whispers, "Lo I am with you alway, even unto the end of the world." In his extremity, he cries to the Lord. Bread comes from some unknown quarter. So he lives, the church becomes poverty-stricken, worldly, covetous, and the result will be eternal *loss* of the everlasting kingdom of God. Do as you would like to be done by. That sounds good and right, but you would not like to go and work for the preacher for five dollars *per week*.

Dear pilgrim Bro., be of good cheer. The Lord pities, and I pray our faith fail not. Our toil is almost over. The pay-day will come—yea, soon. Gird on the whole armor. Trust in the Lord. Do all you can to save men. Suffer on a little in the high-ways and hedges. You will receive glory, immortality, and life eternal at the end of the journey. Amen. L. BOUTELL.

For the World's Crisis.

MY VISIT TO THE WEST.

I left my home May 30th, and spent my time on Lord's day, the 31st, with the saints in Biddeford, Me. I preached in the Town Hall, it being at the time when the brethren were building an addition to their chapel, which seemed necessary, because their numbers were swelling so fast. This church is wonderfully blest with the Holy Spirit's power to convict sinners. The time I spent with them was refreshing. A number were baptized, and a number made a start for the kingdom of God. This church is trying to mind the things of the Spirit of God.

From thence I went to Portsmouth, N. H. I stopped with them two evenings, June 2nd and 3d. Found the church laboring for victory, with some courage. May the good Lord bless those old tried friends with salvation.

From thence to Lynn, Mass., and stopped with the struggling saints over one evening, the 4th. I had a very pleasant time speaking to them. We enjoyed a precious season on account of the presence of the Holy Spirit. There I met my old fellow laborer, Bro. A. Ross. God bless him. It was good to meet one who is ready to suffer with Christ.

From thence to Charlestown, Mass., to engage with my dearly beloved brethren Leavitt and Thurber in the meeting in the tent, pitched in Charlestown city. Took my leave of them on Saturday morning, June 6th, and spent a few moments with my old friends, Brn. Adams and Hastings, in Boston; got some of the best of "God bless yous" from them both; then bought my ticket for Wis., went to Worcester, Mass., to spend the Lord's day, June 7th. There I enjoyed another gracious season with the people of God, never to be forgotten. There I found some of the salt of the earth, of which Jesus spoke. I enjoyed a precious communion with the saints at the table of the Lord. Nearly one hundred partook of the Lord's Supper. I preached to them three times, and received gospel measure. The ox is not muzzled when he treadeth out the corn; neither is the servant of God when he preaches the truth. Bless God for good hearts. How God loves them.

Monday, I took my leave of them, leaving with them a holy kiss. With courage I started on my journey, and rode two days and three nights. I found good friends on the way, felt well when telling them my business out west—to preach the gospel of Christ. Arrived in Sparta, Wis., June 11th. My friends welcomed me with gladness. But a few hours had passed when two pilgrims came in to see me. We were comforted while we talked about the coming of Jesus so soon. In the providence of God, I had the privilege of preaching to a warm-hearted people in Sparta. June 21st, I preached in the town of Avalanche, thirty miles south of Sparta, and found the people ready to hear and receive the truth.

From thence I went to Burns, where we met a lovely company of saints, just come into the truth of the gospel. Met Bro. Miles Grant and Bro. P. Hough. The word of God was preached in its purity; souls were converted, some eight baptized; brotherly love was increased, and we parted with increasing resolution to live nearer to the Lord, and get all we can to be reconciled to God. I then returned to Avalanche to spend the 4th of July with the saints in a grove, preaching the word of life, and continued over Lord's day. I found the interest increasing. At the close of the service on the Lord's day, I baptized three happy souls, and the Lord added them unto the church. So I am at it, telling the story of the cross. More yet. My health is good. Love to the saints.

ISRAEL DAMMAN.

For the World's Crisis.

CARTHAGE AND WELD.

We spent July 4th with the brethren in Carthage, in company with Eld. E. M. Haggett. The weather was very hot, but the house was well filled with attentive hearers, and our meeting was very pleasant, and, we trust, a profitable one. Brethren and sisters came to meet with us from Weld, Byron, Mexico, Canton, Hartford, and Livermore, and we think we all enjoyed the day in the worship of God, and the examination of his word, far better than those who met to drink toasts and burn powder.

There is a small company of active, faithful believers in Carthage, who wait for the return of the Lord from heaven. They were brought to the faith under the labors of Elders Wheeler, Haggett, Jordan, and others, and their influence has been for the cause of truth in all the region round about. Lately, some of them have been somewhat stirred up by the claim that *new light* on the state of the wicked has dawned upon them. Several of them are quite occupied in studying the views taught them that the wicked will not rise, and that infants perish.

Bro. J. C. Wheeler having embraced the *new light*, so called, obtained the labors of Elders R. Wendell, S. Bragg, and H. Perkins, for a series of meetings, which was held there in June, with what results we did not learn, only by such signs as were manifested in the deep and all-absorbing interest expressed in the *new views* by two of the sisters. They asked me several strange questions, which I was quite ready to answer by reading direct replies out of the old family Bible. I hope they will find it duty to believe what the Scripture saith.

Sunday, after the 4th, we spent in Weld, preaching in their town house, to a good audience, which listened with great attention to the word. I think this an excellent field of labor, and wish it could be more fully improved. Many were anxious that we should come and preach Christ to them again. Time is short, and many are perishing. The doors are open wide for the proclamation of Jesus' soon coming. Let us do what we can to save men from perishing. I. C. WELLCOME.

For the World's Crisis.

DEERFIELD CAMPMEETING.

BRO. GRANT:—Last year (1867,) a few brethren living in Deerfield, N. H., together with myself, feeling an interest for the cause of Christ, and the welfare of souls in that vicinity, put forth an effort, to which was joined the labors of love of the brethren of the different churches in Deerfield, also of non-professors, and we had a meeting under the name of General Union Campmeeting. Brethren H. L. Hastings, B. P. Stevens, C. C. Ramsey, J. G. Smith, J. G. Hook, Geo. A. Brown, and others were there, and labored through the meeting; and we had one of the best meetings, which proved a complete success; removing the prejudice from the minds of the people, and has opened the eyes of many who have been blinded as to the truths of the Scriptures; and, what was best of all, many backsliders were reclaimed, and a large number converted, who have turned from their idols to serving the true God, and to wait for his Son from heaven. Since that meeting the requests of all classes and denominations in that vicinity have been so frequent, that it was thought best to make a move for another meeting; and last May we gave notice, and called a meeting to ascertain the minds and learn the feelings of the community. At this meeting all of the different denominations were represented, beside many non-professors were there. It was voted unanimously to have another general union campmeeting on the same ground where we had it last year. A committee was chosen to go around with papers to raise funds, consisting of R. J. Sanborn, Levi B. Philbrick, James M. Bachelder, and Peter Moors.

It was next voted that the road be repaired, and the ground refitted by the voluntary labor of all classes and denominations uniting together; and a committee of five was chosen to take charge of the same, consisting of R. J. Sanborn, Levi B. Philbrick, Geo. P. Presscott, David S. Batchelder, and True W. Hill. Then a committee to take charge of the meeting (or a campmeeting committee) was chosen, consisting of Enoch Morrill, John M. Quimby, James M. Bachelder, Asa P. Moulton, and Albert Quimby. It was next voted that a general invitation be extended to all the evangelical denominations, and ministers, and especial invitation to the various ministers and churches in that immediate vicinity. I think that at this anticipated meeting there will be opened a field of labor for all honest, earnest laborers for Jesus. Let such keep this meeting before their mind, and, if they can feel it duty from the Lord, come and labor for the salvation of the perishing. The meeting will commence Wednesday, Sept. 9th, and hold until the following Wednesday. For particulars, see the notice of the meeting. ENOCH MORRILL.

For the World's Crisis.

R. I. AND EAST. CONN. CONFERENCE REPORT.

This conference assembled, according to notice, in Westerly, R. I., July 1st, at 2 P. M. The time of the first meeting was spent in prayer and social remarks. In the evening, preaching by Eld. A. Morse, from Matt. 24: 13.

July 2nd, 9 A. M. An excellent season of social worship. At 2 P. M., listened to a discourse from Eld. P. C. Rodman, text James 2: 24. In the evening, Eld. T. M. Preble preached a very instructive sermon from Mark 4: 24.

July 3d, 9 A. M., met for business. The President, Eld. A. Durfee, in the chair. Bro. Carpenter being absent, C. H. Sweet was chosen Secretary *pro tem*. An interesting letter was read from Bro. H. F. Carpenter. Treasurer's report read and accepted. Listened to the reports of churches.

East Gloucester reported by letter. Are thriving in the Lord. One converted since the last conference. Expect several to join soon. Have a good Sunday School. C. B. Keach, Clerk.

Danielsonville. We have had a revival interest in our midst for several weeks. Some have requested prayers. I have not seen the church here standing so well for years. We maintain prayer-meetings every evening when there is no preaching. Bro. H. F. Carpenter, pastor.

Lafayette. Reported by Bro. H. Arnold. Some alive. Have three prayer-meetings a week. Preaching twice a month by Brn. Wood and Pierce. Have a Sabbath School,—good attendance.

River Point, by A. Durfee. Had a protracted meeting last winter; two converted, and three backsliders reclaimed. The religious interest better than for several years.

We then listened to reports of preachers, which were very cheering, showing an increase of converts, and an open door for the gospel of the coming kingdom.

Voted, That churches wishing to unite with this conference have an opportunity to do so. The Westerly church presented a request and was received.

Upon motion of J. J. Northrup, Bro. Rufus Pierce became a member of the conference. Adjourned to meet with the church at Lafayette, R. I., the first Wednesday in next October. At 2 P. M., preaching by Eld. E. R. Wood, from 1 Cor. 2: 9, 10. The power of truth was sensibly felt by the speaker, the congregation sharing in the same blessing. In the evening, a sermon by Eld. Geo. Champlin, from Luke 22: 29.

This report shows a very small representation of our churches. May we not hope that all of the churches will send either delegates or letters to our next meeting?

Preachers present: A. Durfee, J. J. Northrup, A. Morse, J. C. Collins, E. R. Wood, P. C. Rodman, Geo. Champlin, John Champlin, Peter Noka, Rufus Pierce, T. M. Preble, J. T. Dixon, C. H. Sweet, and Sister Crumb.

C. H. SWEET, Clerk *pro tem.*

P. S.—At a meeting of the Freedmen's Mission, Brn. E. Bellows and H. F. Carpenter were appointed a committee to disburse the funds in the treasury. C. H. S.

For the World's Crisis.

VISIT TO NEW YORK.

I was called on the twelfth of June to New York city. I went *via* Stonington. As I was leaving the steamer, I came in contact with Bro. Hastings. He asked me if I was going to Sister Smith's Mission? As it was early in the morning, I decided to call on Sister Smith before visiting my patient. On arriving there, I was informed there was a quarterly meeting at Hackensack, and that Sr. Smith and others were going. As some twenty were to be baptized, I decided to go too. After visiting my patient, I stepped into the cars, and was not long in reaching the mission. I met with Bro. and Sr. Boynton for the first time. Sr. B. has been laboring there, but her health has so far declined, in consequence of scanty means and hard labor, that she has been obliged to leave. I was perfectly astonished to look about and witness the great work Sr. Smith has effected. She had raised up a church from a people not at all prepossessing in the original, and had taught them their Master's will. They are now rejoicing in prospect of the coming kingdom.

The next morning after my arrival, I attended a love-feast, and was particularly interested in their manner of breaking bread, and also the baptism and communion, which were very impressive and profitable. I was not at all surprised that we had to lodge in campmeeting style, as there were many who attended the meetings. After the close of the meetings, I returned to Sister Smith's at New York city, attended a class-meeting conducted by a colored sister, who seemed imbued with the Spirit, and managed very understandingly. Next came the time for retiring. I was surprised to find we had to lodge in campmeeting style. On inquiry, I learned it was nothing new, and that they had been obliged for some time to spread their beds at night, and take them and pile them up in the morning. I hope the brethren and sisters will have mercy on Sr. Smith, and consider she is mortal, and that it takes means to feed and strength to labor for so great a multitude as crowd themselves upon her generosity. It is true, *all* do not go empty handed, but there are quite too many who do go there so. May the Lord give us all wisdom to act, and direct us in the right way, that we may be prepared for the coming kingdom. C. C. CROSSMAN, M. D.

Rural Hill, Middleboro, Mass.

For the World's Crisis.

FOURTH OF JULY MEETING.

On the Fourth of July a number of the followers of Jesus assembled at Wallingford, Ct., to worship the Lord under some lovely shade trees, on Bro. E. G. Dudley's place. Sr. M. L. Durand preached a most timely and edifying discourse from Acts 4: 23,—"And being let go, they went to their own company." The Spirit of our Lord was present to assist the preacher and hearers. We all thanked God that, while multitudes were spending the day in noisy demonstration, we had found our own company among those who serve the true and living God, and wait for his Son from heaven. And our hearts did burn within us, while we talked together of our blessed hope. When the "little while" is passed away, our dear Lord will appear and "let go" all the redeemed company from every nation from a state of suffering mortality, to enjoy eternal life with him in the new earth, together with the saints of all ages. And none of our "company" will ever shed a parting tear. It was a time of refreshing, and we rejoiced that the God of Abraham was our God, and could declare that we were free in Christ, for whom the Son makes free is "free indeed."

But the time of parting came, and we could but hope that Jesus might manifest himself to each isolated saint at home, as he had to us, that they might realize that the day of redemption is near. Your Sister watching,

Bristol, Ct. A. HOUGH.

Correspondence.

From Bro. Bendixon.

DEAR BRO. IN THE LORD:—As my dear Father has been pleased to preserve me across the ocean, so I have arrived in safety with my dear family, I will not delay writing to you, to inform you a little about my journey. We can praise the Lord for fine weather, fair wind, good health, and every good thing, which our heavenly Father always gives his children. We would have had a very pleasant passage, if it had not been for some Irish Roman Catholics, who disturbed our peace both day and night. When I came home, I found my family all well, and it was a happy hour for us all. How we embraced one another after so long absence.

When I arrived at Hull, I was very tired, and I went to find some brethren, but as a stranger it was very hard. But mark the providence of God. One night, I went out with my landlord down to the railroad station to meet a brother from New York; and as we stood there, we felt like going down the street a little. As we went down, we came to a corner where a man had just begun to speak, and some people had gathered around him; and I felt my heart begin to beat within. He was very earnest in exhorting the people to prepare for "the *Lord's speedy coming*." I noticed that he was a little confused when I stood and listened to him; but as soon as he was through I went over to him, and we had a hearty shaking of hands together. We then sung a hymn, and all the people enclosed me around, and I can tell you, brethren, the Lord came with great power. It was a solemn meeting on the corner of a street. I brought before them the prophecies of the Lord's speedy coming and how we must be found, if we will be counted worthy to go into his kingdom. I trust in the Lord that it will be a blessing for them all. After the people were dismissed, we went together, and he told me how he had been fighting that day with the enemy. The devil would not let him go, and had almost gained the victory over him, but as he came

down the wharf, he had to go under a shade among some cotton bales, in prayer to the Lord, and then he conquered the enemy, through the *blood of the Lamb;* and so he came, and we met, and the Lord blessed us all. Glory be to his dear and holy name.

The next morning, at six o'clock, he and another brother came to me, and we went out together and talked over the signs of the times, and the sleep of the dead, in which they rejoiced very much, after I had explained the doctrine for them. In the evening I met with some brethren, and we had a very profitable and blessed meeting. After an affectionate "farewell until Jesus comes," I went on board the steamer. Wonderful is the providence of the Lord.

Next week I shall start for Bergen. Pray very much for me, that the Lord will keep me at the foot of the cross. I send you all, my dear brethren, my affectionate love. My dear wife sends you all sisterly love in the Lord, likewise my dear children. Lord bless you all, my dearest in the Lord. O. BENDIXON.

Christiania, Norway, May 18th, 1868.

From Bro. H. Pratt.

BRO. GRANT:—The cause in Rochester is moving on through this intense heat with its usual interest. Yesterday we had about one thousand hearers, who manifested a profound interest throughout the service. Several ministers were in attendance in the evening. One minister who became interested in our views ten years ago, but was dissuaded by friends, and pushed forward in his studies and ministry, said to me, "I am in the dark; no light shines in my pathway; in fact, I am backslidden from God." Tears flowed freely while I invited him to confess publicly, and go with us.—"But those eleven long years that have run to waste!" Leave them, Bro., and come to Christ, and go *now* to work in his vineyard. May the Lord help him. O how many there are to-day that have been turned aside from duty by opposition and persuasion, who, like this man, are walking in darkness, and yet trying to preach!

One case we cite in point. When we were laboring in E. Concord, N. H., a young man from the Institution, who had just commenced preaching, said, after listening to a lecture from the chart, "Could you not do more good to preach faith and salvation, than to preach on prophecies?"

What do you call faith and salvation? Then came the "scholastic bubbles," till the subject was all befogged. Why don't you talk so we can understand you? Faith is to believe God, is it not?

"Yes."

Well, then, when the word of God says, "The meek shall inherit the earth," you wish me to preach it, and tell men to get salvation by believing?

"Why, yes."

You wish me to preach that "the dead know not anything," and that "all the wicked will God destroy," and tell men to believe it, and be saved by believing?

"If I believed that doctrine, I would pack my books and make the best of this world."

What do you serve God for?

"For fear of that burning hell."

That is but slavish service; it never was acceptable to God, and never will be. To this he said,

"I have taken my Bible in my hand, and have been into the woods, and upon my knees I have prayed till my jaws were palsied, and yet I have not seen one ray of light in christian experience for two years."

O God, pity the ministers that are walking in darkness. To what is christianity drifting? To-day a Roman Bishop is received by christian Protestantism with parade and martial pomp with its *mysterious* regalia and "*scarlet*" banners. O time! O manners! when will he come, the sovereign King, the righteous Judge, the mighty One? Come, come, *our* God, "even so, come." H. PRATT.

Rochester, N. Y., July 20th, 1868.

From Bro. P. A. Smith.

BRO. GRANT:—I arrived here the 18th of June, in time to fill my appointment. As there were one or two persons here in authority that were determined that we should not have the Court House to preach in, I had come to the conclusion that I should have to preach in the open air, under the beautiful live oak trees. Some of our warm friends, who belong to the Common Council, were absent at Tallahassee to attend the State Legislature; but they arrived on Saturday night, just in time to cast their vote in favor of letting me have the Court House to hold meetings in every Sabbath, if I wished; and evenings when not occupied by the Council. I preach here every other Sunday, and at Jacksonville every other one, when we do not have campmeetings to last over Sunday.

We are to have a campmeeting, to commence Friday, the 24th of July, at Olustee, ten miles east of Lake City. From appearances, we expect a large concourse of people, for such a thinly settled country. Last week, I held a three days' meeting seven or eight miles north of here, from Wednesday until Saturday, and the whole people that came appeared to be convicted; and many express their belief in the doctrine, and are very anxious to have a church organized, and have preaching. This field of labor is all ready for the harvest. I preached in the open air, under orange trees, in a grove, in the night, lit up by a pitch-pine fire; and in the day-time in another neighborhood, in a school-house. The people left their work and listened very attentively; and as there were no *educated* ministers there, the people, one and all, appeared to receive the message as *the* truth. Two ministers, of the Missionary Baptist, attended, and believed. One said to me he wanted to join the covenant, and knew others that wished to. They are preparing to preach the truth. Thank the Lord for what my eyes see, and my ears hear.

One man said to me, after one of the meetings, that he had said many hard things about me and this message; but was persuaded to come and hear; and after he came and took his seat, and saw the chart hung up, not knowing what it meant, he said to himself that it was a perfect imposition on the people; that I was a northern Yankee, coming down here to fool the people, and that I ought to be run out of the country; but when he listened to the exposition of the image in the 2nd of Daniel, he began to see what he never saw before; and concluded before I closed the meeting that I was just the man they needed, and ought to have had years before. The changes come on the people as sudden as that. Five hundred Advent preachers ought to be in this southern field now, proclaiming the coming of the Lord; but it is very *hard work,* and if I was not wonderfully blessed of the Lord, I could not stand my labor. Yours in hope, P. A. SMITH.

Lake City, Fla., July 13th, 1868.

From Sr. A. B. Pilcher.

Dear Brethren and Sisters in like precious faith:—It has been quite a long time since I communicated to you through our much-loved paper, the Crisis, which I prize next to my Bible. Bless the Lord, brethren and sisters, I still enjoy the Christian's hope. I am glad that it is declared by many, that the coming of Christ is just at the door, for when Christ, who is our life, shall appear, then shall we also appear with him in glory. My hope is based on the coming of Christ, and the resurrection of the dead. You remember our Savior said to Martha at a certain time, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." Without these blessed promises, dear pilgrims, what would our hope be?

I am glad that truth is spreading so fast, and taking deep root in the hearts of so many. May light and truth still run and be glorified, and hundreds yet be saved.

When I am looking over the paper, and see that God has some faithful servants in the field, who are wearing their lives out for the Redeemer's cause, my prayer is, Lord, send forth more laborers into the vineyard, for truly the harvest is great, but the laborers are few.

O that the Lord would direct some of his watchmen this way, that the people might be awakened, and take warning before it is too late; for truly we are in the last days, and what we do must be done quickly. Situated as we are here, without a minister, and so scattered that we cannot as much as have a prayer-meeting, we feel lonely, and long to hear some of those heart-cheering gospel sermons, that God's ministers are delivering to the household of faith in other places. Dear pilgrims, and especially those who are on beds of affliction, be patient, and trust in God a little longer. Deliverance is almost here. The time for God's people to mourn, weep, sigh, and suffer, is almost over. Yes, deliverance will soon come, and all tears shall be wiped from our eyes, and the last enemy be destroyed, which is death.

If any of God's servants should be directed this way, they can find a pilgrim's home at P. J. Pilcher's. ANNA B. PILCHER.

Elizabeth, Jo Daviess Co., Ill.

BRO. P. W. HOUGH, Baraboo, Wis., July 10th, writes:—"I preached in Delton last Sunday at two o'clock, and in the evening. There was a heavenly influence in the meeting. It was easy to preach. Two started for the kingdom. I should like to have remained longer at Delton, but according to appointment, I came to Fairfield, and have held three meetings. They have been, so far, very heavenly, and well attended. Some of the unsaved ones are almost persuaded to be christians. The campmeeting has done much in this place to remove prejudice, and show the public the basis and working principle of our faith. The church and ministry here have a great work to do to gather up the fragments, that nothing be lost. May they be wise and united to save the perishing around them. *Amen.*

Bro. Grant, in no place that I have attended has a campmeeting done more good than the one you attended in Burns Valley. It has cheered the hearts of hundreds, almost paralyzed the scoffer's tongue, and lifted the standard of truth so that some bewildered ones could see it. I preached in the white schoolhouse the evening of July 2nd. The house was full, and the interest good. Four confessed Christ, all heads of families."

For the World's Crisis.

"THE PLAN OF REDEMPTION."

This book is worthy to be classed among the richest and most instructive works of modern religious literature. A copy should forthwith be put into the hands of every person who is inclined to believe in the eternal torture and non-resurrection of the wicked, or the observance of the seventh day of the week as a Sabbath. Should any believer in either of the above-named theories chance to read this, I would advise them to procure a copy at once, and studiously examine it.

C. H. SWEET.

Married.

At Star of Hope Mission, N. Y., July 19th, 1868, by Elder A. D. Flagg, Mr. LEVI CONOVER, of New York City, and Miss EMMA WRIGHT, of Baltimore, Md.

In Chatham, Pa., July 11th, 1868, by Elder J. W. Taylor, Mr. AUSTIN D. RICE, of Chatham, and Miss MARTHA ENGLISH, of Delmar, Pa.

Obituaries.

CHAPMAN. Died at Week's Mills, Me., June 20th, 1868, of heart disease, Bro. Frank, second son of Bro. Albert and Sr. Mahala Chapman, aged sixteen years and twenty-seven days.

He never made a public profession of religion, but a few weeks before his death he gave consoling evidence of having been made a "partaker of the divine nature" by "repentance toward God, and faith in our Lord Jesus Christ." He expressed great pleasure in the thought that the coming of Jesus is near. He calmly bade all good bye, exhorting brothers and sisters to prepare to meet him in "the better land." Elder S. K. Partridge preached a consoling discourse at his funeral, from 1 Pet. 1: 24, 25. T. G. BURPEE.

VEAZEY. Died in Newhampton, N. H., July 19th, 1868, of cancer, Sr. Emily F. Veazey, daughter of Bro. Simeon and Polly Veazey, aged forty-eight years, three months, and seven days.

She became a believer in 1842. She leaves a father and mother, three brothers, and two sisters to mourn her loss. The hope of soon seeing Jesus and being made like him, cheered her heart, although her sickness was severe. Sleep on, Sister Emily, we hope to greet thee where the inhabitants will never say I am sick. Words of comfort were spoken by the writer. JOHN H. EVANS.

MARSTON. Fell asleep in Meredith, June 30th, 1868, of consumption, Bro. Joseph D. Marston, aged twenty-eight years, three months.

Bro. Joseph fell asleep in Jesus with the blest assurance of participating in the first resurrection. His sufferings were great, but he bore them with patience, feeling it the will of God. Words of comfort were spoken by the writer, from Ps. 46: 1. N. GLIDDEN.

NEAL. Died in West Gardiner, Me., June 7th, 1868, of consumption, Bro. Joseph Neal, aged thirty-three years.

Bro. Neal was a true-hearted christian, and beloved by all who knew him. He leaves a wife and two children, besides other relatives and friends, to mourn his loss. May the Spirit of God ever sustain the afflicted ones. Words of comfort were spoken by the writer, from Job 14: 14. A. H. WALKER.

ROOT. Died in Barkhamsted Hollow, Conn., July 21st, 1868, Daniel E. Root.

His disease was consumption. He fell asleep in Jesus, expecting to come up in the morning. Words of comfort were spoken to the bereaved friends by the writer, from Job 14: 14. SAMUEL M. TAYRO.

BROWN. Died in Fairfield, July 6th, 1868, Sr. Caroline Brown, wife of Barzilla Brown.

Sister B. was a woman of excellent and amiable character, and a lover of the truth. She was cut down in a day, being about her household duty the very day of her death. The Presbyterian Society kindly tendered their house for the funeral occasion. Words of consolation were spoken by the writer. J. L. BASSETT.

SHIPPEE. Died in Crompton, R. I., July 15th, Gracestelle Etheline, daughter of H. H. and Julia Shippee, aged one year and nine days.

We tried to comfort the bereaved ones by pointing to the resurrection morn, when their darling will wake to sleep no more. GEO. A. COLE.

Summary of News.

FOREIGN.

Cable Dispatches.

MACAO, China, June 12, via London, July 24.

Important news has reached here from Japan via Shanghae. The Mikado has proclaimed a new edict against the native Christians. The civil war continues. The party of Shagoon was gaining strength. It is reported that Stats Bashi had raised an army of 20,000 men, and, assisted by a fleet of seven vessels of war, was seriously menacing the city of Yeddo. The natives in and around Osaka were throwing every obstacle in the way of foreigners to prevent them from buying land there according to treaty stipulations.

LONDON, July 27. Political disturbances, it is reported, have broken out again in Bulgaria. A dispatch from Constantinople states that the Turkish Government has ordered troops to that quarter to restore tranquility.

DOMESTIC.

Great Flood at Baltimore.

BALTIMORE, July 24. The river commenced rising a few minutes before one o'clock and rose at the rate of two inches per minute, and has continued to rise up to this hour, 2.45 P. M. Calvert street is flooded to Lexington street, within a few feet of monument square; North street, its entire length, to the depth of from four to eight feet, and Holliday street to Fayette street, Ford's Theatre being surrounded by water, which is passing down Holliday and Baltimore streets. Gay, Frederick and Harrison streets are entirely submerged.

The water at Jones' Fall is several feet above the bridges, and it is not yet known whether they have been swept away. On many of the wharves on South Pratt street, from the falls to Frederick street, the water is several feet deep. A city passenger car was swept from the track on Gay street down Harrison with a number of passengers. The wildest rumors prevail in regard to the number drowned, some estimating the number at seven, and others say that all were saved but one, Mr. Ward, a printer, who was drowned. It is impossible now to get the facts. A number of dray horses and some drivers are reported drowned. There is no communication between the eastern and western parts of the city. The flood is sweeping everything before it.

There is no communication south by telegraph, all the lines being down. No such flood has ever been known here.

11 P. M. The flood to-day subsided as suddenly as it arose. Shortly after 4 o'clock the water was carried off within the banks of Jones's Falls.

At this hour the damage cannot be approximately estimated, but none of the estimates place it below $3,000,000. Hundreds of stores were submerged, and many hogsheads of molasses on the wharves and sugar in warehouses were entirely destroyed. A number of buildings and stores were undermined and damaged. Deumead's foundry and Bentley's iron works were partially swept away. The gas works supplying the eastern part of the city were submerged, and that section is without gas to-night. Some water mains are reported carried away.

The loss of life in the city has not been ascertained, but it is believed that but few have been drowned. Mr. Ward, who was reported as drowned, was saved, and is well.

Col. Webster, Collector of the Port, rescued a man from drowning by rushing in four feet of water as the man was being borne away in the torrent, completely exhausted.

The trains to Washington are missing.

The damage to the Baltimore and Ohio Railroad Company is comparatively small.

On the Northern Central Railroad the damage is reported to be greater, and the trains will not run for several days.

A telegram this afternoon from Ellicot City (formerly Ellicot's Mills) reports the Granite Mills carried away and 60 lives lost. Dr. Owens' entire family, except himself, were drowned.

THE MOST MAGNIFICENT TABLE IN THE WORLD. The *Evenement Illustre* of Paris gives the following details of the silver table ordered for the Sultan. The price will be nearer 4,000,000 francs than 3,000,000 francs, as originally stated. The designs are composed from the ideas and advice of M. Agop, sent by the Sultan to Paris for that purpose, and are splendid. The middle or centre piece represents a Moorish palace two feet six inches high; there are two end pieces, representing fountains, two triumphal arches, and two end pieces, representing fountains, two triumphal arches, and two end pieces for flowers, all to be executed in the Alhambra style in massive silver. The length of the table will be about one hundred and forty-eight feet by about sixteen feet broad. Besides the actual cost of the table, a sum of 2,000,000 francs is destined for the purchase of linen, glass-ware, accompanying furniture, etc. Such a magnificent *tout ensemble* has probably never before been manufactured.

NO LONGER LOOKING FOR A MESSIAH.—At the Convention of Hebrew Covenanters in New York on Thursday, an oration was delivered by Mr. Greenbaum, who declared that the purpose of the Order was to elevate the Hebrew race, make them good citizens, and so add their quota to a Godlike humanity. The return of the Jews and the advent of Messiah, he declared, are no longer the tests of Judaism. The faith and principles of the denomination are comprised in the words: "Hear, oh Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, mind, soul, strength, and thy neighbor as thyself;" and "Do unto others as you would have others do to you." This declaration was received with general approval.

SAND FLIES IN CHICAGO.—Immense numbers of sand flies suddenly appeared in Chicago on Monday evening. Many saloons were compelled to close in order to prevent their ingress. Wherever a light was placed the flies gathered around it in millions, and covered the glass in the windows so as to render it almost an impossibility to see the gas jet. The street lamps were besieged, and in many instances the streets were as dark as if no gas were employed. The sidewalks were covered, and many were crushed to death beneath the feet of pedestrians. But still they increased, and about half-past ten o'clock they covered everything. They then commenced to disappear, and at two o'clock next morning scarcely one was to be seen. They make an annual visit to the city.

Items.

☞ The agriculturists in Europe are complaining bitterly of the drouth which prevails there. No rain has fallen in England for seven weeks, the ground is parched and the springs are becoming dry. On the Continent the drouth is more terrible. All Spain is a parched desert and there and in the south of France not more than one-third of the usual crop of cereals is expected.

☞ Letters from Rome speak in the most positive manner of the discontent and dissensions in the ranks of the motley Papal Army. There are constant quarrels and fights between the different nationalities composing it. In a recent affray at the Macao Barracks three men are said to have been killed and a dozen wounded.

☞ Queen Victoria will visit Switzerland soon after the prorogation of Parliament. Her Majesty will travel *incognito,* and will pass through Paris.

☞ The Sultan of Turkey has just ordered to be manufactured in Paris a silver table, the price of which will not be less than six hundred thousand dollars in gold.

☞ The Catholics are laboring among the freedmen in Baltimore; in their schools and churches white and black sit together; priests openly declare the doctrine that "God makes no distinction, and the church cannot."

☞ To get rid of mosquitoes, take of gum camphor a piece almost one-third the size of an egg, evaporate it by placing it in a tin vessel and holding it over a lamp or candle, taking care it does not ignite. The smoke will soon fill the room and expel the mosquitoes.

☞ The *Journal de Bruxelles* thinks the present danger to the Vatican lies, not in a Garibaldian raid, but in a republican movement throughout the whole of Italy. The Papal States will thus be the second object of attack; monarchical institutions the first.

☞ On the 19th a storm at the village of Tobaccostick, in Dorchester county, Maryland, blew down several barns, made wholesale overthrow of trees and scattered wheat stacks as though they were but chaff.

☞ The Italian government has determined to arm its iron-clad fleet with Armstrong guns.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
M. BATCHELOR..........Sunday, Aug. 2d

Chelsea, Mass., (Library Hall.)
S. W. THURBER..........Sunday, Aug. 2nd
GEO. A. STREETER..........Sunday, Aug. 9th
L. BOUTELL..........Sunday, Aug. 16th
M. BATCHELOR..........Sunday, Aug. 23d

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
J. S. White..........Sunday, Aug. 2nd
M. Batchelor..........Sunday, Aug. 9th

Tremont Campmeeting..........Sunday, Aug. 2nd
MILES GRANT.

Keene, N. H..........Sundays, Aug. 2nd and 9th
Northfield, Ct..........Aug. 13th
South Windsor, Ct..........Sunday, Aug. 16th
C. GOODRICH.

Wellfleet..........Sundays, Aug. 9th and 16th
Acushnet..........Sunday, Aug. 23d
West Abington..........Sunday, Aug. 30th
Hartford, Ct..........Sunday, Sept. 6th
New Britain, Ct..........Sept. 9th
Southington, Ct..........Sept. 10th
West Haven..........Sept. 11th
New York, (68 East Broadway)..........Sunday, Sept. 13th
J. S. WHITE.

Melvin Village, N. H..........Sunday, Aug. 2nd
Springfield, Mass..........Sunday, Aug. 16th
J. COUCH.

Yarmouth, Me., (Institute Hall)..........Sunday, Aug. 2nd
I. C. WELLCOME.

Abington, Ct..........Sunday, Aug. 2nd
Danielsonville..........Sundays, Aug. 9th and 16th
H. P. CARPENTER.

Portsmouth, N. H..........Sunday, Aug. 2d
Biddeford, Me..........Sunday, Aug. 9th
A. W. SIBLEY.

Hollis Center..........Sunday, Aug. 2nd
Bath..........Sunday, Aug. 8th
Kennebunk..........Sunday, Aug. 23d
Biddeford..........Sunday, Aug. 30th
N. G. REED.

Biddeford, Me..........Sunday, Aug. 2nd
ANNIE E. SMITH.

West Abington..........Sabbath, Aug. 16th
B. WOODSIDE.

Lynn..........evening, Aug. 6th
Portsmouth, N. H..........Aug. 7th
Concord..........Sunday, Aug. 9th
Manchester..........evening, Aug. 11th
Westboro, Mass..........Sunday, Aug. 16th
Worcester..........Sundays, Aug. 23d and 30th
S. W. THURBER.

Wrightville..........Sunday, Aug. 2nd
Bristol..........Sunday, Aug. 9th
Cold Spring..........Sunday, Aug. 16th
WM. J. RIPLEY.

Chelsea, Me..........Sunday, Aug. 2nd
Richmond Village..........Sunday, Aug. 9th
THOMAS RINES.

Auburn, N. H., (where Bro. Richardson may appoint), Sunday, Aug. 2nd. L. E. SAULIAUGH.

Bow, N. H., (Brown school-house)..Sunday, Aug. 2nd
Hopkinton, N. H., (grove meeting, near Bro. Tewksbury's), Sunday, Aug. 9th. C. W. SARGENT.

Carthage, Me..........Saturday evening, Aug. 8th and over Sunday, and longer if thought best.
Will make arrangements for Byron and Weld there.
J. T. JORDAN.

Manchester, N. H..........Sunday, Aug. 2nd
D. F. LEAVITT.

Wolcott, Vt..........Sunday, Aug. 2nd
Calais..........Sunday, Aug. 9th
Groton..........Sunday, Aug. 23d
M. E. OTIS.

Guilford, Conn..........Sunday, Aug. 2nd
G. L. TEEPLE.

Meredith, (Advent Hall)..........Sunday, Aug. 2nd
F. S. RANSOM.

Cape Elizabeth, Me., Knightville school-house), Sabbaths, Aug. 2nd, 9th, and 16th. Evenings during the time if desired. The ordinance of baptism will be attended to during the meetings.
L. C. & M. MCKINSTRY.

West Haven, Conn..........Sunday, Aug. 2nd
Cheshire Street..........Sunday, Aug. 16th
WM. A. & M. L. DURAND.

Meredith, (Oak Hill meeting-house), Sabbath, Aug. 2d
N. GLIDDEN.

Rogersville, N. Y..........Sunday, Aug. 9th
Grove meeting at Springwater..........Aug. 14th to 16th
Knowlesville, N. Y..........Sunday, Aug. 23d
Murray, N. Y..........Sunday, Aug. 30th
Darien, N. Y..........Sunday, Sept. 6th
Dansville, N. Y..........Sunday, Sept. 13th
Woodhull, N. Y..........Sunday, Sept. 20th
Canton, Pa..........Sept. 22d to 25th
Great Bend..........Sunday, Sept. 27th
Dresserville, N. Y..........Oct 1st, and over Sunday
J. W. TAYLOR.

Hartford, Ct..........Sunday, Aug. 2nd
New Britain..........Sunday, Aug. 9th
My appointment for Square Pond is withdrawn.
L. F. MOORE.

Barnstead, N. H., (Clarktown meeting-house), Sunday, Aug. 2nd.
East Rochester (Chapel)..........Sunday, Aug. 9th
Hampton (Town House)..........Sunday, Aug. 16th
Alton Corner..........Sunday, Aug. 23d
J. PINKHAM.

Exeter, N. H..........Sunday, Aug. 2nd
Portsmouth, N. H..........Sunday, Aug. 16th
C. S. EMERSON.

Lincolnville, Me., (as Bro. Moses Young may arrange), Sunday, Aug. 2nd.
Bangor, Me., (as Bro. Jewett may arrange), Sunday, Aug. 9th.
Will speak evenings in Maine as the way may open, and fill appointments on my way west as brethren may desire. Address Camden, Me. D. R. MANSFIELD.

Dover, N. H., (Ham's Hall)..........Sunday, Aug. 2nd
W. H. MCDANIELS.

Holderness, (Town House)..........Sunday, Aug. 2nd
D. M. LEAVITT.

Farmington, N. H..........Sunday, Aug. 2nd
Alton Corner..........Sunday, Aug. 9th
S. S. MOONEY.

Campton, N. H., (Bump school-house), Sunday, Aug. 2nd.
Danbury, N. H., (where Bro. Ransom may appoint), Sunday, Aug. 9th.
Holderness, N. H., (True school-house), Sunday Aug. 16th. JOHN H. EVANS.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. ELD. GEO. CHAMPLIN.

Weld, Me., (Town House) and baptism..........Aug. 2nd
East Sumner, (Bonney school-house)..........Aug. 9th
E. M. HAGGETT.

Kennebunkport, Me..........Sunday, Aug. 2nd
L. BOUTELL.

Marbleton, Dudswell, C. E..........Sunday, Aug. 2d
Bryant's Pond, Me..........evenings, Aug. 4th, 5th, and 6th
Biddeford, Me..........Sunday, Aug. 9th
Keene, N. H..........Sunday, Aug. 16th
A. SIMPSON.

Brimfield..........Sunday, Aug. 2d
West Stafford, Ct..........Sunday, Aug. 16th
Brimfield..........Sunday, Sept. 6th
RUFUS BAKER.

Exeter, N. H..........Sunday, Aug. 2d
JOSEPH W. WHITE.

South Atkinson, Me., (Dore neighborhood), Sunday, Aug. 2d. THOMAS SMITH.

Hoosick..........Sunday, Aug. 2d
Also the first Sunday in each month until further notice. L. WYMAN.

Brunswick, (Yellow school-house)..........Sunday, Aug. 2d
Y. R. YORK.

Pittsburg, (Haynes' school-house)..........Sunday, Aug. 2d
JOHN KNOWLES.

Westfield..........Sundays, Aug. 2d and 9th
E. OWEN.

North Somers..........Sunday, Aug. 2nd
Warehouse Point..........Sunday, Aug. 9th
I. B. POTTER.

Concord, N. H..........Sunday, Aug. 2d
J. A. CLEAVELAND.

Wakefield (Spinney meeting-house)..........Aug. 9th
T. W. PIPER.

Northwood Narrows, (Hall)..........Sunday, Aug. 2nd
Chichester, (Pine Ground)..........Sunday, Aug. 9th
New Durham, (Chapel)..........Sunday, Aug. 16th
B. P. MANNING.

Wyoming, R. I..........the first Sabbath in each month
Westerly, R. I..........the second Sabbath in each month
Riverpoint, R. I..........the third Sabbath in each month
Bristol, R. I..........the fourth Sabbath in each month
A. DURFEE.

Yalesville, Ct..........Sunday, Aug. 2nd
Durham, Ct., (as Bro. Hefley may arrange), evening, Aug. 5th.
Square Pond, Ct..........Sunday, Aug. 9th
C. H. SWEET.

South Reading, Mass..........Sunday, Aug. 2d
Natick, (at Bro. Russell's)..........Sunday, Aug. 12th and over Sunday. GEO. A. STREETER.

New Durham Ridge, N. H..........Sunday, Aug. 2d
WM. HODGE.

Hermon, Me..........Sunday, Aug. 2d
South Dover, Brann's Mills..........Sunday, Aug. 9th
If brethren in these different places want evening meetings through the week, they will please inform me by letter at Corinna, Me. ALLEN DAMON.

Brann's Mills..........Sunday, Aug. 2d
Bangor..........Sunday, Aug. 9th
L. E. LOMBARD.

CONCORD, N. H., (CENTER STREET.)
J. A. Cleaveland..........Sunday, Aug. 2nd
T. W. Piper..........Sundays, Aug. 16th and 23d

CONCORD, N. H., AT THE BETHEL.
J. H. F. Varney..........Sunday, August 2d
C. H. Fletcher..........Sunday, Aug. 9th
Wm. W. Sutherland..........Sunday, Aug. 23d

PORTSMOUTH, N. H.
A. W. Sibley..........Sunday, Aug. 2d
Anna E. Smith..........Sunday, Aug. 9th
C. S. Emerson..........Sunday, Aug. 16th
J. W. White..........Sunday, Aug. 23d
M. Batchelor..........Sunday, Aug. 30th

WORCESTER, MASS.
Wm. Stuart..........Sunday, Aug. 2d
Wm. N. Pile..........Sundays, Aug. 9th and 16th

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

HOLLIS CENTER.
T. P. S. Hampson..........Sunday, Aug. 9th

PLEASANT VALLEY, CT.
B. Hitchcock..........Sunday, Aug. 9th
E. Owen..........Sunday, Aug. 23d

PORTLAND, ME.
F. H. Burbank..........Sunday, Aug. 2d
John Couch..........Sunday, Aug. 9th

WOLCOTTVILLE.
G. L. White..........Sunday, Aug. 9th
G. L. Teeple..........Sunday, Aug. 16th

Grove meeting at Warren Summit..........Sunday, Aug. 2d
North Benton, (as Bro. Brown may arrange), Sunday, Aug. 9th. T. E. LANG, JR.

Danielsonville, Ct..........Sabbath, Aug. 2d
T. M. PREBLE.

Bridgewater, Vt..........Sunday, Aug. 2nd
Champlain, N. Y..........Sunday, Aug. 9th
Keeseville, N. Y..........Aug. 13th and 14th
Addison, Vt..........Aug. 16th
Rutland..........evening, Aug. 20th
Granville, N. Y..........evening, Aug. 22d
23d, P. M.
Fairfield, Huron Co., Ohio, Sept. 5th, 2 P. M., and Sunday 6th. G. W. STETSON.

My post office address from and after July 20th, will correspond with the places and dates of my appointments until Sept 1st, after which it will be Olena, Huron Co., Ohio. G. W. S.

Manchester, at 10 A. M. and 4 P. M., Aug. 2d, and once in four weeks till further notice.
H. H. & M. J. JAMES.

West Abington, Mass..........Sunday, Aug. 2d
GEO. A. BROWN.

Southington, Ct..........Sunday, Aug. 2d
Bristol, Ct..........evening, Aug. 3d
Pleasant Valley..........evening, Aug. 4th
Winsted..........evening, Aug. 5th
New Britain..........Sunday, Aug. 9th
Warehouse Point..........evening, Aug. 11th
Can spend the 12th and 13th where Bro. Terry may arrange.
Somers, Ct..........evening, Aug. 14th
Hartford..........Sunday, Aug. 16th
Cheshire Street..........evening, Aug. 17th
Yalesville..........evening, Aug. 18th
Wallingford..........evening, Aug. 19th
New Haven..........Sunday, Aug. 23d
A. ROSS.

Brookfield Corner, N. H..........Sunday, Aug. 2d
Lowell, Mass..........Sunday, Aug. 9th
East Rochester..........Sunday, Aug. 16th
J. G. SMITH.

Bradford, N. H., (Pond meeting-house), Sunday, Aug. 2d. C. H. FLETCHER.

East Haddam, Ct., (as Bro. Allen may arrange), Sunday, Aug. 2d.
Yalesville, Ct..........Sunday, Aug. 9th
S. WOODRUFF.

Hartford, Ct..........Sunday, Aug. 9th
New Haven, (Day's Hall)..........Sunday, Aug. 16th
West Haven, Conn..........Sunday, Aug. 23d
New York, 68 East Broadway..........Sunday, Aug. 30th
National Advent Campmeeting, Springfield, Mass.
WM. STUART.

Notices.

Volunteers Wanted!!

Wanted on the Springfield Camp-ground, eight or ten brethren who will give their labors towards fitting up the ground, and getting things in readiness for the meeting on the 24th of August. The committee have been to great expense in fitting up the buildings, etc., and are coming short of funds to complete the work. Therefore we call for help, and some who cannot give money, can give their time and labor, which is as good as money for the purpose. We want quite a number of men who love to work, on the ground by the tenth of Aug., to remain and work until the meeting. Send in your names to R. E. Ladd, Springfield, Mass., as soon as possible, that we may know in season how many we have. Provision will be made to board and sleep on the ground. In this way you can have your board through the meeting, and help us much in the week. *Who will come?*

Per order of Building Committee,
J. HEMENWAY.

General Union Campmeeting.

There will be a general union campmeeting held in the Sap Grove, belonging to Col. R. J. Sanborn, known in that vicinity as the Deerfield Camp-Ground, near the line between Candia and Deerfield, N. H., commencing Wednesday, Sept. 9th, to hold eight days. We hope brethren and sisters, who love Jesus and his appearing, and are desirous of laboring for Christ, will come to this meeting. We think this will be a good field for labor. Those coming by R. R. will stop at Candia Depot, N. H. Teams for passengers and baggage will connect with the train. It is expected the fare on the R. R. will be reduced to half price. Particulars hereafter. Let those who can, bring tents. For those who cannot, tents will be furnished.

An invitation is extended to the various ministers and churches in the vicinity to come and unite with us, and labor for the salvation of the perishing. The campmeeting committee consists of Enoch Morril, John M. Quimby, James N. Bachelder, Asa P. Moulton, and Albert Quimby. Board will be furnished on the ground at reasonable prices. Preaching brethren will be cared for. H. L. Hastings, John Couch, S. W. Thurber, J. G. Smith, J. G. Hook, and others, are expected to be present and preach the word.

ENOCH MORRILL, for the Committee.

Grove Meeting.

If the Lord will, there will be a grove meeting near Carr's Corner, Dexter, Me., commencing August 14th, at half-past ten o'clock, and to continue over the following Sabbath. Brn. I. K. Lombard, A. Damman, and S. Ames, are expected to preach the word. Bro. H. Seavey is requested to be there, if possible. Call on Bro. H. Brown. Come, brethren, and sisters, to this meeting, one and all, and work for the Lord with all your might. Be sure and leave your hobby horses at home, for the time has fully come for us to be wise as serpents and harmless as doves.

O. G. TRUNDY.

New York State Mission Tent.

Meetings will be held in this tent, at Waterloo, Seneca Co., N. Y., commencing Wednesday evening July 29th. Brethren and sisters are cordially invited to come and labor with us.

J. WENDELL.

To my Brethren and Friends.

Having removed from Yarmouth to Portland, I shall be pleased to have you call on me, at the store of Bro. S. B. Gowell, 149 Middle Street.

R. R. YORK.

Notice.

Any church desiring the next Quarterly Conference with them, will please let it be known to the Secretary. It will be due in October. I would also say to those who pledged money to the Advent Mass. Conference for the support of quarterly conferences and protracted meetings in new and needy places, your money is wanted, and you will please send it to Bro. R. E. Ladd, the Treasurer, Springfield, Mass. Also, others who have the needful send in funds to introduce and enlighten the people on the coming and kingdom of our Lord. Three protracted meetings with good results have been held. Others are wanted. L. BOUTELL.

Notice.

The fourth annual meeting of the Western Advent Christian Publishing Association will be held at De Kalb, Ill., in connection with the General Campmeeting for 1868. The first formal meeting of the Association will convene on Wednesday, Sept. 2d, at 10 A. M., at which time the usual reports will be presented. Members who wish to vote by proxy may do so by notifying the Secretary, stating the name of the person chosen as proxy. But no person can act as a proxy who is not a member of the Association.

WM. L. HIMES, Secretary.

Grove Meeting.

There will be a grove meeting on the old ground in Springwater, Aug. 14th, 15th, and 16th. Services at the school-house Friday evening, at half past seven o'clock, and in the grove on Saturday, at one P. M., and on Sunday at nine A. M. Come one and all. For the brethren, C. F. SWEET.

Tent Meeting.

There will be a tent meeting in Jonesville, Wis., commencing August 20th, to hold several days.

WM. SHELDON.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ SOME ONE sends in an envelope, from Wakefield, R. I., two dollars and fifty cents. No writing whatever with it. Who sent it, and for what purpose?

☞ JOHN F. RATHGEBUR—"Silence of the Scriptures on the Immortality of the Soul," is out of print. We have sent other tracts as a substitute.

☞ JAMES C. BLAKE—We are out of "America in Prophecy." Will send as soon as we have some.

☞ The Bro. who sent $1.25 July 22nd, 1868, from Wallingford, Ct., for his credit on the Crisis, will please give us his NAME.

☞ MRS. D. BUSH—Please give us your Post Office address, and we will fill your order.

☞ BRO. J. B. WADSWORTH'S address, till Sept. 1st, is Box 510, Mobile, Ala.

☞ JAMES W. STRATTON—We are out of "Ellen G. White's Visions not of God."

☞ M. R. STEEL—We are out of "Coast of Man."

☞ J. M. LYDSTONE—We have no "Reasons of my Hope," nor "Spiritualism," by Dr. Ramsey, in paper covers. They are out of print in the form you ordered them.

LETTERS RECEIVED.

C S Bourne, I C Wellcome, L S Luddington, F E Taylor, A. Hough, O. Bendixon, H. Pratt, Geo. W. Green, S Boyd, U. L. W., M A Hardy, J Saltmarsh, P S W Deyo.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass, Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
R. R. York—Portland, Me.
N. P. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
J. B. Wadsworth—Box 510, Mobile, Ala., till Sept. 1st.
John T. Ongley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
C. W. Low—Fredonia, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
G. W. Stetson—Olena, Ohio.
H. A. King—Nevada, Ohio.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 339 South 6th St., Jersey City, N. J.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
Wm. M. Ingham—Clemensport, N. S.
Ambrose H. Eggleston—Parkersburg, Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr.—New Rutland, Ill.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
J. Wilbur—Box 882 Janesville, Wis.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—
Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.
☞ Postage 15 cents per copy additional, when sent by mail.

New Music.

Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c.

"The Little Grave," "We shall walk through the Valley in Peace." By H. L. Hastings. The two on one sheet. Price 7c. by mail.

"The Bleeding Lamb," and "Jesus my Shelter." Both on one sheet. Price 7c.

"'Tis the very same Jesus." Separate sheets, 5c.

For sale at this office.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth,* in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion..........12 pp.
2. Did the World make itself?..........16 pp., 4c.
3. Is God Everybody, and Everybody God?..........16 pp., 4c.
4. Have we any need of the Bible?..........24 pp., 4c.
5. Who wrote the New Testament?..........16 pp., 4c.
6. Is the Gospel Fact or Fable?..........16 pp., 4c.
7. Can we believe Christ and his Apostles?..........16 pp., 4c.
8. Prophecy..........[illegible] pp., 5c.
9. Moses and the Prophets..........[illegible] pp., 5c.
10. Infidelity among the Stars..........28 pp., 5c.
11. Daylight before Sunrise..........28 pp., 5c.
12. Telescopic Views of Scripture..........32 pp., 5c.
13. Science, or Faith?..........32 pp., 5c.

For the SET, (making 304 pp.)..........50c. postpaid.
Address all orders to MILES GRANT, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures, Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail, 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper cover 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.20 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Bally. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.76.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 460 pp. $1.25.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 3c. single; postage 2c. 50c. per dozen; postage 6c.

AMERICA IN PROPHECY; An Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail 10c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

For the World's Crisis.

BABYLON'S DOOM.—Salmu 2.

By the waters of Babel we sat down and wept,
And lingered in sorrow the life that was left;
While foes stood around us, of every degree,
To mock at our sad lot in vile revelry.

The harps that on Judah's May morning were strung,
Now from the willow trees listlessly hung,
And the wild zephyr dirge chimed a lasting adieu
To the homes of our childhood, to the hearts that were true.

As eunuchs are served in Semiramis' hall,
And saw Jacob's pride bow to Bacchus' lewd call;
But wiser than Belus we stooped not to gloom,
For we read the handwriting of Babylon's doom.

Bel has the golden head, Jake has the heart,
Time will discover the true lover's part;
The head is the outlet, and heart is the source,
But for feelings to move us we could not discourse.

Then open the floodgates of the Ottoman Porte,
Let Balaam the Euphratean channel divert;
Belshazzar was drinking to Cyrus' brave men,
When they bearded the lion surprised in his den.

The maids of Madonna will bitterly rue,
While the breast tab'ring doves do there melancholy coo,
Belshazzar, Darius, Napoleon and Sand,
Adult'ry's carousals in wedlock will band.

Then, Sultan, receive the great Roman Protector,
For the Sultan's is Satan's own Pagan reflector,
And forth from thy stall, beast, for here is the carcass,
Down let the eagles come ere the beast mark us.

Vineland, N. J. INEZ LAMB.

For the World's Crisis.

NOTES IN CANADA.

BRO. GRANT:—There are a great many readers who want to know about little things as well as great ones, or there would be no demand for a child's paper. I first visited the little church at Vernon, Vt. This church has been reduced by trials, mostly from preachers, yet they hold on to God's truth, which is the only way to live. Next to North Springfield. Found Bro. Salmon Cook and the little church doing well. They have watched the dividing elements and shunned them. Also the Castleton church has been blessed with the straight forward course of Bro. S. G. Matthewson and wife, and is a light in that vicinity. The Rutland church has had opposing winds from the first start, but it is hoped it will continue to improve under the labors of Bro. Stetson. He informed me the meeting at Champlain was discontinued, and to make connection, I must go to Rouses Point, which was in a storm on the lake. I arrived late at night and put up at a hotel.

When I arrived at Montreal, I was welcomed to Bro. John Ward's home for three days, which was made pleasant. Here, for the first time, I saw a long black gown on a Catholic priest. The people greatly respected them as they passed them, but I looked on them as children of the devil. Montreal abounds in these hypocrites. I don't wonder the harlot and her children are being hated by the nations. It will stir up a new element of indignation to witness the ignorance and superstition that are so manifest in Catholic communities. But I was surprised in two things; i. e., in the land, and the manners of the people in church. The land, for the two hundred miles I traveled east from Rouses Point, was level as in Illinois, and well fenced, and generally cultivated, but not as it is here in the states. Improvements are behind, and there is not as much enterprise and taste in farming implements and their houses. Almost any kind or shaped house answers their purposes. They are very similar to those in Illinois, on the prairie, yet a plenty of lumber to build with. Their ambition is low. They only cultivate just land enough to raise what they want to eat; so said the conductor on the railroad. But the manners in the church at Montreal are admirable. They all kneel in prayer time, saint and sinner. If strangers come in, they are spoken to and respected more than they are in the states. They are not ashamed to be seen in the field. It is no uncommon thing to see the women in hay and harvest-fields, and come home in their carts or wagons singing. I suppose Naomi was a lady in the harvest-field, as well as in the parlor, and healthier for out-door work in the sun. The influence of the sun upon both sexes is very good. One half of the Yankee women sicken for want of plain living and out-door exercise; so say the Canadians. I believe the parlor and piano, and sweetmeats and cakes are destroying the vigor and health of our young women. But these are little things, and I will stop.

This note is being written in Melbourne, at Bro. Gilman's, who came here in 1808, while it was all woods, and their neighbors were much more scarce than bears and wolves, which paid them unwelcome visits often. His history of fifty years past was very interesting to me. His position is a fixed one, especially in the great truth of these times. He stands like a rock.

There is a rumor in Canada that the Yankees are willing the Fenians should invade Canada, and we are looked upon as spies by some, but our brethren feel about fighting as we do in the states. Killing one another does not belong to a flock of sheep. Fancy a sheep with a rifle on his back going to hunt wolves. Yet it is just as consistent with the nature of sheep to hunt wolves, as for a christian to hunt and kill men.

Danville. Here is a good church, under the prudent labors of Bro. Porter, who acts as their Elder and shepherd. He tells me that some have visited his place of late, and denounced him as a foolish virgin, having the devil in him, because he did not embrace their views. The church is doing well. We had a good, candid hearing, and a solemn conviction settled down upon the people that the Lord must be very near. The crops look well, and the people are more enterprising than in many places in Canada.

Windsor, twenty-five miles west, the land is more hilly. Here again I was squinted at as a spy for the Fenians, and a few came out to meeting the first evening. Being lonesome, I went a fishing, and caught a pickerel weighing ten and a half pounds. This caused the people to talk with me, and ask questions; and the next day I was requested to show them how to fish and to rig their hook and lines. This led them to come to meeting the last evening. I felt it was too late to bait a hook or draw a seine, but threw a harpoon, and left for Hatley.

It is amusing to visit and talk with the first settlers, and hear them tell of their adventures with wild beasts, and their hardships in getting a living. They had to go one hundred miles to market, down the St. Francis river, and tug up their supper in boats over the falls. In those days they could catch any quantity of salmon, weighing from ten to fifteen pounds. There are plenty of them yet, but there is a law forbidding the catching of them. General intelligence, among the mass, is wanted, while superstition and ignorance reign; yet God has his witnesses here for these last days, and we don't expect any better times till the Lord comes.

In Compton, Hatley, and Barnston, there seems to be better ground, and the buildings convenient, and the people more enterprising. As we get nearer the State line, the people are more willing to come out to meeting, yet they are afraid of being imposed upon by people from the states. No wonder. A burnt child dreads the fire.

It may be interesting to some to learn how the prices vary from the states. It is now June 26th. Butter is 15 cts., eggs 10, milk 2 cts. per quart; hay averages $10 per ton; building lumber $6 per thousand; good cows $40; other things in proportion.

Next to Barnston, to a tent meeting. The brethren got a large tent to hold our meeting in, that would hold from six to eight hundred. They had been scattered in feeling by hobby preaching and imprudent and foolish conduct of some preachers who come from the states. It was hard work to get a start, but in three days God gave us the victory, and eight arose for prayers. The meeting increased, and Sunday many had to be outside of the tent, but all were anxious to hear, and no rowdyism appeared. Some muttered about the preaching, but stuck by and seemed to feel better for staying. There was such a variety of views, no wonder some found fault. Gabriel could not suit some. But the meeting closed up well. Some came fifty-miles in wagons, others thirty, and many from ten to fifteen. It was said to be the largest gathering ever in that region. I went home with some of the brethren to Canaan Corner, in Vt., about thirty miles, and came over some of the most dismal part of Canada I ever saw.

While reading Bro. Grant's description of his pleasant ride on the Mississippi, and seeing the fine farms which caused him to cry for joy, I had just finished my journey through the 'fifteen-mile Canada woods,' so called. Thought I, Miles, if you had had the trip I have just had, you would have cried, from a different stand-point, "Let thy kingdom come." On entering this dismal road, the little half-covered and lighted log houses, with a little patch of uneven land, with five hundred stumps to the acre, three feet high, and half as many trees that the fire had not burnt growing among them, caused me to ask my guide how the people lived in such places? "On pea soup," was the reply, "with a little pork in it." After traveling a few miles further, we came to a French tavern, where we had agreed to stop and eat our lunch, which we brought with us, having rode five hours. Six of us stopped, fed the horses, and ourselves. This being St. Peter's day, the people, being all Catholics, had gone to an old school-house to say mass. We stopped, but they were chanting in French. We were not interested, and drove on. On seeing a dog in the dismal place, we tried to scrape acquaintance with him, but he was French too, and paid no attention to us. I had previously tried to drive a French horse, and told him to go along as usual, and he stood still. The person in the wagon told me it was a French horse; I must say *bushdaw* quick, and the horse would go. I spoke it quick and heavy, and soon found myself going over back of the wagon seat. I think the horse sprang six feet the first jump. This ended my trying to learn French. On going a mile further into the woods, we saw a little shanty, marked E. Jendron, Merchant. Probably the building and goods were not worth one hundred dollars, so my guide said. This novelty was equal to Bro. Grant's, only from an opposite stand-point. Still further into the woods, we found the worst road I ever traveled. In going over some of the steep pitches, the sensation was similar to going over the upper dead-point of a revolving swing, when we begin to descend. This kind of a road continued some eight miles, and our slow rate of travel afforded the musquitoes an opportunity to make an attack that we could not repel. It took nearly all the grace I had to get through "the Canada fifteen-mile woods." But God was good; he did not suffer us to be tempted above what we were able to bear.

After getting through, we soon came to a small building marked Custom House. This was a sign we were near the line. We soon saw the iron post, i. e., the line between Canada and the United States. There was a house on the line. The partition in the centre was exactly on the line. The man with me said they had rum in a hogshead, one head was in Canada and the other in the states, and filled it from the states' end, and drew it from the other end, in another house, in Canada; thus avoiding both laws, and paying duties on either side, as the liquor passed the line itself. Soon we came to Canaan, Vt., and was glad to see the old Connecticut River near its head. It heads eighteen miles east of here, in N. H., from the Ct. lake. Our trip in Canada has been a novel one. But we found some of the most devoted christians we ever got acquainted with, and willing to sacrifice for the blessed hope. Some of them have come out of the Catholic church; and when they get the truth, they make the best of christians. After crossing the line into Vermont and New Hampshire, it was retirement indeed. At one place, I went to the end of the road and put up. Not a bell, or whistle, or wagon was heard. This is the third generation brought up on this farm. Two have passed off without going thirty miles from where they were born, excepting the men went once to training forty-five miles. In these northern towns, their music is the flax wheel singing treble, the wool wheel tenor, the quill wheel bass; the old ladies keep good time with the looms.

Now six weeks have passed, and I must return into the bustle of cities and villages, and learn about the news of the day, its perplexity and troubles, to which I have been a stranger for weeks, not having seen but one daily paper for six weeks. Ignorance is rest sometimes, but we must expect to witness more troublesome times before the great day of rest. HIRAM MUNGER.

CHEERFULNESS AT HOME.—Among parents, calmness, patience, cheerful good-nature, are of vital importance. Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are prone to avoid it. If home is the place where faces are sour, and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them look happy. Let them talk to their children, especially the little ones, in such a way as to make them happy. Solomon's rod is a great institution, but there are cases, not a few, where a smile or a pleasant word will serve a better purpose.—*Ladies' Repository.*

For the World's Crisis.

FALSE ACCUSATIONS.

One of the first and most prominent desires that spring up in the true christian's heart is, that he may induce others to come to Christ. In proportion to his calling as a workman, so will be the greatness of his desires. He calls to his aid more or less of divine and human wisdom to aid him in forming, and also like his Master, in executing plans for this work. Meanwhile the Holy Spirit is pressing down upon him a burden for particular individuals; and enabling him to carry them in the arms of faith to the mercy-seat, and to bind them with the threefold cord of prayer, precept, and example. Then, with the prayer of faith, he grasps the sword of the Spirit; with his precept he wields it; and with his example (holy life) he strikes home to the heart, and the "old man with his deeds" is slain, and the "new man in Christ Jesus" rises to life, and goes on his way rejoicing.

We have intimated that prayer, precept and example harmonize, and in all ordinary cases are to be employed together in winning souls to Christ. Prayer and precept are necessary in their own particular spheres of usefulness; but they could neither of them supply the deficiency created by the want of a holy example; for this holy example has its own sphere of usefulness; and on it the world depend for our sincerity when we proclaim the glories of, and the necessities for, a vital, christian religion. For this cause, we are admonished to "walk worthy of our vocation;" to "let our light shine;" to "adorn the gospel we profess."

Now our chief enemy thoroughly understands this matter; and, therefore, it is a favorite method with him, and one that exhibits his diabolical character in its true light, to invent false accusations against those who serve God; and whisper them to the minds of tattlers, talebearers and slanderers; and they, having a relish for their peculiar and malignant work, soon commence operations. Since the day when he insinuated in Eden that our Creator had spoken falsely, Satan has had much experience in setting tongues on fire, and he has conferred the poison, which as a serpent he then used, to human tongues; for, says the apostle, "the poison of asps is under their tongues." This malignant disease had spread so extensively in the days of Christ, that he pronounces a woe upon those who were always spoken well of, proving that it was impossible to follow him closely without drawing upon ourselves the enmity and consequently the false accusations of him who would devour us, and prevent our usefulness. That this is a mortal disease, and must continue to afflict this poor sin-cursed earth is evident, as the apostle notices it as one of the signs of the decay of mother earth. Thanks be to God, that when the earth is raised from her death in the lake of fire, that Satan is not raised, and the earth is, and will remain pure!

Perhaps there are no christians who do not at various times, either by weakness, thoughtlessness, ignorance, or even willfulness, either to a greater or less extent, violate the law of a holy example; and this gives a foundation on which the enemy can build a superstructure. O, my brethren and sisters, if an accusation be floating around that concerns us, let us, in our place of devotion, diligently consider this matter; examine the innermost recesses of our nature, and ascertain what weaknesses, what besetting sins are ours; and if we find any guilt in this particular matter, let us prostrate ourselves before God, and cry earnestly for the cleansing blood of Jesus to be once more applied; and also implore for grace to guide us in the right way, and strengthen us in our weakness. Then let us go forth to the world humbled and consecrated, and live our repentance, that God who has shown us ourselves may never need to repeat the lesson. But if the accusations of evil are entirely false, as they often are, my suffering brothers and sisters, and our hearts are aching with that anguish which only the innocent and sensitive victims of slander can know, then let us consider Christ's suffering and endurance in this respect. He was called a "blasphemer," a "sabbath breaker," "a wine-bibber and glutton," "a companion of publicans and sinners," and even Beelzebub or Prince of devils; and he was also accused of disloyalty to the government, and of many other offences; but it is too heart-sickening to notice more of them, while we remember that he, of whom these accusations were spoken, was "the chiefest among ten thousand," and the one "altogether lovely," "who did no sin, neither was guile found in his mouth." If such an one was falsely accused, and tried, condemned, and crucified, through false accusations and false witnesses, and whose dying agony was not sacred from the attacks of revilers, what may not those expect who are prominent for usefulness in the christian church? What may not any devoted christian expect? Hark! Jesus prays: "Father, forgive them; for they know not what they do." Can we pray for those who despitefully use us? Can we deny ourselves, take up our daily cross and follow Jesus, despising the shame? Can we endure as seeing him who is invisible? Can we follow him through evil report? Can we count it all joy when we fall into such temptation? Can we rejoice in view of the great reward, when they shall say all manner of evil against us, *falsely*, for Christ's sake? Oh, yes, we can endure that which is so antagonistical to our nature, because, having his Spirit within us, we become through it partakers of the divine nature, and with him baptized into the baptism of suffering, and the joys of salvation and of anticipation come from above in a river of peace to the troubled heart. Again, we lift up our heads and rejoice, that we are counted worthy to suffer with him with whom we hope to reign.

Being comforted within, we are now in a frame of mind to receive outward comfort. We find our true friends are warmer friends than ever before. Their love has been quickened, and their sympathy leads them to pray that the trial may be overruled, and prove to be not only a spiritual blessing, revealing to us heights and depths of the love of God; but that it may also prove a temporal blessing, and introduce us to the kindly notice of the honorable and just, who despise the insinuations of the slanderers, and who understand human nature well enough to look for honorable, sincere, and conspicuous piety when they hear these rantings. Witness Christ before Pilate; Paul before Agrippa. God is as able to-day to say to stories as he is to circumstances, "Thus far shalt thou go, and no farther;" and the work he designs to accomplish through any child of his cannot be frustrated by all the arts of Satan and his host, who can only bruise his heel. Let us stand up manfully on the Rock of Ages, and fear not to face even our accusers; and God shall cause the wrath of man to praise him, and give us our enemies as seals to our labors, and stars in the crown of our rejoicing. These broken remarks are not written because I am individually suffering from accusations, but others are. My spirit has been stirred within me to utter a few words of sympathy to all of God's children thus afflicted.

Plymouth, Mass. H. S. PAINE.

CHRISTIAN TENDERNESS.

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Earth, though a lovely place,
Teems with dark care;
Clasping each other comes
Death and despair:
Sorrows on every side
Frowning we find;
Sad hearts and sympathy—
Let us be kind.

Love, like the sun, can gild
All things below,
E'en tinge with golden light
Trouble and woe.
Few in this world of change
Ever find much;
Some souls ne'er felt its warmth—
God pity such!

Hopeless and heart-broken,
Living 'mid gloom,
Many are toiling on
Down to the tomb;
Others are wandering,
Morally blind:
Would we do good on earth?
Let us be kind!

What over wealth and fame
Soars far above?
What is more sweet on earth?
Friendship and love!
Who are more beautiful?
Who most refined?
Those who can pass through life
Truthful and kind!

God alone knows what pain
Some hearts endure;
How they need sympathy,
Tender and pure.
We oft in thoughtlessness
Grief round them wind;
Oh! when we can, to all
Let us be kind.

—*Selected.*

Gems.

There is but one pursuit in life, which it is in the power of all to follow, and of all to attain. It is subject to no disappointments, since he that perseveres, makes every difficulty an advancement, and every contest a victory; and this is the pursuit of virtue. Sincerely to aspire after virtue, is to gain her; and zealously to labor after her wages, is to receive them. Those that seek her early, will find her before it is late; her reward also is with her, and she will come quickly. For the breast of a good man, is a little heaven commencing on earth; where the Deity sits enthroned with unrivalled influence, every safety from danger, resource from sterility, and subjugated passion, 'like the wind and storm, fulfilling his word.'

With respect to the authority of great names it should be remembered, that he alone deserves to have any weight or influence with posterity, who has shown himself superior to the particular and predominant error of his own times;—who, like the peak of Teneriffe, has hailed the intellectual sun, before its beams have reached the horizon of common minds; who, standing like Socrates, on the apex of wisdom, has removed from his eyes all film of earthly dross, and has foreseen a purer law, a nobler system, a brighter order of things; in short a promised land! which, like Moses on the top of Pisgah, he is permitted to survey and anticipate for others, without being himself allowed either to enter, or to enjoy.

It is almost as difficult to make a man unlearn his errors, as his knowledge. Malinformation is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet, on which we may write; but error is a scribbled one, from which we must first erase. Ignorance is contented to stand still with her back to the truth; but error is more presumptuous, and proceeds in the same direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her footsteps, has farther to go, before she can arrive at the truth, than ignorance.

Of all the passions, jealousy is that which exacts the hardest service, and pays the bitterest wages. Its service is—to watch the success of our enemy; its wages—to be sure of it.

None are so fond of secrets as those who do not mean to keep them; such persons covet secrets as a spendthrift covets money, for the purpose of circulation.

Christ never designed his church to be a bushel for the hiding of the lights, but a candlestick from which each light is to send forth its rays.

The child of God will soon know the full import of all the precious promises; the wicked will soon know what is meant by the terrible threatenings of God.

Posts of honor do not confer true glory. It is the manner in which we fill eminent stations that dignifies us, not the stations.

He that thinks he hath no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

Were we as eloquent as angels, we should please some men, some women, and some children, much more by listening, than by talking.

Men will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.

A word of kindness is seldom spoke in vain. It is a seed which, even when dropped by chance, springs up a flower.

Grief knits two hearts in closer bonds than happiness ever can; and common sufferings are far stronger links than common joys.

For the World's Crisis.

CHARITY.

A certain man said "charity is love in motion," and the definition I accept. We hear of late much said of charity,—"be charitable, be charitable," without any precise understanding in what respect, or to what extent the grace shall be exercised. He who reproves sin publicly or privately is denounced as uncharitable. You must say nothing that may offend the ear. The minister must cease reproving or lose his reputation. He may discourse eloquently on the educational interests of the church, or speak much of missionary efforts, or the numerical strength of the church, or even speak of the saintly piety of the characters mentioned in holy writ, as deserving of praise; or of the fathers of the church, who have cut out in their day a choice people of exemplary godliness; or even denounce sin in those not immediately under their care, or deal out curses against gross sin, of which fashionable people are seemingly not guilty. But let him cry out against pride and vanity in the church, as exhibited in dress and extravagance, or preach against rented pews, and the custom of renting out God's house to the highest bidder, or the ungodly choirs, composed of people of doubtful character, or against bigotry and sectarian spirit; not merely hint at them, but cry aloud and spare not; show the people their transgressions, and the house of Jacob their sins, and he will soon feel the wrath of the ungodly and godless pretenders of a glorious Savior, charging him with uncharitableness; and if he escapes without having his moral character defamed, he does well. It is fear of persecution, and a dread of starvation, which close the lips of many preachers of the present day. They do not want to be considered uncharitable, and therefore part of the price is kept back. Yes, a full consecration is never made, and God's love is gone out, if they had any.

O this false charity. A poor imitation of the genuine. It feeds men on husks, instead of gospel bread. It gives you a stone, but not bread; a serpent, and not fish; a Judas, but no Jesus; words, but no power; an uncertain sound, who shall prepare for battle. Is the sound of an advance or retreat? of an alarm or peace? It only creates confusion in God's host, and blunts the edge of the sword, that it may not *cut* much; but if one of God's little giants does some execution, these false teachers of a false charity heal the "hurt of the daughter of my people slightly."

Bless God, there is a genuine charity, which does not "suffer sin" upon thy neighbor. This is true, a copy of heaven's code, before which devils tremble, and hypocrites shrink. It loves the sinner more than his sin; it will tear away the idol; it will unmask his danger, and open avenues to his heart, and send hope,—God's shafts with the healing oil dripping from the point. Nothing can be substituted for this. Would we reach men, God must first take hold of us, and bring us in actual contact with "love's resistless power," or the first letter we shall never know.

How often do we see pastors encourage penitents to *believe* before the ground is broken up, and instead of preaching true repentance *unto life*, they comfort them, while standing in the waters of death. A false sense of propriety, a sickly sentimental charity, an unwarrantable modesty, has shut many a soul from the "*holy unction*," or the "blood of sprinkling." The priests in olden times were sprinkled with the blood of the sacrifice, but we may all *now* be *priests* to God; so let the blood be showered on the congregation of the Lord. If the charity that the prophets, Christ, and the apostles had, was *true charity*, this of to-day cannot be.

That charity which cries "*Father, forgive them*," and shakes the power of darkness, and weeps over Jerusalem's woes, will stand the judgment fires, and burn brightest in the thickest gloom.

Who does not see the church plunging into sin? Is not the ambition to excel sapping the vine of God's planting? Are not many inventions designed to bring in contact the world and church, to make the young enter her borders? I heard a young christian say they "designed amusements in the church to draw the young to the house of worship." Would not such have been formerly denounced? This false charity goes to any extent. Why try to do what the Son of God declared impossible?

You hear much of church union, but it would be a religious union of a Papal order and political power. You are unceremoniously condemned, unless you wish and talk union. Real christian union needs no conference resolutions. The Holy Ghost will write that on the heart, and preach it abroad. Without a Holy Ghost union, the forces would be powerless for good. But this charity for union is merely to cover the design, and he who can play the game best, will add strength to *his party*. "Let every one of us *please* his neighbor for *his good to edification*."—*Paul.*

L. KELLY.

For the World's Crisis.

ECONOMY.

"Gather up the fragments that remain, that nothing be lost."—*Jesus.*—JOHN 6: 12.

Economy is taught no less in revelation than in nature, where things incapacitated for one service are transferable to another. This lesson is enforced by the occasion and circumstances connected with the utterance of this language by our Savior. With but five barley loaves and two small fishes, he had miraculously fed the multitude, and could, if necessary, do it again; still he would not have that wasted which remained, and accordingly gave this direction to his disciples. There is a sad deficiency at the present time in the practise of this virtue. Means are needlessly and oftimes injuriously expended, which otherwise might have been applied to the relief of the needy. For, as Jesus said, "Ye have the poor with you always, and whensoever ye will ye may do them good." What think you, dear christian? Would it not please the Lord, if that which is worse than wasted to procure tea, coffee, tobacco, and other articles injurious to the physical system, for the gratification of a perverted appetite, was appropriated to disseminate the light of the gospel to those who sit in darkness? To convey comfort and instruction, for example, to the poor freedmen of the South? If vanity was denied, lavish expenditure for costly apparel forbidden by the Scripture, does not your conscience answer in the affirmative?

A sad waste of health and time is also practised. Lives which might have been prolonged for years, had the laws of nature been obeyed, have, by intemperance and impropriety in eating, drinking, working, and by careless inattention and disobedience to their Creator's established laws of their being, been sacrificed prematurely, or by sickness and disease greatly robbed of their efficiency. Thus time, which, usefully employed, might have contributed to the glory of God and the good of mankind, is lost. Much time is also lost, wasted by those in health, from the want of a lively appreciation of its value. Said one, "Time is money." This is not all. But if it were, its waste is forbidden virtually by the words of Jesus. If it may be put for that which its right use confers, it is also knowledge and instruction. How would the improvement of fragments of time assist our acquisition of knowledge; increase our stores of information.

Punctuality is an auxiliary to the economy of time; order and expedition also. The biography of John Wesley shows him to have been eminently an economist of time. On one occasion, his horse was not brought promptly to the door. He has laid aside his pen and was obliged to wait. When the man brought it, he remarked to him, "You have caused me to lose ten minutes forever." He practised punctuality, order, and for more than sixty years early rising, at four A. M., and was enabled to perform a great amount of labor; preaching, writing, and having the direction of a large "connection," which authority was legally transferred "to a conference of a hundred traveling preachers, who should collectively act for the whole body." St. Paul must also have been eminent in this respect, who wrought, preached, wrote, and had upon him the care of all the churches. "Take care of the minutes, and the hours will take care of themselves." Lost time can never be recovered. Improve the present should be our motto.

The past we never can recall,
The present is possessed by all;
Our history each day we write,
Then let's do well with all our might.
Faithfully walk in duty's way,
Thus fill with care a page each day;
That with regret we may not look,
When memory traces life's true book.

It has been said that "without frugality none can be rich; and with it very few would be poor." It is an auxiliary of benevolence. What an impetus might be given to many benevolent causes, designed to benefit those less favored than ourselves, if these words of our blessed Savior were heeded, and also other words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Who is there, but would improve the opportunity, if such they possessed, of administering to Christ himself? Is it not a blessing that the good we impart to Christ's brethren here, he regards as though done to him? The best economy would be to give yourself, time, ability, in short, all that you have to God, to be at his disposal and direction. Thus would the greatest efficiency be realized. Then you could say—

"I'm the Lord's. My time, my all,
I've surrendered at his call;
Feeling safest in his care,
Trusting all my interest there.

"Direct, control, suggest this day
All I design, or do, or say;
That all my powers with all their might,
In thy sole glory may unite."

By the help of God, may we so discharge our duties and improve our privileges, that when the Master comes, he may address us with the glad approval, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." P. A. GIFFORD.

New Bedford.

Hygiene.

"This is for your health."—*Paul.*

For the Hygiene Column.

PHYSIOLOGICAL LETTERS ON SLEEP.—NO. 3.

"Sleep that knits up the ravelled sleeve of care;
"The death of each day's life, sore labor's bath;
"Balm of hurt minds, chief nourisher in life's feast."
Shakspeare.

Having spoken of the nature of sleep, I have next to treat of the necessity of sleep. Certain restorative changes are essential after every effort of brain and nerve and muscle; and sleep is the most important condition by which those changes are effected. Yet, however much the body in general may require rest, it is the state of the brain which makes sleep imperatively necessary, for sleep is essentially a cerebral phenomenon, and without it the natural sustentation, vigor, and activity of the brain cannot long be maintained.

The brain is distinguished by possessing the following attributes, properties or functions:

1. It is the organic centre of sensation, without which, sight, hearing, tactile sensibility, pain, etc., could not exist; for, disconnect the optic, auditory and other nerves of special senses, and common sensibility from the brain, and the subject neither sees, hears, smells, tastes nor feels. By means of these senses all knowledge is primarily acquired. The exercise of these faculties presupposes an active state of the cerebral matter (i. e. the cellular substance of which the brain is composed.)

2. It is the great motor centre to the system. Sever a nerve of motion from its connection with the brain, and paralysis ensues.

3. It is the seat of the emotions, passions, desires, and wills; and the exercise of these faculties also presupposes an active state of the cerebral matter.

4. Consciousness, thought—all intellectual operations—are also products of an active state of the brain.

It is believed that different parts of the brain—different groups of cells—are assigned for the evolutions of these different kinds of force—for the exercise of these several functions—that, in fact, the Phrenological doctrine, in its essence, is true. (a)

As for *Consciousness*, what is it but the consentaneous operation of the cerebral organs, whose simultaneous action gives us the knowledge of ourselves and our external relations? Metaphysicians say that all our faculties and all our knowledge are included in Consciousness. It is equally true that they are all lodged in the recesses of the brain, and Consciousness is the offspring of a brain sanguified and vitalized. (b)

Mankind have in all ages been deluded by the notion of a duality in man's nature, as if the mental and physical principles were something distinct from, outside of, and in every essential particular, independent of the *base*, bodily organization. Unfortunately, however, science does not favor these views, and all the researches of the candid naturalist, aided by all the light which anatomy, physiology and chemistry can afford, throw him back upon the Scripture statement of man's origin—"God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (being). Wishing it to be understood that I regard the mental faculties as endowments of the nervous system, just as much as sight, hearing and general sensation are endowments of the nervous system.

I would call attention of the reader to the doctrine of the correlation of the physical and vital forces, so clearly enunciated by Grove, Faraday and Carpenter. It would seem apparent, from recent investigations, that the several forces which animate and move our organism are not essentially different from those whose effects we witness in the material world around us (c). Light, heat, electricity, chemical force, nerve force and mind force, are most intimately correllated. How does this theory shed light on the subject which we are considering? The brain continually receives fresh supplies of oxygen, phosphorised fats and albumen from arterial blood. The oxygen combines with the elements of the brain cells, and forms a variety of more stable products from the unstable contents of the cells. In consequence of this chemical change a certain amount of force—chemical force—is liberated, which, by virtue of being evolved through the cells of a living organism, becomes a vital force. This force manifests itself in different ways, in accordance with the nature of the "material substratum" (i. e. part of the brain,) in which it is produced. According to this view, the brain would resemble a great workshop, in whose hundred or more compartments different kinds of machinery exist and different kinds of mechanical operations are going on—all supplied with motive power from one great engine below, though that force is utilized in so many different ways. The analogy is far from perfect—the brain-force is supplied at the expense of the brain-machinery. It is so with respect to all vital force—the cells that produce it perish in the act of its production. This being the case, it is apparent that for the preservation of the vital organism, seasons of repair must follow seasons of waste and dissolution, so that the two may be exactly balanced.

The brain during the waking state is hyper-oxygenated; hence cell disintegration is constant, and is in excess of cell nutrition and cell regeneration. (d) The result is that the cerebral faculties are in an active condition: thoughts, feelings, desires, sensations, imaginations rapidly succeed each other as the brain responds to impressions made upon it. During sleep the brain is hypo-oxygenated, and nutrition and repair are in excess of waste, and consciousness, volition, etc., cease.

The principle deduced from all this is that the brain not only needs plenty of oxygen to furnish the indispensible condition of those chemico vital cell changes, and plenty of good blood, but (what is no less necessary,) plenty of sleep, that the means may be supplied and the time given to repair the waste which the mental work of the day has produced.

(a) Those who, while they may admit the leading principles of Phrenology, are disposed to believe in *cranial protuberances* as an index of character, would do well to consult a very remarkable chapter in Sir William Hamilton's Metaphysics, p. 648.

(b) Psychologists have greatly erred in denying the intimate relation that exists between mind and brain. They make a great hobby of Consciousness, and base everything on that, but *the dependence of Consciousness on brain-states is most intimate and absolute*. Witness the effect of various stimuli on the brain in heightening or abolishing Consciousness (alcohol, opium, nightshade, etc.) The patient, too, who is suffering from the phrenzy of fever, will rave about things which were supposed to be forgotten long ago. [illegible] There are latent powers in the mind, treasures of thought and knowledge and experience, down too deep [illegible]

(c) Carpenter's Physiology, p. 541.

(d) I wish it were in my power to make this difficult subject more intelligible to the general reader. It is unfortunately the fact that nobody knows *much* about it. Science is every year doing *something* toward unravelling the mysteries of our being, but we may never know *all*.

CANCERS.

We have received the following:—

PHILADELPHIA CANCER HOSPITAL.—Prof. Kline, of the Philadelphia University, is making astonishing *Cures of Cancer* at the Philadelphia Cancer Hospital, by a new process, a *Chemical Cancer Antidote*, that removes the largest of cancers without pain or the use of the knife, without caustic, eating, or burning medicines, and without the loss of a *drop of blood*. For particulars, call or address R. H. KLINE, M. D., 931 Arch St., Philadelphia, Pa.

DAMP IN HOUSES.

From various causes there are often accumulations of dampness in houses, and especially in sleeping apartments, which prove very deleterious to health. I recollect one season, in a certain locality, that the month of July was very wet, and dampness so accumulated in closets that many found clothing mildewed, and even articles hanging in large and pretty-well ventilated rooms were thus affected. The result was, that this community, a few weeks later, was visited by a terrible dysentery, which carried many, especially children, to the grave.

When clothing or carpets, or any fabrics, are allowed to remain damp for any considerable time, the emanations from them poison the air, and this poison is taken into the system, and accumulates there till it results in some epidemic or epidemic disease, and every year carries its thousands to the grave.

Now, for this liability to disease there is a remedy; and that is, to cause every article in which moisture is liable to accumulate, to be thoroughly dried. Let clothing be often exposed to the heat of the sun, and if this is not practicable on account of long-continued rains, let it be hung by the fire until thoroughly dried. This should be done often. A damp carpet, especially in a sleeping-room, is very unhealthy. Straw under the carpets of bed rooms is a cause of much disease. Damp cellars, or damp earth under the floor of back rooms, or any accumulations of dampness in or about any part of a dwelling, are contrary to the laws of hygiene, and are destructive to health.—*Health Reformer.*

DIARRHEA.—Diarrhea is often cured by maintaining perfect quietude on a bed, and eating acid fruits or berries in their natural state while ripe, raw, and fresh. If the acid fruit fails, eat nothing for a few days but common rice, parched brown, like coffee, then prepare in the usual way.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance...............$2.50 a year.
Five copies six months to one address.......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,

THE YOUNG PILGRIM;
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.

TERMS:
Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 670. BOSTON, WEDNESDAY, AUGUST 5, 1868. VOL. XXVII.—NO. 21.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

AGAIN.

Once more above our heads they meet,
These clouds of wrath;
Again we walk with naked feet
A fiery path.

Again the ruthless tyrant's sway
Each heart appals;
Deeper upon our darkened way
The shadow falls.

Yet through the gloom a single ray
Drives back despair,
While in the grave's dark night we lay
Our treasures fair.

A ray that eighteen hundred years
Ago was shed
Abroad, to dry the bitter tears
That crown our dead;

It tells us that God holds the key
Of each low grave;
And that the time draws nigh when he
Will come to save;

It tells us that those little forms
Shall surely rise,
To dwell in lands unknown to storms,
Or clouded skies.

How can we mourn like those who doubt
What Paul hath said?
Flinging hope's starry banner out,
Above our dead.

Without this faith how cold and dim
This world would be;
Now we exultant point to Him,
Who brings death's key.

Mrs. C. A. Knowles.

Peace Dale, R. I., Oct. 20, 1867.

For the World's Crisis.

THE KINGDOM OF GOD.—No. 4.

III. Matt. 13: 24–30;—"The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way; but when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather ye the wheat into my barn."

From the thirty-sixth to the forty-third verses inclusive of the chapter, we have the following explanation of this parable:

"Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

In our Lord's exposition of this parable the following points appear:

1. Two kinds of seed are sown,—the good and the bad; the children of the kingdom, and the children of the wicked one.

2. They are both sown in one field,—the *kosmos*; and grow together until the harvest.

3. The harvest is the end of the world. The Greek word, here translated world, is *aioon*, which signifies age. Hence the harvest is the end of the age.

4. The children of the wicked one are to be gathered out of the kingdom by the angels.

5. The kingdom does not appear until the gathering time arrives, which is yet future.

If, now, the kingdom does not appear this side the gathering time, and the gathering time has not yet arrived, the kingdom is yet future.

IV. Matt. 25: 31–34;—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We have here the following points:

1. The Son of man is to come in his glory, and all the holy angels, the reapers, are to come with him.

2. He is then to sit upon the throne of his glory, and the nations are to be gathered before him, and to be separated.

3. The saints are then to inherit the kingdom. All this is yet future.

If, therefore, the kingdom does not come until the Lord comes with his holy angels, and he has not yet thus come, the kingdom is yet future.

V. Luke 19: 11–15;—"He [Jesus] added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. . . . And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him."

In this quotation we notice the following points:

1. The disciples thought that the kingdom would immediately appear.

2. This parable was used to correct that impression; for it was spoken "because they thought that the kingdom of God should immediately appear."

The parable alludes, I think, to a custom in use at the time it was uttered. When one aspired to royal honors, he went up to Rome to receive permission of rulership from the Roman Emperor. Having received authority, he then returned to his territory, and established his kingdom. It would seem, therefore, that our Lord represents the establishment of his own kingdom, in regard to time, by this custom. The Savior, who is represented by the nobleman, is now in the far country, which is heaven, whither he ascended when he left the earth, his territory; and when he returns, he will establish his kingdom.

If, therefore, the kingdom does not come until the Nobleman returns, and the Nobleman is still in the far country, the kingdom is yet in the future.

VI. In the 21st chapter of Luke, we have a record of the signs that are to precede our Savior's second advent. We quote from the twenty-fourth to the thirty-first verses:

"And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

In analyzing this passage, we discover the following points:

1. The signs here given are to precede the Savior's second coming.

2. After the signs are seen, the Son of man is to come in a cloud with power and great glory.

3. When the signs begin to appear, redemption draws nigh.

4. Inasmuch as we know by the shooting forth of the leaves of the trees that summer is nigh, so, likewise, by the appearance of the signs that foretell the second coming of the Son of man, we are to know that *the kingdom of God is nigh at hand.* Hence the day of redemption and the kingdom of God come when Christ comes. One of the signs (the shaking of the powers of heaven) is yet future.

If, therefore, the kingdom of God is said to be nigh at hand," when the signs that foretell the second advent are seen, and one of the signs (the shaking of the powers of heaven) is yet to appear, the kingdom of God is yet future.

VII. I now invite your attention to Paul's language as recorded in 2 Tim. 4: 1;—"I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word." Paul here teaches that the kingdom appears when Christ appears to judge the living and the dead. This must be apparent to every unbiassed mind; for the judgment takes place at Christ's appearing, and it takes place at the kingdom; and, hence, as the living and the dead are to be judged at Christ's appearing, the kingdom must appear when Christ appears, in order for the judgment to take place at his kingdom.

If, now, the kingdom appears when Christ appears to judge the quick and the dead, and Christ has not yet appeared to judge the quick and the dead, the kingdom is yet future.

VIII. Rev. 11: 16–19;—"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

Upon this passage, I remark:

1. When the kingdom comes, the nations will be found in a state of anger.

2. With the kingdom comes God's wrath against the living wicked.

3. With the kingdom comes the time when God will reward his servants the prophets, and the saints, and all them that fear his name, small and great. And with the reward the Savior will come himself. "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be."—Rev. 22: 12. Christ is yet to come, and hence the time of reward is yet to come.

If, therefore, the time of reward comes with the kingdom of God, and the time of reward is yet to come, the kingdom is yet future.

I believe I have now shown conclusively that the kingdom of God is yet future; and here I rest the argument. Other arguments, equally as strong, and as conclusive, as those already produced, could be brought forward to prove the futurity of the kingdom; but I do not think it necessary. Enough has been written to convince you, if you are to be convinced by argument. True, it is all against the popular theory of the day; but why should we care for a popular theory, when we know that it is without the sanction of the word of God? Let us embrace the truth wherever we find it, even if the whole world should turn against us. This is the only *safe* course that we can pursue. Remember that popularity is a poor guide, so far as *truth* is concerned.

The Savior, during his ministry, uttered many truths that were far from being popular. The same may be said of the Apostles. But did Christ or the Apostles shrink from the truth because it was unpopular? Never. Neither should we. On the contrary we should imitate the example they have set before us, and let the world and ungodly church members scoff away. We should seek the approval of God rather than the approval of men. Child of God, continue to seek for truth, and when you find it, live up to it. Sinner, pause! Come to Christ and live. Become a saint, and share the glories of the coming kingdom.

Memphis, Ind. G. W. Green.

For the World's Crisis.

PAUL'S DESIRE TO DEPART.

Bro. Grant:—The more extensive my acquaintance becomes with the sacred volume, the more convinced am I that the truths, to the advocacy of which your paper is devoted, are precisely those proclaimed by the apostles of our Lord, in the infant days of the Christian dispensation, when Jesus and the resurrection formed the ever fresh and inspiring theme of the Galilean fishermen, ere yet tradition and cunningly devised fable had shrouded in a pall of deepest darkness "the faith once delivered to the saints." But your paper comes under the eye of hundreds who believe in man's natural immortality, and that he enters at death upon his reward or punishment *before* either resurrection or judgment; and those friends insist that we, who believe in man's complete mortality, and his *entire* dependence upon Jesus and the resurrection for immortal life, should harmonize with that view Paul's "desire to depart and to be with Christ." Let us examine the passage.

1st. Did Paul, by this expression, countenance the idea that christians go to Christ at death? If so, how comes it that in this same letter to the Philippians he mentions the recovery of his brother and companion in labor, and fellow-soldier,—Epaphroditus,—from the very brink of death, as *mercy* vouchsafed by God to Epaphroditus? for the record reads (Phil. 2: 27), "For indeed he was sick nigh unto death; but God had mercy on him." Now if Epaphroditus, the moment he died, would have been with Christ in heaven, would Paul have written that the sending back again of his brother from the very gate of heaven, to battle on for years, perhaps, with all the ills of his self-denying and cross-bearing life, was a *greater* mercy than to admit him immediately to the joys of heaven? Would long life, if that view be correct, be a blessing? Would the solemn words addressed by our Lord to his disciples, in view of his death,—"As I said unto the Jews, so now say I unto you, Whither I go ye cannot come,"—would those words, we ask, have been true, if the disciples did go, at their death, whither he had gone? These are suggestive questions, and our friends must meet them fairly before we admit that death is the gate to glory.

But to the passage under consideration. What does it mean? That all may judge for themselves, I give the original Greek text, with a verbatim translation, beginning at the 21st verse. Phil. 1: 21–23. *Emoi gar to zeen Christos kai to apothanein kerdos. Ei de to zeen en sarki touto moi karpos ergow, kai ti haireesomai ou gnorizo. Sunechomai gar ek ton duo teen epithumian echon eis to analusai kai sun Christo einai, pollo gar mallon kreisson.* To me for the life Christ, and the to die gain. If but the life in flesh, this to me fruit of labor; and what I shall prefer I cannot tell. I am pressed for out of the two the ardent desire having for the returning and with Christ to be very for much better. Does our common English translation present the idea that the apostle intended to convey to the Philippian believers in the foregoing passage? We think not; and how the word *analuo* has been translated *depart* here, I cannot tell; for though depart is given in the lexicon as one of its meanings, I can find no instance in the Christian Scriptures where it has clearly the idea of a going away, unless it be in this passage which we are considering. When Paul wanted to express the idea of going away, as in 2 Cor. 12: 8, where, in reference to the thorn in the flesh, he says, "I besought the Lord thrice that it might *depart* from me," the phrase he use, is *hina apostee ap emou*, that it might depart from me. He expresses depart by *aposte*, a totally different word to the one he uses in Philippians, furnishing strong presumptive evidence that the idea of departing was not at all in his mind when he penned this passage to his brethren at Philippi. Had King James' translators rendered *analuo* "return" in this passage, as they have done in Luke 12: 36,—"And ye yourselves like unto men who wait for their Lord when he shall *return* from the wedding" (*pote analusei ek toon gamoon*,—when he shall return to the wedding), then the passage would be literally rendered into English as follows: "For to me Christ is life, and to die gain; and if I live in the flesh, this is the fruit of labor to me; and what I shall prefer I cannot tell; for I am pressed out of both, having the ardent longing for the returning of Christ, and to be with him, for that is immensely better." The grammatical construction of the Greek text *positively* forbids the phrase *lis to analusai* to be translated by to depart; if our friends insist that depart was Paul's idea, then it must be rendered, not *to depart*, but *for the departing*,—*eis to analusa* is the phrase, *eis* for, *to* the, *analusai* departing; and the apostle could never have expressed his own departing in that form; but if he meant the returning of Christ, then the phrase is the most grammatically correct that could have been used to express that idea.

The popular view presents Paul in a doubt as to whether he would choose to live on, or die and go to heaven; although his letter to the Corinthians gives little countenance to the idea that he had any desire to die (2 Cor. 1: 8, 9), "For we would not, brethren, have you ignorant of our trouble, which came to us in Asia, that we were pressed out of measure, above strength; insomuch that we *despaired even of life*. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who *raiseth the dead.* Who *delivered* us from so *great a death*, and doth deliver; in whom we trust that he will yet deliver us." Is this the language of the man who desired to die? Why, then, does he speak of *despairing of life*? of having his trust in God who *raiseth the dead*? not in God who would take him in conscious glory to heaven, when he got freed from his prison-house, the body, but in God who *raiseth the dead*; who delivered him from so great a *death*, not from life full of trouble as it was, but from death. And now the question forces itself upon us, Could Paul employ, when writing to his brethren at Corinth, such earnest language of gratitude to God for delivering him from *death*, and tell his brethren at Philippi that he had an earnest desire to die? Nay, verily. Paul was never guilty of inconsistency and contradiction so palpable and glaring, as our orthodox friends would make him, by interpreting a *single* passage in one of his letters in direct opposition to his uniform teaching in his other letters, and in direct opposition, too, to the oft-repeated and plainly expressed sentiments of that very letter itself.

But our friends ask us how, from this standpoint, can Paul's expression, "For to me to live is Christ, and to die is gain," be rationally explained? how, if death be an enemy, could it be gain to the apostle to be put under the power of that enemy and held there until the hour comes when "all that are in the graves shall hear his voice and shall come forth"? To this we answer that though death is always spoken of in the Scriptures as an enemy, and life as a blessing, still, life may in some exceptional cases be made so miserable, by privation and persecution, by affliction and suffering, as to render its burden almost intolerable, and an escape from its troubles into the unconsciousness of death, in the hope of a glorious resurrection, almost desirable. A glimpse at 2 Cor. 11, will convince all that Paul had his full share of life's bitterness,—immeasurably more than any are called upon to bear now.

But are our friends quite sure that the gain here mentioned was personal gain to Paul, rather than to Christ? It seems to me plain from the statement in the 20th verse that gain to himself is not thought of by the apostle. "But that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death." If Paul lives, he labors on in his Master's vineyard, building up his church, and preaching to perishing sinners the glorious news of life and immortality through Christ; and if he dies a martyr's death, and seals his testimony with his blood, the cause of his adorable *Master* is still magnified, and gain brought to the Redeemer through the fidelity of his servant. The apostle was so completely absorbed in his Master's work, that he had no will of his own in the matter, but was entirely prepared for any circumstance that his Master's cause required, whether life or death; but he longed for another circumstance (the word *epithumian*, rendered desire, means ardent longing, burning desire), immensely preferable to either life or death; and that was the returning of Christ, and to be with *him*.

And now we may be permitted to put a question or two to our orthodox friends. If Paul teaches in the first chapter of this epistle that at his death he would go to be in conscious happiness with Christ in heaven,—then what meaning can be attached to his language in the *same* epistle, 3: 10, 11, where, speaking of Christ, he says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by *any means* I might attain unto the *resurrection of the dead.*" What does this intense, earnest desire to attain to the resurrection of the dead mean?—if the apostle would *never die*, but would merely put off the prison-house, the body, and go to live in conscious happiness and glory in heaven? If the corruptible body, in which he suffered, and from which he was delivered at that event in his life that we *foolishly* call death, should never be raised from the dead, what loss would Paul suffer? Obviously, none at all, but the most positive advantage; for if he has been capable of living and enjoying heaven's glories for thousands of years *before* the resurrection takes place, he would of course live on forever *without* a resurrection, and falsify his own language to the Corinthians;—"Then they also which are fallen asleep in Christ are perished," if there be no resurrection of the dead. What objection, then, can be made to the reading of this letter to the Philippians, as one harmonious whole? and seeing in the earnest and intense desire to attain unto the resurrection of the dead, expressed in the third chapter, the most happy harmony and agreement with the ardent longing for the returning of Christ, recorded in the first,—even that Jesus who himself said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise *him* up at the last day."

The apostle was too well acquainted with our Lord's declaration to his disciples, "Whither I go ye cannot come," to teach that they could go *there* until the fulfillment of that endearing promise made by the Man of sorrows to his weeping disciples, "If I go and prepare a place for you, I will *come again*, and receive you unto myself; that where I am, there ye may be also"; and consequently the apostle points, in all his letters to the churches, to that grand event, the *coming again*, as the glorious centre around which all their hopes and confidence and faith must cluster: "That ye may be sincere and without offence till the *day of Christ*"; "That I may rejoice in the *day of Christ*." "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." This is Paul's language to the Philippians. To the Colossians he says, "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." To the Corinthians he says, "Waiting for the coming of our Lord Jesus Christ." To Titus, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." To Timothy in a similar strain. To the Thessalonians, he dwells on the *coming*, and dries up the tears of affection that flow for sleeping relatives, by presenting the scriptural hope of life from the dead *when* Jesus comes, rather than the popular idea of attaining to eternal life and heaven *without* a resurrection; and surely, if the apostle believed that the relatives of those Thessalonian mourners were *then* in conscious happiness in heaven, it was most cruel not to comfort them by imparting that knowledge; and the circumstance that he does not impart it, is very strong evidence that he did *not believe* it.

There is harmony, then, we think, in all the apostle's teachings; and be it ours while recognizing that harmony, and defending it in our own feeble way, to manifest that spirit of meek forbearance and gentleness to our brethren who differ from us that so eminently characterized our Master; and never for a moment deceive ourselves with the idea that christian truth can be successfully defended in an antichristian and uncharitable spirit. We sometimes forget that the weapons of the christian warfare "are not carnal"; and Satan, if he cannot lull us into perfect indifference to the truth, may, nevertheless, partially gain his end by prompting us to defend it in his spirit. We require, then, to sit daily at Jesus' feet, and learn of him who was meek and lowly, and seek to have his spirit imparted to us, by which our natures shall be transformed and assimilated to his own; and then, when he comes, he shall take us to himself, and so "we shall ever be with the Lord." Yours in this blessed hope, Thos. Davidson.

Quebec, P. Q.

For the World's Crisis.

WORDS NEEDED.—No. 3.

I have a few things to say touching the self-denial, sacrifice, and reproach of Christ's disciples. Nothing is more self-evident than the fact that no man can be Christ's unless he follows Christ's words, example, and practice. If closely followed, they will bring a separation by making him unlike the world, and those that love it. We shall then make all the sacrifices and self-denial demanded, and it will be our greatest pleasure to do so. But will all have the same sacrifice and self-denial to make? It is even so; and in various ways we shall feel the force of the command, "deny thyself" and take the cross. The preacher will continually find his a path of self-denial; his wife will find it, if faithful; yea, every true disciple will of necessity share largely in the valuable ingredient. We are called upon, when we proclaim our loyalty to the Lord Jesus, to lay all upon the altar,—worldly possessions, good name, honor from men, ease, pleasure, and comfort, unless it comes in following Jesus. The more we do for Christ, in the cause, the greater the blessing. Some think the preacher makes but little sacrifice; he has blessings abundant, and all goes easy with him. I am free to confess that we make very little sacrifice; but when compared with those with whom we labor, who makes the greatest? The man of God that earns his fifteen dollars per week, and gives one or two dollars to help the cause in preaching the gospel, or spreading the truth, you think very liberal. But you entirely forget that the preacher gives all that he gets, less than that weekly, if his time is worth as much as yours. This I say for the simple reason, that we are to bear burdens with the brethren, and there is in the gospel an equality according to what a *man hath*; and we, as believers in Christ and his soon coming, should give the world a demonstration of this doctrine, and if *right*, we should lose all the self-denial it would bring upon us. But self-denial and reproach need hardly be named. If we were more dead to the world and alive to God, and made more sacrifice with corresponding effort, we should have to bear more reproach, and it would be much better for us spiritually. Our tendencies are all downward to the world; and unless we make a mighty effort by faith, we shall glide down stream and be carried off in the current.

The great danger besetting us is the love of the world, of reputation, and a good name. Thus our spiritual life is gone; our interest in the truth gone; and love for Jesus gone; yea, our identity gone, and all those in this condition are satisfied to have it so. Thus the love of many has grown cold; hence our affinity to this miserable, worldly, silver-slipper religion, going down to *ruin!*

The Lord calls upon us to separate ourselves from all ungodliness and worldly lusts; to live "soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." The Lord is coming. The signs declare it. The word of God is reliable. Soon the judgment will sit, the books will be opened, and we shall all be there to *receive* for deeds done in the body, "whether it be good or bad." I would say in the language of inspiration, "Come out from among them," and I add, stay out; yes, forever out of all this worldly policy, truth dishonoring system. It leads *to death*.

Now I call on preachers and people, looking for soon coming redemption, to turn over a new leaf, by grace, through faith, and once more to the world show that our faith is a living reality. Then others would be induced to run to the fountain where life could be made sure. Then love, yea, brotherly love unfeigned; good fellowship, sweet harmony and persevering effort for the good of all, would be the result. *More anon.*

L. Boutell.

For the World's Crisis.

TO THE BRN. SCATTERED ABROAD, GREETING.

Dear Brothers and Sisters, I greet you to-day,
From a heart o'erflowing with love;
May our dear Father bless you, I earnestly pray,
With wisdom that comes from above.

Have on the whole armor of God, my dear friends,
That ye may be able to stand;
Take the bright shield of faith, that Christ's soldier defends,
From the darts of the enemy's hand.

Take the sword of the Spirit, the true word of God,
Unfurl the bright banner of truth,
For the enemy's host rolls in like a flood,
To lead away captive our youth.

Men are lovers of pleasure, not lovers of God,
Of many their love shall wax cold;
Unholy, unthankful, despisers of good,
Of these the apostles foretold.

O, quench not the Spirit, dear friends, nor despise
The word of sure prophecy true;
Events which are passing each day 'fore your eyes,
Are but as bright omens to you;

Of the glory that cometh, will soon be revealed
In the advent of Jesus our King;
For soon in their foreheads his saints shall be sealed,
And loud their hosannas shall ring.

To him who hath purchased their crowns with his blood,
All glory and honor they'll bring,
And dwelling as kings and priests unto God,
His praises unceasing shall sing.

Waterford, N. J. Anna E. McEllister.

For the World's Crisis.

BURDENS.

Bro. Grant:—While attending a colored meeting not long since, I got a very important idea from one of the brethren respecting prayer. He was lamenting his barrenness of soul, and contrasting his present state of feeling with former years; "And," said he, "when I go to God in prayer, I want to carry a load." We of course understand what he meant; for we think there are few professors who have not at some time prayed merely for form's sake, without much of a burden or spirit of prayer. But such prayers are not of much benefit to any one. We know the horse is a noble animal, but he never appears so grand as when he is harnessed up, and drawing a load. He is then in his legitimate sphere of usefulness. And so a Christian appears the most Christ-like when he is burdened with a desire for the salvation of souls.

There are many professors who are like the horse in his pasture, gamboling and prancing about without a load. They are in the church, and love to feed in the Lord's pasture; but are seldom seen with a load, or making any effort for the salvation of others. The real, earnest harvesters in the Lord's vineyard are comparatively few, compared with the great mass of professing christians who are often in the way of those who are trying to get souls converted and prepared for the kingdom.

The reason why so few are burdened with a desire for the salvation of others is, they do not desire it. They seem to be content with praying for themselves. When we hear prayers in a church all confined to "us," we conclude the stream of benevolence runs very shallow.

Another thought respecting burdens is, if we labor for the salvation of others, we shall have a spirit to pray for them; and this is according to Scripture,—faith and works, neither of which, separately, will be effective.

Another thought upon this subject is, that if we want to enjoy much of the joys of salvation, the scriptural and only way to obtain it is to go to work in the Lord's vineyard, and try and get souls converted and prepared for the coming and kingdom of Christ. Lord, burden the church with a spirit of labor for souls. D. N. Smith.

THE GREEK ARTICLE.

The Latin language has no article; so that *Christus* may mean Christ, or *the* Christ; and *domus*, a house, or *the* house. Had the Scriptures been originally written in that language, he who should translate them into English would have been compelled to use or omit the article, simply in accordance with his own general knowledge and judgment. The Hebrew and Greek languages, in which the Scriptures were first written, both have the article; and in most cases it is safe to imitate them in regard to its use in English, where the genius of our language will permit. Our common English Version does not always pursue this course, or maintain consistency with itself, in this particular.

For example: Matt. 1: 20 reads: "Behold, *the* angel of the Lord," with the definite article, pointing out some particular "angel," instead of "*an* angel," as the Greek and the Revised New Testament express it. V. 23: "*A* virgin;" instead of "*the* virgin." The prophecy, both in the Hebrew of the Old Testament and the Greek of the New, has the article: and thus points to one particular person, who should enjoy the distinguished and much coveted honor of giving birth to the promised Savior. In ch. 2: 13, "*the* angel;" instead of "*an* angel." And in v. 19, correctly, "*an* angel." In all these passages, the Revised Testament follows the Greek.

In Matt. 5: 15, Mark 4: 21, and Luke 11: 33, the Common Version has, "under *a* bushel," "on *a* bushel," "on *a* candlestick;" in every instance *without* the definite article. The Greek and the Revised New Testament in all these instances *have* the article; and refer to "the bushel" and "the lamp-stand," as common and well-known utensils "in the house."

The term "Jordan" occurs in the New Testament fifteen times; always *without* the article in the Common version, and always *with* it in the Greek and the Revised Testament, as we say, when speaking of rivers, the Hudson, the Mississippi, etc.

The term "John the Baptist" also occurs fifteen times; and always with the article, in the Greek and the Revised New Testament. In thirteen of these instances, the Common version gives it correctly; and in the other two (Matt. 14: 8, and Luke 7: 20,) "John Baptist" as if "Baptist" was a mere surname; instead of "the Baptist," that is, *the Immerser*.

The expression "the Christ" is employed fifty-two times as an *official term* in the original Greek and the revised New Testament. In eighteen of these instances the Common version gives it correctly, *with* the article; in one, John 1: 25, "*that* Christ," like Beza's Latin *Christus ille*; and in the remaining thirty-three, as a proper name, "Christ," *without* the article. This is a matter of importance in the understanding of the New Testameet Scriptures; as the following examples from the thirty-three, as they read in the Revised Testament will show: Matt. 2: 4: King Herod did not wish to find some one infant that might bear the name of "Christ," but that particular one who was to be the promised Messiah, "*the Christ*. Luke 4: 41: "Because they knew that he was *the Christ*; the promised Savior of men. John 7: 31: "When *the Christ* comes, will he work more signs than these?" V. 41: 42: "Does *the Christ* then come out of Galilee? Did not the Scripture say, that *the Christ* comes of the seed of David?" etc. Matt. 24 5: "In my name, saying: I am *the Christ*." V. 23: "Lo, here is *the Christ*." Ch. 22: 42: "What think ye concerning *the Christ*?" Mark 15: 32: "Let *the Christ*, the King of Israel, come down now from the cross." How bitter was this taunt! Luke 23: 35: "Save himself, if he is *the Christ*." V. 39: "If thou art *the Christ*, save thyself and us." Ch. 24: 46: "Thus it is written, that *the Christ* should suffer."

In these passages, and the forty others I might quote, "the Christ" is an *official title*, meaning *the anointed* of the Lord, promised in the Old Testament, to come as the Deliverer and King of God's people. Please compare with the above readings those found in the Common Version.

Luke 18: 13, in the Common Version, "a sinner: Revised New Testament, "*the* sinner," like the Greek text. Here is a personal application of truth, on the part of the convicted publican, and a personal confession of guilt. "God be merciful to me, *the* sinner," who needs thy "mercy;" *the* transgressor, who must obtain pardon, or perish in his sins as he deserves! C. W. Waterhouse.

For the World's Crisis.

"EARTHLY, SENSUAL, DEVILISH."

The longest life is truly short enough, and if the heavenly is not obtained, the shortest time, indeed, is long enough. It were enough for most of us had we our birth and death at once, for we sum up our years in gathering dust, and sighs and tears, anxieties and many fears, suffering and sin, a crushing load. Alas! we "put bitter for sweet," a thousand follies sought; no mind, no heart, praising "the right, and yet the wrong pursue." Counting humility as good, but pride as better still, though our sworn enemy (there are many *professors* counting this way); thus recklessly we go, ignoring objects of eternal weight; deeming as worthy all their contraries. Thus it is with fancy's worshipers, the ministers at folly's court, the servitors of hell. We make of life one continuous dream, the sleepers finally awaking to the dread reality of despair and the *second death*. We turn, indeed, our being to a curse. But if in Christ we trust, living to him instead of self, then the sinful strife, begun in tears and ending with a sigh, becomes the life divine. Faith, in increase becomes "the stairs whereby our knowledge climbs to its Creator." *Few* are walking right, hence the *many* fall. "Ever learning," but never coming "to the knowledge of the truth." It is not their heart's desire; knowing not themselves, much less the Lord, whose will they make the minor; their own the major point.

Alas! the "sweet for bitter" put, while yet the book of books, with heavenly art, shows virtue never foul, vice never fair; of both examples give to follow those, but these with care to shun. It teaches that pride was never made for man; "virtue alone is happiness below." He who lives to God, most truly lives unto himself. How full the book, declaring that unless we are *heaven-born*, we have no abiding life; no immortality.

"Precious Bible, book divine," well beloved, to it believers cleave, those who are looking for Jesus most of all; beholding life alone in Christ. Through him we are blest, through grace and faith; beholding first the cross, and then the crown. It is labor and suffering here, and there "his rest" be "glorious." Seeing, by faith, the kingdom as at hand. The King descending soon, will take his waiting bride. O, let us, brethren, be endowed with grace to minister to sinners all around. Thus let us, brethren, not slothful be ("the time is short"), but still by tongue, by pen, example, tracts, at home, abroad, everywhere, be sowing seed for the great harvest time, now so very near. C. Greene.

Philad., April 15th.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 5, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

THE NATIONAL CAMPMEETING.

We are drawing near the time of our great national gathering at Springfield. We expect to see the largest meeting of those who are looking for the second coming of Christ, that ever assembled. Let us all pray that it may also be the *best*; that we may all be *one* according to the prayer of our dear Savior.

SOUTH READING.

In South Reading, ten miles from Boston, is a church looking for the coming kingdom. We spent the Sabbath, July 19th, with them, and had a profitable meeting. They have a pleasant hall, near the depot, over the bank. We found an ear to hear. One rose for prayers. The truth is spreading in that pleasant village.

We can hardly find a town, village, or school district now, where there are not some who are looking for the coming of the Son of man, and others who are becoming interested, and are anxious to hear on the subject. There is now great encouragement to labor in the vineyard of the Lord. Our working time must soon close. Let our last hours be well spent.

WORCESTER.

We spent Sabbath, July 26th, with the church at Worcester, and found it in a healthy condition. Many in the city who in former years stood aloof from our meetings, and sneered at our views of the Bible, are now becoming deeply interested, and are anxious to hear. They crowded the commodious place of worship, and gave the best attention to the evidences which show that our Savior is about to make his second advent to this world. On this point there is no room for doubt, when the reasons of our hope are candidly examined. The Brn. and Srs. in W. are strong in faith, and anxiously waiting for the day of the Lord.

THIS GENERATION.

Many have stumbled at Matt 24: 34, and applied it to the Jews living in the days of the Savior. We think this is a very great mistake. After the Savior had spent some time in answering the question of the disciples: "What shall be the sign of thy coming, and of the end of the world?" giving them a long chain of events, embracing the period of martyrdom during the Papal persecutions; he brings them down to the *signs* that were to be seen in the heavens and then upon the earth, showing as clearly that his coming is near, as the leaves of spring show that summer is approacning, and then says: "Verily I say unto you, *This generation* shall not pass till all these things be fulfilled." What generation? Evidently the one that should see the *signs*. What signs? The ones for which the disciples asked, which would show when Jesus was about to appear the second time. These signs could be of no use to any but those living in the last generation. Had they been seen a thousand years since, they would have been forgotten, and of no force now.

We think that by "this generation" the Savior meant the one that should see the signs of his coming. The signs to which he referred have been seen in the present generation; therefore, it is reasonable to conclude that we are now living in the last generation that will live before the personal advent of our Lord. If we follow the common version, we can see no chance for any other conclusion.

In the *Prophetic Times*, edited by Dr. Seiss, we find the following rendering of the passage: "Verily, I say unto you that this generation shall not pass away till these things begin to be." If this rendering could be sustained, the passage would then show that the generation living at the time the Savior was upon earth, would not pass away before the chain of events he had mentioned would *begin* to be accomplished; and when we see them "all," then we might "know that he is near, even at the doors." In the noted chain of events, which must take place before Christ can come the "second time," we are now just at the last in the series; consequently, we "know that it [his coming] is near, even at the doors." The only safe position now is to be *watching* and waiting for the appearing of our great King. Whatever view may be taken of the "generation" mentioned in Matt. 24: 34, it is certain that we have now come to a period when the last things in the last days are now fulfilling before our eyes.

Are we ready for the appearing of the Son of man? Are we keeping ourselves unspotted from the world? Have we that Spirit that leads us to love our enemies? Are we free from all hatred and variance? Are we patient, long-suffering, gentle, meek and kind to all? Do we avoid all evil speaking and backbiting? Are we holy in all manner of conversation? free from evil surmisings, and evil imaginations? Let us remember, it is only "the pure in heart" that have the promise.

WAR CLOUDS IN EUROPE.

There is no doubt but that a terrible war storm is gathering in Europe, which must spread into Asia before its close. So it looks now, and the evidence thickens every week. Merchants and bankers, who are very observing men, are preparing for great events among the nations. They expect their commencement before the close of the present year. The world is watching the steps of Napoleon with almost breathless interest. It is evident that "the wonderful man" is about to do some great and new thing. The closing scenes of "the time of the end" must be at hand.

The Boston *Herald* of July 29th says:—

"Private letters from a well informed source in Paris speak of an approaching war between France and Germany as inevitable, to commence before the year is out. Some event of great importance, precipitating the result, it is hinted, will occur as soon as Count Bismark returns to Berlin. These views, it is said, are very widely entertained in commercial and financial circles, and merchants and bankers alike are shaping things accordingly."

TREMONT CAMPMEETING.—The Tremont campmeeting was excellent. More about it next week.

HELP FOR CAMP-GROUND.—We would say to those interested, we are now supplied with help to fit up the camp-ground.

☞ Do not fail to read the article from Sr. Everett, headed "Modest Apparel."

QUERIES.

BRO. GRANT:—May I ask you for some light, through the Crisis, on the two following verses; viz., Job 14: 22,—"But his flesh upon him shall have pain, and his soul within him shall mourn"; and 1 Kings 17: 21,—"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again."

JOHN F. RATHGEBER.

We do not see any difficulty in Job 14: 22. The pronoun *him* either stands for the *man* or the *soul*. Suppose we should reason as do our opponents, and say the soul is not the *man*, because it is "*within* him"; consequently must be distinct from the *man* or the *him*. Then we would reply, The *flesh* is not the man, because it is "*upon* him"; therefore the *flesh* is one thing, and the *man*—the *him*—another. The coat *upon* a man—the him—is not the man—the him—who is *within* the coat. Now let us put this and that together. 1. The *soul* is not the man—the *him*—because it is "*within* him." That which is *within* an apple is not the apple itself. 2. The *flesh* is not the man—the him—because it is "*upon* him." That which is *upon* the apple is not the apple itself. We have something *upon* the apple, and something *within* the apple; but what is the apple? Why, the truth is, that which is upon and within the apple are but parts of the whole apple.

We might take the stand-point of our opponents, and reason further, and say, the *him* is not the physical organism, because the flesh, which is the physical part, is "*upon* him." Then we would meet the objector and say, the *him* is not the soul, for his soul is "*within him*." Then we would ask our opponent to tell us who is that *him*, who is neither the soul nor the body? which has the flesh *upon* him, and the soul *within* him? Does the Bible give us any information concerning such as *him?* We think it comes very near that *him*, whom the poet represents as going "beyond the bounds of time and space," when he dies.

But what does Job mean in 14: 22? Why simply that he has pain and sorrow. The word *nephesh*, rendered soul, is frequently translated *desire*, representing a state of feeling. By "his soul within him," we understand Job to mean, that he had sorrowful feelings within him. He had mourning desires towards the sons who had died.

When a pronoun in the possessive case is used to denote the man, that same pronoun may be used to denote every part of the man; but neither of those parts is the man, or something that will exist as a conscious being distinct from the man, when he is dead. For instance, we may speak of a man's head, his spirit, his eyes, his ears, his heart, his soul, his feet, his lungs, etc., till we have named every part of the man. Would it be correct to say that the man is distinct from all these, because he is the *possessor* of all these parts? Nay, verily. These are only parts of *the man*, as the wheels are parts of the watch. We should not say that either of the wheels is the watch, and will keep time by itself, but the watch possesses all the parts, and the parts combined form the watch. So in man; neither of the *parts* is *the man*, but the combination is what constitutes him a rational and accountable being; and when dead he stops acting and thinking.

THE CHILD'S SOUL.

Relative to "the soul of the child," but a few words are necessary to show the obvious meaning of the passage in 1 Kings 17: 21. This is the only place in the Bible where anything is said about the return of the soul. The word *nephesh* here rendered soul is translated *life* one hundred and twenty times in the Bible. In the account of the child's death we read, "His sickness was so sore, that there was no *breath* left him. 1 Kings 17: 17. When "the breath of life" left the child, he died. Elijah took the child "and laid him upon his own bed," and prayed unto the Lord that his soul, or life, might "come into him again." And the Lord heard the voice of Elijah; and the soul [the life] of the child came into him again, and he revived. And Elijah took the child and brought him down out of the chamber [not out of heaven] into the house, and delivered him unto his mother; and Elijah said, See, thy son liveth."

The Septuagint is in harmony with what we have said. It reads as follows:—"And when he had breathed on the child three times, and called on the name of the Lord, he said, O Lord, my God, I beseech thee let this child's LIFE be restored to him. And so it came to pass, and the child cried."

For the World's Crisis.

NOTES, QUERIES, & OBJECTIONS.

16. Examine Philippians 1: 21-24. "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better. Nevertheless, to abide in the flesh is more needful for you." Notice (1) "To die is *gain*." How could death be gain, if it only reduced him to a state of unconsciousness? (2) "To depart" was to "*be with Christ*." How could he be with Christ in such a sense as to make it "far better," without being in a state of conscious bliss? (3) The apostle assumed that it was possible to abide out of the flesh, or what force would there be in the expression—"abide in the flesh"? Would not a plain reader take this passage to teach a conscious existence immediately after death? If on any principle of honest exposition this text can be made to bear a different meaning, please let the light shine.

A. A. PHELPS.

Rochester, N. Y., June, 1868.

For an answer to the foregoing, we would refer our Bro. to an article in another column from Bro. Davidson, of Quebec.

DEVILISM.

The heading of this article we believe is the proper name for Spiritualism. We have not a doubt but the whole system of Spiritualism is of Satanic origin, and is his last grand effort to overthrow christianity and ruin men and women forever. Let every follower of Jesus stand up boldly against it and as clear from its influence as they would from the bite of a rattlesnake. We think but very few are aware of the evils of this system.

We have just received the following from a friend of our early days:—

"BRO. GRANT:—I would write you to tell of the trouble into which I have fallen from having listened to that most vile of all heresy, *Spiritualism*. How greatly I wish it were in my power to speak to a dying world words which might enlighten them, and cause them to see into what an abyss of error one falls the moment he gives heed to the voice which teaches that the spirits of the dead return to earth, and are conversant with us. 'Doctrines of devils' should be legibly inscribed upon every article which falls from the pen of a writer of this belief, which can only be sustained by a total denial of the truth.

To speak of myself, I have to lament that I have ever given a moment of time to that which I now consider the vilest of errors I have ever known. To relate to you my experience in this letter, would be impossible. It has indeed been a sorrowful one. For more than one year, a voice has almost constantly talked to me, styling itself Jehovah. The devil incarnate could not talk more vile. If any are giving their attention to this doctrine of devils, would that they may be induced from my experience to beware, lest they fall into like anguish of spirit. Should this fall into the hands of any who may wish to know more of my experience, I shall be truly willing to correspond with them, trusting it may be the means, in the hands of our heavenly Father, of casting light upon the path of some wayfaret as to the fallacy of Spiritualism. Truly yours, J. T. PEES.

Hanover, N. J."

LET THEM SPEAK.

Here is another letter from an old friend and preacher of the gospel, who writes a bit of his experience with the demons. We are glad some have the courage to expose the demons in the terrible work they are doing at the present time. Worse things are at hand. Let us all be armed with the whole armor of God, that we may be able to withstand all the wiles of the devil and his angels.

"BRO. GRANT:—I have long felt *impressed* to write a word or two to you, but I hardly knew why. It may, perhaps, appear at some time or other. Well, first of all I want to say, that you have long had my *most hearty sympathy* in your "good fight of faith" against modern *Demonism*. I know well what this mighty warfare means. I know that those who engage in it successfully must have more than *mortal* courage, energy, and wisdom. I feel that the servants of Christ are to do some greater fighting in this final struggle than they have ever yet done; and that they need to become very intimate with Christ, and receive from him that wisdom and power which inhere in him alone, of all the sons of men and God.

From the first of the mysterious workings of the demons, I took the ground that they *were* such: and have steadily believed it ever since. I took strong ground against them; exposed their fraud in various ways, both in their circles and in more public places. They tried for a long time to secure my co-operation in their work, declaring that I would be a first rate medium; and that they would, through me, reveal important matters to the world; thus flattering my vanity. They also placed small sums of money in my pockets in some mysterious way, and *took money from me* as mysteriously, when there was no *visible* person near me; and I was told that I should be well supplied with *means* if I would serve their cause. Finding that I would not enlist for the best bounty they could offer, they set about to destroy both my influence and my life. They have sought avenues through which they might enter, possess, and direct me to acts of *self*-destruction. I have felt their presence, as a horrible power of evil, from which I could only escape by divine aid. And the Lord has helped me to close up, at least *some* of the avenues through which they gained advantage over me; and I only wait the Master's bidding to renew publicly my *special* warfare against them. They, knowing this fact, have for two years or more been trying to head me off; and in two ways: first, by shutting up the hearts of the people against me; and second, by making frequent attempts upon my *life*.

If I tell you that I have at several times been conscious of a struggle going on *near* me, between the demons, and my kind, *good angel*, you will perhaps think me mad; but I can tell you in truth, that I *have* been thus conscious; nor am I mad. Nor yet am I intoxicated; for I have steadily practiced and advocated total abstinence from intoxicating beverages for between two or three years past.

Perhaps you wish to know if I have fears for the final issue in my case? *No.* For I knew that in the struggle between right and wrong, the right *must* of *necessity* triumph. Having taken my stand in the golden pillared temple of truth, I can see that it is self sustaining, and all will triumph who remain in it. While on the other hand, I can see that error is self-destroying, and *cannot* sustain its votaries.

Now a word about the '*Crisis*.' I consider it an *excellent* family paper; I know of no better. I do not endorse *all* that is taught in the paper (nor any other one that I have seen,) but I *like* it. God bless your efforts with great success, is the prayer of thy friend, PHILOM."

NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP,"

WITHOUT THE MUSIC.

Now in press—by the Adv. Chris. Pub. Society.

Among the thousands who sing from "The Jubilee Harp," there are many hundreds, especially the aged, to whose eyes the fine print of the Harp is a great discomfort and inconvenience, and who would gladly welcome an edition of the same excellent hymns, in a convenient form, *in large, clear type*. The above work is issued especially for them, and we trust they will find it *just what they want*.

There are hundreds also who sing from the Harp, who never use the notes, and who would therefore be just as well and better pleased with a book containing the same hymns, *without the music*, at a lower price. This book was got up also especially for *them*, and will, no doubt, be to all such just the thing they desire.

This edition of "*The Hymns*" is not, by any means, intended to supercede "*The Harp*." It is designed as a *companion* to it; and is so arranged, with references, that hymns given out from the one can be readily found in the other.

The whole has been carefully revised and corrected, and a brief supplement of choice and popular hymns appended. The type-work was done in our own office, and in a style, we trust, not inferior to that of any other.

It is a volume of 576 pages, containing some 850 Hymns and Anthems, substantially bound in cloth, with sprinkled edges, at 75 cents, single copy; $7.00 per dozen; $55.00 per 100. Bound in leather, gilt edge, $1.00 per copy; $9.50 per dozen; $75.00 per 100. It is cheaper by far than any similar work that we know of in the market.

"SPIRITUALISM CONDEMNED By the Testimony of the Bible and its Own Witnesses."

A Large 12 Mo., with Covers, by M. D. Wellcome.

This is a new and important pamphlet, prepared expressly to meet a want hitherto unsupplied. Among the many works written exposing the evils of SPIRITUALISM, none have been adapted for gratuitous distribution because of size and price. This work is given in a condensed form, and by having a very large edition published, can be furnished at a price to circulate extensively. Notwithstanding its brevity, it shows in a clear and concise manner the source of Spiritualism, its doctrines, corruptions, and unreliability, by the testimony of its own witnesses. Let it be scattered wherever Spiritualism is found.

Price 10 cents single copy; twenty copies for $1.00; $3.50 per one hundred copies. For sale at this office.

NEW TRACT.

FAITH ILLUSTRATED BY PERSONAL EXPERIENCE AND INCIDENTAL NARRATIONS. Contents: Personal Experience; The Lady who wanted the witness before she believed; An Incident; That is too simple; Extract from a Letter, copied from a Tract.

In neat covers, 28 pp. 8 cents postpaid; two copies for 10 cents. For sale at this office.

THE MILLENNIUM.

This is the title of a new pamphlet, by Sr. M. D. Wellcome. It is an excellent work to put into the hands of those who believe in a millennium *before* the second coming of Christ. For sale at the Crisis office. Price 15 cents, including postage. Ten copies for $1.00; fifty copies, $4.00.

IMPORTANT TRUTHS.

We have received a little book for children, entitled "Important Truths." It is a book that *every child* should read. It is by Mrs. E. P. Miller, M. D., and published by E. P. Woodward and Co., 32 Faneuil Hall Square, Boston. Price 20 cts.. $1.50 per dozen. For sale at the Crisis office.

Every child, who is old enough to go to Sabbath school, should have one of these books. It takes hold of one of the ruling sins of the age, which is leading nearly all the youth of our land to mental, physical and moral ruin. It is truly "*A book for every child.*"

GOOD INVESTMENT.

Good investment in a horse to aid in preaching the gospel, by Bro. Streeter, a worthy brother. Shares one dollar each. Please send in the dollar as soon as possible, that the work of the Lord may move on. Send the money to J. Hemenway, Athol Depot, Mass. Received up to July 30th:—

C. L. Tower	$1.00
A. W. Bancroft	1.00
Friend of Jesus	.20
C. Barnes	5.00
L. Boutell	1.00
J. Hemenway	5.00
Friends in Springfield, Vt.	3.00
Miles Grant	3.00

For the World's Crisis.

SPRINGFIELD CAMPMEETING.

We are looking forward with pleasant anticipations to the time when we shall meet with dear friends, brethren and sisters, in the tented grove. We have been having blessed good meetings here in Webster of late, and one of our number has been called to preach, and has obeyed the call. He has but lately embraced our views, but he is strong in the Lord and sound in the faith, and has the entire confidence of all who know him. It is our earnest prayer that the blessing of God may ever rest upon him, and that he may see great good result from his labors. And let all the people say amen. We expect that Webster will be represented at the campmeeting. If the Lord will, and the way opens, we hope to be there. Pray for us and the little band here.

F. H. & S. S. CHAMBERLAIN.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments	413.25

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$143.25
Isaac Richards	.25

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$5139.82
The "Freedman's Friend"	2.00
"D." Norway Mission, (incorrectly credited to European Mission in last week's Crisis)	3.50
Abner T. Wilson	.25
I. Fairbanks	.34

EUROPEAN MISSION.

Previous acknowledgments	$593.80

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1211.44
Joseph Gresty (pledge paid)	2.50

We would remind our friends who have pledged, that the Building Committee have need of funds at the present time, as the ground is now being fitted up. We hope all who can will be prompt in remitting to the Treasurer as soon as possible. Address

GEO. T. ADAMS, TREASURER,
167 *Hanover Street, Boston, Mass.*

A. A. MISSION SOCIETY.

We would say to the friends of this mission—those who have responded to our calls from time to time, those who have not as yet paid in their subscription, and to all interested in the work of spreading the gospel of the kingdom, that we are all out of *funds*—not a dollar in the treasury; in fact, we have advanced money to keep the laborers in the field. Now, brethren and sisters, please lay this matter before the Lord, and see if he would not have you forward some of your means at once, that the good work may still go forward. GEO. T. ADAMS, *Treasurer.*

For the World's Crisis.

TENTING IN MAINE.

We have, as yet, kept quite still concerning our mission work beneath the tent in Maine; nor do we now design to give a report of what we have done; that alone will the great day declare. A great many, like the Athenians, have been led to say, "May we know what this new doctrine, whereof thou speakest, is? for thou bringest certain strange things to our ears; we would know, therefore, what these things mean?" So we have preached Jesus and the resurrection, the judgment near, and the restitution, as best we could; have scattered tracts, and left place after place praying the Lord might bless each effort; and we believe he will.

But my object in writing is to call the attention of brethren to the fact, that tent meetings can not be supported without means. We have hotel, and many other bills to pay, beside the tent-master's wages, which altogether amounts to quite a sum for every meeting. Now if we were going continually among believers, we might be well supported; but our object, so far, has been to seek new fields of labor; and I have found that begging too much in such places has a bad effect, especially after telling men we preach a free gospel, as did Jesus. To be sure, we give people a chance to give what they may please, reminding them of our expenses; but a man's heart must be converted in these days before his pocket will be effected much.

So having sought places where there seemed to be, as H—— once said, the most Devil and the least money, our contributions have come in quite sparingly, and we are falling sadly in the rear. Now, brethren and sisters of *means* in Maine, are you ready to help in this tent campaign? I think many of you will respond *Yes!* and will send, or hand immediately liberal contributions to R. R. York, Treasurer of the Mission cause, Portland, Me., or to the writer, at West Poland, Me. A word to the wise is sufficient.

Under the tent, Saccarappa, Me.,
J. ALBERT LIBBY.

For the World's Crisis.

THE SICK HEALED.

To the brethren and sisters scattered abroad: Beloved, be it known unto you, that I, Frank F. Taylor, of Roxbury, Mass., was nearly three years ago taken sick with pain in my right side, since which time I have been a great sufferer, and have been attended at various times by several physicians, but a cure never effected; my internal pain being relieved only for a little while. In January, 1867, I was obliged to give up work, called in a physician who, after treating me for two weeks, gave me up as a dead man, beyond the hope of cure. In the course of a few days, Bro. S. Hale, of the Crisis office, called on me, and prevailed on myself and wife to call to my aid Dr. Charles H. Johnson (then of Boston, now of Chelsea), a most faithful and praiseworthy physician, and an humble child of the living God. I was at once placed under his care and treatment. I humbly asked the Lord to give him wisdom to guide and direct him, which in the good providence of God was blessed so far to my recovery, that in a few months I was again able to resume my labor, being almost entirely relieved of my pain. I soon found my strength was not sufficient to labor steadily, but did what I could, feeling anxious that I should not be a burden upon my friends, who were so kind to me during my sickness.

After a few months, my strength began to fail me, and the pain in my side to increase, until Tuesday, June 23d, while at my work, I fell to the ground in an insensible condition, and was carried home. Two physicians were called, and finally the third one, Dr. C. H. Johnson. When he came, he said, "Why did you not send for me long ago? I fear it is too late now." The three physicians examined my right side, and all agreed, after a little time of consultation, that there were three tumors forming, so deep-seated, and the symptoms of such a nature, that the disease was considered of a malignant form, liable at any moment to cause death. My suffering increased daily.

At the suggestion of brethren Hale and Ford, and Sr. Dennett, I called for the Elders of the church to come and unitedly offer to God the prayer of faith, anointing me with oil in the name of the Lord. James 5: 14-50. Sabbath, June 28th, between the hours of one and two, Elds. J. G. Smith and J. G. Hook, with brethren S. Hale, Dr. Johnson, Ford, and Clifford, met according to my request, at my house, and like Jacob of old they wrestled with God in prayer until they prevailed. Truly the power of God was manifested in my behalf. O that I could express to you my feelings, and the change I underwent during the moments of one half hour. It was somewhat like a galvanic battery in its effects upon my entire frame. The tumor disappeared, and the pain was all gone. I rose from my bed. *God had healed me.* I was not deceived. Blessed be the name of the Lord, he did hear and answer prayer. It seemed to me, as I rose from my bed and stepped upon the floor, and began to dress myself, as though a thousand voices were in the room shouting, Glory to God in the highest, while I began to praise God for his goodness and mercy towards me. Two days afterwards, I was out among my friends who had watched over me and cared for me, free from all soreness and tenderness. They were surprised at the great and wonderful change wrought in me. A day or two after I went to the Crisis office. "Ah," said Bro. Hale, "God has healed you in very deed and truth."

I declare unto you this one thing,—that whereas I was sick nigh unto death, I am now a well man. Praise the living God. There are many good brethren and sisters who were very skeptical in regard to my case, and are waiting to see me have a relapse; but thank the Lord they have been disappointed. Glory to God. By God's help I'll be faithful unto the end. O that there were more who would exercise saving faith in behalf of the sick among us, that God's name might be glorified.

Beloved in the Lord, "Is any sick among you? let him call for the elders of the church"; and as James, the apostle of our Lord Jesus Christ, has given direction James 5: 14-16), so act in the fear of God. O let us have more faith and confidence in God. Time is short. Soon the great day will be ushered in by the parting heavens revealing the Son of God, with the power and great glory of the Father, and of the angels. He comes, he comes, to give reward to his faithful ones. Then, O, then, shall be sung redemption's song of Moses and the Lamb,—the song of victory over death and the grave. None shall say any more, I am sick. There shall be no more pain, no sorrow there. The former things shall have passed away. O glory to God. *Amen.* Yours waiting for eternal life,

FRANK F. TAYLOR.
No. 1 Hartopp Street, Roxbury, Mass.

We, the undersigned, do attest that the above statement is true.

ELD. J. G. SMITH.
ELD. JOHN G. HOOK.
DR. C. H. JOHNSON.
S. HALE.
A. FORD.
JOHN CLIFFORD.

For the World's Crisis.

"A FRIEND IN NEED IS A FRIEND INDEED."

Our amiable and excellent Bro. and Sister Ongley have been sorely afflicted, and are in need. Eld. Wm. Ongley had a stroke of palsy, and has suffered severely and long. Sister Mary S. Ongley, his dear wife and partner in labor, has had the typhoid fever three months; and, as I learn by letter, they are in *need.* The "good stewards" of God's good things, who send them help, will find the blessing of promise resting on them. Please send along as the Lord has prospered you. No further word of commendation is needful, in behalf of these suffering members of the body of Christ. Their faith and patience and labor and love have already commended them. Our contribution has been sent along already. Others can send direct to them; or, I presume, to the "*Crisis* office," or *Voice of the West*, to be forwarded to Wm. and Mary S. Ongley, Lincolnville, Crawford Co., Penn. J. B. COOK.

For the World's Crisis.

MODEST APPAREL.

To my dear sisters, who read the Crisis:—My thoughts, dear sisters, I cannot express to you personally. Scattered as we are, it is with but few that we can personally communicate. It was one of the inspired commands, that we be "willing to communicate." Often, with heartfelt pleasure, have I written to dear personal friends far away, and with pleasure received the kind favor in return; and as our christian brethren are so kind as to invite our letters in our dear paper, I accept, with grateful emotions, the privilege to address so many kindred in our faith and hope, and I pray that the spirit of truth and understanding may choose the words I write, and direct their use to his glory, and the happiness of every receiver.

Dear sisters, permit me to speak gently and familiarly, as to sisters in spirit, and children of a common Father, even our Father in heaven. There is one subject on which my thoughts have long and deeply rested; a subject of common interest to all, and on our understanding of which depends, in a very great degree, our whole being as regards happiness, health, cheerfulness, and true loveliness. It is the matter of "simplicity in our personal apparel"; or, in the faultless language of the apostle to us Gentiles, "modest apparel," which is the only one becoming a woman.

Ten years in a city have taught my once proud mind lessons that I would not believe until I learned by experience. And now, to my sisters who, like myself, are occupied in shop, or school-room, or factory, or kitchen, please let me tell you a few words of my own life-story, and I feel assured they will awaken responses in many other hearts too. May I not plead with you now, to-day, to cease to follow the "phantom *Fashion*," and whisper counsels that will help to lead us in the way of life?

My earliest recollections in regard to dress are those of fondness for fine and rich adorning. My mother called me a proud child, and I liked to be thought proud too. Fancy builded many a fine castle for my future; but the embarrassed circumstances of my parents forbade the gratification of my ambitious tastes. At an early age I left my country home, and sought employment in the nearest neighboring city. There my love for beautiful things was gratified in vision, but not in possession. Like multitudes of others, I began to seek my share in the general show. I toiled hard, regardless of fatigue, inexperienced, and urged on by the example of professing christians too.

In the spring-time of 1857, my dear Savior was revealed to my faith and affections as my Savior, as the Savior of all who believe. In this glorious newness of life I was very happy. Joy unspeakable filled my heart, and the hope that my Lord would prevail over the serpent sin, that he would by his power, his grace, rescue my soul from the dominion of sin, was to me, indeed, a new existence; and I sung,

"Life from the dead is in thy word,
'Tis immortality."

Yes, hope, faith and love awakened all the powers of soul, and with my voice I gladly spoke forth the praises of him who had "loved us and gave himself for us." Happy day that chose me for Jesus' disciple; me a proud, but unhappy girl, to love him as Mary did when she in rapture cried, "Rabboni,"—Master.

Well, very soon I wanted to obey his command to be baptized, and on the last Sabbath of May, 1857, I was baptized in the church where I attended. It was one of the rich, fashionable churches, whose spires gleam amid the trees of the capital of my native State. Young, sincere, and strong in hope, I resolved to take up every cross, and to keep Jesus ever in view. I neglected no meetings, I was perhaps in danger almost of resemblance to the Pharisees of old, so careful was I of every "appearance of evil," that I could discern, to guard my life and words and thoughts; and yet how deceived was I in one of the most practical and vital habits of life. It was in dress. My own natural tastes, the constant pressure of custom around, the absence of faithful counsel, made me blind to real happiness. I toiled wearily on, unsuspectingly. I exhausted the strength our kind Creator gave me to bless others and be truly happy myself, just to obey *fashion's* imperious, deceitful demands. I have been awakened from the dangerous dream, and the phantom I have found false,—false to woman, false to man, an enemy to our very life.

In Revelations we behold the devouring Dragon, who stood ready to devour the man-child as soon as he was born. O how true a portraiture of bloody war. Our hearts bleed in anguish to recall the memories of dear ones, whose forms now moulder beneath southern sods. The Dragon opened wide his mouth; he had no pity. Weep, mothers, wives, little ones, for fathers, husbands slain. We weep over brothers slain; but do we realize that brothers and husbands are weeping, too, over the *graves* of the fondly loved? Sisters, do we realize how many early graves are filled, how many hearth-stones are desolate, for causes which we understand? Just so sure as war drinks up man's warm life-blood; just as truly do the tyrannical demandings of *fashion* drink up the best life-blood of thousands of their companions and sisters, and we heed it not.

Here and there, in city and country, is a woman who lives to bless her dear ones at home; who loves nature's simplicity, better than fashion's life-destroying artificials.

Dear sisters, I entreat you for the sake of those you love, for the happiness of him whose pleasure is your welfare, for your dear little children, if God has given you them, beware of the tyrant *fashion*. O how much happier, and kinder, and healthier, and lovelier, should we be as women; how much easier the burdens of life, how much more should we enjoy the smiles of our Creator and Redeemer, if we will *consider these things now*. A volume might be written, and the half not said. Dear sisters, farewell to-day. Another day, I hope to write a letter more worthy of perusal. "Unto him who sitteth upon the throne, and to the Lamb, be glory"; and unto us all be peace, peace. Your sister in hope,

Warner, N. H. ELLEN EVERETT.

For the World's Crisis.

A DISCLAIMER.

BRO. GRANT:—A letter from Bro. I. C. Wellcome, in the last *Crisis*, seems to me to imply that I hold "that *infants* will *perish*." Allow me to say that I neither believe nor teach that sentiment, and that I have no personal knowledge that it is entertained by any among whom I labored in my recent visit to Carthage, Me. Yours affectionately,

RUFUS WENDELL.

Salem, Mass., Aug. 3d, 1868.

Correspondence.

From Sr. H. H. Cleghorn.

BRO. GRANT:—It encourages me on in the heavenly way to hear through your excellent paper from so many of like precious faith. I love Jesus, and love his appearing, and love all that bears the image of my blessed Savior. I rejoice to hear that our beloved Bro. Smith's health is so much improved since he went to Florida, and that he is enabled, by the help of the Lord, to proclaim the last and most solemn message to a perishing world. I pray that the blessing of God may rest upon him, and that many may hear and believe, that they may be saved when Jesus comes.

The death of our dear Bro. Turner has filled many a heart with grief. The loss of him is irreparable. To me he was one of the dearest of earth. The thought that I cannot see him any more in this life, seems more than I can bear. Were it not for the hope of soon meeting him where parting will be eternally unknown, I could not be comforted. I often think of what he once said, that he had enlisted to blow the gospel trumpet, and that he should do it with all his might until Jesus came, or he should fall asleep with the armor on. Never shall I forget, while memory lasts, the many sermons I have heard him preach; his prayers, his cheering exhortations, and the beautiful hymns that he used to sing. I heard him preach his last sermon, at the close of which quite a number started for the kingdom, and others desired the prayers of the people of God. In prayer, he then commended those penitent sinners to the care and protection of his heavenly Father. He said he was about to leave them, perhaps never to meet this side of the judgment. May the words then spoken sink deep in the hearts of those who heard them. How precious they are to me, and also his last words—"Jesus loves me." Yes, Jesus loved him, and although he now sleeps in death, Jesus loves him still, and he is numbered with his fold. As Sister Turner has said, he is sealed for the first resurrection; and by the assisting grace of God I shall meet and greet my beloved brother Turner in the paradise of God, and hear his sweet voice again.

There our hearts will not be bleeding
'Neath the strokes of sorrow's rod;
There love's bands will not be sundered
In the paradise of God.

There I shall join with him, and all the blood-washed throng, in singing the song of the redeemed. Glory to God, the long dark

night of weeping is almost past, and the bright morning of eternal glory will soon dawn.

Dear brothers and sisters, I exhort you to be faithful, and run with patience the race that is set before you, looking unto Jesus, the author and finisher of our faith; and I pray that you may be preserved blameless unto the coming of our Lord Jesus Christ. Love to all who are looking for Jesus.

HANNAH H. CLEGHORN.

Hartland, Niagara Co., New York.

From Bro. J. B. Wadsworth.

BRO. GRANT:—I arrived here yesterday evening quite well, but very sore and tired. I have traveled over three thousand miles since I left Rochester, and I have not had but little rest since I left, and I thought that I would stop here until warm weather is over, for it is very hot here. Some days I am immersed with perspiration, but thank God I never had better health. I scarcely have a pain, except in my feet from walking. I have only lost two toe nails since I left, but I have two bright looking ones in their places. So I rather think I have little the best of Satan, but must admit that he is a very cunning deceiver. But what can he do? He cannot stand prayer. He may cuff us about, and scare us; and I sometimes think that we need a little scraping over, for we get rusty, and dilatory; but by patient continuance in well doing, we shall finally outride the storm, and obtain honor and glory, and immortality, eternal life.

I have much to say, but will defer it this time, as I am in an unfit condition to write. When I get rested, in a few days, I will tell you much about my travels.

I thank God that I have ever learned to lisp the words of St. Paul, "In all things, I am instructed, both to be full and to be hungry; both to abound and to suffer need;" and I try, "in whatsoever state I am, therewith to be content," and desire to do all things through Christ which strengtheneth me. I earnestly desire the prayers of all the followers of Jesus, that I may ever be a willing instrument in God's hand in saving souls.

O I can see where I ought to have been in this work ten years ago, and here I have just begun. O pray that I may never turn back. Is Jesus coming? Yes. Oh let us not become impatient, for soon, if we are faithful, we will reap all the golden fruits of our patience. Yours in hope,

J. B. WADSWORTH.

Box 510 Mobile, Ala.

From Bro. Geo. A. Streeter.

BRO. GRANT:—I have just returned home from my tours in the northwestern part of Massachusetts, southern part of Vermont, and Hoosick, N. Y. I found the brethren in a lukewarm state, but a few are holding on to the faith in every place. O for consistent Bible men, such as will have a part in bright glory. As for me, the battle goes well. I do love to preach a free and full salvation to poor dying men.

I visited Williamstown, and held one meeting in Prof. Hopkins' chapel. There was a good attendance. Our views are new to most of them, but there is an ear to hear, and hearts to understand. I have partly promised to hold a series of meetings there in the fall, if the Lord will. The new fields are the places now, and, by the help of the Lord, I am ready to go.

I wish to say to the brethren and sisters, if any of you, having in your place a school-house, or a kitchen, and can keep me and the horse, would like to have me come and hold some meetings, please write me at once. Are you poor? then that is just the place to go; for the poor shall have the gospel preached to them. Dear brethren and sisters, follow those things that make for peace. Avoid contentions about the law and other matters that are not profitable; but study to do your own business, serve God for yourselves, and the Lord will keep you. Soon the battle will be over. Prove faithful unto the end. Your Bro. in the highways, G. A. STREETER.

No. Dana, Mass.

Extracts from Letters.

BRO. P. B. MANNING, Rochester, N. H., July 25th, writes:—"I am in great suffering at this time, but I am trying to do the will of my Father in heaven. I am destitute of a home in this world, but I have got a good Father, and my whole soul is trusting in him. Blessed be his holy name. O how I love him and all of his dear saints. I am now in Rochester, N. H., at Brother Smith's. He is one of God's dear saints. Brethren in Christ, God only knows the sufferings that I have to endure in this world. Well, I am glad that Jesus is coming so soon, to receive his dear saints home to himself. Dear brethren, I ask you to pray that God will raise me up, so that I can earn my living with my poor hands. My dear brethren have been very good to me, but I do not know how I shall get along now. God is good to all of his dear saints.

I believe that Jesus will come this year. How many of the professed people of the good Lord are ready to meet him should he come?

Since I left the 9th day of June, I have been very sick sixteen days, but God has been good to me. I have good friends in every place I have been. Dear brethren, I feel very sad to see so many drawing back to this wicked world again. O God, do have mercy on the people.

Dear brethren, we are truly in the last days. Don't forget me in your prayers, that God will give me strength equal to my day."

SR. FIDELIA CLARK, So. Dansville, N. Y., writes:—"I have often felt moved upon, as I believe by the Spirit of my Master, to send a few lines to the many dear readers of the Crisis with whom I have met in the different places of worship for two years past. Nearly all that time I have read the Crisis every week, and should feel sad indeed to be deprived of its weekly visits. It has often cheered me in hours of lonely sadness, caused by my own waywardness and shortcomings in duty, and lack of living, active faith, that will show itself in our daily walk before the world. O I want more of that faith, and a deeper work of grace in my heart, that I may serve and honor my Lord and Master here, and secure a home in his kingdom, and also help lead others thither. I see clearly there is no safety to the christian, except in a constant, watchful, prayerful dependence on God, to keep us from the wiles of the adversary, who goeth about, not only as a roaring lion, but also in a more artful way as an angel of light, to decoy, if possible, the most watchful and conscientious.

There are several thoughts that have pressed with weight upon my mind; one is a want of consistency in some who profess to be looking for the coming of Jesus. There seems to be an undue conformity to the world in dress, habits, employments, etc. The Bible plainly teaches us that we must come out from the world and be separate. O brethren and sisters, one and all, let us see to it that we are guided and governed by the unadulterated word of God, and let us not make too many plans for the future years, while many of us claim to believe that Jesus will come this year. O that he might come this year, or at least find us all ready and waiting, when he comes, to meet him with joy."

BRO. WM. COOK, Eudora, Kansas, writes: "A few of us, who sojourn in a strange land, as pilgrims and strangers in the earth, among enemies who are saying all manner of evil against us, are trying to live so that what they say against us, shall be falsely said. We feel bold to talk to our enemies as well as friends. We have very good meetings, although we can hardly ever get a public house for our meetings. There is a great work to be done out here in Kansas, and the laborers are few, but the Lord is with us in our feeble efforts to spread the truth.

I must tell you of the power of God that was manifested in our meeting last Sunday. A young man rose to ask prayers, but his tongue could not move. He tried to move, but could not. Some went to arrest him, but there he was, riveted, and did not move or speak for some minutes. One of the brethren asked for some one to pray for the man. At that moment his tongue was losed, and he moved and rejoiced, and said he was as light as the air. I never saw the power of God displayed in such a powerful manner before.

We ask our brethren in the east to remember us, and if any wish to aid us in our work, they can do so by sending us some tracts, and they will be carefully and prayerfully distributed."

MONEY RECEIVED FOR BRO. CARR.—Previous acknowledgments, $14.95. M. F. and C. M. Fellows, $1.00. "H," 25 cts. The church in Friendship, Me., $5.00. The church in Cushing, Me., $2.65, forwarded by Elder H. S. Mitchell. I. C. WELLCOME.

Married.

In Clinton, Me., July 19th, by Rev. Mr. Reed, ELIHU DIXON and HANNAH MERRILL.

In Clinton, Me., June 14th, by Rev. Mr. Buxton, HAMILTON BEAN and HANNAH BAYLEY.

In Pittsfield, Me., by Rev. Mr. Smith, HENRY HUSSEY and NELLIE DYER, both of Clinton.

Obituaries.

RENNIE. Fell asleep in Jesus, in Binghamton, N. Y., June 28th, 1868, Chas. Rennie, aged thirty-four years and six months.

He embraced the blessed hope about ten years since, while living in my family, and two or three years after united with the Congregational church in this city; but on every occasion, earnestly contended for the faith once delivered to the saints. He was truly an example of patience, cheerfulness and resignation, through all his sufferings. He was very willing to be at rest, believing he would sleep but a very little while. Funeral services by his pastor, Rev. Edward Taylor. A. H. RENNIE.

HAMBLIN. Died in Clinton, Me., July 13th, Harvey W., youngest son of Jesse and Mehitable Hamblin, aged seventeen years and nine months.

For many years Bro. and Sr. Hamblin have believed in the immediate coming of Christ, and have lived their religion, and done much good in the world. Now they are in deep sorrow. They have lost him whom they looked upon for support in their old age; but they expect that soon their sorrow will be turned into joy everlasting in the coming kingdom. May the Lord bless his parents and friends, and bring them up with him when the last trump shall sound.

Prayer and comforting words by Bro. Winslow, of the Methodists. N. W. RANDALL.

WALDRON. Died in Clinton, Me., July 19th, Lyllian E., only child of James and Frances Waldron, aged three months and thirteen days.

This is a severe stroke to its fond parents. It seemed very hard to give her up. May God bless them in this hour of affliction. Services by Bro. Winslow, of the Methodists. N. W. RANDALL.

BROWN. Died in Clinton, Me., July 14th, 1868, Nenia, daughter of Clement and Marian Brown, aged two years.

"Sleep, little Nenia, sweetly sleep
Down in the silent earth;
Thy little form is laid away
Till Christ shall call it forth."

Words of comfort by Bro. Winslow, from these words: "It is well with the child."

N. W. RANDALL.

HOWLAND. Died in Williamsburgh, L. I., July 25th, 1868, of cholera infantum, Freddie, infant twin son of Joseph T. and Jane A. M. Howland.

Funeral discourse at the house, by Eld. Wm. Roworth, from Jer. 31: 15–17. "Of such is the kingdom of heaven."

Summary of News.

FOREIGN.

Cable Dispatches.

LONDON, Aug. 3. The Cable of 1866 ceased to work at 12.35 this afternoon. Tests show that the fault is on the Newfoundland side. The Cable has probably been damaged by an iceberg.

(Signed) CYRUS W. FIELD.

PARIS, Aug. 3. An Imperial decree has been issued authorizing the issue of a new loan.

VIENNA, Aug. 3. Dispatches from Bucharest report that a fight has taken place near Buctschuk, between the Turkish troops, and a body of insurgents, in which the latter were defeated and dispersed.

It was rumored that a Turkish gunboat had been fired on from the shore, in the neighborhood of Galatiz.

ROME, Aug. 3. It is reported that in the consistory, which will be held by the Pope next month, Monsignori Merode, Chig, Talbot, Bondi, Farsar and Sagretti will be appointed Cardinals.

Items.

☞ Revivals of religion have been progressing in the negro Baptist churches of Richmond Va., for several weeks past. Every Sunday large numbers are baptized, either in the river or in their churches.

☞ The famine in Algiers is still terrible, and murders are frequent, men being killed by those whom hunger has made cannibals. The price of revolvers had doubled. The Archbishop of Algiers has arrived in France, to demand succor for the native population, whose sufferings by famine are intense, and who are rapidly diminishing.

☞ A St. Petersburg special states that private advices have been received there from Central Asia, announcing that a peace arrangement had been concluded between the Czar's General, in behalf of his Majesty, and the Emir of Bokhara.

☞ A party of fifty-five Canadian volunteers for the Papal army have just passed through Paris on their way to Marseilles, to embark for Civita Vecchia. They have with them a negro newly converted to Catholicism, and who for that reason has been disinherited by his family. He is going to Rome to complete his theological studies and prepare for the priesthood.

☞ A Paris journal says that there is a strong party in Mexico who are desirous that the Empress Carlotta should come back to that country and accept the throne.

☞ The loss of life by the great flood at Baltimore will, it is estimated, reach 100 souls.

☞ The Indians are said to be desolating the Texan frontier, murdering the inhabitants and driving off the stock. Two families have been murdered.

☞ In Canada the wheat generally promises to be over an average crop, and most of it is ready for reaping. Hay is turning out better than was expected, and is of excellent quality and well saved. Barley will not be up to the average, and oats and peas are nowhere, both being burnt up by the heat.

☞ This year's wheat crop in Missouri is the largest ever gathered in that State.

FAMINE IN MOROCCO.—A famine in Morocco is producing the most disastrous effect among the Mussulman population. The harvest has been a total failure, and for such grain as can be imported enormous prices are demanded. The situation is described as worse than that of Algeria. Numbers of persons are constantly dying of hunger. The roads are covered every morning with the dying and the dead. The rich are powerless to save these poor creatures; and the number of those who have perished, either of hunger or the epidemic, is estimated at one-fourth of the entire population.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Monday, August 24th, and continue one week.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, Aug. 30th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third. Tickets from Boston and way stations to Springfield, also from Albany and way stations for Springfield, can be obtained at the various ticket offices on the road; and be *sure* and call for CAMPMEETING TICKETS, which, in order to be good for return passage, must be endorsed or countersigned by GEO. T. ADAMS, on the camp-ground. Tickets good Aug. 20th to Sept. 1st. Fare is reduced on the Ct. R. R. Road from Brattleboro and way stations one half. In our next, we will give more full directions as to how tickets may be obtained on this road.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to GEO. T. ADAMS, on the camp-ground.

It is expected that the fare will be reduced on several other Roads, but we have not as yet obtained full particulars, so as to publish this week.

Any arrangement made with other Roads or Boats, will be noticed at another time.

S. G. MATHEWSON,
MILES GRANT,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
R. E. LADD,
D. MATHEWSON,
} *Committee of Arrangements.*

Amer. Adv. Mission Society.

The annual meeting of the American Advent Mission Society will be held at Springfield, on the National Advent Camp-ground, commencing Wednesday, Aug. 26th, at 4 o'clock P. M.

A. W. SIBLEY, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. Mission Society. A. W. S.

Fare to Camp-Ground.

I have to-day seen the Superintendent of the Rutland and Burlington R. R. about carrying over that road for fare one way to the Campmeeting at Springfield. He has agreed to it if fifty will take the cars at the different stations anywhere on the road. I therefore wish all who are going to the meeting over the Rutland and Burlington road, to inform me as soon as convenient, so that I can secure their passage for fare one way. Say at what station you take the train. THOS. H. CHENEY.

Rutland, Vt., July 25th, 1868.

Notice to the Female M. A.

Our annual meeting is at hand. We do not wish to devote any time to business unnecessarily during the campmeeting. Therefore any wishing to confer with me relative to matters that require consideration before we come together, will do so immediately. It is expected that our N. Y. state mission tent will be on the ground, and will be as commodious as any, for our gatherings. I may not reach Springfield until Tuesday, but if the Lord prospers me, I purpose to see you all once more.

E. S. JENNINGS.

Honeoye, Ontario Co., N. Y., July 31st.

Notice.

Brn. Munger and Ladd have a few small family tents in their possession to rent or sell; some six feet square, and some 8×8, three feet walls. Rent from two to three dollars. They expect more soon, some larger.

A General Ministeral Conference in the Great West.

We desire the attention of the Advent Christian Ministers of the various Western States on a matter of no little importance. If we are not proclaiming cunningly devised fables in announcing the immediate coming of the Messiah to reign on earth, we need to engage more vigorously and harmoniously in the great proclamation.

That we may consult together, and devise means conducive to this end, we take the responsibility to appoint and call a General Conference of Ministers, to meet at DeKalb, Ill., in connection with the camp meeting to be held there, the first week in September.

As there is not time for the various conferences to select delegates (which should have been done, if this call had been made at an earlier date,) we invite all Advent Christian ministers in good standing in the various conferences to come. We invite you to come from Minnesota, Iowa, Missouri, Wisconsin, Illinois, Indiana, Kansas, Kentucky, Virginia, Michigan, Ohio, Tennessee, New York, and Ontario. Let every church help their minister to come. Provide him with the necessary means. It will do him good, and you too. Our action gives character to the body. Let us act for God and for our coming King, and act while we may.

J. V. HIMES.
WM. SHELDON.

Notice.

The fourth annual meeting of the Western Advent Christian Publishing Association will be held at De Kalb, Ill., in connection with the General Campmeeting for 1868. The first formal meeting of the Association will convene on Wednesday, Sept. 2d, at 10 A. M., at which time the usual reports will be presented. Members who wish to vote by proxy may do so by notifying the Secretary, stating the name of the person chosen as proxy. But no person can act as a proxy who is not a member of the Association.

WM. L. HIMES, Secretary.

Tent Meeting.

The Chelsea Advent Mission Tent will be pitched on the corner of Hampshire and Columbia streets, Cambridgeport, Friday evening, Aug. 7th, and hold over two Sundays. E. G. KINGSBURY.

Tent Meeting.

There will be a tent meeting in Jonesville, Wis., commencing August 20th, to hold several days.

WM. SHELDON.

A New Hymn Book.

A new and enlarged edition of "SOCIAL HYMNS, original and selected, by H. L. Hastings," is now ready. It contains nearly three hundred hymns, many of which are among the choicest in the language; also more than FIFTY original hymns, and numerous others not found in ordinary books. It contains also a classified index of the hymns relating to different subjects. The tone of the book is earnest, and it is peculiarly adapted for special occasions, such as camp, grove, tent, and revival meetings, as well as for domestic, social, and public worship. Price in cloth extra, 40c.; $4.00 per dozen; 30c. single, $3.00 per doz., $20 per hundred; in paper, 20c. single, $2.00 per doz., $15.00 per one hundred.

For sale at the Crisis office, also by Bro. Hastings, at 19 Lindall Street, Boston.

A New Hymn Book.

TO BE OUT IN SEASON FOR THE CAMPMEETINGS.

Having felt for some years the need of a hymn book not too costly, nor too cumbersome, and yet embracing all the hymns in general use among us, affording a good variety of hymns on christian experience, as well as the coming of Christ, and kindred topics, all classed according to subjects, and bound in convenient size for carrying in the pocket, I have in the last year, prepared a book designed to meet this want, which is being published by Bro. Hastings, and will be ready for the Springfield campmeeting. It will be known as "Spiritual Melodies," will contain 387 hymns, and be sold in limber covers, like Bro. Hastings' Social Hymns, for 35 cents, and bound in stiff covers for 45 cts.

Having made no arrangements for the sale of the book, I cannot at present inform brethren where the book may be obtained, further than that it will be sold at Springfield and Alton Bay campmeetings, and at any time by Bro. Hastings, 19 Lindall Street, Boston. L. K. LOMBARD.

Wanted.

BRO. GRANT:—Will any of the readers of the Crisis state if they know a remedy for bronchitis and inflammation of the throat?

From your Bro., L. P. GOODWIN.

To my Brethren and Friends.

Having removed from Yarmouth to Portland, I shall be pleased to have you call on me, at the store of Bro. S. B. Gowell, 149 Middle Street.

R. R. YORK.

General Union Campmeeting.

There will be a general union campmeeting held in the Sea Grove, belonging to Col. R. J. Sanborn, known in that vicinity as the Deerfield Camp-Ground, near the line between Candia and Deerfield, N. H., commencing Wednesday, Sept. 9th, to hold eight days. We hope brethren and sisters, who love Jesus and his appearing, and are desirous of laboring for Christ, will come to this meeting. We think this will be a good field for labor. Those coming by R. R. will stop at Candia Depot, N. H. Teams for passengers and baggage will connect with the train. It is expected the fare on the R. R. will be reduced to half price. Particulars hereafter. Let those who can, bring tents. For those who cannot, tents will be furnished.

An invitation is extended to the various ministers and churches in the vicinity to come and unite with us, and labor for the salvation of the perishing. The campmeeting committee consists of Enoch Morril, John M. Quimby, James N. Bachelder, Asa P. Moulton, and Albert Quimby. Board will be furnished on the ground at reasonable prices. Preaching brethren will be cared for. H. L. Hastings, John Couch, S. W. Thurber, J. G. Smith, J. G. Hook, and others, are expected to be present and preach the word.

ENOCH MORRILL, for the Committee.

Grove Meeting.

If the Lord will, there will be a grove meeting near Carr's Corner, Dexter, Me., commencing August 14th, at half-past ten o'clock, and to continue over the following Sabbath. Brn. L. K. Lombard, A. Damman, and S. Ames, are expected to preach the word. Bro. H. Seavey is requested to be there, if possible. Call on Bro. H. Brown. Come, brethren, and sisters, to this meeting, one and all, and work for the Lord with all your might. Be sure and leave your hobby horses at home, for the time has fully come for us to be wise as serpents and harmless as doves.

O. G. TRUNDY.

Grove Meeting.

There will be a grove meeting on the old ground in Springwater, Aug. 14th, 15th, and 16th. Services at the school-house Friday evening, at half past seven o'clock, and in the grove on Saturday, at one P. M., and on Sunday at nine A. M. Come one and all. For the brethren, C. F. SWEET.

The Maine Tract Fund.

WM. H. MITCHELL,
R. R. YORK,
S. K. PARTRIDGE,
} *Society Officers.*

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,

J. A. LIBBY, West Poland, Maine.

STAR OF HOPE MISSION,

No. 14 Laurens Street, New York City.

ANNA E. SMITH, *Superintendent and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Hymn Book.

The Second Advent Hymn Book can be obtained at the following prices, of Mrs. P. A. Smith, No. 4, Frank St., Rochester, N. Y. (by sending the money with the order): Less than one dozen, 25 cts. per copy; postage 3 cts. One dozen, $2.50; postage 36 cts. One hundred, $15.00, sent by express. For sale at this office.

German Tracts.

Bro. L. Reimer, 809 Coates St., Philadelphia, has a supply of German tracts on important subjects. He has just translated into German our tract, "What is Man?" Let these tracts be widely scattered.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. G. Hook........Sundays, Aug. 16th and 23d

Chelsea, Mass., (Library Hall.)
GEO. A. STREETER........Sunday, Aug. 9th
L. BOUTELL........Sunday, Aug. 16th
M. BATCHELOR........Sunday, Aug. 23d

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.
Geo. A. Streeter........Thursday evening, Aug. 6th
J. W. Brittan........Sunday, Aug. 9th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
M. Batchelor........Sunday, Aug. 9th

Lynn, Mass........Sabbath, Aug. 9th
MILES GRANT.

Keene, N. H........Sunday, Aug. 9th
Northfield, Ct........Aug. 13th
South Windsor, Ct........Sunday, Aug. 16th
C. GOODRICH.

Wellfleet........Sundays, Aug. 9th and 16th
Acushnet........Sunday, Aug. 23d
West Abington........Sunday, Aug. 30th
Hartford, Ct........Sunday, Sept. 6th
New Britain, Ct........Sept. 9th
Southington, Ct........Sept. 10th
West Haven........Sept. 11th
New York, (68 East Broadway)........Sunday, Sept. 13th
J. S. WHITE.

Westboro, Mass........Thursday, Aug. 6th
Worcester, Mass........Friday, Aug. 7th
Springfield, (as Bro. Ladd may arrange), Saturday, Aug. 8th, and over the Sabbath.
Hartford, Ct........Monday, Aug. 10th
New Haven........Tuesday, Aug. 11th
New York, (as Bro. M. E. Green may arrange), Wednesday, Aug. 12th, and Sabbath, Aug. 16th.
J. V. HIMES.

Danielsonville........Sundays, Aug. 9th and 16th
H. F. CARPENTER.

Biddeford, Me........Sunday, Aug. 9th
Manchester, N. H........Sunday, Aug. 23d
A. W. SIBLEY.

Fairhaven, Mass........Aug. 16th and 23d
J. W. BRITTAN.

Round Pond, Me........Sunday, Aug. 9th
I. C. WELLCOME.

Albany, N. Y........Sabbath, Aug. 9th
T. M. PREBLE.

Great Falls, N. H........Sunday, Aug. 9th
D. M. LEAVITT.

South Sutton, N. H........Sunday, Aug. 9th
Weirs Bridge, N. H........evening, Aug. 25th
Meredith Village, N. H., (or where Bros. Black and Emery may appoint), Sunday, Aug. 30th.
W. W. SUTHERLAND.

Warner, N. H., (Waterloo school-house)........Aug. 9th
Sutton, N. H., (Gore school-house)........Aug. 16th
SIMEON ROBY.

Worcester, Mass........evening, Aug. 12th
Springfield........evening, Aug. 14th
Star-of-Hope Mission........Sunday, Aug. 16th
ANNA E. SMITH.

Warehouse Point........Sunday, Aug. 9th
North Somers........Sunday, Aug. 16th
Woodstock Valley........Sunday, Aug. 23d
I. B. POTTER.

Elliot, Me........Sunday, Aug. 9th
Plymouth, Mass........Sunday, Aug. 23d
F. H. BURBANK.

Jay, (Bean's Corner)........Sunday, Aug. 9th
Augusta........Sunday, Aug. 16th
Wilton, (Intervale school-house)........Sunday, Aug. 23d
H. B. SEVEY.

Wilbraham, Mass., (Union Street)........Sunday, Aug. 9th
P. S. BUTLER.

Barkhamsted, (South Hollow), Ct........Sunday, Aug. 16th
S. M. TATRO.

New York, (Botanic Hall, 63 East Broadway), Sunday, Aug. 9th. L. S. LUDINGTON.

Wallingford, (North Farms)........Sunday, Aug. 16th
G. L. WHITE.

Natick, Mass., (school-house hall), Aug. 12th, and over Sunday.
Dover, N. H........Sept. 10th and 11th
Portsmouth........Sept. 12th and over Sunday
Elliot, Me........Sept. 14th and 15th
Kennebunk........Sept. 16th and over Sunday
Portland........Sept. 22d and 23d
Yarmouth........Sept. 24th and 25th
Biddeford........Sept. 26th and over Sunday
Will be at the Alton Campmeeting.
GEO. A. STREETER.

Exeter, N. H........Sunday, Aug. 16th
M. BATCHELOR.

Frankfort Mills, Me........Sunday, Aug. 16th
Bangor, Me........Sunday, Aug. 23d
Carmel, Me., (where Bro. Ricker may appoint), Sunday, Aug. 30th. THOMAS SMITH.

Concord, N. H., (Centre Street.)
T. W. Piper........Sundays, Aug. 16th and 23d
A. W. Sibley........Sunday, Aug. 30th

Concord, N. H., at the Bethel.
C. H. Fletcher........Sunday, Aug. 9th
Wm. W. Sutherland........Sunday, Aug. 23d

Portsmouth, N. H.
Anna E. Smith........Sunday, Aug. 9th
C. S. Emerson........Sunday, Aug. 16th
J. W. White........Sunday, Aug. 23d
M. Batchelor........Sunday, Aug. 30th

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Holden Centre.
T. P. S. Hampson........Sunday, Aug. 9th

Pleasant Valley, Ct.
B. Hitchcock........Sunday, Aug. 9th
R. Owen........Sunday, Aug. 23d

Portland, Me.
John Couch........Sunday, Aug. 9th

Worcester, Mass.
Wm. N. Pile........Sundays, Aug. 9th and 16th

Yarmouth, Me.
L. F. Cole........Sunday, Aug. 9th
C. Goud........Sunday, Aug. 16th

Springfield, Mass.
J. V. Himes........Sunday, Aug. 9th
J. Couch........Sunday, Aug. 16th

Wolcottville Circuit.
G. L. White, Newfield, day time. Wolcottville, evening, Aug. 9th.
G. L. Teeple, Wrightville, day time. Wolcottville, evening, Aug. 16th.
W. J. Ripley, Newfield, day time. Wilcottville, evening, Sept. 6th.

Zoar Bridge........Sunday, Aug. 16th
B. ST. JOHN.

Bath........Sunday, Aug. 8th
Kennebunk........Sunday, Aug. 23d
Biddeford........Sunday, Aug. 30th
N. G. REED.

West Abington........Sabbath, Aug. 16th
B. WOODSIDE.

Lynn........evening, Aug. 6th
Portsmouth, N. H........Aug. 7th
Concord........Sunday, Aug. 9th
Manchester........evening, Aug. 11th
Westboro, Mass........Sunday, Aug. 16th
Worcester........Sundays, Aug. 23d and 30th
S. W. THURBER.

Bristol........Sunday, Aug. 9th
Cold Spring........Sunday, Aug. 16th
WM. J. RIPLEY.

Richmond Village........Sunday, Aug. 9th
THOMAS RINES.

Hopkinton, N. H., (grove meeting, near Bro. Tewksbury's), Sunday, Aug. 9th. C. W. SARGENT.

Carthage, Me........Saturday evening, Aug. 8th and over Sunday, and longer if thought best.
J. T. JORDAN.

Calais........Sunday, Aug. 9th
Groton........Sunday, Aug. 23d
M. B. OTIS.

Cape Elizabeth, Me., Knightville school-house), Sabbaths, August 9th and 16th. Evenings during the time if desired. The ordinance of baptism will be attended to during the meetings.
L. C. & M. MCKINSTRY.

Cheshire Street........Sunday, Aug. 16th
WM. A. & M. L. DURAND.

Westfield........Sunday, Aug. 9th
E. OWEN.

Wakefield (Spinney meeting-house)........Aug. 9th
T. W. PIPER.

Chichester, (Pine Ground)........Sunday, Aug. 9th
New Durham, (Chapel)........Sunday, Aug. 16th
B. P. MANNING.

Wyoming, R. I........the first Sabbath in each month
Westerly, R. I........the second Sabbath in each month
Riverpoint, R. I........the third Sabbath in each month
Bristol, R. I........the fourth Sabbath in each month
A. DURFEE.

Square Pond, Ct........Sunday, Aug. 9th
C. H. SWEET.

South Dover, Bran's Mills........Sunday, Aug. 9th
If brethren in these different places want evening meetings through the week, they will please inform me by letter at Corinna, Me. ALLEN DAMON.

Bangor........Sunday, Aug. 9th
I. K. LOMBARD.

North Benton, (as Bro. Brown may arrange), Sunday, Aug. 9th.
East Lyme, N. H., (as Joseph Brown may arrange), Sunday, Aug. 16th. T. E. LANG, JR.

Champlain, N. Y........Sunday, Aug. 9th
Keeseville, N. Y........Aug. 13th and 14th
Addison, Vt........Aug. 16th
Rutland........evening, Aug. 20th
Granville, N. Y........evening, Aug. 22d
23d, P. M.
Fairfield, Huron Co., Ohio, Sept. 5th, 2 P. M., and Sunday 6th. G. W. STETSON.

My post office address from and after July 20th, will correspond with the places and dates of my appointments until Sept 1st, after which it will be Olena, Huron Co., Ohio. G. W. S.

New Britain........Sunday, Aug. 9th
Warehouse Point........evening, Aug. 11th
Can spend the 12th and 13th where Bro. Terry may arrange.
Somersville, Ct., (Universalist meeting-house), evening, Aug. 14th.
Hartford........Sunday, Aug. 16th
Cheshire Street........evening, Aug. 17th
Yalesville........evening, Aug. 18th
Wallingford........evening, Aug. 19th
New Haven........Sunday, Aug. 23d
A. ROSS.

Yalesville, Ct........Sunday, Aug. 9th
S. WOODRUFF.

Hartford, Ct........Sunday, Aug. 9th
New Haven, (Day's Hall)........Sunday, Aug. 16th
West Haven, Conn........Sunday, Aug. 23d
New York, 68 East Broadway........Sunday, Aug. 30th
National Advent Campmeeting, Springfield, Mass.
WM. STUART.

Alton Corner........Sunday, Aug. 9th
S. S. MOONEY.

Danbury, N. H., (where Bro. Ransom may appoint), Sunday, Aug. 9th.
Holderness, N. H., (True school-house), Sunday Aug. 16th. JOHN H. EVANS.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. ELD. GEO. CHAMPLIN.

West Stafford, Ct........Sunday, Aug. 16th
Brimfield........Sunday, Sept. 6th
RUFUS BAKER.

Rogersville, N. Y........Sunday, Aug. 9th
Grove meeting at Springwater........Aug. 14th to 16th
Knowlesville, N. Y........Sunday, Aug. 23d
Murray, N. Y........Sunday, Aug. 30th
Darien, N. Y........Sunday, Sept. 6th
Dansville, N. Y........Sunday, Sept. 13th
Woodhull, N. Y........Sunday, Sept. 20th
Canton, Pa........Sept. 22d to 25th
Great Bend........Sunday, Sept. 27th
Dresserville, N. Y........Oct 1st, and over Sunday
J. W. TAYLOR.

New Britain........Sunday, Aug. 23d
L. F. MOORE.

East Rochester (Chapel)........Sunday, Aug. 9th
Hampton (Town House)........Sunday, Aug. 16th
Alton Corner........Sunday, Aug. 23d
J. PINKHAM.

Portsmouth, N. H........Sunday, Aug. 16th
C. S. EMERSON.

Bangor, Me., (as Bro. Jewett may arrange), Sunday, Aug. 9th.
Will speak evenings in Maine as the way may open, and fill appointments on my way west as brethren may desire. Address Camden, Me. D. R. MANSFIELD.

Laud's Island........Sunday, Aug. 30th
Friendship, (Upper Corner)........Sept. 6th, 10½ A. M.
Friendship Corner........1 o'clock P. M.
Long Island........4 o'clock, P. M.
I would say to those who may send appointments to Friendship, that they must remember our Sundays at the new house are the first and third of every month. On those two you will not intrude.
H. S. MITCHELL.

Vernon, Vt........Sunday, Aug. 9th
Will be at South Vernon at 4 P. M. train.
H. MUNGER.

Hereford, C. E., (Hallstreme lower school-house), Sunday, Aug. 9th.
Colebrook, 5 o'clock........Aug. 11th
and Sunday, the 16th.
Lake Village........Sunday, Aug. 23d
JOHN KNOWLES.

Gregg, N. Y., (Union Chapel), Sunday, Aug. 16th, at 10½ A. M. and 1 P. M.
Harrisburg, N. Y., (as A. Bickford may arrange), evening, Aug. 18th.
Barns' Corner, N. Y........evening, Aug. 19th
Wilcox Corners, N. Y........evening, Aug. 20th
Boylston, N. Y., (Palmer school-house), evening, Aug. 24th.
Greenboro, N. Y........evening Aug. 27th
Redfield Square, N. Y........Sunday, Aug. 30th
Florence Village, N. Y........evening, Aug. 31st
Florence Hill, N. Y., (Crawford school-house), evening, Sept. 3d. Kinnie school-house evening, Sept. 5th.
Camden, N. Y., (Town Hall)........Sept. 6th
New London, N. Y., (school-house near Bro. Wm. Morrell's,) evening, Sept 7th.
Higginsville, N. Y........evening, Sept 8th
Fishcreek Landing........evening, Sept 9th
C. H. WILLIAMS.

Lowell, Mass........Sunday, Aug. 9th
East Rochester........Sunday, Aug. 16th
Pittsfield, N. H........Sunday, Aug. 23d
J. G. SMITH.

West Leeds, Me........Sunday, Aug. 9th
Wayne Village, Me., (Town House, or free Baptist House), as Bro. Brown may arrange), Aug. 16th.
J. C. WHEELER.

Corinna Mills........Sunday, Aug. 16th
St. Albans, (Day school-house)........Sunday, Aug. 23d
Corinna, (Morse's Corner)........Sunday, Aug. 30th
ALLEN DAMON.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ S. K. BALDWIN—It was received.

☞ F. CORKER—Your paper goes regularly.

☞ W. B. BERRY sends us $1.00 again for Mrs. Hannah Berry, but we cannot find her name. This is the second letter in the same way from the same. People must put on the *Post Office* and *State*, or we cannot credit money unless we happen to know who the parties are.

☞ AUNT DOROTHY—We have some back numbers, which can be had for 50 cts. a dozen, postage paid.

☞ LORINDA S. DUDLEY—Please give us your Post Office so that we may credit the $1.25 you sent July 27th.

☞ BRO. WHEELER—Thank you for the pamphlet.

☞ M. A. POTTER—Money received.

LETTERS RECEIVED.

L B Weaver, J Bean, M Gowran, P B Manning, J N Berry, L Boutell, C H Shepherd, W A Fenn, F Clark, F W Greene, D D Reed, G Wells, H P Durgin, J A Libby, S K Baldwin.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—28 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 51 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass, Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. R. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—Carthage, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. M. Leavitt—Holderness, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somerville, Ct.
H. Rockwell—West Winsted Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
F. H. Burbank—Dorcas Mission, 708 Lombard street, Philadelphia, Pa.
J. B. Wadsworth—Box 510, Mobile, Ala., till Sept. 1st
John T. Ongley—Lincolnville, Crawford Co., Pa.
Jonas Wendell—Edenboro, Erie Co., Pa.
C. W. Low—Fredonia, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
Wm. A. Fenn—Wolcott, Wayne Co., N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
G. W. Stetson—Olena, Ohio.
H. A. King—Nevada, Ohio.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 339 South 6th St., Jersey City, N. J.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
Wm. M. Ingham—Clemensport, N. S.
Ambrose H. Eggleston—Parkersburg, Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
Dr. I. L. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
J. Wilbur—Box 382 Janesville, Wis.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. L. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. L. Leslie.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

New Music.

Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c.

"The Little Grave," "We shall walk through the Valley in Peace." By H. L. Hastings. The two on one sheet. Price 7c. by mail.

"The Bleeding Lamb," and "Jesus my Shelter." Both on one sheet. Price 7c.

"'Tis the very same Jesus." Separate sheets, 5c.

For sale at this office.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion........12 pp.
2. Did the World make itself?........16 pp., 4c.
3. Is God Everybody, and Everybody God?16 pp., 4c.
4. Have we any need of the Bible?........24 pp., 4c.
5. Who wrote the New Testament?........16 pp., 4c.
6. Is the Gospel Fact or Fable?........16 pp., 4c.
7. Can we believe Christ and his Apostles?16 pp., 4c.
8. Prophecy........32 pp., 5c.
9. Moses and the Prophets........28 pp., 5c.
10. Infidelity among the Stars........28 pp., 5c.
11. Daylight before Sunrise........36 pp., 5c.
12. Telescopic Views of Scripture........32 pp., 5c.
13. Science, or Faith?........32 pp., 5c.

For the Set, (making 334 pp.)........60c. postpaid.

Address all orders to MILES GRANT, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.25; paper, 50c.
THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.25.
THESSALONICA; or, THE MODEL CHURCH, AND REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.
THE GREAT CONTROVERSY between God and Man. With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 75c; by mail, 85c.
THE LAST-DAY TOKENS, No. 3, By S. S. Brewer. 21c; by mail, 25c.
LOOKING FORWARD; or, Prospects of the Church. By H. L. Hastings. 10c.
THE CELESTIAL RAILROAD; or, Modern Pilgrims' Progress. 5c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $3.00; on Cloth, by mail, $2.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 60c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c.; by mail, 30c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.
ENDLESS MISERY not a Bible Doctrine. 5c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 3c.
BIBLE MEANING OF THE WORD HELL. 2c; by mail, 3c.
BIBLE MEANING of Forever and Everlasting. 2c; by mail, 3c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 2c.
REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 2c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (Svo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 80c.; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools—cloth, 25c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single; by mail. 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.15. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their History and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.
HOME THOUGHTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. P. Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.50 per dozen; postage, 5c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.
THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 5c.
THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.
THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.
THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.
TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.
HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SEVENTH-DAY SABBATH. Is the observance binding? By G. W. Bally. 23pp. Single 5c. postpaid.
SPIRITUAL EVIL; A Warning for the Unwary. By Thomas Carlyle. 5c. single; 50c. per dozen.
THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.
BLIND BARTIMEUS; or, How to be Saved. 24c. per dozen; $1.50 per hundred. Single 4c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM; a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 80c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 6c; by mail, 10c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.
THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.
THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 450 pp. $1.25.
CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.
SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.
THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 30c.
CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.
THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.
"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By M. F. Carpenter. 5c. single copy; by mail, 40c. per dozen.
"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Mosley. 3c. single copy; by mail, 4c.
"ONE MORE INVITATION." By a Sister.
"GOLDEN MOMENTS," by Mrs. E. S. Jennings.
THAT MAN OF SIN.
AMERICAN PROPHECY; or, Revelation XVIII. By O. R. Fassett.
"THE PENALTY OF SIN." By O. R. Fassett.

For the World's Crisis.

THOSE BRIGHT, GOLDEN MANSIONS.

AIR.—*"By the side of this deep, rolling river."*

We are thinking of bright golden mansions,
Which Jesus has gone to prepare;
And we long to unite with the ransomed,
And enter that world that is fair.
We are weary of this world's sad story,
We are sighing as o'er earth we roam;
O Jesus, appear in thy glory,
And gather thy waiting ones home.

CHORUS.

O we're nearing those bright golden mansions,
In a little while we all shall be there;
And we'll join in the song of the ransomed,
As they enter that world that is fair.

O, behold the bright gates, now they open
To welcome the saints as they come;
And angels are waiting to greet them,
And receive them with joy to their home.
Mine ear catches sweet strains of music,
While all the redeemed I behold,
As they enter that beautiful city,
And walk up those pathways of gold.

On the banks of the pure crystal river
They shall wander together in peace,
Where sickness and death cannot reach them,
And sorrow and sighing shall cease.
There the flowers forever are blooming,
While richest perfume fills the air;
Sweet melody ever is ringing
Throughout all that country so fair.

There's the Savior with glory surrounded,
He's the joy and the light of the place;
And the saints shall reign with him ever,
And enjoy the sweet smiles of his face.
Now we're waiting for Jesus to call us
To those heavenly mansions so fair;
O come quickly, dear Savior, and take us,
For we long, oh, we long to be there.

Concord, N. H. JENNIE SALTMARSH.

For the World's Crisis.

REPORT OF THE MASS. A. C. CONFERENCE.

The first quarterly session of the Mass. State Conference commenced July 3d, at nine o'clock. Prayer was offered by the President. The usual committee on membership was chosen. After the Constitution had been read, the proper committee reported favorably on the requests of Elders I. Wyman, of North Adams, Rufus Starks, Savoy, and Isaac Blanchard, W. Hawley, to become members of this conference. They were accordingly received. Other preachers present, L. Boutell, G. A. Streeter, E McCulloch, E. Owen.

Churches represented: Savoy, by Brn. Wm. Sherman and A. E. Bliss. Springfield, by A. and M. Bradford. North Adams, by I. Wyman. Plainfield Pond, by R. Starks. Hoosic, N. Y., by E. McCulloch. South Adams and Williamstown, by S. Wheelock.

Voted, That the President act as a committee to furnish the Secretary with the records of the Clerk *pro tem.*, chosen at the annual meeting, and that the same be duly recorded, and a copy furnished for publication in connection with the report of this meeting.

Bro. G. A. Streeter reported three baptized at the recent grove meeting, in Charlton. A door had been opened there both wide and effectual. No particular change in other places visited.

Bro. E. McCulloch reported the church in Hoosic as in a better state. The cause was rising. Much division and subdivision had heretofore existed. Bro. I. Wyman corroborated the statement. Bro. McC. had preached some for the Baptist church in Savoy, near his home. They wished him to do so more, but he had been at the chapel in S. mainly.

The cause in North Adams, as reported by Bro. I. Wyman, has never been so prosperous since 1854. Though some had withdrawn (since he came among them in Jan. last, by the church's request,) yet the truth was gaining ground. Several had been converted, and baptized; a Sunday school had been established, and a good interest was felt. His sympathies and interests were and should be with this people.

The clerk alluded to the state of feeling existing in various sections where he had labored.

Brn. Sherman and Bliss felt that the church in Savoy had been in the crucible, but there was some gold left. They were determined to continue the meetings, and do battle for the right. He had recently united with them. Bro. B. made a most pathetic appeal in favor of cherishing a spirit of forgiveness and christian union. Many were affected to tears. The President was a sort of missionary, now here, now there. He felt that the result of the Charlton meeting had been good, and another will probably be held there in the fall. The preacher should keep an eye single to the glory of God. Should be sometimes deaf in one ear, sometimes in both, to matters where differences were involved. The conference does not propose to legislate for the churches, but simply bring them to cooperate with each other. A dozen men united ought to be more effective than one alone. Adjourned.

Saturday, 4th, 9 A. M. Conference enjoyed a most heavenly season of prayer, led by Eld. Starks, who subsequently reported the church at Plainfield Pond, of which he is pastor. Had been a long time with them. Some of the most firm and reliable brethren to be found there. *Was not an unkind thought* existing among them to his knowledge. Meetings well attended. Several recent conversions. A number to be baptized next Lord's day. He favored the objects of this conference, wished to be identified with it. Men whose fruits were of a questionable character, universally opposed organization. Bro. Bradford felt there was a lack of interest in Springfield, unwarrantable in persons looking for the Lord. Hoped and prayed there might be an awakening there. The young people's meeting often had much of Jesus in it, still there was quite too much indifference in the church.

Eld. Blanchard, formerly identified with the Christian denomination, had exchanged error for truth, and was laboring with the church in Pownal, Vt. They were looking for Christ. Some thirty or forty had recently been converted there, nine baptized, one old lady seventy years of age. His interests were with the conference.

Bro. Wheelock, who is alone in Williamstown, felt that judicious men might do great good there. The cause in South Adams also demanded the attention of the conference, as all but two or three had removed from there. Hoped both places would be remembered. The usual vote of thanks was passed, and conference adjourned. E. OWEN, Clerk.

P. S. The brethren and friends in Savoy, and vicinity, have manifested that christian care and hospitality which will ever render their memory grateful to us who were their guests. May God bless them abundantly. This has been one of the best conferences ever held in the State. The Spirit of the Lord tarried with us from first to last. E. O.

☞ A confirmed christian is one that taketh self-denial for the one leaf of his religion.

For the World's Crisis.

TRIED AND PROVED.

Many things are offered to the public for genuine that have not been tried and proved. They will not bear inspection. And even in the professed church, many things are offered which will not stand the test. We are counseled to "buy the truth and sell it not." What is truth? Christ, in praying to the Father, says, "Thy word is truth." In the word there are many precious promises, and some of them have been tried and proved. "Abraham, when he was tried, offered up Isaac, . . . accounting that God was able to raise him up, even from the dead, from whence also he received him in figure." Shadrach, Meshach and Abed-nego, when brought before princes and kings, were tried and proved; and when commanded to fall down and worship the image, were not careful to answer, for they knew that their God was able to deliver. God had tried their faith. Now they were about to prove his promise. O praise our God. He did not leave them. They went through the fiery ordeal, but not alone; the form of the fourth was with them, and they came out without the smell of fire on their garments.

Every child of God must be tried and proved, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." It was for faith in the word of God that the fathers suffered. They "died in faith, not having received the promises," but seeing "them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Many in these days see them very near, but will not embrace them. Some, with Moses, have chosen the people of God as their company, and are willing to suffer, if need be; but the masses had rather believe the lie that the devil told in the garden, than the promises of God. Tell them that "the meek shall inherit the earth," and they will reject it, and the Savior who declared it. They will not search the Scriptures to find the source of life, but rather seek knowledge from demons. My heart has been grieved when I have seen some among us, who are sick, calling upon spiritual doctors, instead of obeying the injunction of James,—"Is any sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick; and the Lord shall raise them up." Some have tried the great Physician, and proved him to do just as he says.

Who dare trust in God and his word? It is time we take a bold stand. God help us. The perils thicken; the Life-giver is soon coming; but while he tarries, let us not be "slothful, but followers of them who through faith and patience inherit the promises." Let us bring in all our tithes, and prove the Lord. "Wait on the Lord, be of good courage, and he shall strengthen thy heart." This is the counsel of the Lord, and it will stand forever.

Portsmouth, N. H. GEORGIE A. WHITE.

For the World's Crisis.

FROM SIDNEY TO LUTHER.

DEAR LUTHER:—We have bid farewell to all who knew us, and left the city of St. Louis; for fear that we might suffer harm, the weather was so very warm. Upon the seventeenth of June, at half past three that afternoon, we crossed the Mississippi river, and left the place, perhaps, forever. The steamer soon conveyed us o'er; we took the cars at half past four. Amid the smoke, the dust, and din, the *smashers* flung the baggage in. They "let it slide" quick as they could, as if it were but *common wood.* Then soon we felt a sudden shock, the engine on the train had locked. Quickly by power of locomotion, Nahum's chariots were in motion. With all their freight of living souls, the ponderous engine swiftly rolls to Carlinsville; we there intend, by kind request, some time to spend. We there arrived at early ev'n, about the time the clock struck seven. Kind friends were waiting, and had come with team to take us to their home.

THE CHANGE.

I shall not murmur nor complain against the wondrous lightning train. Its great advantages no tongue can tell; for speed and storms it doth excel; but in hot, sultry summer weather, with various classes crammed together; mid smoke, and dust, and cinders flying; sweating, thirsty babies crying; I think you will agree, dear friend, you are glad to reach the journey's end. If you are not, to me 'tis strange; but I was thankful for the change, when I at Carlinsville did land, and met kind friends and grasped their hand; who thanked the Lord that we had come, and with their team conveyed us home. We safely reached our place of rest, just as the sun set in the west. The day had fled, our journey o'er, and thankful for a home once more. Then came the hour of evening prayer; when done, we did to rest repair, grateful to God that we had come one day nearer to our home.

MORNING.

The Lord hath kept me through the night,
Another day dawns on my sight.
Away hath fled night's sable fold,
The east now glows like burnished gold;
And "Chanticleer" his bugle sounds,
That makes the welkin ring around.
The clucking hen, with hungry brood,
Is scratching round to seek them food.
Insects are humming in the breeze,
And birds are warbling in the trees.
The lark springs up on whirring wings,
And as he rises briskly sings.
The little sparrow's grateful throat
Is pouring forth his cheerful note.
While, ever since the dawn of light,
The pretty quail hath sung "Bob White."
But ah! no sound my heart doth move
Like that of yonder turtle dove.
Its pensive strain attracts my ears,
I scarcely can refrain from tears.
Emblem of innocence and love,
My favorite, thou harmless dove.
All nature seems with grateful sound,
To utter praise to God around.
Far as my eyes can view the scene,
The prairie regions clad in green,—
Mementos of those "plagues" of yore,
That grieved old Egypt sad and sore,
When Pharaoh with wicked heart
Forbade God's children to depart,—
The Locusts—this is their great year—
Their dismal moans grate on my ear;
The sun is high, and nearing noon,
The beasts now seek a shady boon,
And restless stamp beneath the trees,
Where flies torment, and bite, and tease.
Alas! through ocean, earth, and air,
The curse is lurking everywhere.
Lord, haste the moment, bring it nigh,
When *curse* and *wrongs* and *death* shall die.

SUNDAY, June 21st.

Another week its race hath run; another Sabbath has begun. This day, O Lord, thine arm make bear, and fill thy children's hearts with prayer. In mercy, Lord, a worm now teach; O warm my heart and help me preach. Dark clouds are gathering in the sky, they may portend a storm is nigh. The hour for worship draweth near; the people now are gathering there. We have now met within the place; O Lord, now show thy smiling face. We've sung and prayed, and preached the word, and all attentively have heard, that Jesus died and rose again, and soon will come on earth to reign. He died for all that all might live; he pleads for all and will forgive. Old time his race hath nearly run; soon will the day of judgment come. In that great day the Lord declares, he *then* will burn up all the tares. In mercy, Lord, grant that I may be found among the wheat that day.

WEDNESDAY EVENING, June 24th.

Another span of time hath run; I've passed once more a setting sun. There can but few more yet remain, ere Jesus will return again. How quick the moments flit away; on swiftly hastes the LAST great day. The hour for worship now hath come in Bro. Brailey's pilgrim home. There is interest manifest to hear; people have come from far and near. We trust some good was done that night; that some were brought to see some light.

THURSDAY, June 25th.

The time appointed now hath come, when we must leave this pilgrim home; and part with friends who're dear to me,—*tried veterans* of forty-three. Haste on, old time, speed! speed the day when partings will be done away. For Springfield now we took the train, to seek a pilgrim's home again. At twelve o'clock the train arrives, and found a home with Bro. Wise.

FRIDAY, June 26th.

This afternoon we rode out to see
The famed "Oak Ridge Cemetery."
Nature hath done what it could
For this sepulchural solitude.
I sought the spot where Pity weeps,
The tomb where ABRAHAM LINCOLN sleeps.
My heart was sad, all round was still,
As I walked up the shady hill,
And on the marble tablet read
"TO OUR SACRED DEAD."
There sleeps the martyr; cold in death,
Nor heeds he foes, nor treason's breath.

I then set out to find the grave of one who taught Christ's power to save, when he returns our living head, to change the quick and raise the dead. Upon his tombstone I did see, "MEREDITH HELM, M. D." And there was also on it graven, "WAITING FOR GOD'S SON FROM HEAVEN." Short be his sleep, quick from the skies descend and bid thy saints arise. Haste, make an end of sin and crime, and toll the knell of hoary time. Amen. S. S. BREWER.

Springfield, Ill., June 30th.

For the World's Crisis.

SELF-RIGHTEOUSNESS.

We hear people justifying themselves with words like these: "I do not lie, swear, nor steal. I am good to the poor, and many other things I do which are right; and if we are rewarded according to the deeds done in the body, I shall stand as good a chance as any of them." The Scripture referred to is 2 Cor. 5: 10, and it reads thus: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done; whether it be good or bad." We notice there are but two classes spoken of, the good and bad. Neither are there but two destinies for the whole of Adam's race. And these two destinies are summed up in the words of the apostle, thus: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23. Please read Rom. 2: 6–11. Our God does not punish for the sake of punishing, but destroys the wicked in justice and mercy, to get them out of the way. But some will say this is a dangerous doctrine; it will encourage the sinner to do worse. My reply is, that my mission is not to induce people to be better sinners; but to persuade them to be reconciled to God. Dear reader, we must work. But yet there is no merit in it. We must trust in Jesus for salvation. For says the prophet, "We are all as an unclean thing, and all our righteousness are as filthy rags." The apostle Paul said he wished to be found in Christ, "not having" on his "own righteousness, which is of the law"; in other words, by works; "but that which is through the faith of Christ, the righteousness which is of God by faith." And certainly, if the great apostle of the Gentiles could not be saved by the righteousness which is of the law, we may expect to stand a poor chance; for he was very jealous of the law.

Again, in expecting to be saved by our works, we ignore the gift of God's dear Son. For it is virtually saying, we would none of your sacrifice; we are able to save ourselves; by our own works will we make reconciliation. O poor blind mortal! The very thoughts of your head are sin. The very acts in which you trust are sinful. Think you that God would have sent his Son into the world to suffer for nought? Nay, my friend, he died for you and me. By "his stripes we are healed."

My dear reader, if you are one of the class of which I have been describing, whether you belong to the church or not, rich or poor, high or low, know assuredly that Jesus Christ is the only name given under heaven, "among men, whereby we must be saved." "Neither is there salvation in any other." Then repent of your sins, which are many; and turn to God "who will abundantly pardon." And while you learn to do the works of God, trust only in Christ for salvation.

North Fryburg, Me. ELISHA JOHNSON.

A NUISANCE.

I mean the practice of sending all over the country whenever a new meeting-house is to be built, asking "material aid" for the same. I would suggest that brethren, before starting a runner on the errand just named, take the thing under prayerful consideration, and assure themselves that they have done all in their power toward erecting for themselves a house of worship. Before they do it, let them ask their consciences in the sight of God, whether or not they have taxed their pocket nerve to its utmost capacity. I fear that this practice is not unfrequently indulged in by brethren who do not know what it is to deny themselves or their families of a single luxury of life. If brethren would give to the fullest extent of their ability, and be content with a house in accordance with their means, the proportions of the evil referred to, would be greatly diminished.

But brethren are frequently unwilling to build such a house because the meeting-houses of their religious neighbors are large and fine. What would be the result, if individuals were to act upon this principle? Every time a man wished to build a dwelling, if he were not able to build one equal in proportions and style to those of his neighbors, he would be running all over town, and sending all over the country, soliciting aid to build a fine house!! I have known calls of this kind to be made by brethren who actually needed and deserved help; but it is not so in a majority of cases, and the practice which is becoming so general should be smartly abridged.—*American Christian Review.*

Gems.

There is no way for men to discern their names written in the book of Life, but by reading the work of sanctification in their own hearts. I desire no miraculous voice from heaven, no extraordinary signs or unscriptural notices or information in this matter. Lord, let me but find my heart obeying thy calls, my will obediently submitting to thy commands; sin, my burden, and Christ my desire; I never crave a fairer or surer evidence of thy electing love to my soul.

It is by affliction chiefly that the heart of man is purified, and that the thoughts are fixed on a better state. It is seldom that we are otherwise, than by affliction, awakened to a sense of our imbecility, or taught to know how little all our acquisitions can conduce to safety or quiet; and how justly we may ascribe to the superintendence of a higher power those blessings which, in the wantonness of success, we consider as the attainments of our policy or courage.

To every man there are many dark hours, when he feels inclined to abandon his best enterprise; hours when his heart's dearest hopes appear delusive; hours when he feels himself unequal to the burden, when all his aspirations seem worthless. Let no one think that he alone has dark hours. They are the common lot of humanity. They are the touchstone to try whether we are current coin or not.

The earth may shake, the pillars of the world may tremble under us, the countenance of heaven may be appalled, the sun may lose his light, the moon her beauty, and the stars their glory; but concerning the man that trusted in God, he knows in whom he believed; he is not ignorant whose precious blood has been shed for him; he hath a Shepherd, full of kindness, full of care, and full of power.

Some employments may be better than others; but there is no employment so bad as the having none at all. The mind will contract a rust and an unfitness for everything, and a man must either fill up his time with good, or at least innocent business, or it will run to the worst sort of waste—to sin and vice.

There is a greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny, as Peter did is bad; but not to weep bitterly, as he did, when we have denied, is worse.

Times of general calamity and confusion, have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.

Many in seeking religion, leave not the realm of self-love, and they never rise higher than a piety which is but selfishness intensified. They never know what it is to love Christ or his work.

The christian's life is not an engagement by contract between a master and his servant. It is the union of two hearts—that of the Savior and the saved by the endearing ties of the most intimate love.

What unthankfulness is it to forget our consolations, and to look only on matters of grievance; to think so much upon two or three crosses, as to forget a hundred blessings.

Prosperity and adversity equally try the consistency of the human soul. He who is inspired by real magnanimity will best display it in adversity.

Guilt is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lurk and behave itself poorly.

Lost, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are lost forever.

The cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or as sails to a ship, to carry me forward to my desired haven.

The poor pittance of seventy years is not worth being a villian for. What matters it if your neighbor lies in a splendid tomb? Sleep you in innocence.

If you would keep yourself from strife,
Whilst dwelling neath the sun,
Ne'er let a tattler hear you speak
A word 'gainst any one.

Never purchase love or friendship by gifts—when thus obtained, they are lost as soon as you stop payments.

Praying frequently helps to praying fervently. Be assured it is better to wander in prayer, than to wander from it.

Never indulge in what appears to be a little sin; it will harden the heart and lead to greater.

The passing years drink a portion of the light from our cheeks, as birds that drink at lakes leave their footprints on the margin.

He is the happy man, not whom other men think happy, but who thinks himself to be so.

No man can avoid his own company, so he had best make it as good as possible.

We follow the world in approving others, but we go before it in approving ourselves.

Look upward for the grace needed now, and forward for the rest that remaineth.

The love of God is both the sweetest and strongest emotion that can possess the heart.

Idleness is hard work for those who are not used to it, and dull work for those who are.

For the World's Crisis.

CHARITY.

Being somewhat impressed with an obligation resting upon us as christians, professing to carry out in our lives the requirements of the word of God, I thought I would submit a few thoughts for the consideration of the brethren and friends, thinking, perhaps it might be the means of arousing some to a sense of duty in regard to the subject upon which I wish to express my views, which is the subject of Charity.

In the first place, let us consider who are, or should be, primarily the objects of our charity. To determine this, we have only to turn to Gal. 6: 10, which reads as follows: "As we have therefore opportunity, let us do good unto all men; especially unto them who are of the household of faith." Although this may not have reference to acts of charity alone, yet it would embrace these where they were required. The text, to my mind, conveys the idea that suffering ones, who are truly our brethren and sisters, or of the only great household of faith, should come under our immediate attention. Of course, it is the duty of all to do all they can to alleviate the sufferings of their fellow men; yet, we as christians, have a rule to be governed by in this, as in all other matters relating to our christian walk; and is it not our duty to come under the gospel rule in this thing?

Now, brethren, we are all well aware that there are worthy ones among us, who are really suffering from want and privation; those who are deprived, from various causes, of the means of gaining a comfortable support for their families, so that they are truly in a suffering condition. In view of these things, and the teaching of the Bible on this subject, the question arises, Where shall our charity begin? Should we not, instead of making it our first business to send aid to foreign missions, let our charity begin at home, and so relieve the wants of our brethren and sisters, who stand in need, and are worthy of our assistance? And, secondarily, those of the Lord's stewards, who are blessed with means sufficient, should be willing to send help wherever the cause of Christ can be advanced, and suffering ones relieved by their so doing?

These remarks I have suggested from a sense of my own duty in regard to these things; and hope the friends will carefully search the word on this subject, and then act as duty may seem to dictate. For one, my heart has been pained by seeing and hearing of those among us, who needed assistance, and not being able to do but little in that direction myself, and seeing a backwardness on the part of those who are able, to act well their part in lending a helping hand. John says, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." Let us consider the subject, and act consistent. Yours in the christian hope, JAS. G. PARKER.

Brodhead, Wis.

For the World's Crisis.

TRIBUTE TO THE MEMORY OF MISS ETTIE DEWEY.

BY MAHALA GOWAN.

The hand of death has reached thy home,
And torn from thy embrace
A lovely one, with blue eyes mild,
And paled her rosy face.

The spoiler came when life was bright
With joy and hope, and bloom,
And dimmed the lustre of her eyes,
Then laid her in the tomb.

Thy watchful care and soothing words—
They guarded well her years;
But now thy tenderness and smiles
Are changed to mournful tears.

May flowers bloom, and soft winds breathe
Upon her grave's green breast,
Until the resurrection's dawn;
There she will sweetly rest.

Then with immortal beauties clothed,
She'll walk the streets of gold
With those whom Jesus' blood made pure,
And chant the joys untold.

Cavendish, Vt.

For the World's Crisis.

THE WORLD UPSIDE DOWN.

Can the world stand in its present fix? Will you please answer this question, Mr. Editor? Stand! brother, it does not stand! it is upside down, topsy-turvey. Every thing is smashed up, never more so. The world, as it is, is wrong, all wrong. Very many ministers, editors and publishers are wrong; parents are wrong; children are wrong, serving the wicked one; and God will punish them. Doctors and lawyers are wrong, judges are wrong, and our city officers. Our whole nation is not only wrong, but corrupt, shockingly. The president of the United States is wrong, and both houses of Congress. Our State legislatures are wrong. Wine-bibbers, fighters, horse-racers, gamblers, pickpockets, and mobocrats in our cities, villages, and everywhere, are wrong. Intemperance in every form is wrong; a monster, devilish! Distilling the poison is wrong, murderous. "Their feet are swift to shed blood."

Tobacco chewing, smoking, snuffing, are wrong, poisonous, dirty, filthy, sottish, indecent, ungentlemanly, beastly, ruinous. Lewdness is wrong, the curse of our land. Witchcraft is wrong, spiritual knocking is wrong, altogether. So are Spiritual*isms*, Mormon*isms*, Unitarian and Universal*isms*. Cheating, lying, defrauding, are wrong. Sabbath breaking, swearing, idling, evil speaking, backbiting, tattling, slandering are wrong, setting the world on *fire*. Covetousness, which is idolatry, is wrong. Sectarianism is wrong, exceedingly wrong. Infidelity, in every form, is wrong.

Popery is wrong—the mother of harlots, and abominations of the earth. See Rev. 17: 1–7. God shall consume her with the spirit of his mouth. Novel making, novel selling, novel puffing, novel reading, are wrong. The man in the pulpit, or out of it, who pushes these cars of Satan, is wrong, devilish. The theatre, the circus, the ball-room, are wrong, the road to ruin. Their "house is the way to hell, going down to the chamber of *death*." Following worldly fashions is wrong; feasting to excess, or gluttony, is wrong; nightly revels, all unhallowed associations and secret abominations, masonry and odd fellowship, are wrong. "Destruction and misery are in their ways, and the way of peace have they not known." "There is no fear of God before their eyes." The world stand? who believes it? Did it stand when Noah built the ark, and the rain was upon the earth, forty days and forty nights, and every living substance was destroyed? Did Sodom and Gomorrah stand when God rained upon them brimstone and fire from heaven? and lo, the smoke of the country went up as the smoke of a furnace. Did proud Korah and his troop stand? Did idolatrous, murderous Ahab and Jezebel? Did wicked, blasphemous Belshazzar stand?

"Babylon's great king forgot he was a man—
A helpless man,
Subject to pain, and sin, and death, like others;
But who shall fight against Omnipotence?
Or who has hardened his obdurate heart
Against the Majesty of heaven and prospered?
Let men, let monarchs hear,
Pride was not made for man."

D. F. NEWTON, *Author of "The Sword that Cuts."*

BEGAN TO LAUGH.

A clergyman, at a celebrated watering-place, met a lady who seemed hovering on the brink of the grave. Her cheeks were hollow and wan, her manner listless, her steps languid, and her brow wore the severe contraction so indicative both of mental and physical suffering, so that she was to all observers an object of sincerest pity.

Some years afterward he encountered the same lady, but so bright, and fresh, and youthful, so full of healthful buoyance, and joyous in expression, that he questioned himself if he was not mistaken with regard to identity.

"Is it possible," said he, "that I see before me Mrs. B., who presented such a doleful appearance at the Springs several years ago?"

"The very same."

"And pray tell me, madam, the secret of your cure. By what means did you attain to such cheerfulness and rejuvenation?"

"A very simple remedy," returned she, with a beaming face. "I stopped worrying, and began to laugh; that was all."

☞ Carry your cross on dry land, and it will carry you in deep waters.

For the World's Crisis.

OUR LITTLE ONE.

She fell asleep on a bright summer day. The soft winds blew gently o'er her pale brow, lifting the sunny curl that must so soon be hidden from us. The fragrant flowers bloomed in their beauty by the window near her little cot. The birds of summer poured forth their sweet notes, yet falling sadly upon our aching hearts, for our dearest earthly treasure was going down the valley. How the dear one's eyes wistfully gazed upon us as we looked upon the sad, sad scene! We kissed that darling brow, ere the last sigh of mortality was given. But, oh! to think that we must give her up! How could we? Our hearts seemed going after her. But, ah! no tender mother's tireless devotion, nor father's ceaseless love, could stay the destroyer's power. And so she fell asleep. That little voice we heard no more. How lonely were our hearts. We folded up the white robe around her now cold form. We crossed the dear little hands upon her sinless breast, and gently we laid her in the coffin, and bore her to the old church-yard. How hard to lower her down in the cold dark grave, all alone. She had never been from us before; but now we must give her up. How could our hearts be almost broken? Lonely, O, how lonely was our fireside. One dear face was gone forever.

We gazed upon the vacant chair. There lay the little toys once held by her dear hand. Here the little shoe, that never more would be needed by her, and the little garments she would never wear again . . . She sleeps safely now in the care of the good Shepherd. Now more than half a score of years have gone since then. Yet we believe that same little blue-eyed Mary will wake up in the morning —the beautiful morning that will dawn on earth's dark sorrow. Then joyful morning songs will chase away our sighs, and heaven's fadeless flowers *forever* hide our mourning; for this will be all ended. We shall feel those dear little arms twining lovingly around our necks as in days now passed away, feel the very same little hands clinging to our fingers again. That little curly head will greet our eyes once more. How bright her eyes will beam upon us then! How our hearts will throb with heavenly joy when we gather on the banks of the river with our little one safe forevermore. . . .

Come, poor weeping, lonely, mourning parents. Your little ones *will* come again from the enemy's land, and *live again;* they will surely, believe it, it is so. You may see them, and enjoy their presence forever if you choose.

The morning will surely come. The shadows of night begin to flee; its stars seem to fade away, and the light of the coming day begins to dawn over yonder cloud-capped hills of sorrow. The harps of glory are all in tune, and the harpers stand almost ready—yes, quite—to strike hosanna's notes. There are the starry crowns outshining all the gems of earth. There view the palms of victory, more glorious than ever earthly potentate's sceptre of kingly power. There see the great army of the coming King of glory! See them gather around that banner of love! List! can you not almost seem to catch the coming clarion's peal? How its echoes will ring from mountain tops to ocean's deep! And the sleepers, they are coming up from their dusty beds, from the ocean's billows, and down from mountain's summit. Hear the rolling strains of heavenly halleluiahs peal over the land and ocean. Will it be music to your ears? Surely you want to see your dear ones again. Then believe on the Shepherd of the flock, for he will take them from the land of the enemy to his own green pasture, where flows the river of life that will quench the thirst forevermore. J. N. BERRY.

RICHES DO NOT BRING HAPPINESS.

The pursuit of wealth is all-absorbing. If happiness for time and eternity depended upon the possession of riches, men could not seek them with greater avidity. What multitudes there are, who do not scruple to employ any means that promise to bring about the desired result! Yet if there is any one thing in which rich men are agreed, it is in bearing testimony to the fact that wealth does not secure even earthly happiness.

Years ago, we were acquainted with a farmer in Erie county. Beginning with nothing but his strong hands and industrious habits, he had bought farm after farm, until he owned some six or eight hundred acres of valuable land, besides some sixty thousand dollars in the bank, or put out on bond and mortgage. To one who talked with him about his prospects for the future, he frankly said: "When I was poor, I used to work hard all day, and walk, barefoot, three miles to prayer-meeting. Then I was happy. I enjoyed religion. But now I have no desire for religious things. I am all taken up with the world. My only aim is to make money. I am wretched; I know it—I feel it; but I cannot give up the world."

Thus he lived, and thus he died. After his death, contentions arose in the family about the division of the property. Lawsuits followed, which continued for many years. The worst passions were aroused. One has said, the parents lose their souls in acquiring property, and the children lose their souls in spending it."

A neighbor to the person above referred to, himself an old man who had been successful in worldly pursuits,—seeing the bitter feelings engendered by the division of property among children, and the bad use they made of it; and seeing jealousies already springing up among his own children, said he "wished all his property was in such a shape that he could touch a match to it and burn it up." Yet he was a kind-hearted man, and an affectionate father. How much better it is, both for ourselves and our children, that we lay up treasures in Heaven. —*Earnest Christian.*

PASTORAL QUALIFICATIONS.—A correspondent of the *Christian Register* says: "When a vacant parish is seeking for a man, the last question is about his piety. Is he eloquent and scholarly and on the right wing in theology? Will he draw a full house and help pay off the parish debt? And in some places it is getting to be an important question, Is he good looking and genteel and young? These are the pre-eminent qualifications; and, if they are just flavored with piety, not too much so, as to remind the people offensively of heaven when he is met in the street, or at a dance, or when they are called upon at home, he is the model man; the best parish and the best pay await him; and at all festivals and anniversaries it is he who sits at the head of the table and is called upon to make the speech.

Happiness is a perfume that one cannot shed over another without a few drops falling on one's self.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

POWER OF PRAYER.

A boy in one of our public schools had a very fine pair of gloves stolen from the pocket of his overcoat. He stated the fact to his teacher, and she brought it before the children of the school under her charge. In simple but earnest language she told them that however much they might deceive one another, they could not deceive God, who would surely bring them to account for all their actions. She therefore entreated the boy who had taken the gloves to restore them. She did not wish to cast suspicion upon any of them by instituting a search, but would leave the wrong-doer to the guidance of his own conscience.

There was no response to her entreaty that day, but she took the subject to God in agonizing prayer, when she went home, and the next day appealed to her scholars again, and told them that she would continue praying until the gloves were restored. So deeply interested did she feel in the welfare of the children entrusted to her care, that she could not repress her tears when she addressed them, and they all sympathized with her, because they loved her, and knew by experience that she loved them also. Silently raising her eyes to heaven, she seemed to implore the divine aid. The scholars were quiet; not the slightest movement of hand or foot disturbed the silence, and even their breathing seemed suppressed; when one of the boys, half concealing his face with his hands, confessed that he had taken the gloves, and restored them.

The teacher not only freely forgave him, but kissed him for confessing his fault publicly, when he might have restored the gloves privately. She availed herself of the opportunity to impress upon her pupils the duty of forgiveness. We do not know the young lady's creed, but we have been informed that she prays for the welfare of her pupils and for grace to teach them aright, three times every day.—*Traveler.*

WHAT IS THE BIBLE LIKE?

1. It is like a large, beautiful tree, that bears sweet fruit for those that are hungry, and affords shelter and shade for pilgrims on their way to the kingdom.

2. It is like a cabinet of jewels and precious stones, which are not only to be looked at and admired, but used and worn.

3. It is like a telescope, which brings distant objects and far-off things of the world to come very near, so that we can see something of their beauty and importance.

4. It is like a treasure-house, a store-house of all sorts of valuables and useful things, and which are to be had without money and without price.

5. It is like a deep, broad, calm, flowery river; the banks of which are green and flowing, where birds sing and lambs play, and dear little children are loving and happy.

My dear, dear children, because I love you I want you to love the Bible. If you attend to it, it will make you, through God's blessing, wise, rich, and happy forever and ever. It is God's book. It is the best book. It is a book for little children.

A WORD TO BOYS.

My young friend, did you ever know—can you call to mind a single case of a person, who having his own way to make in the world, spent his time in the street, in billiard saloons, around hotels, or in any form of dissipation or idleness, to succeed in an eminent degree in any enterprise? Look over your list of friends and acquaintances and note their course. Do you not find upon examination that those who to-day are men of influence and honor were the youths who made the most valuable time, turning it to good account, and on the other hand do you not find those who stood at the corners with a cigar or pipe in their mouths went from bad to worse, from worse to ruin? Sadly must the answer be made—oh, that it were not so—they have failed. Will you not profit by the experience of others? Go not that way. Never be idle. Every moment of your time is a golden one, use it as such; improve the mind; fix your eyes on some noble object; be men. The call is for men, will you not be one of that number who can say—"I am a man."—*Ex.*

MY FIRST STEP TO RUIN.

"My first step to ruin," exclaimed a wretched youth, as he lay tossing from side to side on the straw bed in one corner of the prison house, "my first step to ruin was going a fishing on the Sabbath. I knew it was wrong; my mother taught me better, my minister taught me better. I didn't think it would come to this. I am undone! I am lost! lost!! lost!!"

Perhaps he said, "It is too pleasant to be cooped up here in church. What harm is there in taking a stroll into the woods? What harm in carrying my fishing tackle and sitting on the bank to fish?"

What harm? Why the harm that God is disobeyed, who says, "Remember the Sabbath day to keep it holy." The moment a youth determines to have his own pleasure before God's will, that moment he lets go his rudder, his compass, his chart; nothing but God's Word can guide you safely over the ocean of life. Give that up, and you are bewildered, you are drifting, you will be lost.

The World's Crisis
AND SECOND ADVENT MESSENGER

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.50.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,

THE YOUNG PILGRIM:
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.

TERMS:
Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 672. BOSTON, WEDNESDAY, AUGUST 19, 1868. VOL. XXVII.—NO. 23.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

AN EVENING INVOCATION.

I come to Thee to-night,
In my lone closet, where no eye may see,
And dare to crave an interview with Thee,
Father of love and light!

Softly the moonbeams shine
On the still branches of the shadowy trees,
While all sweet sounds of evening on the breeze
Steal through the slumbering vine.

Thou gav'st the calm repose
That rests on all,—the air, the birds, the flower,
The human spirit in its weary hour,—
Now at the bright day's close.

'T is Nature's time for prayer;
The silent praises of the glorious sky,
And the earth's orisons, so profound and high,
To Heaven their breathings bear.

With them my soul would bend
In humble reverence at thy holy throne,
Trusting the merits of thy Son alone
Thy sceptre to extend.

If I this day have striven
With thy blest Spirit, or have bowed the knee
To aught of earth in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray;

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy than of grace impart,
My sinfulness to heal.

Father! my soul would be
Pure as the drops of eve's unsullied dew;
And, as the stars whose nightly course is true,
So would I be to thee.

Not for myself alone
Would I these blessings of thy love implore,
But for each penitent the wide earth o'er,
Whom thou hast called thine own.

And for my heart's best friends,
Whose steadfast kindness, o'er my painful years,
Has watched to soothe afflictions, griefs, and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope or health,
Be thou their solace and their joy and wealth,
As they have long been mine.

And now, O Father, take
The heart I cast with humble faith on thee,
And cleanse its depths from each impurity,
For my Redeemer's sake.

—*Selected by* J. N. Berry.

For the World's Crisis.

ROMANISM IN AMERICA.

ITS PRESENT PHASES AND DESIGNS.

"Take heed that no man deceive you."—Jesus.

This is an oft repeated admonition in the Scriptures, and clearly implies that there is great danger of being deceived; and it does seem to me that there was never a time when there was greater need of heeding that admonition than now. One of the greatest means by which *truth* is ever trampled in the dust, and error assumes the sceptre of authority, is by *deception*. It is this that makes Satan "the strong man armed," by which in these last days he is making a desperate struggle against *true* christianity.

Romanism is the most gigantic, *deceptive*, antichristian systems ever established in the world. We use the terms "*deceptive*" and "*antichristian*," because we are able to fully back up their meaning. By deception she has maintained her authority, deluded her subjects to believe that she alone had the keys of eternal life, thus keeping them, by delusion and ignorance, in subjection to her authority, and boastingly arguing the "unity of the church," as proof that it is the only "true church." But look at the church. As Bishop Burnet remarked, "it is a Babel-building, erected by diligent *fraud* and aspiring *pride* upon the plains of drowsy *ignorance* and easy *credulity*, and cemented not only by the tears, but by the blood of thousands of innocents." It indeed looks like a lamb, but speaks like a dragon. (Rev. 13: 11.) It is deceptive in its very looks; but in the following article we intend, to *look* at it, and also to hear it *speak*.

Romanism has made wonderful progress in this country, until even now our religious and civil liberty is in imminent danger; and its progress is attributable measurably to its deceptive character. By a newly-born "Catholic Publication Society" a ("new thing under the sun,") the land is being flooded with Romish tracts, in one of which a writer remarks: "*The Catholic church will not stop in her progress until she has converted the world*; . . . but she has not denied, and will not deny, her sacred trust and prerogative of catholicity for the sake even of adding whole nations to her fold. *Whosoever* enters her fold must admit by that act her claim to be the one, undivided, indivisible church of Christ. There can be no 'branches of the Catholic church.'" This is really an important and authoritive declaration, fresh from the Romish press. What does it mean? It might deceive many, but to one who is carefully watching the workings of the system, it will not mislead. Let us look at Romanish declarations briefly.

1. The above named tract positively declares that "the Catholic church will not stop in her progress until she has converted the world,"—what to? To the Catholic church; for the writer declares "there can be no branches of the Catholic church." Then the aim of Romanism is to bring the whole world under its authority. This is a demonstrable fact. This is the only land of any extent where Romanism is making any "*progress*." And it is most certain that this is the land that Romanism designs bringing under its authority. As proof, we will present some evidence from their own ranks. Dr. Brownson, long the editor of the only literary periodical in this country, devoted to Romish interest, thus speaks:

"It (the Romish church) is now firmly established in this country. Our countrymen (Americans) may be grieved that it is so; but it is useless for them to kick against the decrees of Almighty God. They have had an open field and fair play for Protestantism. Here (in America) Protestantism has had free scope, has reigned without a rival, and proved what she could do, and that her best was evil; for the good she boasts is not hers. A new day is dawning on this land; a new chapter is about to open in our history; and the (Romish) church is to assume her rightful position and influence. Ours (this country) shall become consecrated ground (to Romanism) and here shall be established. Our (American) hills and valleys shall yet echo to the convent bell. No matter who is alarmed, or what leagues are formed, *This is to be a Catholic country*. And from Maine to Georgia, from the broad Atlantic to the broader Pacific, the clean sacrifice (of the Mass) is to be offered for the quick and the dead."

No one ought to be deceived by this declaration. Their aims are set forth so plainly that it ought to arouse every man who loves Christ, who loves religious liberty, and the country that gave him birth. Rome will make good her boast, if she can.

But now the question arises: what *means* will they employ to bring about this state of affairs? Will they inaugurate again the bloody days of the inquisition? It will be done by *subversion*. Let us again listen to the dragonic voice. The Duke of Richmond, once governor of the Canadas, in a speech at Montreal, said: "The government of the United States ought not to stand, and it will not stand; *it will be destroyed by subversion*, and not by conquest. The plan is this: to send over the surplus population of Europe. They will go over with foreign views and feelings, and in course of time rise up and subvert the government. The *church of Rome has a design upon that country!* Popery will in time be the established religion of that country. To aid in this, many of the princes and sovereigns of Europe are concurring."

A casual glance at Romanism confirms the truthfulness of the above. See with what untiring zeal they gather the Protestant children into their schools; where they are carefully trained up in the Catholic faith. Thus they are subverting the rising generation to the interests of Romanists. They have so far got control of the civil arm as to control the public monies in their interest. In the meanwhle they keep their *real* object carefully covered up; so that *deception* is the great means by which they hope to succeed. "Be not deceived," is the divine admonition. In order to carry out their designs, they are flooding the country with Romish tracts, by the means of which they hope to so popularize their faith, by misrepresentation and falsehood, and to present a fascinating bait that the nominal christians will swallow, and thus be caught with the hook. Says the same tract: "She will continue to *draw to herself* all the qualities and capacities of life which are in harmony with her spirit; and this accumulated spiritual force will constantly weaken the barriers that divide her from the sympathies of a large part of Christendom, until, at length, she will be *acknowledged by all* as the only living and true church of Christ."

We think we have already offered enough evidence from a reliable Catholic source to show the designs of Romanism, and its deceptive character. It is time that Protestants awake to a realization of their situation. "It is high time to awake out of sleep."

2. Another point very plainly and positively set forth in their tracts is the *unchanged character* of Romanism. Many are widely deceived on this point. Some have supposed that the increased light of the past century has essentially changed the character of Romanism. Many have supposed that the cruel, persecuting spirit of the dark ages has given way before the advance of Bible truth and knowledge in the arts and sciences. But this is a sad mistake. This would "break the unity of the church." And a recent Catholic tract declares, "This has not been, and could not be. The church, intended to be one, and to endure until the end of time, could not in its organic structure be really broken at any period of its history, without destroying its title as the one church of Christ. Individuals, communities, even nations, as such, have been broken off from it; but the essential church herself has remained *one and unbroken through all its vicissitudes*."

If Romanism has changed its real character in any respect from former ages, how can they get out of the dilemma that it was either wrong then, or is wrong now? Romanists are too shrewd to admit this. But the fact is, Romanism is the same to-day that it always has been; the same cruel monster that deluged the land in innocent blood for 1260 years; the same inhuman system, trying to again crowd itself into power. She has been compelled to cease a little from her work of blood; *but she did not yield a principle*. She would again deluge the land in blood to force obedience to her authority, had she the power. It is estimated that fifty millions have been put to death by that corrupt church, because they loved God's truth, and would not acknowledge or render homage to a blasphemous creed of man's invention.

Says John Fox: "The persecutors of these days strove by various arts to overcome the faith of those who were brought before them. They first tried, by invidious and soothing speeches, and by pretending compassion for their prisoners, to induce them to abandon the cross which they had taken up; these failing, they then began to show the natural malignity and bloodthirstiness of their hearts; their victims were ovelwhelmned with abuse, and exposed to every species of cruelty and ill-treatment; still the hypocritical whine of compassion was kept up; they tortured the Protestants only to prove their regard for his soul, and brought him to the stake only to make him "*conformable*"; that is, they merely wished him to give up the exercise of that reason with which his Creator had endowed him, and to adopt, instead of the pure and benevolent principles of the reformed religion, the monstrous, absurd, and blasphemous tenets of Popery; in return for which sacrifice, they graciously promised to allow him to *retain* a life which no law, but one issuing from the Pandemonium of the prince object of their idolatry—the Pope—could have ever given them authority to take away. This but feebly portrays the heartless, unchangeable character of this system. This is its character today, but it has not the power to enforce its authority. What heart does not shudder when it looks upon even the possibility of its obtaining the supremacy in this country. Let Romanism once realize its hopes in this land, and it would blight all it touched.

3. By misapplication of Scripture, by assumption and misrepresentation, Romanists attempt by their tracts to delude the people to embrace the faith of the Catholic church. In trying to prove its divine origin, they very prominently set forth the following proof text in most of their tracts: "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16: 18. That passage never can prove anything for the Romanists, unless they can prove that "rock" to mean Rome. Can they do it? They rely upon the succession of Bishops as sufficient proof, but this can never prove the Catholic church to be built upon the "rock," unless they can prove the profession of Peter's faith to remain at the present time in the Pontif at Rome. The *true* church of Christ is built upon the *revelation* from God, which is a "rock" upon which all his devoted followers can find a secure refuge from all the wiles of the Evil One. The *true* church of God is composed of *all* those who walk as Jesus walked, spotless and pure; who believe his revelation, and faithfully do all his commandments. "Blessed are they that *do* his commandments, that they may have right to the tree of life."—Rev. 22: 14. Christ is the one and the only head of his church, and can be "touched with the feeling of our infimities."—Heb. 4: 15. He has got the keys of death and hell (Rev. 1: 18); not the Romish church.

Christ never gave the Romish church the commission and command (See Catholic Tract No. 26) to preach the gospel in all the world; and it is a blasphemous assumption to claim that the Catholic church alone has fulfilled that command. I might enumerate hosts of their absurdities, highly polished and designed to deceive, but any mind of ordinary sense ought to readily discern them in the light of Scripture. If in these few lines we shall simply attract your attention to this matter, and put you on your guard, we shall have accomplished all that could be hoped for.

4. Let us look briefly at some of the claims which the Romish church put forth in a tract entitled "The Gospel Church." "*She claims the right to speak with authority, and declares that every one, without exception, is bound to listen to and obey her teachings.*" In accordance with this claim have God's people suffered together "by flame, by sword, by captivity and spoil, many days"; because in the sight of God, and in the love of eternal life, they could not conscientiously admit that claim and submit to that assumed authority. And the Lord helping me, an unworthy child of grace, I will never admit that claim, or submit to that authority.

Reader, resolve rather to obey God, than "*obey her* teachings"; on the one hand you will obtain eternal life,—on the other eternal death.

5. She sets herself up as "*the guardian and teacher of revelation*. . . . . Thus she delivers a body of revealed doctrine to be embraced." Reader, can you imagine of a more blasphemous assumption? Look at some of her "doctrines," which she declares "every one, without exception, is bound to listen to and obey." I will give you her own words:

1. "The Catholic church teaches that an authorized ministry, with a legitimate form of words, and the use of water, can wash away the disgrace of the fall from a soul, restore it to perfect beauty and sanctity, and make it a child of God."

2. "She maintains that under similar circumstances, she can change the substance of bread and wine into the body and blood of the living Jesus, the accidents or appearance of bread and wine remaining unchanged. She teaches that as the body is nourished by food, so really is the soul made strong in virtue and holiness by the sacramental presence of Jesus Christ."

3. "She teaches again, that by still another form of words, with a like authority, oil will effect what neither water nor wine can; viz., impart to the soul a suppleness and activity such as shall enable it to elude the grasp of the devil in its last struggle with him at the hour of death."

4. "She claims, moreover, by the laying on the hands of this same authority, to be able instantaneously to invest a man with more dignity than the longest line of royal ancestry can do, and with more power than a monarch's unlimited rule. This two-fold power of forgiving sins and consecrating the Holy Eucharist, as completely distinguishes a priest among men, as the Mother of God was distinguished among women, in being at once Virgin and Mother."

This subject might be greatly extended, but this will be sufficient for the present to show the reader the character of this antichristian system, as well as its aims and pretensions. It is as great a counterfeit as the Devil could invent for the religion of Christ. Deceptive and cunning, it will lead many into the broad way to death. Our only safety in these times is to stand unflinchingly on the word of God, at the risk of eternal life. At a future time we may have occasion to examine other features of the Romish creed, especially the doctrine of the trinity. I believe Romanism to be one of the most dangerous systems of error in existence, and it is our duty to resist its blasphemous claims, and beware lest in submitting to its authority, we receive the mark of the Beast. In a little while, all that have "gotten the victory over the Beast" will "stand on the sea of glass" before the throne of God, and "sing the song of Moses the servant of God, and the song of the Lamb."—Rev. 15: 2, 3.

Wm. H. Spencer.

For the World's Crisis.

WATER BAPTISM.

Baptism of water a command, but no promise now of a baptism of the Holy Spirit, but rather a GIFT *of the Holy Spirit.*

There seems to be some few who disclaim water baptism altogether. They are well-meaning persons, no doubt, and trying to do good, though they hold this *one* error, which to me looks surprising, because the point, to my mind, is so *very* clear; indeed, no subject within the lids of the sacred volume is plainer to my comprehension than water baptism. Perhaps some, like the noble Wm. Penn, may have been associated with those who have carried the subject entirely out of all Bible latitude and longitude, thus causing them to fall into the opposite ditch. But the Scriptures are so plain, the road so perfect on this point, we may, by taking heed thereto, escape either ditch, and walk not doubtfully, but with surety.

Some argue because inspiration claims but *one* baptism (Eph. 4: 5), that *one* must be the baptism of the Holy Spirit; and thus take the liberty to boldly assert there is no water baptism. Look here, brother; is there any promise to you and me of a *baptism* of the Holy Spirit? If you answer in the affirmative, I shall then inquire, where is it to be found? Let us look. John, the forerunner of Christ, announced the idea that Christ would *baptize* them with the Holy Spirit; and before his crucifixion, Christ confirmed the same idea to his disciples; and after his resurrection he assured them they should be baptized with the Holy Spirit within a few days; or, to use his own language, "Ye shall be baptized with the Holy Ghost not many days hence"; and charged them to remain at Jerusalem for that purpose, which command they were careful to obey; and the divine record asserts that "the Holy Spirit *filled* all the house where they were sitting"; thus they must have been immersed or baptized. But these thus baptized by the Holy Spirit were Jewish converts. But subsequently the Lord took occasion to baptize a company of Gentile converts with the Holy Spirit, to convince all that there was neither Jew or Gentile in Christ Jesus, but that he recognized Gentile converts as fellow citizens of the commonwealth of Israel, and that they had an equal right to all the ordinances and immunities of God's house. Acts tenth chap.

It appears that these Gentile converts would have been forbidden water baptism had they not been baptized with the Holy Spirit first. Acts 10: 47. But Peter in rehearsing the matter to the apostles and brethren, which were at Jerusalem, shows that Cornelius and those with him had received the Holy Spirit *just* as they had at the beginning. Acts 11: 15. Then if Peter and the others at the day of Pentecost were *baptized*, it follows that Cornelius and those with him were also baptized. Thus we have found a promise, and found its fulfillment. But where, since this time, has any one of Christ's disciples been *baptized* with the Holy Spirit, or where is the *promise* of such a baptism? But we find a sweet promise of the *gift* of the Holy Spirit, and that it is to *all*, "even as many as the Lord our God shall call," if they will only repent and be *baptized*. Acts 2: 38, 39. We are taught also that our bodies are the *temple* of the Holy Spirit, instead of our being immersed in it. It does seem plain that the Holy Spirit was never given by way of baptism only on the day of Pentecost, and subsequently on *one* occasion to the Gentiles.

If some of our friends, who discard water baptism, had been at the Cesarean meeting, and seen the excellent Cornelius and his associates baptized with the Holy Spirit, would they not have chided Peter when he gave *command* for them to receive water baptism? *Question*. If it is necessary for those who have been baptized with the Holy Spirit, to be baptized with water, is it not necessary for us at the present? Does this not look as though it was the Lord's will that his disciples should be baptized with water?

Another point. Where do ministers receive their authority to preach the gospel? Did not Christ give the last commission ever given to man to preach his gospel, after his resurrection, just prior to his ascension? He did. What is embraced in this commission? *Ans.* The making disciples in any nation, and *baptising* such disciples, not with the Holy Spirit, but in the *name* of the Holy Spirit as well as that of Father and Son, and *this commission reaches to the end of the world*. Now, Bro., if you are called to preach Jesus Christ's gospel, this is your commission. Please notice his high prerogative for thus commissioning men: "And Jesus came, and spake unto them, saying, *All power is given unto me in heaven and in earth*. Go ye therefore and teach all nations, *baptising* them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28: 18-20. And were the apostles obedient to this command? They were. Listen to Peter's preaching soon after receiving this last mandate from his Lord. Notice his instruction to inquiring sinners: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39. How plain that repentance and water baptism are the prerequisites of the *gift* of the Holy Spirit. Please notice also, that this is not confined to the apostles' day, *but "to all afar off*, even as *many as the Lord our God shall call*"; and as he does yet call people east and west, north and south, this promise stands for all such. And let us all pray that many may be ready to receive this gracious promise at our camp-meeting in Springfield, within a few days. Let any one read carefully the Acts of the Apostles, and also the Epistles, and it will appear quite obvious that all the apostles were in harmony with Peter's teaching.

Where is the account after this of any conversions, and the same converts not baptized? Which of the apostles taught their converts that they must be baptized with the Holy Spirit, but not with water? Can any one show by the Scriptures where water baptism was done away? The command for it is very plain and positive; the examples for it by the apostles are very full and striking. And when men, professedly commissioned to preach, say it is unnecessary, I ask what is their authority for saying thus?

B. Mathewson.

For the World's Crisis.

LIFE AND DEATH.

"See, I have set before thee this day life and good, death and evil."—Deut. 30: 15.

At the time this language was uttered, many of the people had turned from the true and living God, and were serving idols instead, just as a great many people do now-a-days. Instead of worshiping God, they worship the world, or the things of the world. The doctrine of election, as taught by some men, is entirely cut off in this passage; for in another place in this same chapter, he says, "I have set before you life and death," thus virtually saying, Take your choice. Have your own way. Serve me and have life, or serve idols and have death. Now the question for us to decide in this day is, Will we worship the true and living God, and thus secure to ourselves true happiness in this life, and life everlasting in the kingdom of God? or whether we will follow the inclinations of an evil heart, and serve Satan while we live here, and then receive "the wages of sin" which "is death"?

That men are left free to choose for themselves, no one can doubt who believes the Scriptures, and has a right understanding of them. Although many pretend to believe in predestination, in this way, that God leads all men, and has chosen a certain class to salvation, and the rest to destruction, and that they are not responsible for what they do. This, indeed, is a curious doctrine, in the face of the plain declarations and truths of God's word. "Choose ye this day whom ye will serve," is the language of Holy Writ. That "many are called and few are chosen," is true; yet it is for no lack on God's part, but it is because the many choose to do evil, and thus lose their title to the inheritance promised to the faithful.

Reader, which side of this question do you stand on to-day? Do you believe God's word? Do you believe the words of Jesus, when he says all those who come "to me I will in no wise cast out"? Jesus has provided life and salvation, and invited all men to accept it and live. His was a whole sacrifice. He died for all men, but it does not follow that all will be saved, because all will not believe on him; all will not comply with the conditions.

All that will, can partake of the water of life freely. Then why will ye refuse and die? Why will ye serve idols, and lose your life and happiness? "Why will ye die, O house of Israel? Come *now*. The invitation is good. Jesus is waiting. The Spirit says, Come. The judgment is at hand, when it will be too late. "Come, for all things are now ready."

N. B. McMurphy.

For the World's Crisis.

DO CHRISTIANS EVER DIE?

To advocate the affirmative of this question would be wholly unnecessary, were it not for the fact that some deny the affirmative. In doing this, they virtually contradict the plain testimony of the Scriptures; for we read,—"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. 14: 13. And again, we read that "in Adam all die"; and again, that "death hath passed upon all men." To teach that christians "never die," in the face of such declarations, is an unjustifiable contradiction of the word of inspiration. But such contend that this relates to the physical organization, and not to the soul. In this they are either wiser than Solomon, or else their wisdom is foolishness; for he says, "The living know that they shall die; but the dead know not anything; ... for the memory of them is forgotten. Also their love and their hatred and their envy is now perished."—Eccl. 9: 5, 6.

Here the attributes of the soul are specified as becoming extinct in death; consequently, to say the body alone dies, and the soul still lives on, is to deny that "their love and their hatred and their envy is now perished"; and that instead of their not knowing anything, they know more than they ever knew before.

If this were so, then death should not have been called sleep, as it is called in the Bible, since a death of that kind would be waking up, instead of a sleep. This cannot be applied to the body; for the body returns to dust, and so in this bears no resemblance to sleep. Sleep is the cessation of consciousness, and consciousness pertains to the soul; the soul must then lose consciousness in death; and so "the dead know not anything."

The notion that christians cannot die, is founded on a misapprehension of certain passages which are presumed to teach this. But to understand any passage of Scripture, it should be understood in harmony with the general testimony of the Scriptures; else the result will be to darken counsel by words without knowledge. To isolate a passage from its connection, as for instance, "whosoever liveth and believeth in me shall never die," may be to change the truth of God into a lie. To understand this we must take it with the connection. Christ said to Martha, at the resurrection of Lazarus, "Thy brother shall live again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."—John 11: 23-26. The declaration that "he that believeth in me, though he were dead, yet shall he live," clearly refers to a bodily resurrection, as the connection shows; and so, when it is further said, in the same connection, "and whosoever liveth and believeth in me, shall never die," this can only relate to those who live in the resurrection life, and not to the present mortal life.

The phrase "never die" is not literally translated, there being no word in the Greek equivalent to the word "never." The original phrase *ou me apothaneeis ton aiona*, is more correctly rendered by other translators, "shall not die for ever." To die for ever would be to become eternally dead; and not to die for ever, would be not to die thus eternally; and refers to the resurrection life.

That the dead are unconscious, Christ taught in his argument with the Sadducees. He affimed that "God is not a God of the dead"; when he would be their God if they were conscious; therefore, he taught that they were unconscious. In this he agreed with the Sadducees, and disagreed with the Pharisees. And by this denial of the Pharisaic doctrine of the soul's consciousness after death, he was enabled to disprove the non-resurrection theory of the Sadducees, and thus taught his disciples how to "beware of the leaven of the Pharisees, and of the Sadducees." The Pharisees, according to Josephus, held that souls have an immortal vigor in them; while the Sadducees not only believed that the dead were actually dead, but denied their resurrection. To refute their non-resurrection theory, Christ said, "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living; for all live unto him."—Luke 20: 37, 38.

When God said to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," they were dead; and since he is not the God of the dead, he could have no reference to their dead condition, but spoke with reference to their future resurrection life. And the validity of Christ's argument rests solely on the utter unconsciousness of the dead; for if they were conscious, God would be their God; and hence it would not follow that they are to have a resurrection. So the validity of his argument with the Sadducees rests on the unconsciousness of the dead.

Wm. Hobbs.

For the World's Crisis.

THOUGHT.

If we except our sleeping hours, we are ever thinking. Thoughts come and go with the rapidity of the electric flash; and as well may we undertake to chain the hurricane, or reverse the surging tide of the Mississippi, as to stop them. We may designate the channel into which they flow, but to stop them is beyond our power.

Our plans originate in the mind. First comes the thought, then the action; and if the thought is good, the action will be good; while if the thought be evil, the action will be evil also. How important, then, that our thoughts be directed in the right channel. It is our duty, as well as a great and glorious privilege, to honor God in contemplating his goodness and mercy, and in keeping his commandments. Do we, as professed followers of Christ, embrace our duty and privilege in this respect as we should?

Action is a good index to thought. Our Lord declares that "out of the abundance of the heart the mouth speaketh." From this it is plain that if our thoughts are evil, our lives are evil also; *et vice versa*. A corrupt fountain can not send forth a pure stream; neither can evil thoughts produce good works. Hence our *thoughts* must be holy, if we would be holy in life. It is necessary that we stand upon guard constantly, because the Devil has many allurements to lead our thoughts away from goodness and from God. Let us ever be careful to walk in the right path.

The themes of the Bible afford rich food for thought. The field is wide, the themes are inviting, and the promises are precious. No earthly mine of wealth can rival the treasures of God's word. Why should the mind dwell upon earthly topics, when those of the Bible are so much better? Why should man neglect his eternal interests, for the transitory things of this life?

"All flesh is as grass." "We all do fade as a leaf." Man comes into existence, blooms, flourishes, droops and dies. Short is the human race from the cradle to the grave. Yet man is prone to evil; yea, he delights to revel in iniquity; and we behold him following the inclinations of his own will, rather than walking in obedience to the commands of Jehovah. Such has been the case since man's ejection from the garden of Eden. Still, notwithstanding the iniquity of man, notwithstanding his mortality, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"O, for such love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Savior's praises speak.
Angels, assist our mighty joys,
Strike all your harps of gold;
But, when you raise your highest notes,
His love can ne'er be told!"

Salvation is offered, and man is invited to accept it, and live eternally in the kingdom of God, where ALL is peace and joy forevermore. If the love of God and the glorious promises of the gospel do not induce men to repent, nothing short of physical force will do it. Sinner, would you be saved? The terms of the gospel are easy, and if you are lost, *the fault is at your own door*.

Man should ask no higher honor than that of being a humble instrument in the hand of God of doing good. We should ever strive to follow the example of our adorable Redeemer, who went about doing good. In all our meditations, our first thought should be, How can I do the most good? But, instead of this, usually the first thought is, How can I make the most money? Self is first in the mind, and self must be accommodated, even if it be at the expense of friends and neighbors. This ought not to be.

If the thoughts of professed Christendom were right in the sight of God, much more would be done to alleviate human suffering than is at the present day. But while thought is absorbed in selfish interest, the pleasure of supplying the wants of a friend, or of a poor neighbor, is entirely forgotten. In the service of mammon, *duty* is seldom thought of.

What affords more pleasure than the thought of doing right, and having the approval of the blessed Savior? Ah, what can give greater joy? Peace rests with those who know and do their Master's will. Theirs is joy which the world can neither give nor take away. With confidence they look forward, expecting soon to realize the glorious promises which God has given in his sacred word.

A King will soon reign in righteousness. The petty governments of this world must sink to rise no more. Tyranny and oppression must have an end. The kingdoms of this world must become the kingdom of our Lord, and of his Christ, and he shall reign for ever. This groaning earth is soon to be redeemed. Sin and death shall soon be utterly and for ever overthrown. Dead saints shall live again. The living righteous shall be changed, and this mortal shall put on immortality. Christ our life will appear, and then shall we appear with him in glory. "So shall we ever be with the Lord." No farewell tear will ever then be shed, no parting of friends, neither sorrow, nor crying, nor pain, nor death; for all tears will then be wiped away. Exultant thought! How it cheers the weary, way-worn pilgrim, as he travels towards the heavenly land. Would you share the glories of the soon coming kingdom? Have your thoughts and lives *right*, and the promise is yours.

Memphis, Ind. G. W. Green.

For the World's Crisis.

FILIAL LOVE.

What a beautiful virtue is filial love. Coming as it does direct from the heart, and prompted by the noble sentiment of caring and providing for an aged parent, who, past the alotted term of life, is still lingering amid the perils of these days, and still waiting for Jesus to come and take him to that bright world that will know no sorrow.

What a touching sight to see a son or daughter, who is blessed with health, cherish and provide for infirm parents, making their last days happy, and smoothing with loving hands their rugged pathway to the grave, should that be their resting place before the grand consummation of our hope be realized.

Would that this were more universal. Behold the opposite side of the picture. A son or daughter, as the case may be, grows up in the full enjoyment of health, and perhaps they may be favored with wealth. They are selfish and thoughtless, thinking of no one but themselves. Perhaps they may go so far as to buy their infirm parents a little cottage, and think they have done a noble thing; but mark the result. They soon grow careless, seldom or never visiting them. They think that they have done all that the cause of humanity calls for, and do not think anything more about them, until with their neglect they bring down their gray hairs with sorrow to the grave.

It is said that during an earthquake in Switzerland, while others were escaping with what wealth they could get, and some were bending wearily beneath their loads of earthly wealth, two brothers were bending under a far different burden, and that burden was their aged parents, whom they had rescued from the fallen ruins, and were carrying to a place of safety. Burden did I say? Nay, it was a task of love. What cared they for wealth, or think of saving it, when their parents needed their helping hand, and nobly was it stretched forth to save them. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

C. H. Sweet.

Spasmodic Piety.—A quaint writer compares a certain class of professors of religion to sheet-iron stoves heated by shavings. When there is a little reviving in the church, they all at once flame up and become exceedingly warm and zealous. They are ready to chide the pastor and elders for their coldness and want of activity. But, alas! the shavings are soon burned out, and then the heat goes down as it went up. They are never seen in the prayer-room, or more spiritual meetings of the church again, until there is another excitement.

☞ A clergyman once said, "When I come to die, I shall have my greatest grief and greatest joy; my greatest grief that I have done so little for the Lord Jesus, and my greatest joy that the Lord Jesus has done so much for me."

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 19, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

FAST.

In accordance with our usual custom, we would invite those who are interested in our great National Campmeeting, to be held at Springfield, to observe Friday, Aug. 21st, as a day of fasting and prayer, that it may be the *best meeting* ever held by those who are looking for the speedy coming of our dear Savior. When we remember the past blessings received from the Lord, we may well feel encouraged to ask in faith for greater things.

THE SPRINGFIELD CAMPMEETING.

Perhaps all may not understand that we are to have a meeting on the ground Sabbath, Aug. 23d. We expect a large number will be present, and perhaps fifty to seventy-five tents will be up at that time. Come if you can.

BAPTISM.—We would remind those who have not been baptized, that there will be a good opportunity offered at the Springfield campmeeting. Let it be improved. Bring a change of clothes for this purpose. Let us obey the Lord in all things, if we expect to be ready to see him when he comes.

LODGING.—Those who are obliged to come to the Springfield campmeeting without tents, will find lodging room in the large tents. We hope to be able to accommodate all who come with board and lodging.

CAMP FURNITURE.

Those who have not attended campmeetings may need a little advice. All should bring their overshoes, umbrellas, overcoats and shawls. You will find them useful, no doubt, during the meeting. Always go prepared for rain. Bring your own bedding. A quilt for each individual will be sufficient. You can put one half under you and cover yourself with the other half. Bring a pillow-case and fill it with straw, or leaves, afrer you get there. Some bring bed-ticks and fill them with straw; but you can fix a pretty good bed in the straw of the tents, without the bed-ticks,—much better than soldiers have. Put a piece of soap, and a towel or two into your bag, a hair-brush and comb.

Each tent's company will need a wash-basin, wooden pail, looking-glass, some nails, hammer, small cord; and if you can bring a crowbar, an inch-and-a-half, or two-inch augur, you will find them convenient in pitching your tent, and for other purposes. Bring a few tacks and matches. Lamps and oil will be furnished on the ground.

There will be extra tent room for those who cannot provide tents; but we hope all who possibly can, will bring them. Wear plain clothing that you will not be afraid of soiling by sitting on the straw. If you wear jewelry—hope you do not—you will do well to leave it at home, as you will be liable to lose it on the camp-ground. Have stout boots or shoes that will be a match for sticks and stubs. Come to work for the Lord, and you will go home rejoicing.

DELEGATES.

All churches that wish to be represented at the annual meeting of the Advent Christian Association, to be held at the Springfield campmeeting, Aug. 25th, should appoint their delegates for that purpose. *Every* church can send *one* delegate, and an additional one for every fifty members over the first twenty-five.

The following may answer as a form of certificate for the delegates:—

This is to certify that ——— was duly appointed as delegate to represent the church in ———, at the annual meeting of the A. C. A., to be held at the Springfield campground, Aug. 25th, 1868.

This certificate should be signed by the elders of the church.

As important matters, in which all are interested who love the coming of our Savior, are to come before the Association, it is hoped the churches will be faithful in sending their delegates. *All preachers*, co-operating with the Association, have a right to vote. Do not appoint them as delegates.

BAPTISMAL ADVICE.

To the young and inexperienced preacher, the following advice relative to baptism may be of some service. We are pleased with what the writer says on the subject. The italics are ours. The article was published in the *Examiner and Chronicle*. The writer says:—

The candidate being in proper place and position between you and the audience, with hands laid one upon the other in front, you will take those hands in your left hand, and place your right hand against the back of the candidate. *Don't clutch the collar as though you were going to shake the life out of him.* ... There is no need of any snatching or grabbing, or violence in movement of any kind. You can generally stop any agitation you may see in the candidate by your own composure. For a baptismal order of words I suggest—

Upon your profession of death to sin and resurrection to newness of life, of which this ordinance is a symbol, I baptize you in the name of the Father, the Son, and the Holy Ghost.

Be gentle, firm and strong in the act, letting the water no more than cover the face. But be sure and get the face fairly under. Failure in this respect has occasioned vexations. I knew of one case in which on this account the candidate was rebaptized.

Let there be no splashing. . . . You had better give instructions to your candidates beforehand. As the candidate rises, let the church say in concert Amen, and break into a familiar hymn of rejoicing.

APPOINTMENTS FOR NEXT WEEK.—As our paper will go to press earlier than usual next week, on account of the campmeeting, it will be necessary for those wishing to get appointments in, to have them here on Saturday of this week.

MISPLACED.—In some of the copies of the last Crisis, the articles of Brn. D. Cogswell, P. A. Smith, and D. N. Smith, got mixed together when the paper was made up, and the mistake was not discovered till several copies had been struck off by the printer, when the mistake was corrected.

ECUMENICAL COUNCILS.

The Ecumenical Councils are the most important that are held by the church of Rome. The word ecumenical is from the Greek word *oikoumenee*, meaning the habitable earth. An ecumenical council is a world's council, and is composed of all the bishops in christendom. These councils are never called only on the most important business. Their decisions are final, and their authority superior to the Pope. When once called they are beyond the control of the Pope, and it is not necessary that he should be present. The Roman Catholic church recognize but nineteen ecumenical councils in the christian dispensation. The last one was held at Trent in 1545, three hundred and twenty-three years ago. The next, and probably the last, is appointed to begin at Rome, Dec. 8th, 1869. This will be one of special interest to the whole world. The Pope is very anxious to have all present. He sees that he has come to a critical period in the history of the Catholic power.

The nineteen that have been held, are as follows: "that of Jerusalem, held by the apostles, about A. D. 50; the 1st of Nice, in Bithynia, convened in 325; the 1st of Constantinople, in 381; the 1st of Ephesus, in 431; that of Chalcedon, in 451; the 2nd of Constantinople, in 553; the 3d of Constantinople, in 680; the 2nd of Nice, in 787; the 4th of Canstantinople, in 869; the four councils of Lateran, at Rome, in 1123, 1139, 1179, and 1215; the 1st and 2nd of Lyons, in 1245 and 1274; that of Venice, in Dauphiny, in 1311; that of Constance, in 1414; that of Bazil, in 1431 (till its dissolution by she Pope;) and that of Trent, in 1545."

If time lasts till the next one, it will be an occasion of great interest to the inhabitants of the world.

For the World's Crisis.

NOTES, QUERIES, & OBJECTIONS.

18. I forbear to urge the case of the dying thief, as the popular interpretation of this matter is by no means satisfactory. There is another case, however, which I offer as an objection to your views on the state of the dead. When Stephen was braving a storm of malignant persecution, he "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." The cruel mob hurried him out of the city; "and they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Acts 7: 59. Did he not expect that his happy spirit would, at the moment of death, be united with that glorified Jesus whom he saw at God's right hand? If so, was the prayer answered? A. A. PHELPS.

Rochester, N. Y., Aug. 1868.

"They stoned *Stephen*." Was it *Stephen* that they stoned, or only the house [body[in which he lived? Let this point be settled in the mind before we advance. It is certain the word *Stephen*, and the pronouns *he*, *his*, and *him*, which stand for the word Stephen, all represent the same person, and the one who was *stoned*. The one who was stoned was the one who "kneeled down," the one who "cried with a loud voice;" the one who "fell asleep;" the one who was "carried . . . to his burial;" and over whom "devout men . . . made great lamentation." This being true, no one else can be properly called Stephen; hence the "spirit" was not Stephen, but something that might be taken from him, and thus cause his death. So long as that remained, he, Stephen, could not die; but his enemies were determined to stone him till he was dead; hence it was necessary that the Lord should take away his spirit, in order that death might end his sufferings.

A glance at a few other passages will make this point plain. Job says, "The spirit of God is in my nostrils." Job 27: 3. What does *spirit* mean in this passage? We think it means just what it does in Stephen's case,—the breath of life. The same word in the original occurs in Ps. 104: 29, as follows: "Thou hidest thy face, they are troubled; thou takest away their *breath*, they die, and return to their dust." Again, when the Psalmist was speaking of the death of man, he says: "His *breath* goeth forth, *he* the [Stephen] renurneth to his earth; in that very day his thoughts perish." Ps. 146: 4. We have the word used in the same sense in the letter of James: "For as the body without the spirit (Mar. *breath*) is dead, so faith without works is dead also." James 2: 26.

We claim that the "spirit,' in Stephen's case means the same as spirit in Job 27: 3, and *breath* in Ps. 104: 29, 146: 4; but that this "breath," or "spirit," was not *Stephen*, any more than the spirit in Job's nostrils was Job himself. It is not something that lives by itself, as a man, conscious and accountable; but that without which no man, animal or plant can live. It is "the breath of life" corresponding with that which was breathed into Adam's nostrils, causing him to live; which, when taken away, as in the case of Stephen, causes the death of the man, as in the case of Stephen; who was then a fit subject for "burial" in *hades*, where he will remain till "the trumpet shall sound, and the *dead* shall be raised incorruptible; . . . then shall be brought to pass the saying that is written, . . . O death, where is thy sting! O grave, [*hades*,] where is thy victory."—1 Cor. 15: 52, 54, 55.

FARE REDUCED.

The RUTLAND and BURLINGTON and VT. VALLEY R. Roads have reduced the fare of those attending the Springfield Campmeeting. All those who come from the above roads, having paid the regular fare, will be furnished a free return pass by the Secretary of the campmeeting. *No* arrangements have been made with the Vt. Central; hence the friends in Vermont had better come over the R. and B. Road when they can, as those who come on the Central will be furnished with return passes only on the Mass. and Vt. Valley Roads to Bellows Falls. From So. Vernon, campmeeting tickets *must* be purchased at the station, which must be endorsed by the Secretary on the ground. •

FARE REDUCED.

The Agent of the Kennebeck Steamboat has reduced the fare, so that the friends in Richmond or Bath, Me., can come to Boston and return for $2.50;—from Gardiner, Hallowell and Augusta, for $3.00. All who come will procure a ticket to come and return, and present the same to the Secretary of the campmeeting for his endorsement. •

NOW READY.

NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP,"

WITHOUT THE MUSIC.

By the Advent Chris. Pub. Society.

Among the thousands who sing from "The Jubilee Harp," there are many hundreds, especially the aged, to whose eyes the fine print of the Harp is a great discomfort and inconvenience, and who would gladly welcome an edition of the same excellent hymns, in a convenient form, *in large, clear type*. The above work is issued especially for them, and we trust they will find it *just what they want*.

There are hundreds also who sing from the Harp, who never use the notes, and who would therefore be just as well and better pleased with a book containing the same hymns, *without the music*, at a lower price. This book was got up also especially for *them*, and will, no doubt, be to all such just the thing they desire.

This edition of "*The Hymns*" is not, by any means, intended to supercede "*The Harp.*" It is designed as a *companion* to it; and is so arranged, with references, that hymns given out from the one can be readily found in the other.

The whole has been carefully revised and corrected, and a brief supplement of choice and popular hymns appended. The type-work was done in our own office, and in a style, we trust, not inferior to that of any other.

It is a volume of 576 pages, containing some 850 Hymns and Anthems, substantially bound in cloth, with sprinkled edges, at 75 cents, single copy; $7.00 per dozen; $55.00 per 100. Bound in leather, gilt edge, $1.00 per copy; $9.50 per dozen; $75.00 per 100. It is cheaper by far than any similar work that we know of in the market. When sent by mail, 16 cts. additional postage. •

"SPIRITUALISM CONDEMNED

BY THE TESTIMONY OF THE BIBLE AND ITS OWN WITNESSES.

A Large 12 Mo., with Covers, by M. D. Wellcome.

This is a new and important pamphlet, prepared expressly to meet a want hitherto unsupplied. Among the many works written exposing the evils of SPIRITUALISM, none have been adapted for gratuitous distribution because of size and price. This work is given in a condensed form, and by having a very large edition published, can be furnished at a price to circulate extensively. Notwithstanding its brevity, it shows in a clear and concise manner the source of Spiritualism, its doctrines, corruptions, and unreliability, by the testimony of its own witnesses. Let it be scattered wherever Spiritualism is found.

Price 10 cents single copy; twenty copies for $1.00; $3.50 per one hundred copies. For sale at this office. •

NEW TRACTS

Just Issued by the A. C. P. Society.

"THE KINGDOM OF GOD." A valuable tract of 27 pages, by Eld. G. W. Green. Just what is wanted to circulate widely. Price 5 cents single, postage 2 cts.; 50 cents per dozen; $3.00 per one hundred.

"SEED TIME AND HARVEST." Truly "a Tract for the times," containing fourteen pages, by Eld. Geo. Thompson. 3 cents each, postage 2 cts.; 25 cts. per dozen; $1.00 per one hundred.

"WHAT SAYS THE GOSPEL?" By Elder S. L. Manley. Two copies for 5 cents, postpaid; 15 cts. per dozen; 50 cts. per one hundred.

"WHAT IS MAN?" A Bible view of his creation, with the meaning of "Soul," "Spirit," and an exposition of the "Rich Man and Lazarus," "Thief on the Cross," and "Souls under the Altar." By Miles Grant.

This is a work of 128 pp., containing four tracts bound together. Every body should have a copy. Price 25 cents postpaid. •

"ADVENTISM."

We have just received a full supply of this valuable work. Price in cloth 75 cents, postage 12 cents. Flexible covers 60 cents, postage 8 cents. In paper covers by the dozen, by express, $4.75.

$3000 TRACT FUND.

At a meeting of the Advent Christian Publication Society, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments.............412.19

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments..........$145.95

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *167 Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$5158.41
J. V. Himes (pledge paid)	50.00
" " "	50.00
J. A. Trowbridge	5.00
Timothy Parker	3.00
Mrs. J. C. Wheeler (Norway)	1.00
M. M. Day (payment on pledge)	10.00
Left Hand (Memphis Mission)	2.00
"A Lover of Jesus"	2.00
Geo. W. Dudley	3.00

EUROPEAN MISSION.

Previous acknowledgments	$597.30
E. E. Willey	1.00

SPRINGFIELD NATIONAL ADVENT CAMPMEETING FUND.

Previous acknowledgments	$1248.94
S. C. Hancock	5.00

For the World's Crisis.

MEMPHIS MISSION S. SCHOOL.

Our Mission Sabbath School here should before this have been spoken of, and a report of this part of our work given to the friends of the mission; but the accumulated work of every kind upon my hands, and the weariness of mind, as well as body, when the midnight hour comes (this is the only time one can get to write here), have prevented me from giving to the friends of the mission much which, no doubt, would have been interesting to them. This omission I deeply regret, because I know that much interest in this mission is lost by its not being reported in its weekly or monthly operations and successes. But while I am trying to do the work of three men here, it cannot be expected that I should do that of a fourth.

It would give me great pleasure to furnish the friends of Christ and the mission a continual and full account of the work of the Lord among us in this wicked city; and also our many trials and persecutions, which none but ourselves now know. But this cannot be done without neglecting the immediate and legitimate work of the mission; work which if we do not perform, everything is lost which we came to accomplish and gain. The gospel must be preached; the school must be taught; the sick must be visited, nursed, and provided for; the poor must be helped; the dead must be buried. The Sabbath School and Band of Hope must be superintended and cared for in all their interests and claims. The many meetings of the church must be attended by the pastor, or it is thought there is a lack of interest on his part. All these and many other things must be daily and nightly attended to, or the work falls behind, and a loss is seen and felt at once. At home, the mission is losing by not being regularly reported; but here it is not. There, friends forget us by not having their minds stirred up weekly, or monthly, with the account of our labors, trials and successes. I regret this as much as any one; but must ask all to remember that what I cannot do they should not expect.

Our Sabbath School is one of the most important departments of our work here. Without success in this, I should feel discouraged. This, with the day school, is the entering wedge of the true gospel to this people; and here, consequently, I have felt the greatest interest, and experienced the most anxiety. Like all the rest of our work here, the Sabbath School has been blessed of God; and can we so arrange that this interest may be kept up and sustained, what time remains for us to work, we shall witness greater fruit of our labors.

Two years ago last April, this Sabbath School was first organized. It was the first real work of our mission here, and the real starting point of doing good to this people. This, in connection with the day school, was the germ from which has come souls fitted, as we trust, for the kingdom of Christ. By these schools we get access to this people, who were in darkness and ignorance. By them we have kept the door open for the preaching of the true gospel, in all its length and breadth; until now Christ has a living church in this city. The first year after the organization of this school, the average attendance was about one hundred. The last year it has been double that number. Since the organization of the school, as many as eight hundred persons have belonged to it, and received instruction therein. During the last seven months, I have had printed *five hundred cards of membership*, all of which have been disposed of by the admission of members to the school; and of late five hundred more have been obtained to meet the demand. These cards, or tickets of membership, expire at the end of every six months, or twenty-six Sabbaths; and are so arranged that they show the attendance of each scholar during that time. The numbers from one to twenty-six are placed in little squares on the upper and lower margin of the card; each number marking a Sabbath. Each Sabbath, when the scholar is present with his card, the figure or number indicating that Sabbath is cut out by the superintendent with a conductor's punch. If the scholar is present every Sabbath for the six months, or the twenty-six Sabbaths numbered upon the card, it will be indicated by the card not having a single figure left upon it. This is called a "clear ticket," and entitles the holder to a present, or whatever the superintendent may have promised those who are thus punctual. Those who join the school after the series, have their tickets checked from that Sabbath on which they join the school. If, for instance, it is the fourth Sabbath of the series, the number or figure four will be cut from the card, and this will show when the scholar joined the school, and received his ticket of membership. If he is punctual until the expiration of the series, every number upon his ticket will be found cut out from the time he joined. This also is called a "clear ticket," and entitles the holder to a present. At whatever number, or Sabbath, the scholar becomes a member, if from that Sabbath his ticket is always present and checked, he or she is reckoned as punctual and deserving of credit as much as though they commenced with the series. If the scholar is sick and cannot be present from that cause, he is allowed to send his ticket to be checked. In the centre of the card is a ruled line, on which the name of the scholar is written by the superintendent, and below it is printed the following: "Is a member of the Advent Mission Sabbath School, North Memphis. I. I. Leslie, Supt."

There is no doubt but that much interest has been felt by the friends at the North in our Sabbath school; but only one brother has manifested this interest. I refer to Bro. Geo. S. Harwood, of Providence, R. I. He has on two occasions shown his deep and strong desire for our prosperity in this department of our work here. He has sent money and books to be offered as prizes in our Sabbath school, as incentives to the study of the Scriptures. The result has been most blessed; and may the Lord abundantly reward him for his efforts in behalf of these poor, outcast and despised children of God. It will be remembered that last winter this dear brother sent me ten dollars to be divided into three prizes; namely, five, three, and two dollars. These to be awarded to the three scholars in our school who should commit to memory and recite the best the greatest number of verses from the Bible in a given time; the money, after being won, to be given by the winners in aid of the building of the chapel. Soon after the prizes were received, it was announced what Bro. Harwood had proposed for the members of the school to do. The proposition was received with great favor, and many were desirous to enter the list for the prizes. Accordingly the next Sabbath was appointed for the commencement of the work. Two months was the time fixed for the trial; but, on account of the cold and stormy weather, which kept many of the scholars at home, two Sabbaths were afterwards added, that all might have an opportunity to recite what they had learned. At the end of the ten weeks the result was obtained and announced to the school, which surprised all. I here give it, and think it will also surprise most of the friends of the mission, and at the same time gladden their hearts; especially when they call to mind the fact that a little more than two years ago, when our mission was established here, hardly one of these scholars knew the alphabet, and few of them had ever been inside a Sunday school. None of them had Bibles or Testaments, nor could they then read a verse in them.

RESULT OF THE TRIAL.

Whole number of scholars who learned verses, 80; number of recitations in the ten Sabbaths, 287; whole number of verses committed, 3,868; average number of verses learned by each scholar, 48; average number of verses recited each Sabbath, 386; the greatest number of verses committed by any one scholar in one week (the 9th), 96; greatest number learned by one scholar in the whole time, 443; the next highest number learned, 428; the next greatest number committed, 360.

CELIA STRONG won the first prize of five dollars, having learned and recited in seven weeks 443 verses from the New Testament, taking for her lessons consecutive chapters in the book of John. She is about forty years old, has learned to read within a short time, and is now a teacher in our Sabbath school. Her complexion is black, there being no tint of European blood in her skin. She is capable of learning anything there is to be learned. She is a member of our church, and exerts a great influence among her people.

The second prize of three dollars was won by a girl fourteen years of age. Her name is ELLEN SULCEY; and, like the first winner, she is of the darkest cast, there being no trace of European blood about her. She is one of our best scholars in the day and Sabbath school; and of late has been appointed a teacher in the latter. She committed to memory 428 verses from the Psalms, commencing with the first, and learning them in their order. This she did in eight weeks, averaging more than fifty-three verses per week.

The third prize of two dollars was won by a young woman about twenty years of age. She, like the others who won, is of entire African descent, without any tinge of another nation about her. She is a member of the day and Sabbath school, and is also one of our best and most promising scholars. She, too, is a teacher in the Sunday school, and a true and devoted christian. Was among the first gathered here out of the darkness by my humble labors, and was baptized and united with the church nearly two years ago. She committed to memory and recited in eight weeks, 360 verses from the book of Matthew, taking, like the other two, the chapters in course. This she did while laboring in a family, and attending to the duties of a servant there.

There are others in the school who deserve mention. Aura Lawrence (nearly white) committed to memory in seven weeks 415 verses from the New Testament. Two weeks after the trial closed, she learned and recited to me one hundred and sixty more, making 575 verses committed to memory in nine weeks. These one hundred and sixty are not included in the 3868, committed by the whole school in the ten weeks.

On the part of the boys, good efforts were made, and with good results. THOMAS BLAND, seventeen years of age, in eight weeks learned 254 verses from different parts of the Bible. SCOTT JONES, fourteen years of age, in the same time committed to memory and recited 222 verses. There were others who did nearly as well. With the money thus won, the winners purchased chairs for the platform and desk in the chapel, which Bro. Harwood and all who will visit the mission may see.

The other prizes since offered and sent by Bro. Harwood are now being striven for by the school, and the result will be reported as soon as the time expires. I would add that both scholars and teachers are grateful to Bro. H. for his efforts to benefit our Mission Sabbath School. God bless him and all who are interested in this great and good work among the ignorant and oppressed. I. I. LESLIE.

Memphis, July, 1868.

The Young Pilgrim for Aug. 1st.

Table of Contents: The Land beyond the River; Our Savior's words of blessing—which was the sweetest? Beauty of form and beauty of spirit—a Parable; Working for Jesus; Playing marbles (with a cut); Idle words; Read an hour a day; How to drive Satan away; Proud of fine clothes; More blessed to give; The conversion of your scholars; "I will not read bad books and papers"—the young pilgrim's resolve; "I will not drink at all"—the Band of Hope boy's resolve; Little Susie, and the good she did; The Young Pilgrim's Love Feast, with little testimonies from Abby, John, Laura, and Sister Hattie; Bible Questions—Where are the dead? Enigma, etc.

Have you subscribed for the Young Pilgrim for your children or Sunday school? If not, why not now? For terms, see last page. W. H. E.

For the World's Crisis.

HOW TO BE BENEFITTED AT CAMPMEETING.

1. Consider the object.

2. Prepare accordingly, by taking as little baggage as possible, and no clothing to make a show, but good substantial articles, especially for the feet. Those that try to show off are of no use to the meeting nor themselves.

3. Don't get into a hurrying spirit in getting ready; it will follow you through the week.

4. Don't go visiting until your tent is up, and dedicated by prayer.

5. Don't indulge in eating all kinds of trash at all hours in the day; many are made sick by so doing, and lose the meeting. Be temperate. It will be better to fast than feast.

6. Don't run about to find a good meeting until you have had one in your own tent. Devotion in each tent tells on outsiders.

7. Don't peddle news. For the Lord's sake, pick up the wheat. Be quiet. Don't spend your money in the forepart of the meeting, until the expenses of the meeting are fully met. All foreign claims should be left until you pay your own expenses. We have suffered on this account for two or three years.

8. Be careful to get your sleep, and then your nerves will be strong enough to repel scattering influences so prevalent.

These general rules, followed out, will be a benefit to the meeting. These are the experiences of one hundred and forty-nine campmeetings. HIRAM MUNGER.

For the World's Crisis.

IMPORTANT NOTICE.

There will necessarily be many new and different arrangements on the new campground. One is, we can not cook meat to sell to tent companies, or families, at this meeting, as formerly. It always was attended with much perplexity, and sometimes dissatisfaction, at our large meetings. Small ones are different. We shall have a meat cart come on the ground, to accommodate all with meats in the morning, separate from the one that supplies the boarding-house. We have also erected a building on the ground, 10 x 12, and put in it two stoves, to accommodate in heating water, cooking meat, and making tea. We furnish wood, and a good well near this building, and that is the best we can do. Those using the stoves must take turns in keeping their fires, or join together and hire some one to do it, as the committees will have their hands full.

We hope this notice and arrangement will be satisfactory. Our arrangements are such that we can not accommodate you in any other way. We shall do the best we can in regard to furnishing milk; perhaps we can get a milk cart for your special accommodation. Knowing these facts, you will be prepared to furnish your own dishes and tools, for we cannot supply you. Tents for strangers, poles, lumber, straw, and nails, we have on the ground. Towels, soap, wash-basins, you must bring, and lamps as far as possible. Oil we shall have for you, and some lamps.

H. MUNGER.

P. S.—No trees must be cut on the ground without consulting the committee. H. M.

For the World's Crisis.

TO FRIENDS WEST.

OUR MEETING.

The most important meeting of the year for Western Adventists, is our annual gathering at DeKalb; and the coming meeting will be the most important and interesting one yet held.

1. It will be the largest. Notwithstanding the narrow-minded policy pursued toward us by the Railroad Company, we hope to see from six to eight hundred, if not a thousand persons, residing on the ground during the week. Why not? If the meeting benefits all who attend it, and vastly benefits the general cause, why should not every Adventist desire to be there? and if he can consistently do so, why should he not come? Certainly every Advent christian who *can* come, *should* come. God help you all to see it.

2. It will involve more important interests than any previous meeting of the kind in the west. Our operations are growing in magnitude and importance; and the interest of the Association are, if rightly understood, the real interests of every Advent christian of the west and east. Its prosperity is destined to be, as it thus far has been, the measure of the prosperity of the general cause. Its friends are the tried and true brethren who have never been found wanting in the past; whose approbation of any measure would be the highest commendation we could desire for it. It is desirable that these should meet for counsel and consultation, at least once in the year.

3. The Ministerial Conference, unless we are greatly disappointed, will be one of such interest as has never before been held in the body. The call is felt to be timely, and we are sure of a hearty response.

We might mention other points. But enough. We say to Minnesota, Nebraska, Kansas, Iowa, Misiouri, Illinois, Wisconsin, Michigan, Indiana, Ohio, New York, and all in other States who can do so, *come*. Come early, stay through the meeting, and God will greatly bless the people who make a covenant with him by sacrifice.

J. V. HIMES, in behalf of the Com.

THE NUMBER THREE.

When the world was created, we find land, water, and sky; sun, moon, and stars. Noah had three sons. Jonah was three days in the whale's belly. Our Savior was three days in the tomb. There were three patriarchs, Abraham, Isaac, and Jacob; Abraham entertained three angels. Samuel was called three times. Simon, lovest thou me? was repeated three times. Daniel was thrown into a den with three lions, for praying three times a day. Shadrach, Meshech and Abed-nego were rescued from the flames of the oven. The ten commandments were delivered on the third day. Job had three friends. St. Paul speaks of faith, hope, charity; these three. Those famous dreams of the butler and baker were to come to pass in three days. Elijah prostrated himself three times on the body of the dead child. Samson deceived Delilah three times before she discovered the source of his strength.

The sacred letters on the cross are I. H. S. There are three conditions for man—the earth, heaven, and hell. In mythology were the three graces, Cerebus with his three heads, Neptune holding his three-toothed staff. The oracles of Delphi cherished with veneration the Tripod, and the nine muses sprang from three. In nature we have male, female, and offspring; morning, noon, and night. Trees group their leaves in threes. There is the three-leaved clover. We have fish, flesh, and fowl. What could be done in mathematics without the aid of the triangle? Witness the power of the wedge. In logic three premises are indispensable.—*Boston Herald.*

Correspondence.

From Sr. Jane A. Benson.

DEAR BRETHREN AND SISTERS:—It has been a long time since I have heard or seen many of you, and I thought I would put a piece in the paper to let you know that I am still in the field, and looking for Jesus, my elder brother, whom I believe is soon to come. Some three weeks ago last Thursday, I left the land of my nativity for the sunny lands of the South, feeling that the Lord had sent me with the last note of warning to a dying people. At first it seemed hard to leave all that was near and dear, and to go so far; but the voice said, "Go, and I will go with you."

I left New York with money enough to get to Petersburg, Va., as a steerage passenger. It was very rough, but the Lord was with us. We were three in number, and got there safe, and met with my strange brethren and sisters. My first visit was to the Methodist church, to a love-feast. I lifted up my voice and cried, "Behold he cometh with clouds, and every eye shall see him." I had a blessed time. I told them that in a little while the kingdom is coming down to the people of the saints of the Most High. O what shouting. Some laughed, some cried, and some danced like David before the ark. There were two deaf and dumb girls, who had been blest a few days ago. They talked with their hands. If it were possible, they would have flown away. The religion of Jesus Christ has power in it. There were a number that had professed to love Christ, who had never spoken in church in their lives, but they opened their mouths that night.

We did not convert the Elder, for he said it was against the rule to let a woman preach in his church; but I prayed, O Lord, open for us some door, if thou hast sent me here. The Lord heard and answered. A dear sister opened her house. It would hold a hundred and fifty. We went in the name of the Lord. The place was so full we could scarcely stand. Sister was to lead off with a sermon; but old Satan got there first. A brother came in as sister was looking for a hymn, and said, There has been a mistake here. You thought that some sister was to preach to-night. It is not so; she has got nothing to say. So this brother will preach, and we will have a prayer meeting. Sister was going right home, but I said, No; I must say something before I go. And we, through God, gained the victory. They then opened a chapel on Sunday, and sent for me. It would hold some three hundred. I spoke from Rev. 1: 7. The Holy Ghost filled the house.

The people in Pocahontas caught the flame about a mile away. On Tuesday night I spoke there from the book of Jonah, 1: 6, and Matt. 25: 32. The Lord was with us. Some twelve came forward for prayers. The next night I was at Blanford again. Ten came forward for prayers.

O pray for us. The work has commenced. May the Lord carry it on until redemption day. I preached on Wednesday, Thursday, and every night for a week, first in one place, then the other. There has been a great revival in this place, with both saints and sinners. I am much fatigued in body, for we have to walk so much. I have suffered for food to eat; I promised to take a soldier's fare; so, dear friends, pray for me, that my faith fail me not; for he said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I came seeking a bride for my Master, and I am in a big hurry, for I want to see Jesus, and be made like him.

I want to get to Springfield camp, but God only knows whether I shall, for money is very scarce. The will of God be done. My prayer is that it may be the greatest campmeeting ever known for the presence of the Holy Spirit. O God, revive thy work, for Jesus' sake. Amen. JANE A. BENSON.

Pocahontas, Va.

[Those who attended the campmeetings last year at Wilbraham and Alton Bay will recollect this Sr. Benson, a colored woman, who came with Sr. A. Smith. She preached in the large tent at Alton Bay, on Sunday.—ED.]

From Sr. A. E. Smith.

DEAR BRETHREN AND SISTERS:—After being out in the country some five weeks, away from the noisy din and extreme heat; and having a change of diet, and of scenes and sights; where, instead of seeing poverty, suffering, sorrow, sickness, death, and families in strife, sin and wickedness, I have seen happy families, happy social circles, happy individuals, kind friends, etc.; I have returned once more, and find that all this great change in life has made a great change in my health. When I left home I was very sick indeed—all run down; and I began to think my work was done, and I should sleep a little while till Jesus comes. I was not able to travel alone. My son went with me as far as Boston. There I found kind friends, and rested a few days, and then went to fill my appointments at Danielsonville and Abington; but felt very bad indeed. I really felt as though I could not live from one day to another. It did really seem that I should die with weakness; that I had held on and worked so long, and had run down so weak and low, that I should never rally; but the Lord is good, and hears prayer. How those poor black children in the mission did pray that the Lord would raise me up to labor. But this was not my desire. I had come to the place where I had no choice in the matter, but that the Lord's will might be done. If it was to stop work, all right; if it was to work on, I was satisfied. The trouble was to know *duty*. On one side were the prayers and tears and cries of the colored people,—"Don't leave us; we shall fall right back where we were before; for nobody else will do for us as you do"; on the other side was the advice of dear friends and relatives to give it up, before my health was entirely gone. The great and mighty struggle in my own mind was, What is duty? and under this load, and loss of rest, I gave it all into the hands of the Lord, and left home to raise the means to pay the rent, there being about enough coming by letter to keep the table.

While at Danielsonville, the Lord sent a physician and friend, who prescribed for my diseases, which were complicated, and under whose skill and kind treatment, with the blessing of God, I began to amend very slowly at first, but I think surely, and have been improving ever since. I have had good sleep, good food, good air, good company, and good friends; but have not had much rest from

preaching. Labor is rest, where there is no care to press us down.

We turn our face homeward from this place (Portsmouth) with many thanks to our friends for their kindness towards us, and to our heavenly Father for his preserving care over us in the past, and feel still to trust him in the future; for we are told, if we are his, our steps shall be ordered by the Lord. We still desire the prayers of God's children, that we may be kept faithful to our trust.

As many have asked me if I was going to bring any of my colored folks to campmeeting this year, and some are anxious that I should, I would just say, it depends altogether on whether I can get the means to bring them or not. I shall have to pay all their expenses if I bring them. And when their fares and board—and some of them to be clothed—are reckoned, all together it will make a large sum, and nobody responsible but Anna.

Now a word to our friends that are interested in our mission work. To save having so many meetings on the ground, which is very hard work, and deprives me of all the social meetings, and from some of the preaching, I have concluded to have my first report of the "Star of Hope Mission" printed in pamphlet form, so that all can get it on the ground, and read for themselves. Of course it is not as full as we would like to have it. Had we the time to spend in writing that we have in working, there would have been much more in it. But we have tried to do the best we could for the first one. Not having the advantages of education which many have, God having called us to the active part of the work, instead of writing, of course there will be many things in our report for the critic's eye, and many remarks may be made by those who know but little of the labor and toils and sacrifices of mission work; but these are among the all things spoken of. Our report can be obtained at either of the campmeetings.

Now a word in reference to the regular subscribers for the rent of our mission house. There were some forty-three names given. About one half of them paid to the first of May. Some of the others paid three or four months and stopped. Some never paid anything, not even their first dollar. Other friends sent money for rent that were not subscribers, which was acknowledged in the Crisis at the time it was sent. There was some subscribed in New York city, and paid at the mission house, that has not been put in the Crisis, and of course it is right their names should come in with the others. Bro. P. Cannon, New York city, two shares, paid to first of May. Bro. H. Campbell, Green Point, two shares, to May. Sister Pearce, New York city, one share, to May. Sister Bellows and daughter, one share each, paid to first of August. Bro. Benj. Young, of Brooklyn, two shares, paid to July. This Bro. has moved away down East. We are very sorry to have him go, as we miss him much. He has been a true friend to the mission, both temporally and spiritually. The last time he and his wife visited our meeting, and told the folks they were going away, it caused many sad hearts. Our people loved them much, and were sorry they must lose two of their best white friends; and as the tears rolled down their dark faces, some one in broken words and sobs said, "May God go with them." A long and loud "Amen, God grant it," came from all parts of the house. Within our own heart we felt sad at parting, as they had been with us from the first in this cellar and garret work; but felt to put it with the all things, and say, God go with them, and bless them. Such is life. One comes and another goes, and friendship's strings are often severed; but we patiently wait till all these partings will be over. Yours in Christ,

Portsmouth, N. H. ANNA E. SMITH.

From Bro. D. D. Reed.

To the saints scattered abroad, greeting: We have been here almost three weeks, and the place is quite stirred up. They say they never saw the Bible so plain before. Four were converted this afternoon. We expect to baptize next Sabbath. There are a number going forward.

Our next place is at Hastings, on the west side of the Mississippi river. Bro. Fassett, Sr. Stone, and Sr. Rowel go with the tent; so you see the Lord has favored the "Pentecostal tent." I expect to follow up the Mississippi until cold weather. These are all new fields. After I get through with my season's work, I think I shall pack up my tent and take it to California, where I can hold meetings the year round, if time should continue.

I am satisfied that we are down at the close of this world's history; so let us double our diligence and take hold of the work with our whole heart. We must get hold of God before we can get hold of the people. Let the cry of all be, "Nearer my God to thee." O how I see the need of that faith that takes God at his word, and says, It must be done. The Lord help us. In hope,

Hudson, Wis., Aug. 7. D. D. REED.

Extracts from Letters.

BRO. W. S. CAMPBELL, Beaver Falls, Pa., Aug. 4th, writes:—

"I am for a few days laboring in this part of the field west of the Alleghanies, some thirty miles north and west of Pittsburg, near the Ohio river, in this beautiful town, where we are now called to preach the doctrine of the coming kingdom, and the precious and glorious truth of immortality through Christ alone. There is an interest to hear. We have had meetings out of doors, and in the large brick school-house, well attended, and a spirit of inquiry awakened, which is peculiarly gratifying, and will lead us, as an additional motive, faithfully to proclaim the great gospel position which is required at this time.

We have held meetings in a fine grove, owned by Bro. Mason, who has been faithful to the people here. He is a well known christian from Conn., at whose home I find the *Crisis* and the *Herald of Life*, with many other publications, by which we aim to spread the truth.

People are becoming more interested. I feel glad to have the opportunity of speaking in a new place, and in the west again. We shall get into a large hall in New Brighton next Sunday."

BRO. N. W. WADE, Yorkshire, N. Y., July 28th, writes:—

"Bro. Colegrove baptized into death and raised in the likeness of Christ's resurrection six more, to be added to the twenty-two that were baptized here a short time ago. God bless Bro. Colegrove, and also Brn. Wendell, Fenn, Cotton, Newell, and Blain, who so ably seconded him in proclaiming the truth of the gospel as it is in Jesus. Our prayer is that the seed they sow may always bring forth fruit to the glory of God, as it has in Yorkshire, and that they may be able to sow the seed of truth far and wide, unto the coming of our Lord."

BRO. R. H. HINES, Delton, Wis., Aug. 3d, writes:—

"Good news from Fairfield, Wis. They are wide awake there. They are looking for a city whose builder and maker is God; and for our Lord to come and reign here on the earth. Last night they had Communion. Forty sat at the table. They are having good meetings. Thirty-five or forty come to evening prayer meetings. Bro. Barnes preaches to them."

BRO. WM. H. SPENCER, Brockport, N. Y., July 30th, writes:—

"We have been in the midst of a revival since last May. Sinners have been converted and backsliders reclaimed. I am happy in the Lord. Praise his name. I hope to meet you soon 'just over there.' I am weak physically, but strong in the Lord. Pray for me."

Obituaries.

From a Mourner.

BRO. GRANT:—In deep affliction we write you. George, our dear son, is no more. He was drowned on Thursday last, while bathing. He ventured out too far into the Mississippi river, and perished before sufficient assistance could be rendered him. His body was recovered from a watery grave and buried from his home, in the cemetery in this city, yesterday. Kind and generous christian friends and neighbors rendered us assistance in burying our dead amid the sympathy of the public at large.

This is a sad stroke of affliction to me, but grace and hope supports us in this hour of our deepest calamity and trial. There are many circumstances connected with it calculated to comfort our bereaved and stricken hearts. George was a good boy in his earlier years; was converted and baptized in his youth, and though since has departed far, very far, from God and a course of rectitude and the christian life, yet, latterly has returned, as we humbly trust, fully, and in time to be saved.

He came on to reside with us the first of July, and had opened before him bright prospects for business. Friends multiplied all around him, being pleased with his genial and happy temper; but a most mysterious providence has removed him from us in the hour of our brightest hopes respecting him. Within one short month we have had the joys of meeting, and the sorrows of being parted by death. Oh, how afflictive! He never seemed so happy as he has since he came on to live with us; and on the day of his death, he said to a friend while at work: "I believe that I have not an enemy on earth."

A few weeks ago he wrote from Sandy Hill, N. Y., where he was living: "O how I would like to hear you preach once more, father. It would seem good to me. I lay the other night and thought, father, what you had done for me, and if I were lost it would be because I ought to be. But I hope that my future life will be a blessing to you. Do try and not think of the past, but let the future bring blessings on your kind head. I never can repay the kindness to you in this life which you have shown to me, and may my future life be a blessing to my kind parents is my prayer."

George has only heard me one Sabbath since his arrival here, as I have been absent from home, and was away at Hudson, Wis., at the time of his death, where I received a telegram from my dear afflicted wife, saying, "George is drowned! return immediately." I returned in time for the funeral, accompanied by Bro. Reed, who assisted us at the funeral, and comforted our bereaved hearts.

Brethren and sisters, pray for us, and that this affliction may be sanctified to our good, while we labor in this far-off land to preach the gospel, and save men from the wrath to come.

O. R. FASSETT.

Minneapolis, Minn., Aug 2nd., 1868.

[May the Lord comfort our dear Bro. and Sr. Fassett.—ED.

DOTEN. Died in Hartford, Me., June 26th, Laura Francis, daughter of Stephen and Adeline Doten, aged two years and nine months.

This is a severe stroke to its fond parents, but they expect that soon their sorrow will be turned into joy everlasting in the coming kingdom. May God bless them in this hour of affliction.

STEPHEN DOTEN.

Married.

In Paris, Me., by Rev. Wm. H. WALKER, Mr. BENJAMIN WALTON, of Paris, and Mrs. SARAH P. SPRAGUE, of Sangersville.

Summary of News.

FOREIGN.

Cable Dispatches.

CONSTANTINOPLE, Aug. 17. Admiral Farragut, accompanied by Mr. Morris, United States Minister, had an interview with the Sultan last week, at which, after an interchange of compliments and good wishes, his Majesty informed the Admiral that the flagship Franklin would be permitted to pass through the Dardanelles to Constantinople, should the Admiral so desire. Gen. Ignatif, the Russian Embassador at Constantinople, last week entertained Admiral Farragut and the officers of his fleet at a grand banquet given at the Russian legation.

SPAIN. The London *Times*, in an article on Spain, says: "There is more distress throughout the country than at any previous time during the last half century. Entire provinces are even now, in the height of summer, suffering severely and threatened with famine, and the prospects of the revenue collections are proportionally jeopardized. From Old Castille, always regarded as the granary of Spain, thousands, it is said, are flocking to the adjoining provinces in search of labor and food, and the streets of the chief central cities, and even of the capital itself, are crowded with an influx of people imploring aid for themselves and their families. A general opinion seems prevalent that affairs cannot remain in their present condition, 'Hunger,' 't is remarked, 'is the most powerful ally of revolutionists; and the people, over-burdened with taxes they cannot pay, and pressed by sheer want, will be readily induced to ascribe their sufferings to the present Government.'"

THE POPE.—The Rome correspondent of the *Pall Mall Gazette* in his letter on the 6th inst, says:—The Pope has been in a state of great excitement. He adopts the most rigorous measures against all who are suspected of liberal views, and is alienating and even banishing his best friends. He seems to be laboring under a sort of mania, which not only keeps up a panic in his household, but causes uneasiness to his physicians. Among those who have lately fallen under his displeasure is Monsignor Riccardi, Archbishop of Turin. I have already informed you that this prelate, on the occasion of the marriage of Prince Humbart, announced at Turin a plenary indulgence in honor of that event, and that indulgence was repudiated in the *Giornali d Roma*. The Pope has followed up the step by summoning the Archbishop to Rome to answer for his conduct, and we shall perhaps have another reaction. The Holy Father is determined to free himself from all association with the marriage of the Hereditary Prince of Italy.

THE ECUMENICAL COUNCIL.—At the secret printing office in the Quirinal Palace, in Rome, says the correspondent of the London *Post*, the printers are putting in type the programme of matters to be treated of in the council, according to the decisions of the six congregations of prelates engaged in drawing up the propositions. As the different parts of this programme are printed they are sent off to the Catholic bishops to give them time to study the subjects before coming to Rome to vote upon them.

Items.

☞ The prospect of secession and war with Canada—if it should come to that—and the question whether the republic would interfere—and the advantages and disadvantages of annexation to the United States—are topics upon which the people of Nova Scotia are meditating with ominous earnestness.

☞ The Baltimore committee appointed to administer relief to the sufferers by the recent flood, have granted aid to thirteen hundred and forty-two families, comprising four thousand nine hundred and ninety-two persons, among whom have been distributed forty-one thousand eight hundred and thirty-five dollars.

☞ In Batestown, N. Y., last week, the child of a poor widow, named Miller, died, and the village minister refused to attend the funeral, as he had been invited to a picnic, and must go.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of G. W. Chapin, Esq., known as "Chapin's Grove," commencing Monday, August 24th, and continue one week.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, Aug. 30th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester at Grantville, Holliston, Natic, Westboro, Milford, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third*; tickets to be obtained at New Haven, Meriden, Berlin, Hartford, and Windsor Locks. On the Conn. R. R., fare is reduced *one third* from So. Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 20th to Sept. 1st, *must* be called for at the ticket offices; and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the Mass. and Vt. R. Road, persons will purchase *regular tickets* at the offices for *Greenfield*, and then get their tickets on the Conn. R. R. for Springfield. All that come on this road from Brattleboro, Vernon, Fitchburg, Athol, etc., having purchased the usual ticket, will have a *free* return pass, on application to the Secretary.

On the Worcester and Nashua R. R., and Concord R. Road,—friends from Concord, Manchester, and Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

On the Providence and Worcester R. R., *campmeeting tickets* at one third discount can be obtained at the depot in Providence, good from Aug. 20th to Sept. 1st. Call for campmeeting tickets.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Friends coming from New York can come and return for $4.50 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. The other boat, which leaves New York at 11 o'clock P. M., reaches New Haven in time for the early morning train; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the Rail Road to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Levi Collins has been engaged by the committee to convey passengers from the R. R. depot to the camp-ground for 10 cents each. Trunks 10 cents each; small trunk and valises, 5 cts. each. Please go in Collins' carriages.

It is so arranged that the friends who wish to go from Springfield to Alton Bay, at the close of the Springfield meeting, can take the cars at Worcester, and go to the Alton Bay campmeeting and return to Worcester for one fare.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8½ A. M.; and at 2½, 4½, and 8½ P. M.

S. G. MATHEWSON,
MILES GRANT,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
R. E. LADD,
D. MATHEWSON,
Committee of Arrangements.

GEO. T. ADAMS, *Secretary.*

Advent Christian Association.

The ninth annual meeting of this Society will be held at Springfield, Mass., commencing Tuesday, August 25th, 1868, at 4 o'clock P. M.

"The members of this Society shall consist of all pastors and evangelists, co-operating with the Society, and of delegates from churches also co-operating, and of all officers of this Association. Each church shall be allowed one delegate, and one additional delegate for every fifty members above the number of twenty-five members."—*Constitution, Art. IV.* H. F. CARPENTER, Clerk.

Amer. Adv. Mission Society.

The annual meeting of the American Advent Mission Society will be held at Springfield, on the National Advent Camp-ground, commencing Wednesday, Aug. 26th, at 4 o'clock P. M.

A. W. SIBLEY, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. Mission Society. A. W. S.

Notice.

Danielsonville to Springfield excursion tickets on the Norwich and Worcester R. R., from Danielsonville to Worcester and return, can be had at Danielsonville, Ct., at $1.50 each. After Saturday, Aug. 22d, inquire at Post Office, and until then of H. F. CARPENTER.

F. U. M. Association.

The F. U. M. Association will hold their first session of the fourth annual meeting at the Springfield camp-ground, Mass., Aug. 26th, at half past eight A. M., in the New York State Mission Tent. It is hoped that all interested, actively or sympathetically, will endeavor to be present. Come with praying hearts and open hands, that we may carry during the cold winter, which will soon be upon us, both life to the perishing, and bread to the hungry. For the Association,

E. S. JENNINGS, President.
A. E. SMITH, Vice President.
M. MCKINSTRY, Secretary.
E. HOBBS, Assist. Secretary.

Notice.

Brn. Munger and Ladd have a few small family tents in their possession to rent or sell; some six feet square, and some 8×8, three feet walls. Rent from two to three dollars. They expect more soon, some larger.

Maine Campmeeting.

The Lord willing, there will be a campmeeting held at Pittsfield, Me., on Bro. John Drew's land, where it was held last year, commencing Monday, Sept. 7th, 1868. The Maine Mission Tent is expected to be at the meeting. A general invitation is extended to the ministers of the word to be present, with single eyes and wise hearts, that we may glorify God and win souls to Christ. Preachers coming from Alton Bay will please do what they can for us in bringing tents, etc. Saints and sinners are invited to come from every quarter, and praise and pray and find salvation. The camp-ground is two and a half miles south from Pittsfield station, on the bank of the Sabastacook river. Stages will run from the station to the ground. Brethren should make a special effort to bring tents and all camping necessities. There will be a boarding tent, and horse-keeping on the ground. For the brethren, F. A. BAKER. JEREMIAH CARR.

Maine Mission Tent.

At the urgent request of the tent committee, Bro. I. C. Wellcome has decided to take charge of the tent early in September. Bro. Libby cannot well go longer, being ill, and needing rest. Those who want tent meetings, will write to Bro. Wellcome. And let all who can, aid the Mission Tent enterprise. Prayers, funds, and other tokens of interest, are needed.

For the Committee, R. R. YORK.

Basket Meeting.

The Lord willing, a basket meeting will be held on Tunk Hill, Coventry, R. I., one mile from Kent's Village, August 23d, commencing at nine o'clock, to hold all day. Will Brn. Devereaux, Collins, and others, be with us to help speak the truth? Come one, come all that can.

In behalf of the Brn., GEO. A. GOLE.

Notice.

There will be a campmeeting prayer-meeting at Star of Hope Mission, Friday evening, Aug. 21st. We want all who are in the twelve o'clock covenant of secret prayer, to remember that night of prayer. ANNA E. SMITH.

Notice.

The tent meeting at Hampton, N. H., will continue over next Sunday. Good interest.

D. M. LEAVITT.

ALTON BAY CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Alton Bay, N. H., commencing Sunday, August 30th, and hold through the week, and over the following Lord's day. Ample provisions will be made for board and horse keeping. Board at 80 cents per day. Breakfast and supper, 30 cents each; dinner 50 cents; horse-keeping at 75 cents per day, hay and grain. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the Rail Road and Steam Boat companies, as follows:

Boston and Maine R. R. Trains leave Boston for the meeting at 7.30 A. M., 12 M., and 3 P. M. Half fare from Lawrence. Purchase regular tickets at Boston for Lawrence, and campmeeting tickets at South Lawrence and all intermediate stations for Alton Bay.

Portland, Saco, and Portsmouth R. R. Trains leave Portland at 8.40 A. M. and 2.30 P. M. Two thirds fare from Portland to Dover, and half fare from Dover to Alton Bay. Purchase campmeeting tickets at Portland and all intermediate stations.

Grand Trunk R. R. Purchase campmeeting tickets at the various stations for Portland and return, stating that you want them good for ten days. Fare about two thirds.

Portland and Kennebec R. R. Tickets from Skowhegan and all intermediate stations to Portland. Free return passes furnished on the camp-ground.

Boston, Concord, and Montreal R. R. Trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Littleton for the Wiers at 9 A. M. Each train connecting at the Wiers with boat direct to Alton Bay. An extra boat will be furnished on the Lake, which will give us much better accommodations than we have been able to secure in past years.

Concord and Lawrence R. R. Trains leave Concord at 7.30 A. M. and 3.30 P. M. for New Market Junction and Alton Bay. Trains leave Portsmouth at 8 A. M. for New Market Junction. A baggage car will be run from Portsmouth to Alton Bay without change on Monday, Aug. 31st; also from Concord Saturday, Aug. 29th. Half fare on the Concord Road.

Worcester and Nashua R. R. Trains leave Worcester at 6.30 and 11.15 A. M., via. Nashua and Concord for the Wiers. Purchase campmeeting tickets at Worcester and all intermediate stations. Half fare. A car will be furnished from Worcester (probably from Springfield) on Monday, and Tuesday, also, if sufficient number to fill it, *expressly* for campmeeting passengers, and will run to the Lake (Wiers) without change, thence by safe and desirable boat to the meeting, giving a beautiful Lake ride of twenty-five miles, which makes this route very pleasant and desirable.

J. G. SMITH,
J. COUCH,
D. CHURCHILL,
C. HALEY,
T. W. PIPER,
C. S. EMERSON,
C. GOODRICH,
Committee.

Fare to Alton Bay Camp-Ground.

All that go on the Portland and Kennebec R. R. will purchase their tickets at the station they start from to Dover, and receive tickets on the ground *to return home free*. And all going on the Androscoggin R. R. will purchase tickets for Brunswick, and from Brunswick to Dover, and will receive tickets on the ground to return free. Tickets good from Aug. 29th to Sept. 8th, 1848.

JESSE PARTRIDGE.

Notice.

The Steamer Naugatuck will run from Melvin Village to the Alton Bay meeting, as follows: Leave Melvin Village Tuesday, Sept. 1st, at 7 o'clock A. M. Bay at 7.20. Tuftonborough Neck, 7.45. Arrive at Alton about 9 A. M. Returning, will leave Alton for Melvin Village at the close of the afternoon service; running thus each day through the meeting. It will also leave Alton for Melvin Village Monday, Sept. 7th, at 10 A. M. Fare 37 cents each way. T. W. PIPER.

Notice.

Some are inquiring about tents to rent at Alton Bay Campmeeting. All who wish to hire tents there, please write to R. E. Ladd, Springfield, Mass., and tents can be taken from there to Alton Bay. J. COUCH.

Prof. C. F. Hudson's Library.

We are informed that the choice and valuable library of the late Prof. C. F. Hudson, which contains much to interest the student of the Bible, and a number of rare and valuable books on the themes of life and immortality, is now ready for sale. And as many of his friends have desired to obtain some of the books because of their own intrinsic value, and also as mementoes of him, it has been thought best that the books be carried to the Springfield campmeeting, that there may be a public opportunity for all who desire to obtain them.

Notice.

The New York State Mission Tent will be erected on the National Camp-ground, Springfield, by Saturday, Aug. 22nd, where all who may desire can be accommodated with lodging, at least to the amount of five or six hundred. J. WENDELL.

Notice.

Providence permitting, there will be a two or three days meeting at the Advent Christian Chapel, in the town of Thorold, P. O. (Canada West), to commence on Thursday, Sept. 3d, 1868, at 7 P. M., and continue over Sunday, as the brethren may arrange. Elder C. W. Low and the subscriber, and perhaps others, are expected to be present to administer the word. Let there be a general rally to this meeting from Canada, and also New York.

For the Brn., C. F. SWEET.

P. S. Bro. Bank will be at Suspension Bridge, Thursday noon, to convey a load of passengers to the meeting. C. F. S.

A General Ministeral Conference in the Great West.

We desire the attention of the Advent Christian Ministers of the various Western States on a matter of no little importance. If we are not proclaiming cunningly devised fables in announcing the immediate coming of the Messiah to reign on earth, we need to engage more vigorously and harmoniously in the great proclamation.

That we may consult together, and devise means conducive to this end, we take the responsibility to appoint and call a General Conference of Ministers, to meet at DeKalb, Ill., in connection with the campmeeting to be held there, the first week in September.

As there is not time for the various conferences to select delegates (which should have been done, if this call had been made at an earlier date,) we invite all Advent Christian ministers in good standing in the various conferences to come. We invite you to come from Minnesota, Iowa, Missouri, Wisconsin, Illinois, Indiana, Kansas, Kentucky, Virginia, Michigan, Ohio, Tennessee, New York, and Ontario. Let every church help their minister to come. Provide him with the necessary means. It will do him good, and you too. Our action gives character to the body. Let us act for God and for our coming King, and act while we may.

J. V. HIMES.
WM. SHELDON.

Notice.

The fourth annual meeting of the Western Advent Christian Publishing Association will be held at De Kalb, Ill., in connection with the General Campmeeting for 1868. The first formal meeting of the Association will convene on Wednesday, Sept. 2d, at 10 A. M., at which time the usual reports will be presented. Members who wish to vote by proxy may do so by notifying the Secretary, stating the name of the person chosen as proxy. But no person can act as a proxy who is not a member of the Association.

WM. L. HIMES, Secretary.

Maine Central Quar. Conference.

The next session of this conference will be held at the Town House in Rome, commencing Thursday evening, Sept. 17th, and continue over the Lord's day. Brethren and sisters are invited to attend and unite in the worship of the Lord, and the work of saving souls. Let us meet in the spirit of our Master. WM. I. WRIGHT, Sec.

Notice.

The seventh annual gathering of the people of God in Darien, Genesee Co., N. Y., will commence Friday evening, Sept. 11th, and continue over the following Sabbath. It is also the quarterly meeting of the Advent Christian Conference of New York. Our tent will be here. Particulars hereafter. B. C. SIMONDS.

Quarterly Meeting.

A quarterly meeting will be held at Norwalk, Ohio, commencing Saturday, Sept. 6th, at 2 o'clock P. M., to continue over the Lord's day. The friends of the cause of truth in the vicinity are invited to attend. Bro. G. W. Stetson will please change his appointment from North Fairfield to this place.

In behalf of the church at Norwalk,

P. ALLING, Clerk.

Tent Meeting at Saratoga Springs.

The New York State Tent will be hoisted on Circular Street, a little south of the Empire Spring, on Tuesday, Sept. 3d, when the meeting will commence. Brethren and sisters around are invited. Come with teams if you can, so that you can go two or three miles to board and lodge. We hope to see a good work here. We hope to see brethren from Sandy Hill here, to sing and pray, and help forward the meeting. J. L. KNAPP.

General Union Campmeeting.

There will be a general union campmeeting held in the Sap Grove, belonging to Col. R. J. Sanborn, known in that vicinity as the Deerfield Camp-Ground, near the line between Candia and Deerfield, N. H., commencing Wednesday, Sept. 9th, to hold eight days. We hope brethren and sisters, who love Jesus and his appearing, and are desirous of laboring for Christ, will come to this meeting. We think this will be a good field for labor. Those coming by R. R. will stop at Candia Depot, N. H. Teams for passengers and baggage will connect with the train. It is expected the fare on the R. R. will be reduced to half price. Particulars hereafter. Let those who can, bring tents. For those who cannot, tents will be furnished.

An invitation, is extended to the various ministers and churches in the vicinity to come and unite with us, and labor for the salvation of the perishing. The campmeeting committee consists of Enoch Morril, John M. Quimby, James N. Bachelder, Asa P. Moulton, and Albert Quimby. Board will be furnished on the ground at reasonable prices. Preaching brethren will be cared for. H. L. Hastings, John Couch, S. W. Thurber, J. G. Smith, J. G. Hook, and others, are expected to be present and preach the word.

ENOCH MORRILL, for the Committee.

Notice.

The brethren who wish to correspond with the church at Knowlesville, Orleans Co., N. Y., will address Philip Thurtle as Secretary, instead of J. S. Maynard, as heretofore. J. S. MAYNARD.

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

J. G. HOOK (baptism).......Sunday, Aug. 23d

Chelsea, Mass., (Library Hall.)

M. BATCHELOR.......Sunday, Aug. 23d

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.

A. P. MOORE.......Sabbath, Aug. 23d

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

L. BOUTELL.......Sunday, Aug. 23d

Westboro, Mass.......Sundays, Aug. 22d and 30th
H. F. CARPENTER.

New Bedford, Mass.......Sunday, Sept. 6th
M. BACHELOR.

Billerica, Mass.......Sunday, Aug. 23d
Z. B. CHASE.

Yalesville, Ct.....Sunday, Sept. 6th, 10½ A. M., 7½ P. M.
Maple Grove, (at Bro. Dudley's, about one mile below Wallingford depot), 2 P. M. SETH WOODRUFF.

Lee, N. H.......Sunday, Aug. 23d
S. S. MOONEY.

East Rochester, N. H.......Sunday, Aug. 23d
Northwood Narrows, N. H.......Sunday, Aug. 30th
WM. BODGE.

Acushnet.......Sunday, Aug. 23d
West Abington.......Sunday, Aug. 30th
Hartford, Ct.......Sunday, Sept. 6th
New Britain, Ct.......Sept. 9th
Southington, Ct.......Sept. 10th
West Haven.......Sept. 11th
New York. (68 East Broadway).......Sunday, Sept. 13th
J. S. WHITE.

South Vernon, Vt.......Sunday, Aug. 23d
Will be at the depot the last train Saturday evening.
H. MUNGER.

Manchester, N. H.......Sunday, Aug. 23d
A. W. SIBLEY.

Guilford, Conn.......Sunday, Aug. 23d
G. L. TEEPLE.

River Point.......Sunday, Aug. 23d
Brimfield, Mass.......Lord's day, Sept. 13th
Exeter, N. H.......Sundays, Sept. 20th and 27th
At liberty, Lord's day, Sept. 6th. C. H. SWEET.

Wheatville, N. Y.....Sunday, Aug. 23d, at 10.30 A. M.
Idle Port, 3 P. M., same day. Tuesday evening, Aug. 25th, and every evening through the week.
A. C. NEWELL.

Woodstock, N. H.......Sunday, Aug. 23d
E. S. MOULTON.

New York, (Hall 68 East Broadway), Sunday, Aug. 23d.
W. S. CAMPBELL.

Bradford, N. H., (Pond meeting-house).......Aug. 23d
JULIA BUSWELL.

Canaan, N. H.......Sunday, Aug. 30th
J. A. CLEAVELAND.

Bangor, Me.......Sunday, Aug. 23d
Carmel, Me., (where Bro. Ricker may appoint), Sunday Aug. 30th.
THOMAS SMITH.

Laud's Island.......Sunday, Aug. 30th
Friendship, (Upper Corner).......Sept. 6th, 10½ A. M.
Friendship Corner.......1 o'clock P. M.
Long Island.......4 o'clock, P. M.
I would say to those who may send appointments to Friendship, that they must remember our Sundays at the new house are the first and third of every month. On those two you will not intrude.
H. S. MITCHELL.

Wilton, (Intervale school-house).......Sunday, Aug. 23d
H. B. SEVEY.

Dover, N. H.......Sept. 10th and 11th
Portsmouth.......Sept. 12th and over Sunday
Elliot, Me.......Sept. 14th and 15th
Kennebunk.......Sept. 16th and over Sunday
Portland.......Sept. 22d and 23d
Yarmouth.......Sept. 24th and 25th
Biddeford.......Sept. 26th and over Sunday
Will be at the Alton Campmeeting.
GEO. A. STREETER.

Southington, Conn.......evening, Aug. 21st
Cheshire Street.......Sabbath, Aug. 23d
A. MUSSEY TRIPP.

East Haddam, Ct., at the Landing, evenings, Aug. 22nd and 23d.
School-house, near Bro. Allen's, through the day, Sunday, Aug. 23d.
S. WOODRUFF.

Yalesville.......Sunday, Aug. 23d
B. HITCHCOCK.

Lake Village.......Sunday, Aug. 23d
JOHN KNOWLES.

Boylston, N. Y., (Palmer school-house), evening, Aug. 24th.
Greenboro, N. Y.......evening Aug. 27th
Redfield Square, N. Y.......Sunday, Aug. 30th
Florance Village, N. Y.......evening, Aug. 31st
Florance Hill, N. Y., (Crawford school-house,) evening, Sept. 3d. Kinnie school-house evening, Sept. 5th.
Camden, N. Y., (Town Hall).......Sept. 6th
New London, N. Y., (school-house near Bro. Wm. Morrell's,) evening, Sept 7th.
Higginsville, N. Y.......evening, Sept 8th
Fishcreek Landing.......evening, Sept. 9th
C. H. WILLIAMS.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. ELD. GEO. CHAMPLIN.

Brimfield.......Sunday, Sept. 6th
RUFUS BAKER.

Knowlesville, N. Y.......Sunday, Aug. 23d
Murray, N. Y.......Sunday, Aug. 30th
Darien, N. Y.......Sunday, Sept. 6th
Dansville, N. Y.......Sunday, Sept. 13th
Woodhull, N. Y.......Sunday, Sept. 20th
Canton, Pa.......Sept. 22d to 25th
Great Bend.......Sunday, Sept. 27th
Dresserville, N. Y.......Oct 1st, and over Sunday
J. W. TAYLOR.

New Britain.......Sunday, Aug. 23d
L. F. MOORE.

Alton Corner.......Sunday, Aug. 23d
J. PINKHAM.

Pittsfield, N. H.......Sunday, Aug. 23d
J. G. SMITH.

St. Albans, (Day school-house).......Sunday, Aug. 23d
Corinna, (Morse's Corner).......Sunday, Aug. 30th
ALLEN DAMON.

Kennebunk.......Sunday, Aug. 23d
Biddeford.......Sunday, Aug. 30th
N. G. REED.

Worcester.......Sundays, Aug. 23d and 30th
S. W. THURBER.

Groton.......Sunday, Aug. 23d
M. R. OTIS.

Fairhaven, Mass.......
J. W. BRITTAN.

Weirs Bridge, N. H.......evening, Aug. 25th
Meredith Village, N. H.......Sunday, Aug. 30th
W. W. SUTHERLAND.

Woodstock Valley.......Sunday, Aug. 23d
I. B. POTTER.

Plymouth, Mass.......Sunday, Aug. 23d
F. H. BURBANK.

Franklin, N. H., (where Bro. Dadmun may appoint), Thursday evening, Aug. 27th.
Lake Village, (where Bro. Jackman may appoint), Friday evening, Aug. 28th. SIMEON ROBY.

Wyoming, R. I.......the first Sabbath in each month
Westerly, R. I.......the second Sabbath in each month
Riverpoint, R. I.......the third Sabbath in each month
Bristol, R. I.......the fourth Sabbath in each month
A. DURFEE.

Granville, N. Y.......evening, Aug. 22d
23d, P. M.
Norwalk, Ohio.......Sept. 5th, 2 P. M., and Sunday 6th
G. W. STETSON.

My post office address from and after July 20th, will correspond with the places and dates of my appointments until Sept 1st, after which, it will be Olena, Huron Co., Ohio. G. W. S.

West Haven, Conn.......Sunday, Aug. 23d
New York, 68 East Broadway.......Sunday, Aug. 30th
National Advent Campmeeting, Springfield, Mass.
WM. STUART.

CONCORD, N. H., (CENTRE STREET.)
T. W. Piper.......Sunday, Aug. 23d
A. W. Sibley.......Sunday, Aug. 30th

CONCORD, N. H., AT THE BETHEL.
Wm. W. Sutherland.......Sunday, Aug. 23d

PORTSMOUTH, N. H.
J. W. White.......Sunday, Aug. 23d
M. Batchelor.......Sunday, Aug. 30th

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

PLEASANT VALLEY, CT.
E. Owen.......Sunday, Aug. 23d

WOLCOTTVILLE CIRCUIT.
W. J. Ripley, Newfield, day time. Wilcottville, evening, Sept. 6th.
G. L. White, Wrightville day time, Wolcottville evening, Sept. 13th.

DANIELSONVILLE, CT.
Geo. A. Brown.......Sunday, Aug. 23d

RICHMOND, R. I., (Clark's Hall.)
John T. Dixon.......Sunday, Aug. 23d
Augustus Durfee.......Sunday, Aug. 30th

New Haven.......Sunday, Aug. 23d
A. ROSS.

LETTERS RECEIVED.

S L Cronce, C Colgrove, V. A., Jane A Benson, H H Hall, C E Piper, M H Richardson, N Colburn, O D Woodruff, B Mathewson, A E Smith, C H Sweet, J N Berry, M J Pratt, T F Tukesbury, W H Spencer, A A Phelps, M E Otis, D N Smith, M A Fowler, C Greene, S M Rice, S P Shepherd, J S Strain.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass, Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan.—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—Loudon Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey.—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R.I.
Wm. H. Fisher—Windsor, Ct., care of S. Cooper.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
J. B. Wadsworth—Box 510, Mobile, Ala., till Sept. 1st.
John T. Ongley—Lincolnville, Crawford Co., Pa.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
Geo. A. Cole—Phenix, R. I.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Jonas Wendell—Edenboro, Erie Co., Pa.
Wm. A. Fenn—Rochester, N. Y.
G. W. Stetson—Olena, Ohio.
H. A. King—Nevada, Ohio.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 339 South 6th St., Jersey City, N. J.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
Wm. M. Ingham—Clemensport, N. S.
Ambrose H. Eggleston—Parkersburg, Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
J. R. Preston—Lapeer, Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr.—New Rutland, Ill.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
Dr. I. I. Leslie—Box 634, Memphis, Tenn.
Wm. Deverell—Keswick, C. W.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
J. Wilbur—Box 882 Janesville, Wis.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
P. W. Hough—West Salem, Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
B. Wm. Wilkins—Memphis, Tenn., Box 634 care of I. I. Leslie.
Daniel Reed—Memphis, Tenn., Box 634, care of I. I. Leslie.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

New Music.

Calvary, Over There, I shall Rest, The Shining Land, New Year's Chime, Hallelujah, "Say, Brother, shall we meet?" "The Little Grave," "We shall walk through the Valley in Peace." All on one sheet, at 20c.

"The Little Grave," "We shall walk through the Valley in Peace," by H. L. Hastings. The two on one sheet. Price 7c. by mail.

"The Bleeding Lamb," and "Jesus my Shelter." Both on one sheet. Price 7c.

"'Tis the very same Jesus." Separate sheets, 5c.

For sale at this office.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man—With various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

LOOKING FORWARD; or, Prospects of the Church By H. L. Hastings. 10c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth, $1.00; paper, 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 28c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, post-paid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c.; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail. 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 15c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.20 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c; by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers $1.00 by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE, for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 460 pp. $1.25.

"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 28c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 10c.

"OUR LOSS IN ADAM OUR GAIN IN CHRIST." A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

"THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 40c. per dozen.

AMERICA IN PROPHECY: An Exposition of Isaiah XVIII. By O. R. Fassett. 5c.; by mail 6c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c.; 40c. per dozen.

For the World's Crisis.

PERFECT US IN LOVE.

Teach us thy will, O God, we pray,
O lead us in the heavenly way;
The Holy Spirit now impart,
To comfort each believing heart.

Help us the truth to understand,
To practice what thou dost command;
From sin and bondage set us free,
O grant us perfect liberty.

Help us the truth to speak in love,
To live on earth this world above;
O let thy glories round us shine,
And perfect us in love divine.

Thus day by day help us to walk,
And of thy power and glory talk;
Till Jesus comes may we be free,
Then dwell with him eternally.

A. HALL.

THE STATE AND HOPE OF MAN IN DEATH.

"If a man die, shall he live again."—JOB 14: 14.

BY R. S. BATCHELOR.

This question was proposed by Job, the perfect man of Uz, at a time when he was so overwhelmed with affliction that life seemed a burden. "My soul," he exclaims, "is weary of my life." 10: 1.

Wearied with this life, his thoughts were directed to a contemplation of man's future state. He desired to attain a clear idea of the state and hope of man in death. Job's afflictions, in God's providence, became the occasion of drawing out, by the pen of inspiration, some plain truths concerning this important and interesting subject.

In pursuing this subject let us first consider the state of man in death, as taught in our text and its context: and secondly show that the resurrection alone is the hope of those who are dead.

I. CONSIDER THE STATE OF MAN IN DEATH.

There are two prominent views entertained by professing christians, concerning this matter. The one is that death is not a reality, but only a change from one mode of life to another, and therefore that the dead are conscious, intensely so. The other is that death is a reality, an utter end of conscious existence, so long as it continues.

The latter we suppose to be the truth, and the truth of our text and its context; which position we attempt to sustain by presenting the following considerations:

1. The question proposed is not, "If a man die, does he still live?" but "If a man die, shall he *live again?*"

Now, had Job believed death to be a state of consciousness, would he not have been likely to have mentioned it here? This is now usually held up by believers in it, with greater prominence even than the resurrection. If, on a funeral occasion, comfort is presented to the mourners, death is commonly mentioned before the resurrection; and too often the latter is overlooked.

From the fact, then, that Job inquires, not concerning a state of consciousness in death, but rather whether the dead should *live again*, we conclude that he believed death to be a reality, a cessation of conscious life.

2. The illustrations used in the preceding context strongly sustain this view.

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease, though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant." The tree may be cut down, and be burned in the fire, yet, in the tender branches which grow up from its roots it may be continued. But man's destruction in death is more complete than this. "But man dieth, and wasteth away" (see Pick's Concordance), "Yea, man wasteth away, and where is he?" Is there hope that, in some way, his life will be still continued? Nay; more completely than the tree that is cut down, he perishes.

"As the waters fail from the sea, and the flood decayeth and drieth up, *so* man lieth down, and riseth not till the heavens be no more; they shall not awake, nor be raised not of their sleep." Imagine, if possible, the water evaporated, till the bed of the ocean is left dry; the sea no more exists. True, the waters that once rolled unceasingly in its rocky bed exist in the form of vapor, but the ocean is no more. Is the figure strong? Yet it is drawn by the pen of inspiration as a fit emblem of man in death. The elements of which the man was composed are not annihilated, but man, *as man*, exists no longer. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." The component parts, which, in their composite state, formed the man, by dissolution, return to the state in which they existed before they were combined to form a man. Neither dust nor spirit was a conscious being before united, nor are they, either of them, after being separated at death. The living power, the vitality or breath of life being withdrawn, man returns to dust.

3. Death is here termed a sleep: "Till the heavens be no more, they shall not awake, nor be raised out of their sleep."

There is a very strange construction sometimes put upon this and similar passages, as that the sleep referred to the body, and not to the "immortal soul," which man is supposed to possess. The absurdity of this idea is manifest, when we consider for a moment, that sleep does not so much affect the body as the mind. During natural sleep the blood circulates, the digestive process goes on, and the lungs respire, but the mental action is suspended, and sound sleep is a state of unconsciousness. By one in a deep sleep, time and passing events are not heeded. In a troubled sleep, approaching wakefulness, men dream, and such sleep does not refresh the wearied system. To admit, then, that death is properly termed a sleep (which all must admit who regard the Bible as God's word,) and yet affirm that the dead are intensely conscious is a plain contradiction. If the dead sleep, they are are not conscious, or if the dead are conscious they do not sleep. God says they sleep, therefore whoever affirms that they are conscious contradicts God. Let them do this who dare?

Viewing death as a state of unconscious repose from the sorrows of life, the weary sufferer, worn out by the afflictions laid upon him, desired to be hidden "in the grave, to be kept secret till God's wrath was past," when affliction shall be no more the portion of the people of God.

Job says not one word, he gives not an intimation of an expectation of going to enjoy the bliss of heaven when he died; his entire thought is fixed on that sheol, "where the wicked cease from troubling and the weary are at rest. There the prisoners rest together, they hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master."

It may be regarded as not a very inviting prospect to think of lying down in the grave, to make one's bed in darkness, "to say to corruption, Thou art my father, to the worm, Thou art my mother and sister." And truly, death is not lovely, nor is it in the nature of man to love death, in itself considered. But, if we consider the circumstances of Job, at the time that he thus longed for repose in the dust, we shall not be surprised at his choice; nor will it seem strange that he chose "strangling rather than life." His children, his servants, and his cattle had been destroyed; "from the sole of his foot unto his crown," he was covered with sore boils; his wife had turned against him, advising him to "curse God" and die, and his three friends had become his tormentors. Is it then a strange affair that a man, in such a case, having no hope of obtaining relief, should be willing to sleep in the grave, that he might "be at rest?"

Yet, with all his sorrows, Job was not willing to die unless he might have a hope beyond the grave. To lie eternally unconscious, he could not endure. He was willing to sleep, but not an eternal sleep.

Is there, then, hope for man in death? Shall the deep sleep be ever broken? If a man die, shall he live again? There is hope; death is not an eternal sleep; the dead shall live again.

II. THE RESURRECTION IS MAN'S HOPE IN DEATH.

1. Death being a reality, a state of unconsciousness, a sleep, there can be no hope for those who are dead, but that of a resurrection from death. The question, then, is not, "If a man die, does he still live?" but "If a man die, shall he live *again?*" And as if the blessed assurance was that instant impressed upon his mind, Job responds, "All the days of my appointed time will I wait till my change comes. Thou shalt call, and I will answer thee, thou wilt have a desire to the work of thine hands."

The resurrection of that which has lost its identity, may seem to man to be impossible, but with God all things are possible. Should the waters fail from the sea, and the flood become dry, yet God could again condense the vapor, and cause old ocean once more to roar in its pride. So, if man is decomposed in death, God, who made Adam from dust at first, can cause the several parts to unite again and become a living person, conscious of its own identity with that person that died and mouldered back to dust. If any doubt, we can only reply, "Ye therefore do greatly err, not knowing the Scriptures nor the power of God."

In chapter 19, Job more fully declares his hope. As if in vision, he saw eternal realities pass before him, he exclaims: "Oh that they were printed in a book! That they were graven with an iron pen, and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me."

2. The time of the resurrection is fixed. Men may not know, but God, in the counsels of his own will, has appointed the time when the long night of death shall end in eternal day; when the saints shall wake from their long sleep to perfect and blessed consciousness. "All the days of my appointed time," said Job, "will I wait, till my change come."

Does it seem gloomy to think of so long time elapsing, and the saints still asleep, not having received the promise? Remember that they are not conscious of their unconsciousness. To them the passing of time is nothing, and when they awake, the moments of death and resurrection will be to them as two successive moments; of the intermediate time they have no remembrance.

To the living it seems more satisfactory to know that their pious friends are safely lodged in the tomb till the morn of resurrection, than to entertain a necessarily vague and undefined idea of their dead friends in some strange mode of existence, with ghostly forms in some far-off region of the universe, or, perhaps, wandering around them, beholding the sin and misery existing in this world among those still living in the flesh. And most intolerable is the thought, of those who have died impenitent, suffering unremitting and undescribable woe, and living in shivering anticipation of a worse fate, to be endured after the judgment day!

How superstition vanishes, like the early dew before the rising sun, when once this truth is recognized, that the dead sleep, until the time appointed by God, when they will arise again!

3. The resurrection is to occur at the advent of the Lord. "Thou shalt call and I will answer thee." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first." Thus perfectly does the teaching of Job, who lived contemporary with Moses, or nearly so, harmonize with that of the enlightened apostle of the Gentiles, after Christ had brought life and immortality actually to light through the gospel.

The coming of our Lord, then, to raise the dead, is the only hope for man beyond this life. To that time Job looked; to that great event Christ and his apostles directed the eye of the church. Till he comes, death will reign over the sleeping saints, and mortality will be the condition of God's waiting ones; till the time appointed comes, when the long sleep of the pious dead shall be broken, this mortal put on immortality, and death be swallowed up in victory.

What wonder, then, that the church of Christ, in every age, has longed for the advent of her Lord!

How strange that any who profess his name should fail to long for his appearing!

How wrong is any theory which turns the mind away from that blessed hope!

Oh, Savior, quickly come. Amen.

SELF-CONTROL.—It is a great advantage to keep quiet, gracefully and naturally. Self-control is the best evidence of a cultivated intellect and a clear conscience. It is a great pleasure to meet those who wisely listen and observe—who review what is said without prejudice, and with or without advice commit no errors. Nothing is so difficult to do—nothing so rarely done.

☞ Reforming the world is like patching an old coat, which will soon need another patch; but if it were not for reformers, the world would always be out at the elbows.

For the World's Crisis.

THE DORCAS MISSION.

This article presents the final report of our receipts and expenditures, from July 1st to the 23d. *Receipts.* By express, a barrel of clothing from friends in Portsmouth, express paid, and 80 cts. in money. By mail, from R. B. Dockum, $1.00; Sr. Dockum, for personal use, $5.00; E. T. Haskell, $2.00; G. H. B., 50 cts.; "a friend" in Worcester, $1.00; from Philadelphians, for the mission, $7.00; for personal use, $6.66.

Sales at the Home. Sewing machine, $40.00; three bedsteads, $8.00; rag carpet, $8.00; curtains, $6 00; soup plates and platter, $2.50; tubs, $3 80; husk mattress and pillows, sheets and pillow cases, $20.30; white bedspreads, etc., $15.00; ladder steps, $3.50; sundries (which include knives and forks, tin cups and plates, cups and saucers, plates, pots, kettles, baking pans, etc., etc.), $31.60.

Expenditures. Paid our last matron, Sr. Robertson, $20.00; Sr. Helginson, $5.00; Sr. Valle, $4.50; coal, 72 cts.; hall rent for June, $6.00; gas bill for quarter ending June 24th, $7.69; to July 18th, $1.06; express bills, $5.75; traveling expenses, $3.00; repairs, $26.63; pay of the cook in full, $25.35; stationery, stamps, etc., $1.00; donations to the poor, $5.00; food (many meals given to the poor around us), $43.90; sundries, $4.38. Total amount of receipts, $162.66. Expenditures, $159.98. Included in the receipts are $6.75, which I got from the sale of a few of my books.

Donations of the mission. Gave Sr. Bussier a husk mattress and pillows, an alarm clock, a washstand, and several other articles. Gave Sr. Helginson a husk mattress and pillows, a pair of flat-irons, etc. Gave Sr. Reeves a pair of sheets, a spread, a pair of flat-irons, etc. Gave Sr. Valle a white spread, a quilt, a pair of sheets, etc., etc.

For my own use I have kept the quilt made by Sr. Matthewson's S. School class, the album quilt and comfortable made for me by the Portsmouth church, a quilt made for me by Letitia, one of our mission girls, a blanket, and a pillow and a pair of pillow cases made for me by Sr. R. To worthy colored families were given twenty-two quilts and comfortables, knives and forks, iron, tin, and wooden spoons, tin cups and plates, cups and saucers, soup and dinner plates, pitchers, bowls, earthern pots, baking and frying pans, meat dishes, pots, kettles, coal-hods, pokers, kindling wood, coal, empty barrels, various kinds of medicines, and a score of other things.

The Home Children. All the orphans under our care have been supplied with excellent homes. Little Minnie, whom I agreed to care for so long as I remained in Philadelphia, is now living with her uncle in Allentown Pa. The fatherless children whom we cared for during the hard winter and spring, have returned to their own homes, where, now when work is easily obtained by their parents, they can be clothed and fed.

Our mission work in P. is closed. I have spent three years and a half in that field amongst the most wretched, criminal, and poverty-stricken people. From the beginning to the last hour of the work God has blessed me abundantly. He has always kept us free from debt, so that we had no back bills to pay. And in conclusion, I thank the Lord that he has so greatly blessed me. He has kept me from "the pestilence that walketh in darkness, and the destruction that wasteth at noonday," as I have day after day, and year after year labored in filthy courts, alleys, and streets, in the pestilential cellars, garrets, tenement rooms, sheds, shanties, etc., that hold the inhabitants thereof. He has granted me the means to hire halls and tenement houses; to distribute upwards of one hundred and fifty barrels of clothing, hats, caps, shoes, stockings, etc., etc., etc; to help hundreds of the sick and needy; to give scores of the right kind of surprise parties to the worthy and needy poor; to gather hundreds of children into the S. School, to tell them of the speedy coming of the Great Emancipator; to gather hundreds in all of children, men and women into day and evening schools, to instruct and elevate them; to feed and clothe, and lodge over one hundred fatherless, motherless, and orphan children, in the little Wanderer's Home; to give ten gospel feasts to hundreds (in all) of poor, maimed, halt, and blind, men, women and children; to lead many, both old and young, to Jesus Christ; to preach the coming of Christ in cellars, in a policy office, in houses of ill fame, in rum shops, in private houses, in halls, and in churches, and on the streets: and to keep me from a thousand snares, temptations, and perils.

We return our hearty thanks to everybody who has in any way helped us in our work. We may not always have done as our friends desired, though we have heard no complaints, but we have done the best we could. Now may heaven's choicest blessings rest upon all our people unto the end. At present, I am traveling, visiting a few places, seeking to regain my health and strength. The Lord is blessing. About the middle of September, I expect to make New York city my home, and from there go out into various parts of New York and other States to preach the Word; and I also expect to lend a helping hand at the Star-of-Hope-Mission. Pray for me. Your aff. brother in Christ. F. H. BURBANK.

For the World's Crisis.

VOTING FOR WAR.

It is no less truly done, whether directly or indirectly. The great mass do it indirectly, by voting for such rulers as possess the war principle, and will order a draft when their views of expediency dictate. Soldiers are raised for the express purpose of butchering their real or supposed enemies. Voting for men of war principles is voting for war, as surely as principle inclines to practice. Whatever political party prevails, it will rely upon military force, because this is the element of all war government. And all its deadly agencies and weapons of mortal combat, sanctioned by its constitution, are passed over into the hands of the newly elected ruler. But the judicious, consistent christian, the true follower of the "Prince of peace," should not take any part whatever in political strife, because the present corrupt state of the world is incompatible with the teachings of Christ, or sound morality. He will regard the law of his God above all human laws or governments. These will be held in subordination. He can neither kill his fellow men himself, nor vote for one who will, nor send another to do it for him.

We can not join hands with the wicked in their crimes and be guiltless. And surely, murdering our fellow men is a crime of the deepest dye. It matters not whether a Cain, a Herod, or a polluted government, tells us to do so; or whether we do it ourselves alone; if the cruel, horrid, wicked deed be done, it is a violation of God's law. How can we be consistent to vote another into a position, giving him the authority to commit crimes we think it wrong to commit ourselves? Christ never set the example of human butchery, nor left the precept of voting, or taking part in political strife; but condemned the principle upon which every war government is founded; teaching his followers to do as he had done; to follow in his steps; to "resist *not* evil"; to love their enemies; and "recompense to no man evil for evil"; to "follow peace with *all* men." If we do this, we can never follow war with any party whatever, or vote to sustain a war government, nor fellowship a war church. The only way we have any scriptural authority, or example of Christ, in supporting government, is the paying of taxes, and other things which do not conflict with his law. We are to follow his example, "who when he was reviled, reviled not again." If we go beyond his instructions, and vote in political affairs, willingly using our influence to uphold laws contrary to his gospel, we prove that we are not of Christ, whatever our profession. We know of no greater sin than killing our fellow beings. Voting for a war government is the main element from which wars become legalized and perpetuated by standing armies. The very element of the whole system rests upon the supposed efficiency of deadly weapons; therefore incompatible with christianity; for this rests upon the power and wisdom of God to protect.

The idea of voting for a war government, and the corresponding practice of destroying human life and property, have their origin with the fountain of all evil, very foreign indeed from "the wisdom that is from above," and like Christ. For professed christians to engage in deliberate human butchery is truly horrible; a work alone befitting the demons; yet upon this point a most awful stupidity prevails with the great host of the nominal church of almost every known sect. It is a matter of astonishment how they can profess anything better than the world, when they are so truly conformed to its popular vices and crimes, and love to follow them so well. We urge it as important, that all the friends of Jesus should come out from among them, and unite solely on the doctrine of Christ.

T. F. TUKESBURY.

For the World's Crisis.

CREEDS.

BRO. GRANT:—I have been wondering what was the use of creeds. I do not find any such thing as "creeds," or "articles of faith," separate from the Scriptures, in the time of the apostles; why is it that men cannot take the plain word of God as the "man of their counsel" now, as well as in olden times? I am sure it is just as true now as eighteen hundred years ago. Can it be men cannot trust the word of God, and think to form some better way? I think the best creed that ever was formed was formed a little more than eighteen hundred years ago, in the apostles days, when our Savior was on earth. I would rather have that creed than all the creeds men can devise, for I think that is the only one that will stand "in the day when God shall judge the secrets of men by his Son Jesus Christ;" and I desire to have something that will stand in that day, and something to comfort me on the road, as I journey along through this vale of tears. O I would like to see all who profess to be the followers of our Savior take the Bible as their guide, and throw away their creeds. I think they would do better than to follow that which man has fixed up. God has given us rules by which to regulate our conduct, and what do we want of anything more? Are not God's rules better than any man can devise? I think they are. Then let us follow them, for Christ says "if ye love me keep my commandments," not keep the commandments of men; and by this shall we know if we love him, if we keep his commandments.

I should like to know what your opinion is on the subject. Is it right or wrong to have creeds other than the Bible? Please give your opinion on the question. Hoping we may meet in the coming kingdom, I am your Bro. searching after truth. H. J. BENEDICT.

Canton.

[We most fully agree with our Bro.'s views concerning creeds.—ED.

For the World's Crisis.

NEED OF CAUTION.

"Wherefore let him that thinketh he standeth, take heed lest he fall."—1 COR. 10: 12.

Dear Brethren and Sisters of the Crisis, the preceding verses of this chapter were "written for our admonition, upon whom the ends of the world are come," and we shall do well that we take heed thereunto, for surely we are living near the end of the gospel dispensation, if we can understand our Bibles. Please turn and read from the first to the 12th verses, and may the Lord help us even if we think we stand, to take heed lest we fall. My mind has recently been called to this subject, while looking over our ranks, and seeing the slain witnesses by the wayside, just upon the borders of the promised inheritance. I am ready to cry out from my inmost soul, How are the mighty fallen. While I look, I wonder; and then I inquire why is it so? and what is the cause? God's people are poor, weak mortals at the best; always have been, and still are. We have no strength to stand, only as we stand in God. He alone is able to keep us, and present us faultless before the throne. When we think we are something, then we are nothing. When we think we have strength to stand without him, we should take heed lest we fall. "When I am weak, then am I strong," said the experienced apostle. Thus some of us have truly learned.

When we look at the fallen ones, we can see they are the talented ones. Have they been exalted in their own estimation, or by the people, that they have been left to themselves, and thus have fallen? Will others follow in the same track?

I once had a view of my pilgrimage to Mt. Zion. At the time, I seemed to view myself upon the top of the hill, looking over on to the promised land; and as I gazed with delight, I looked down the path from whence I had traveled, and I saw some that were part way up the hill, others still lower down, while at the bottom of the hill I saw some struggling for life, trying to climb the rugged hill. As I looked, I inquired, How can I help those weary travelers struggling to climb the hill Difficulty, weeping and sighing, groaning and crying, upward looking as if asking for help? I am too high above to help them. Go down where they are, and lift up the struggling, fainting ones. I found myself at the bottom of the hill by their side, weeping over them, telling them to look upward to Jesus, casting all their burdens upon him, for he careth for them. This imparted fresh courage to the fainting ones, and Jesus took them by the hand and led them onward to the mount of rejoicing for a season. In this way we can help each other on the pilgrim journey; but if we were permitted to stand in an elevated position, above the weaker ones, how could we comfort and support them? How long can we tarry there ere we should get exalted in our own estimation, or some other, and find to our sorrow we are fallen? "He that humbleth himself shall be exalted"; but he that "exalteth himself shall be abased."

For eight years in the past, I have been a pilgrim and stranger more than ever before. I have traveled among my brethren and sisters from place to place, and still am sounding the alarm as God has called me. I have ever felt my own weakness and insufficiency. I expect, if ever I am exalted, it will be by my Savior when he calls his people to sit with him in his throne; and that will be because we trust in him. And now may the Lord help us that think we stand, to take heed lest we fall; for he is coming soon to redeem his waiting ones. A. MUSSEY TRIPP.

Newark, N. J.

NOT ROOM ENOUGH.

"Mr. Charles Voysey, a learned Englishman, in a recent theological work, says, if the bodies of all men were to be raised like Christ's, and restored as they were before corruption, there would not only be no standing room on the earth for them, but they would form a closely packed mass thousands of times larger than the earth itself.'"

I cut the above paragraph from a recent journal, and have noticed that every few months, or years, a similar article, more or less preposterous, goes the rounds of the papers; and have seen them repeatedly answered and their fallacy exposed, but still they appear. Mr. Voysey may be a very learned man, and he may have written the above article, but its assertions are no proof of his learning, certainly, and as certainly it proves his thoughtlessness. There is nothing in which we exaggerate more than in estimates and assertions where numbers and figures are concerned. How easy it would be to upset the paragraph alluded to above by saying, "no body can contain more than its own bulk." And yet all the dead are buried in the earth, and still there is room for more; and if raised from the dead our bodies would be no larger than before, or occupy any larger space; how then can it be said "they would form a closely packed mass thousands of times larger than the earth itself?" Let us look for a moment at the world we live upon. The latest calculations make it 25,020 miles in circumference; call it 25,000 for convenience sake; multiply this by 8000, the mean diameter, and we have 200,000,000 (two hundred millions) square miles; multiply by 1333 and we have 266,600,000,000 (266 billion 600 million) cubic miles, and yet according to Mr. Voysey, all the dead, if raised, would form a closely packed mass thousands of times larger than this stupendous bulk.

Let us look at this subject in another light. Taking the commonly received chronology, it is about 5868 years since the birth of Adam, and the earth is probably as populous to-day as it ever was, and contains about 1,000,000,000 (one thousand million) people, all of whom are supposed to die every thirty-three years, or three generations of men are buried every century. We will call it six thousand years for convenience again since the birth of Adam. Now assuming three generations to the century, the present rate, but greatly more than the average, if we take into account the long lines of the antediluvians, and we have one hundred and eighty generations who have lived and died; and allowing each generation to have been as populous as the present, which is again being more than liberal, and we find but 180,000,000,000 (one hundred and eighty thousand million) as all that have been born since the first man Adam walked the earth, and these, so far from making a mass thousands of times larger than the earth, could be made to stand upon the soil of the little State of Massachusetts. This State contains about 7500 square miles, which reduced to acres gives us 4,860,000; reduced to square feet we have 209,088,000,000; dividing this last by 180,000,000, the whole number born into the world, and we have about $1\frac{1}{6}$ feet to each, an abundance of room, if we take into account the fact, that the vast majority, fully two-thirds, died in childhood, and who of course would require much lees standing room than adults.

The mistake made in computing the human race lies in the fact that we are apt to forget that the deaths keep pace almost literally with the births; for instance, it is calculated that one dies every second of time. This amounts to 60 a minute, 3600 an hour, 86,400 a day, and for 365 days, or a year, 31,536,000; with the 6000 years of time already conceded, we have 189,216,000,000, dropping the odd 9,216,000,000, which we may readily do, considering, as we have before, the great age of the antediluvians, and we have the number already found for births. I might greatly enlarge upon this interesting subject, but the article is already sufficiently extended, at least for the present, my main object being to show that while speculations of the enormous multitude of the human race may be interesting, facts are very apt to demolish them.—*Boston Journal.*

MORE ABOUT THE "WICKEDEST MAN IN NEW YORK."—"Burleigh," of the Boston *Journal*, confirms the account given by Oliver Dyer, in the last number of *Packard's Monthly*, of "the wickedest man in New York," which was published a few days since, "Burleigh" writes:

"I visited the establishment the other day with some friends of John Allen, the most noted keeper of a dance house that there is in New York. He prides himself on keeping the model dance house of the city. He is one of the most intelligent and notorious of his class. His building stands like a palace amid the rookeries of lower New York. His parents were religious, and he was educated for the ministry. For a time he was a student in the Union Theological Seminary in New York. His brother is a minister and his nephew he is educating himself for the ministry. He began his course in New York poor, and is now said to be worth $100,000. His place is crowded every night. His bar, which runs the entire length of the building, an immense concern, is insufficient to supply the demands of the thirsty crowd who patronize this establishment. No charge is made for admission, but every one who enters is expected to drink and treat some female of the establishment. If parties don't dance they are ordered to clear out. Between each dance all the parties on the floor are expected to go up and drink at the expense of the men. The women are of the lowest order, nearly all of them foreigners. They wear flashy costumes, scarlet and other gray colors, short dresses, red-topped boots, with bells affixed to the ankles. They are kept hard at dancing from eight o'clock till twelve, and when they are all jaded and fatigued, or lag, they are kept to their work by shouts, imprecations and torrents of invectives; curses, and often blows, from their task master. In the centre of the group Allen stands—a tall, slim, wiry fellow of about fifty, sharp, keen—the master spirit that controls the establishment, now shouting to his girls, collaring an intruder and throwing him into the street, or at the top of his voice reading a passage from the Bible which always lies by his side. Tracts are lying around, and leading religious newspapers can be seen and read if any of the company have a taste that way. He is very proud to have in his establishment a visitor who is a minister or a christian. He will argue with him by the hour, intermingling his obscene and peculiar phraseology by which his establishment is kept up. He is perfectly willing that any man should pray in his establishment, sing revival or Sunday School hymns, or make an exhortation. If you can reform or convert any in his establishment, you are welcome to do so. He contributes largely to benevolent causes, both religious and humane. He acknowledges that he went into his business to make money, and that he has got what he started for. Boys, men, boatmen captains from the rivers—countrymen—old women of sixty and girls not twelve, crowd his place, together with not a few who go to see the sights and partake of the rude fun of the place."

Gems.

☞ A church that delights to follow the fooleries and fashions of the world, especially its vices and crimes, is a church of the devil.

☞ A church of Christ will love his precepts, and seek to obey them at all hazards.

☞ The closet is a nursery for piety; and wherever there is a declension in its duties, there will be a declension of religion in the heart.

☞ He can never truly relish the sweetness of God's mercy, who never tasted the bitterness of his own misery.

☞ He who sins against men may fear discovery, but he who sins against God is sure of it.

☞ Do but the half of what you can, and you will be surprised at the result of your diligence.

☞ The writer does the most who gives his reader the most knowledge, and takes from him the least time.

☞ The intercession of Christ is as a wall of fire around his people; they are kept as by an impregnable garrison.

☞ It lightens the stroke to draw near to him who handles the rod.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

WRITING COMPOSITIONS.

Nearly all children have a great dislike for writing compositions. They had rather be whipped soundly and sent to bed without their supper, or stand on the floor two hours holding a nail down, or not go out doors to play for a week, rather than to "write a composition to be read in school." They will talk for hours about their plays, and their schoolmates, and their studies; and if they are away from home on a visit, they will write to mother about what good times they are having, about the ride they had on old Charlie's back, and the bird's nest they found on a bush in the garden, and how cousin Nellie's cat will jump through a hoop, and has got three cunning little kittens, and how Rover will roll over and "speak" when they tell him to; but when the time comes for them to write a *composition*, they sit down with a scowl on the face, and a hateful, rebellious, discouraged feeling in the heart; and after biting their pen-holder, and marking on the desk, and now and then writing a few words in two or three hours, they bring forth a sheet of paper with about fifteen lines written on one page, which sounds no more like their merry talk than drumming on a tin pan sounds like a bell.

They have an idea that a composition must be something like a sermon or a book, only not so long. Now this is a mistake. A composition is, or should be, simply written talk. Children do not talk like a book or a sermon, and cannot write like one; and if, when composition day comes, they would sit down and write just what they would say to a friend, tell about the visit they had with cousin Mary, or what they saw while coming to school, or how they learned to play croquet, they would write more interesting compositions, and enjoy writing them too.

I once read of a little boy who, when the teacher told the scholars that they must each write a composition, felt so badly about it that he cried until he was sick. The teacher talked pleasantly and kindly to him, but told him he *must* write something.

"O I *can't*," cried the poor fellow.

"But you can think," can you not?" asked the teacher.

"Yes, I can think," said the boy.

"And you can write. Now you go out doors, and the first thing you see that interests you, write down what it is, where it came from, what it is good for, and what will become of it. That will make a composition."

"O I can do that," the boy said, laughing.

So he went out and sat down on the grass behind the barn, and in a few minutes he carried the paper to the teacher, with this written on it:

"Mr. Finny had a turnip,
And it grew behind the barn;
And it grew, and it grew,
And it ne'er did any harm.
And it grew, and it grew,
Till it could grow no taller;
Then Mr. Finney pulled it up,
And put it in the cellar.
And it lay, and it lay,
Till it began to rot;
Then his daughter Susie washed it,
And put it in the pot.
And it boiled, and it boiled,
As long as it was able,
Then his daughter Lizzie took it up
And put it on the table.
Mr. Finny and his wife,
They both sat down to sup;
And they ate, and they ate,
Till they ate the turnip up.

Afterwards this boy wrote a great many pieces, and became, before he died, one of the best and greatest writers in the world.

AUNT SARAH.

TIME ENOUGH.

"Fred, you must clean your boots before you go to school," said Mrs. Lawrence to her son.

"I know it, mother; but it's time enough," replied Fred, who sat reading a story-book.

Presently the lady spoke again. "Fred, have you looked over your grammar-lesson this morning? It is too difficult to learn in a hurry."

"Well, I almost learnt it last night: it's time enough: I want to finish this chapter," answered Fred.

"Oh, my son!" said Mrs. Lawrence, "I wish you would overcome that habit of putting off necessary duties."

Fred closed the story-book reluctantly, and took his grammar, wishing that his mother would not "bother him so; he *knew* he had time enough."

Presently Mrs. Lawrence left the room, feeling very much troubled about Fred's bad habit, and wishing that he could be induced to break it off before he became a man. Knowing that God only could give him the strength and disposition to do so, she went to her own room, and, kneeling down, prayed to this effect.

That day, a gentleman visited the school; and, after listening with apparent pleasure to various exercises by the scholars, the principal requested him to talk to the boys a little while. He did so, and interested them very much by relating some anecdotes of his own school-life. One of these incidents was the means, by God's blessing, of curing Fred's habit. It seemed to Fred that the gentleman must have known what his bad habit was, or he could not have said anything so suited to his case. The gentleman said, that one day he was stopped in the street by a very shabby-looking man, who, after calling him by name, and asking if he did not remember Henry Brown, begged him to lend him some money.

"I remember Henry Brown very well," replied the gentleman. "Can it be possible you are he, wishing to borrow five dollars?"

"Yes, I am," answered the man in a despairing, sorrowful tone.

"What has brought you to this condition? Your prospects on leaving school were as bright as mine."

"*Time enough* has brought me here," replied he. "I was always putting off necessary business by saying *that*. Now I am old, the habit is fixed, and I cannot break myself of it. If you do not lend me five dollars, I shall have to go to the poor-house, or starve."

"Boys," continued the gentleman, *time enough* ruined that man's life. Take care that it does not ruin yours." H. L. H.

SIN FOUND OUT.

HALLOA! Bill Hartwell is a famous batter. He had just given the ball a tremendous blow, and was running full speed, when he stubbed his toe and fell. The boys gathered round him; and I wish you could have seen their looks of surprise and indignation. He got no pity from any quarter; only just such words as must have filled him with shame and confusion.

Why? There is no harm in stubbing one's toe, is there? No, no. But when Bill fell, out fell a watch from his bosom or pocket, or wherever he had hid it. And was it not his watch? No. George Arnold, one of the older scholars, had, a little while before, lost his watch; and it had not gone without an extra pair of hands. Who took it? was the question. Bill Hartwell made more fuss about finding the thief than anybody else, and at last fastened suspicion so strongly on one of the little boys, Freddie Howe, that everybody called him the thief. Poor Freddie Howe had a tough time of it. It was in vain he declared his innocence. The story, somehow or other, got going, and could not be stopped—for a lie, at first, runs faster than truth; and the consequence was, Freddie had a great many bad things said to him, which hurt his feelings so he did not dare show his face on the play-ground; and yet Bill Hartwell, who set the story going, was a proud, boastful, selfish, cruel boy, whom nobody liked or believed in.

The old saying is, "Murder will out;" which means that if a person is guilty, the smallest thing may bring his guilt to light. There are swift witnesses all along his path, ready, when least expected, to testify against him, which was now the case. Bill just stubbed his toe and fell as boys do. Out jumped George Arnold's watch, and there it lay, right side up, on the ground, pointing him to every boy who saw it as the real thief, and the meanest thief that could be; for he not only robbed George Arnold of his watch, but he tried to rob poor Freddie Howe of what is worth infinitely more than any watch that was ever made—his good name.

Freddie was vindicated before the whole school, and Bill Hartwell disgraced, as he deserved to be.

It is very hard to hide our sins. Deceiving is a dangerous and dark road to travel. Satan will be sure to try to lead you into it. But if you go, there is certain disgrace at the end of it.—*Ex.*

THE SUNDAY STONE.

In one of the English coal-mines there is a constant formation of limestone, caused by the trickling of water through the rocks. This water contains a great many particles of lime, which are deposited in the mine; and as the water passes off, these become hard, and form the limestone. This stone would always be white, like marble, were it not that men are working in the mine: and, as the black dust rises from the coal, it mixes with the soft lime; and in that way a black stone is formed.

Now, in the night, when there is no coal-dust rising, the stone is white; then again, the next day, when the miners are at work, another black layer is formed; and so on alternately, black and white, through the week, until Sunday comes. Then, if the miners keep holy the Sabbath, a much larger layer of white stone will be formed than before. There will be the white stone of Saturday night, and the whole of Sunday; so that, every seventh day, the white layer will be about three times as thick as any of the others. But, if they work on the Sabbath, they see it marked against them in the stone. Hence the miners call it "the Sunday stone."

Perhaps many who now break the Sabbath would try to spend it better if there were a "Sunday stone" where they could see their unkept Sabbaths with their black marks.

But God needs no such record on earth to know how all our Sabbaths are spent. His record is kept above. All our Sabbath deeds are written there, and we shall see them at the last.

Be very careful to keep your Sabbath pure and white, and not allow the dust of worldliness and sin to tarnish the purity of the blessed day.

"Remember the Sabbath day to keep it holy."
—*Selected*

The World's Crisis

AND SECOND ADVENT MESSENGER

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address......$5.50.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.
CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 673. BOSTON, WEDNESDAY, AUGUST 26, 1868. VOL. XXVII.—NO. 24.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, D. MATHEWSON.

GEORGE T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

WATCH.

"*Blessed are those servants whom the Lord when he cometh shall find watching.*"

'Tis the last watch we're keeping,
O, Christian, awake!
Slumber not, lest the morning
Thy dreams should o'ertake.
O watch for the day-star, and hail its first beam;
E'en now yon horizon grows bright with its gleam.

'Tis the last storm that gathers,
All wildly and dark,
O'er the rough billows tossing
Our frail, trembling bark.
The last sighs and tears are now heaving the breast,
We're nearing the haven—the mansions of rest.

Our last tears we're weeping—
Grief's fount will soon dry;
God's own hand will wipe out
All tears from each eye.
Temptations and trials will soon all be past,
O faint not, worn pilgrim, thou'rt bearing thy last.

Our last prayers are rising
To heaven's high throne,
For mercy imploring,
Ere mercy is gone.
Soon we'll change these sad pleadings for rapturous song,
And on Mount Zion shout with the angelic throng.

'Tis the last watch we're keeping,
O, let us awake!
Nor slumber, lest morning
Our dreams should o'ertake;
But watch for the day-star, and hail its first beam,
For now yon horizon grows bright with its gleam.

Fairhaven, Mass. H. T. Jenkins.

For the World's Crisis.

IS DEATH A PUNISHMENT?

"And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt. 25: 46.

There may be various deaths mentioned in the Scriptures; but let us take death, as we find it in the Bible in relation to the end of man, and see if we can come to any conclusion as to whether it is a punishment sufficient to answer the demands of the words of Jesus that we have just quoted.

The whole human family are subject to death, which is designated as the *first*, or Adamic death; and then to those whose names are not written in the book of life, it is said they "were cast into the lake of fire. This is the second death." But on the nature of these deaths there is a great controversy. Of the first death poets have sung,—

"Death is the gate to endless joy";

while of the second death it is said, It is a state of conscious suffering in fire to all eternity. But the Scriptures do not teach this in relation to either, plain enough for me to believe it; while I find so much evidence to show that death is an "*extinction of life*," and that "the dead know not anything."

Regarding death thus, we come again to the subject, Is death a punishment? "Let us reason together." Look at the laws of nations—The greatest punishment that can be imposed upon man, for the transgression of the laws, is DEATH. For different crimes there are different punishments. For some petty offense, a man may be fined a few dollars, or sent to jail a few months; and as the offense is increased, so is the punishment. For great offences he is sentenced to a number of years, or for life, in the State's Prison, or banished from friends and society to some foreign land, perhaps on some desolate island; but when he has gone so far that these are not severe enough, they resort to the greatest punishment, which is to take his *life*. This was the penalty which was attached to God's law, which he gave to our first parents. They transgressed his law, and died,—were deprived of life. God saw the world all going down to death, and he pitied them, for he knew the value of life, and gave his Son to die for them, that such as would keep his laws should be ransomed from death, and have eternal life; but still the penalty for sin is death; for we read, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." And again, "The soul that sinneth, it shall die."

Perhaps the reader may be ready to say that there is no punishment, after the agonies of death are o'er, if the dead are unconscious. Let me ask you if it is any pleasure to live? Are you willing to die *now*, if you knew that you would "be as though you had not been"? O no; life, if it is filled up with care, sickness and sorrow, is too good to give up now. Then it would be a punishment to deprive you of it, would it not? And if this life is of so much importance, of what value must eternal life be, which is far from sin, sickness, sorrow, cares, and death?

Think of it for a moment. Behold before you eternal life in the paradise of God, where you can eat of the fruit of the garden, and have that enjoyment which cannot be surpassed, to which your enjoyment here is but as a drop to a plentiful shower; and, upon the other hand eternal death, is not that death a punishment? while you are in the embrace of that, are you not being punished? But if, after a while, you should be ransomed from that death, and permitted to have life with its pleasures, then your punishment would have ceased.

The righteous and the wicked die the first death alike; but the righteous at the resurrection can look back and exclaim, "O death, where is thy sting?" It is past. They have been ransomed, and have eternal life given to them. But what a fearful day to the wicked. They must suffer "the second death."

Reader, shall we be numbered with those who have a "part in the first resurrection"? for of them it is written, "On such the second death hath no power." The Lord is merciful, slow to anger, and delighteth not in the death of the wicked. Our Savior has set us an example, that we may come into favor with God; and not only so, but in all things he made known the will of his Father. And if all the punishment there is in death is merely in dying, then we find Christ contradicting himself; for in raising the dead to life, he did not do that which he pretended to do; for, at the grave of Lazarus, we behold him weeping over his; death and he did a favor to Lazarus, and not only to him, but his sisters, and raised him to life again; and in so doing glorified his Father in heaven. But was it a favor to Lazarus, or a glory to God, if the agonies of death were a punishment, to raise him to life? Certainly not. For he has given him life that he may be punished again by dying. Be this far from our blessed Savior.

You will admit, I think, with me, that Jesus did these deeds in love, and raised the dead, not that they might be tortured again in dying, but that they might have the blessing of *life*.

This, dear reader, is the God we believe in. He delights not to torture; but on account of sin, man received the doom that was pronounced upon sinners, and then he has given them the privilege of obeying his will, and entering into eternal life; but if they still disobey and reject the Savior that he has offered, they must suffer the penalty of sin, and die "the second death," from which there will be no redemption. That is eternal punishment. Dear reader, which class are you among? those that are bound for life or those bound for death? John Ridley.

For the World's Crisis.

THE FEAST OF THE PASSOVER.

The people of Israel had many feasts;—weekly, as the Sabbath (Ex. 13: 6); monthly, as the new moon (Num. 28: 11); yearly, as the passover (Ex. 34: 25); also of the feast of trumpets, of pentecost, atonement, tabernacles, harvest, etc. The true signification of a feast is, a solemn time for God's service. It is an emblem of joy and gladness. As observed by the Jews, they were no doubt seasons for social enjoyment, and recounting the vicissitudes of the past; and were not observed with the strict ceremony that were many other of their religious services.

I think our modern annual feasts—the campmeetings—may be considered by us in some measure what the feasts were to the people of Israel. We are during the year burdened with the cares and trials of life; and a week of rest for body and mind is essential for restoring their vigor and strength. The mind needs rest as well as the body; but it is often taxed or burdened at the campmeeting more than at any other time in the year. We consider two sermons on the Sabbath sufficient for the week ordinarily; but just think of having twenty or more in one week; and so varied in their doctrines that much skill and thought are necessary to arrange and locate them.

But the point I wish to make in this article and to come to it at once is, more devotional exercises, and not so much preaching, at the campmeetings. When people observe a feast, there are no long speeches, or orations; it is not a fit place to burden the mind with those things; but that it may rest and be refreshed. If we should ask the people, as a whole, who attend the campmeeting, what part of it they enjoy most, the reply would be, The social meetings; and these are to the mind what nutritious food is to the body; but how often do we find a vacuum there, after listening to a long, tedious sermon, which interests no one but the speaker; but how often do we see a cheerful countenance and a full soul after enjoying a love-feast.

And now, to conclude, I wish to say, that if one whole day was given up to devotional exercises, such as love-feasts, class-meetings, prayer-meetings, etc., it would be the memorable day of the campmeeting.

The Lord give wisdom and guidance to his people, that they may serve him in his own appointed way. D. N. Smith.

Boston.

For the World's Crisis.

"BE NOT AFRAID."

No more encouraging sentence ever fell upon the ear of timid, fearing mortals. "Be not afraid!" *Who* says this? It is Jesus, the attentive friend of all who trust him. It savors much of authority for it comes from the highest delegated authority in existence. Should we not obey it? By diligence we ought to show our love for our dearest friends, and most just of lawgivers; for all power is given unto him in heaven and earth.

We are a good deal like Peter when he attempted to walk on the waters of the sea of Galilee to meet his Master. Many heed his command, "Come." Many heed his admonishing voice, "Be not afraid." But soon the boisterous waves of the world roll up around them, doubt comes into their hearts, confidence in their Preserver flees, and they begin to sink. In this condition they will be eternally lost unless they instantly throw themselves on the saving power of Jesus, and like Peter cry, "Save, Lord." We should keep our eyes on Christ. Friends may leave us, foes despisingly use us, and the wicked deride, but "fear not." As long as Peter kept his eyes upon Christ, and implicitly trusted him, he could walk on the tempestuous waves of Galilee as well as his Master; but as soon as he lost sight of Jesus, and began to look at the awful waves that surrounded him doubt came in, he found that he could not walk in his own strength, and he began to sink. True courage does not consist in confidence in ourselves, but that unwavering confidence in Him who has all power; and the sooner we learn this lesson, the better it will be for us.

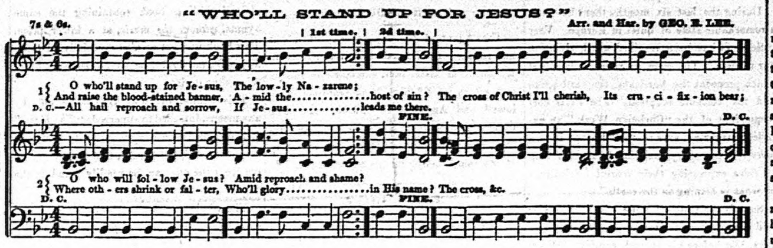
Christ often, as it would seem, places his people where they can *practically* see their own weakness, where they can see their dependence upon him for continuous aid, or in our own strength we will sink. He permits trials to come; and when we feel about sinking under our burden, he says "be not afraid," and will reach out his hand to lift us up. We know ours is a tempestuous voyage, and that we are now in the perils of the last days. Many are sinking amid the surging waves of iniquity, through which we are passing; but his voice rings out, clear and sweet," Be not afraid." The haven of rest is at hand. Tears are soon to be all wiped away. Weary hearts are to be relieved of their burdens, and all who stand the voyage share the "fullness of joy" of God's presence eternally at home.

"Then cheer up, then cheer up,
All ye wanderers here;
Take courage, all ye pilgrims,
You have no cause to fear.
The promised land is broad enough
For all of us who roam,
Canaan sure is broad enough
To give us all a home."

Wm. H. Spencer.

"WHO'LL STAND UP FOR JESUS?"

7s & 6s. Arr. and Har. by Geo. E. Lee.



Though fierce may rage the battle,
And wild the storm may blow;
Though friends may go forever,
Who will with Jesus go?—Cho.

Though foes shall madly gather,
And devils rage and roar;
Who'll choose the fiery furnace
With Jesus evermore?—Cho.

My all to Christ I've given,
My talents, time, and voice;
Myself, my reputation—
The lone way is my choice.—Cho.

O Jesus, Jesus, Jesus,
My all-sufficient friend;
Come, fold me to thy bosom,
E'en to my journey's end.—Cho.

For the World's Crisis.

IS IT RIGHT?

Is it right for the followers of the meek and lowly Savior to use carnal weapons? "Lord, shall we smite with the sword?"—Luke 22: 49. Those who followed the Savior, when they saw the multitude was about to take him, having a sword which the Savior had previously commanded them to buy (Luke 22: 36), naturally supposed that the time had come when they ought to use it. In ver. 50 we read, "And one of them smote the servant of the high priest, and cut off his right ear." When he had committed this deed, the Savior reproved him, and said, "Put up again thy sword into his place, for all they who take the sword shall perish with the sword." The reader will discover that the Savior not only condemned the one who smote off the servant's ear, but all who use the sword; for he says, All they who use the sword shall perish with it.

But some persons who take the opposite side might ask, Why did the Savior command his disciples to get a sword? (See Luke 22: 36.) "But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." If it were not right for christians to use carnal weapons, why did Jesus command them to buy one sword? Why not command them to buy as many swords as would supply the whole company? Why did he only allow *one?* His disciples said unto him in v. 38, "Behold, here are two swords." Hear the Savior's reply: "And he said unto them, It is enough." Now the reader can see plainly that if the Savior designed the sword for his defense, or of his disciples, he naturally would have them all supplied. For what purpose, then, did the Savior command them to buy one sword? Doubtless he knew beforehand that the Jews would come to take him, in the manner they did, and that he intended that one of his followers should have a sword, that when they approached him, he would use it; then he would be able to condemn not only him, but all who use it. See Matt. 26: 52. "Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword, shall perish with the sword." Jesus thus condemned all who use the sword. This ought to satisfy all Christendom that the followers of the meek and lowly Savior have no right to use carnal weapons in defense of earthly governments, or for any other cause.

The apostle Paul says, in his letter to the Corinthians (2 Cor. 10: 4), "For the weapons of our warfare are not carnal." Thus you discover that the Christians are not associated with those who use carnal weapons. Jesus says, in John 16: 26, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." Though christians are living in the world, yet they are not of it; but are hated by those who are of the world. Read John 15: 19,—"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

But the reader may suppose, as many do, notwithstanding the evidence already presented to show that war is antichristian, that the followers of the Savior have a right to use carnal weapons in defense of governments, because the Jews did. Read Paul's letter to the Romans, 6: 14;—"For ye are not under the law, but under grace." It is plain, then, according to Paul's letter, that the Jews were permitted to use carnal weapons, because they were under the law; but christians can not use them, because they are under grace. The Savior contrasts the difference between the Jewish dispensation and the dispensation of grace, in his sermon on the Mount. Matt. 5: 38, 39,—"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil." You discover, then, that under the Jewish dispensation they were permitted to resist evil; but now Jesus tells them to resist not evil, and he sets the same example himself. Read 1 Pet. 2: 23,—"Who when he was reviled, reviled not again." Christians should follow his steps. Read 1 Pet. 2: 21. "Because Christ also suffered for us, leaving us an example, that we should follow his steps." Surely, then, as Christ is the christian's example, and he did not resist evil, neither can the christian resist evil under any circumstance. Those who embraced the christian religion in the Apostolic age, even down into the third century, took Jesus as their example; they would neither fight, vote, belong to worldly societies, or accept of any public office. Read Milman's Gibbon's History of Rome, vol. 1, p. 551–2:

"The Christians were not less averse to the business than to the pleasures of this world. The defense of our persons and property they knew not how to reconcile with the patient doctrine which enjoined an unlimited forgiveness of past injuries, and commanded them to invite the repetition of fresh insults. Their simplicity was offended by the use of oaths, by the pomp of magistracy, and by the active contention of public life; nor could their humane ignorance be convinced that it was lawful on any occasion to shed the blood of our fellow creatures, either by the sword of justice, or by that of war; even though their criminal or hostile attempts should threaten the peace and safety of the whole community. It was acknowledged that, under a less perfect law, the powers of the Jewish constitution had been exercised, with the approbation of heaven, by inspired prophets and by anointed kings. The Christians felt and confessed that such institutions might be necessary for the present system of the world, and they cheerfully submitted to the authority of their Pagan governors. But while they inculcated the maxims of passive obedience, they refused to take any active part in the civil administration or the military defense of the empire. Some indulgence might, perhaps, be allowed to those persons who, before their conversion, were already engaged in such violent and sanguinary occupations; but it was impossible that the Christians, without renouncing a more sacred duty, could assume the character of soldiers, of magistrates, or of princes. This indolent, or even criminal disregard to the public welfare, exposed them to the contempt and reproaches of the Pagans."

Read also Gibbon's Roman History, vol. 3: "The humble Christians were sent into the world as sheep among wolves, and since they were not permitted to employ force, even in defense of their religion, they should be still more criminal if they were tempted to shed the blood of their fellow creatures in disputing the vain privilege or the sordid possession of this transitory life. Faithful to the doctrine of the apostle who, in the reign of Nero, had preached the duty of unconditional submission, the Christians of the three first centuries preserved their conscience pure and innocent of the guilt of secret conspiracy, or open rebellion; while they experienced the rigor of persecution, they were never provoked to meet their tyrants in the field."—p. 249.

Thus the reader can see plainly, according to Gibbon's testimony of the primitive Christians, that they would not use carnal weapons, and that they were not of this world; as Jesus said, "I have chosen you out of the world." Dear reader, are you a Christian? Can you endorse this truism? If not, allow me to present to you the fruit of the Spirit: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5: 22, 23. I ask, Does the soldier possess those fruits? Followers of the meek and lowly Savior, let me admonish you, as the Lord did backsliding Israel: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—Jer. 6: 16. Thomas I. Whitecar.

☞ Observe a method in the distribution of your time. Every hour will then know its proper employment, and no time will be lost. Idleness will be shut out at every avenue, and with her that numerous body of vices that [illegible] train.

For the World's Crisis.

WEEPING JEREMIAHS.

O that there were more of them, more that felt like groaning and weeping because so many that profess to believe the Bible is a revelation from God to a fallen race, act so inconsistent with such a belief. O for more that feel pained and sickened because so many are more willing to grieve God, their best friend, than to lose a little of the friendship of their neighbors; more to sigh because the light that is in them is oftener under a bushel than on a candlestick; and those that should be like a city set on a hill, that cannot be hid, do not so much as have their conversation seasoned with salt. O for more that feel like Lot, vexed with the filthy conversation of those around them. Alas! that so many seem to love it, and seek such society, when the word says, come out from among them. O for more to pray "thy kingdom come," that God would rend the heavens and come down, and clean the earth, and give it to a clean people, then the wicked would cease from troubling, and the weary would be at rest.

O that there were more that felt the real value of such a hope as ours. How comforting, when kind fathers, loving mothers, and darling children, are laid beneath the sod, to greet us no more, to feel that there is to be a resurrection of the dead. Well might the apostle tell us to "comfort one another with these words": "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall ever be with the Lord." How cheering to know that when dust returns to dust again, it is not the last of them; and to know that the same Lord lives to-day and notices every sparrow's fall; and when we raise our cry to him, we come to a friend of the friendless, the widow's God and portion. How sweet to know this hope is not all fancy work, but is built upon a rock, even the promise and oath of God; and when the winds of trial blow, and we tremble in the blast, it is then we prove the truth that the trying of our faith is "more precious than of gold," for it is then we dig for the foundation again, and find that the stones are all there.

Plainfield, Mass. Laura Ann Wheeler.

For the World's Crisis.

FLOWERS.

Life among the flowers is life in the sunshine. They who live among flowers, and cultivate them *knowingly*, think of them and paradise as inseparably connected, will have not only their earthly but spiritual pathway strewn with flowers. Then they will read Cant. 2: 1–2 with continual delight. I heard my pastor say he always had hope of a family that cultivated flowers. I would not live in the woods mantled from the sun, but among the flowers.

There is something virtuous in flowers—a kind of spiritual life. They tend to fill the heart with elevated and devout affections. As soon as the king of the seasons gives way to the queen of the year, then the plants awake, open their eyes, and blossom. The sentiment is as beautiful as true, "that the smile of infancy, the singing of birds, and the beauty of flowers, seem to have undergone no change in the *paradisiacal fall*." The grandest work of man bears no comparison with the meanest flower. The bird that soars the nearest heaven, and sings the sweetest, makes her nest among the flowers. The little child instinctively reaches down to pick the fragrant blossom.

Children, present your teacher often with flowers; she will thank you in word and in deed. Let your pastor's desk be the recipient of a nosegay occasionally; it will gladden his heart. I have been led to think, in flights of the imagination, that this earth is a great book in which angels write, and that flower beds are their manuscripts, and that the scattering flowers are their hieroglyphics, urging us to a new and higher life—a spiritual existence; not incorporeal, but spiritual, as God is spiritual, good, and holy.

Brothers, don't find any excuse for not cultivating your sister's flower pot or your own. Be kind to the "little ones," attentive to the singing of birds, and careful of flowers; love and obey Jesus, and when earth shall have been restored to its Eden state, then you may "walk and not faint" on nature's immortal carpet, the warp of which will be filled with amaranthine flowers of a heavenly beauty.

Somers, Conn. A. L. Adams.

NEW THINGS.

We all like new things, such as new clothes, new shoes, new houses, new books, new pictures, and new sights. And we like new things sometimes because they are better than the old ones ever were. But all cannot have new things, they cost too much money, and so they have to put up with the old ones. I will tell you of some new things which you can all have. They are worth more than money, but all can have them free. Here are some of them.

1. *The Lord's mercies.* "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are *new* every morning; great is thy faithfulness."—Lam. 3: 22, 23. How thankful should we be for such mercies, which come to us fresh and new every day. Our life, health, reason, food, clothes, sunshine, rain, air, and all good things that we enjoy, are always new.

2. *A new heart, and a new spirit.* "A new heart also will I give unto you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statues, and ye shall keep my judgments and do them." Ezek. 36: 26, 27.

Every sinner needs a new heart and a new spirit; just as much as these Israelites, and we may all have it. We may be renewed in the spirit of our minds. We may be transformed by the renewing of our minds. If we will pray as David did, "Create in me a clean heart, O God, and renew a right spirit within me," (Ps. 51: 10,) God will hear our prayers, and we shall have joy instead of sorrow, love instead of hate, and shall love to do right as well as ever we loved to do wrong, because God has made our hearts and our spirits new.

3. *A new creature.* "Therefore if any man be in Christ he is a new creature; old things are passed away; behold all things are become new. 2 Cor. 5: 17. So we are told to "put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your minds; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 22–24. So we are to put away lying, and stealing, anger, and lust, for these are the works of the old man, and we are to put on truth, and love, and peace, and purity, and righteousness, and so not be the vile, wicked sinners we have been, but each turn over a new leaf, when we become new creatures. God will make us new all through, if we will only give up all to him, to do and suffer all his righteous will.

4. *A new body.* "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 2: 20.

These poor old feeble crazy frames shall be changed to immortality in a moment, in the twinkling of an eye; or if we be dead and turned to dust, we shall rise up in glory when Jesus comes at the last great day. Now we are made new inside; then we shall be new all through, spirit, and soul and body.

5. *A new earth.* "Behold I create new heavens and a new earth." Isa. 65: 17. We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness. 1 Pet. 3: 13. The meek shall inherit the earth, and shall delight themselves in the abundance of peace. Ps. 37: 11; Matt. 5: 5. That will be a good world; there will be no sin, sorrow, pain, or death there. Let us seek a home there.

6. *A New Jerusalem.* "I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, adorned as a bride prepared for her husband." Rev. 2: 21. What a blessed city that will be, and all the redeemed shall dwell there.

7. *All things.* "Behold I make all things new. "He that overcometh shall inherit all things." Rev. 21: 5–7.

What blessed new things these are. We may have new mercies, a new heart, become new creatures, new men, have new bodies, a new earth, a New Jerusalem, and all things new. May the Lord prepare us to receive all these things.—*H. L. Hastings.*

For the World's Crisis.

WORDS.

Who can estimate the power of words? A stone thrown into the water sinks instantly, but the water disturbed by it breaks, and ripples, and the waves roll back further and further, until every drop of water in the lake is agitated; and long after the stone is settled, and is at rest, the water moves and cannot rest. And thus it it with a word. Long after the speaker has forgotten it, it may agitate feelings, stir deep emotions, and move currents of thought and action which will extend to the furthest shores of time.

One word may lift up a bowed down, stricken heart, by pointing it to Him who "hath borne our griefs, and carried our sorrows"; who guides our every step, and sits "as a refiner and purifier of silver," and chastens those he loves, that they may be purged from all dross, and purified from all sin. One word may awaken the thoughtless, careless, reckless worldling to think upon his awful responsibility, the nearness of eternity, the judgment but a little in the future, when all will be summoned before God to give account of how they have used the talent he gave them.

A word may lead the wanton wanderer, sick of sin, burdened with condemnation, disgraced by vice, forsaken by friends, lonely in heart, sick in body, weary in mind, and lost in the cold, dark, dreary wilderness of iniquity, to see the love and mercy of Him who with yearning sorrow says, "Turn ye, turn ye, [illegible] why will ye die?" and out of his never-changing love proclaims "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 1: 18, 55: 7. One word may raise the maddened soul, on the verge of distraction, to sweet peace and trust in Christ; or reveal to the discouraged one, sunk in the dark bog of despair, the glorious light of a perfect Redeemer. "A word spoken in due season, how good it is!"

But the word that saves a nation could also destroy it. The candle on the tower, shedding light over the dark waters, revealing the dangerous rocks, and guiding the vessel to the harbor of safety, thus saving scores of lives, if applied to a bunch of straw might burn down a city, and make desolate hundreds of homes. A careless word, thoughtlessly spoken, may sink into a tender heart, and rankle there, and sink deeper, and grow, and gnaw, until it eats the life away. The whole course of life has been changed, and persons driven from virtue's path into the broad road that leads to eternal death, by words forgotten by the speaker almost before they were spoken. Good resolutions have been burned up, serious reflections cut to pieces, sweet dispositions soured, noble hearts blasted, tender hearts crushed, and countless souls eternally ruined, by—*words*.

By our words we may cheer the sorrowful, lift up the bowed-down, comfort the broken-hearted, restrain the headlong, call home the wandering, and elevate and make happy the life of our fellow beings; or by them we may discourage the hopeful, chill the warm-hearted, add burdens to the cast down, cause pain, and grief, and anger, and hatred, and malice; stir up all the evil passions of man's nature, and spread gloom and misery all around.

Since their influence is so great, how careful we should be of the use we make of them; how watchful and prayerful, lest by them we offend and cause to stumble, and thus destroy him for whom Christ died. "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few."—Eccl. 5: 2. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, ... yet are turned about by a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!"—James 3: 2–5.

Boston. S. K. Paine.

For the World's Crisis.

IS THE EARTH LARGE ENOUGH FOR The "Inheritance of the Saints?"

The objection is often raised to the doctrine that "the meek shall inherit the earth," on the ground that the dead are now buried three deep all over the earth, and if they were to be raised from the dead there would not be room enough for them to *stand*, much less to *inherit*. *Is this a valid objection?*

The following question and answer is taken from the New York *Observer*:—"If all the human race, from the creation to the present day were buried side by side, how many square miles would they cover?

Answer. The population of the globe at the present time (1862) is estimated at 900,000,000. It is also estimated that the entire population of the globe, existing at any one time, passes away three times in every century. As the present population of the earth has increased from a single pair, created about sixty centuries ago, one half of the present population might be taken as a fair estimate of the average number who have passed away during each of the 180 periods, or thirds of centuries during which the earth may have been inhabited; which would give 8,100,000,000 for the whole number who have lived on the earth. Allowing an average of three square feet for the burial of each person, on the supposition that one half die in infancy, and they would cover 24,300,000,000 of square feet of earth; dividing this by 27,878,400, the number of square feet in a square mile, and we have less than 872 square miles, and which would afford sufficient room to bury side by side all who have been buried in the dust of the earth—all of whom would not suffice to cover the little State of Rhode Island.

This estimate shows how widely those persons draw on their imaginations, who affirm that not a foot of earth exists on the globe that has not served as the burial place of man; or who deny the possibility of the resurrection of the body, on the pretence that the earth would not afford room for the inhabitants to stand."

Again the same objection is raised to "the dead small and great" standing before God in judgment. Taking the above figures, and allowing six thousand years to have passed away since the creation of man, and allowing at all ages of the world the same number of inhabitants, and allowing three generations to each century, and then allowing each person *two* square feet to stand upon, and all that are now alive and all that have ever lived could stand within *eighty-one miles of any given point*.

Again, look at the fact that there is to be "no more sea," and the "whole earth shall be filled with the glory of God," and see how "*few*" there are that will be saved compared to the masses; and surely as we sometimes *very truthfully* sing,

"Canaan sure is large enough
To give us all a home."

These objections, like all other infidel objections, fall to the ground when tested by the truth; and the Bible still stands the attack like Gibraltar attacked by a boy with a [illegible] pop gun. *What God has spoken he will perform.* [illegible]

Boston.

☞ Human glory is not always glorious. [illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 26, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS.

NO PAPER NEXT WEEK.

As our clerks and compositors have been *most faithful* for the past year, and have had no chance to rest, we have concluded to give them an opportunity to attend with us the great National Campmeeting at Springfield, or to rest elsewhere, as they may choose. In consequence of our large free list to the poor, it is proposed, if there is no objection, that the paying subscribers give the cost of next week's paper to the poor, by receiving only twenty-five copies for this volume.

LOOKING FOR JESUS.

People often ask why are you looking for the coming of Jesus within a short period? There are those who think it very strange that any should be expecting the second coming of Christ in this generation. They even wonder if such persons can be in their right minds; and conclude that they must be hair-brained fanatics at the best. We think that those who feel thus have but a faint idea of what the prophets have spoken. It cannot be that they have carefully studied the prophecies and compared them with the history of the past; for if they had, we think they would come to the same conclusion as have some ten thousand ministers in England, that we are now living in the last generation of the present dispensation. A large number on this continent have come to the same conclusion; indeed, a large number of the most devoted in all the evangelical churches are becoming satisfied that we are in the last days.

When inquired of for the reasons of such a hope, they are *abundant* and reliable. We can only glance at them in this article.

The prophet Daniel was instructed to say there would four great kingdoms arise, and that at the end of the fourth would "the God of heaven set up a kingdom which shall never be destroyed."—Dan. 2: 44. Daniel goes on to say that the first kingdom was the Babylonian, the second would be the Medo-Persian, the third the Grecian, and then describes the fourth so minutely, that there is no room for doubt that he meant the Roman. He informs us the fourth kingdom should be divided into ten parts; and that three of the ten should be "plucked up by the roots;" and then the horn, or kingdom, that should occupy their place, should "wear out the saints of the Most High, and think to change times and laws; and they [the times and laws] shall be given into his hands until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end."—Dan. 7: 8, 25, 26.

These prophetic scriptures are now matters of history. No one who is familiar with the records of the past, will deny that the first three kingdoms named have arisen and fallen. The fourth empire, the Roman, began with Augustus Cæsar, B. C. 31. In the fifth and sixth centuries it was broken into the ten parts as declared by the prophet. A little later, the three horns were "plucked up by the roots," and the horn with "eyes like the eyes of a man, and a mouth speaking great things," took their territory. Then commenced the terrible and blood-thirsty work of Rome in its Papal form. Century after century the blood of the martyrs flowed, and the "times and laws" were in the hands of the "little horn," till the close of the "time and times and the dividing of time." Next is to come the kingdom of God, that "shall stand for ever."

Now where are we in this great panorama of the world's history? Since 1859 the "dominion" of the "little horn" has been taken away, and the whole civilized world is watching for its final overthrow, when the power of the "little horn" will come to a perpetual end. But with the end of that power begins the kingdom of God "which shall never be destroyed." We are most certainly near the day when Jesus will come in all his glory to raise the dead and give immortality to the faithful.

BE PATIENT.

"Never fret about what you can't help." Bear it patiently, and the load will not be half as heavy, for the burden created by getting out of patience is much the hardest to bear. Be calm, quiet. The storm will be over in a little while. "Let patience have her perfect work." Patience produces peace.

Let every one adopt this rule: "*Never fret about what you can't help.*" Where is the profit? When we fret we always lose our peace. We can't lose our peace, unless we grieve away the Holy Spirit. Then it follows that fretting will make one a backslider, and fill him with remorse. Satan will do his best to make us fret, and get out of patience, because he is sure to gain the advantage of us if he can succeed in this direction. "Cease from anger and forsake wrath; fret not thyself in any wise to do evil."—Ps. 37: 8.

If things do not go to suit you, be thankful they are no worse. Do not murmur.

MY ARTICLE.

"Why is not my article in the paper?" One of the heavy burdens of an editor is to bear the complaints made by his contributors because their articles are not published *immediately*, or perhaps not at all. If they knew all the facts they would feel much less inclined to censure. It should be remembered that when the paper is full, we cannot put in any more. If we sent out several blank columns, then those who do not see their contributions inserted, might well say, "Why is not my article in the paper?" "But you put in some pieces no better than mine, and I don't think they were as good." That may be true. But some of those may have been waiting six months or a year for a chance. "Why did you not put them in earlier?" For the same reason that yours was not in sooner, for want of room, not because it was rejected.

Suppose we receive a dozen articles to-day. We have already selected what we design to put in the next paper. But in this last package are some articles that must go in immediately, or they will be out of season. Then we must leave out some that we designed to put in, that have been waiting for weeks to make our readers a visit. This same thing continues to happen week after week, until a large pile of articles, just as good as those that are inserted, lie upon our desk, for want of room. Now it follows that many of the writers of these are grieved because their communications do not appear; and, perhaps, conclude to write no more. Dear Brn. and Srs., we have done the best we could. We do not know how to do any better. Please have mercy.

There are many articles received that would be good at any time; while others must go in at once, if at all. The latter are frequently crowded out, and have to be laid away; while the former are still waiting for an opportunity.

MEETING IN CAMBRIDGEPORT.

The tent-meeting at Cambridgeport has been one of much interest, and well attended by an intelligent class of hearers. The truth was well received, and an earnest cry was made for more. Some thought they had more Bible truth during the meeting than they had heard before in twenty years. We trust some will be saved in the coming kingdom in consquence of those meetings.

NOTES, QUERIES, & OBJECTIONS.

19. Turn to Eccl. 12: 7.—"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Does the whole man sink into an unconscious state at death? What, then, is the meaning of this passage? Is it in harmony with the character of God or the dignity of the Bible to use such language as this, when it is only intended to state that the "breath" escapes the body? A. A. PHELPS.

Rochester, N. Y., Aug. 1868.

Our answer to the foregoing inquiry will be similar to the one last week, relative to the death of Stephen. In the account of the creation of man, we read as follows: "The Lord God formed *man* of the dust of the ground, and breathed into his nostrils *the breath* of life, and *man* became a living soul." Gen. 2: 7.

Would any one claim that "the breath of life" was the real *man?* Certainly not. Of what use was that "breath of life?" There is but one object specified in the Bible, and that is to cause the *man* to live. Then what would cause his death? Taking it away. In harmony with this, we read, "Thou hidest thy face, they are troubled; thou takest away their *breath*, they die, and return to their dust."—Ps. 104: 29. The giving of "the breath of life" caused them to live; and taking it away produces death. This "breath of life" is not an organized being that thinks, and wills, and reasons, and is accountable; but vitalized air, without which all must die.

Says the Psalmist, when speaking of man's death, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146: 4. Here it is again most plainly stated, that taking away the breath causes death. But the word *ruach*, rendered "breath" in Psalms 104: 29, and 146: 4, is the same word in the original that is rendered "spirit" in Eccl. 12: 7. It is used again in the same sense in Job 27: 3, as follows: "The spirit of God is in my nostrils." When this spirit returns to "God who gave it," the man dies, and "in that very day his thoughts perish." This looks reasonable, and in harmony with common sense.

These scriptures show very plainly that there is one "spirit" in a man's "nostrils," called "the breath of life," which is taken away at death. As God gave it, it came from him; and when he takes it away, it is said to return to him. But we can find no proof in the Bible that any other spirit leaves man at death. If there was another, then there would be two spirits that leave man when he dies. With this view, we find Eccl. 12: 7 in complete harmony with the Bible account of the creation of man, and all the records of death recorded in the Scriptures. We do not think it possible to harmonize the Bible with any other position. In Gen. 3: 19, we find the Lord talking to the first man as follows: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." How could the fact be more plainly expressed that man returns to dust when he dies; and that the one who returns "unto the ground" is the one to whom the Lord speaks, and consequently the accountable being whom he formed of the dust of the ground. It appears very absurd to suppose that there is an immaterial something that leaves man when he dies, that is of itself another man, that came down from God to live in the man he created upon the earth. If we accept the simple statements in the word of the Lord, it seems very plain; but when we attempt to prove that "the spirit"—"the breath of life"—that is taken from man when he dies, is the real man whom God created in the garden of Eden, it throws the Bible into confusion, and fills it with incomprehensible mysteries, besides doing violence to reason, philosophy, facts and common sense.

THE STATE OF EUROPE.

During the last six months there has been a remarkable state of quiet in Europe. Very little news has been received worth giving to our readers. The calm, however, is like that which precedes the hurricane, the earthquake and the volcanic eruption. The Paris correspondent of the "Christian Work," an excellent magazine, says:—"All Europe is in a fever of expectancy, and men's hearts are on all sides expressing their fearful forebodings of what is coming on the earth."

Such is the state of mind that our Savior said should characterize the people in the last days, just before his second coming. When we look over the signs of the times, as indicated in the moral, political, financial and social world, and then turn to the prophetic Scriptures, we see no room to doubt that we are living in the last days of the present dispensation; and that soon the King of glory will appear to set up his everlasting kingdom. Are we all ready?

AN HONEST CONFESSION.

Like Luther, when he began to investigate things at Rome, and found all there was not in harmony with the Scriptures; so now, many are beginning to see that something is wrong in popular Protestantism; and the more they compare its theology with the Bible, the more fully are they satisfied that it has made a wide departure from what was taught by Jesus and the apostles.

In the August and September numbers of the *Prophetic Times*, an able monthly, published in Philadelphia, edited by Dr. J. A. Seiss and others, we find the following interesting communication:

"It is only a few months since I first became aware of the fact that there was a journal or paper of any kind published by believers in the nearness of the Second Advent. It seems by the merest accident that I came across your journal in the house of a friend, or, perhaps, I might say it was providential, for language cannot express the gratitude I owe to God and to yourselves for the light it has shed upon my pathway; for though trained and educated in the —— church, I know no more about the second coming of Christ and his reign on the earth than a heathen in the jungles of India knows of the story of the cross. And when I now read my Bible in the light of the teachings of your journal, I am astonished that I should have read my Bible so much, and yet understand it so little.

In our church and Sabbath-school the prophecies and Revelation are almost a forbidden subject. The great cry is that we cannot understand them; that they are all mystery, and do not concern us. It seems to me like impeaching the wisdom of God to say that he would give us a book containing his will, and in it instruct us to search the Scriptures, and at the same time intend that a great portion of it should never be understood by us.

In the last year I have heard two of the best ministers in our conference say they believed that the Savior would come the second time soon, and establish his reign on the earth; but say they would not dare to preach it, as it would be called heresy. It is passing strange to me how any one can feel that they have a call from God to preach his gospel, and then dare not preach any more of it than some ecclesiastical body will permit, acknowledging a higher authority than God!"

FREE MASONRY.

If any wish to read some pointed articles on the tendency of Free Masonry, they will find them in "The American Anti Masonic and Biblical Review," a monthly, published at New Berne, N. C., and edited by Dr. John T. Walsh. Price $1.50 a year. It is said to be the only periodical of the kind in the world. Bro. Walsh has taken hold of the subject with much boldness and earnestness.

PLANCHETTE.

What is the Planchette? It is an instrument invented in France some twelve years ago, by means of which the demons make communications to those who consult the familiar spirits, more readily than in the common way by rapping on tables, chairs, etc. The following extract from a paper concerning the Planchette was furnished us by a correspondent:

"This mysterious instrument, of French origin, will, under the hands of most persons, answer questions propounded to it, without any voluntary action on the part of the operators. The Paris correspondent of the *London Times* states that the Emperor Napoleon implicitly believes in the supernatural power of this wonderful instrument, and consults it on all great questions."

We clipped the following from the *Banner of Light*, the leading Spiritualist paper in this country:—

The idea has become prevalent that no one except Spiritualists use the *planchette*. This is a mistake. Hundreds buy the instrument who are not Spiritualists, and never have been. The planchette is sold by dealers who are church members, and they recommend it, without probably being aware of its spiritual significance. The price that has been asked for it was exorbitant, but has been reduced of late."

We look upon the planchette as a cunning device of Satan to induce people to consult his demons. By means of this instrument, he purposes to make the consultation with the spirits a popular amusement for fashionable parlors, and among all classes; and thus familiarize the people with these demoniacal manifestations.

We would say more, but for an interesting article on this subject in another column, from Bro. Colegrove, a Baptist minister.

FARE REDUCED.

The RUTLAND and BURLINGTON and VT. VALLEY R. Roads have reduced the fare of those attending the Springfield Campmeeting. All those who come from the above roads, having paid the regular fare, will be furnished a free return pass by the Secretary of the campmeeting. *No* arrangements have been made with the Vt. Central; hence the friends in Vermont had better come over the R. and B. Road when they can, as those who come on the Central will be furnished with return passes only on the Mass. and Vt. Valley Roads to Bellows Falls. From So. Vernon, campmeeting tickets *must* be purchased at the station, which must be endorsed by the Secretary on the ground.

FARE REDUCED.

The Agent of the Kennebeck Steamboat has reduced the fare, so that the friends in Richmond or Bath, Me., can come to Boston and return for $2.50;—from Gardiner, Hallowell and Augusta, for $3.00. All who come will procure a ticket to come and return, and present the same to the Secretary of the campmeeting for his endorsement.

THE TRINITY.

BRO. GRANT:—I believe you do not accept the orthodox doctrine of the Trinity. Please state briefly, either by letter, or through the Crisis, your views of this doctrine, and oblige. I am still holding on to the glorious hope, although I stand alone in the faith here. I preached a sermon on the second advent, in the M. E. church here, a short time since, which has occasioned considerable comment. My motto is, speak the *truth* "though the heavens fall." H. W. DANN.

We do not feel backward in answering our Bro. in Christ relative to the doctrine of the "Trinity," hence we feel warranted to decide it is not a Bible doctrine. *Three cannot be one, and one cannot be three. A father cannot be his own son, nor a son his own father.* We have only to state such views to see their absurdity. "How readest thou?" "Who is he that overcometh the world, but he that believeth that Jesus is the *Son* of God."—John 5: 5. At the time Jesus was baptized, and at the transfiguration, the Father said, "This is my beloved *Son*, in whom I am well pleased." "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his *Son*."

Says John, after speaking of facts connected with Jesus, "These are written, that ye might believe that Jesus is the Christ, the *Son* of God." John 20: 30.

Let us believe the "record." Bro. Dann, we admire your motto.

OUR POSITION.

The following is from the pen of Bro. Edwin Burnham. It is copied from an old paper, and is specially applicable to the present time:

"Rolling years bring their changes. Several years ago thousands of people lifted up their eyes to heaven in expectation of the speedy appearing of the sign of the 'Son of man.' The vision tarried. Many have turned away from the promised joy of the event to seek vanities. We cannot go away. To whom, to what shall we go? We have opened our mouth unto God, and our solemn vows must be fulfilled. The world affords us no substitute for our blessed hope. We believe, and therefore we must speak and act in the preparation for the kingdom of God. We are dreaming no idle dream. The great day of the Almighty is almost upon us. It is our work to proclaim this fearful truth to an apostate church, and unbelieving world. This work must be done. We must do it or perish! The echoes of our Master's voice are in our souls. No apology will be taken if our duty is not done. Jehovah shakes the bright sword of slaughter over the nation. He calls on us to proclaim this among the Gentiles. Shall we turn away to minor questions? Shall we be harping about tastes, individual notions, personal policy or other trifles? God help us! 'Blessed is that servant' who gives 'meat in due season.'

Now is our time of effort. It is the last hour. O ye hosts of God, now for the charge. Forward! Let us not stop to talk with the vain talkers. Let us not stop to mend the breech in our reputation made by some ungainly croaker. We are embattled for God. Two kinds of blood are concerned—'the blood of the covenant,' and the 'blood of souls.' Eternity opens before us with all of its glories or dire reflections. Shall we stand at our post? Shall we cease all strife and contention on unimportant questions, and attend to our high calling? Shall we act brotherly? Shall we put away all evil speaking, selfishness, and prepare to meet our God? It is time for general reformation.

The great matter in which we are now interested is more than theory—more than talk. O the judgment, the judgment! God of mercy, pity us and fit us for it. Who of us shall stand? It is almost here. I am not writing fiction. Jesus is coming. Let us put on the wedding garments. Let us haste to be ready.

O backbiter, slanderer, false-accuser, evil-speaker, man or woman of strife, backslider, cold professor, sinner, the Judge is upon you! Your race of iniquity is almost run. Your evil thoughts will be revealed. Your bitter words will pierce your own soul. Your vile acts will shame your shrinking spirit. What will you say? How will you turn when the Mighty One shall drive his flaming chariot in the heavens to redeem his elect and thunder damnation on his foes?

Now is the purity and patience of the saints. Now is the hour of triple strife—strife of heaven, earth and hell. Now is the fourth and last watch. Spirit of the everlasting God, come upon us. Mighty One, Eternal, hold us in thine hand. The perils come thicker and faster. On the right and on the left our numbers fall. Some, too, are gathered with us. 'When the Son of man cometh, shall he find faith on the earth?'"

A QUESTION IN ESCHATOLOGY.

Dr. Joseph A. Seiss, Editor of the *Prophetic Times*," has just issued a work of sixty-nine octavo pp., with the above heading. The object of the work is to show that there will be no millennium before the second personal coming of Christ. The Dr. has handled the subject in an able manner, and most clearly proved his position. All who are not satisfied on this subject should get the above named work. Address Box 2245 Philadelphia, Pa.

OMISSION.—In my notice of our Mission Sabbath School, in last week's Crisis, the name of the young woman who won the third prize was by mistake omitted. Her name is Esther Taylor. I. L. LESLIE.

NOW READY.

NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP,"

WITHOUT THE MUSIC.

By the Advent Chris. Pub. Society.

Among the thousands who sing from "The Jubilee Harp," there are many hundreds, especially the aged, to whose eyes the fine print of the Harp is a great discomfort and inconvenience, and who would gladly welcome an edition of the same excellent hymns, in a convenient form, *in large, clear type.* The above work is issued especially for them, and we trust they will find it *just what they want.*

There are hundreds also who sing from the Harp, who never use the notes, and who would therefore be just as well and better pleased with a book containing the same hymns, *without the music*, at a lower price. This book was got up also especially for *them*, and will, no doubt, be to all such just the thing they desire.

This edition of "*The Hymns*" is not, by any means, intended to supercede "*The Harp.*" It is designed as a *companion* to it; and is so arranged, with references, that hymns given out from the one can be readily found in the other.

The whole has been carefully revised and corrected, and a brief supplement of choice and popular hymns appended. The type-work was done in our own office, and in a style, we trust, not inferior to that of any other.

It is a volume of 576 pages, containing some 850 Hymns and Anthems, substantially bound in cloth, with sprinkled edges, at 75 cents, single copy; $7.00 per dozen; $55.00 per 100. Bound in leather, gilt edge, $1.00 per copy; $9.50 per dozen; $75.00 per 100. It is cheaper by far than any similar work that we know of in the market. When sent by mail, 16 cts. additional postage.

"Historic Echoes of the Voice of God."

AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

BY ELDER J. COUCH.

This is a neat and attractive pamphlet, of 64 pages, just issued from the office of the Advent Christian Publication Society. It comes from the press too late for an extended notice from us this week; but others who have read it in manuscript, speak of it as "one of the most valuable and important tracts on prophecy which has been issued among us for many years, and one well calculated to confound, if not convince, the unbelief of the skeptic, and confirm the faith of the believer.

"It shows, by pointed and convincing extracts from history, the wonderful fulfillment of the predictions of the 11th chapter of Daniel; and, consequently, that the events of the 12th chapter,—the standing up of Michael, the coming of Christ, and the resurrection of the dead,—are the next events to be expected. It is written in a clear, vigorous style, and contains many passages of singular beauty and eloquence, and closes with a thrilling appeal to the unbeliever and the sinner to be ready for the things that are coming on the earth."

It is just the thing to put into the hands of your unbelieving friends and neighbors. Let it have a wide circulation. A supply will be on hand at the Springfield Campmeeting, and also at Alton Bay.

For sale at this office. Price, 15 cents single copy; $1.50 per dozen; $10.00 per one hundred.

"SPIRITUALISM CONDEMNED

BY THE TESTIMONY OF THE BIBLE AND ITS OWN WITNESSES.

A Large 12 Mo., with Covers, by M. D. Wellcome.

This is a new and important pamphlet, prepared expressly to meet a want hitherto unsupplied. Among the many works written exposing the evils of SPIRITUALISM, none have been adapted for gratuitous distribution because of size and price. This work is given in a condensed form, and by having a very large edition published, can be furnished at a price to circulate extensively. Notwithstanding its brevity, it shows in a clear and concise manner the source of Spiritualism, its doctrines, corruptions, and unreliability, by the testimony of its own witnesses. Let it be scattered wherever Spiritualism is found.

Price 10 cents single copy; twenty copies for $1.00; $3.50 per one hundred copies. For sale at this office.

We have published five thousand copies of "Spiritualism Condemned," so that they might be widely scattered. We furnish them by the hundred without profit. At the Campmeeting you can obtain them without extra cost. Will you not procure them and scatter them wherever you go, and thus have them in circulation for good? A word to the wise is sufficient. M. D. WELLCOME.

NEW TRACTS
Just Issued by the A. C. P. Society.

"THE KINGDOM OF GOD." A valuable tract of 27 pages, by Eld. G. W. Green. Just what is wanted to circulate widely. Price 5 cents single, postage 2 cts.; 50 cents per dozen; $3.00 per one hundred.

"SEED TIME AND HARVEST." Truly "a Tract for the times," containing fourteen pages, by Eld. Geo. Thompson. 3 cents each, postage 2 cts.; 25 cts. per dozen; $1.00 per one hundred.

"WHAT SAYS THE GOSPEL?" By Elder S. L. Manley. Two copies for 5 cents, postpaid; 15 cts. per dozen; 50 cts. per one hundred.

"WHAT IS MAN?" A Bible view of his creation, with the meaning of "Soul," "Spirit," and an exposition of the "Rich Man and Lazarus," "Thief on the Cross," and "Souls under the Altar." By Miles Grant.

This is a work of 128 pp., containing four tracts bound together. Every body should have a copy. Price 25 cents postpaid.

$3000 TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, on Wilbraham Camp-ground, Friday, August 23d, it was—*Resolved*, That $3000 be raised for the Tract Fund the ensuing year, to publish tracts for *free distribution*.

Previous acknowledgments............$413.19

POOR FUND.
(*To send the Crisis to the Poor.*)

Previous acknowledgments............$146.95

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS; 167 *Hanover Street, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$2284.41
H. F. M.	7.00
A Friend	4.00
From Brn. in Thomaston, Ct.	3.30
Pledge made at Alton Bay Campmeeting	5.00
S. Proctor	2.50

HOW TO BE BENEFITTED AT CAMPMEETING.

1. Consider the object.

2. Prepare accordingly, by taking as little baggage as possible, and no clothing to make a show, but good substantial articles, especially for the feet. Those that try to show off are of no use to the meeting nor themselves.

3. Don't get into a hurrying spirit in getting ready; it will follow you through the week.

4. Don't go visiting until your tent is up, and dedicated by prayer.

5. Don't indulge in eating all kinds of trash at all hours in the day; many are made sick by so doing, and lose the meeting. Be temperate. It will be better to fast than feast.

6. Don't run about to find a good meeting until you have had one in your own tent. Devotion in each tent tells on outsiders.

7. Don't peddle news. For the Lord's sake, pick up the wheat. Be quiet. Don't spend your money in the forepart of the meeting, until the expenses of the meeting are fully met. All foreign claims should be left until you pay your own expenses. We have suffered on this account for two or three years.

8. Be careful to get your sleep, and then your nerves will be strong enough to repel scattering influences so prevalent.

These general rules, followed out, will be a benefit to the meeting. These are the experiences of one hundred and forty-nine campmeetings. HIRAM MUNGER.

For the World's Crisis.

THE PRODIGAL.

He's returned! Returned? Certainly; and he said something which caused the deepest emotions of sympathy and love. And his acts were quite in keeping with his words. All the family were not apprised of it at the time, but Father knew the very moment *when he came to himself*, and saw his own wretchedness and poverty, and made up his mind to return and throw himself upon the broad wave of his Father's mercy. And oh, what tender sensibilities at that moment exercised the paternal heart.

But his great plan of justice demands that the poor penitent should put forth an effort for himself. But did the tender-hearted Father wait for the poor, weak culprit to make this long journey unassisted? Nay, verily. But when he saw his penitence, his honest, candid reasoning; taking the fault entirely upon himself (as he should), no hard words of censure for those who understood his sin, but, I have brought it all upon myself, etc.; Father seeing all this loses no time. He does not employ the ordinary means of reaching him, but is represented as running. So speedy is his manner of traveling, the repentant prodigal had not time to get far on his journey ere they met.

And such a meeting! The Father did not, to preserve his great dignity, meet him with a kind of stoical propriety because he had dishonored the family; but with child-like sympathy and love runs and falls on his neck, and kisses him, not once, but, as Dr. Adam Clarke says, "The import of the Greek here is, *and kissed him again and again.*"

And will not other wanderers return, when they realize this is the way the Father feels towards a returning prodigal? Blessed be his name, his true family are in full sympathy with him, have the same blessed spirit. They are so thankful the lost one is saved, and so glad are they of his company and labors, they, like the Father, only wait to hear the sin confessed, and one declaration of unworthiness; it is enough. No eye of suspicion is suffered to rest upon him. Now his dire habiliments of rags must give place to the best robe; leave nothing to distress or remind him of the sorrowful past, but give him the best of everything, and above all aid him by your sympathy and prayers to do a mightier work for God than ever. He desires to redeem the time; help him to influence others to return NOW, while there is enough and to spare, for soon the great store-house of salvation will be closed forever.

I know that the newly reclaimed wanderer, with all his zeal and ardor, cannot constrain the prodigal to return to his Father's house, until his sensibilities are sufficiently awakened to feel his lost and undone condition. He must realize his poverty and wretchedness ere he can be prevailed upon to return. It requires a mighty effort. Pride steps up and says, The dignity of your manhood will ever trail in the dust, if you relent. And Satan, who is intent upon the destruction of all, whispers thus in your ear: If the family would only be more lenient, and do their duty, and take more pains in seeking my welfare, I should take more courage. One thing is certain, Satan likes to have you place the culpability on others instead of nobly confessing, I am the one.

Look here! The Father did not take a horse and carriage and go into the far country seeking the house of sinful mirth and pleasure, and *coerce* him to return with him ere he saw his poverty and disgrace. The fact is, *he knew there was a Father's house*, for he had often supped there, and regaled himself upon those celestial bounties, and delighted himself in the abundance of peace. And he knew it might be enjoyed again if he would only HUMBLE himself to repentance.

O, who will longer suffer pride or self-will to deter them from returning, and thus imperil their eternal welfare! O, come! Father and all his true family wait with open arms to embrace and promote you, and then in a few days we will join in singing the eternal song of redemption, casting our crowns at the feet of Him who died to save us.

BEULAH MATHEWSON.

For the World's Crisis.

NEW YORK STATE TENT MATTERS.

In the Crisis of Aug. 12th, the above heading was over an article from the pen of Bro. D. Cogswell, involving the personal interests of myself and others. On account of the misplacing of type, connecting three articles; viz., Brn. P. A. Smith's, D. N. Smith's, and D. Cogswell's, a person not familiar with the facts might find difficulty in placing the proper matter to each relative author. I would first suggest that the designed facts may be most readily obtained by connecting the expression "Well done," in the fortieth line of the article signed D. N. Smith, in fourth column of second page, with the expression, "thou good and faithful servant," in the thirty-sixth line of the article signed D. Cogswell, in the first column of the third page.

Now to the point. No doubt some will be surprised to see the appeal for help to run the New York State tent, when they think of the large collections taken for the benefit of the brethren who go with it; yet it is easy to demonstrate the fact that our tent-meetings are not self-sustaining; and when the expenses are taken out of a large collection, even, the surplus does not go far towards sustaining a family at home. A tent-meeting, to be successful, must be accompanied with good talent, and men of strong physical endurance; and but few such men are ready to run their chances in a tent enterprise. There are some, however; and there are none that are doing more for the cause at large than the faithful few with the tents. Our field of labor is principally where but few at the outset sympathize with us; so that we have to prepare the field for the crop, and wait for the harvest, before we can get much remuneration. All these fruits are sure in time; but we have no right to expect them in undue time; so that to make tent-meetings in new fields practical, it becomes necessary for the old veterans to help bear the burden, which we are sure they will be happy to do when they see we have need, and learn the fact that glorious results follow the tent-meetings.

There is no possible way to get the truth before so many people, in so short a time, as with a tent. All classes feel at liberty to come and go at option; and the word falls on much good ground, which will in due time yield fruit to the glory of God.

The New York State Tent is blessed with the faithful labors of Bro. Edward Cotton, as tent-master, who gives his time to this object with no remuneration, save board; as he has no one but himself to provide for, and is so circumstanced that he can thus do. May the good Lord so direct his servants and stewards, that the tents shall still go to bless others before the Master comes to reckon with all. They *must* be sustained, and *will* be. I do believe that means so efficient in gathering men into the fold of Christ, as are the mission tents, will be kept in the field. I am ready still to sacrifice to this end. WM. A. FENN.

For the World's Crisis.

THE MAINE TENT MISSION.

Dear Brn. in Maine:—It is known to you that we have a tent in this State to move from place to place, and in which to preach "the gospel of the kingdom" to thousands who are not reached by other labors. It performs real mission work, and needs the prayers and some of the money of those who love the truth and wish to save souls. It has been in the field two months this season, and in new places, under the charge of Bro. Libby, with what success we cannot now tell. He wished to leave it to other hands, and, at the request of the committee, I once more take charge of it, hoping the Lord will be with us and bless the effort.

We shall, the Lord willing, pitch the tent in Pittsfield, for a meeting to commence Sunday, Sept. 6, and through the campmeeting the following week; and then go to other places already engaged, as the Lord may indicate. Two preachers, *with the tent*, can usually accomplish as much as ten preachers ordinarily. It is an enterprise that you should sustain. Jesus is soon coming. Souls are perishing. Let us rally and do *all* we can to save souls. I. C. WELLCOME.

For the World's Crisis.

FOR DISTRIBUTION.

We have on hand a supply of back numbers of the "Glad Tidings," which ought to be distributed, and thus help the cause of truth, and help us in time of need. They will do good wherever scattered, whether among unconverted, or church members of other denominations. We will send them for *less* than cost to those who will engage in the work of distribution. Sent post paid at the rate of 75 cents per dozen. Each number contains thirty-two octavo pages of choice matter. WM. H. SPENCER.

For the World's Crisis.

The Young Pilgrim for Sept. 1st.

The reading matter and illustrations in this number will both please and profit the young pilgrim reader. The great theme of most of the articles and stories is Jesus,—the dying Jesus, the coming of Jesus, the kingdom of Jesus, love to Jesus, praying to Jesus, speaking for Jesus, working for Jesus, living for Jesus. It is full of Jesus, and full of good instruction for the young. Two thousand extra copies are printed to scatter freely. Send for a copy to show to your friends. New subscribers can commence with the July or October numbers. The following is the table of contents:

Behold, the Bridegroom cometh! The coming kingdom; The two resurrections (Bible questions); Are you in real earnest? Do you love Jesus? No word for Jesus? Jesus died for me! Live for Jesus! Begin today! (with a cut); Obeying orders (with a cut); Evil communications corrupt good manners—story of the two parrots (with a beautiful cut); The book of thanks; Be kind to your mother; Pulling weeds; The rumseller—what he contributes to society. The Pledge, (with a cut); Be personal, to your scholars, etc. etc.

W. B. M.

GOOD ADVICE.

The following excellent advice was given by Bro. Wm. Miller, of Low Hampton, N. Y. Though he is now dead, let him speak. His words are weighty, and deserve a constant remembrance. He says:—

"When we write a letter to a brother to complain of some of his opinions, let us consider of it three days before we write: pray God nine times to direct us, before we take up the pen; read it in the room of our brother three times before we send it; seal it only when we love him for being God-like; send it when we would delight to be the bearer, and while it is going, think with what tears of joy he will devour the contents; and remember not to forget to pay postage. And when we write to Advent papers, be very sure you have doubled the caution, and I will warrant all good men will read your communications with pleasure, and the devil will be insolvent for want of capital."

Correspondence.

From Bro. J. S. Strain.

Bro. Grant:—Though a stranger in the flesh to you, yet I trust we are not strangers by that tie which binds those together who look for the speedy coming of Christ. I am one of those hated ones, my brother; but am willing to endure all things for the truth's sake.

I have been a minister of the Des Moines Iowa Christian Conference for five years; but, like Apollos, needed instruction in the way of truth. But at length I fell in company with Bro. Jonathan Simmons of this city, who put the Crisis in my hands; and though both of us are identified with another body of christians than those you represent, yet we sought together after truth. I owe much to good Bro. Simmons, who is a man full of love and good works.

I would also mention Bro. White, who takes the *Voice of the West*, as one who looks for our Lord's coming, and others, whose names I have not space to mention, who are full of hope, and tired of cold formality.

I have before me a work entitled "What is Man?" by Miles Grant, of which I would speak, though I have only read it partly through; yet I most cordially agree with the author, and thank God that it ever came to my hands; which was on this wise: A few evenings since, a man, blind and disfigured, called at our place of business, and tried to sell a few books; among them was "Key of Truth," by the peddler himself; Stories of Africa, and "What is Man?" by M. Grant. Having seen a notice of the last named, in the Crisis, I purchased it, and "Key of Truth." A few words in conversation revealed the facts to the blind pilgrim that we, too, looked for a new heaven and earth, wherein the good shall dwell eternally; and it seemed to rejoice his poor soul, and refresh us. Give me the blind man's submissive spirit. May God bless him with a crown of glory, at his coming, is my prayer. Brethren, pray for us. Yours in hope of the speedy coming of Christ,

John S. Strain.

Des Moines, Iowa, Aug. 9th, 1868.

[We hope to hear from our Bro. again.—Ed.

From Bro. P. A. Smith.

Bro. Grant:—I have many letters from our brethren, and others, asking many questions about Florida, the climate, and business of different kinds; and how one can get a living, or secure a home cheap; and how much it costs to come; and what route would be best to take; and what diseases Northern men are exposed to; and if a Northern person's life would be safe here among people which have been in rebellion; and what is the price of lands; and how large are the farms, and what kind of crops they raise here, and what kind of market, and the price of articles to subsist on; and whether they could purchase household articles here, or must bring them with them. I have had to write four letters a day sometimes. Some send a postage stamp, and some seem to think a preacher out in Florida must be rich,—of course he is prospectively. But can they tell how to purchase paper, and envelopes, and stamps, and his own clothes, and support a family at home, and preach for nothing, without the promise of one cent from any individual on earth? If they can solve that problem, then they will take the *hint*, that saying "God bless you," that "I am interested in that glorious work in Florida," and "hope you will have good success," will not pay all of the bills. They are very cheering, so far as they go.

Permit me then, Bro. Grant, to publish in the Crisis an answer to some of the questions, and this may save some others the trouble and expense of writing to obtain such information.

I would acknowledge the receipt of $6.00 from Bro. and Sr. A. A. Havens, of Plato, Lorain Co., Ohio, who expect to move here next fall; and also 25 cents from two others, who have written to me, for which they have my thanks.

It costs thirty dollars to come to Jacksonville from New York, first cabin passage; and I think fifteen dollars in the steerage. You can ship to Charleston, S. C., and change on to the boats City Point and Dictator, and come direct to this place; or you can come to Savannah from New York, and take the same boats, or the cars at Savannah, for the same price; but have it stated on your ticket. It takes about four days from New York. Bring no luggage but what you can pack into trunks.

You can purchase almost any thing here that you wish. Your stuff will bring something at home. If you bring it, the transportation may cost more than it is worth. Rents are high in the centre of the city; but you can purchase a lot very cheap, and put up a house that you can live in very cheap. Lumber is only $16.00 per thousand feet, and you can live in it without plastering, the weather is so mild in the winter. If you want a farm, you can get Government land for just the expense of taking it up,—about $8.00 for one hundred and sixty acres; or you can purchase improved farms very cheap, according to their location and goodness of the soil. There is a chance for all kinds of business, to a certain extent, as anywhere else. As there is expected a great rush from the North next fall, of course, as the people increase, the demand will increase; also for every kind of business; but a person needs to bring money with him, because money is scarce, and that is the reason the present is the best time to select a place. Lots, houses and farms are being taken up fast, and of course the prices must increase.

A man could take up land and make a fortune here by just raising sweet potatoes and shipping them north. The Board of Trade is making great efforts to get steamers to run direct from here to New York, so that a great business will be carried on in raising all kinds of vegetables. Some have already commenced preparing their lands for that purpose. With a little fertilizing, the land will produce abundantly, and the products carried to New York, about the time that they plant in the spring at the North, will bring a great price. Sugar, and the splendid Florida syrup, can be manufactured to any extent also.

A man in health, who could not get a living here one third easier than at the North, ought to report himself at some institution, where they have overseers to keep them to work. People are no more exposed to diseases here than at the North, but they are of a different kind, and they would not be so bad as they are here, if they were careful; for most all who become sick here are so by exposure. Chills and fevers are the most common, and some other kinds of fevers; but as a whole, it is healthier here in the summer than at the North; and in the winter there is hardly any sickness. For some reason, not known, it has been more sickly seventy miles west of here, around Lake City, than it has ever been before. So far as the boat is concerned, I had rather live here in the summer than at the North. The mercury in the hottest weather ranges from 92° to 97°. Every afternoon we have the advantage of a sea breeze, which counteracts the heat; and the evenings, nights and mornings are most delightful.

Northern people are as safe here, so far as I can discern, as any where, if they will not meddle with politics, and let the past suffice; and not begin to glory in the downfall of the southern people in having to give up their "institution." They do not like that; and who would? Is not human nature about the same the world over? A person does not like to be pounded after he says "enough."

A person that is subject to the liver complaint had not better come to Florida; but persons in the first stages of consumption, or who have the asthma, will be very likely to find it to their advantage.

You can raise here apples, peaches, plums, pomegranates, oranges, lemons, grapes, figs, bananas, all kinds of berries, pea nuts, and flowers of all kinds. You can have a summer garden, and also a winter garden, and vegetables the year round. The oak shade trees and the orange trees have their green leaves on all winter. The oak leaf only leaves the tree when the new one puts out in the spring, the first of March. The soil is sandy, very easy to work. The people in the country are unlearned, and have hardly any schools. They have some here, and in Lake City. There is room for more good school teachers. Yours in the blessed hope,

P. A. Smith.

Jacksonville, Fla., July 30th, 1868.

From Bro. P. B. Manning.

Dear Brn. in Christ:—I seat myself to drop a few lines to inform you of my situation. Well, I am still a great sufferer. O how I long to see Jesus, and be made like him. I have no home in this world, but I am in hopes that I shall have a good one soon. Glory be to God for his goodness to me. Now I should be glad to meet with the dear saints of God at the campmeeting in Springfield, but I am not able to attend. I do hope that the brethren and sisters will look to God in my behalf. Dear Brn., it does make me feel bad to think that I cannot get any better; but I rejoice in God that he is raising some of the dear saints. I do believe that if the brethren will follow the words of James, that God will give me better health than I have had for a number of years. O my God, do have mercy on me at this time, and forgive me all my sins.

Beloved, we are in strange times. Let us heed what Paul says, in 2 Tim. 4: 1,—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season; out of season; reprove, rebuke, with all long-suffering and doctrine; for the time will come when (or has come, I do believe) they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

O my dear brethren and sisters, are all of the children ready to meet the Lord, if Jesus should come this year? Do get ready to meet Jesus. I see many of the dear saints are not in the place that they have been. O I do pity them when I find they are getting into this wicked world at such a rate.

Dear brethren, we are down almost to the judgment. O how many there are that will cry Lord, Lord, open to me; but Jesus will say, I never knew you; depart, ye cursed. O what a time it will be. Your brother in Christ,

B. P. Manning.

Warner, N. H.

For the World's Crisis.

ACKNOWLEDGMENT.

Bro. Grant:—Please permit us to acknowledge through the Crisis the receipt of anonymous letters containing money, as follows: June 8th, from Brattleboro, Vt., $1.00; June 12th, from Lowell, Mass., $1.00; June 16th, from Concord, N. H., $5.00; July 15th, from Alton, N. H., $1.00. Surely the Lord will abundantly reward and bless all who have ministered to us in our need. Pray for us that we may grow in grace and in the knowledge of the Lord. Gratefully your Bro. and Sr.,

F. H. & S. S. Chamberlain.

Webster, Mass.

For the World's Crisis.

TO THE BRN. AND SRS.

I would say to the kind friends who have given me money to help pay the amount of one hundred and thirty dollars for a horse, that I have received, including what Bro. Wellcome has received, fifty dollars; for which you will accept my sincere thanks. The Lord bless you. I will here give the names of those who have sent me money by mail: G. A. Waterhouse; C. Green, M. D.; Eliza Ide; C. F. H.; G. W. Bailey; Troy, N. Y., no name.

Jer. Carr.

South Albion, Me.

Obituaries.

A MOTHER'S RECORD.

In New Britain, Ct., on the morning of May 31st, our beloved daughter, Maria Louisa, after many months of suffering, fell asleep in Jesus, at the age of twenty-three years, six months.

It is a sad duty for a mother to perform to record the death of a child. Yet such is mine. Our little circle, so long unbroken, has been invaded by an enemy, and our eldest child, and only daughter, our greatest earthly comfort and blessing, has fallen by his hand. Only those whose hearts have been stricken by the same affliction, and who have tasted of the same bitter cup, know how great is our sorrow and loneliness.

But the pale sleeper, sweetly resting amid the flowers on the hill, almost within sight of our windows, knows nothing of her mother's suffering during these dreary weeks that have passed since we laid her away in her place of rest. Praise God, for *her* there is no more suffering, sorrow, nor tears. Forever safe and forever saved, sleeping in Jesus. And "them who sleep in Jesus will God bring with him." This thought and this blessed hope alone can dry our tears and bring a healing balm to our wounded hearts.

She was baptized at Wilbraham some five years ago, and has ever maintained a christian life and conversation.

The last months of her life were precious seasons, never to be forgotten; seasons in which she freely expressed all the feelings of her heart to me, and [illegible] his people, she would often say, "What should I do now, if [illegible]

not trust in the Lord?" The evidence of her own acceptance with the Lord was very bright and clear, amounting to a surety. This she freely expressed to all she saw.

Her funeral was attended on Tuesday afternoon, June 2nd. The Baptist church kindly opened their house of worship for us, and it was filled with sympathizing friends and interested listeners. At her own request, Bro. Rufus Wendell preached from 1 Thess. 4: 13–18. Many who were unacquainted with our views heard them presented for the first time. The blessed hope of the gospel, the hope of life by a resurrection from the dead, through Jesus our precious Life-giver, at his appearing, was held forth in its beauty and in power, to the comfort of mourning hearts, and a trust that God may thereby be glorified. Bro. W. S. Campbell and the Baptist minister also assisted in the exercises of the occasion.

Since my daughter's death, in looking over her diary for 1867, I find for the last day of the year, after speaking of the year, with all its changes, trials, etc., when turning her mind to the future, she says: "We know not what is before us, and should be thankful that we do not. The hand that writes these lines may be silent and cold in the dark grave before another year shall close; but if Jesus himself will be my guide, I shall walk through the valley in peace. . . . O my Father, help me to be able to pray from my heart, "Thy will, not mine be done. Prepare us for all that awaits us in the future and save us at last."

The Lord grant that the many who knew our child, and all who read these lines, may be able to say, as she did, "whether I live or die, wake or sleep, I *know* I am the Lord's, and I am safe."

Louisa J. Beach.

Spencer. Died in Scituate, June 28th, 1868, Bro. Wm. W. Spencer, in the sixty-fourth year of his age.

Bro. Spencer was converted nearly thirty years ago, and commenced preaching the word as he understood it about twenty years ago. He was a very zealous, consistent christian. About fifteen years since, he listened to a discourse by Bro. E. Bellows on the soon coming of Christ, and its adherent truths, which caused him to search the word more closely; and he soon became convinced it was the doctrine of the Bible, and embraced it, and remained a strong advocate of the same to the last. Funeral services by the writer. Text, Ps. 37: 37.

J. S. Collins.

Bachelder. Died in Lancaster, N. H., Aug. 6th, 1868, John J. Bachelder, aged thirty-nine years.

He was awakened in 1854 by the cry: "Behold the Bridegroom cometh!" and gave his heart to God, that he might be fully prepared for a better kingdom; but for some time past he had lost some of the ardor of his first love. Quite recently he gave himself anew to God, and assured his sorrowing friends that he expected to awake again in the likeness of Christ. Services by Rev. Mr. Hitchcock.

A. A. Hoyt.

Summary of News.

FOREIGN.

War Rumors in Europe.—In an article occupying seven and a half columns of *La Liberte*, M. E. de Girardin exhibits the present situation of France, and concludes by indicating a declaration of war against Prussia as the necessary preliminary to a general disarmament:

"It is impossible, he urges, that France can disarm in the presence of an aggressive power like Prussia, and it is equally impossible that France can continue to endure the burdens which a situation of armed peace imposes on her. He imagines a letter from the Emperor to his Minister of Foreign Affairs, requiring him to ask Prussia to call a Convention to discuss the state of Europe, and in case of non-compliance, he puts into the mouth of the Emperor, 'an address to the French nation,' which would be equivalent to a declaration of war against Prussia.

A Berlin correspondent writes:—On all sides there are assurances and declarations of peace; and yet, strange as it may seem, there is nothing but apprehensions of war in all diplomatic and military circles. I have had opportunity of being convinced of this several times lately, and the declarations of Marshal Niel and of M. Routher have put the climax to these apprehensions.

DOMESTIC.

Assassinations in Texas.—The Austin (Texas) *Republican* says that Hon. A. O. Cooley, the only loyal member of the State Senate of 1866, was shot while standing at the door of his house in Fredericksburg on the 10th inst., by a rebel assassin from Fayette county. Wound probably mortal. A letter has also been received stating that Wheelock H. Upton, a son of Judge Upton, of Refugio county, one of the most sterling Union men in Western Texas, was taken out by a mob of men, the first part of July, and hung. Mr. Upton was a man of character, and no cause is known for his assassination, except the fact that he was well known for his loyalty.

The Illinois Cattle Disease Fatal to Human Life.—The Troy *Times* says fatal results from the Illinois cattle disease have not been limited to animals alone in that locality:

"A young man named Abram Smith, employed by Abram G. Wands, who also lost two cows by the disease, skinned one of the cows that died on Wednesday last. His hands and arms were somewhat scratched by berry bushes, and in this manner the poisonous matter or virus was innoculated into his arm. The limb began to swell and pain him very much. He consulted a physician, but his condition rapidly grew worse, and on Saturday resulted in his death. A sister of the deceased, who attended him in his last illness, kissed him after his death, and was also infected by the disease. It is thought she cannot recover. These facts show that caution should be used, not only in preventing the spread of the contagion, but in touching the deceased animals.

The Crops of 1868.—New York, Aug. 13.—Full details of the crop reports from all parts of the country are printed. The wheat crop is larger than last year in West Virginia, Indiana, Ohio, Missouri, Kansas, Utah, Colorado, Montano, Illinois, Iowa, Wisconsin, Minnesota, New York, Pennsylvania, New Jersey, Maine, Massachusetts, Connecticut and New Hampshire, and the quality is excellent. In Georgia, South Carolina, Alabama, and Texas, the reports are not so good, the yield being indifferent. In Louisiana, Arkansas, Kentucky, Mississippi, Maryland, South Western Virginia, Central Tennessee, North Carolina, Delaware, and Vermont, the crop is an average one.

Oats—In Kentucky, Tennessee, West California, Indiana, Missouri, Kansas, Ohio, Wisconsin, Minnesota, Nebraska, Iowa, Vermont, New York and Illinois, especially in the latter States, the yield is large, while in Louisiana, Mississippi, Georgia, Florida, South Carolina and the Southern States it will not be more than an average crop. The rains lately have injured the crops in New Jersey, Pennsylania, Delaware, Maryland and Maine. The barley crop will be an average one.

Corn—This crop is very large and the quality remarkably good. The yield this year will be fully one-third more than last year. This is especially so in the Southern States.

More than an average crop of hay will be realized. In Pennsylvania, New Jersey, New York, Indiana, Ohio, Delaware and Maryland the yield is very large and excellent.

Reports about cotton are very encouraging, and fully an average yield is expected. In parts of Florida the caterpillar is doing damage.

Sugar promises well, but very little is planted.

Fruits are almost a total failure, especially in the Middle States. The peach crop will not be half what it was last year. In the extreme South it looks better. In New York apples look better than almost anywhere else.

The potatato crop is generally large and good.

Heavy mildew and lice have killed the hops in Pennsylvania.

☞ A striking illustration of the force of a mother's love for her child has recently been exhibited in Iowa. The circumstances are reported in noticing the pardon, by Governor Merrill, of a woman, Catharine Mc. Ardle, who had been sentenced four years ago to the State Penitentiary for life. She confessed to the murder of her husband and was [illegible]

Items.

☞ The Chinese do everything in exact opposition to other nations. They wear heels on the toes of their boots, label their books on the front of the leaves, print them in perpendicular columns, wear white for mourning, and have short names in proportion to their rank. In Europe, royal personages are seldom content with less than half a dozen names; while in China, mandarins of the first class, and the Emperor himself, have dissyllabic appellations, leaving to portions and servants cognomens as long and involved as those of American Indians.

☞ By act of Congress approved July 27, 1868, weekly newspapers, properly folded and addressed, when sent to regular subscribers, in the county where printed and published, are not subject to any charge when delivered by the office nearest the office of publication, but such papers, when delivered by letter carriers, are chargeable with postage at the rate of five cents per quarter, and such postage must be prepaid for a term of not less than one quarter or more than a year.

☞ By the end of the present year, Utah is expected to contain a Mormon population of eighty thousand. Salt Lake city alone is said to have a population of twenty thousand. In the Territory there are eighty-six thriving towns and cities, nearly one hundred post offices, one hundred churches, one hundred and twenty school houses, three theatres, with grist mills, saw mills, woolen mills, and most branches of mechanical industry in abundance.

☞ In Chicago the open air religious meetings held on Sunday evenings have degenerated into a series of wrangling disputes between Methodists, Spiritualists, Rationalists and others, as a result of a challenge issued by some of the speakers or an open discussion. Of course large crowds are attracted, and the most extreme sentiments find response in cheers from portions of the crowd.

☞ One of the most wonderful cities in the world is Bankok, the capitol of Siam. On either side of the wide, majestic stream, moored in regular streets and alleys, extending as far as the eye can reach, are upwards of seventy thousand neat little houses floating on a compact raft of bamboos, and the whole intermediate space of the river is one dense mass of ships, junks, and boats of every conceivable shape, color and size.

☞ The roses in the gardens of the Shakers at New Lebanon, N. Y., attract great attention from their luxuriant foliage and fine bloom. The "brother" in charge says that his success in the cultivation is to be attributed to the free use of salt as a top dressing for the soil of the beds. The salt kills rose insects of every kind, and improves the health and vigor of the plants.

☞ Isaac Foster of North Andover has in his possession apples which were gathered upon his place in 1866, 1867 and 1868. The first are fair eating, the second better and the third best. The first are fair eating, the second better and the third best. The oldest are in a very good state of preservation.

☞ The Kingdom of Italy presents a fearful catalogue of crime for the year 1866. There were in that year 8,157 murders, 588 suicides, 9 deaths by duelling, and 6 deaths by capital punishment. Number of escaped criminals 517 refractory to the conscription 3,969, deserters 1, 150 or in all 5,536 living by pillage of the inhabitants.

☞ To get rid of mosquitoes, take of gum camphor a piece almost one-third the size of an egg, evaporate it by placing it in a tin vessel and holding it over a lamp or candle, taking care it does not ignite. The smoke will soon fill the room and expel the mosquitoes.

☞ The Ku-Klux of Tennessee continue their pastime of beating and shooting freedmen, driving them from their homes, and burning their school houses. The poor creatures are driven by scores to take refuge in the large towns and cities to escape the bloody rage of those outlaws and ruffians.

☞ Elder Knapp, speaking of long prayers, once said: "When Peter endeavoring to walk upon the water to meet his master, and was about sinking, had his supplication been as long as the introduction to one of our modern prayers, before he got through it he would have been 50 feet under water."

☞ Pithole City, that once lively place in the Pennsylvania oil region, where every drill struck oil, has pretty much faded out and gone back to its native wilderness. The Chase House, which cost $80,000, is being taken down and removed to Pleasantville.

☞ An engineer named Kelly, on the Hudson River railroad, has invented an attachment to a locomotive which carries the sparks as they emerge from the smoke stack, and conducts them to the ground beneath the locomotive. It is in use on the Hudson River railroad.

☞ The Rock Island Union publishes the following: A young man named Bailey was recently bitten by a rattlesnake while binding in a wheat field. A young lady sucked the wound until the arrival of a physician, when proper remedies were applied, and Bailey's life saved.

☞ The famous French musket, Chassepot, is found to be defective when compared with the newly invented Wilson rifle. It is said that the French Government has decided to give up the first weapon to replace it by the latter, a change which will involve an expenditure of 180,000,000 francs.

☞ Several hundred families, styling themselves "Friends of Jerusalem," are going to leave Wurtemburg in August next and settle in Palestine. They base their creed on certain chapters of Jeremiah.

☞ Morals at Saratoga are so bad that a French gentleman of prominence, and accustomed to the licentiousness of the Imperial Capital, says it is no place for ladies.

☞ William B. Astor of New York is reported to be worth one hundred and twenty millions of dollars. He pays a tax on one-half of that sum and his real estate is worth double its assessed value.

☞ Twelve policemen have been either killed or wounded in New York the present month by desperadoes, most of whom are likely to escape punishment through the corruption of New York courts.

☞ Castile soap alone should be used to wash oil-cloths with. Soap containing an excess of soda or potash injures the surface and destroys the oil-cloth ultimately.

☞ It is recently reported in England that Dr. Pusey, and also Dr. Hamilton, Bishop of Salisbury, have each joined the Catholic Communion, thus quitting the twilight of Anglican Ritualism.

☞ The Ku-Klux make no half way jobs. A Tennessee paper says when they go out to visit a house for the purpose of killing, they bring spades and picks along to bury the corpse.

☞ The tobacco plant is said to be the greatest robber of the soil that grows, a ton of tobacco exhausting the soil as much as fourteen tons of wheat and fifteen of corn.

☞ There are at present seventeen lines of steamers, making 1322 voyages per annum, between England and America.

☞ It is said that more murders have been followed by the suicides of perpetrators this year, in the United States, than for any ten years before.

☞ Forty-four locomotives for the Union Pacific Railway have already passed through Chicago, and twenty-eight more are to arrive.

☞ The fish are dying in great numbers in Rock river, Wisconsin, owing, it is said, to the extreme heat of the past few weeks.

☞ Mrs. Stowe, in her letters from Europe, attributes the premature decay of teeth in America to the baneful effect of caustic alkalies in bread.

☞ The harvest for 1868 is announced as being bad in several provinces of the Russian Empire.

☞ Prince Napoleon employs six cooks, and spends $20,000 a year on his table.

☞ The 'Moniteur' says, the French Atlantic cable will be finished by August, 1869.

☞ The German population of New York city is estimated at 250,000.

☞ Turkey has lost 40,000 men in Crete.

☞ Wisconsin has fifteen thousand acres in hops.

☞ When you are an anvil, endure like an anvil; when you are a hammer, strike like a hammer.

☞ Buy what you do not want, and you will sell what you cannot spare.

☞ If you wish to be well served, serve yourself.

☞ A good heart conquers ill-fortune.

☞ He preaches well who lives well.

☞ To mad words lend deaf ears.

☞ To refuse and to delay giving is all the same.

☞ Against God's wrath no house is strong.

Receipts.—Levi Wright, Worcester, Mass., $2.00; James Bailey, Williamsburg, $20.00; Albert Whiting, Worcester, Mass., $1.00 for rent; Dr. Clark, Lowell, Mass., a box of medicine and $1.00 to pay the freight; [illegible]

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the new camp-ground, beautifully located, about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Monday, August 24th, and continue one week.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, Aug. 30th, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester at Grantville, Holliston, Natic, Westboro, Milford, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third*; tickets to be obtained at New Haven, Meriden, Berlin, Hartford, and Windsor Locks. On the Conn. R. R., fare is reduced *one third* from So. Vernon and intermediate stations to Springfield. On all the above roads campmeeting tickets, good from Aug. 20th to Sept. 1st, *must* be called for at the ticket offices; and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

On the Mass. and Vt. R. Road, persons will purchase *regular tickets* at the offices for *Greenfield*, and then get their tickets on the Conn. R. R. for Springfield. All that come on this road from Brattleboro, Vernon, Fitchburg, Athol, etc., having purchased the usual ticket, will have a *free* return pass, on application to the Secretary.

On the Worcester and Nashua R. R., and Concord R. Road,—friends from Concord, Manchester, and Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

On the Providence and Worcester R. R., *campmeeting tickets* at one third discount can be obtained at the depot in Providence, good from Aug. 20th to Sept. 1st. Call for campmeeting tickets.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to the Secretary, on the camp-ground.

Friends coming from New York can come and return for $4.50 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. The other boat, which leaves New York at 11 o'clock P. M., reaches New Haven in time for the early morning train; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the Rail Road to the campmeeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Levi Collins has been engaged by the committee to convey passengers from the R. R. depot to the camp-ground for 10 cents each. Trunks 10 cents each; small trunk and valises, 5 cts. each. Please go in Collins' carriages.

It is so arranged that the friends who wish to go from Springfield to Alton Bay, at the close of the Springfield meeting, can take the cars at Worcester, and go to the Alton Bay campmeeting and return to Worcester for one fare.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8½ A. M.; and at 2½, 4½, and 8½ P. M.

S. G. Mathewson,
Miles Grant,
Geo. T. Adams,
H. Munger,
J. Hemenway,
R. E. Ladd,
D. Mathewson,
} *Committee of Arrangements.*

Geo. T. Adams, *Secretary.*

Notice.

Danielsonville to Springfield excursion tickets on the Norwich and Worcester R. R., from Danielsonville to Worcester and return, can be had at Danielsonville, Ct., at $1.50 each. After Saturday, Aug. 22d, inquire at Post Office, and until then of H. F. Carpenter.

Advent Christian Association.

The ninth annual meeting of this Society will be held at Springfield, Mass., commencing Tuesday, August 25th, 1868, at 4 o'clock P. M.

"The members of this Society shall consist of all pastors and evangelists, co-operating with the Society, and of delegates from churches also co-operating, and of all officers of this Association. Each church shall be allowed one delegate, and one additional delegate for every fifty members above the number of twenty-five members."—*Constitution, Art. IV.*

H. F. Carpenter, Clerk.

Amer. Adv. Mission Society.

The annual meeting of the American Advent Mission Society will be held at Springfield, on the National Advent Camp-ground, commencing Wednesday, Aug. 26th, at 4 o'clock P. M.

A. W. Sibley, *Secretary.*

P. S. Members of, and delegates to, the Advent Christian Association, are members of the A. A. Mission Society.

A. W. S.

F. U. M. Association.

The F. U. M. Association will hold their first session of the fourth annual meeting at the Springfield camp-ground, Mass., Aug. 26th, at half past eight A. M., in the New York State Mission Tent. It is hoped that all interested, actively or sympathetically, will endeavor to be present. Come with praying hearts and open hands, that we may carry during the cold winter, which will soon be upon us, both life to the perishing, and bread to the hungry. For the Association,

E. S. Jennings, President.
A. E. Smith, Vice President.
M. McKinstry, Secretary.
E. Hobbs, Assist. Secretary.

Prof. C. F. Hudson's Library.

We are informed that the choice and valuable library of the late Prof. C. F. Hudson, which contains much to interest the student of the Bible, and a number of rare and valuable books on the themes of life and immortality, is now ready for sale. And as many of his friends have desired to obtain some of the books because of their own intrinsic value, and also as mementoes of him, it has been thought best that the books be carried to the Springfield campmeeting, that there may be a public opportunity for all who desire to obtain them.

Maine Campmeeting.

The Lord willing, there will be a campmeeting held at Pittsfield, Me., on Bro. John Drew's land, where it was held last year, commencing Monday, Sept. 7th, 1868. The Maine Mission Tent is expected to be at the meeting. A general invitation is extended to the ministers of the word to be present, with single eyes and wise hearts, that we may glorify God and win souls to Christ. Preachers coming from Alton Bay will please do what they can for us in bringing tents, etc. Saints and sinners are invited to come from every quarter, and praise and pray and find salvation. The camp-ground is two and a half miles south from Pittsfield station, on the bank of the Sabastacook river. Stages will run from the station to the ground. Brethren should make a special effort to bring tents and all camping necessities. There will be a boarding tent, and horse-keeping on the ground. For the brethren,

P. A. Baker.
Jeremiah Carr.

Notice.

Providence permitting, the Advent Mission Tent, owned by Brn. Kingsbury, Stone, Ford, and others, will go from Springfield to the Alton Bay meeting, and from there to the Deerfield campmeeting, which closes Sept. 17th. If there is any place near Deerfield, or between that and Boston, where the tent is wanted to hold a meeting, brethren will please inform me at Alton or Deerfield, while the meetings are in session.

Enoch Morrill.

Notice.

There will be a meeting of Adventists at Glen Rock Grove, near Usquepaugh, R. I., Sabbath, Aug. 30th. Eld. J. T. Dixon and others will be present to preach the word. Services in the A. M. and P. M.

To my Brethren and Friends.

Having removed from Yarmouth to Portland, [illegible]

ALTON BAY CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing Sunday, August 30th, and hold through the week, and over the following Lord's day. Ample provisions will be made for board and horse keeping. Board at 80 cents per day. Breakfast and supper, 30 cents each; dinner 50 cents; horse-keeping at 75 cents per day, hay and grain. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Arrangements have been made with the Rail Road and Steam Boat companies, as follows:

Boston and Maine R. R. Trains leave Boston for the meeting at 7.30 A. M., 12 M., and 3 P. M. Half fare from Lawrence. Purchase regular tickets at Boston for Lawrence, and campmeeting tickets at South Lawrence and all intermediate stations for Alton Bay.

Portland, Saco, and Portsmouth R. R. Trains leave Portland at 8.40 A. M. and 2.30 P. M. Two thirds fare from Portland to Dover, and half fare from Dover to Alton Bay. Purchase campmeeting tickets at Portland and all intermediate stations.

Grand Trunk R. R. Purchase campmeeting tickets at the various stations for Portland and return, stating that you want them good for ten days. Fare about two thirds.

Portland and Kennebec R. R. Tickets from Skowhegan and all intermediate stations to Portland. Free return passes furnished on the camp-ground.

Boston, Concord, and Montreal R. R. Trains leave Concord at 10.30 A. M. and 3.25 P. M. for the Wiers. Trains leave Littleton for the Wiers at 9 A. M. Each train connecting at the Wiers with boat direct to Alton Bay. An extra boat will be furnished on the Lake, which will give us much better accommodations than we have been able to secure in past years.

Concord and Lawrence R. R. Trains leave Concord at 7.30 A. M. and 3.30 P. M. for New Market Junction and Alton Bay. Trains leave Portsmouth at 8 A. M. for New Market Junction. A baggage car will be run from Portsmouth to Alton Bay without change on Monday, Aug. 31st; also from Concord Saturday, Aug. 29th. Half fare on the Concord Road.

Worcester and Nashua R. R. Trains leave Worcester at 6.30 and 11.15 A. M., via. Nashua and Concord for the Wiers. Purchase campmeeting tickets at Worcester and all intermediate stations. Half fare. A car will be furnished from Worcester (probably from Springfield) on Monday, and Tuesday, also, if sufficient number to fill it, *expressly* for campmeeting passengers, and will run to the Lake (Wiers) without change, thence by safe and desirable boat to the meeting, giving a beautiful Lake ride of twenty-five miles, which makes this route very pleasant and desirable.

J. G. Smith,
J. Couch,
D. Churchill,
C. Haley,
T. W. Piper,
C. S. Emerson,
C. Goodrich,
} Committee.

Fare to Alton Bay Camp-Ground.

All that go on the Portland and Kennebec R. R. will purchase their tickets at the station they start from to Dover, and receive tickets on the ground *to return home free*. And all going on the Androscoggin R. R. will purchase tickets for Brunswick, and from Brunswick to Dover, and will receive tickets on the ground to return free. Tickets good from Aug. 29th to Sept. 8th, 1848.

Jesse Partridge.

Notice.

The Steamer Naugatuck will run from Melvin Village to the Alton Bay meeting, as follows: Leave Melvin Village Tuesday, Sept. 1st, at 7 o'clock A. M. Bay at 7.20. Tuftonborough Neck, 7.45. Arrive at Alton about 9 A. M. Returning, will leave Alton for Melvin Village at the close of the afternoon service; running thus each day through the meeting. It will also leave Alton for Melvin Village Monday, Sept. 7th, at 10 A. M. Fare 37 cents each way.

T. W. Piper.

Notice.

Some are inquiring about tents to rent at Alton Bay Campmeeting. All who wish to hire tents there, please write to R. E. Ladd, Springfield, Mass., and tents can be taken from there to Alton Bay.

J. Couch.

A General Ministeral Conference in the Great West.

We desire the attention of the Advent Christian Ministers of the various Western States on a matter of no little importance. If we are not proclaiming cunningly devised fables in announcing the immediate coming of the Messiah to reign on earth, we need to engage more vigorously and harmoniously in the great proclamation.

That we may consult together, and devise means conducive to this end, we take the responsibility to appoint and call a General Conference of Ministers, to meet at DeKalb, Ill., in connection with the campmeeting to be held there, the first week in September.

As there is not time for the various conferences to select delegates (which should have been done, if this call had been made at an earlier date,) we invite all Advent Christian ministers in good standing in the various conferences to come. We invite you to come from Minnesota, Iowa, Missouri, Wisconsin, Illinois, Indiana, Kansas, Kentucky, Virginia, Michigan, Ohio, Tennessee, New York, and Ontario. Let every church help their minister to come. Provide him with the necessary means. It will do him good, and you too. Our action gives character to the body. Let us act for God and for our coming King, and act while we may.

J. V. Himes.
Wm. Sheldon.

Notice.

The fourth annual meeting of the Western Advent Christian Publishing Association will be held at De Kalb, Ill., in connection with the General Campmeeting for 1868. The first formal meeting of the Association will convene on Wednesday, Sept. 2d, at 10 A. M., at which time the usual reports will be presented. Members who wish to vote by proxy may do so by notifying the Secretary, stating the name of the person chosen as proxy. But no person can act as a proxy who is not a member of the Association.

Wm. L. Himes, Secretary.

Notice.

Providence permitting, there will be a two or three days meeting at the Advent Christian Chapel, in the town of Thorold, P. O. (Canada West), to commence on Thursday, Sept. 3d, 1868, at 7 P. M., and continue over Sunday, as the brethren may arrange. Elder C. W. Low and the subscriber, and perhaps others, are expected to be present to administer the word. Let there be a general rally to this meeting from Canada, and also New York.

For the Brn., C. F. Sweet.

P. S. Bro. Bank will be at Suspension Bridge, Thursday noon, to convey a load of passengers to the meeting.

C. F. S.

Maine Central Quar. Conference.

The next session of this conference will be held at the Town House in Rome, commencing Thursday evening, Sept. 17th, and continue over the Lord's day. Brethren and sisters are invited to attend and unite in the worship of the Lord, and the work of saving souls. Let us meet in the spirit of our Master.

Wm. I. Wright, Sec.

Quarterly Meeting.

A quarterly meeting will be held at Norwalk, Ohio, commencing Saturday, Sept. 5th, at 2 o'clock P. M., to continue over the Lord's day. The friends of the cause of truth in the vicinity are invited to attend. Bro. G. W. Stetson will please change his appointment from North Fairfield to this place. In behalf of the church at Norwalk,

P. Alling, Clerk.

Notice.

The seventh annual gathering of the people of God in Darien, Genesee Co., N. Y., will commence Friday evening, Sept. 11th, and continue over the following Sabbath. It is also the quarterly meeting of the Advent Christian Conference of New York. Our tent will be here. Particulars hereafter.

B. C. Simonds.

Maine Mission Tent.

At the urgent request of the tent committee, Bro. I. C. Wellcome has decided to take charge of the tent early in September. Bro. Libby cannot well go longer, being ill, and needing rest. Those who want tent meetings, will write to Bro. Wellcome. And let all who can, aid the Mission Tent enterprise. Prayers, funds, and other tokens of interest, are needed.

For the Committee, R. R. York.

Tent Meeting at Saratoga Springs.

The New York State Tent will be pitched on Circular St. on Tuesday [illegible]

Appointments.

☞ We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Preaching at South Boston, (Union Hall, 216 Broadway), every Lord's day.

Preaching at Charlestown, (Evening Star Hall, No. 38 Main Street), every Lord's day.

Chelsea, Mass., (Library Hall.)
J. K. Bellows........Sabbath, Sept. 6th

West Kingston, (school-house)........Sunday, Aug. 30th
L. C. & M. McKinstry.

Lynn, Mass........Sunday, Aug. 30th
F. H. Burbank.

Westboro, Mass........Sunday, Aug. 30th
H. F. Carpenter.

New Bedford, Mass........Sunday, Sept. 6th
M. Bachelor.

Yalesville, Ct....Sunday, Sept. 6th, 10½ A. M., 7½ P. M.
Maple Grove, (at Bro. Dudley's, about one mile below Wallingford depot), 2 P. M. Seth Woodruff.

Northwood Narrows, N. H........Sunday, Aug. 30th
Wm. Bodge.

West Abington........Sunday, Aug. 30th
Hartford, Ct........Sunday, Sept. 6th
New Britain, Ct........Sept. 9th
Southington, Ct........Sept. 10th
West Haven........Sept. 11th
New York. (68 East Broadway)....Sunday, Sept. 13th
J. S. White.

Brimfield, Mass........Lord's day, Sept. 13th
Exeter, N. H........Sundays, Sept. 20th and 27th
At liberty, Lord's day, Sept. 6th. C. H. Sweet.

Canaan, N. H........Sunday, Aug. 30th
J. A. Cleaveland.

Laud's Island........Sunday, Aug. 30th
Friendship, (Upper Corner)........Sept. 6th, 10½ A. M.
Friendship Corner........1 o'clock P. M.
Long Island........4 o'clock, P. M.
I would say to those who may send appointments to Friendship, that they must remember our Sundays at the new house are the first and third of every month. On those two you will not intrude.
H. S. Mitchell.

Dover, N. H........Sept. 10th and 11th
Portsmouth........Sept. 12th and over Sunday
Elliot, Me........Sept. 14th and 15th
Kennebunk........Sept. 16th and over Sunday
Portland........Sept. 22d and 23d
Yarmouth........Sept. 24th and 25th
Biddeford........Sept. 26th and over Sunday
Will be at the Alton Campmeeting.
Geo. A. Streeter.

Murray, N. Y........Sunday, Aug. 30th
Darien, N. Y........Sunday, Sept. 6th
Dansville, N. Y........Sunday, Sept. 13th
Woodhull, N. Y........Sunday, Sept. 20th
Canton, Pa........Sept. 22d to 25th
Great Bend........Sunday, Sept. 27th
Dresserville, N. Y........Oct 1st, and over Sunday
J. W. Taylor.

Redfield Square, N. Y........Sunday, Aug. 30th
Florance Village, N. Y........evening, Aug. 31st
Florance Hill, N. Y., (Crawford school-house,) evening, Sept. 3d. Kinnie school-house evening, Sept. 5th.
Camden, N. Y., (Town Hall)........Sept. 6th
New London, N. Y., (school-house near Bro. Wm. Merrell's,) evening, Sept 7th.
Higginsville, N. Y........evening, Sept 8th
Fishcreek Landing........evening, Sept. 9th
C. H. Williams.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. Eld. Geo. Champlin.

Brimfield........Sunday, Sept. 6th
Rufus Baker.

Corinna, (Morse's Corner)........Sunday, Aug. 30th
Allen Damon.

Biddeford........Sunday, Aug. 30th
N. G. Reed.

Worcester........Sunday, Aug. 30th
S. W. Thurber.

Meredith Village, N. H........Sunday, Aug. 30th
W. W. Sutherland.

Norwalk, Ohio......Sept. 5th, 2 P. M., and Sunday 6th
G. W. Stetson.

New York, 68 East Broadway........Sunday, Aug. 30th
Wm. Stuart.

Woodstock, N. H........Sunday, Aug. 30th
A. A. Hoyt.

Durham Centre, Conn........Sunday, Sept. 6th
Cheshire Street........Sunday, Sept. 13th
Wm. A. & M. L. Durand.

Carmel, Me., (where Bro. Ricker may appoint), Sunday Aug. 30th.
Frankfort Mills, Me........Sunday, Sept. 13th
Thomas Smith.

West Haven........Sunday, Sept. 6th
G. L. Teeple.

Concord, N. H., (Centre Street.)
A. W. Sibley........Sunday, Aug. 30th

Portsmouth, N. H.
M. Batchelor........Sunday, Aug. 30th

Pleasant Valley, Ct.
E. Owen........Sunday, Aug. 23d

Richmond, R. I., (Clark's Hall.)
Augustus Durfee........Sunday, Aug. 30th

W. J. Ripley, Newfield, day time. Wilcottville, evening, Sept. 6th.
G. L. White, Wrightville day time, Wolcottville evening, Sept. 13th.

LETTERS RECEIVED.

E. F. Cook, D. D. Reed, J. Stone, A. W. Sibley.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—66 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
E. Owen—Springfield, Mass., Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
R. R. York—Portland, Me.
N. P. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—London Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Rose—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
R. G. Chadsey—Rickford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
Wm. Deverell—Keswick, C. W.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
S. P. Babcock—Malaga, New Jersey.
A. D. Flagg—No. 239 South 6th St., Jersey City, N. J.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
W. W. Lee—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
[illegible]—Albion, Orleans Co., N. Y.
[illegible]

NO NIGHT.

"There shall be no night there."

No night of sorrow shall be there,
All griefs, all sighs are o'er,
No bleeding heart, no tear-dimmed eyes
On that celestial shore;
God with his gentle hand of love
Shall wipe all tears away,
And in his presence we shall joy,
Secure in cloudless day.

No night of sin can enter there,
Like Jesus we shall be,
For we shall see him as he is,
And holy be as he;
No wandering thoughts, no anxious cares
Shall agitate our breast,
No sin shall mar our services
In yonder land of rest.

No night of ignorance is there,
We'll know as we are known,
And through a blest eternity
Rejoice before the throne;
No clouds shall e'er o'ershadow us;
Faith shall be changed to sight,
All gloomy doubts and fears dispelled
In that fair land of light.

No night of suffering is there,
No weariness, no pain,
The ransomed in that better land
Shall ne'er be sick again;
No aching head, no fevered brow
Shall weigh our bodies down,
For in Immanuel's happy land
All sickness is unknown.

No night of parting shall be there,
Our loved are gone before,
We'll meet them in that better land,
And meet to part no more;
To be forever with the Lord,
Our griefs, our trials o'er,
No tearful eye, no sad farewell
On yonder radiant shore.

No night of death can enter there
To close our peaceful rest,
No tender ties are severed
In the mansions of the blest;
Once in our happy, longed-for home,
We are safe forevermore,
For ah! no night can enter
On that celestial shore.

—*Selected by* MARIA CHACE.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

PLANCHETTE.

This is the new instrument for "writing mediums," and, as some of your readers may know, is a piece of wood, thin and heart-shaped, as large as one's hand (though they are of different sizes,) moving on wheels, and perforated at the pointed end, for the insertion of a pencil passing down perpendicularly to the paper underneath. The operator's fingers rest lightly on the instrument, which, in reply to a question, begins to move, without any effort of the medium, rapidly writing out the reply. Only a small number of persons, however, comparatively, can thus manipulate. I do not know whether this instrument, which is said to be of European origin, is at all like that with which the gentleman in Philadelphia, mentioned by Bro. Grant, [It is not.—ED.] was occupied a year or two since. It is very simple, and doubtless destined to be distributed and used to a great extent, unless soon, with all the works of the wicked, destroyed by the King's return.

I saw an article written by Rev. Samuel Duffield, of Great Britain, I think, who attributes the phenomena of this implement to electrical or nervo-electrical energy, averring that the writing in every case is but a transcript of ideas in the operator's mind.* This I unhesitatingly deny; and not only so, but earnestly insist that it is but one of those perilous oversights of the truth, of which all should carefully beware. I do not doubt that the nervous energy of the person is enlisted, and also, perhaps, necessary to the writing function; and it is also probable that the mental state does more or less modify the replies, in some instances. But let it be distinctly understood, and constantly borne in mind, that the manifestations and *answers to interrogatories, which this instrument elicits, are demoniac.* Such, at least, is the decided and declared opinion of your correspondent, and I will proceed to mention facts in confirmation.

First. The young friend who wrote with it in my presence—(it was brought to me for examination. I did not go to see it)—an artless girl of fourteen, whose father purchased the instrument as a curiosity and means of amusement, stated to me positively that in many cases the replies were altogether different from what was passing in her mind. To be specific, she asked "planchette" to write some poetry. This it directly proceeded to do, though a little more slowly than usual. I am sorry that I have not the specimens at hand, for they were certainly singular. The girl said she was thinking then of "Bingen on the Rhine," altogether unlike the poetry produced. Again, when interrogated in reference to the history of an article of table-ware, which had been secretly injured and repaired, "planchette" stated that it was a while since carried to a certain shop by the servant girl for repair, and the expense defrayed by her. Now, on inquiry at the place designated, *this answer proved correct,* both as to the place, the person, the cost, and I think also the time. *No one in the family had any knowledge of the affair whatever;* the servant girl herself, I think, having previously left.

"Planchette" was also asked the cost of repair to a garment belonging to Mr. S., the girl's father, of which she knew nothing, and the answer was correct. If it be said that it is sheer deception on the part of the writing medium, I answer, I do not believe a word of it. The girl I feel assured is incapable of it. Although every approach to converse with such a device should as a rule be positively deprecated, yet it is possible that it might be the duty of God-fearing men to *test it by the Bible,* and for the sake of detecting and exposing its true nature, we are commanded to *"try the spirits,"* and yet let every one beware of any act of interrogation even, except in the name of Jesus Christ and for the truth's sake. We repeat, it is an unguarded and dangerous position to assume, as some of the watchmen and teachers do, that this is wholly and merely a novel phase of electrical evolution. No. *Mark it as another phase of demonism.* Stamp it as another proof of the advancing tide of wickedness, a *sign of the end of the age!* Let me ask these apologists or expositors of this modern "curiosity," who resort to *science* for a solution of this mystery, let me ask them directly and distinctly one question. *Why is this instrument invariably averse to the Bible?* Such is the characteristic of the one I have seen. And if in *any case* there be found an exception, depend upon it there is a *disguise* of the uniform and intense hostility which is felt by the demon-world to the book of God. O, it is no exaggeration to say, nor is it fanaticism to feel, that we are advancing along through *wonders* which signify the imminence of that conflict when Jesus shall smite the demons, and demolish every fabric of their false and foul pretenses. Now, under the shield of that cunning fallacy and falsehood, "immortality of the soul," they disguise their deep artifice and real character. Very convenient for them, in this momentous hour, is the sophistry which almost all christendom has swallowed. Very convenient that the old deception has so many and valiant champions among the learned doctors of divinity, as well as through the whole rank and file of hearers. But a great rending must be near. Babylon nods over an earthquake, and *woe to all who are Babylonish in that day.*

I have recently read a very able discourse by Eld. J. R. Graves, of Memphis, Tennessee. It is a thorough exposition of Spiritualism *alias* Demonism. The brother predicts that *very soon* the demons will communicate audibly, or vocally? I should not wonder at it. We have come to the hour of supernaturalisms.' But the death of all demon-wonders will be the *blessed wonder, and the supernatural glory* of that sublime event, the coming of our Lord in glory and power.

Sardinia, N. Y. CLINTON COLEGROVE.

* Possibly the writer included the bystanders with the operator. But I am confident this does not mend the matter. The demon agency is still unequivocal.

For the World's Crisis.

WHAT ARE WE COMING TO?

BRO. GRANT:—As I am looking very anxiously for the "sign of the Son of man" in the heavens, my heart almost faints within me to see with what kind of theoretical religious theology we are surrounded. Just look at this for a moment. Here is part of a conversation which passed between a Baptist preacher, a graduate of the Rochester University, and myself. He wanted to know the main points wherein we differed from other denominations, to which I replied on this wise:

First, the second and personal coming of Christ in the clouds of heaven. Second, the sleep of the dead. Third, the restitution of our physical organisms, giving our friends and children back to us again, just as literal as they were before the hand of death was laid upon them. Fourthly, that we are wholly dependent upon Christ for immortality and eternal life. Fifthly, the earth is to be restored and brought back to its Edenic state, and made the future home of the saints, when the glory of God will fill the earth, as the waters fill the sea; and the saints will possess it for an everlasting possession, to go no more out for ever.

To which he replied, on this wise: "Ah, I see that you are quite materialistic in your views. I hope that you do not think that your soul dies with the body, do you?"

O yes, I replied, we believe all that constitutes us men and women goes back to dust again, from whence we were taken, leaving us wholly dependent upon Christ for a resurrection life from the dead.

"Why, no," he said, "the soul is immortal and cannot die." We inquired of him, What is an immortal soul, as you understand it? To which he replied by saying, "If you can tell me what it is that looks through those eyes of yours, then you can grasp my idea of the soul." My answer was, that it was I myself, of the earth earthy. He said, "No, it is God; your soul is a part of God, and consequently cannot die." I then inquired what part of man it was that rebelled and broke God's law? the body or the soul? He said, "The soul of course, it being the seat of all knowledge." I then asked what part of man Christ died to save? and he said, "The soul, as the house it lived in could not be responsible for any thing which it could not do of itself."

I then told him that he must admit that Christ died to save the soul, which was a part of his Father, which is immortal, and could not die. He said, "Stop, you want me to say too much." He then said, "In fact we may trace every thing to its first origin, and find that they all originated in and of God himself, and that God fills immensity, and consequently is in every thing; in every grain of sand, in every blade of grass; and as some say, and I think sometimes very truthfully, too, that 'God is every thing, and every thing is God.'"

So we parted. My prayer is daily, Lord, give me the true light. Your Bro. in hope of soon seeing the redeemed.

Rochester, N. Y. E. F. SERGISON.

For the World's Crisis.

MISSOURI Q. M.

The Missouri Conference held its third regular Q. M. at Advent-Christian Hall, corner of Fifth and Biddle-streets, on Saturday and Sunday, July 25–6, which was an occasion of unusual interest in a religious point of view, and also one of great profit to all whose opportunity it was to participate. The churches were represented as usual.

The delegates from Cahokia, Ill., report favorably; yet we hear it still truly said, "The harvest truly is great, but the laborers are few." Brn. Waite and Jackson, licentiates, report that they have been doing service for the Lord as evangelists in different fields of labor, with (as we know) much acceptance.

In view of the unprecedented warm weather of late, and also in accordance with a general custom, it has been deemed expedient to close the most of our schools for vacation. The Lowell school, taught by Sr. Vaughan, is at present the only one in operation in connection with our mission. This school numbers upwards of forty-five scholars, and is in a prosperous condition, and will be continued with only a slight interruption all summer. While Sr. Vaughan attends faithfully to her charge as regards the children, she never neglects the adults of her neighborhood, whom she visits at their homes, reading and explaining the Bible to them. While thus employed in her missionary work, she often finds several families convened, attentively listening to her reading and instruction.

All business matters of local or general interest were transacted with dispatch, order, and perfect harmony.

Eld. Flagg submitted the following amendatory article, relating to the granting of licenses, which was unanimously adopted:

Article 1. Any persons wishing to preach the Gospel, and believing themselves to have been called of God for that work, may receive from this conference a certificate of recommendation and license for the work of the ministry, subject to the following conditions:

(1.) They must be members in good fellowship and in good standing with some Advent Christian Church of this Conference.

(2.) Application must first be made to the church of which they are members for a certificate, showing that they are in good fellowship with their church, always ready to work in prayer, conference, and other religious meetings; of which they are punctual attendants; always of a ready and willing mind to work in the Lord's service, and at peace with all the church. Also showing that they are living in strict accordance with their religious profession.

(3) The foregoing certificate contained in Article II, if given by the church of whom the applicant is a member, shall also have the approval and signature of the pastor of said church.

(4) No person shall receive a preacher's license from this conference who is in the habit of using as a beverage any kind of intoxicating drinks.

(5) Any person holding a preacher's license from this conference, who is living in violation of these rules, shall, upon the request of the Conference Board, give up their license.

On motion of Eld. Macon, it was unanimously

Resolved, That Elds. H. K. Flagg and Commodore Decatur be appointed as delegates to represent this conference at the Springfield (Mass.) National Campmeeting, to which we send them with the greetings of the west, commissioned as the bearers of our sentiments of love and gratitude to all of our eastern friends who have individually and collectively, under God, done so much for us; they being much beloved, and highly esteemed among us, in all their relations; hence, they are hereby commended to the christian love and favorable consideration of all our friends who may be there assembled, or with whomsoever they may elsewhere meet in their journeyings eastward.

Eld. Decatur, representing the interests of the colored people of this conference, submitted the following preamble and resolution, which were unanimously adopted:

Whereas, God hath in these "last times" sent out his servants into the "highways and hedges," whereby the poor Freedmen, and others of our race equally destitute of the knowledge of God and the message of the coming kingdom, have had of late, and are still having the blessed opportunity to come to a knowledge of both; in view of which our hearts are filled with love and gratitude to God and his dear people, who have been directly and indirectly instrumental in accomplishing so much good for us; yet having a desire that the good cause and work may be prospered among us even much more abundantly; hence, to this end be it

Resolved, That this conference does hereby respectfully and earnestly recommend that the Board of the A. A. M. Society shall designate a day as early in September as shall be deemed by them expedient, which shall be set apart as a day of fasting and prayer, that God may continue to bless and prosper his work in this direction; and also to the further end, that all those who love God and the "appearing of our Lord and Savior" may be endowed with a double portion of his Spirit, that they may be "accounted worthy" to escape all those things which we believe are soon coming on the earth, "and to stand before the Son of man" when he shall come to reward his people, and to "execute judgment upon all them that know not God."

On motion, it was resolved that a synopsis of the proceedings of this conference be forwarded to *The Voice of the West* and also to the *Crisis* for publication.

Adjourned to the call of the Conference Board. H. BEADLE, Secretary.

For the World's Crisis.

TO THE BRN. AND SRS.

BRO. GRANT:—I wish to say a few words to the Brn. and Srs. scattered abroad, through the medium of our paper. I have just returned from the Fennimore tent-meeting, where, through the kind providence of our heavenly Father, my father and mother and sister were permitted, for the first time in eight years, to hear a gospel sermon. We arrived there the second day of the meeting, and almost the first person we met was Bro. Hitchcock, who gave us kind welcome, and it made our poor starved hearts very glad to see his genial face once more this side the kingdom. We found his heart all aglow with love for Jesus, and doing battle like a good soldier for the truth, trying, through the good grace of God, to win souls for the kingdom. We soon had the pleasure of meeting Bro. Sheldon, and were glad to see him looking so much better than we expected, having heard of his sore affliction. It was very cheering to meet once more those faithful servants of Jesus. They have done a good work in the village of Fennimore, and they are very dear to the little band of pilgrims in that place. To our heavenly Father be all the glory.

We soon found that we were among good friends, with warm, kind hearts, who did all they could for our comfort. God bless them, one and all, and bring them, through his grace, to inherit the kingdom, is my heart-felt prayer.

We were only there during the first part of the meeting, which was a source of regret to us all; but during the time of our stay, the meetings were good and well attended. We heard Bro. Hitchcock preach Saturday afternoon, which greatly cheered and comforted us all. Saturday evening we heard Bro. Sheldon speak on the nature of our hope. It was like cool water to our thirsty souls. We feel like taking a new start for the kingdom. Pray for us, Brn. and Srs., that we may fight the good fight of faith, and lay hold on eternal life at the appearing of our Savior. *Amen.* From your sister in hope of the gospel. SUSAN A. ISBELL.

Big Patch, Wis., June 25th, 1868.

For the World's Crisis.

COME TO JESUS.

Come to Jesus. O why will ye still delay? He invites you to come. Now he is waiting. O do not delay any longer, for very soon it will be too late. Give your heart to him now. Jesus says my grace is sufficient for thee, for my strength is made perfect in weakness. O do heed these precious promises, and give your heart to him now; and if we are faithful and good, we shall soon meet in the kingdom; for very soon the Lord will come and take his weary children home. We then shall be

"From every pain and sorrow free."

O don't you want to be ready to meet Jesus? I know you do; but still you are waiting. You think you will come soon; but will you not come *now?* Not for my sake, but for Jesus' sake, I invite you to come and give him your heart. Do not wait any longer, but come *to-day.*

O I do want to meet all the loved ones in the kingdom, where we shall ever be at home, and where no temptations or trials can ever come; where pain, sickness, and death, will be unknown; where the weary ones will be at rest in the better land. Why will not every body be good and get ready for the coming of Jesus? Let us pray more earnestly each day that the Lord may give us grace sufficient to serve him better, and that we may be ready to meet him at last with joy and not with grief. Come, give your heart to him to-day. MARY J. PRATT.

West Plainfield, Mass.

For the World's Crisis.

PERFECTION.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 48.

We are often told that we cannot be perfect, and that none can live without sin. If this be true, then to them the plan of salvation is not complete. When I hear those who profess to be the followers of the blessed Lord say this, I am led to believe that they are taking out licenses to sin. It seems, Brn. and Srs., that when the professed church reasons after this manner, they forget that the Lord has bought them with a price, and that he has said, "Without holiness, no man shall see the Lord." Peter says, "Because it is written, Be ye holy, for I am holy."—1 Pet. 1: 16. Again, it is said by Paul (Rom. 8: 14), "For as many as are led by the Spirit of God, they are the sons of God." Then how blessed it is to be led by the Spirit, so that we can be called the sons of God; and if sons, when the Father makes his will, certainly we shall have that blessed portion. I thank God that it is our privilege to live just as the Lord wants us to. But it is through his grace that we are kept from the evils that are in the world.

I am trying, by the grace of God, to have all packed up for the coming of the good Lord. May the Lord help us all to be ready at his appearing, is my prayer.

G. H. S. PHENIX.

NEVER GIVE UP.

Never give up, brother, never give up!
God has a blessing for those who work hard;
Why should you murmur, and grumble, and fret,
And envy the pleasures from which you're debarred?
Work like a man,
Do the best you can;
This is the wisest and happiest plan.

Never give up, brother, never give up!
Though the future looks lowering, and gloomy and drear;
Though the sun shine not now, yet it may very soon,
So keep up a brave heart and tread down your fear:
Soon may come light,
And all will be bright,
Only struggle and strive, and do what is right!

Never give up, brother, never give up!
Though your burden be heavy, and dark be your way,
The bow in the clouds only comes with the rain,
And when night is deepest, then bursts forth the day:
Soon troubles will cease,
And your sorrows decrease;
Only trust in the Lord, and then all will be peace.

—*Leisure Hours.*

NAPOLEON'S INTENTION OF INVADING ENGLAND.

A well known literary writer in "Blackwood's Magazine" for June, 1868, relates the following conversation which took place between Louis Napoleon and an English diplomatist, some time before the French Revolution of 1848 restored the former from his exile in England to authority over France:—

"I remember once talking with one of our most distinguished—I might perhaps say, the most distinguished—of our English diplomatists, and now an ex-ambassador, on the character of the Emperor Napoleon III., whom he had known well in his days of exile. I was curious to know what amount of faith he reposed in his own future, and how far he believed in that star of destiny that pointed to an empire. My friend assured me that his belief never wavered—that his conviction that he was to replace his uncle Napoleon I. on the throne of France was implicit and unvarying. 'I remember,' said my friend, 'one evening when we sat over the fire together in my room, in a country house where we both chanced to be visitors, as much to indulge Louis Napoleon's passion for a favorite theme as to dispense myself from the labor of talk, I asked him what he would do when he became Emperor. At this time, I ought to mention, the prospects of the Orleans family were at their very brighest. I shall not readily forget the tone and manner of his reply—there was no heat, no excitement about it—nothing that indicated a mind over-stimulated by an over-brilliant future; he spoke calmly, collectedly, and with a force of expression that implied confidence in his own words; he detailed all that France needed to be done, and carefully went over whatever he thought possible. The finances of the State were to be his first charge; and in these, great reform and some reductions were possible. The whole system of secret service, grown to a fearful extent under Louis Phillippe, was to be abolished at once. The plans of family and dynastic ambition, which, in a measure, instituted this organization, no longer existing, might be abandoned as useless. The navy should be reconstructed; France must be at least the equal, if not the superior, of England at sea, and, having no distant possessions or far away interests to protect, she might reasonably hope to be a match for England on the waters of Europe. The creation of a great fleet would be a work of time and cost, but France would feel all the pride of being able to cope with her old rival on the element she had once called her own. As for the army, it was an easy task to revive the spirit of French glory, so lamentably depressed by the reign of the Orleans family.

Next, he sketched out French projects in the east. The first Emperor's designs on Egypt were to be carried out, but in a different way. French commercial enterprise and her missionary influence must be the pioneers of French conquest. We must prepare these people to accept us as deliverers, was the expression he employed. He then adverted to the extension of France by colonial possessions, and clearly sketched the contest that must come between the Latin and the Teutonic races. Wars in Europe there must be, and it would be to the advantage of France to revive, as she was sure to do, the *prestige* of the first empire. Every legacy of ambition that his great uncle had bequeathed was to be paid in full. France was to be supreme over the whole south of Europe, and Germany was to stand in awe of her in the north. Meanwhile, matters at home were not to be neglected. Municipalities were to be encouraged to beautify and adorn the various cities of the land, not only to give employment to labor, but to serve as a counterpoise to that spirit of centralization in the government which an absolute rule needed and could not dispense with. And at last, said he, drawing a long breath, but only at last, when policy—when necessity will demand it—we war with you in England. There are but two questions on which you will fight, but on these you must, or be reduced to a position which neither the ambition nor the interest of France need be concerned to diminish.' This was the programme detailed calmly, deliberately, over a fire about ten o'clock at night, as they sat in that confidential mood in which each could speak his mind unguardedly.—*Signs of our Times.*

HONESTY IN BUSINESS.

As two brethren were riding in a wagon one day, the conversation turned on the manner of doing business.

"Brother," said one, "if we would succeed in store-keeping, we cannot be strictly upright in every little thing. It is impossible. We could not live."

"It is contrary to religion not to be upright," replied the other. "Honesty is as much a part of religion as prayer, or reading the Bible. A man may pray and read the Bible, and yet if he be not strictly an honest man, he cannot be a religious one."

"I don't know about that; we must live—that is my doctrine."

"But you pretend to be a religious man, don't you? You are a professor of religion as well as I."

"But we must live. I shall break down in my store if I do not shave a little."

"And you will be more likely to break down if you do. I tell you, my brother, honesty is not only a part of religion, but it is the best policy too; and I will venture to say, the man who is honest will succeed better in his store than the one who is not. The man who is unjust, either in little things or great things, is a dishonest man, and an irreligious man; and the day of judgment will convince him of it fearfully."

The above conversation, in substance, took place in one of the counties of the State of New York. The store-keeper did business in a village near which they were riding. Since that time he has failed in his business, and has been obliged to leave the village.

I wish every merchant, every store-keeper, would lay this truth to heart:—"A man who is not strictly an honest man, cannot be a religious man."

CHARITY SERMON.—A good charity sermon was once preached by a colored brother, according to Mr. Eddy. One of the propositions was "that many churches have very little spiritual life and power, because they do not give as much as they ought to give." In elaborating this thought, the colored preacher said:—

"Ise knowd many a church to die cause it dident gib enough, but I never knowd a church to die cause it gib too much. Dey don't die dat way. Bredren, has any ob you knowd a church to die cause it gib too much? If you do jest let me know, and I'll make a pilgrimage to dat church, and I'll climb up by de soft light ob de moon to its moss covered roof, and I'll stand dar and lift up my hands to heben and say, 'Blessed are de dead dat die in de Lord.'"

THE RIGHT KIND OF RELIGION.—I want, and we all want, a religion that not only bears on the sinfulness of sin, but on the rascality of lying and stealing; a religion that banishes all small measures from the counters, small baskets from the stalls, pebbles from cotton bags and sugar, rocks from wool, chickory from coffee, alum from bread, lard from butter, strychnine from wine, and water from milk cans. The religion that is to advance the world will not put all the big strawberries and peaches on the top, and all bad ones at the bottom. It will not offer more baskets of foreign wines than the vineyards ever produced in bottles.—*Uncle Nick.*

RULES FOR THE PRESENT.—Stop grumbling. Get up two hours earlier in the morning, and begin to do something out of your regular profession. Mind your own business, and with all your might let other people's alone. Live within your means. Eat with moderation, and go to bed early. Talk less of your own peculiar gifts and virtues, and more of those of your friends and neighbors. Be cheerful. Fulfil your promise. Pay your debts. Be yourself all you would see in others. Be a good man, and stop grumbling.

Gems.

☞ A bankrupt merchant, returning home one night, said to his noble wife: "My dear, I am ruined; everything we have is in the hands of the sheriff." After a few moments of silence, the wife looked calmly into his face and said: "Will the sheriff sell you?" "Oh no!" "Will the sheriff sell me?" "Oh, no!" Will the sheriff sell the children!" "Oh, no!" "Then do not say we have lost everything. All that is most valuable remains to us—manhood, womanhood, childhood. We have lost but the results of our skill and industry. We can make another fortune, if our hearts and hands are left us."

☞ It is well to pause on the threshold of life, and ask ourselves *why we live.* Life means something. It is big with sublime realities. Every step is a word, every day is a sentence, every week is an oration, every year is a book, full of meaning as the sun is of light. Life is a book, and we write in it something, be it much or little, and what we write we cannot unwrite.

☞ Oh, how blessed is the thought that I am going to live with God, where sorrow never comes; where heaven's own sun always shines with benignant beams, and where love, pure and perfect, flows on in one everlasting stream!

GREATNESS.

That is not greatness, calmness, strength of soul,
When, once for all, thou dost experience
Some sudden, terrible calamity,
Some last, decisive, heavy blow of fate,
The loss of reputation, of estate,
Of those thou lov'st, of health, of happiness,
And still remainest patient and composed,—
That is necessity laid on thy soul;
The suffering of violence humbles thee.
But if thou bearest all the lesser cares,
Burdens and torments of each passing day,
Nor feel'st them bitter,—if, serene and strong,
Thou bearest little trials, blessing God,
That, only that, dear soul, is greatness, strength,
Collectedness of spirit, godly walk.
For little griefs thou mightest not endure,
But scorn them, prove thyself inferior
Ev'n to thy destiny. Then use, O heart,
Courage and strength, mildness and cheerfulness,
Where only thou canst do it,—in little things.

—*The Layman's Breviary.*

☞ It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids, but love and trust are sweet juices.

☞ Accustom yourself to master and overcome things of difficulty; for, if you observe, the left hand, for want of practice, is insignificant, and not adapted to general business; yet it holds the bridle better than the right, from constant use.

☞ Live not for selfish aims. Live to shed joy on others. Thus best shall your own happiness be secured; for no joy is ever given freely forth that does not find quick echo in the giver's own heart.

Think that day lost, whose low descending sun
Views from thy hand no noble action done.

☞ It is a great blunder, in the pursuit of happiness, not to know when we have got it; that is, not to be content with a reasonable and possible amount of it.

☞ There is a refinement which even wit and knowledge of the world cannot teach their votaries, who often wound the heart without violating the rules of politeness.

☞ Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

☞ The reason why some preachers make no more impression against sin is, that in preaching they aim to hit it with a *slant* instead of fully in the face.

☞ Franklin says: "The eyes of others are the eyes that ruin me; if all others were blind, I should not need fine houses, fine furniture, etc."

☞ Many of our cares are but a morbid way of looking at our privileges. We let our blessings get mouldy, and then call them curses.

☞ Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

☞ In doing what we ought, we deserve no praise because it is our duty.

☞ Would you hear a sweet and pleasing echo, speak sweetly and pleasantly yourself.

☞ Many professors prize their Bibles mostly for the gold on the outside.

☞ If you cannot please without being false to yourself, you had better displease.

DEEP PREACHING.—"Is not Mr. B. a deep preacher?" asked a friend of the late Rev. Dr. Campbell, of Aberdeen. "Eh?" replied the doctor, smiling, "I will tell you a story, sir. When I was a boy, I was amusing myself, with some other boy, in a pool. Some of them were going in further than I was disposed to go, and I was frightened. To a man who was passing by, I called out, 'Is this pool very deep?' 'No, man,' replied he; 'it is only *muddy.*' There is such a thing as preaching the deep things of God, which will be neither understood nor relished by the natural man. But it is very possible to preach the plain truths of the gospel in a language and style which at once clothe them with mystery, and expose them to ridicule. It ought never to be forgotten, that the gospel is a revelation; and that it is by manifestation of the truth that the preacher is to commend himself to every man's conscience.

DR. PAYSON'S COUNSEL TO A MINISTER.—"Paint Jesus Christ upon your canvass, and then hold him up to the people; but so hold him up that not even your little finger can be seen.' There is nothing more disgusting to the pious hearer in the sanctuary, than the sight of a preacher in the pulpit showing himself off, and concealing the Master. The less there is of the preacher and the more there is of Christ, the more perfect is the medium of divine power to the souls of the congregation.

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

PHYSIOLOGICAL LETTERS ON SLEEP.—NO. 5.

There are certain subjective states which are opposed to the access of sleep. And first of all I will enumerate anxiety and distress of mind:

You are well aware of the power which grief and care and mental suspense have in promoting wakefulness. I have myself witnessed the untiring vigilance of a mother, who, night and day, for more than a week, has watched by the sick bed of a dear child without once closing her eyes in sleep. I have heard such persons confess that under such circumstances it was impossible for them to sleep; so intensely was the mind engaged by the source of anxiety, as to preclude the induction of that state of tranquility and repose necessary for sleep. Such prolonged exercise of nervous power, if it does not permanently injure the brain, at least makes a long period of repose necessary for its complete restoration. Many a hopeless case of madness dates its origin from causes like this. If you wish for proof, consult the records of our Lunatic Asylums.

Probably the most powerful antagonist of sleep is suspense of mind. It has been observed that criminals under sentence of death sleep badly as long as they entertain hopes of being pardoned; but that as soon as they are notified that their death is inevitable, they usually sleep more soundly, and this even on the last night of their lives. (a)

Among other antagonists of sleep, I may mention the voluntary exercise of the reasoning faculties upon any subject on which the feelings are interested; witness the close student, who, in accordance with the desire to master a difficult subject or pass a creditable examination, toils at his books during the long hours of the night, retiring to bed only when overburdened Nature can endure the exhausting process no longer.

There are also certain involuntary states which are unfavorable to the access of sleep. What gave rise to the "Night Thoughts" that master-piece of didactic verse—but a positive inability to sleep when sleep was desired? There is a certain morbid irritability of the brain substance which renders its ultimate cells peculiarly susceptible to impressions from within and from without;—the least stimulus, whether from subjection or objective sources, calls its powers into action, and the sufferer tosses about for hours on his couch, in a state of dismal unrest, till a sort of paralysis by exhaustion occurs, and a brief sleep ensues, which only partially restores the vital energies.

Such persons never have their brain waste sufficiently repaired during sleep, and in consequence awake tired, and complain that their sleep has done them no good; they generally find themselves incapacitated during a portion of the following day for arduous work, both of body and mind. In one way or another sufficient rest is obtained, so that the bodily health is kept at a certain standard, and the individual becomes neither demented nor insane. To such persons the practical physiologist would say, you must have rest, and if you cannot get all the sleep you need, you must make amends as far as possible for want of sleep, by improving regular seasons of bodily and mental quiet. Take an hour every day, when it shall be your business to obtain perfect abstraction from all cares, pursuits and pleasures of body and mind. Stated periods of out-door exercise will be of use, by aiding digestion and favoring the production of a purer, richer blood, and, on the principle of derivation, by causing an increased circulation in the voluntary muscles, and determining less blood to the brain.

It may be inferred, from what has been said, that the production of thought would be limited, not only by the quantity of blood the brain receives, but by the quality of it, and that when a person is in active muscular exercise less blood goes to the nervous centres than when the brain only is in action; and that on such occasions the cerebrum is in a more tranquil state, because those chemical changes which generate thought are less energetically performed than when the nervous and vascular energies are all directed toward the brain, and, finally, is better nourished, since nature is now more actively engaged in regeneration than in destructive operations.

I shall next speak of the causes of sleep. H.

(a) Carpenter.

For the Hygiene Column.

LUNG COMPLAINTS, ETC.

To those troubled with lung complaints, bronchitis, asthma, and kindred complaints, I can conscientiously recommend the prescription of Rev. Edward A. Wilson, of Williamsburg, L. I., N. Y., to be a sure remedy. I have no doubt at all but that the medicine saved my wife's life. She was given up by the best physician as beyond his skill; and Mr. Wilson's remedy cured her, by the blessing of God. This prescription can be obtained free of Rev. Edward A. Wilson, Williamsburg, L. I., N. Y. I know of several other instances where the remedy has effected cures of lung diseases, which baffled the best medical advice. Now all who have lung complaints, or even think consumption has seized upon them, take my advice if you want any such remedy, and send at once as above, and you will never regret it.

Boston, Mass. J. N. BERRY.

CONSUMPTION.

The following valuable information is copied from the manuscript of a forthcoming work entitled 'Influence of climate in North America,' to be compiled by Mr. J. Disturnell:

"Consumption originates in all latitudes from the equator where the mean temperature is eighty degrees of Fahrenheit, with slight variations, to the higher position of the temperate zone, where the mean temperature is forty degrees, with sudden and violent changes. The opinion long entertained, that it is peculiar to cold and humid climates, is founded in error. Far from this being the case the tables of mortality warrant the conclusion that consumption is sometimes more prevalent in tropical than in temperate countries. Consumption is rare in the Arctic regions, in Siberia, Iceland, the Orkneys and Hebrides; also in the northwestern portion of the United States.

In North America, the diseases of the respiratory organs, of which consumption is the chief, have their maximum in New England, in latitude about forty two degrees and diminish in all directions from this point inland. The diminution is quite as rapid westward as southward, and a large district near the fortieth parallel is quite uniform at twelve to fifteen per cent. of deaths from consumption, while Massachusetts varies from ten to twenty-five. At the border of the dry climate of the plains in Minnesota, a minimum is attained as low as that occurring in Florida, and not exceeding five per cent. of the entire mortality. It is still lower in Texas, and the absolute minimum for the continent in temperate latitudes is in Southern California.

The upper peninsula of Michigan, embracing the whole of the Lake Superior region, Minnesota, Nebraska, and Washington Territory, are all alike exempt, in a remarkable degree, from the above fatal disease. Invalids suffering from pulmonary complaints and throat diseases are almost uniformly benefited by the climate of the above northern region, having a mean annual temperature of from forty degrees to forty five degrees Fahrenheit.'

PHYSIOLOGY OF THE NERVOUS SYSTEM.—Probably no experimental physiologist living has done more to advance the cause of his favorite science than Claude Bernard. This distinguished physiologist has lately made the following curious experiment. We quote from the "Revue Populaire" of Paris:—

"Oxygenated (arterial) blood was injected into the carotid arterus (arteries going to the brain) of a criminal immediately after decapitation. The result was that warmth and sensibility returned, and the eye became animated, displaying such strong perception that a hammer shaken before it caused it to wink and look sideways, the tongue moved in the mouth as if making an effort to speak. Such experiments throw light on the physiology of the nervous system."—*Danville Union P. Q.*

A MISTAKE.—It is a common error that it is beneficial to break a blister in order to let out the water or blood that fills it. This water or blood is a healing substance, of a kind most appropriate for the parts where the skin is destroyed, and if the blister be allowed to dry, new skin forms more rapidly under it, and much pain is avoided. In exceptional cases, when the blister is very full of fluid, so that it causes much pain by its tension, a small portion of the fluid may be given a chance to escape by the prick of a fine needle. A blister should also be covered up in some way to protect it from being ruptured by accident.

TOM SAYERS.—The famous athlete Tom Sayers was once asked by a gentleman, "Well, Thomas, I suppose when you are training, you use plenty of beefsteak, and London porter, and pale ale?" The boxer replied: "In my time I have drank more than was good for me, but when I have business to do, there's nothing like water and dumb bells." After retiring from "business," he took to drink and died a sot. Cold water made him a Sampson, alcohol laid him in his grave.

CURE FOR THE BITE OF A DOG.—If bitten by a mad dog, get common nitrate of silver (easily procured in any drug store,) put it into the wound, and allow it to filter there. This decomposes the saliva and destroys the virus. The late Mr. Youatt, a celebrated veterinary surgeon, was bitten eight times by mad dogs, and instantly applied the above remedy with perfect success.

POSITION IN WALKING.—What should be the position of the body to secure the greatest ease and benefit while walking? The body should be slightly inclined forward, but not bent, the shoulders thrown back, the chest forward, the hips back, the head erect, and the mouth closed.

HEALTH.—The four ordinary secrets of health are: early rising, exercise, personal cleanliness, and the rising from the table with the stomach unoppressed. There may be sorrow in spite of these, but they will be less with them; and nobody can be truly comfortable without them.

BITES OF INSECTS.—Bites and stings of insects and snakes have been cured by instantly washing the parts freely with spirits of hartshorn or other alkali; at other times by applying a poultice made of common table-salt and the yolk of an egg.

TOBACCO AND BALDNESS.—An eminent medical man says the use of tobacco, by impeding the circulation and preventing the free and natural supply of nourishment to the hair, occasions baldness.

The World's Crisis

AND SECOND ADVENT MESSENGER

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address.......$5.00.
Same rate for any larger number under ten.
Ten copies six months to one address.......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of new subscribers are sent, please say they are *new,* and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to

MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,

THE YOUNG PILGRIM:

An Illustrated Semi-Monthly Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 674. BOSTON, WEDNESDAY, SEPTEMBER 9, 1868. VOL. XXVII.--NO. 25.

The World's Crisis
AND SECOND ADVENT MESSENGER,
"Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
H. H. DICKENSON.

GEO. T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

WHEN SHALL JESUS COME AGAIN?

When shall Jesus come again,
O'er his ransomed world to reign?
When the times of Gentile sway
Like a cloud have passed away,
Zion, trodden down so long
By the heathen nations strong,
Shall, to freedom full restored,
Wait the coming of her Lord.

Light and life of dying men,
When will Jesus come again?
When the Gospel's heavenly call,
Published to the nations all,
Gathers in a chosen race,
Heirs and witnesses of grace,
And has compassed earth and main,
Then will Jesus come again.

Jesus, once for sinners slain,
When wilt thou return again?
False messiahs, lying seers,
Preach their claims to willing ears,
Through the centuries of glooms,
Till the last Impostor comes
For its little while to reign;
Then will Jesus come again.

When the sun and moon and stars,
And the earth's distressful wars
Show the crisis of the world,
Tyrants from their seats are hurled,
Nations in perplexity,
Raging like the roaring sea,
Find all earthly hope is vain;
Then will Jesus come again.

When men's fearful hearts shall fail,
'Tis thy coming we shall hail;
Earthly kingdoms all o'erthrown,
Take the crown—it is thy own;
Cast thy foes beneath thy feet,
Claim thy promised royal seat;
Then with thee on earth we reign,—
Come, Lord Jesus, come again.

Canton, Pa. GEORGE WELLS.

COMING OF CHRIST.

Christopher Columbus, on his memorable voyage across the Atlantic, was pacing the quarter-deck one morning in deep concern. The previous night, his officers and crew, reproaching him with his illusive hopes, had been threatening to abandon the enterprise in despair. "A new world," he was saying, as he paced the deck that morning, "A new world is yonder!" At length as he gazed upon those "untried waters," his practised eye discerned a "sign." Some drift-wood floated past. Like Paley's watch on the desert-heath, it was its own certain interpreter. They must be near the mouth of some majestic river by which that drift-wood had been floated down. "Brothers!" exclaimed Columbus, his eye glistening with a calm ecstasy, and his finger pointing to the "sign"—"Brothers! look at that! We shall soon see land." The infirm hearts were bold again; from that hour they were other men.

Is not the church of the living God at this hour on the wide untried ocean, steering her course to the kingdom—the "New World" of her "faith and hope?" The voyage has been protracted, till the men of feeble faith have begun to lose heart and to "faint." But stay, my brother! look at that drift-wood. The "signs" declare that the glory is not far off.

Some imagine that to look into the future, to examine the signs of the times, is work only for the idle and for the visionary. God's operatives in the world, the great doers, the brave endurers, are men, they say, of sterner stuff. But is it so? . . . Why has God assigned to the "sure word of prophecy" so large a place in his revealed will? Not surely to gratify a prurient curiosity—not to indulge the idle speculatist, but to meet the daily necessities of the pilgrim—the daily wants of the "good soldier." To affirm that we do not need to study the prophetic word, is to affirm that God has erred in giving to that word a place in his Bible.

How different is God's real thought concerning this matter! "The revelation," we read, "of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." And it is added: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand." Rev. 1: 3.

Does not this mean, that the gracious Lord would have his servants sustained in their conflict by the hope of the good time to come? Does it not mean, that, whilst they are called to pass through the dark "night," he would have them solaced by the assured prospect of the "day?" Does it not mean, that, whilst his eye is on us now from the mountain as we are still "toiling in rowing," he would have us to know that ere long he will be at our side on the stormy waters, and will bring us to our quiet haven?

"I will come again," said the Master to his sorrowing brethren before he suffered, "and will receive you unto myself; that where I am, there ye may be also." He is away now; but the Comforter is with us, to speak to us about our absent King. "He will show you things to come," said Jesus, defining the leading characteristic of the Holy Spirit's office. And why "things to come?" Because the hope of the glory is that which animates us now in our struggle,—"we are saved"—we are carried victoriously through "by hope." John 14: 3; 16: 13; Rom. 8: 24.

When the disciples on Olivet stood gazing up into heaven, fearing that they had lost their Master, and with him the hope of the coming kingdom, a message came, announcing that they should see him again. Solaced by the hope, they went everywhere,—charging the "little flock" to be of good cheer, for speedily they should have the kingdom,—and charging the unsaved to repent, if they would not be self-excluded from this glory which was so near at hand.

No one who ponders the Acts and the Epistles and the Revelation, can doubt that the attitude in which the Lord would have his church stand, is that of waiting, watching, longing for his return.

Take only two passages as a specimen. The first is Rev. 22; 20. The last words which Jesus uttered, or ever shall utter till he come again, are these—"Surely I come quickly." The certainty of his return, and its possible nearness, are the two elements of "strong consolation." And why should the troubled church deprive herself of either element of her consolation? John, the exile, could not do without either, and so his instantaneous, happy response was—"Even so, come, Lord Jesus."

The second passage is Titus 2: 11–14. What conceivable language could assign to the hope of our Lord's appearing a place more momentous in the *dynamics* of the christian life? In verse 12, we have the grand practical end which God's gospel of grace was designed to accomplish—"Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." And in verse 13, 14, we have the motive power which is to stimulate the heart in aiming at this end—"Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." Who has not felt, that in the measure in which this hope occupied the heart, the life has been transformed, the whole soul has been lifted into heavenliness? The "hope" may occupy a place in our creed, and the life remain unaffected; but to *love* the appearing, is the certain source of an earnest, self-denying, happy, working life.—*Rev. J. Bailie.*

HOW LONG? DAN. 12: 6.

Bro. Himes, and all of like precious faith: This is an important question. How long? If dollars and cents were pending, all the tribes of the earth would say anxiously, how long? But on such a great subject as the coming of the Lord to raise all God's dear, sleeping saints, change to immortality all God's living, waiting ones, set up his everlasting kingdom (Dan. 7: 27,) cleanse the earth by fire as once by water (2 Pet. 3,) and burn up all the proud and all that do wickedly (Mal. 4: 1–3), I am often told we must or can know nothing, when God says in his Bible (Isa. 42: 9:) "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Also (Amos 3: 7:) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Says the Savior: "Search the Scriptures."

But, says one, no one shall ever know the day or hour. Please stop and read the whole text (Mark 13: 32:) "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, BUT THE FATHER. Very well. The Father did, then, at that time know the day and hour, or language don't mean anything. This was in A. D. 12. But in A. D. 96 (Rev. 3: 3,) sixty-three years after, we have words from the Father, that if they won't watch, they shall not know what hour he will come upon them. So the plain inference to me is, if they will watch, they *shall* know.

Then Paul says, "When they say peace and safety [which is now fulfilled,] THEN sudden destruction cometh upon them [that say peace and safety,] and they shall not escape. But ye, brethren, are not in darkness that that day should overtake *you* as a thief." But I believe all that love the world the best will be snared, every one. For, says the Savior, "as a snare shall it come on all them that dwell on the face of the whole earth." But God's children are not dwellers on the earth; they are looking "for a city that hath foundations, whose builder and maker is God."

Now to the question, How long? The third horn, the kingdom of the Vandals in Africa, was plucked up on the eve of St. Cyprian, A. D. 513. Says Gibbon: One awful hour reversed the fortunes of the contending parties. The eve of St. Cyprian in A. D. 533 fell on the tenth of the Jewish seventh month 533 we add the time at the end of which Daniel was to stand in his lot, or 1335 days, or years as we believe them to be, it makes 1868, tenth day of the seventh month, which falls this year on the twenty-seventh of September. Amen! Still, how long? (Dan. 12: 12, 13.) Daniel is told, "Blessed is he that waiteth and cometh to the three hundred and five and thirty days. Go thou thy way till the end be," or till the end of the days. Not six months before the end of the days, nor six months after; but at the end of the days.

So, my dear brethren and sisters, this year according to my faith, will bring the Lord from heaven. Let us then put forth our best energies in this glorious work. May every one of us try by persuasion, by the help and the grace of God, to get one, at least, of our friends to come to Christ in this last year, as I firmly believe; and I pray God, my brethren, that nothing may deter you from this work. O blessed year! The captives, I believe, will be released. O glorious year! The trump of jubilee, I think, will be blown this year. The long-looked-for year of years, the best, is come! I shall hope to meet you all through faith in God and the blood of the Lamb. Until then, farewell. And I pray God your whole body, soul and spirit, be preserved blameless unto the coming of Christ. Amen.

IRA FANCHER.

Sandy Hill, N. Y., July 7th, 1868.—Voice.

For the World's Crisis.

THE MARRIAGE SUPPER OF THE LAMB IS READY.

BRO. GRANT:—Jesus Christ, the Son of the living God, said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 1: 3. We see in these words of Jesus something of great comfort to us who are living in this the greatest age of apostasy and unbelief, to cheer us on, and remind us to be faithful. The words of Jesus are as precious to us now as they were to Peter and John, who heard them from the lips of their beloved Master. And why are they precious to us? Because we see contained therein a promise to the faithful of having a mansion prepared for them, by Jesus their beloved Lord and Master. Now be it understood by the faithful, that those mansions which are now being prepared for them are not theirs to occupy till Jesus comes back again; for Jesus says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him."—John 14: 23.

The conclusion I have come to is this: that when the bride makes herself ready, the Bridegroom will come and bring those many mansions with him. John in vision "saw the holy city, the new Jerusalem, coming down from God out of heaven." Again John says, "I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21: 2, 3.

Thus far we have seen that Jesus is coming. Now the great question is asked relative to the *time* of his coming. What shall be the day or the hour? No, but what shall be the *sign*. Now that is scriptural; to set the day and the hour is not scriptural, and I verily believe that the design Jesus had in view, in speaking those words, "No man knoweth the day nor the hour," was to guard the church from setting the time, which he knew they would do, and thereby bring a reproach on the cause of Christ. But I am willing to bear the reproach, for I know that I shall be justified when I say, there is a wisdom in it that is not known by the world, but by those who love the truth and treasure it up in good and honest hearts.

We have been charged with stirring up the people needlessly, fanatically shouting, "Our Lord is coming." We have been charged also with not making a right application of Scripture. Let us see. Turn with me to the parable of the great supper (Luke 14: 16), for I look at this parable in the light of prophecy. We read that at supper time messengers were sent for, to say to those who were bidden, Come, for all things are ready.

Let us work now, while it is day. Some can preach, some teach, others can give of their means; all can do *something* to push forward the great work. When I see that we are now proclaiming the last gospel message to a fallen world, I am ready to shout hallelujah, for we almost home. Let us be ready, like good soldiers, watching to hear the welcome sound from the lips of that same Jesus, "Come, ye blessed of my Father." Amen, even so, come, Lord Jesus. Your Bro., waiting for our Lord from heaven,

Rochester, N. Y. T. FRASER.

For the World's Crisis.

BEAR FRUIT.

"Herein is my Father glorified, that ye bear much fruit."—John 15: 8.

"When surveying the boundless ocean of covenant mercy, every wave chiming, 'God is love,' does the thought never present itself, What can I do for this great Being who hath done so much for me? Recompense I cannot. No more can my purest services add one iota to his underived glory, than the tiny taper can add to the blaze of the sun at noonday, or a drop of water to the boundless ocean. Yet, wondrous thought! from this worthless soul of mine there may roll in a revenue of glory which He, who loves the broken and contrite spirit, will 'not despise.' 'Herein is my Father glorified, that ye bear much fruit.'

"Reader, are you a fruit-bearer in your Father's vineyard? Are you seeking to make life one grand act of consecration to his glory, one thank-offering for his immortal love? You may be unable to exhibit much fruit in the eyes of the world. Your circumstances and position in life may forbid you to point to any splendid services, or laborious or imposing efforts in the cause of God. It matters not. It is often those fruits that are unseen and unknown to man, ripening in seclusion, that He values most,—the quiet, lowly walk; patience and submission; gentleness and humility; putting yourself unreservedly into his hands; willing to be led by him even in darkness; saying, Not my will, but thy will; the unselfish spirit; the meek bearing of an injury; the unostentatious kindness;—these are some of the points which your heavenly Father loves, and by which he is glorified.

"Perhaps it may be with you the season of trial, the chamber of protracted sickness, the time of desolating bereavement, some furnace seven times heated. Herein, too, you may sweetly glorify your God. Never is your [illegible] gentle breathings of confiding faith and love—'Let him do what seemeth good unto him.' Yes, you can there glorify him in a way that angels cannot do in a world where no trial is. They can glorify him only with the crown; you can glorify him with the cross and the prospect of the crown together. If he be dealing severely with you; if he, as the great husbandman, be pruning his vines, lopping their boughs, stripping off their luxuriant branches and 'beautiful rods'; remember the end. 'He purgeth it, that it may bring forth more fruit'; and, 'Herein is my Father glorified.'

"Be it yours to lie passive in his hands, saying in unmurmuring resignation, Father, glory thy name, glory thyself, whether by giving or taking, filling my cup or 'emptying me from vessel to vessel.' Let me know no will but thine. Angels possess no higher honor and privilege than glorifying the God before whom they cast their crowns. How blessed to be able thus to claim brotherhood with those in the upper sanctuary; nay, more, to be associated with the Savior himself in the theme of his own exalted joy, when he said, 'I have glorified thee on the earth.' 'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.'"—*By the author of "The Morning and Night Watches." Copied by Mrs. L. Fuller.*

For the World's Crisis.

PERSECUTION.

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Truly that saying of the great apostle Paul, which says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution," is being made manifest in these last days, in the time which is now present, in which Paul said they would "not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears." It does seem that in these last days, in which "perilous times" have come, that professors of christianity will no longer tread the old, rugged, and thorny way which leads through parched deserts, over rough and stony mountain sides, exposed to the cold, wintry blasts of adversity; but, like the benighted traveler on the trackless prairie, who has lost his way, vainly chasing the mirage which only recedes as he advances, they are entranced with the beauties of the surrounding scenery, forgetting their allegiance to Him who died for them, and begin to participate in the pleasures of the day, turning aside to gratify some desire or evil inclination, which is always unbidden, crowding in upon the imagination, and, by so doing, lose the desire of attaining to those rich qualifications which fit and prepare them for entering through the gate into the city of their Lord. The propensity to seek and follow after the gilded and deceptive allurements of this world has increased, till they unblushingly lay aside the *true christian "armor,"* and don the flimsy cloak which consists of the so-called "religion" of to-day, thus becoming impervious to the gentle wooings of the Holy Spirit. Their affections go out after the falsely gilded pleasures which are held out by the Evil One, which are sought after by the straying pilgrim, as he seeks in vain to grasp the false phantom of worldly pleasures, as they dance and flit in all their gaudy and deceptive colors, dazzling, bewildering and blinding him until he forgets that they are only the decoys of Satan, and madly pursues them till he grows weak and exhausted by chasing the mocking phantom, and stumbles, reels and falls into the yawning abyss over which the phantom is sure to fall.

This is the sad experience of many poor lambs who for awhile struggled on in the way to the green fields of Eden, and then grew weary, and ceased following the bloody footprints of the Good Shepherd, who had gone before, and have gone after the perishable things of this world, only at last in the midst of their sportive gambols to be hurled, crushed and dying, into the gaping and insatiable jaws of destruction, into which those ever busy phantoms and mirages are constantly leading their victims.

Brethren and sisters, let us make untiring efforts to persuade those who are thus bewildered and straying from the fold to pause and return back to the old track, which still bears the bloody footprints of the Good Shepherd, who has gone before to prepare the bright and glorious land for his way-worn pilgrims. Let us raise our voices amid all the persecution that may be heaped upon us by those who are under the influence of the Evil One; for our trials and troubles are only the strokes of the divine Sculptor administered upon us, for the purpose of fitting us as well polished stones to be builded into his temple of eternal glory. Then let us remember that the more we are thus polished, the brighter we will shine as his jewels, if we continue to be patient when we are reviled and persecuted for his sake. Then let us be patient till the coming of our Lord, "for our light affliction . . . worketh for us a far more exceeding and eternal weight of glory." Let us go forth, therefore, unto him without the camp, bearing his reproach, "for here have we no continuing city, but seek one to come."

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of our faith worketh patience; but let patience have her perfect work, that we may be perfect and entire, wanting nothing," when our Lord shall come. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully; for what glory is it, if, when ye be buffeted for your faults, ye shall [illegible] with God; [illegible], because [illegible] us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

Brethren and sisters in the Lord, let us keep these precious lessons continually imprinted on the tablets of our minds. Let love and gratitude to our heavenly Father pervade the inmost chambers of our hearts, till they overflow with christian affection towards our brethren and sisters, not forgetting those poor straying ones who disobey our Shepherd's voice. Let us do all in our power to induce them to return home, like the prodigal son, and ask the Father to forgive and receive them back again into his paternal love. Let us with kind and gentle, soothing words, admonish the erring and backslidden. Let us take them in the arms of kindness, and bind up the wounds they may have received by first going after some worldly and deceptive allurement, and thus been led off into by and forbidden paths, till they have grown weak and cold, becoming exhausted, and have fallen down some deep precipice of ruin, and the rough, jagged rocks tearing and bruising them, till they are entirely helpless at the base of a mountain of troubles, which we all have to climb on our journey to the happy land. There are many poor, weak, weary souls, who have struggled on till their strength is almost gone. O how cheering to such ones, as they turn their eyes helplessly to us, imploring our sympathy, if we then give them a kind, encouraging word, a smile of admonition, a warm grasp of the hand, a word of promise, left by the Captain of our faith, by way of encouragement. Never let us turn a cold, suspicious glance to those who are about to fall, and say within ourselves, while a holy horror thrills our vitals, "Ah! I thought you were weak in the faith," and then gather our skirts about us, and pass by on the other side; on the contrary, put forth the hand and help such an one over some great obstacle which, perhaps, we were more able to overcome, and perhaps we ourselves may, owing to a sudden and unlooked for thrust from the adversary, cry for help; and if we have restored some falling one, we may find him close by to help us in our trouble.

Finally, brethren, let me say in conclusion to one and all, Let us gird our loins about, and have our lamps burning, and ourselves like unto men that wait for their Lord, when he shall return from the wedding, that when he cometh and knocketh, we may open unto him immediately. Your Bro. in the Lord,

JOHN B. MCKEE.

Mechanicsburg, Ill., Aug., 1868.

CAN WE STAND IT?

A brother, on his way home recently, stepped into one of the street cars in a certain city. He was accosted by a friend, a gentleman of the legal profession, a man of shrewdness and ability. They passed one of our splendid modern churches, alongside of which an elegant stone parsonage was being erected to correspond with the stately church edifice. "Mr. ——," said the lawyer, "you are a Methodist—I am not, but I rent a pew, and I feel interested in the prosperity of that church. Do you see that splendid church and parsonage, sir?" The Methodist brother responded affirmatively. "Well, sir, allow me to say to you, as an outsider, that if that sort of thing goes on it will ruin the Methodist church. It has ruined the Protestant Episcopal Church, putting everything into splendid churches and accompaniments, thereby catering to the rich and aristocratic, and neglecting the masses. Your church has outstripped every other denomination in point of numbers and influence, and you have done it by simplicity and devotion to the masses. Your church in —— street is a model, corresponding with the plainness of your system. Follow that, and all will be well; but take the other course indicated by that splendid pile of stone, and, depend upon it, your church is ruined!"

Such were the candid, deliberate views emphatically expressed by an outsider, making no profession of religion, but a close observer of men and things. And these views find a response in thousands of minds contemplating mournfully the departure of the Methodist church from its first principles. We started with plain worship, plain churches, and plain dress, and were clothed with power. But we are rapidly cutting loose from our well-settled principles. The cry of "the spirit of the age!" is potential, we might almost say, omnipotent. "We shall lose our first families if we do not conform somewhat to their notions." This is everywhere heard. Our chief ministers are encouraging this church extravagance. They get certain rich men by the buttonhole, flatter their vanity, and tell them they will immortalize themselves by building a splendid church. And what then? When it is built, the whole country must be ransacked for a minister. The Bishops are appealed to; Dr. ——, in such a conference, they think will suit. The conference is full, it is true, and the men in it are being crowded; but no matter; —— street church must be accommodated. Brother A. is there, and has given so many thousands to the church, and Brother B. has given so many thousands, and they must be gratified. No matter about the conference remonstrances against transfers; a little noise will be made, but they will wheel into line.

Well, Dr. —— is transferred to —— street church. How does it work? Is any one converted? Any one sanctified? No! But they have a very fashionable, appreciative congregation. Why, Mr. ——, the Episcopalian, and Mr. ——, the Presbyterian, have taken pews. And then such music! A quartette performance on each Sabbath; so delectable!

A little Ritualism, by the way, must be introduced to gratify the progressive notions of the Doctor. He is a very learned man, and of peculiar refinement. True, the Discipline specifies an order for religious worship, but then it is not expected to be followed very rigidly.

Can we stand this? A serious question now being asked by thousands of thoughtful, devoted Methodists. We are taking up the tools rapidly being cast away by other churches. They are seeking to simplify their worship, we to mystify ours. They are inquiring how to get *near* the masses, we how to get *away* from them. Other ministers are crying to be delivered from the thraldom of "paper sermons," ours how most effectually to glide into the paper bonds! Is this thing to go on? Is the ship to be stranded? Is she to go down into the deep, oblivious waves? God of our fathers, help! Talk of numbers! What is a million or ten million members without power? Many of our saintly churches pass two-thirds of the year under a ministry as scholastic and as powerless as the age would have it, and when winter comes have to invoke the aid of some Evangelists who live near the throne to come and pull them out of the mud.

Can we stand it? Not long at this rate. Not even with a million hands on deck. The ship will go to pieces unless some voice of thunder and authority cries, "To the rescue!" May it come in time—before the work of ruin is consummated and the old ship goes down—witnessing angels ready, as it were, to chant the solemn, mournful requiem. It is to be hoped that the national camp-meeting will give the key-note which shall arouse us to spiritual life, and that we shall shake off the dust that blinds our sight, arise, and struggle into light.—*Methodist Home Journal.*

THE CHURCH.

The church is composed of every disciple of Jesus. Every person whose sins are forgiven is a member. No matter by what name he is called, and no matter whether he has a name, according as men name one another; if Jesus accepts him he is a member of the church, and his name is written in the Lamb's book of life. Men may have cast him out from their societies, and his name as evil; his reputation may have been blasted by the foul tongue of slander, his property destroyed, and he deserted both by relatives and associates; he may not have where to lay his head, yet if he is a christian, he casts his burden on the Lord and sweetly rests in Jesus.

No person is a member of the church unless Christ accepts him. His name may be upon the class-book, his attendance may be constant at prayer meetings, and love-feasts; his prayers may be long and his professions loud, yet, unless Christ has taken possession of his heart and there reigns supreme, he is a hypocrite, and his professions as sounding brass or tinkling cymbal.

The above are simple facts; and, as such, we are prepared to defend them against the encroachments of sin and wickedness, and point out to what they should lead.

The christian denominations have at different times "received into the church" such persons as have presented themselves and have been deemed worthy. They have also "expelled from the church" such as have been thought unworthy to remain. These practices, so long as they mean by "the church" the particular denomination unto which the applicant wishes to join himself, may be well enough, provided that no errors occurred.

But when any particular denomination professes to be the church excluding those of a contrary belief, they profess that for which they have no warrant. The present condition of denominations shows that very frequently those are received as members who are not christians: and some are expelled who are christians. While Christ never makes a mistake, he receives none who are not his; and casts away none who truly trust in him.

It is the purpose of this paper to show what the church is and to oppose the adversaries thereof.—*The Church.*

For the World's Crisis.

HOLD FAST.

"Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Heb. 2: 1.

How important this admonition. We have none too much time to prepare for that great day which, I believe, is very near. O that the Lord may help us to see ourselves just as we are, and to get rid of every thing that is not right in his sight. We must be holy; we must be pure, without spot. I bless his dear name that he has made it possible for us to be so, that when he comes we may be ready, and say, This is our Lord, we have waited for him, and he will save us.

Dear, tried, and sorrowing pilgrim, cheer up; the land is near. Soon Jesus will come. Then he will wipe away all tears. Now we sigh, and groan, and sometimes it seems as though we must sink under our load; but rest assured, tried pilgrim, that if we trust in that blessed Savior, he never will leave us to sink. No, no, weeping may endure for a night, but joy cometh in the morning. O blessed be the Lord for the prospect of that glorious morning. May the Lord help us to be up and doing, and be in earnest about the matter, so that when he comes we may be found ready.

"Christian, cheer thee, land is nearing,
Still be hopeful, nothing fearing;
Soon, in majesty appearing,
You'll behold the Lamb once slain."

Concord, N. H. S. J. CUTLER.

☞ The singing God's praise, with the spirit and the understanding, always—with the divine blessing—leaves a precious influence upon those who hear it.

For the World's Crisis.

DEFINITE TIME.

I have become convinced that the preaching of *definite* time, as it has been preached by some, does not produce a salutary effect upon community. I am alone responsible for the position I take on this question. I regard those who are looking for the speedy coming of Christ as the people of God, raised up for a specific purpose; and that the work to which they are called is not yet accomplished, is manifest to every candid and intelligent observer. We draw our conclusions from the work done, and the work to be done. The relationship they sustain to the world now is synonymous with that of Noah to the antediluvians, in one respect at least; and that is, it is a work of warning. They may be said to occupy a different position, in some respects; that is, they have a duty to do in removing the errors from the minds of the people, which are calculated to create in them a spirit of indifference to the great event at hand. This is no small part of the labor; for when the necessity of the event is shown, and the people see that the hope of future life depends upon the second coming of Christ, nine tenths of the work is accomplished, necessary to secure interest in the event.

Thirty years ago the world did not contain any denomination of christians whose faith was such as to show a necessity for the coming of Christ in judgment, or the resurrection of the dead. During the last thirty years a people have come on to the stage of action, numbering their tens of thousands of laymen, and hundreds of preachers, in possession of talent of no mean order, and in possession of funds to a good degree, and in possession of what is indispensable to success—the grace of God. But what has this people done? They have achieved a mighty work. They have so far revolutionized the theology of the day, as far as they have carried their advance, that it is seldom we hear, in places where this faith has been preached, those old radical ideas of eternal torture in a hell of liquid fire. As a general thing, every battery is soon silenced against which the truth has been leveled, and that is the next thing to a surrender. But to what extent has the conflict been pressed? I answer, it seems hardly begun. When we look about us, and see the vastness of the field, and the limited number of laborers engaged in the harvest, we conclude that much more must be done.

Now what shall we do? Shall we sit under the shade and wish it was supper time, or night, or time to rest? or shall we up and at it, knowing that the work must be done before the supper can be eaten, or the rest enjoyed? It will do to sit down and sigh and cry for rest when the work is all done; but while the field is so thickly strewn with golden sheaves that must be gathered, there is no time for sitting in the shade. O that God would give us more of the spirit of Jesus, so that we can think more of the perishing around us, and less of self; then we can wait with patience for the early and latter rain, and work while the day lasts. Let us be governed more by general principles, and less by technical points, and we shall have a salutary influence, and be less liable to disappointment ourselves, and be less obnoxious to the minds of many, who are far from being friends, or indifferent to consistent Bible faith. The friends of truth are often its deadliest foes, in consequence of their inconsistent conduct in attempting to advance it. Five radical, imprudent preachers can create more prejudice in the minds of honest people in six months, than ten consistent ones can counteract in six years.

God has, in the way of general principles, placed within our hand a good reason to believe we are living in close proximity to the judgment, or the establishment of the everlasting kingdom. The four monarchies to rise and fall, from Daniel's time to the sitting of the Ancient of days, are mainly in the past, and are sufficient of themselves to lead to the conviction that we are near the end; but when we come to set the definite time of the end, it is quite another thing. Jesus had access to Daniel's periods, and times, and days, and quoted from his prophecies, and with all his wisdom did not know the day or the hour (and I think he was as wise as man in general), which leads me to conclude that it is no easy task to determine the *exact* time when the end will be. With me, the *event* is a *certainty*; and while I thus feel, I am determined to labor with reference to it, and be ready for it at all times. Noah preached the *event*, but not the *time*. When God revealed the time to him, he went into the ark, and God shut him in; and "as it was in the days of Noah, so shall also the coming of the Son of man be." A knowledge of the event, and a readiness to meet it, is what we need; and, while we enjoy this, let us occupy till he comes, and be willing to labor, and not be over-anxious about the *time* of rest. Let us love the labor; and while we see so much to be done, let us push the conquests with renewed energy, till the labor is all done, and the last servant of God is sealed. *Then* we will rest. The rest will be the sweeter when we reach the final goal, on account of the intenseness of the labor. Let us press onward, resting assured that the supper will be eaten when the table is full, and the rest will be enjoyed when the work is all done.

Have you done all you could, brother? sister? Are your talents, your means, your hands, all employed in the prosecution of this glorious work? If not, it is in vain for you to sigh for the rest, for it will be enjoyed only by the laborers. Work while the day lasts. "Be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will (has) come when they will not endure sound doctrine"; and you shall receive the crown of [illegible] with Paul. WM. A. [illegible]

☞ Never speak without thought.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 9, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ MONEY ORDERS.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, directing it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us YOUR NAME AND POST OFFICE ADDRESS.

CLOSE OF THE VOLUME.

It will be observed that this number closes the present volume. Now is the time to pay for the next. We hope to be able to make our paper more interesting the coming year than ever before. The time has come to look over with carefulness the evidences which show that Jesus is soon coming to make up his jewels. The evidences are bright which show that the Lord is at hand.

We hope every reader of the Crisis will make a special effort to get new subscribers this year. A little effort on the part of each subscriber would result in doubling our present subscription. One preacher has resolved to get one hundred new subscribers the coming year. Will not all the preachers take hold of this work in earnest. Many have been led to see the truth, and to rejoice in the blessed hope, in consequence of having the Crisis sent them by some friend. Will not others do the same favor to their friends? Now is a good time to begin. It may be the means of their salvation. Who will begin the good work? We have no time to lose. If anything can be done to save the perishing, the effort should be made without delay.

Will not our preaching Brn. also write for the paper, and thus add a new interest to its columns? Those to whom they preach would be delighted to read their writings, and why shall they not have the privilege? Come, Brn., lend a helping hand. Speak words of comfort to the scattered flocks. Great good may be thus accomplished. Please consider this and send us some articles at once. Do not refuse. Your help is needed.

SPRINGFIELD CAMPMEETING.

We presume our readers who did not have the privilege of attending the great National campmeeting at Springfield, are anxious to hear the news relative to its results.

First, as to the ground, so far as we heard any expression, all were pleased, and considered it a much better place for a meeting than Wilbraham. We heard it said by one well prepared to speak, that there was no camp-ground that surpassed it but the noted one at Martha's Vineyard. It is the best seated of any ground we ever saw, and will accommodate about four thousand persons. It has the best arrangement for boarding with which we are acquainted. The tables will accommodate three hundred and eighty-four at a time. We have three wells of most excellent water, and an abundant supply, easily obtained. This is of great importance to the encampment. The grove is about a mile and a half from the depot at Springfield, and is about as high as the tops of the steeples in the city. It is a delightful spot, and has already become a sacred place to many dear pilgrims, and one where a number of sinners were converted, backsliders were reclaimed, and saints were greatly strengthened and caused to rejoice in the Lord.

On Saturday, Aug. 22nd, about one hundred tents were erected, and a large number of the friends of Jesus were present. It was a great luxury to see the greeting of dear friends in Christ, who had been separated for a year. No one could help saying, See how these christians love another. It was enough to melt hard hearts, and to make the tears of sympathy flow foom eyes not often moistened with such things. It is very evident that true brotherly love is increasing among those who are looking for the coming of Jesus. This is a bright omen. It was a pleasing sight to see so many united in christian affection, while at the same time some of them differed widely in their theological sentiments. The true christian spirit will prompt us to love all whom Jesus loves, though we may differ in our opinions on some doctrinal points.

The meeting began with a love-feast Sabbath morning, Aug. 22nd, when we had a most heavenly sitting together. We think we never attended a campmeeting before that began so well. It was truly a love-feast, and will be remembered with pleasure by those who participated in the exercises. The weather was lovely, the scenery around delightful, and all seemed happy. At the hour of preaching we had a large audience—estimated by some at six thousand—and very good attention. The best of order prevailed, and the people from the city seemed glad that the meeting was opened. We had preaching during the day by Brn. J. Couch, J. V. Himes and the writer.

Monday, Aug. 23d, was spent in erecting tents and in completing other camp arrangements. In the evening we listened to an excellent sermon from H. P. Carpenter. A very large number arrived during the day and evening. The spirit of the meeting was excellent.

Tuesday was another day of rich interest. We had good preaching by Brn. I. Damman, P. W. Hough, from Wis., and H. K. Flagg, from St. Louis. The whole camp was full of remarkably good cheer and rejoicing in the Lord. Good prayer-meetings were held in the large tents.

Wednesday was another pleasant day. We had more good preaching by Brn. A. Ross, H. L. Hastings and Wm. Pyle. The Advent Christian Association met in the great mission tent for the transaction of their business, which was nearly finished before dinner. All seemed anxious to do what was for the general good of the whole. It was pleasant to be associated with such true men.

Thursday was another lovely day. Good preaching by Brn. L. Boutell, J. Couch, and H. Pratt. There were two hundred tents up in the morning, and several more were erected afterwards. Interesting prayer-meetings were held in the tents.

Friday. The weather continued fine, but the streets were very dusty, making it unpleasant for those who came from Springfield to the camp-ground. Preaching by Brn. Jonas Wendell, Geo. Storrs, and J. A. Libby. Most excellent prayer-meetings were held in the great "Advent Mission tent," also in various other places. Quite a number "resolved to become the faithful followers of Jesus.

Saturday was another pleasant day, and quite warm for the season. The forenoon was occupied by a missionary meeting, when Brn. Himes, Leslie, Flagg, and others reported the results of their labors in Memphis, St. Louis, and elsewhere, showing that much good had been accomplished. Bro. Couch preached a stirring sermon in the afternoon, showing we are very near the end of the present dispensation. Bro. I. C. Wellcome preached in the evening. During Friday and Saturday there seemed to be a lack of interest in the devotional exercises, but on the Sabbath it rose to a high degree. Our morning love-feast was *most blessed*. In less than an hour we had two hundred and forty testimonies, mcst remarkable for their richness and depth of religious experience. Frequently two or three would be speaking at once in different parts of the ground. Many were unable to speak for want of time. At the close of the love-feast a large number came forward for prayers, and we had a precious season in praying for them.

At the hour of preaching, a great crowd was on the ground, estimated at ten thousand or more. There was preaching in four places in the morning and afternoon. The following Brn. preached in the morning: S. G. Mathewson, J. Couch, Jonas Wendell, and the writer. In the P. M. preaching by Brn. J. V. Himes, H. L. Hastings, I. B. Potter and George Storrs. The meetings were very good during the day, and the most excellent order was observed.

The City Marshall, Mr. Pease, deserves much praise for his earnest and successful efforts in keeping the best of order during the entire campmeeting. Mr. S. S. Daman, who had charge of the night watch, performed his duty in the most faithful manner, and won the esteem of the whole encampment. It was evident that he really took pleasure in doing all in his power for our welfare. This added much to the comfort of the camp. We could lie down and sleep with as little fear of disturbance as in a quiet village.

Bro. Munger preashed one of his characteristic sermons Sabbath evening; following which we had a precious communion season, when about seven hundred gathered around the table of the Lord to commemorate his sufferings. Thus closed our first great campmeeting at Springfield. Many will have occasion to praise the Lord for the privilege there enjoyed. A goodly number who came in sin went away new creatures in Christ Jesus. Some thirty were baptized. A large number from Springfield became very deeply interested in the meetings, and expressed a wish to hear more. The truth has been spread, and prejudice removed from many minds.

Sabbaths at 6 P. M., Aug. 22 and 29th, we spoke in the Springfield depot to a large and attentive audience, showing that we have most certainly come to the last days of this dispensation. The campmeeting has made a good impression upon the minds of many in the various Springfield churches. They now see that we have a Bible reason for our hope, and that it is sustained by the harmonious teaching of the Scriptures. We are satisfied that the evidences of the Lord's coming, the sleep of the dead, their subsequent resurrection, the destruction of the wicked, and the saints' inheritance, are truths which are now gaining ground more rapidly than ever; and doors are being opened in all directions where they may be faithfully presented. The Springfield campmeeting has done much to accomplish this result.

The Springfield *Union*, gave faithful and extended reports of our meeting, also the *Republican*. Below we give some extracts from these papers, instead of extending our own remarks:—

"No more beautiful sight can be imagined than to see a company consisting of thousands commencing the day by an acknowledgment of Providential care through the night, and humbly imploring a blessing on them through the day. These meeting are characterized by great earnestness, and not a little extravagance; still the impression made on the mind of the spectators, is that the parties are sincere, and that their coming together is not for show or worldly pleasure, but a fervent desire to become more like the divine."

After speaking of the preaching at the stand, the Editor of the *Union* referred to the meeting of the association as follows:—

"The most interesting meeting was being held at the same time in the large tent, over the election of officers of the association, for the coming year. The course pursued in the past by the editor of the *World's Crisis* was severely criticised. We were amused as the charges were handed in, they sounded so natural in the editor's room. One wanted arguments in the paper, good sound crushing arguments, another wanted more to interest the children, others thought fuller accounts of revivals and more spice was needed to keep the people interested, and another had taken great pains to report in full a convention held a thousand miles away, he had been particular to give all the incidents, told who presided, who prayed and what the man said in his prayer, who was chosen secretary—how he declined, and some one else was chosen, he gave a detailed account of his host and family, told how many children he had and gave their names, also the name of his wife's grandmother who lived with him, and "brother Grant" drawing his pen across it merely said a convention was held and told what was done.

The editor sat bowed down like a bulrush, and nodded assent to all the charges, which required a great amount of grace. He plead guilty to all the charges—that the paper lacked argument, lacked spice and the other qualifications mentioned; but when he showed them that it would require a paper the size of a barn door to suit all, and that the present size was hardly sustained, they became satisfied the publisher knew more about the paper than they did. The criticisms were given and received in the best spirit, and no doubt the complaining ones will more fully appreciate the perplexing duties of the editor for the controversy.

We think the following remarks in the *Union* for Thursday, Aug. 27th, are worthy of consideration:—

"The constant influx of new comers and the necessary work of preparation and congratulations of old friends affects the devotional exercises of the meeting, and should it continue through the week, the religious advantages sought will be neutralized to a considerable extent. This is one of the disadvantages of so large a meeting, composed of persons from such a distance, who never meet except on these occasions. Visiting takes the attention much more than would be the case in a smaller gathering, and it is doubtful if as much good is accomplished. Always at such gatherings there will be a class whose egotism and want of brains will make them conspicuous at all the social meetings, with their peculiar views and doctrines, and they occupy the time that might more profitably be spent by those less pretentious; and of course the larger the meeting the more of this class will be collected, and they will have a damaging effect on the whole assembly. This was noticeable in the social meetings last evening; recitals of religious experience gave way to theories of fanatics about how the world will look when burnt over, and pictures of anticipated enjoyment when the Son of man shall appear, took the place of humble acknowledgment for blessings received and practical efforts in behalf of the unconverted."

The *Republican* of Friday, Aug. 28th, says:—

"The eating and drinking is a most admirably managed appurtenance of the camp. No better dinners can be got than are provided there, and Mr. Humfreville's experience has taught him just how to systemize all arrangements. The amount of food consumed increases daily. Some 350 pies, 2500 to 3000 biscuit, and 125 loaves of cake are made daily, and nearly 150 quarts of milk used daily in puddings. . . . .

The gathering on the camp-ground is as much social as religious and is marked by the most thorough good feeling and cordiality. Indeed, the Adventists seem, among themselves, to pattern after the true ideal of christian fraternity and fellowship more than does any other church; and the awkward rhythm of the old hymn recurs with friendly force.

"How pleasant is it for to see
Brethren to dwell in unity."

As hospitality always dwells with its brother virtue, the dwellers on the camp ground logically open their hearts to all who come to test it, and the intolerance sometimes breathing from a sermon is neutralized by the charity of actual contact. We regret that none of our city ministers have yet accepted the invitation to be present and speak from the stand. The utmost liberty is accorded them, and we trust to hear from them before the close of the campmeeting, which will be on Sunday."

CAMP PICTURES.

During the progress of the campmeeting at Springfield two photographic artists took several interesting pictures of different parts of the ground, and of various groups of brethren and sisters. One was taken embracing a large number of the preachers present. It is a good picture, about eighteen inches by twenty. Price one dollar. We will receive orders for them at the Crisis office. Bro. L. C. Mc. Kinstry also has them for sale.

BRO. DECKER.

When at the Springfield campmeeting w received a very kind visit from Bro. Decker, who is now quite out of health. He came from New Jersey on purpose to make a confession, which he wishes to make public to all our readers. In compliance with his request, all the preachers were called together, when Bro. D. made a most humble confession, which moved all to tears. He expressed most heartfelt sorrow for having made the 1867 time argument a test of fellowship, and begged all to forgive him for all unkind expressions that escaped his lips against those who differed from him; and earnestly desires to have all forgive him wherein he has been instrumental in causing any divisions among the children of the Lord; and says, if the Lord will let him live, he will never be guilty of dividing the flock of God any more. No one could ask for a more hearty confession. He wishes us to say that he is now sorry he started the *Herald of the Bridegroom*, though at the time, he felt it was best.

Bro. Decker most earnestly requests the prayers of the church that he may be restored to health, and enjoy the smiles of our heavenly Father. We hope his case will be made a subject of special prayer.

INFIDELITY.

The infidelity of these days is truly alarming. That it is rapidly increasing there is no room to doubt; and we see nothing arising to check it. The mass of professors live so like the world that careful observers come to the conclusion that their chance of salvation is about as good as the average of church members, and decide to remain as they are, instead of troubling their minds about the christian religion. Having taken one step in infidelity it is easier to take another, and another, till they are led to doubt every thing taught in the blessed Bible.

As soon as their doubts begin to arise, the enemy of all righteousness is ready to invite them to embrace Spiritualism, in which he can fully fit them for everlasting destruction.

Henry Ward Beecher lately said:—"The important question of the day is not on the inspiration of the Bible; not at all on the divinity of Christ, or on the manhood of Christ; but is there any God,—that is the question. This is the question which men ponder; the others lie back of that."

It is well known that the demons teach that there is no God higher than man who exists as a *being*. All they will allow is that he is only a *principle* in all matter, like attraction, or the principle of heat. They make ridicule of the God of the Bible. Spiritualism has done more for the last fifteen years than all things else to destroy confidence in God and the Bible. The wider its influence, the more infidelity.

NEW MUSIC.

We expect to be able to supply orders next week for the beautiful hymn and music, sung at the Alton Bay campmeeting, with the chorus, "O I must be a lover of the Lord." That and another piece of music will be on the same sheet, published by Bro. Geo. Lee. Price, 5 cts.; postage 2 cts. for a single sheet. 50 cts. a dozen, and $3.00 a hundred; postage extra. The postage on a dozen would not be more than for a single one.

BLASPHEMOUS TALK.

The Spiritualists are becoming more and more out-spoken against God and the Bible. They are throwing off their hypocritical cloak of religion, and appear more fully in their true character, which is that of antichrist.

In the *Banner of Light*, Aug. 8th, 1868, we find the following:—

"It is just as sensible to pray to the ocean, or the sun, as it is to the Jewish 'Unknown' Jehovah, or the Christian's God. Nature justifies a 'faith' in no such abortion. The whole system of modern theology is based on the speculative idea of a personal God. But my god is more real and tangible. 'I can see it in the clouds, and hear it in the wind.' . . . People of shallow brains are so apt to get mad when they hear a free thinker speak irreverently of the great, overgrown boss of the universe. Seriously, what a person believes in reference to the great Idol is of no benefit to me."

THINGS IN NEW YORK.

A New York correspondent of the Boston *Journal*, under date of Aug. 17th, says:—"Business remains remarkably dull, and clerks, book-keepers and salesmen are out of employment by the hundreds. The prospect of a revival of trade in the fall is not brilliant, and large failures and many of them is anticipated."

After speaking of other matters he says:—

"The great want of our city to-day is a class of young men distinguished for integrity. The amount of peculation, embezzlement and fraud committed in this city, much of which is kept from the public eye, is perfectly enormous. The restoration of a part or the whole, and the dismissal of the employe, is all of the punishment that is visited in many cases on the delinquent. I was talking yesterday with one of our largest tobacconists. He said that he employed three hundred hands. He made an estimate of his losses through his employes. What with the number of cigars smoked, carried away and sold surreptitiously, his annual loss reached the high figure of $15.000. And this is but a specimen. High living, fast teams on Central Park, flashy jewelry and costly wardrobes, the opera and restaurants use up our young men, and in the morning of their life they become bankrupt in character and purse and their sun goes down while it is yet day."

Such is the progress of these last days.

For the World's Crisis.

ACKNOWLEDGMENTS.

From the church at Sandy Hill, N. Y., $100.00. May the good Lord bless them abundantly. A. H. Brown, Rahway, N. J., $5.00. His mother-in-law, Mrs. Eliza Ide, $10.00. Mrs. B. C. Simonds, Darien, N. Y., $5.00. Mrs. M. R. Metcalf, $2.00. Mary Cogswell, Dansville, N. Y., $1.00. Mary A. Hardy, Groveland, Mass., 50 cts. Sr. Nancy Thayer, 50 cts. J. H. Westcott, So. Butler, N. Y., $1.00. L. P. Young, Concord, N. H., $1.00. From "A Friend" in Albion, N. Y., $2.00. From the friends at Fairport, N. Y., $7.00.

Dear friends, how shall I express to you my thanks for your generous remembrance of me in my deep affliction and bereavement? Language fails to express my gratitude for a loving Lord and a sympathizing church.

MRS. C. B. TURNER.

Syracuse, N. Y., Aug. 22d, 1868.

For the World's Crisis.

A LETTER OF THANKFULNESS.

"Praise God from whom all blessings flow,
Praise him all creatures here below."

The above lines convey the language of my own heart better than I can express it in any other way. I truly feel to praise the good Lord from the depths of my whole soul for his bountiful dealings to me in my declining health. We are commanded in all things to let our requests be made known to the Lord, and for a long time I have had nothing so small or trivial but what I have carried it to God in prayer. Praise Jesus for this blessed privilege to carry all to God in prayer.

Well, I will first say, Glory to God for his dealings with me. I have, as many of the dear saints know, had the whole care of my dear sick sister (L. B. Weaver), who has not been able to be taken from her bed without the most severe suffering for years; and I have tried to take care of her the very best I could. I have had to pass through many trying scenes in seeing her suffer so intensely. She has had many severe fits and spasms, and is never for a minute free from pain. And then I have had to sacrifice the society and company of one of the best and kindest husbands, who has been called of God to preach "the glad tidings" of a soon coming Savior.

I need not relate the hardships, privations, cares, toils, anxieties, and want of rest nights, which for the past two years have caused my health to decline so fast. At times, I have feared my dear family and sick sister would be left without my care; but in answer to the earnest prayers of my dear companion, myself, and many of God's dear ones, I am still upon this mortal shore. During all this time the good Lord has watched over us for good; and when my work has borne so heavily upon me, the Lord has sent me help to make it lighter and easier. I do know it is blessed to trust in the Lord, and no good thing will he withhold from them that love him. O I do love Jesus more and more. He is mine and I am his. Glory to God. We are almost home. Soon we shall see the dear Savior and be made like him, to suffer no more from the effects of the curse. Then there will be no more weary days of watching around the sick and suffering ones, who have to pass all their time in pain and distress, groaning and praying for Jesus to come quickly.

Dear ones, pray, pray for us all, for we do so much need the prayers of all God's dear ones. Pray for me, that my health may be restored to me, if it is Father's will. I can say, Not my will, but thine be done. God bless all the dear ones. Your sister in Jesus,

No. Dana, Mass. MARY E. STREETER.

NOW READY.

NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP,"

WITHOUT THE MUSIC.

By the Advent Chris. Pub. Society.

Among the thousands who sing from "The Jubilee Harp," there are many hundreds, especially the aged, to whose eyes the fine print of the Harp is a great discomfort and inconvenience, and who would gladly welcome an edition of the same excellent hymns, in a convenient form, *in large, clear type.* The above work is issued especially for them, and we trust they will find it *just what they want.*

There are hundreds also who sing from the Harp, who never use the notes, and who would therefore be just as well and better pleased with a book containing the same hymns, *without the music*, at a lower price. This book was got up also especially for *them*, and will, no doubt, be to all such just the thing they desire.

This edition of "*The Hymns*" is not, by any means, intended to supercede "*The Harp.*" It is designed as a *companion* to it; and is so arranged, with references, that hymns given out from the one can be readily found in the other.

The whole has been carefully revised and corrected, and a brief supplement of choice and popular hymns appended. The type-work was done in our own office, and in a style, we trust, not inferior to that of any other.

It is a volume of 576 pages, containing some 850 Hymns and Anthems, substantially bound in cloth, with sprinkled edges, at 75 cents, single copy; $7.00 per dozen; $55.00 per 100. Bound in leather, gilt edge, $1.00 per copy; $9.50 per dozen; $75.00 per 100. It is cheaper by far than any similar work that we know of in the market. When sent by mail, 16 cts. additional postage.

"Historic Echoes of the Voice of God."

AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

BY ELDER J. COUCH.

This is a neat and attractive pamphlet, of 64 pages, just issued from the office of the Advent Christian Publication Society. It comes from the press too late for an extended notice from us this week; but others who have read it in manuscript, speak of it as "one of the most valuable and important tracts on prophecy which has been issued among us for many years, and one well calculated to confound, if not convince, the unbelief of the skeptic, and confirm the faith of the believer.

"It shows, by pointed and convincing extracts from history, the wonderful fulfillment of the predictions of the 11th chapter of Daniel; and, consequently, that the events of the 12th chapter,—the standing up of Michael, the coming of Christ, and the resurrection of the dead,—are the next events to be expected. It is written in a clear, vigorous style, and contains many passages of singular beauty and eloquence, and closes with a thrilling appeal to the unbeliever and the sinner to be ready for the things that are coming on the earth."

It is just the thing to put into the hands of your unbelieving friends and neighbors. Let it have a wide circulation. A supply will be on hand at the Springfield Campmeeting, and also at Alton Bay.

For sale at this office. Price, 15 cents single copy; $1.50 per dozen; $10.00 per one hundred.

"SPIRITUALISM CONDEMNED

BY THE TESTIMONY OF THE BIBLE AND ITS OWN WITNESSES.

A Large 12 Mo., with Covers, by M. D. Wellcome.

This is a new and important pamphlet, prepared expressly to meet a want hitherto unsupplied. Among the many works written exposing the evils of SPIRITUALISM, none have been adapted for gratuitous distribution because of size and price. This work is given in a condensed form, and by having a very large edition published, can be furnished at a price to circulate extensively. Notwithstanding its brevity, it shows in a clear and concise manner the source of Spiritualism, its doctrines, corruptions, and unreliability, by the testimony of its own witnesses. Let it be scattered wherever Spiritualism is found.

Price 10 cents single copy; twenty copies for $1.00; $3.50 per one hundred copies. For sale at this office.

NEW TRACTS

Just Issued by the A. C. P. Society.

"THE KINGDOM OF GOD." A valuable tract of 27 pages, by Eld. G. W. Green. Just what is wanted to circulate widely. Price 5 cents single, postage 2 cts.; 50 cents per dozen; $3.00 per one hundred.

"SEED TIME AND HARVEST." Truly "a Tract for the times," containing fourteen pages, by Eld. Geo. Thompson. 3 cents each, postage 2 cts.; 25 cts. per dozen; $1.00 per one hundred.

"WHAT SAYS THE GOSPEL?" By Elder S. L. Manley. Two copies for 5 cents, postpaid; 15 cts. per dozen; 50 cts. per one hundred.

☞ A number of Hebrews in Paris are arranging to go to Palestine to form a colony there.

For the World's Crisis.

$2500 WANTED.

To my widowed sisters in the Lord, poor in this world's goods, but rich in faith, joint-heirs with Christ,—come, rally round this twenty-five hundred dollar call. Let us see what we can do towards building a house in Washington, in which the blessed gospel of the soon coming of our Lord and Master may be preached.

I got the Crisis late in the evening, and laid it aside, after asking God's protection for the night. I arose very early next morning, and went to my work. I was very busy when Bro. Bray's letter appeared before me, I read, "$2500 dollars wanted." With a heavy sigh I said, And I can't give twenty-five cents. My mind immediately ran back to the time when I first read that our dear Bro. Bray was proclaiming this blessed truth, and how I fairly clapped my hands for joy; and going up to a young girl, an Episcopal believer, I said, Gene, what do you think? "Well, what is it?" she said, with her attitude all attention. I told her that Washington was besieged. With a little surprise, she asked, "By whom?" I then handed her the paper; she read it, and we rejoiced together. As I thought of my poverty, I wished to have a share in this blessed cause. Father told me to send one dollar, however small it looked. For a moment it seemed impossible.

And now, my dear sisters in poverty and widowhood, if you could only take one look into my little shanty (hired shanty), and could watch me from Monday morning to Saturday night, you would wonder where the dollar could come from. Well, I will tell you. Out of a little drawer in an old-fashioned desk, where I put it last May, and tried to hide it from myself for the purpose of going to campmeeting, but have never been able to add another dollar to it since. So Bro. Bray, here it is, the widow's mite.

Come, my poverty-stricken sisters, send in your dollar. And, O ye rich ones, send in your hundred. I hope to see a whole column of names in this enterprise, before campmeeting, then we will get together and have a widow's jubilee. I yet have faith to believe I shall be permitted to go to campmeeting. O how I wept last year because I could not get near to go; but I have been praying ever since last January that I might be permitted to go this year, and I believe my cries have been heard, and will be answered. O Lord, strengthen my faith.

I have about as much bread stuff in my house as the widow had when she baked the cake for Elijah. Now that widow's God is our God; and let us trust in him. It is good to nestle close to Immanuel's side, and to feel his loving care over us. Yours in love, looking for the King of kings. A WIDOW.

Correspondence.

From Sr. M. A. Hardy.

DEAR BRN. AND SRS.:—I beg the privilege of writing a short communication in the corner of our weekly sheet. I love to mingle in sympathy with thousands whom I may never see till we meet in the kingdom. I have been a traveler on the way to Zion for many years; and when the glad tidings of the Bridegroom's approach was heralded through the length and breadth of our land, I was among the few to hail it with joy; and from that time to the present it has afforded me a constant and sweet anticipation of the reality of the christian's hope. No wonder we are sometimes overwhelmed in its contemplation. The earth indeed would be beautiful, indescribably so, were it not that the curse of God rests upon it; and *that* is sufficient to make us long for it to be removed. Thank God, according to the prophetic word it will soon be redeemed. O the mighty work which Jesus has done for this fallen world, and is doing, and will accomplish when he comes the second time to shake terribly the earth.

With these astounding facts before us, dearly beloved ones, are we all true Israelites "in whom is no guile"? Are we living as though we realized these things? living epistles known and read of all men? Is our conversation such as becometh the gospel of Christ? Are we fighting the good fight of faith, and laying hold on eternal life? Are we all followers of those who, through faith and patience, inherit the promises?

May God help us to have the highest ornament, a meek and quiet spirit, adorned with all the christian graces; for I believe he has led a people out in these last days to understand his great plan of saving men; and oh, what a mighty responsibility rests upon us. Who is sufficient for these things? I sometimes tremble for myself, lest I am not faithful, and continually ask for the Spirit's direction that I may know the way to spread the light, by tongue or pen, or make any other influences to bear upon these all-important subjects in the community where I reside; and when the Spirit leads, I will go forward, and stand in my lot and place. I am glad the precious truths that distinguish us as a people are gaining ground in many places, and that soon the rewards will be given, the kingdom established, and the earth be filled with the glory of God. Yours waiting for Jesus, MRS. MARY A. HARDY.

Groveland, July 21st, 1868.

From Bro. J. T. Dixon.

BRO. GRANT:—Our Advent movement oft reminds me of the national armies in the late war. There was the large central army of the Potomac, that attracted general notice, while smaller armies at different stations were rarely thought of; and yet there was perhaps as much hardship endured, as much heroism manifest, in those small armies, as in the larger and far more imposing one.

So I thought to-day, while the general attention was directed yesterday and last week to the great national camp at Springfield. There was here and yonder all over this vast country many a soldier of the cross battling for these same grand truths, looking for the same "blessed hope," and in many instances, perhaps, under trials and discouragements that well nigh sink them; and some were having triumphs for truth which caused their hearts to leap for joy. So yesterday, while you had your feast of tabernacles, while the main army was engaged at Springfield, I felt as though I ought to report some skirmishing (to say the least) in another part of the wide campaign ground.

We made an appointment in a beautiful shady grove, some eight miles from Rocky Brook, called Glenrock, a new place, and the people who professed religion mostly Baptists, and many of them in said vicinity much prejudiced against our views. I sent word to such preachers as I thought might not go to campmeeting to "come over and help us," and the Lord sent Elders J. Northup, E. Wood, and P. Baker, ordained preachers; unordained, C. F. Dixon, G. Noks, and others, who took hold with a will. It was judged that one thousand people came there in the course of the day, though it is a wild out-of-the-way place. We had a good, united, working force, who love to work and sacrifice; for all the pay we expected was such as He alone can bestow at his return.

The singing was excellent, the themes presented timely and appropriate. Some "Harps" and small "Hymn Books," also "Adventism" were sold. Bro. C. F. Dixon distributed free a large quantity of tracts and the "*Christian.*" Bro. S. P. Clark brought a large bundle of his old files of the "*Crisis*," "*Voice of the West*," and "*Christian*," and scattered them (a good way to use the old papers); the result was, much prejudice was dispelled; no one openly opposed; they took our works eagerly, and so hungry were many of them that they made us appoint another meeting one week from Sabbath next.

One old gray-haired Baptist brother, eighty-seven years old, who tends his saw-mill daily (Col. Barber, I think they call him, and Deacon, also owner of the grove), united with us with all his soul; and with streaming eyes, as he bade us farewell and took our papers, he said he felt that we were christians, and hoped we would come up often and preach to them. Praise God for victory.

I think the result will be quite a number converted to the truth in that region, and some will send for our papers. So you see we had quite a little campmeeting while yours was progressing; and, bless God, the victors will all triumph together soon. God bless all the picket outposts south and west, who are battling in the same Grand Army.

Rocky Brook, Aug. 31. J. T. DIXON.

From Bro. J. L. Floyd.

BRO. GRANT:—I sit down to give you a short account of the manner in which the divine Spirit changed my views, feelings, and disposition, from darkness to light. I had become a disbeliever in a God, and all his attributes, for some time; having mixed with almost every society, and prided myself in excelling all that I met with in serving the Devil; and having visited different countries and nations, and filled every station on board a merchant-ship from cabin boy to master, had made up my mind to obtain a collegiate education, and for the foundation of which I had commenced the study of the English language in earnest, in a town school in the town of Surry, Me., where many of my stamp in serving the Devil were associated with me. I had never witnessed a revival of religion, or a reformation, as it was termed, and did not believe in it either. I had not been long at school, when a reformation broke out in the town of Blue-hill, adjoining the town of Surry, and one of my associates, by the name of Benjamin Lord, visited the town and was converted, which somewhat startled me; but he seemed to avoid me. I then began to think what my condition would be if it was true that there was a God, and such a thing as religion; and I began to be seriously wrought upon, but kept it all to myself, and prayed earnestly to God that if there was a God and religion, I might meet with that change, and in such a manner that I and all others should be convinced of its reality. I began to be weighed down with such a load of guilt and sorrow that I thought I should die. I continued to call upon God in secret, both day and night.

At length, on a Sabbath morning, I attended the church and listened as well as I could to the sermon; but found no hope from any thing that fell from the minister's lips. I spent the time from forenoon until afternoon meeting calling upon God to change me, and do it in such a manner that I would ever have the evidence. In the afternoon I attended the same church, and left the church after meeting with the same load upon my very heart. In the evening the same minister preached in the same house, and I attended, and when the sermon was about half done, my strength was taken from me, and the load of guilt was removed, and I fell from my seat, and was caught by Charles Swett, who was sitting beside me, and another person whom I do not recollect. I could neither speak or move, but I had never been so happy in all my life. Every thing that God has done appeared beautiful and glorious. I was convinced that there was a God, and it seemed as though I could see his beauty and all that he had done. O the beauty, the glory, and the happiness, is above description, and I wished ever to remain as I then was. There I lay in that happy state, without power or strength to move tongue or limb, until the close of the sermon, when my strength returned and my tongue was loosed, and it was impossible to keep my tongue still. It seems to me up to this day that, if I had held my peace, every thing around me would have cried out and given praise unto God for what he had done, and was then doing. I did not then feel, neither have I ever since, that God was that vindictive being he has been represented to be. All was love and beauty, and it seemed that all under his rule was right.

From that day, I have ever been strongly impressed that it was my duty to proclaim the glad tidings of the love, beauty and grandeur of God, and the beautiful plan of salvation, which I have tried in every way to shun until recently. I am, dear brother, yours in the true faith, J. L. FLOYD.

[We commend Bro. Floyd to the friends of Jesus. He is the converted lawyer to whom we referred a short time since. He has just commenced to sound the glad tidings of a coming Savior. Give Bro. F. your sympathies.—ED.

ONE TENTH.—At the late meeting of the Episcopal Council of Virginia, Dr. Andrews, who was afterward elected by the clergy as assistant Bishop, preached the introductory sermon. He took the ground that one tenth of the income was the sum which ought to be given to benevolent objects—that contributions should be first given for the support of worship at home—that the pastor's rate of living should be that of the middle man of his community—and that, therefore, wherever there were ten families, a pastor could be supported. If there were but five, it was half missionary ground; if there were twenty, half the proceeds of contributions ought to go into the missionary treasury. If this could be carried out, there would be little missionary ground in this country.

KIND WORDS DON'T COST MUCH.

They never blister the tongue nor lips. And we have never heard of any mental trouble arising from this matter. Though they do not cost much, yet,

1. They help one's good nature. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze more fiercely. 2. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kinds of words in our days, that it seems desirable to give kind words a change among them. There are vain words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words. Kind words also produce their own image on men's souls. And a beautiful image it is. They smooth and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance, as they ought to be used.

Married.

In Cambridgeport, Mass., on the 7th inst., at the residence of the bride's Aunt, by Elder E. G. Chadsey, Mr. EDWARD F. KEEFE and Miss ELLA F. EATON, both of C.

At the residence of the bride's father, Aug. 12th, by Eld. C. F. Sweet, PROF. W. R. SMITH and Miss SARAH E. SWEET, both of Albion, Orleans Co., N. Y.

At Providence, R. I., Aug. 13th, by Rev. Dr. Blodgett, Bro. WILLIAM EARTON, of Pawtucket, and Miss A. ELIZA TOURTELOTT, of North Scituate.

At South Deerfield, N. H., July 18th, by Eld. Enoch Morrill, Mr. ISAAC RICHARDSON, of Candia, and Miss SUSANNAH BARNARD, of Deerfield.

At "Star of Hope Mission," New York City, Aug. 7th, by Eld. A. D. Flagg, Mr. ISAAC FISHER, of Boston, and Miss SARAH A. KISSAN, of New York City.

Summary of News.

FOREIGN.

BERLIN, Sept. 2. By orders from the War Office, recruiting for the army in Prussia has been postponed for three months.

FLORENCE, Sept. 2. The Italian Government is increasing the number of its military posts on the frontier of the Papal States.

London, Sept. 4. It is reported that Count Sartiges, who was until recently the French representative at Rome, was recalled on account of his inability to restore friendly relations between Italy and Rome.

Advices have been received here from Teheran, announcing that Muzzoffer Ed-Diu-Murza, heir to the Persian crown, had received died of cholera.

The Bermuda Dry Dock, the largest structure for floating in the world, was successfully launched in the Thames at this city to-day.

The *Presse* has an editorial to-day on the matter of the American squadron in Turkish waters. It says that the demand that United States war vessels shall pass the Dardanelles was prompted by Russia, and that the Sublime Porte, encouraged by the English and French Ministers, will refuse to comply.

DOMESTIC.

NEW YORK, Sept. 3. A letter from Greece says that the Cretan insurrection is flourishing. The Turks are nearly worn out and disorganized, and it will be with great difficulty if they can continue the contest, while the Christians are flushed with success and infuriated by recent massacres to desperate deeds and enterprises. Through the intervention of Ignatieff, the Porte has been obliged to dismiss Penten Pasha, commanding in Candia, and other officials there.

NEW YORK, Sept. 4. A scout came into Hays City, last evening, from Fort Dodge. He reports that a Mexican train was attacked on the 28th of August, at Pawnee Fork, on the old Sante Fe route, 37 miles southwest from Fort Dodge, by a large party of Arrapahoe and Cheyenne Indians. They killed sixteen Mexicans, scalping them and burning their bodies with the wagons. Another train, a few miles beyond, was successfully resisting the efforts of the Indians to capture them.

Another train loaded with 7500 pounds of wool for Messrs. Otro and Sellers, commission merchants of that place, was attacked at Cimaron Crossing, twenty-five miles from Fort Dodge, on the same road. The men fought until their ammunition gave out, and then abandoned the train, saving what stock they could.

SAVANNAH, Ga., Sept. 2. The negroes of the skirts of this city are causing trouble. They have armed themselves, and are drilling nightly. They stop farmers on the roads leading to the city and country. The inhabitants are compelled to go in parties of ten or twelve when they come to market.

NEW YORK, Sept. 2. A letter from Syra, Greece, to the *Evening Post*, dated Aug. 8, states that the Turks have lately committed another act of vandalism in Crete, which should not escape the notice of civilized Europe and America. The olive trees, heavy with a crop, which promised to sustain the half-starved Christians of that heroic isle, have been entirely destroyed, so that the women and children may be forced by famine to yield to the Ottoman power. The Turkish Commander-in-Chief has also issued an order for the heads of families to bring back to Crete all refugees under the penalty of the confiscation of their lands and effects.

HARTFORD, Sept. 3. Ex-Gov. Thos. H. Seymour died at his residence in this city at half-past eight o'clock this evening of typhoid fever, aged 61 years.

THE INDIAN HOSTILITIES.— The Indian bureau at Washington has received advices from Superintendent Murphy, dated at Atchison, Kansas, August 22. He says he fully concurs in the views expressed in Agent Wynkoop's letter, that the innocent Indians who are trying to keep in good faith their treaty pledges should be protected, while he earnestly recommends that the Indians who have committed the recent gross outrages be turned over to the military, and that they be severely punished. In view of the importance of the case he recommends that Agent Wynkoop be furnished promptly with the views of the department, and that full instructions be given him for his future action. Mr. Wynkoop suggests he be empowered to take the Indians whom he knows to be guiltless of the enormities committed on the Saline river, and who are desirous of remaining at peace, and locate them with their lodges and families at some good point which he may select in the vicinity of Fort Larned, and let them be subsisted entirely by the government until the troubles are over. Let them be kept within certain bounds, and let them be furnished with a small battalion of troops to protect them from their own people and from being forced into a war. Let those who refuse to respond to his call to come within the bounds prescribed be considered at war, and let them be properly punished. By this means, if war takes place, which he considers inevitable, there will be ability to discriminate between those who deserve punishment and those who do not.

A Denver dispatch says the Cheyenne and Arrapahoe Indians are still committing depredations, and murdering inoffensive settlers in central and eastern Colorado. On Tuesday they attacked the Kiowa station, on the Smoky Hill route, capturing thirty horses and carrying off a woman and child whose remains were found the next day, shockingly mutilated. Another band killed three men at Latham, on the Platte stage road, and chased the Smoky Hill coach for several miles, keeping up a running fire without doing any damage. Gov. Hall has organized a company of sixty volunteers and is in pursuit. Gen. Sheridan has authorized him to call on the commander of Fort Reynolds for assistance. No doubt every effort will be made to punish the savages. Great excitement exists, as the Indians are stripping country of stock and provisions. Twelve persons are known to have been murdered within the past two days.

Edward M. Pratt of Peoria, Ill., who was herding horses two miles from Cheyenne, was scalped by five Indians, who drove off thirty horses. J. B. Everett, who was with Pratt, escaped. Similar outrages in that vicinity are common. Cavalry have gone in pursuit of the savages.

Twenty Indians were recently captured by a party of citizens near Old Mission on the Missouri river. They will be delivered up to the military authorities.—*Republican.*

Items.

☞ The Chicago *Republican* of Monday says: "The cattle disease is now abating. The specific poison, whatever it was, which pervaded the system of those unsound cattle is now yielding to medical treatment, and any cattle in the neighborhood of Chicago affected by the disease are in a fair way of being cured by proper treatment."

☞ The month of August has witnessed a run of Royal birthdays. The Emperor of Austria, Francis Joseph, was born Aug. 18, 1830; Louis II. of [illegible]

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

SR. R. M. SAYLES—We have the life of Chloe Lankton for sale at the office. Price 75 cents, postage 12 cents.

LETTERS RECEIVED.

A. S. Burnham, J Brown, C H Hurd, H Rand, J E Lane, J T Dixon, M Foss, A S Wheeler, L K R Brown, Mrs. C B Turner, B H Albee, M B Steele, T J Whitcar, F Burr, W Sweet, G W Green, E S Bourne, C Colgrove, S S Call, J. Hewitt, E W Potter, D B Rogers, F W Greene, A Damon.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
S. W. THURBER....Sunday, Sept. 13th

Chelsea, Mass., (Library Hall.)
MILES GRANT....Sunday, Sept. 13th
C. H. LEVERTON....Sunday, Sept. 20th
J. S. WHITE....Sunday, Sept. 27th
M. BATCHELOR....Sunday, Oct. 4th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

Southington, Ct....Sept. 10th
West Haven....Sept. 11th
New York, (68 East Broadway)....Sunday, Sept. 13th
Warehouse Point, Ct....Tuesday evening, Sept. 15th
West Abington....Sunday, Sept. 20th
J. S. WHITE.

Lawrence, Mass....Sunday, Sept. 13th
C. GOODRICH.

Lawrence, Mass....Sunday, Sept. 20th
Colebrook, N. H....Sunday, Sept. 27th
Lisbon Village....Sunday, Oct. 4th
Pittsfield....Sunday, Oct. 11th
J. COUCH.

Manchester, N. H....Sunday, Sept. 13th
Lake Village....evening, 7 o'clock, Sept. 15th
Whitefield....Sunday, Sept. 20th
E. G. CHADSEY.

Lovely Street, Ct....Sunday, Sept. 13th
J. L. WOOD.

Richmond, (Reed meeting-house)....Sunday, Sept. 13th
R. R. YORK.

Lovely Street, Conn....Sunday, Sept. 20th
G. L. WHITE.

Guilford, Conn....Sunday, Sept. 20th
Sandisfield, Mass....Sunday, Sept. 27th
G. L. TEMPLE.

Brimfield, Mass....Lord's day, Sept. 13th
South Reading, Mass....evening, Sept. 18th
Exeter, N. H....Sundays, Sept. 20th and 27th
Portsmouth, N. H....evenings, Sept. 29th and 30th
Manchester, N. H....Sunday, Oct. 4th
C. H. SWEET.

Lowell, Mass....Friday evening, Sept. 11th
A. D. FLAGG.
Friends in Conn. wishing my labors can write to me at Lowell. A. D. F.

Westfield....Sunday, Sept. 13th
Bristol, Ct....Sunday, Sept. 20th
H. OWEN.

West Groton, Vt....Sunday, Sept. 13th and 20th
Topsham....Sunday evening, Sept. 13th
MARY E. OTIS.

Meredith, (Dolloff Hall)....Sunday, Sept. 20th
Lake Village, N. H., (North Church)....Sept. 27th
L. C. & M. MCKINSTRY.

Loudon Ridge, N. H....Sabbath, Sept. 20th
DANIEL CHURCHILL.

Thomaston, Ct....Sunday, Sept. 13th
Acushnet....Sunday, Sept. 20th
West Abington....Sunday, Sept. 27th
W. S. CAMPBELL.

Durham Centre, Ct....Sunday, Sept. 20th
East Haddam, Ct....Sunday, Oct. 4th
Will be at Goodspeed's Landing at noon, Saturday, Oct. 3d. L. F. MOORE.

Barnstead, N. H., (White Oak Ground), Sunday, Sept. 13th.
South Reading, Mass....Sunday, Sept. 27th
Dover, N. H....Sunday, Oct. 11th
A. SIMPSON.

Mechanic Falls, Me....Sunday, Sept. 13th
Cascoville....Sept. 20th
J. A. LIBBY.

Barnstead (Clark's Corner) baptism....Sept. 13th
JOHN PARSONS.

Loudon Ridge, N. H....Sept. 13th
South Reading, Mass....Sept. 20th
T. E. LANG, JR.

Hemlock Lake....Sept. 14th
Dansville....Sept. 15th to 17th
Middlebury, Pa., (Button school-house)....Oct. 18th
J. W. TAYLOR.

Kennebunkport, Me....Sept. 13th
Concord, N. H., (Centre Street)....Sept. 20th
East Landaff, N. H....Sept. 27th
A. W. SIBLEY.

Pleasant Valley....Sept. 20th
SETH WOODRUFF.

Cold Spring....Sept. 13th
Yalesville....Sept. 20th
WM. J. RIPLEY.

New York....Thursday evening, Sept. 10th
Philadelphia, Pa....Friday evening, Sept. 11th
and also the following Sabbath.
Monday, the 14th, I leave for St. Louis.
H. K. FLAGG.

Lake Village, N. H....Friday evening, Sept. 18th
Meredith, N. H., at the hall near Phineas Dolloff's, Sept. 20th. SIMEON ROBY.

SPRINGFIELD, MASS.
F. Burbank....Sept. 13th and 20th
Wm. N. Pile....Oct. 4th and 27th
Wm. Stewart....Oct. 11th

WOLCOTTVILLE CIRCUIT.
G. L. White, Wrightville day time, Wolcottville evening, Sept. 13th.
B. Hitchcock, Newfield day time, Wolcottville evening, Sept. 20th.
W. J. Ripley, Wrightville day time, Wolcottville evening, Sept. 27th

PORTSMOUTH, N. H.
T. W. Piper....Sunday, Sept. 20th
H. Munger....Sunday, Sept. 27th
E. S. Jennings....Sunday, Oct. 4th

SQUARE POND, CT.
L. F. Moore....Sunday, Sept. 13th
J. Hall of (Scitico)....Sunday, Sept. 20th
P. S. Butler....Sunday, Sept. 27th

WILBRAHAM, MASS.
P. S. Butler....Sundays, Sept. 13th and 20th
B. Hitchcock....Sunday, Sept. 27th

BIDDEFORD, ME.
Mrs. E. S. Jennings....Sunday, Sept. 13th
A. W. Sibley....Sunday, Sept. 20th
Geo. A. Streeter....Sunday, Sept. 27th
W. H. Mitchell....Sunday, Oct. 4th
B. S. Emery....Sunday, Oct. 11th
A. Simpson....Sundays, Oct. 18th and 25th
W. H. Mitchell....Sunday, Nov. 1st
B. S. Emery....Sunday, Nov. 8th

KEENE, N. H.
A. P. Moore....Sunday, Sept. 13th
J. Couch....Friday evening, Sept. 18th, over the Sabbath, and longer if the interest demands it.
H. F. Carpenter....Sunday, Sept. 27th

WORCESTER, MASS.
A. Ross....Sunday, Sept. 13th
J. Hemenway....Sunday, Sept. 20th
L. Boutell....Sunday, Sept. 27th

Portsmouth....Sept. 12th and over Sunday
Elliot, Me....Sept. 14th and 15th
Kennebunk....Sept. 16th and over Sunday
Portland....Sept. 22d and 23d
Yarmouth....Sept. 24th and 25th
Biddeford....Sept. 26th and over Sunday
Will be at the Alton Campmeeting.
GEO. A. STREETER.

Dansville, N. Y....Sunday, Sept. 13th
Woodhull, N. Y....Sunday, Sept. 20th
Canton, Pa....Sept. 23d to 25th
Great Bend....Sunday, Sept. 27th
Dresserville, N. Y....Oct 1st, and over Sunday
J. W. TAYLOR.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. ELD. GEO. CHAMPLIN.

Cheshire Street....Sunday, Sept. 13th
WM. A. & M. L. DURAND.

Frankfort Mills, Me....Sunday, Sept. 13th
THOMAS SMITH.

Wyoming, R. I....the first Sabbath in each month
Westerly, R. I....the second Sabbath in each month
Riverpoint, R. I....the third Sabbath in each month
Bristol, R. I....the fourth Sabbath in each month
A. DURFEE.

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Great Falls, N. H....Oct. 4th
S. C. HANCOCK.

Others wishing my labors, please write me at East [illegible]

Notices.

Maine Mission Tent.

The tent will be pitched at Blackenton's Corner, one mile and a half from Rockland city, to commence work in connection with a campmeeting, Thursday, at 10 o'clock A. M., Sept. 17th, on ground owned by Mr. Benj. Clough, and near his house. It is on the road from Camden Harbor to Rockland, six miles from Camden, four miles and a half from Rockport, five from Thomaston, five from So. Hope, and four from West Camden. Those coming by Steamer will land at Rockland. Pasturing for horses, and board for the people will be furnished for pay, near the ground. Brethren and sisters who can bring tents, provision and bedding, come prepared to labor for the spread of the gospel and the salvation of sinners in this new field. Brn. Moses Young, H. B. Eaton, and S. Hall, have located and arranged for this meeting.

I. C. WELLCOME, in behalf of the Committee.

Tent Meeting.

There will be a tent meeting commenced in Chicago, Sept. 25th, and held as long as the interest may demand. Eld. Miles Grant has been engaged to preach during the meeting, and Bro. D. S. Clark and others are expected to be present and aid in proclaiming the truth and in bringing souls to Christ. Will God's dear children pray for this meeting, that it may be the means of bringing many to Christ, and that the word preached may be accompanied with the Holy Spirit, convicting the sinner, confirming the saint, and confounding our enemies? For the church,

C. C. RAMSEY.
WM. HYNES.
J. FRANCES.

Notice.

The annual meeting of the Advent Christian Conference of the State of Conn. will be held at Square Pond, Conn., Sept. 30th, 1868; the services to commence at 7 o'clock on Wednesday evening. The place is accessible by railroad from Hartford to Rockville, thence six miles. It is presumed that provision will be made for conveyance, and that it will be advertised. Also one at Orcuttville near West Stafford and Stafford Springs.

W. S. CAMPBELL.

Notice.

The seventh annual gathering of the people of God in Darien, Genesee Co., N. Y., will commence Friday evening, Sept. 11th, and continue over the following Sabbath. It is also the quarterly meeting of the Advent Christian Conference of New York. Our tent will be here. Particulars hereafter. Circumstances will prevent the Tent being here. Trains stop at Crafts' Station, on the Central R. R., at 5 P. M. from the east, and 4 P. M. from the west. Conveyance will be there ready.

B. C. SIMONDS.

Tent Meeting at Rochester Plains, N. H.

The Lord willing, there will be a tent meeting at Rochester Plains, N. H., commencing Wednesday evening, Sept. 16th, and to continue as the Lord directs. All are invited to come over and help.

D. M. LEAVITT.
A. SIMPSON.

Advent Christian State Conf. of N. H.

The annual session of this conference for 1868 will be held at Lake Village, N. H., commencing Oct. 15th and hold over the following Sunday. Particulars hereafter. A. W. SIBLEY, Sec.

Minnesota Quarterly Meeting.

The first quarterly meeting for the present conference year will be held (providence not preventing) in Utica, Winona county, commencing Friday evening, Sept. 25th, and will continue over the following Sunday. THOS. K. ALLEN, Sec.

Notice.

In compliance with the request of Deacon T. C. Armstrong, of Liberty, Steuben Co., N. Y., I will hold a two days (or quarterly) meeting with the Christian Church of his vicinity as he may arrange, to commence Sept. 18th, and continue over Sunday the 20th. All are cordially invited.

C. F. SWEET.

Letters.

The following letters were sent to the Springfield campmeeting, but not called for by those to whom they were addressed: Albert B. Cahoon, two for Mrs. Florinda L. Richards, Mrs. L. A. Tagert, Joseph Weaver, James F. Litelle, Albert Hitchcock.

Lost.

A large bag containing blankets, pillows, comforters, a carpet bag filled with sundries, sheets and clothing, delivered by Mr. Collins' teams to Springfield depot, Aug. 31st, in season for the 7½ A. M. train for Boston. Any information concerning the above will be thankfully received at the Crisis office.

LOST, in transporting from the "National Advent Camp-grounnd," a coarse bag, about two feet long, with no name or mark on it, containing ropes in the top, and the duck cloth top of "Thorndike Tent," belonging to Prosper Howard, Thorndike, Palmer, Mass. If found, please forward.

Notice.

There will be a basket meeting in Enfield, Ct., near or on the old camp-ground, near the Warehouse Point depot, commencing Sept. 24th, and hold over Sunday. All are invited to come.

For the brethren. D. PALMER.
D. W. MELLEN.

Notice.

Our meetings at Union Hall, 216 Broadway, So. Boston, are suspended. Due notice will be given when and where we shall resume them, by

J. N. BERRY, Sec. of the Church and Society.

Notice.

The Rome quarterly conference is postponed to some time in Nov. Future notice will be given.

H. B. SEVEY.

General Union Campmeeting.

There will be a general union campmeeting held in the Sap Grove, belonging to Col. R. J. Sanborn, known in that vicinity as the Deerfield Camp-Ground, near the line between Candia and Deerfield, N. H., commencing Wednesday, Sept. 9th, to hold eight days. We hope brethren and sisters, who love Jesus and his appearing, and are desirous of laboring for Christ, will come to this meeting. We think this will be a good field for labor. Those coming by R. R. will stop at Candia Depot, N. H. Teams for passengers and baggage will connect with the train. It is expected the fare on the R. R. will be reduced to half price. Particulars hereafter. Let those who can, bring tents. For those who cannot, tents will be furnished.

An invitation is extended to the various ministers and churches in the vicinity to come and unite with us, and labor for the salvation of the perishing. The campmeeting committee consists of Enoch Morril, John M. Quimby, James N. Bachelder, Asa P. Moulton, and Albert Quimby. Board will be furnished on the ground at reasonable prices. Preaching brethren will be cared for. H. L. Hastings, John Couch, S. W. Thurber, J. G. Smith, J. G. Hook, and others, are expected to be present and preach the word.

ENOCH MORRILL, for the Committee.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.

What is Man?

The Soul—What is it?

The Spirit—What is it?

The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

"WHAT IS MAN?" A Bible view of his creation, with the meaning of "Soul," "Spirit," and an exposition of the "Rich Man and Lazarus," "Thief on the Cross," and "Souls under the Altar." By Miles Grant.

This is a work of 128 pp., containing four [illegible]

INDEX TO VOLUME XXVII.

MISCELLANEOUS.

A watchword for 1868....1
An escaped prisoner....3
A singular dream....4
A lesson for mothers....8
A natural fit....18
A false teacher....20
A servant of Christ....20
A solemn admonition....21
A little girl....30
Art and science....30
Address....33
Are the dead to be raised literally?....33
Are you ready?....34
A tribute of praise....39
A great spiritualist case....40
Ashamed of one's name....40
A miserable condition....40
A new idea....43
A brave deed....43
A savor of life....44
A good price for preaching....48
A coming deliverer....49
A union meeting....50
A plea for the little folks....52
A word of explanation....54
Acknowledgment....54
A crown of glory....56
A word....64
Advent Conference in New York State....66
A great trial....42
A divine requirement....87
Above all things....73
A dialogue....76
A friend in need, etc....82
A disclaimer....82
A model prayer meeting....88
An editor's daily food....88
Adventism....22
An inquiry renewed....22
A Spiritualist on the waters....23
A minister restored....23
A short sermon....24
A letter from the sick room....24
An apology....25
Another gospel....29
A mother's record....95
A wise resolve....4
An open door....14
Another horse wanted....46
Annihilation....49
About the churches....67
Acknowledgment....95
A nuisance....84
A better way....95
A contrite spirit....30
Assassination of Prince Michel....64
A letter of thankfulness....98
Address....100
Analysis of prayer....100
Beards....4
Bro. Loomise to Bro. Thurman....6
Babylonianism....9
Be perfect....15
Bear and forbear....18
Babylon....19
Bring them to Jesus....21
Baptism....62
Be ye holy....68
Bible tests....69
Bro. Mild's visitors....71
Benevolence....76
Burdens....81
Began to laugh....84
By the wayside....88
Be not afraid....93
But the wise shall understand....53
Bear fruit....97
By faith....100
Covetousness....9
Church organization....13
Christ crucified afresh....20
Changes....21
Casting down thrones....29
Conference report....30, 70
Corresponding secretaries....38
Cheering testimony....23
Confession....26
Catholics in New York....51
Consecration....61, 65
Conformity with Christ....74
Confession and appeal....76
Carthage and Weld....78
Cheerfulness at home....80
Creeds....92
Come to Jesus....96
Charity sermon....96
Christian life....13
Come quickly....17
Christ and his kingdom....56
Charity....80, 84
Coming of Christ....97
[illegible]

EDITORIAL.

A fast....2
Attention....3
A review of free masonry....3
Arm!....10
Adventism....22, 42
Anniversary of Spiritualism....34
A grave question....42
A valuable book....42
A night of crime....46
A supreme sanctuary....50
A good sermon....50
About tobacco....54
Anti-tobacco tracts....58
Annual report of anti-tobacco society....58
A narrow escape....74
A good admission....78
A new German tract....78
An honest confession....94
A question in eschatology....94
Appointments for next week....90
Boston conference....2, 6, 14, 18
Business cor....10
Babylonianism....10
Bro. Wm. Ingham....18
Bro. Floyd....42
Baptism....90
Baptismal advice....90
Be patient....94
Bro. Decker....98
Blasphemous talk....98
Coming events....6
Cain's wife....14
Cholera....30
Corrections....34
Cruelty to animals....42
Campmeeting at Burns....66
Church music....70
Camp furniture....90
Conference tent and camp meetings....66
Close of the volume....98
Camp pictures....98
Dr. Cumming....6
Discussion with Moses Hull....6
Daring robbery....10
Death of Judas....34
Discussion in Dover....26
Discussion in Greenfield....38, 42
Discussion at Stoneham....50
Discussion at New Rutland....74
Devilism....82
Delegates....86
Decline of morals....34
Elijah the prophet....10
Exposition of Col. 1:13....26
East Rochester....30
Election....30
Everlasting punishment....54
Ecumenical councils....90
Freezing the brain....2
From Sr. A. E. Bray....30
French war clouds....42
Fast....86
Fare reduced....90
Free masonry....94
Good fruits....18
Good tracts....18
"Glad tidings"....22
Great peace....22
German tracts....38
Good black ink....42
Gaining favor....46
Gems....74
Good investment....82
[illegible]

[illegible]
Ritualism....69
Speak no ill....28
Speed away....89
Sowing in hope....85
The resurrection....1
Thoughts of God....4
The sun-bright clime....5
" Bible....13
" rod....16
" joyful day....21
" complainer....28
" clear vision....29
" cross that falleth not....32
" war song of the church....33
" fullness of Jesus....48
" beautiful land....49
" resurrection morning....51
" last days....60
Thine only child is dead....61
Treasure....65
The glorious prospect....73
" unprofitable servant....73
Truth and error....73
To the brethren....81
Those bright mansions....84
Tribute....84
Waft them on....4
Who'll stand up for Jesus?....44, 65
Who killed Tom Roper?....52
Walk by faith....60
When death's prisoners shall be free....77
Watch....88
When shall Jesus come again?....97
"Watch and pray"....100
Yonder....57
Zion's bank....52

CHILDREN.

A nice hiding place....20
Anecdotes of elephants....28
A good little girl....28
A letter to the little folks....52
A kiss to God....52
Alice and the old needlewoman....60
Act your love, boy....68
A story for little folks....76
A word to boys....84
A narrow escape....100
Be cheerful....36
Bible lessons on what Aunt Elizabeth saw....100
Did Jesus sing?....4
Do not make excuses....60
From Sr. Mathewson....44
Good for nothing....4, 28
Good manners....52
Harry's earnings....52
I wish I was a christian....12
Is it safe?....28
I dare you....60
I dare not tell a lie....60
Keep the boy at home....36
Letter from Nellie....4
" " "....4
Little Harry's sermon....12
Little Katie....68
Lucy's new year....20
My first step....84
No p'raps....20
Naughty fingers....68
Our pilgrimage....52
Praying and doing....52
[illegible]

For the World's Crisis.

"WATCH AND PRAY."

Watchful, prayerful, let us be,
Till our Master we shall see;
Him who died that we might live,
Him who will our sins forgive.

Wondrous love! O joy to tell
Of the one I love so well;
Tell to all, both far and near,
That my Lord will soon appear.

Crowns of glory shall adorn
All the saints on that blest morn,
When our great and glorious King
Shall to us salvation bring.

Sinner, vilest of the vile,
Now behold thy Father's smile;
Jesus' blood will cleanse from sin,
Yes, 'twill make the foulest clean.

Never linger, do not wait,
Come, for soon 'twill be too late;
Life eternal—priceless boon—
Thou canst not secure too soon.

He who came and died for men,
Soon will come to earth again;
Yes, the same who went away
Will return at judgment day,

Then to give us, every one,
When our work shall all be done,
Just rewards to good and bad,
Cheering hearts that now are sad.

Then we'll shout and sing for joy,
For there's nought that can destroy;
Nothing either to molest
In the land of peaceful rest.

'Tis the land where all the pure
Hope to dwell with God secure,
That we may by faith and prayer,
All obtain an entrance there.

So may we all watch and pray,
And the great commands obey,
That the Lord, when he shall come,
Will to us proclaim, "Well done."

G. E. LEE.

For the World's Crisis.

ADDRESS.

To the Beloved in the Lord residing in the State of New Hampshire, greeting:

DEAR BRETHREN:—Agreeably to a vote passed at our last quarterly session of conference, held at Whitefield, N. H., respecting protracted meetings and missionary effort in the state, I now write you. Perhaps enough has been said by others to stir up every mind to the importance of earnest and decided action in the cause of our coming King; but we wish to speak to and exhort you again.

Standing as we do in close proximity to the judgment of the great day, when omens of an unmistakable nature tell us that man's last hours of probation are passing, and that soon it will be announced from the eternal throne "*it is done!*" it is evident that there are responsibilities resting upon us of a mighty magnitude; different from those in any other age of the Christian church.

The church has come to the last grand struggle in her history. Her battle is nearly fought. Victory will soon perch itself upon her banner. Eternal deliverance from all the moral, political and physical evils of our world, will soon be experienced by her. This fact is clearly indicated in the political department of our world, as well as in many other directions. The national and political waters are being stirred as never before. Preparations for a war of a more extensive nature and gigantic form preparatory to the mustering of Armageddon's legions, and the last grand crisis in human affairs, are being made on an unparalleled scale in human history. The world's horizon is being darkened by the rising of these thunder bolts of war. The calm and sober minded of our world, whose actions in the political arena have been characterized with wisdom and discretion heretofore, are startled from their positions by the sounds which fall upon the drums of their ears, and are ready to cry out, "What will the end of these things be?"

The lamp of prophecy is shining with more brilliancy on the pathway of the church than ever before. To the well instructed scribe in the things of the kingdom, this great portended change, which has engaged the attention of kings, statesmen, and the far-seeing political schemes of our times, as well as those who have not acted in the so-called "ring," is as clear as the noon day sun—its nature being understood—the hand writing on the walls being known at sight.

Earth's dissolution is coming. This mortal economy is to close, and that very soon. The proclamation,—"Behold the Bridegroom cometh," that has been proclaimed for about twenty-five years in our midst, has not been sounding for naught. God's voice has been heard in it, admonishing mortal man that his day of probation is soon to close, and that another era and economy, more grand in its nature, far surpassing in beauty and glory the present, are to succeed this; when "Judah's Lion" will reign "from the rivers to the ends of the earth," and the glory of God fill the same as the "waters cover the mighty deep." But notwithstanding the note of warning has been sounding for a quarter of a century; that the scenes in earth's drama are soon to terminate; there are many portions of our own state which as yet have not been explored and the moral soil plowed, and the seed of the gospel of the kingdom sown. There are cries coming up from every direction, saying, "Come over and help us." Will we turn a deaf ear to these calls, and make no effort to save our fellow men, who are standing upon the brink of ruin? Come, let us who feel the obligations to the great Head of the church for the flood of light which has burst upon our vision, and exhilarated our hearts in relation to the return of the "Nobleman," and establishment of his kingdom, make every possible exertion for the dissemination of the same among those who have not been blest with the privilege of hearing these great, sublime, and dispensational truths.

We have some important missions in the South, and elsewhere; but we need missionaries in the Granite State, of divine appointment—men of God, commissioned by the great "Head," approved by the church, to carry the glad tidings, and make a missionary effort in the different localities, where darkness abounds in relation to the glorious truths in which we believe. Let the ministry and church make this a subject of prayer and see if men and means cannot be raised for this object.

Brethren, what is our duty in these times? Is it to lie undisturbed upon our pillows of repose? Is it to say, that "to-morrow will be as to-day, and much more abundant," or is it to sound the alarm, and make every possible effort to save our fellow men from the wrath to come? May we wake up in New Hampshire to the importance of *home missions*. There ought to be many protracted meetings held in the state, before this year closes. There was a protracted meeting committee appointed by the State Conference to hold such meetings. Are there meetings of this kind being held? If so, where? Let the brethren who want protracted meetings held with them notify the committee, and demand of them to discharge their duty in that direction. Action, *action*, ACTION of a *decided* nature is what is needed in these times, when things are moving with railroad velocity. May God stir up his people north, south, east and west to make a greater effort and sacrifice for the cause the coming year, than ever before. Yours fraternally,

A. W. SIBLEY, *Secretary of the N. H. State Conference.*

For the World's Crisis.

ANALYSIS OF PRAYER.

BRO. GRANT:—Let us in brief analyze some of the prayers to which we often listen. And first, I will describe one I heard not long since. It occupied about eight minutes; and if the one who offered it had not said, "Let us pray," I should have considered it an exhortation. It was about Christ, the plan of salvation, etc. At the close of the meeting, I asked him if he could give me the definition of prayer? He said it was the fervent breathing of the soul after God. According to this definition, but little of his time was spent in prayer; only a few seconds at the close, saying, Lord, bless and save us, etc.

Another one I heard was a profuse quotation of Scripture from Isaiah, relating to our Savior, who was wounded for our transgressions, bruised for our iniquities, and with whose stripes we are healed, etc. I could mention many others of this class; and no doubt the reader can call to mind those of the same sort. Let no one say this criticism is unjust. Brethren who make such prayers may have sincerity and pure hearts; but looking at them in the light of Scripture, they cannot be called prayers. I know it is well enough in prayer to quote the promises applicable to our wants; but further than this, every thing said, except petitions, can not be called prayer.

It is of no use to put on airs when we come to God in prayer; but having in Christ's name approached him, the most acceptable prayer we can make, and the one most edifying to the church, would be to tell God, in the most comprehensive language we can use, just what we want, or what we feel burdened to pray for, and then say Amen. We doubt whether the Spirit prompts any one to wander into the fields of divinity or theology in prayer. We have no example in Scripture, except perhaps in the dedicatory prayer of Solomon, and that we know was an extraordinary occasion.

If brethren and sisters would adopt this rule of short prayer, and to the point, in public meeting, they would be more spiritual and profitable. The time of our ordinary prayer-meeting is about ninety minutes; and now let us divide this among the small number of twenty, and we have about four minutes each; but how often do a few monopolize the whole time, and many go away unsatisfied. I account for this, and many other inconsistencies of professors, from the contraction of habits at their conversion. We know that the commencement of a religious life is like starting anew in the world; and the convert generally gets into habits, during the first few weeks, which cling to him during all his life. If he at first becomes prompt, brief and active, this will be a peculiar trait in his experience; but if he halts and hesitates, or gets a habit of speaking in an unnatural tone of voice (as many do), or makes long prayers or exhortations, these will also be likely to follow him in future.

And now, in conclusion, let me say to all who are about to start for the kingdom, or who are already in the way, to make it a point to be minute men and women, and whatever the hands find to do, do it with thy might; for the day hasteth greatly, and we have no time to waste. Our specific work should be to prepare ourselves and others for the coming judgment.

D. N. SMITH.

Boston.

For the World's Crisis.

GIVE GOD ALL THE GLORY.

We frequently see in the advertising papers of the day advertisements of persons stating that they have been restored to health after many years of suffering by the use of a prescription which they will for a stated sum forward to all who desire it. This is done, doubtless, in many instances not from any real desire to do good to the sick and afflicted, but merely for a compensation, which ought not to be the object of any christian gentleman or lady.

The writer having recently been raised from the verge of the grave by the use of a very simple remedy, designs to furnish freely and cheerfully to all who will receive it, the prescription used in her own case, not expecting or desiring a compensation for her labors in this world, but is expecting, if faithful till Jesus comes, to receive the reward promised to those who love and serve him faithfully to the end.

For three years the writer's health has been gradually declining. She was sometimes troubled with a very severe cough, and had once bled at the lungs, and was afflicted with many other equally alarming symptoms attendant on consumption; yet she kept up and attended to her usual business all the time, with the exception of about three months, until the former part of the month of June, 1867, when she was prostrated with fever. A physician was called and medicine prescribed. In a few weeks she was pronounced to be convalescent, and was able to sit up a few hours in a day; but in a very short time, through some carelessness on her own part, a relapse of the fever was produced. Other physicians were consulted, and medicines prescribed, but all their efforts proved unavailing. She was several times considered convalescent, but in a few days she would be prostrated again, sinking each time lower than before. The mind had become so weakened by disease that, with the advice of friends, she consented and even requested to consult mesmeric or clairvoyant physicians (which, by the way, she always had considered and still does consider to be the work of Satan,) and of course their medicines did her no good. At last, after having consulted physicians both far and near, she was nothing bettered, but rather grew worse; her case was considered hopeless, and she was given up to die.

One day, left alone in her room, as she very often was at her own request, the thought was impressed on her mind that she might be raised to health in answer to prayer were she to send for the Elders; but feeling she would like to talk with some good brother or sister before making that request, and not desiring to live unless it was the Lord's will, and for his glory, she said nothing to any one in regard to the matter, but looked to the Lord in prayer, asking him if it was his will that she should be restored to health in that way, to send some one to converse with her. In a short time two good sisters (may the Lord bless them and give them eternal life in the kingdom when Jesus comes) were sent.

For nearly three months previous to this time she had become so weakened by disease as to be unable to stand or walk without producing the most intense suffering, and for nine successive weeks she had not been up only as she was taken up and placed from one couch to another. She was suffering very much with inflammation of the stomach and disease of the lungs, more particularly the right one. The nervous system was so debilitated that conversation or a very slight noise produced severe suffering. Tongue cannot tell and pen cannot write a tithe of the torture which was endured. There were also many other difficulties which time and space will not permit mentioning. Within the above mentioned time (three months) she had not been permitted to see visitors, and when informed that those sisters were in the house, dared not refuse to see them, and they were permitted to enter the room. They talked with her a few moments and prayed. After prayers the Lord had given her strength so that she was enabled to converse as she had not been enabled to do for many months before without fatigue. After they had left she became fully satisfied what duty was, and soon sent for the Elders in accordance with the directions of the apostle James: "Is any sick among you, let him call for the elders of the church." James 5: 14–16. On the 24th of March, 1868, all medicines and human remedies were abandoned. The Lord heard the prayers of faith and immediately rebuked the disease, and she began to amend from that very hour. The nervous system was instantly calmed, the inflammation of the stomach removed, and food which had previously caused great distress could then be taken without suffering. The lung which was so much diseased is now apparently well, and she is able to work, ride, walk, and attend meeting, as many brethren, sisters, friends and acquaintances can testify.

"Not unto us, O Lord, not unto us, but unto thy name we give glory." "O Lord, my God, I cried unto thee, and thou hast healed me. Thou hast kept me alive." "Bless the Lord, oh my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." "The sorrows of death compassed me . . . I was brought low, and he helped me." "O praise the Lord, for his merciful kindness is great toward us. Praise him for his mighty acts; praise him according to his excellent greatness. Let everything that hath breath praise the Lord."

Pittsfield, N. H. HELEN P. DURGIN.

For the World's Crisis.

BY FAITH.

"Now we see through a glass darkly, but then face to face."

Sometimes, when we bow in prayer, we feel so fully the presence of Jesus, that it seems almost as if we saw him whom our souls love; but that is only by the eye of faith. And even that sight is often dimmed by trials and temptations. The days of fulness of joy in the christian life are few. Often we forget that the strong hand of Jesus is holding ours, and will guide us safely, and, like Peter filled with doubts, we pray, "Help, Lord, or I perish."

But soon the time is coming when no longer shall we see through a glass darkly. The veil will be removed, and face to face we shall see our blessed Redeemer. No longer any doubts shall trouble the mind. We shall *know* then that we are accepted of him, for he will say to us, "Come, ye blessed of my Father, inherit the kingdom prepared for you." Do riches take to themselves wings and fly away? We shall find then that Jesus knew best what was for our good. Have we lost our good name in this world, because we are of the poor despised company? We shall there find it again, a name without spot or blemish.

How hard it was to part with that dear loved one of whom death has bereft us here. We almost murmured beneath the chastening hand of God. In that blessed world it will all be clear, and we shall then know what Jesus knows now, that it was the only way to lead us near to him, and make us ready to have a part with him in the better land. There through all eternity we shall be with Jesus, the dear Lamb of God. We shall look on him who was pierced for us, he who bore our infirmities. He will be all glorious then, King of kings and Lord of lords, and we shall be like him, for we shall see him as he is.

C. E. BAILEY.

Lowell, Mass.

For the World's Crisis.

EXHORTATION.

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart and in the sight of thy eyes; but know thou that for all of these things God will bring you into judgment."—Eccl. 11: 9.

While I see so many youth hastening unprepared to the judgment, I cannot forbear calling to them to stop for a moment and consider what you are doing. Your christian friends earnestly desire your salvation. They see your danger. They know that unless your heart is renewed by the Holy Ghost, you must be lost. They plead with you. They weep and pray for you night and day. They long to see you walking in the requirements of the gospel. The angels of God desire your salvation. Yes, their golden harps are tuned to raise a loud song of joy over every one who will repent. Shall angels long for your salvation, and you be unconcerned about it yourself?

Christ himself desires your salvation. For this he became a man of sorrow and acquainted with grief. For this he endured the agony of the garden and the cross. He calls you by his word, by his providence, and by his Spirit. He declares that he is not willing that any should perish, but that all should come to repentance. Shall he call in vain? Is it nothing to you that he shed his precious blood and bore the wrath of Jehovah for perishing sinners? O, heart of adamant, that will not melt in view of such condescension, suffering, and love.

Consider the glories of the kingdom. There is the throne of God and of the Lamb. There the pure river of the water of life forever flows. There all the good of every age will unite in shouting, Alleluia, for the Lord God omnipotent reigneth. There every humble saint at last arrives. There is the consummation of all their happiness.

Think of the horrors of the judgment. What pencil can paint or what pen describe them? Weeping and wailing and gnashing of teeth. O, who can dwell with devouring fire? Who can inhabit everlasting burning?

Death is rapidly approaching. Perhaps this night you will close your eyes to wake to the solemn scenes of the judgment. How many of your companions have gone down to the grave, their accounts closed for the judgment. My dear friends, the judgment is at hand. Soon the loud trump of the archangel will awake the sleeping dead, and you among them will come forth to the resurrection of life or the resurrection of damnation. Then the Savior, whom you have loved or despised, will appear in the clouds of heaven, to give to every one according as his work shall be. Before him you must stand with assembled millions, while he bids you depart, or welcomes you to his kingdom.

Signs show that he is at the door. Sinner, escape for thy life! Call upon him while there is opportunity. May you say with the poet—

"Rock of Ages, cleft for me,
Let me hide myself in thee."

Now arise and go to Jesus. Go to him a humble beggar. Go penitent and believing. None such were ever sent empty away. Delay a little longer, and you are lost, lost forever.

Cushing, Me. H. S. MITCHELL.

For the World's Crisis.

IS THY GIFT ACCEPTABLE?

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar."—Matt. 5: 23. Dear brethren, how few heed the teachings of our Savior on this subject. How willing many are to go to the altar, or prayer-meeting, and offer their gift as though nothing had happened. Perhaps you will hear them talk long and loud, but yet have a little hatred in the heart. They may say they love Jesus. John says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." How careful we should be not to take the first wrong step. "Agree with thine adversary quickly." But, says one, put it off a few days, and perhaps he will come to me. O how many have had to suffer in consequence of not observing the command of the Savior. Shall we mock God with our unholy sacrifices? Will he be pleased with us if we take this course? I think not. Justice demands her right. Will you let your case go to the court of heaven before the great Judge?

If our hearts have been cleansed by the blood of Christ, how can we sow the seeds of discord? Some, desiring to be teachers of the law, are found doing this very work. O for that spirit which will suffer long, and then be kind. Can a fountain send forth both sweet water and bitter? Neither can we love God and hate our brother for whom Christ died. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—James 1: 26. How often we see one of God's little ones grieved by some harsh word and unkind look; sometimes by wicked and unkind treatment; and thus he is overcome by the wicked one, or turned aside unto vain jangling, which will increase unto more ungodliness.

Dear brethren, let us not love in word only, but in deed and in truth. Be ensamples to the flock; not try to lord it over God's heritage, but show yourselves a pattern of good works. Let us who profess to be looking for the Savior have our sacrifices accepted. If our heart is right, we can love our bitterest enemies. Thank the good Lord for this love. It purifies the heart, and overcomes the world. Pray that your unworthy brother may have this principle in his heart, and ever be looking for the Lord's return.

D. EASTMAN.

East Canaan, N. H.

NAPOLEON IN REVELATION.

By Rev. S. Garratt, M. A., Incumbent of St. Mary's, Ipswich, Eng.

Prophecy leads us to expect that the Jews, or some of them, will be restored to their own land by a powerful ruler, whom they will accept as their Messiah, and in the Lord's name cast out his servants.

We see from Daniel and from Revelation that the Roman power, both imperial and ecclesiastical, is to "plant the tabernacles of his palaces between the seas in the glorious holy mountain," and there can be little doubt that the ruler of the Roman empire when that event takes place, will also be the false Messiah of the Jews. The Jews, restored, most likely by the influence of France, will look upon that event as the consummation of their hopes, and upon the instrument of it as the deliverer of their nation and the promised Christ. When the first Napoleon, in the year 1806, assembled the Jewish Sanhedrim at Paris, the language of adulation addressed to him by that body fell little short of this. And at the present time the thought is not unknown to the Jewish mind.

A remarkable proof of this is furnished by a work published in Paris by a Spanish Jew named Salvador, a Frenchman by allegiance, under the title of Rome, Paris, Jerusalem." M. Salvador considers that a new era of the world's history commenced in 1806, with the revival of the Jewish Sanhedrim at Paris, which will develop itself in what he calls a new Messianism, having Jerusalem for its centre, in which the substance of Judaism shall array itself in the dress of Romanism, adopting much of its outward ceremonial, and retaining nominally all the doctrines, both of christianity and of Romanism, while robbing them of their meaning. The valley of Jehosaphat is to be covered with an immense temple, the arrangement of which he describes, not built after the pattern in Ezekiel, but constructed for the common worship of the Jew, the Mohammedan, the Greek, the Roman, and the Protestant, an international exhibition of all the religions in the world which agree in acknowledging the divine mission of Moses.

He points out the desirableness to France of the possession of the Holy Land, and regards this union of opposing faiths as the culminating point of the civilization of the age. Modern civilization is the object of his adoration. It is not easy to see whether he regards this idea abstractedly, or the French Emperor personally, as the Christ of his new Messianism, but it is evident that he is well prepared to accept either the one or the other as the fulfillment of Jewish expectations.

The phase of the Jewish mind thus exhibited is in perfect keeping with the predictions relating to the restoration of Judah in unbelief and apostasy. But we must carefully distinguish this event from the restoration of all Israel, which forms the theme of all the prophets, and of which St. Paul speaks as "life from the dead" to the world. The one event will take place before the appearing of Christ to translate the church. The other event will take place after the Lord has come with all his saints, and his feet have stood upon the Mount of Olives. The one event will end in great, though purifying affliction, the other in peace, and safety, and glory, in the millennial reign, and the eternal blessedness of regenerated earth.—*Signs of our Times.*

For the World's Crisis.

UNBELIEF.

How prominent a feature of this degenerate age is unbelief. Although many lamentable examples are on record as having occurred in the past, yet no previous age would seem to present so general a display of this sin of sins as the present. Actuated by this propensity, the children of Israel were early in rebellion against that God whose mighty power had just delivered them from Egyptian bondage. (Deut. 9: 23); so too, influenced by the same principle, the Jews in after ages rejected their long promised Messiah, and with him the collective promises of God's word, and their house was left unto them desolate. Matt. 23: 38.

Just prior to the crucifixion of our Lord, when arraigned before a blasphemous council, it was demanded of him, "Art thou the Christ?" His reply was, "If I tell you, ye will not believe." Luke 22: 67. Were Christ to return to the earth in the guise of a teacher and a prophet, may it not be fairly inferred that the pride, opulence and fashion of the nominal churches of this day would not know him? nor would their numbers, who seek honor one of another, regardless of that honor which cometh from God only, believe him. Full of an insatiate desire for wealth, and unmindful of the preceptive humility of the cross, the popular churches of our day are obviously engrossed in those constituents of idolatry, ever abominated by the God of Israel. What are the ornaments of the church edifice, the novel embellishments of church music, the exorbitant salary of a hireling priest, etc., but the ostensible features of pride, vanity, and self-love? And how do these emanations of darkness conspire to foster unbelief.

The Pharisees loved the praise of men more than the praise of God, and this it was that rendered their hearts gross, their ears deaf to the sound of the glorious gospel, and shut their eyes to the sight of miraculous power.

Stoneham, Mass. W. A. MANNING.

Gems.

☞ Lost wealth may be restored by industry: the wreck of health regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation won by penitence and virtue; but whoever again looked upon his vanished hours—recalled his slighted years, stamped them with wisdom, or effaced from heaven's record the fearful blot of wasted time?

☞ Work is the order of this day. The slow penny is surer than the quick dollar. The slow trotter will out-travel the fleet racer. Genius darts, flutters, and tires; but perseverance wears and wins. The all-day horse wins the race. The afternoon man wears off the laurels. The last blow finishes the nail.

☞ The trappings of dress I most heartily despise, and have always felt inclined to judge of the mind from the clothing of the body. The neatness and purity of the one indicate the solidity and harmony of the other. In either, an extravagant frippery in dress denotes a weak understanding.

☞ Remember that earth has one privilege above heaven. It is the privilege of beneficence. The privilege of passing by a transgression, of relieving the distressed, of instructing the ignorant, of reclaiming the vicious, of seeking and saving them that are lost.

☞ Some folks are prodigiously penitent over other people's sins, and seem to think they have a special call to confess them before the whole world. They will gouge their brother's eyes out rather than leave a single mote in them. At the same time they are singularly blind respecting their own failings.

☞ All God's children have received God's Spirit, whereby they are made humble, believing and holy: humble in regard to their sins, believing in regard of Christ, and holy in regard of their conscience and care to keep all God's commandments.

☞ Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell, and set up the kingdom of heaven upon earth.—*John Wesley.*

☞ A good deal of the trouble of God's people arises from a mistake and misapprehension of God. They judge of God by their own sense, not by his promise; by their own frame, not by his constant nature.

☞ In the voyage of life we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly signs for their guidance.

☞ Adversity has ever been considered as the state in which a man most easily becomes acquainted with himself—particularly, being free from flatterers.

☞ The most common things are the most useful: which shows both the wisdom and goodness of the great Father of the family of the world.

☞ The aim of an honest man's life is not the happiness which serves only himself, but the virtue which is useful to others.

☞ Dull men are to be closely studied Their qualities, like pearls, lie out of sight, and must be dived for.

☞ Our prayers and God's mercy are like two buckets in a well—while the one ascends, the other descends.

☞ Love is of the nature of the burning glass, which, kept still in one place, fireth; changed often, it doeth nothing.

☞ Carefully avoid those vices which most resemble virtue; they are a thousand times the most ensnaring of all vices.

☞ People oftener want something taken away to make them agreeable, than something to be added.

☞ The duty of the happy is to help the suffering to bear their woe.

☞ Boast of your treasures of grace, and you are soon robbed.

☞ Wise men make more opportunities than they find.

☞ It is better to weep with Jerusalem at noon than mourn with Babylon at night.

☞ We are not worthy of loving truth when we can love anything more than that.

☞ Thefts never enrich; alms never impoverish; prayers hinder no work.

☞ Some do first, think afterwards, and repent forever.

MORAL COURAGE.

Have the courage to hear what your enemies say of you. They are sometimes worth knowing—for the most part stories founded upon fact.

Have the courage to call things by their proper names—call flesh, flesh, not meat. Those who do not approve of your honesty will fear it. That is as it should be.

Have the courage to get out of bed immediately when you ask yourself the question as to whether you shall do so or not. The advantage must be in getting up.

Have the courage to refuse a favor that endangers anything, although it costs you little. How much has been sacrificed at the shrine of obligation!

Have the courage to grant a favor that insures a benefit, even if it costs you much. How many could do good, were they but brave enough.

Have the courage to own your altered opinions upon conviction—you need not be ashamed of being wiser to-day than you were yesterday.

Have the courage to carry a cheap umbrella; you will discover why when you lose it.

Have the courage to ask for the bills of your professional men, and to pay them; you will be slow to run up others.

Have the courage to wear thick boots in winter.

Have the courage to be bold in your friend's cause, and modest in your own.

Have the courage to acknowledge you love God—it is base ingratitude not to do so.

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to tell the truth, and you will find it much easier, and requiring much less hardihood than falsehood.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A NARROW ESCAPE.

BY MRS. M. L. HASTINGS.

Many of the dear little children have asked me to write them a story; and so I will tell them about how God hears and answers the prayers of little children, as well as older persons.

Some may think that children are too small or too poor to be noticed by the great God. But that God has sent his dearly beloved Son into this wicked world to save little children. And when Christ was on earth he called the little ones to his arms and blessed them;—not the good children or the rich children only, but just such children as we see about us every day, roguish, and wild, and sometimes disobedient;—yet Jesus loves them all.

How blessed it is to think that Jesus loves us, and hears us when we pray. We may be in trouble sometimes, and be blamed for something wrong which we have thoughtlessly or carelessly done;—and we may be tempted to deceive to escape reproof; but Jesus knows all about it, and if we carry it to him in prayer, he will work it all out for our good. Have we done wrong? Let us tell Jesus about it, and he will give us strength to confess the truth, and will protect us from all harm.

Now I will relate what the Lord did for me once, when I was a little girl six years old. If my little readers will look upon the map of Vermont, a little north-west of Montpelier, they will see a river called the Winooski, or Onion river, which runs to the north-west, and empties into Lake Champlain. On the south side of this river, in the town of B., stood the little brown cottage where I spent my childish days with my widowed mother, who sought to guide me in the fear of God.

The banks of this river were my favorite resort; here I used to watch the little speckled trout and other fishes, sometimes catching the little fish in my hands, and at other times dipping my bare feet in the water, picking up shells and pebbles, and making cakes of mud, and doing as all children do who have a chance to play by the water-side.

My faithful mother used to watch over me with an anxious eye, and often cautioned me to be careful about the water, lest I should fall into the stream and so be drowned. But one day when I was playing on the shore, picking up the pebbles and skipping them along the water, two of my brothers, who were much older and larger than I, came along where I was, and, wading the river at a shallow place, crossed in safety to the other shore. Then they climbed up the hillside and were soon out of sight, and I was left alone.

Now you all know that little girls do not like to have their big brothers run away and leave them alone, so I cried some, and all the more because I knew that over on the other side there was a hill where checkerberries were plenty, and where the children often went to gather them. I knew too, it was time for the berries to be red and ripe, and I supposed my brothers had gone to pick some; and the more I thought about it, the more I wanted to go there too.

And now came the temptation. I reasoned with myself, if my brothers could wade across the river safely, I could do the same; and so, forgetting the warnings of my kind mother, I ventured out into the stream. I did not fear any danger, and walked boldly on. The water rose higher and higher about me, as step after step brought me nearer and nearer to the strongest part of the current in the middle of the stream. By this time the water was up to my waist, but I thought I could cross over if it did not cover my mouth. But when the water came up to my shoulders my little heart began to flutter with fear, and then I remembered what my mother had told me about the danger of being drowned, and I tried to turn back to the shore, but found the current was too strong for me to go either backward or forward.

Distressed and frightened, I began to call, "Mother! mother!" but mother was out of hearing, and no one else was near to rescue me from the waves. Then I remembered what my mother had previously told me, that God would hear the sinner's prayer," and I lifted my heart and voice, crying, "Oh, God! save me! Oh, God! save me, and I'll never do so again!" But just as I began to pray, my feet slipped from beneath me, and away I went, swept by the swift current, lying on my back, and the waters dashing over my head at times, though I managed to keep my face mostly above water.

A few rods below me, a large, high rock jutted out into the bed of the stream, forming a kind of promontory, above which the current swept round in a dark and deep eddy. I had often sat upon this rock and watched the foam upon the dark waters, and had seen shrubs and flowers and leaves, and sometimes dead animals, floating upon its surface, beneath the solemn shadow of a huge overhanging elm, which was covered by a large grape vine. I had always feared this dark and shadowy place, and now the current was hurrying me swiftly towards its depths, and I had no power to escape.

Well, "in my distress I cried unto the Lord," and besought him to have mercy upon me, and to save me. But still the stream bore me on;—quicker than I can tell the tale the strong current shot past the corner of the rocky promontory, and the eddy was behind me, and the current was yet carrying me on. I still prayed the Lord to save me, and when a little further down, the stream swept me back towards the shore from which I started, and carried me under some overhanging willows which skirted the river bank, and whose bending branches brushed against my face. Wasn't I glad to see them? And didn't I stretch up my little hands to grasp them? and didn't I cling to them for dear life? Holding to those branches, I soon drew myself on shore, and ran home, glad that I had escaped from death, but trembling with the fear of a whipping, which I knew that I deserved, and expected that I should surely receive.

At first I thought I would tell my mother that I had accidentally fallen into the water, and wet my clothes; but I remembered how the Lord had saved me, and did not dare to tell a wicked lie. So I concluded to own the truth, and as I remembered how God had heard my prayer in the water, and delivered me from death, I prayed that he would keep my mother from whipping me when she heard the story of my fault.

Being afraid to go in with my wet clothes on me, I crawled in at my little bedroom window, and got some dry clothes, which I put on, and then hung my wet ones out to dry. I thought at first I would wait for my clothes to dry, but I feared it would take too long, and so I prayed about it, and concluded to go at once and tell mother the whole truth. So I went up stairs, where my mother sat weaving at the old loom.

"What have you got those clothes on for?" said mother.

"Because I have been a naughty girl."

"What have you been doing?" said she.

"The boys have gone over the river to pick checkerberries," said I, "and I wanted to go with them, and I fell into the river. I am sorry, and I will never do so again," said I, bursting into tears.

My mother looked surprised and frightened, and said, "Oh, what a naughty girl! How did you dare disobey me? Now you have come very near being drowned, just because you disobeyed your mother. You deserve a good whipping for this, and if I wasn't in such a hurry to get out this web of cloth to-night, you would get it. But if you ever do so again, you won't escape."

I turned away, and tripped down stairs with a light heart, forgetting all my troubles, and believing that the Lord had heard my prayer, and had helped me to be honest and tell the truth, and had kept my mother from whipping me. And this is the end of my story.—*The Christian.*

BIBLE LESSONS ON WHAT AUNT ELIZABETH SAW.

Bright eyed Willie came bounding into the room with the eager exclamation, "O, auntie, do tell us a story for little boys, that last story you told us was for great big boys!"

Blue-eyed gentle little Allie chimed in, "Yeth, auntie, thut oo eyeth and tell uth a ittle tory."

"Now, auntie," said Lizzie, "do shut your eyes and tell us what you see."

"I see a great many men building a large ship, they are at work with hammers and nails and other tools. Such a large ship!"

"O, I know," said Fred, with a sagacious nod, "'tis the Great Eastern; she saw it in Liverpool."

"Now, auntie, was it the Great Eastern? Do tell us something Fred has n't seen."

It is not the Great Eastern. It is not a steamer. It was built many years before steamers were invented. I see a great many men coming to look and see what they are doing—

"And boys too?" inquired Willie, eagerly.

"Yes, men and boys and women and girls."

I see a good old man telling all the workmen what to do. The people are looking on asking him what he is going to build that great ship for, he tells them it is going to rain a great, great deal, and that there will be so much water as will fill all their houses and cover them all up and drown them if they stay there, and those who like to come and live in that ship with him will be safe, and will not be drowned. The men, women and children laugh at the old man and make fun of him, but he does not mind that, he goes on building the great ship, and after awhile it is done. And then I see a wonderful sight, such a long procession.

"A funeral procession?" asked Lizzie.

No, O no, a great many beasts and wild animals. There are 2 Elephants, 2 Lions, 2 Tigers, 2 Giraffes, 2 Camels, 2 Kangaroos, 2 Dogs, 2 Cats, 2 little Mice, 2 Pigs, 2 Horses, 7 Sheep, 7 Cows, 7 Deer, 7 Goats, 7 Turkeys, 7 Swans, 7 Ducks, 7 Geese, 7 Peacocks, 7 Larks, 7 Robins, 7 Chickens, 7 Doves, 7 Pigeons, 7 Sparrows, and other birds. These all go into the ship without any one to drive them in. Then that good old man went in, and an old woman, and 3 young men and 3 young women they could not persuade any one else to go in, then the door was shut and fastened. Soon it began to rain very hard. It rained all day and all night and all the next day and the people outside, as their houses got filled with water, were very much frightened and wished they had gone in.

"Auntie," said Lina, "were there any boys and girls shut out?"

"Yes, a great many."

"O!" exclaimed mischief loving Willie, "did n't they throw stones and break the windows? I would!"

No, but they cried and their fathers and mothers climbed up to the tops of the high hills with them, but they could not save them. The rain kept on until it covered every high hill and all those people who were so wicked that they made fun of that good man, and refused to go on board the ship were drowned.

Now tell me, what have I been telling you about?

What was the ship called that he built?
Who went into the ship besides himself?
How long did the rain continue?
How long did they stay in the ship?
When they came out what promise did God make them?—*Herald of Peace.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address.....$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of new subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 675. BOSTON, WEDNESDAY, SEPTEMBER 16, 1868. VOL. XXVIII.—NO. 1.

The World's Crisis

AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon, at

167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:

S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:

H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKENSON.

GEO. T. ADAMS,

Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FEAR NOT.

Is darkness round about thy way;
Can faith discern no promised ray
To mark thy pathway with its light?
Fear not, for God will lead thee right.

Does bitter sorrow rend thy heart,
And tears of anguish often start?
Fear not, but trust thy gracious God;
His gentle hand controls the rod.

Are plans for future good made void,
Thy fondest earthly hopes destroyed?
Fear not, for all things work for good
To souls once washed in Jesus' blood.

Amid the throng, art thou alone,
No friends thy heart can call its own?
Fear not, if Christ is ever near,
His loving smile thy soul will cheer.

Do fierce temptations thee assail,
And conflicts cause thy heart to fail?
Fear not, for God will give thee strength,
And conquer all thy foes at length.

Do toils seem more than flesh can bear,
Thy spirit faint from ceaseless care?
Fear not, nor be at all dismayed,
For God's right hand will give thee aid.

Dost thou recoil from death's cold strife?
Fear not, Christ died to give thee life;
The holy Comforter will bless,
And Jesus be thy righteousness.

In all the wants and woes of life,
In all its pleasures and its strife,
Fear not, but trust the mighty One
In three, the Father, Spirit, Son.

—*Selected.*

For the World's Crisis.

LAST DAY PERILS.

"In the last days . . . men shall be . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. 3: 1-5.

Nothing, perhaps, has a greater tendency to strengthen the christian's hope, and give him a stronger hold of the "faith once delivered to the saints," than to watch closely the signs of the times, and compare them with the sure word of prophecy. Our Savior, while upon earth, keenly reproached the Pharisees for their ignorance of the signs of the times, showing them that in consequence of their ignorance, the Scriptures to them were not profitable, but have become of no effect, because of their vain traditions. Instead of searching the Scriptures to see if these were so, they, like modern professors, wrested Scripture to suit their own imaginations, and thus became the instruments of their national destruction by unbelief. If they, the natural branches, were cut off because of unbelief, should we not take heed lest we be also cut off for the same offense? It is therefore becoming, nay, it is the imperative duty of the waiting church, critically to observe the times and the seasons, and compare them with the sure word of prophecy.

For this reason, dear reader, I wish to direct your attention to the quotation which heads this paper: "In the last days, . . . men shall be . . . lovers of pleasures more than lovers of God." It would not require any great stretch of the imagination to see that this prophecy is very applicable to our present times, and that we are really in those perilous days, and may soon expect the King to consummate the hope of the church.

Pleasure is the strange goddess to whom all nations of the earth render willing homage. There is no half-heartedness in those who worspip at that altar. They are willing, hearty, and obedient slaves, ready to sacrifice honor, wealth, nay, the very hope of eternal life, if by so doing they can gain for a moment the smiles of that capricious goddess. The love of pleasure enters largely into the life of all men and women. The ambition to acquire wealth speedily, is the great temptation of the age; and for this purpose men will descend to the meanest and most despicable tricks—overreaching, cheating, lying, wasting the most bountiful gifts of God, health and strength, in gigantic efforts to acquire the wealth that perisheth, that they may indulge in pleasures the most questionable. Merchants, who once stood high in the esteem of all good men, have become wrecked in purse and character, simply because they were lovers of pleasures more than lovers of God.

As I write, the history of some of my own dear schoolmates passes like a troubled dream over my memory. I think of one in particular, whom I regarded with love almost equal to that of Jonathan for David. This young man, born and brought up in the solitude of a highland glen, with a mind pure and unsullied as the mountain spring bursting from the virgin rock, was beautiful as fallen man could be, and the more so as he trusted in the Lord, and endeavored to imitate the meek and lowly Jesus in all things. From his eye beamed forth love to God and man, and his whole countenance declared that he was in possession of that peace which the world cannot give, nor take away. His mind was stored with religious truths, strengthened and encouraged by the example and precept of praying, God-fearing parents. He, above all men whom I ever knew, seemed in a fair way of gaining that crown of righteousness which shall be given to all those who love the appearing of our Lord and Savior Jesus Christ.

Alas! for human calculations. After an absence of ten years, I returned to my native village, burning with an intense desire to again behold him I loved so well. We met. Did I find him the same pure, simple, earnest christian as before? O no. I can not even now restrain the tears from flowing at the great disappointment I experienced. Instead of the countenance beaming with heavenly light, that I expected to meet, I saw before me the bloated face, the red, bleared eye of the drunkard. Instead of the hearty shake of the hand, and the loving "God bless you," that used to be our daily greeting, I saw the dirty, palsied hand thrust forth tremblingly, the blue lips parted, and the words come hissing forth (rather than spoken), "Give me a sixpence, for God's sake!" O what a change! And how came this change? The history is given in the words of the text, he became a lover of pleasure more than a lover of God. He was sent to a neighboring city for the purpose of learning something that might be useful to him in life; he was thrown into society to which he had been altogether unaccustomed. Being simple as a child, he believed in the simplicity of all men, and thus fell an easy prey to the god of this world. Step by step was he led from one degree of pleasure to another, until he hesitated at nothing that would gratify his passions. He became dishonest, then a drunkard, and finally died in my presence of that most terrible disease, delirium tremens.

This, dear reader, is only one out of many instances that I could give, and which I am sure you could multiply by your own experience. It is not individuals only that the love of pleasure lays hold on, but nations, municipal corporations, and the professing church of Christ, are all tainted with this love of pleasure. Lately, a meeting of the Presbytery of the Scottish church was held in this city, and the subject of instrumental music came up for discussion. One of the ministers said, "We must do something to please and encourage the young; otherwise we shall lose their sympathy and support." I would just like to ask this question: Where is it recorded that, in order to worship the living God, we require the aid of fiddles, or kettle drums; or that we are to pander to the ear or eye, that the young may be pleased and encouraged? The apostle Paul charges Titus that he is to exhort young men to be sober-minded; which I believe is the only scriptural way of pleasing and encouraging the young. The moving of a straw indicates the way the wind is blowing. I simply mention this fact to show that stern old Scottish Presbyterianism is fast losing its distinctive character, and hastening to become a lover of pleasure more than a lover of God.

Modern christianity, or rather modern congregations of professing christians are held together, not by the love of the brethren, or the love of God dwelling in them, but by the love of *pleasure*. I speak advisedly. Every thing is made pleasing to the eye, the ear, and the body of the members who can afford to pay a handsome sum in the shape of a pew rent. In the first place, the minister must be pleasing in his outward appearance and address, and study to speak, not the whole counsel of God, but to avoid giving offense to prominent members of the church. He must be eloquent, according to rule; never daring to rise unto anything like enthusiasm when speaking the truth as it is in Christ. He must be cautious, lest by a hasty or misplaced word he give offense; hence, he is a lover of pleasure, inasmuch as he is a lover of men more than a lover of God.

Then the music must be performed in the best style. The organ must be worthy of being talked about; the choir well trained, and deeply versed in all the whirligigs of modern music. As the minister does all the preaching, praying and exhorting for the entire congregation, so the organ and the choir must do all the praising, ignoring altogether the instructions of the apostle to the church at Corinth: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." But this, of course, would destroy the pleasure of meeting together; hence, even in the worship of the living God, men have become "lovers of pleasures more than lovers of God."

Montreal, P. Q. D. Grant.

For the World's Crisis.

THE RESURRECTION.

Some of our brethren seem to fall into the same error with regard to the resurrection the Jews did with regard to their Messiah. Because their prophets predicted of Christ, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace; . . . . upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever" (Isaiah 9; 6-7); they concluded when their Messiah—whoever he was—arrived at the proper age, he would ascend the throne of David. Those Scriptures that taught his suffering and death, or ascension to heaven, they misapplied, or threw entirely away.

Thus it is at the present time. Because Christ says, "The hour is coming, . . . in the which all that are in the graves shall hear his voice, and shall come forth (John 5: 25, 28, 29), some claim that they must all come forth in the *same literal* hour, forgetting that *some* of those same ones that were in the graves at the time the Savior made the declaration, "came forth," eighteen hundred years ago. The Jews are seven-fold more justifiable for expecting the Messiah would ascend the throne without ascending to heaven, and remaining thus long, than we are at the present time for believing the righteous and wicked dead will be raised simultaneously, with the array of evidence there is against it.

When will the wicked Pharisees see Abraham, Isaac and Jacob in the kingdom of God, and, they themselves thrust—or shut—out? It will not do to say they will see them up in the air, in the kingdom, unless we admit the kingdom of God to be a "sky kingdom," which most of us rather not do. The kingdom will not be set up until Christ comes to earth; and unless we believe God's record, that the saints shall reign "*with* Christ a thousand years," after "the sanctuary is cleansed," and before the rest of the dead," including the wicked Pharisees, are raised; and that they are then marshaled around the camp of the saints, and the beloved city, for which Abraham looked, we can not consistently believe they will ever *see* him in the kingdom. Let us not be slow of heart to believe *all* the prophets, and apostles too, have written.

Murray, P. Y. J. W. Taylor.

For the World's Crisis.

BAPTISM.—ITS OBJECT.

This subject is clearly set forth in the Scriptures; and when we have learned the *object* of baptism, we shall not be in doubt about the manner of administration, or the way to perform it.

1st. We inquire, Who are subjects of baptism? And the Scriptures every where answer, *believers*. Mark 16: 16,—"He that *believeth* and is baptized." Acts 8: 12,—"But when they *believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Acts 2: 41,—"Then they that gladly *received the word* were baptized." Acts 18: 8,—"Crispus, the chief ruler of the synagogue, *believed* on the Lord with all his house (all believers); and many of the Corinthians hearing *believed* and were baptized." Believers are the only subjects of baptism. Infant baptism is nowhere taught or mentioned in the Scriptures.

2nd. Baptism in connection with water. Matt. 3: 16,—"And Jesus, when he was baptized, went up straightway out of the *water*." John 3: 23,—"And John also was baptizing in Enon . . . . . because there was much *water* there." Acts 8: 38. Here is the case of Philip and the eunuch; this certainly must have been christian baptism; "They came unto a certain *water*; and the eunuch said, See, here is *water*; what doth hinder me to be baptized? And Philip said, If thou *believest* with all thine heart thou mayest." Here belief is made requisite to baptism. The eunuch's confession: "I *believe* that Jesus Christ is the Son of God." "And they went down both into the water, both Philip and the eunuch, and he baptized him." What did Philip to the eunuch? "He baptized him." How? This brings us to inquire,

What is the *object* of baptism? For me to understand the *way*, I must know the object for which it is instituted; and unless I can learn the object, then I know not how to administer the ordinance. How was baptism administered for the first two hundred years after Christ? By immersion. What is the meaning of the Greek word *baptizo*? *To dip, plunge, immerse* or wash.

But why baptize at all? What is the object? It is a confession of faith. God has ever set before the church an object of hope; and has always given them an ordinance by which they could confess their faith in that promised hope. Before the atonement a sacrifice was instituted, and when Abel brought his lamb without blemish to the altar, and when that innocent blood was made to flow from that innocent victim, it told of the sufferings of the lamb of God that should take away our sins, and wash us in his own blood. This beautiful type was continued until God's dear lamb was offered once for all. "By faith Abel offered a more excellent sacrifice than Cain." It pointed to an object of hope, a fulfillment of a promise. This object attained, another step is necessary to complete the salvation of man, even a second coming of Christ and a resurrection from the dead. This, now, is the great object of hope before the church for a future life, as Paul says, If there be no resurrection of the dead, then they that "are fallen asleep in Christ are perished." And, again, Why are they then baptized for the (resurrection of the*) dead? It would seem that some were baptizing who did not believe in a resurrection of the dead; it was a mere ceremony without any significance. Just so is baptism now, unless we understand the object. To what, then, does baptism point us, or what does it typify? To just what has already been intimated—the resurrection of the dead. Therefore we are *buried* with him, by baptism, into death, or likeness of death. We are planted in the likeness of his death, that we may also be in the likeness of his resurrection. Rom. 6: 4, 5.

Baptism, then, is a beautiful type of the resurrection of the dead, by virtue of the resurrection of Christ. This is fully presented in Col. 2: 12,—"Buried with him in baptism, wherein also ye are risen with him *through faith* in the operation of God who raised him from the dead." Thus by being buried with him, by baptism, we figure forth the rising or resurrection from the dead, through faith in the operation of God that raised him from the dead; just as Abel, by faith, showed his faith in the death of Christ when he offered his lamb.

Peter calls it a figure when he says Christ was put to death in the flesh, but quickened by the spirit; . . . the like *figure* . . . —even *baptism* now saves us. That is, baptism is a figure of our salvation, by the resurrection of Jesus Christ. Thus as sure as Christ was raised, so sure there will be a resurrection from the dead, and this is figured forth by baptism. The question concerning the mode of baptism is then fully set at rest, if it be to typify the resurrection of the dead; for there is but one way to show or figure forth our faith by baptism in the resurrection of the dead, and that is by being planted in the likeness of death. Some say, "I answered a good conscience"; but did you answer a good conscience, or witness a good confession of the operation of God by the resurrection of Jesus Christ from the dead?

This is the object, and this is what is overlooked; and baptism, though observed in different ways, has become a mere ceremony, because the object for which it was instituted is lost sight of. But is sprinkling of no value? No more than Cain's sacrifice. It points to nothing. Is immersion valueless without this faith that there will be a resurrection of the dead, by virtue of the death of Christ? Most certainly. If Cain had offered up a lamb because Abel did, there could have been no virtue on his part; and if one was immersed because some one else was, it would be faithless on their part, and in no wise meeting the requirements of the ordinance by faith. The Jews shed blood, but they had lost sight of the atonement; and their sacrifice, which should have pointed to Christ, was meaningless and even became an abomination. And we may be *immersed*, or *buried*, but unless it is by faith in the operation of God that raised Christ from the dead, it avails nothing. We must symbolize the object by faith to be accepted. What will become of those who have not understood this? If they have lived up to all the light they had, or might have had, that is all God requires. "This is the condemnation, that light has come into the world, and men loved darkness."

But is not the baptism of the Holy Ghost sufficient? No; we are baptized into one body by the one *spirit*, and after this comes *water* baptism, as Peter says, "Can any man forbid water, that these should not be baptized, which *have received* the Holy Ghost?" Water baptism is an ordinance for man to observe after receiving the Holy Spirit. This Spirit is to raise the dead saints; and when we receive it, we are begotten to a hope of life, by faith in a resurrection from the dead, and then by baptism we typify or confess it.

It is objected that Philip and the eunuch did not go into the water at all, but went down *to* the water, and came up *from* the water. Be it so, there is one thing certain, if he buried him with Christ by baptism, it was in the *sand* or *water*, and either would have been acceptable if it had been by faith in the resurrection. Now as Peter says, Who shall "forbid *water*"; and as the eunuch says, "Here is *water*," we conclude that *water* is the element for the baptismal burial.

But is baptism a saving ordinance? Just the same as Abel's lamb. If they sacrifice, it must be blood; and if we baptize, it must be burial. But if there is no one to baptize us, what then? Our condition is as good as the lame man at the pool. Our faith saves us. Now as Christ has commanded us to be baptized, and as Paul says it is a *likeness*, and Peter that it is a figure of the resurrection, let us, not like Cain, institute a substitute for *burial*, as he did for *blood*; while others "by faith offer a more acceptable sacrifice." But if a man is sick? His faith saves him. But do you think it essential? Just as essential as Abel's lamb. Jesus says, Teach "them to observe *all things whatsoever I have commanded you*," and he does say, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of (not by) the Holy Ghost"; "and, lo, I am with you alway, even unto the end of the world. Amen."

The Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of John. Luke 7: 28. May we not fall under the same condemnation, but do *all his commands*, that he may say of us, "*Well done, good and faithful servant*." Amen.

H. Pratt.

*McKnight's translation.

For the World's Crisis.

CHEER UP!

The present scenes of earth are dark and dreary. We are nearing the end of the present dispensation, when Gentile rule shall cease. The Bible emphatically teaches that those then living shall see "perilous times." To-day we behold its literal truth. The world is daily growing worse. Vice and immorality abound on every hand. Turn which way we will, temptation stares us in the face. Satan and his emissaries are at work continually, devising plans by which to entrap the christian. We are in a time of trial; but should we falter? Never. God's promises are sure. None need trust in vain. That which he hath promised he will also perform. Take courage, then, and press forward in the path of duty; "For the Lord God is a sun and a shield; the Lord will give grace and glory; *no good thing will he withhold from them that walk uprightly*." Ps. 84: 11.

We may have our dark seasons, it is true, but what is the cause? Unbelief. Whenever we doubt God's word, we fall into trouble. We need more faith. If tried, we have an Advocate, who can be touched with the feeling of our infirmities, to intercede for us. "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4: 16. If humble and watchful, God will help his servants to stand in the hour of trial. It is necessary in these days of sore temptation and trial, as it has always been, to exercise a firm reliance in the God of all grace for strength and succor in time of need. The earth is full of wickedness, but God will never forsake his people. Let us not despond, but wait for God's Son from heaven. Deliverance will soon be here. Christians, be firm. "Quit you like men; be strong." God's promises are precious; his word is full of cheer. Do you see perilous times? It is a sign that we are in the last days. Are wicked men and seducers waxing worse and worse, deceiving and being deceived? That, also, is a sign of the times. Are men lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof? We are taught to expect it in the end of the present dispensation. Do we behold the nations in commotion? That also we are taught to expect. Do we see the *distress* of nations with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth? Jesus says, "When these things begin to come to pass, then look up, and lift up your heads; FOR YOUR REDEMPTION DRAWETH NIGH."—Luke 21: 28.

"Our days of affliction and sadness
Will soon be numbered and passed;
Our mourning succeeded by gladness;
Thank God, we shall triumph at last.

The day of redemption is dawning,
Its signs in the heavens appear;
Most speedily cometh the morning,
Christ's glorious kingdom is near."

O, cheer up! Despond not! Gird on the whole armor of God, and fight valiantly for the cause of truth; and, if faithful, we shall soon gain the kingdom. G. W. Green.

Memphis, Ind.

For the World's Crisis.

THE LORD'S SUPPER.
How should it be Observed.

There is no doubt but that in establishing the last supper, Jesus desired and expected his disciples would follow as near after the example set, as was possible; for, according to the accounts given by the four evangelists, he seemed to be particularly anxious; first to secure a suitable place where he could celebrate the feast without fear of interruption; and second, to have none present with him but his disciples. Again, he was so desirous that every thing should be done decently and in order, that he sent two of the twelve to "prepare" and make ready," so that there could be no delay during the feast. He wanted nothing to happen that would in the least distract their attention from the grand object he had in view, and for that reason, an upper and private chamber was selected. He set the pattern, and it is our business to follow it to the very letter, as far as we possibly can. And unless we do this, we fail to receive the full richness of his blessing, or to appreciate the full meaning of his divine ordinance. For this reason, I think the usual method of celebrating this solemn ceremony, before those who care nothing about it, who realize nothing of its importance, who are ignorant of its signification, and who know nothing of its institution, but who remain to stare upon its holy adminstration, as they would upon any exhibition of a worldly character; and whose very presence mars and detracts from its sacred solemnity; I say, I look upon this method as all wrong, and without foundation or excuse. Inasmuch as we know that, when the Master shall drink the fruit of the vine anew with his saints in his Father's kingdom, there will be no disinterested lookers on; we are enabled to judge from this fact in the antitype how we should observe the type itself.

Jesus "sat down with the *twelve*." He did not even admit the man in whose house he was. It was a scene too grandly solemn, too sacred and holy for the gaze of unhallowed eyes. It was an hour in which was crowded the most poignant sorrow and the most unspeakable joy. Sorrow, that he who should restore the kingdom to Israel," was eating his last supper with them, before he went forth to die the most fearful of all deaths; to leave them as sheep with no shepherd, and to blast, as far as this life was concerned, all their fond hopes of future glory to Israel. And joy that in the observance of this solemn and blessed feast; it should be to them a token that he would "*come again*" in all the royal splendor and glory of the courts of heaven, to crown their kings and priests in his glorious kingdom forever. No wonder that in the agony of his grief, that disciple, whom Jesus loved," should bury his waking head in the bosom of him whose side was so soon to be pierced by a Roman spear. No wonder, that in the intensity of his joy upon hearing that Jesus had risen again from the dead, according to his promise to them at the supper, he should outrun the nimble Peter and come first to the sepulchre to see if the news was not too good to be true. No, the memories of that supper, and the momentous events which its institution foreshadowed, were stamped upon his and the other disciples' minds with an indelibility which nought but death itself could efface.

Was that "upper chamber" a proper place for a crowd of idle lookers on? No! no! a thousand times, no!! They would have had no more business there than a crowd of loafers would have in the kingdom of heaven; no more than a Jewish rabble would have had in trying to witness the performance of the duties of the High Priest in the Holy of Holies. A man's heart must be prepared by repentance towards God, and faith in his Son, before he is entitled to participate, or even *witness* the sacred ordinance of the last supper; and this position, I fully believe, is sustained by a decent sense of propriety, and by God's word.

I have been led to make these remarks, because, not long since, I attended an administration of the Lord's Supper, which made my heart ache. Instead of repairing to a spacious hall, which was convenient and private, it was unwisely decided to observe the ordinance in the tent (in which the meetings were being held,) directly after service. Of course it was impossible to tell how many would participate, for the invitation was extended (as it should be) to all christians, and it was equally impossible to distinguish the christians from the outsiders; consequently, no one knew how much bread or wine to provide. Luckily, however, there was bread enough. But when about two-thirds had partaken of the wine, it was discovered that there was not enough, and the ceremony must either come to an awkward stop, or else, what wine was left must be filled up with water. The announcement of this fact of course greatly marred the solemnity of the occasion, but would have amounted to but little had there been none present but the communicants. But to add to our confusion and sorrow, at this juncture, a good but very indiscreet brother rose up, and began asking questions about the proper method of observing the ordinance, in case there was no minister to officiate, etc. Questions all right enough at a proper time and place, but like sour grapes at that time. After occupying two or three minutes, he sat down, and I was just beginning to hope no reply would be made; but to my surprise, as I may almost say indignation, the very brother, who had officiated in breaking the bread a few minutes previous, and while the wine was still passing, and we were trying to concentrate our thoughts upon what we were doing, and the solemnity due the occasion, rose up and proceeded to illuminate the other indiscreet brother upon the subject. In my shame and mortification, I ventured to raise my eyes to see if my ears did not deceive me, and there, within twenty feet of the speaker, and within arm's length of some of the participants, was a sneering, jeering crowd of young men and boys, most of them with their hats on, and numbers of them with lighted pipes and cigars in their mouths, polluting by their very presence the place, and making of the Lord's supper a very mockery. How my heart did burn within me to see this barefaced impudence, and unblushing sacrilege; and how it grieved me to see a professed teacher in Israel rob this holy ordinance of its sanctity and effect. I went away feeling that, although I had not had the privilege of partaking of the supper with God's little ones for almost four years, it were better for me to be deprived of it four years longer, than to eat of it again in this manner. May God forgive me if I ate of it unworthily.

Now all this could have been obviated by simply doing as Jesus did; namely, going away by himself with his disciples. Had those who wished to partake of the sacred elements been invited to meet at the hall, and none others, it would have been easily seen how much bread and wine would be needed. Pearls would not have been exhibited before swine. Jesus would not have been reviled again as he was when in the agonies of death upon the cross; his cause would not have suffered in the hands of his friends, but his name would have been honored, and God's blessing would have rested abundantly upon those who were commemorating the death of him who redeemed them by the spilling of his most precious blood. N. L. Willard.

Titusville, Pa.

THE POPE DEFINED.

The celebrated Canonist, Prospero Fagnani, who is the oracle of the Court of Rome, in his famous commentaries on the Decretals, teaches as the doctrine of the Roman Curia concerning the Pope: "The Pope may make laws and institutions for all the world, because his power is unlimited. The Pope has power over all men, even over infidels (that is to say, Jews, Turks, and heathens.) The Pope judges all men, and can only be judged of God. He cannot be judged by councils; nay, were the whole world to pronounce in any particular against the Pope, it would be right to submit to his judgment against the whole world. It is not lawful for any one to discuss the actions of a Pope. Everything that he does is done by divine authority. The Pope does not hold the place of a mere mortal, but of the true God. The Pope may, by himself alone, determine the symbols of faith, since it belongs to him only to decide in matters of faith. The decisions of Fathers, even if supported by Holy Scriptures, have much less weight than the decisions of the Pope. Even if he wished, he could not submit himself to a council, because God alone could make a mortal greater than the Pope. The Pope is not subject to the decisions of his predecessors—not even to that of the apostles; for there is no power that limits the power of the keys, not even the power St. Peter and St. Paul; there being no superiority among equals. The Pope may dispense with the observance of the divine laws and the gospel precepts. It would be heresy to believe that the Pope could err in his decisions as to faith or the sacrament. It would be sacrilegious to doubt whether or no he could change the last will of the dying, and he who should deny his sovereign power would not be a christian. The Pope as a man might err in matters of faith, but as Pope he could not do so. The Pope is the administrator, the dispenser, the true patron of all the ecclesiastical possessions in the world, and therefore he may freely use them as his own. The Pope may grant every species of dispensation with the exception of one, to marry one's father or one's mother. The Pope may depose magistrates and princes, and free their subjects from their obligations to loyalty. Nevertheless, the king or prince thus deposed may not lawfully be driven or slain except by those commissioned by the Pope. The Pope is king of kings, and ruler of rulers; he is the prince of bishops, the judge of all men. In virtue of his absolute power he can change the nature of things, and make a thing out of nought; he can create a law where before there was none; he is all and above all; he can make square things to be round, can make black to be white, and white to be black."

☞ Lying is a sin destructive to society; for there is no trade where there is no trust, and no trust where there is no truth; and yet this cursed trade of lying creeps into all trades, as if there was no living (as one speaks) without lying; but sure it is, we had better be losers than liars, for he sells a dear bargain indeed, that sells his conscience with his commodity.

For the World's Crisis.

OTHER WONDERS.

But, in reality, there is a "lying wonder," which has become so popular, and so deeply rooted in the faith and affections of men, as to have lost its transcendent strangeness in their esteem,—a wonder, the mother of wonders,—a mother wonder, a mother fallacy, a prolific mother falsehood, enunciated to mother Eve. Now this wonder is the open door to mysteries and miseries. By virtue of it behold the harlot in scarlet holding up her cup of juggleries and enchantments. Just once look at it, and mark it! Con it, scan it, scrutinize it, and then abhor and testify against it. Aye, it is the old Romish, Popish, heathen, Satanic, and scandalous lie and inconsistency, the *immortality of a man*. Just consider. The lie represents that a *mortal is immortal!* Now then, mark this first *lying wonder*, and number it. The second is like unto it, and equally singular and marvelous in its way, and cherished with ardent partialities in communities proud of their intelligence, and glorying in their sagacity. O, when will there be an end of this heathenish refinement of science, falsely so called?

Number the second popular error, which is this; that *a man is alive after he is dead*. And close upon this comes the third; and I pray thee, O man of prayer, if thou art not bound hand and foot with the iron chain of tradition, perceive and disavow this heterodoxy. This is the third wonder, that *the wicked shall be eternally burning, and never burned up*; in consuming fire and never consumed. The worm never dies while anything remains of its victim, *therefore the victim never dies!* There is logic for you. The wicked shall perish, according to God's word, but according to theological modernism and heathenism, if we may link words after this fashion together, the *wicked shall alway be perishing, and never perish!* Isn't that lying? Isn't it a monstrous perversion of the truth?

Try another series of contrasts, and see which one will look most eligible in the light of simple reason, and in the eyes of a sound understanding. Let unsophisticated common sense reach and utter her verdict. God said to Adam, in the event of his disobedience, "thou shalt surely die," or in the margin, "Dying, thou shalt die." Now we will arrange the three voices, the three doctrines, and see what kind of selection we will make, and what kind of declaration, as God's witnesses, we will put forth in this time and place of trial and testifying. Does probation last forever? I hold on my honor and conscience, and so should every teacher and witness, that God requires righteous testifying, faithful testimony *to the truth*. Is this an arena on which to cut capers of casuistry, and shall christian men on this great battle field between truth and error, between the blessed begotten of God, and the prince of the fiends, play at shuttle cocks of sophistry? One remembers an old prophecy, yet unfulfilled, but not yet obsolete; rather on the other hand the more precious and radiant with its inspiring nighness of consummation.—"The Lord my God shall come, and all the saints (or holy ones) with thee." What we testify on this witness-stand *now* in soldiers' dress, and with field equipments all around, will be thought of some moment *then*, seeing it involves the King's honor, and the cause for which he died a sacrifice.

Testimony of the Bible,—*Dying, thou shalt die.*

Theology of Universalism,—*Dying, thou shalt be restored.*

Theology of Orthodoxy,—*Dying, thou shalt never die.*

Christian, professor of religion, you are on the witness stand. Burrowing among traditions may be preferred now, but with what answer will you answer the Judge, when he makes inquisition for your influence and testimony in that day? Learned men may spin their cobwebs, but think ye not that when the Lord of glory sits in judgment, his eye of keenest brightness will dart through the meshes of all flimsiness? What? Is it nothing, then, that you are holding fast the deceiver's great contradiction of God in paradise? Is it nothing that you hold and teach the same denial of God's word? Will you still scout as heresy, that which will itself condemn your own mistaken imagination? Will you pity and reprobate that which suddenly blazing up on your fallacy, shall convict it as an inheritance from the Deceiver? Nay more and worse, and more tremendous, *the very deception itself which piloted and pioneered death and woe into our world?* Denominational zeal and faith, sectarian tenacity, all the shifts and shelters of learning, tradition or opinion, the dicta of Gentile Rabbis (the doctors of divinity,) will they be your refuge and strength and cosolation then? There may be an apology for unwilling ignorance, but how for that which is voluntary and persistent, amid the attestations of those who, though ostracised by you, nevertheless are willing through contumely and denunciation, and disfellowship and discouragements, to trumpet the truth of Christ? Is it not a fact of solemn magnitude that Jesus will judge the world by *his word?* Beware, then, how you still longer pervert any part of it. Search earnestly, and thoroughly, and *soon*. The time is short, and the end is near. And it is that very consummation, at the kingdom and appearing of Jesus, which the enemy, by his fallacy of an *immortal soul*, makes quite a secondary, mythical and remote realization, or matter of vital faith, to the church. Out on this pernicious misteaching! Away with it. Consider the import of that address to the shining gatekeepers of the holy city, the New Jerusalem,—"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Remember! This is your time to testify. Obey, expediency; be mute either through pride, or fear of man; hide your light, stifle your convictions, and your time of witnessing for the truth of Jesus will soon be gone.

Sardinia, N. Y. Carlton Colgrove.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 16, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AGT.

NEW VOLUME.

This number begins a new volume. Now is the time to send the advance pay for it. Those who pay in advance find they read their paper with more pleasure; and it is much better for us at the office. If any are taking the paper, who cannot pay now, and wish it continued, will they please drop us a note, stating the fact, and we will do the best we can for you. Do not refuse to comply with this request.

We hope those to whom we have made our weekly visits during the past year, will continue to welcome us to their hearts and homes. We will try to make our visits pleasant and profitable.

Our faith was never stronger than now, that we are near the time when Jesus will come to set up his kingdom upon the earth. We are anxiously waiting for the great curtain to rise and unfold the beautiful scenery of the world to come.

THREE MONTHS.

Quite a number have been persuaded to take the Crisis three months on trial, and were so much pleased with it that they most heartily became constant subscribers. They can have 13 numbers for 63cts. Send it to your friends for that time, and let them try it. If we spread the great truths entrusted to our care as we should, we must make a special effort and sacrifice. We ought to do more this year than in any two for the last twenty. The people are longing for just such food as that upon which we are feasting every week. Let us spare no pains or efforts to supply them with the same rich dainties. Who will help with purse or pen? Let all come up to the help of the Lord against the mighty. If we can all be instrumental in saving one soul it will pay for the labor of a life-time.

NEW TYPE.

"Our paper" appears this week, at the beginning of a new volume, in a new dress of nice type from the Boston Type Foundry, 55 Water street; justly noted for producing type of a superior quality. We hope every reader will make an effort to extend the circulation of the Crisis. If they could read the letters we receive from members of other churches, and know how much good has been accomplished in consequence of reading an occasional copy of the Crisis, we think more efforts would be made to get it into every family. We hope to make it just such a paper as every christian will love to read and lend to his neighbors.

OUR CREED AND COVENANT.

We are desired to publish our creed and covenant. Our *creed* is the *Bible*. We have no articles of faith aside from that. We would not consent to sign any articles of faith that every *christian* in the world could not indorse. We look upon creed-making as a device of Satan to separate the children of the Lord, and create contentions, thereby causing men to backslide from christianity.

OUR COVENANT

is as follows:—"We whose names are subjoined, do hereby covenant and agree, by the help of the Lord, to walk together as a church of Christ, faithfully maintaining its ordinances, taking the BIBLE as our *only* rule of faith and practice, church order and discipline; making *christian character* the *only test* of fellowship and communion:

We further agree, with christian fidelity and meekness, to exercise mutual watch-care; to counsel, admonish, or reprove, as duty may require; and to receive the same from each other as becometh the household of faith."

We are willing to sign as many such covenants as there are churches to adopt them; and as often as they may be presented; for it is simply covenanting with the Lord and his children to live as the Bible directs; which all must do to be ready to meet Jesus at his coming.

The idea should not prevail that signing this covenant gives one any new privileges, or that it separates one from any other christian who does not sign it. But we do think that those who adopt this covenant in an associated capacity love each other more in consequence of the union, and are less likely to get out of the narrow path. The effect is like that upon one who uses intoxicating liquors when he signs the temperance pledge. He could abandon strong drink without signing the pledge; but when he has signed it, he feels a stronger obligation to abstain from the drunkard's bowl than he would without the pledge; but his signing does not separate him from other temperance men who have not taken the pledge; while he may at the same time feel a greater freedom with those who, like himself, have joined the pledge.

Signing the christian COVENANT does not give one the right to the communion any more than he had before; for he should be a christian before he signs the covenant. The object of the covenant is to strengthen the bond of union between the disciples of Jesus; and thereby build up a stronger defense against the attacks of their common enemy, who well knows the power of associated action, when he would attack the children of the great King. Let us all sign the covenant and keep it forever.

TRACTS.

There is an earnest demand for tracts; and the time has come when a great amount of good can be accomplished with a little money devoted to this object. Please read the letters from Bro. P. A. Smith, who is now doing a noble work in Florida. Tracts will preach for nothing and bear their own expenses, and go where no missionary could find an open door. Let us do something worthy of the importance of the great truths contained in these silent and effective messengers. More should be done the coming year, if time continues, than during any year in the past. Hands are stretched out from all parts of the country, and especially in the south, most earnestly waiting to receive the words of life, which they have no means to purchase. Shall they be supplied?

ALTON BAY CAMPMEETING.

The Alton Bay meeting was excellent this year. We arrived on the ground Tuesday evening, Sept. 1st, and remained to its close. We learned the meetings had been very good from the commencement on the Sabbath previous. We found a faithful attendance to the prayer-meetings in the tents. This gave power and effectiveness to the meeting. Good order prevailed and a general harmony and sympathy among the children of the Most High. There were less distracting elements than usual. We did not notice any hobby riders, who frequently attend such meetings, and try to make a fuss if they cannot have a fair chance to show their favorite fanciful systems. The majority seemed anxious to possess and keep the good, old-fashioned christian religion that stands by its possessor at all times, and in all situations.

We were pleased with their arrangements for preaching at 10½ A. M., 1½ and 6½ P. M. This gave a good opportunity for evening prayer-meetings, and an early hour for retiring.

Quite an addition has been made to the number of tents on the ground. According to the count of Bro. Knowles there were two hundred and thirty tents, sixty-seven of which were made of boards. Several of the latter are a story and a half high, and will accommodate some fifty persons. The ground is not large enough for so many tents and people as are on the ground during the encampment. The land is quite uneven, but somewhat romantic and inviting, especially on the borders of the Winnipiseogee lake, which approaches within a few rods of the campground, and affords a pleasant opportunity for steamboat rides to those who desire them. The cars from Dover come also within a few rods of the ground, so that no passengers need a carriage, either from the boats or cars.

We had good preaching from Brn. Couch, Thurber, Hastings, Goodrich, Thomas, Damman, Wellcome, Ross, Libby, Stephens, Sr. Jennings and Smith. A goodly number were converted, some sixteen were baptized, and many backsliders reclaimed.

Friday was a very wet day, but the time was well improved by prayer meetings and preaching in the tents. On the Sabbath we had a crowd of people, but good order prevailed, and the meetings were interesting. We had preaching in three places during the day, and then there were people enough outside for another large meeting. In the evening we had a precious communion season, when some over six hundred sat down to the table of the Lord. This was the closing exercise of the meeting.

The encampment was much indebted to the captains of the steamboats on the lake, and to Mr. Merritt, Superintendent of the Boston and Maine R. R., for their accommodations in conveying passengers. They made special efforts for our convenience, and in behalf of the committee, we take this occasion to express our hearty thanks for their favors.

We have attended seven campmeetings this year, all of which have been seasons of refreshing from the presence of the Lord. We are still in favor of such gatherings. The weak gain strength at such meetings more in a few days than they might otherwise in a whole year. They are to us what the feast of tabernacles was to the Jews. We need the stimulus arising from such meetings; and those who attend, and do their duty, never go away feeling it was an unprofitable season. Those who go and merely look on, generally find fault with the campmeeting, wishing they had staid at home. They only see the dark side, and call it just what they made it—"a religious picnic;" while those who go to do good, as well as get good, are seldom disappointed. One may go into a city and find some very miserable dens of iniquity, exerting a most wicked influence; while another might at the same time be enjoying in the very next house a most heavenly prayer-meeting. So at campmeeting. One group may be visiting, laughing and chatting about worldly things—they would were they at home,—while in the next tent they are enjoying a most blessed prayer-meeting, and sinners are being converted. People form their opinion of campmeetings from the company they keep while there. If they spend their time in observing and listening to what is unchristian, they may expect to have a poor meeting, and go away with less love for God than when they came; but if they look after the best things, and do their part of the work in the meetings, they will find no place where they will make more rapid progress in divine life.

SIGNS OF THE TIMES.

It is a matter of fact that a great increase of interest is felt in the signs of the times which indicate that our Savior is coming soon to set up his kingdom. The most devoted in all evangelical denominations are deeply impressed that Jesus will soon appear in all his glory. It is heart-cheering to know it is so. The following is from the July number of the Prophetic Times, edited by Dr. Seiss, and published in Philadelphia:

"Finally, what of our present world and the signs of our times? Most certainly there is now a cry of warning all abroad, more general than has ever been known. It comes up from the four winds; not from any one party, sect, or nation, but from those related to all of these. It comes not in sermons and lectures merely, but written in thousands of tracts, in periodicals and book form. It comes from hundreds and thousands of Bible students, whose good common sense and true piety cannot be questioned. Their united cry in substance is, 'Behold, the Bridegroom cometh; go ye out to meet him.' This cry is indeed one of the most marked and startling signs of our times. It brings no gloomy forebodings to the submissive and trusting child of grace. To these, in their feebleness, suffering, and want, God,s message now is, 'Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you.' To the world in sin and unbelief this warning cry is most unwelcome and repulsive. Indeed, it must thus be to all who do not sincerely love Christ and his appearing. This cry of warning, of course, as usual, is stoutly met by the opposing peace cry in various ways, either implied or clearly expressed. The various methods adopted by those engaged in this peace cry is wonderfully adapted, and calculated to deceive even into carnal security and thus to final ruin. As it regards the present signs of the times, seen in the wide fields of nature, earth, sea, and air, so fitful and so evidently sending out blight and mildew, sickness and death, on both animal and vegetable life, earthquakes, wars, famine, and especially the unparalleled wickedness of the age. In reference to all these and much more we are gravely told that 'it always has been so,' or, in the very words of the latter-day scoffers, 'Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation.'

Those occupying the highest places in church and state assure themselves and others that the present aspect of things indicates most clearly great and speedy prosperity. Our religious teachers are mostly elated and jubilant over their great and unparalleled success in church extension. They encourage themselves and their hearers with these bright pictures of the success of 'Our church:' Numerous accessions of the rich, wealthy, and influential. The endowment of so many colleges. The building of numerous, costly, and splendid churches. In brief, the unparalleled worldly prosperity of the church! Possibly forgetting that this very worldly prosperity has been and still is the bane of vital godliness, and therefore should ever be dreaded and avoided, It would seem that the church of Laodicea was a type of the present state of the general Gentile church, answering most strikingly as the antitype. Precisely so. 'Thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' What self-deception! what deplorable ignorance! All under the influence of the peace cry of prosperity, when in reality there was moral ruin and no prosperity!

The great latter-day heresy, 'My Lord delayeth his coming,' has very much to do with this state of things. No other teaching is more pleasing to the Arch-deceiver, or more directly subservient to his cause and designs of ruin to the race. Thus, when they shall be saying peace and safety, 'sudden destruction shall come upon them, and they shall not escape.' While thus turning a deaf ear to the true cry of warning, and listening to the false cry of peace, the dwellers on earth will be taken in this very device and snare of Satan; while all those who are not mere dwellers on the earth, but, in the Scripture sense, confess that they are 'strangers and pilgrims on the earth,' shall 'escape all these things that are coming on the earth, and stand before the Son of man at his appearing and kingdom.'"

STOP MY PAPER.

One who has been receiving the Crisis, wishes her papers stopped, saying, "they are never read, . . . for we disbelieve them. Please to read the chapter comprising Jude, and see your complete description, and also your destruction by 'the vengeance of eternal fire.'"

After reading the above, we thought what a wide difference there is in the opinions of different individuals.

BROTHER OR SISTER?

We frequently receive articles for the Crisis, with only the initials prefixed to the surname. In such cases we cannot tell whether to say the article is from a brother or sister. Please sign the name so that we may know whether the communication is from a brother or from a sister.

NOT GONE TO HEAVEN.

John Wesley, in his sermon on the rich man and Lazarus, says:—"To say that souls go to heaven at death has not the least foundation in the oracles of God; neither did Christ go there at death."

Where do they go? The real persons, the accountable beings, who are to be judged, rewarded and punished, go to *sheol*—*hades*—where "there is no work, nor device, nor knowledge," in which situation they remain till they are raised from the dead. We think no plainer truth is taught in the Bible than this; and it is strange that all cannot see it.

NEW TRACT.

HISTORIC ECHOES OF THE VOICE OF GOD; an Exposition of the eleventh chapter of Daniel. By Elder J. Couch.

The above tract of 64 pp. is the best thing we have seen on the eleventh of Daniel. Let it have a wide circulation. Price 15 cts., postage 2 cts. For sale at the Crisis office.

WORTHY OF HELP.—If any wish to help a worthy, poor saint, send something to Bro. F. H. Chamberlain, Webster, Mass. He is needy.

For the World's Crisis.

OUR TOUR WEST.

BRO. GRANT:—For the information of our friends in the East, we will say that the Lord has especially blessed us with health and prosperity, ever since we left our home in Lynn, Mass., in the early part of August.

T. M. PREBLE.

Sycamore, Ill., Sept. 10th, 1868.

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 212, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Of the pledges made at the Springfield Campmeeting, payment has been received as follows:—

Geo. S. Harwood	$75.00
G. H. Bundy	10.00
B. Burch	5.00
B. R. Wilson	5.00
M. Smith	5.00
P. Marsh	10.00
Geo. S. Brewster (quarterly)	5.00
Geo. Morgan	10.00
Walter Nichols	5.00
L. H. Dowe	5.00
A Sister (50 cents ancient coin)	2.00
W. R. Perry	1.00
Benj. Tilley	10.00
Cash	25.00
R. W. Warner	10.00
Ira Morgan (quarterly)	5.00
G. W. Dudley	25.00
J. H. Piper	10.00
W. F. Jennings	5.00
R. N. S.	5.00
A Sister	1.00
A. Mosse	10.00
Cash by various persons—names not given	53.20
Moses Smith (Holden)—$5 more pledged	5.00
Mrs. G. P. Pearson	2.50
J. C. Allen (pledge of 1867)	25.00
M. M. Day (balance of $25 pledge, '67)	15.00
G. W. W.	10.00
C. S. B.	1.00
J. H. Downing	1.00
E. Williams	5.00
A Friend	.70
M. E. Otis	1.00
L. S. Ledington	3.00
M. Veasey	1.00
J. F. Rathgeber	2.50
THROUGH J. V. HIMES.	
J. M. Currier	$5.00
J. B. White	5.00
J. B. Morgan	10.00
R. Polly	5.00
Luther Shurtliff	10.00

BRO. ADAMS:—

I wish to add, that if any others have paid *me*, or other brethren, money on account of the *mission*, and do not find it credited in the *Voice* or *Crisis*, they will do us a great favor by giving an immediate notice. In the crowd and hurry of business, it may be that some mistakes have occurred, which, on being pointed out, will be corrected at once.

Brethren and sisters have the thanks and prayers o our missionaries and the freedmen, for their timely aid to sustain them in their work. God bless them.

JOSHUA V. HIMES.

EUROPEAN MISSION.

P. W. Higgins	5.00
Mrs. G. P. Pearson	2.50
Bro. G.	2.00
H. C.	3.00
Julia Ives	2.00
E. Williams	5.00
L. S. Ludington	2.00
M. Veasey	1.00
J. Hall	5.00
J. F. Rathgeber	2.50

For the World's Crisis.

"TWO THOUSAND DOLLARS."

At a meeting of *The Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise *Two Thousand Dollars* for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEORGE T. ADAMS, *Boston, Mass.*

This resolution invites the earnest and continued co-operation of every true friend of the Society and of the Lord's cause in the land. Shall we have it? The help of every minister and layman, of every brother and sister, old and young, rich and poor, is called for and solicited. Will you give it?

Here are piles of tracts,—thousands upon thousands, and more coming,—that speak of truth, righteousness, and a judgment to come; and they are waiting, anxiously waiting, to go forth on their mission, and ceaselessly crying, "*Send me!*" Who will send them?

Two Thousand Dollars will send forth millions of these little leaves from the tree of life for the healing of the nations, and give them wings and voices, flying over all the land, under the whole heaven, to carry the last message of life and immortality to a perishing world, and proclaim, "The hour of his judgment is come!"

The great day of the Lord is near. It is near, and hasteth greatly! A few more days of labor in the Master's vineyard, and the great Sabbath of rest which remains for the people of God will shed its glorious light upon our longing eyes, and end forever these working days, in which we are now privileged to do a *little* for him who has done so much for us. How much shall we do for him *this year?* It may be our last, and what we do must be done *now!* How much will *you* do, dear reader, for Jesus and his truth, *this year?*

WILLIAM B. HERRON,
Secretary Adv. Chris. Pub. Society.

DO YOU BELIEVE

That the Tract cause is one of God's instrumentalities? Do YOU KNOW that men are perishing for want of light? Do YOU DESIRE to be used as a means for diffusing the light?

The publishing committee, feeling their responsibility, would submit the following proposition:—Let every Adventist throughout the land appropriate one day's labor to this cause. Set apart one specified day (say Oct. 1). Ask God's blessing on the act, and sacredly devote all your earnings or income for that day to this cause, and send the amount to *George T. Adams*, Treasurer Tract Fund, No. 167 Hanover St., Boston. WILL YOU DO IT? D.

FREE TRACTS.

"Please send me some tracts for free distribution." Calls like the above are constantly being made upon the A. C. P. Society. Last year we sent out for free distribution some two hundred and seventy-five dollars worth of tracts, more than we received on the Tract Fund. There was a balance of former years on hand, which made up this deficit. This balance is now nearly exhausted, and unless the friends send in funds, we shall *very soon* be compelled to discontinue the work of scattering *free tracts*. Brethren and sisters, now is the time to act in this matter.

Who starts first? We have not as yet received *one* name on the new call. We do not purpose to publish names and amounts received on this call, until Oct. 7th, which will give the friends in various parts of the country an opportunity to do as suggested by Bro. Dickenson, and send in their names, so as to appear in the first list published. The Lord put it into the hearts of his faithful servants to take hold in earnest. Let some one start with $100.00 or more. All do what they can, and the Lord willing, we shall be able to print in the first Crisis of next month a good long list of subscribers to The New Tract Fund. Disappoint us not. AGT.

A man might frame and let loose a star to roll in its orbit, and yet not have done so memorable a thing before God, as he who lets go a golden orbed thought to roll through the generations of time.

OUR NEW DRESS.

The type used in the issue of the Crisis up to the present number, having been in use for several years, has become badly worn—much of it unfit for use—so that we have thought it advisable to procure new type with which to commence the new volume. We think our readers will be pleased with the plain, clear, bold face of our type, which is from that old, well known, and justly celebrated establishment—THE BOSTON TYPE FOUNDRY, Water Street, J. K. Rogers Agent. We now send out over 8000 copies of our paper weekly, and we purpose to have our work done well and promptly, have no unnecessary delay in the printing, mailing, or business departments; and with the Editor and the contributors doing their best to make the paper one worthy of a place in every family, we hope that, before the close of another year, the Lord willing, we shall be obliged to publish 10,000 copies each week, in order to supply the calls for the Crisis. Brethren and sisters, let us all do what we can to increase the circulation of our paper; and may the Lord direct us all to his glory. AGT.

NOW READY.
NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP,"

WITHOUT THE MUSIC.

By the Advent Chris. Pub. Society.

Among the thousands who sing from "The Jubilee Harp," there are many hundreds, especially the aged, to whose eyes the fine print of the Harp is a great discomfort and inconvenience, and who would gladly welcome an edition of the same excellent hymns, in a convenient form, *in large, clear type*. The above work is issued especially for them, and we trust they will find it *just what they want*.

There are hundreds also who sing from the Harp, who never use the notes, and who would therefore be just as well and better pleased with a book containing the same hymns, *without the music*, at a lower price. This book was got up also especially for *them*, and will, no doubt, be to all such just the thing they desire.

This edition of "*The Hymns*" is not, by any means, intended to supercede "*The Harp.*" It is designed as a *companion* to it; and is so arranged, with references, that hymns given out from the one can be readily found in the other.

The whole has been carefully revised and corrected, and a brief supplement of choice and popular hymns appended. The typework was done in our own office, and in a style, we trust, not inferior to that of any other.

It is a volume of 576 pages, containing some 850 Hymns and Anthems, substantially bound in cloth, with sprinkled edges, at 75 cents, single copy; $7.00 per dozen; $55.00 per 100. Bound in leather, gilt edge, $1.00 per copy; $9.50 per dozen; $75.00 per 100. It is cheaper by far than any similar work that we know of in the market. When sent by mail, 16 cts. additional postage. AGT.

"Historic Echoes of the Voice of God."

AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

BY ELDER J. COUCH.

This is a neat and attractive pamphlet, of 64 pages, just issued from the office of the Advent Christian Publication Society. It comes from the press too late for an extended notice from us this week; but others who have read it in manuscript, speak of it as "one of the most valuable and important tracts on prophecy which has been issued among us for many years, and one well calculated to confound, if not convince, the unbelief of the skeptic, and confirm the faith of the believer.

"It shows, by pointed and convincing extracts from history, the wonderful fulfillment of the predictions of the 11th chapter of Daniel; and, consequently, that the events of the 12th chapter,—the standing up of Michael, the coming of Christ, and the resurrection of the dead,—are the next events to be expected. It is written in a clear, vigorous style, and contains many passages of singular beauty and eloquence, and closes with a thrilling appeal to the unbeliever and the sinner to be ready for the things that are coming on the earth."

It is just the thing to put into the hands of your unbelieving friends and neighbors. Let it have a wide circulation. A supply will be on hand at the Springfield Campmeeting, and also at Alton Bay.

For sale at this office. Price, 15 cents single copy; $1.50 per dozen; $10.00 per one hundred. AGT.

For the World's Crisis.

ALTON BAY.

Our annual campmeetings at Alton Bay have been good in other years; but truly this last great feast of the beloved of our heavenly Father, on the heaven-blest grounds, near the beautiful waters of the Winnipiseogee, has been the *best* one ever enjoyed there. To our God and his Christ let all the praise be given. We, as a people, do not hold to the doctrine of close communion, as entertained by some of the churches; but beloved, if we did not have one of the sweetest and closest communions at Alton Bay last week, that can be had on the old earth, then many of that great congregation have made a slight mistake in saying so; for they all, as far as we could learn, gave in their testimonies to that effect. How blessed it was to see and feel how close we were to each other. Drawn together by the great central cord of love, and that heaven-born influence which causes all who have it to *act* in union, harmony, and wisdom; which made us close together, not merely in a temporal sense, but spiritual, heart-and-hand sense; and more than that, in *all good senses* of the word. Praise the Lord forever.

Well, children, I hear your sweet, tender, loving words of prayer and praise yet ringing in my ears, and meeting a glad response in my poor heart; and then the songs of Israel, how transporting, as sung by the heaven-taught singers. We never expect to hear it excelled until we hear the heavenly harpers around the throne of God unite in the everlasting songs of praise and glory. May the heavenly influences of this meeting never cease to be with us while here we roam. Let us all try and keep it with us wherever we are, or wherever we go, that the name of Jesus may be honored and glorified, and the cause of our Master not hindered in its progress by any of us. It was really good and encouraging to see so many of "our young folks" already engaged in the service of King Jesus, and many more ready to enter into his service. The Lord bless them one and all, and keep them safe from the evils of the world, and bring them at last with all his people to live always in that beautiful world, "just over there."

It has been truthfully asserted that practical truths have not been preached enough among us, but a *great* improvement has characterized the meeting in this respect. We think no one can reasonably find fault. If there is one, may the Lord of heaven convert him before it is too late. And now, if we each one will only practice in our homes, in our churches, in our neighborhoods, and everwhere, the precious truths that have faithfully declared unto us by men of God, we shall be kept just as busy as can be, with no room for fault finding, backbiting, pride, envy, covetousness, drunkenness, or any other evil; but plenty of time and room for *all* good things, and have an attendance of peace with God and our fellow men. Come, brethren and sisters, let us all try as one to live out the blessed precepts of the gospel; and when Jesus comes, we will have the *best* camp-meeting that ever was held, never to end. "If ever I loved thee, my Jesus, 'tis now."

Freedom, N. H. CHAS. H. HURD.

Correspondence.

From Bro. P. A. Smith.

BRO. GRANT:—I have just returned from holding a five days meeting about seventeen miles north of here, near the Suwannee river, with the most satisfactory results that a person would dare to expect. I baptized twenty-seven in all, twenty-five white and two colored. Thirty joined the covenant, and they calculate to build a meeting-house, and support Advent preaching, so far as it is in their power; and if the cotton crop is not destroyed this summer, they will be able to carry out their expectations, if they can secure the labors of a good, faithful Advent preacher. There never was such a meeting held in that country before. and all are very happily disappointed in the result of the meeting. As I get out of the cities into the country, where they have had very little preaching since the commencement of the war, and all is desolation and ruin in religious matters; and where there are no educated ministers to oppose the truth, I find the people very anxious to hear; and all who can possibly come, turn out, and listen with the greatest attention, and conviction rests down on the people more universally than I ever saw it before. The most intelligent receive the truth.

O what a field to work in. They come ten or fifteen miles to hear, and the next thing is, you must go into their neighborhood to preach. And any thing they have, they are willing to share with you. It is different from the city. A good man need never go hungry among this people, as long as they have anything to eat; and if they have good crops, so they can get money, I think they would do as much as any people to help spread the truth.

I am to commence a series of meetings at the White Springs next Tuesday, the 18th, about seventeen miles from here. Some were over from there to our meetings that we have just closed, and were much interested.

In two weeks from the 10th, I am to hold a series of meetings within a few miles of where I have just been, near where they expect to build a church. And on the 11th of Sept., we are to commence another campmeeting at Olustee. The people are under conviction all over the country, for miles around, where those fruitful little tracts have been scattered. The Publication Society sent me fifteen dollars worth to distribute, since I came back this last time; and those of you who contribute means to furnish tracts to scatter in such destitute places, little think perhaps that they do what preachers can not do, and are the means of opening the way, and creating a desire to hear the truth. There is such an increasing demand to have preaching all over the country, I do not know what to do. I have to do the labor of two or three men now. I preached twelve discourses between Wednesday evening and Sunday evening, and it is the remark of many that they can not see how it is possible for one man to do so much; but glory to God, I grow fat on it in this lovely climate, and the blessing of the Lord, and have no higher ambition than to see the work of God prosper. O how blessed to see the old and the young of all classes receive the truth, and follow their blessed Lord and Master. Yours in the blessed hope,

P. A. SMITH.

Lake City, Fla., Aug. 12th, 1868.

LATER FROM FLORIDA.

Bro. P. A. Smith writes again, under date of Sept. 3d, as follows:—

BRO. GRANT:—I returned last Saturday from holding meetings at the White Springs, and also on Big Creek, near the Suwannee river, about seventeen miles northerly from Lake City. I can hardly find language to express my thankfulness to the Lord for such display of the Spirit as attended the glorious truths of his word. There is scarcely a family but what some of its members have been sharers in its blessings. The people say there was never a time in the history of Florida, of such a reformation—so universal, and so marked—as the present. All of the most influential, old and young, have been baptized and joined the covenant. I have baptized forty-four, and forty-nine have joined the covenant. The school-master and the prominent young men and ladies, who used to take great delight in dances and other amusements, have been baptized and joined, and now their recreation consists in getting together to sing our hymns, and in going to meeting. They will come to meeting an hour before services to sing, and I am delighted with the progress they make. A subscription was started immediately to build a church, and they took hold of it with a *will*, and they want an Advent preacher to preach to them.

The difference between this country and the north, in regard to the success of spreading the Advent message, is this: at the north it is so thickly settled, it is very easy for the preachers to visit the people, after they have heard the truth, and induce them to turn against it. But here in the country, people live a great ways apart, and come many miles to meeting, and it would be very laborious to visit them all; and educated ministers out here are not very willing to labor above what is absolutely necessary for their support. As it regards the common preachers, they either come into the faith, or keep still about that of which they know nothing. I received a letter yesterday from a Bro. Green, who has been a preacher, but was sent to the Legislature from Baker Co., and could not be present at the Olustee campmeeting, in July, which he regretted very much; but will be present at the campmeeting to commence on the 11th, one week from to-morrow. He desires to become qualified to maintain the truth we preach.

The Lord is working on the minds of a number of persons, who are strong in the faith, to go out into the field and warn the people of the coming of the Lord. Praise the Lord for what he is doing all through the country where this truth is proclaimed.

I intend to start for home week after next, the 18th of Sept., after our campmeeting at Olustee, which promises to be a great meeting. My health remains very good, but I expect it will not be so when I go north, where those cold, chilly winds will bring on the asthma. Yours in hope, P. A. SMITH.

Jacksonville, Fla., Sept 3d, 1868.

From Bro. J. B. Wadsworth.

BRO. GRANT:—I have been very sick, for the first time since I left Rochester. I have eaten too much trash, watermelons and other like stuff. O how good to be the Lord's. Life is uncertain. I am so glad that I ever saw you, and Bro. Pratt. May God bless you. May you have many stars in your crown of rejoicing. I love you. Pray for me, that I may live nearer the Lord. I am wading through deep waters now, and all alone; no one to speak one word of comfort to me. Satan is trying to sift me as wheat, but the little still voice whispers, A little while longer, and the storm will be over. Yes, I feel that we are almost home. A few more days and nights, and our toils will be past. I do want to live right, walk right, and talk right. O Lord, what way wilt thou have me to go? Teach me what to eat, and what to know, and how to live for thy glory. I am willing to be anything for Christ's sake. I am nothing without him. What are our trials compared with the sufferings of those in early days? See Jacob with a stone under his head; see Jesus and the disciples sleeping in the deserts, oft in perils, nakedness, and hunger. Why, then, should I be troubled, though sometimes I do have to make my own bed, and like a tortoise carry all on my back, and seldom make the acquaintance of a laundress? There is no time to murmur, when we are told to pray always. We are reminded to be watchful, zealous of good works, faint not, become not weary in a good cause; though the waves may splash over us, still trust in the Lord; be of good cheer, "It is I; be not afraid."

Satan is very busy in these last moments. He has thousands of agents out; he knows that when Jesus comes *his* work will be done, so he is making the best of his time; and if we are not watchful, he will have us on the broad road to eternal destruction. I have more trials now than I have had in all of my travels, though I have much peace within. I am here sick, without money; have some friends, but poor friends as regards this world's goods. I am fast mending, and as soon as I get strong, I think to get into some business to raise money enough to get necessaries, then I shall journey on again. I am determined, by the grace of God, Satan shall not trip me, when I am so near home. O Lord, scatter the mist, improve my eye-sight, that I may see more light.

I met two men, one yesterday, and the other one to-day, who recognized me, and said I left some tracts at their house, and in their neighborhood. One of them is from Tenn., and the other from Miss. The one from Miss. said that a minister preached a sermon out of one of the tracts (I think he said "Plain Truths"), and was somewhat excited and wished to see me again. These two men will go back in a day or two. I will give them some tracts, and also a paper. I have the promise of two clubs for the Crisis, and about the same for the "Voice of the West." As soon as I am a little stronger, I will see to it, for one subscriber is worth a thousand tracts, as I think. There can much light be had from reading papers.

I don't know how long I shall be here, but as soon as I can make money to get me a knapsack and a satchel, and adjust myself in a more respectable manner, I then will bid adieu to these unhealthy regions. I will write again about the time I leave here. I think I will remain here until the first of Oct. Your Bro., looking for deliverance,

Mobile, Ala. J. B. WADSWORTH.

From Bro. J. A. Purdy.

BRO. GRANT:—Having received a letter from Bro. Purdy, and knowing that the brethren scattered abroad would be glad to learn that the Lord is convicting sinners in Nova Scotia, and turning them from their altars to the unknown God to seek the true and living God; by permission of Bro. Purdy, I send it to the Crisis for insertion. May the Lord carry on his great work of salvation. Yours, hoping for redemption, E. W. POTTER.

PUBUCCO BEACH, AUG. 11TH, 1868.

E. W. Potter:—Dear Brother in the Lord: A few lines from a wayfaring pilgrim might cheer your heart in this world of sorrow. We arrived here the 31st of July, and commenced meetings. We found religion very low. The people gathered in to hear what the strangers had to say. There was no one to take a part. I appointed a prayer-meeting on Sunday, at ten o'clock. Four came. One took part. My heart began to be more burdened for the people. We went on to labor for Jesus. The people began to gather, and the burden came on the more heavily. Bro. Reed, who accompanied me, went on four miles further, and held meetings. I still worked on, praying that the Lord would bless the people.

Sunday, Aug. 9th, Bro. Aram came. I was glad. I saw very plainly that God was at work among the people. We called a prayer-meeting again. The people began to take hold. Monday, another meeting, ten o'clock. The power of Satan began to yield Monday night. Glory to God, what a night. Ten came forward for prayer, and finally a crowd, crying for God to have mercy on them. The whole place has since been shaken by the power of God. The angels in heaven have been made to rejoice over backsliders returning to the Lord, and sinners who are being converted to God. The work is still going on.

Yesterday I went for Bro. Reed. We need ed his help. We have had another great

meeting this evening. Some have walked five miles to hear, and say that they never heard such preaching before. The Bible is a new book to them. We have calls to go to other places, but can not leave. Glory to God, that I live to-day to praise him. Bro. Aram has done much to remove the prejudice the people had against us, by giving us a recommendation. The Lord bless him, and comfort him in his affliction.

A few words about my health. It is about as usual. It is only Jesus that keeps me up. Well, Bro., Jesus is coming soon. What we do must be done quickly. Sunday, Aug. 16th, four were baptized, and the work is still going on. I left Brn. Aram and Reed to labor for the Lord. Sinners are coming to Christ, and saints are rejoicing in the love of God. I left on Tuesday, Aug. 18th, for Bear River, for more laborers, as there are numerous calls from adjacent places. Truly, the harvest is great, and the laborers are few. Yours, looking for redemption when Jesus comes,

JAMES A. PURDY.

Smith's Cove, Digby Co., Aug. 22nd.

From Bro. D. D. Reed.

BRO. GRANT:—I have just closed my Tent meeting in this city. The whole community is stirred. They have to acknowledge that we preach the truth. The Methodist preacher came out to hear. It kept him wiping off the tears. I baptized five happy souls last Sabbath. There were more to be baptized, but their husbands came into the tent and swore that their wives should not be baptized; so I left their cases in the hands of the Lord, praying that God would convert them to the truth. We formed a happy church, and a number of free Methodists joined the company. I left them on their way to the kingdom of God. I expect to meet them soon.

I am now on my way with my tent to Monticello, about twenty-five miles from Minneapolis, on the Mississippi. They want the tent there very much. Bro. Fassett is with me a part of the time, but I miss my old last year's team—Bro. Bellows and Sr. Crumb. I will try to meet them in the morning of the resurrection. The whole region is being stirred on the great truth of Christ's soon coming.

While I was on board of a steamer, going down the Mississippi a few days ago to my appointment to preach, the boat got on a bar, so we had to stay there a number of hours before we got off. When the bell rang for tea, we sat down to take our supper, and as the captain and all hands had been hard at work to get the boat off, and still she hung, they were badly vexed; so I commenced telling them the Lord was soon coming, and all of the wicked would be burned up root and branch. After we got through at the table, the Capt. came to me, and wanted me to come up and talk to them in the wheel-house about our hope, for they wished to know what the Bible taught. So I preached to them the destiny of the wicked, and also of the righteous. After I got through, they said they believed it; it seemed the most reasonable of any doctrine they had ever heard. I gave them a lot of tracts, hoping they may see the truth.

Let us be up and doing, and keep sowing the good seed, and we shall reap if we faint not. This world is our great field in which to labor. If we do not sow, we shall not reap. I shall keep in this field with my tent until cold weather, then I expect to go to California with the tent, and hold meetings the coming winter, if time continues. We cannot do too much. I should like to be with you at the campmeeting, but I must follow up the Mississippi. In hope, D. D. REED.

Hudson, Wis., Aug. 15th, 1868.

From Bro. J. R. Preston.

BRO. GRANT:—Since we pitched Antioch Tent at this place, we have had an opportunity to see what prejudice can do. The members of the churches are so priest-ridden that they dare not claim the privileges of freemen enough to come and hear. A few however have ventured, and are deeply interested. The Lord is with us, and we rejoice. The doctrine of eternal misery has made many infidels in this town, and more are on the point of throwing away their Bibles, because they can not harmonize the doctrine of hell torture with what the Bible says of the goodness of God.

Bro. Snook and myself have been dealing out the truth to them faithfully, and some are beginning to rejoice in it. Bro. A. B. Fabrick, formerly of Edinboro, Penn., lives here, and is a bright and shining light among his townsmen; all of whom acknowledge him to be a christian. Thank the Lord for such helpers in his cause. The truth is gaining ground rapidly in Mich., and we trust that many will be found ready at the day of the coronation of the King of glory. Your Bro., waiting for God's Son from heaven, J. R. PRESTON.

Clinton, Mich., Aug. 12th, 1868.

From Bro. C. F. Sweet.

BRO. GRANT:—I wish to say to the brethren and sisters in Southern N. Y. and Pa., that I purpose spending the coming fall and winter in my old field; viz., Southern N. Y. and Pa. If any one living isolated and alone, desires my labors, let them write me at Albion, N. Y., as soon as convenient, and I will do all I can for them. No matter if you are *poor*; the poor *must* have the gospel preached to them. I dare preach and trust in God for a living. All I want to know is that it is the will of God, and I am ready to go anywhere and preach to any people; and if God does not raise me up friends, I will lodge with the unfriendly, for the gospel of the kingdom *must*, "SHALL" "BE preached" for a WITNESS; then shall the end come. If GOD has any thing for me to do in the regions beyond, let his providence open the way; for I do not wish to go any where unbidden or unsent; but do wish to labor for the salvation of man where I can do the most good, to the greatest number of God's creatures. Let any one write who feel that God impresses them to do so, and thereby let God be glorified and his work done. C. F. SWEET.

From Sr. M. E. Otis.

BRO. GRANT:—As I have been requested by the brethren and sisters to write a line occasionally for the papers, that they might know how I was prospering, while traveling as a "pilgrim and stranger" over the hills and through the dales to preach salvation to the dying, I will attempt this morning to pen a few lines for their perusal. My mind has been somewhat engaged this morning in scanning my past life, and I look back on many trying scenes and fiery trials that I have passed through, and even to places where it seemed as if the waves had well nigh gone over my head; but through them all the Lord has led me, and made a way for my escape. I look to the few past months that I have been out this summer, and they too have been months of trial to me. I have been reproached, evil has been spoken of me, even by those who profess to be Christ's disciples, and some, too, who profess to be Christ's ministers; but yet, while some have turned away and tried to entice others away also, there have been many that had a desire to hear for themselves; and while they have crowded in out of curiosity, to see what "the woman" had to say, their hearts have been touched, and thank God, I have seen backsliders reclaimed, and others seeking the Savior that never knew anything better than the pleasures of Egypt.

Since laboring in Calais, where I have been a short time this summer, and where I labored last fall awhile, I have seen the work of God going on; and last Sabbath I had the pleasure of seeing two happy souls led down like the eunuch of old into the water, and there buried with Christ beneath the yielding wave, and then raised to go on their way rejoicing. These have companions who, as yet, are going on in sin; but prayers will arise for them that they too, ere long, may join their wives, and with them seek a land which knows no blighting. That land is just ahead, and with the poet I can exclaim:

"O hail, happy day, that ends our tears and sorrows,
That brings us joy without alloy,
O hail, happy day.
The day that brings a sweet release,
That crowns our Jesus Prince of peace,
And bids our sorrows cease,
O hail, happy day."

Dear brethren and sisters, let us press forward and overcome every obstacle that lies in the way; and, like the apostle Paul, be unmovable, who said at one time, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8: 38, 39. Again, says Paul, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy," etc. Acts. 20: 24. Your sister in Christ, rejoicing in tribulation. MARY E. OTIS.

Calais, Aug. 13th, 1868.

SCARLET SINS.—At no period in the country's history was there ever such cause, as exists now, for anxiety to the patriot and the christian.

We have no desire to be alarmists; but there are certain very startling things to which it will not do to shut our eyes.

We have written already on certain matters, in which the national conscience is utterly corrupt; on matters, too, wherein *religion*, as it is called, has busied itself in increasing that corruption; that is to say, gambling has been taught, practised, and sometimes, for the first time, *introduced* by "religious fairs" for "religious" objects; and finally the Romanists have organized gambling in this country as they have in Italy, into a regular source of revenue for "holy" objects.

The "religion" of the country has become rotten on that matter among others, and has ceased to have any moral sense upon the subject.—*Prophetic Times.*

POWER OF A HORSE'S SCENT.—There is one perception which a horse possesses to which little attention has been paid, and that is the power of scent. With some horses it is acute, as with the dog; and for the benefit of those who have to drive at night, such as physicians and others, this knowledge is invaluable. I never knew it to fail, and I have ridden hundreds of miles on dark nights, and in consideration of this power of scent, this is my simple advice: Never check your horse at night, but give him a free head, and you may rest assured that he will never get off the road, and will carry you expeditiously and safe. In regard to the power of scent in a horse, I once knew one of a pair that was stolen, and recovered mainly by the track being made out by its mate, and that after he had been absent six or eight hours.—*Tait.*

Obituaries.

HEINLY. Joseph Richman Heinly, son of Joseph Heinly of Sweetland, Iowa, departed this life July 12th, 1868, at Oarville, Ala., aged twenty years.

He was a young man of much promise and of rare talent and ability. As a student and teacher he had but few equals of his age. He was loved by all who knew him. His sympathy was with the Freedmen. He saw a chance among them at the south to do them good, and to get a position for himself that would be an honor and blessing, both to him and them. He now sleeps in Liberty Church Yard, Alabama. A funeral discourse was preached by the writer, from Heb. 2: 9, 10, at the Presbyterian Church, in Sweetland, to a large concourse of mourners, friends and people.

S. G. GIBSON.

HEMENWAY. Died in Worcester, Aug. 11th, 1868, of cancer, Betsey C., wife of Bro. Ebenezer Hemenway, aged sixty-five years, seven months, and seven days.

Sister H. was one of those whose lot it was to suffer. She embraced the hope of soon seeing Jesus, and being made like unto his glorious body, in 1842, and died in the triumph of faith, soon to awake to die no more. She was beloved by all who knew her for her faith in God, and her consistent christian character. She leaves a large circle of friends to mourn her loss.

SAMUEL AYRES.

McCLURE. Died in Meadville, Pa., Aug. 15th, 1868, Martha McClure, wife of Alexander McClure, aged fifty-seven years.

Sister Martha was among the most amiable of those "of whom the world is not worthy." She loved her Lord. She loved her husband and adopted daughter, and those "who love" Jesus' appearing, with an ardor that nothing could inspire but the Holy Ghost. Now she rests in hope of the glory to be revealed "at the resurrection of the just." J. B. COOK.

"*Voice*" please copy.

HAMBLIN. Died in East Boston, Feb. 18th, of scarlet fever, Lucy H. Hamblin, daughter of Bro. Eli Hamblin, aged three years.

Lucy was a dear sweet child, and far ahead of her years, and was the idol of the household. She sleeps quietly, and if faithful a little longer, father, mother, and children will meet on the other shore, where death cannot enter. The writer tried to comfort the mourners with "these words": 1 Thess. 4: 18. A. P. MOORE.

MACEY. Died in Lynn, Aug. 28th, 1868, Gertie Imogen, infant daughter of John S. and Emma Macey, aged four months and ten days.

Her mother fell asleep when little Gertie was about one week old. Since that time Gertie has been in the care of her grandmother, Sister Moulton, until death has done its work. Words of comfort to the mourners by the writer.

G. R. COBURN.

DRAKE. Died in Manchester, Ct., Aug. 25th, Harriett T., wife of Darius Drake, aged sixty-eight.

She was a consistent christian through life. Her end was peaceful, and she died with a triumphant hope of the resurrection of the dead at the coming of Christ.

MOORE. Died in Bear River, N. S., Aug. 20th, John Hastings, infant son of John and Mary Jane Moore, being within four days of one year old.

He sweetly sleeps in Jesus, sure of immortality at the resurrection of the just. M. J. MOORE.

MILLESON. Died of pneumonia, Dec. 25th, 1867, Oliver G. Milleson, aged thirty-four years, nine months, and ten days.

Papa was a faithful christian.

A. O. MILLESON.

Summary of News.

FOREIGN.

LONDON, Sept. 13. It is generally considered that the events of the last fortnight have made little change in the political condition on the continent either to lessen or increase the chances of the war. While on the one hand the press of Germany have assumed a quieter tone and profess to be more confident of peace, on the other hand it is known that France has refused a formal demand made by Chevalier Negra, the Italian Ambassador, for the recall of the French troops from Rome, and at the same time Prince Girgenti has brought to Paris proposals from Spain to cement an alliance with France by sending 30,000 soldiers to Rome.

This proposition and the approaching interview shortly to take place at Bayonne between the Emperor Napoleon, and the Queen of Spain are looked upon as foreshadowing an alliance, the object of which is to rid France of the care of the Holy See in case she should be plunged into war, so that by this means France, if without any other ally, could make Spain useful. Rumors, too, that several fighting regiments have been recalled from Africa, that Gen. Lebouf has been sent on a special mission to Germany, and that Prussia has determined to annex the Grand Duchy of Baden, add to the feeling of distrust in the permanence of the existing peace. This feeling is faithfully mirrored in Paris by the depression on the Bourse and consequent decline of rentes, and in diplomatic circles here the situation is pithily summed up in these words: "No fear of war, though it may begin to-morrow."

LONDON, Sep. 14. The press of this city comment, this morning, upon the recent speech of Napoleon at Chalons. The following words were made use of by the Emperor on that occasion:

"I will say nothing more, as the public prints are sure to draw prophecies of war, however moderate my words are."

PARIS, Sept. 9. Despatches from Madrid state that the government is taking extraordinary precautions to guard against any outbreak, and many disaffected in the army have been removed.

DOMESTIC.

New York, Sept. 8. The *Tribune's* Bowling Green special charges the Ku Klux Klan in that State with being more bold and defiant than ever. They recently forced an entrance into the house of Glasgow Williams, a Union soldier, and in the presence of his wife killed him because he said he intended to vote for Grant. They also hung an old inoffensive negro, and on Friday they attacked a settlement of Shakers, inflicting damages to their property amounting to $250,000.

Terrible Earthquake in South America.

REPORTED LOSS OF 30.000 LIVES.

Correspondence from South America to the New York *Herald* gives accounts of fearful earthquakes which occurred on the 16th ultimo, and destroyed several large cities in the southern portion of Peru. The shock, a Havana dispatch says, only lasted five minutes, but in that time from 25,000 to 30,000 persons were killed; but terrible as this statement is, that of the *Herald's* correspondent is worse. He says:

"A rumbling sound preceded the earthquake, and was succeeded by a rocking motion of the earth which warned the inhabitants of their danger. All along the southern coast the sea was terribly agitated, causing the ships to drag their anchors and flooding the land for some distance. The wildness of this scene of destruction has never been equaled.

Arequipa, a city of 35,000 inhabitants, its houses built solidly of granite, has passed away, scarcely a vestige being left. The strength of the houses being so great as to resist the shock for a time, many of the people were enabled to escape, but 400 are said to have perished in the ruins.

The town of Arica, containing 12,000 inhabitants, was also destroyed, leaving not a house standing. Here, as before, the strength of the houses gave many of the people time to escape, 500 only being engulphed and killed in the ruins. The water rose to such a height that a tidal wave forty feet high rolled with a terrific roll and resistless fury upon the ships in the harbor and precipitated them on the main land, far beyond any point ever before reached by sea. The U. S. storeship Fredonia was capsized, and all on board were lost. The Fredonia had on board $1,800,000 worth of naval stores. [The loss of property between Arica and Tacin is estimated at $14,000,000.] The vessel went over and was smashed to atoms by the advancing tidal waves and all on board were thus drowned before she was released from the mighty grasp of the sea. The U. S. steamer Wateree was carried fully half a mile inland and left high and dry, only one sailor of her crew being drowned. The injuries to the vessel were comparatively slight, but from the great distance she was carried inland it will be found impossible to ever get her afloat again.

The towns of Iquique, Moquegua, Locumba and Pequiaca, were also utterly destroyed. Over 600 persons were drowned in the destruction of Iquique, and many persons later were perishing for want of water. The government estimates the damage done to cities and private property at three hundred millions of dollars. The total number of lives lost by this shocking event has been estimated at over two thousand.

In addition to the fearful calamities above reported, intelligence has been received of even a more fearful succession of shocks in Ecuador. On the 16th ult., in the provinces of Pachincha and Imbarana, a tremendous earthquake, unequaled in the history of Ecuador, occurred. The towns of Ibarra, capital of the province Imbabara, San Pablo, Atuntaqui and Imantad, are in ruins. Where Catacachi formerly stood is now a lake. The populations of Ibarra, Ottovala and Catacachi are almost entirely destroyed. Towns adjoining Quito, as Parucho, Puellaro and Cachiguanjo, have been also entirely destroyed. The number of deaths in Quito has been small, but in other towns it is calculated that not less than 20,000 persons have been killed. The dead are so numerous that the surviving inhabitants have been forced to fly from the stench of putrefying bodies.

Items.

☞ King Victor Emmanuel is selling the property of the church in his Italian Kingdom. In this way he has already realized over 174,000,000, of francs.

☞ The "wickedest man" in New York has at last been converted. At the prayer meeting on Tuesday, he said that God had forgiven his sins, and that thenceforth he should lead the life of a Christian man. It was reported that "Shanghai" Hadden, "Sojer" Brown, and "Kit" Burns had offered the use of their rooms for prayer meetings.

☞ It is estimated that not less than 8000 buildings will be finished in Chicago, by the close of the season, at a cost of between $10,000,000, and $12,000,000.

☞ A famine is threatened in several of the Mexican States by reason of the scarcity of provisions.

☞ The late venerable President day, of Yale College, on being asked what he thought of the modern Spiritualism, so called, replied, "Either there is nothing in it, or the devil is in it." A statement that could hardly be improved.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.
☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

"WHAT IS MAN?" A Bible view of his creation, with the meaning of "Soul," "Spirit," and an exposition of the "Rich Man and Lazarus," "Thief on the Cross," and "Souls under the Altar." By Miles Grant.

This is a work of 128 pp., containing four tracts bound together. Every body should have a copy. Price 25 cents postpaid.

Notices.

The New Hampshire Tent.

To the brethren and friends of New Hampshire, in favor of having a tent to carry the gospel of the kingdom into new places, I would say, at the Alton Bay campmeeting it was found that enough had been raised by Bro. D. M. Leavitt, and others, except about one hundred dollars, to obtain a tent; therefore the brethren decided to purchase one at once, and have it in the field, believing the friends would soon send in the remainder. A committee of three was also chosen to see that the tent was judiciously run, and they to receive what the friends wished to give to make up what was lacking. Bro. Z. H. Ford of Concord, Bro. John Shorey of East Rochester, and myself, were chosen said committee. Bro. Ford is Treasurer, but money can be handed to either, and we will see that it is appropriated as designed. If it is more convenient to send it by brethren to the State Conference, to be held at Lake Village, commencing Oct. 15th, you can do so. Our friends will see that the first meeting of the tent is to be held this week at Rochester, N. H. Brethren, pray that good may be done.

J. G. SMITH.

Tent Meeting.

The Maine Mission Tent will be pitched in Mt. Vernon Village, Sept. 30th, and remain over the following Sunday. The small tent, for the accommodation of brethren and sisters to board themselves, will be there also. This is a new place for our faith; yet the friends in the place will do all they can to make the meeting interesting; and we trust our brethren and sisters will come prepared to labor for the salvation of the people. Will you pray for us, dear brethren and sisters, that sinners may be saved. The Farmington and Augusta Stage fare is reduced one third, for those who go to the above meeting. Per order,

H. B. SEVEY.
I. C. WELLCOME.

Dedication and Conference.

The new chapel, built at Province Falls, Freedom, N. H., is to be dedicated the first day of October; meeting to hold over the following Sabbath. Elders T. W. Piper, D. M. Leavitt, D. F. Leavitt, and others, are expected in attendance to preach the word. Come, my brethren, one and all. Come to labor for the good of souls. This house is peculiarly located, being within five minutes walk of two States, three counties, and four towns.

For the brethren, J. S. MOULTON.

N. B.—Homes will be provided for all that will come. J. S. M.

Tent and Campmeeting.

Providence permitting, the Rhode Island Mission Tent will be pitched in Woodstock Valley, Ct., Sept. 21st, and remain over the following Sunday. Come, brethren and sisters, to this meeting. Come in the name of the Lord, with the whole armor on, prepared to labor for the salvation of perishing sinners. Come at the commencement, and stay through. Don't be covetous of your time; it is the Lord's. Make a sacrifice and come. What we do for the world must be done quickly. Are your skirts clean? Have you done what you could to awaken a slumbering world, just ready to be summoned to the judgment? See to it at once.

Those who can, had better come prepared to board themselves, and lodge in the tents. We expect one will be brought for that purpose. Arrangements will be made for keeping horses. Brn. E. Bellows, H. F. Carpenter, and others, will be present to preach the word. A cordial invitation is extended to other denominations to come and hear, and worship and labor with us. Let sectarian bars be broken. Amen.

For the Church, I. B. POTTER.

Maine Mission Tent.

The tent will be pitched at Blackenton's Corner, one mile and a half from Rockland city, to commence work in connection with a campmeeting, Thursday, at 10 o'clock A. M., Sept. 17th, on ground owned by Mr. Benj. Clough, and near his house. It is on the road from Camden Harbor to Rockland, six miles from Camden, four miles and a half from Rockport, five from Thomaston, five from So. Hope, and four from West Camden. Those coming by Steamer will land at Rockland. Pasturing for horses, and board for the people will be furnished for pay, near the ground. Brethren and sisters who can bring tents, provision and bedding, come prepared to labor for the spread of the gospel and the salvation of sinners in this new field. Brn. Moses Young, H. B. Eaton, and S. Hall, have located and arranged for this meeting.

I. C. WELLCOME, in behalf of the Committee.

Tent Meeting.

There will be a tent meeting commenced in Chicago, Sept. 25th, and held as long as the interest may demand. Eld. Miles Grant has been engaged to preach during the meeting, and Bro. D. S. Clark and others are expected to be present and aid in proclaiming the truth and in bringing souls to Christ. Will God's dear children pray for this meeting, that it may be the means of bringing many to Christ, and that the word preached may be accompanied with the Holy Spirit, convicting the sinner, confirming the saint, and confounding our enemies? For the church, C. C. RAMSEY.

WM. HYNES.
J. FRANCES.

Notice.

The annual meeting of the Advent Christian Conference of the State of Conn. will be held at Square Pond, Conn., Sept. 30th, 1868; the services to commence at 7 o'clock on Wednesday evening. The place is accessible by railroad from Hartford to Rockville, thence six miles. It is presumed that provision will be made for conveyance, and that it will be advertised. Also one at Orcuttville near West Stafford and Stafford Springs.

W. S. CAMPBELL.

Conference.

The Lord willing, we will commence a conference at Colebrook, N. H., Thursday, evening, Sept. 24th, to continue as may be thought best. Brethren and sisters are invited to come and help in the work of the Lord. Strangers may call on Jas. Little, who will look after the interest of the meeting.

J. COUCH.
J. A. LIBBY.

Advent Christian State Conf. of N. H.

The annual session of this conference for 1868 will be held at Lake Village, N. H., commencing Oct. 15th and hold over the following Sunday. Particulars hereafter. A. W. SIBLEY, Sec.

P. O. Address.

Letters may be addressed to me as follows:—La Porte City, Iowa, care of H. J. Preble, until Oct. 7th; then Bascobel, Wis., until Oct. 17th, care of C. B. Sylvester; then Rouses Point, N. Y., care of Elder D. T. Taylor, until Oct. 24th; then Lynn, Mass. T. M. PREBLE.

Sycamore, Ill., Sept. 10th, 1868.

ARTICLES FOUND ON THE CAMP-GROUND.—One umbrella; one ladie's cossack; one-half shawl; two door keys; several old parasols, pocket handkerchiefs, and odd gloves.

South Vershire, Vt.

We purpose to commence a protracted meeting in this place, commencing Oct. 7th, and continuing over Sunday. Will friends from surrounding districts come over and help us? Come one and all. Homes will be provided for all.

H. F. CARPENTER.

Notice.

In compliance with the request of Deacon T. C. Armstrong, of Liberty, Steuben Co., N. Y., I will hold a two days (or quarterly) meeting with the Christian Church of his vicinity as he may arrange, to commence Sept. 18th, and continue over Sunday the 20th. All are cordially invited.

C. F. SWEET.

Notice.

There will be a basket meeting in Enfield, Ct., near or on the old camp-ground, near the Warehouse Point depot, commencing Sept. 24th, and hold over Sunday. All are invited to come.

For the brethren. D. PALMER.
D. W. MILLER.

Minnesota Quarterly Meeting.

The first quarterly meeting for the present conference year will be held (providence not preventing) in Utica, Winona county, commencing Friday evening, Sept. 25th, and will continue over the following Sunday. THOS. K. ALLEN, Sec.

Lost.

At Alton Bay, Sept. 7th, a large canvass bag, containing a mattress, blanket, pillow, and dress. Was directed to Louisa M. Hayes, Rochester, N. H., and had the following initials, imprinted in large letters; "J. K. H." Any information in regard to the above will be thankfully received by G. P. HAYES, Rochester, N. H.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
A. Ross....Sunday, Sept. 20th

Chelsea, Mass., (Library Hall.)
C. H. Leverton....Sunday, Sept. 20th
J. S. White....Sunday, Sept. 27th
M. Batchelor....Sunday, Oct. 4th

Preaching at Charlestown, (Evening Star Hall, No. 22 Main Street), every Lord's day.
C. Goodrich....Sunday, Sept. 20th

Saratoga, N. Y., Tent meeting, Thursday, Sept. 17th, through the week, and over the Sabbath.
Rochester, N. Y....Monday evening, Sept. 21st
Buffalo, N. Y....Sept. 22d
Buchanan, Mich....Sept. 23d
Chicago, Ill....Sept. 25th
At the latter place we purpose to spend some time. Pray for us, that a great work may be done in that city. MILES GRANT.

Lowell, Mass....Sunday, Sept. 27th
Portsmouth, N. H....Thursday evening, Oct. 1st
Kennebunkport, Me....Sunday, Oct. 4th
Livermore, (as Bro. Haggett may arrange), Thursday evening, Oct. 8th.
Carthage, (as Bro. Staples may arrange), Oct. 9th, and over Sunday.
Mechanic Falls....evenings, Oct. 14th and 15th
Casco....Sunday, Oct. 18th
C. GOODRICH.

West Abington....Sunday, Sept. 20th
J. S. WHITE.

Colebrook, N. H....Sunday, Sept. 27th
Lisbon Village....Sunday, Oct. 4th
Pittsfield....Sunday, Oct. 11th
J. COUCH.

Concord, N. H., (Centre Street)....Sunday, Sept. 20th
East Landaff, N. H....Sunday, Sept. 27th
A. W. SIBLEY.

Richmond Village, Me....Thursday, Sept. 17th
Lewiston Falls....Friday evening, Sept. 18th
Mechanic Falls....Saturday evening, Sept. 19th
West Poland....Sunday, Sept. 20th
Mayberry Hill....Tuesday evening, Sept. 22d
South Casco....Wednesday evening, Sept. 23d
Biddeford....Thursday evening, Sept. 24th
Elliot....Friday evening, Sept. 25th
Portsmouth, N. H....Sunday, Sept. 27th
Exeter....Monday evening, Sept. 28th
Haverhill, Mass....Tuesday evening, Sept. 29th
Lawrence....Wednesday evening, Sept. 30th
South Reading....Thursday, Oct. 1st
Lynn....Friday evening, Oct. 2d
Boston, (Lowell Street)....Sunday, Oct. 4th
At liberty the three last weeks in Oct. Direct to *Chicopee Falls, Mass.* HIRAM MUNGER.

New Durham Ridge, N. H., Tuesday evening, Sept. 22d
London Ridge, N. H....Thursday evening, Sept. 24th
Portland, Me....Sunday, Sept. 27th
A. ROSS.

Scitico, Ct....Sundays, Sept. 20th, Oct. 18th, Nov. 15th
RAND'L. E. LADD.

Newark, N. J....Sunday, Sept. 27th
West Haven, Ct....Sunday, Oct. 4th
Springfield, Mass....Sunday, Oct. 11th
New Britain, Ct....Sunday, Oct. 18th
Pleasant Valley....Sunday, Oct. 25th
Yalesville....Sunday, Nov. 1st
Prospect....Sunday, Nov. 8th
Meriden....Sunday, Nov. 15th
Cheshire Street....Sunday, Nov. 22d
WM. STUART.

Shabbona, or Shabbona Grove, Ill., (as Bro. S. Marsh may arrange), Monday evening, Sept. 14th, and through the week, and over the following Sabbath.
Tiskilwa....Friday evening, Sept. 25th
Providence, Ill., (as Bro. H. N. Bliss may arrange), Saturday evening, Sept. 26th, and over the Sabbath.
Manchester, N. H....Sabbath, Nov. 1st
T. M. PREBLE.

Kennebunk....Sept. 16th and over Sunday
Portland....Sept. 22d and 23d
Yarmouth....Sept. 24th and 25th
Biddeford....Sept. 26th and over Sunday
Will be at the Alton Campmeeting.
GEO. A. STREETER.

Woodhull, N. Y....Sunday, Sept. 20th
Canton, Pa....Sept. 22d to 25th
Great Bend....Sunday, Sept. 27th
Dresserville, N. Y....Oct 1st, and over Sunday
J. W. TAYLOR.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. ELD. GEO. CHAMPLIN.

Wyoming, R. I....the first Sabbath in each month
Westerly, R. I....the second Sabbath in each month
Riverpoint, R. I....the third Sabbath in each month
Bristol, R. I....the fourth Sabbath in each month
A. DURFEE.

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

SPRINGFIELD, MASS.
F. H. Burbank....Sunday, Sept. 20th
Wm. N. Pile....Sundays, Sept. 27th and Oct. 4th
Wm. Stewart....Sunday, Oct. 11th

WOLCOTTVILLE CIRCUIT.
B. Hitchcock, Newfield day time, Wolcottville evening, Sept. 20th.
W. J. Ripley, Wrightville day time, Wolcottville evening, Sept. 27th

PORTSMOUTH, N. H.
T. W. Piper....Sunday, Sept. 20th
H. Munger....Sunday, Sept. 27th
E. S. Jennings....Sunday, Oct. 4th

SQUARE POND, CT.
L. F. Moore....Sunday, Sept. 13th
J. Hall of (Scitico)....Sunday, Sept. 20th
P. S. Butler....Sunday, Sept. 27th

WILBRAHAM, MASS.
P. S. Butler....Sunday, Sept. 20th
B. Hitchcock....Sunday, Sept. 27th

BIDDEFORD, ME.
A. W. Sibley....Sunday, Sept. 20th
Geo. A. Streeter....Sunday, Sept. 27th
W. H. Mitchell....Sunday, Oct. 4th
B. S. Emery....Sunday, Oct. 11th
A. Simpson....Sundays, Oct. 18th and 25th
W. H. Mitchell....Sunday, Nov. 1st
B. S. Emery....Sunday, Nov. 8th

KEENE, N. H.
J. Couch....Friday evening, Sept. 18th, over the Sabbath, and longer if the interest demands it.
H. F. Carpenter....Sunday, Sept. 27th

WORCESTER, MASS.
J. Hemenway....Sunday, Sept. 20th
L. Boutell....Sunday, Sept. 27th

CONCORD, N. H., (AT THE BETHEL.)
J. K. Bellows....Sunday, Sept. 27th
Wm. W. Sutherland....Sunday, Oct. 11th

Whitefield....Sunday, Sept. 20th
R. G. CHADSEY.

Great Falls, N. H....Oct. 4th
S. C. HANCOCK.
Others wishing my labors, please write me at East Boston, Mass., care of Daniel Collins, No. 13 Bennington street.

Great Falls, N. H....Sunday, Sept. 27th
Haverhill, Mass....Sunday, Oct. 4th
JOSEPH W. WHITE.

Cabot, Vt., (Advent House)....Sunday, Sept. 20th
J. A. CLEAVELAND.

Barnstead, N. H., (Tuttle school-house), Sunday, Sept. 20th. S. JULIA BUSWELL.

Portland, Me....Sunday, Oct. 4th
JAMES A. YOUNG.

Brunswick, (yellow school-house)....Sunday, Sept. 20th
Lewiston....Sunday, Sept. 27th
R. R. YORK.

Northwood Narrows, N. H....Sunday, Sept. 20th
WM. BODGE.

Plymouth, Vt....evenings, Sept. 29th and 30th
Bridgewater, Vt....from Oct. 1st to 5th
South Vershire, Vt....from Oct. 7th to 12th
H. F. CARPENTER.

Alton, N. H....Sunday, Oct. 11th
JOSEPH SPINNEY.

Durham Centre, Ct....Sunday, Sept. 20th
Scitico, Ct....Sunday, Sept. 27th
East Haddam, Ct....A. M. and P. M., Sunday, Oct. 4th
Goodspeed's Landing, evening, Oct. 4th.
North Somers....Sunday, Oct. 11th
Square Pond....Sunday, Oct. 18th
Hartford....Sunday, Oct. 25th
Pleasant Valley....Sunday, Nov. 1st
L. F. MOORE.

Worcester, Monday and Tuesday evenings, Sept. 21st and 22d.
Westboro....Sept. 23d and 24th
Bragville....Sunday, Sept. 27th
S. W. THURBER.

Mechanic Falls, Me....evenings, Sept. 22d and 23d
West Poland, (Free Chapel)....Sunday, Sept. 27th
Mayberry Hill....evenings, Sept. 29th and 30th
E. S. JENNINGS.

West Alton, N. H....Sabbath, Sept. 20th
Meredith, (Oak Hill meeting house)....Sept. 27th
Meredith, (Dolloff school-house)....Sabbath, Oct. 4th
N. GLIDDEN.

Norway, Me., (Sodom school-house), Sabbath, Sept. 20th.
East Stoneham, Me....Saturday evening, Sept. 26th and over the Sabbath. S. TENNEY.

Lake Village, N. H., (North Church)....Sept. 27th
L. G. & M. MCKINNEY.

London Ridge, N. H....Sabbath, Sept. 20th
DANIEL CHURCHILL.

Fairhaven, Mass....Sunday, Sept. 20th
New Bedford....Sunday, Sept. 27th
Bristol, [illegible]....Sunday, Oct. 4th
[illegible]

Morris, Ct., (at the house of [illegible]), evenings, Sept. 15th and 16th.
Northfield, Ct., [illegible]
Wolcottville....Sunday, Sept. 20th
Westfield....Sunday, Oct. 4th
Hartford....Sunday, Oct. 11th
B. HITCHCOCK.

Exeter, N. H....Sundays, Sept. 20th and 27th
Portsmouth, N. H....Sunday, Sept. 27th
Manchester, N. H....Sunday, Oct. 4th
C. H. SWETT.

Bristol, Ct....Sunday, Sept. 20th
R. OWEN.

West Concord, Vt....Sunday, Sept. 20th
Topsham....Sunday, Sept. 27th
MARY E. OTIS.

Amesbury....Sunday, Sept. 20th
West Amesbury....Sunday, Sept. 27th
W. S. CAMPBELL.

South Reading, Mass....Sunday, Sept. 27th
Dover, N. H....Sunday, Oct. 11th
A. RICHARDSON.

Cascoville....Sept. 20th
J. A. LIBBY.

South Reading, Mass....Sunday, Oct. 4th
T. E. LANG, JR.

Middlebury, Pa., (Button school-house)....Oct. 18th
J. W. TAYLOR.

Pleasant Valley....Sept. 20th
SETH WOODRUFF.

Yalesville....Sept. 20th
WM. J. RIPLEY.

Lake Village, N. H....Friday evening, Sept. 18th
Meredith, N. H., at the hall near Phineas Dolloff's, Sept. 20th. SIMEON BENT.

Lovely Street, Conn....Sunday, Sept. 20th
G. L. WHITE.

Guilford, Conn....Sunday, Sept. 20th
Sandisfield, Mass....Sunday, Sept. 27th
G. L. TEEPLE.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ ALEXANDER McLANE sends us $2.00 from Plymouth, but we cannot find his name. Please give us your P. O. address, and put the STATE on.

☞ S. M. CORNELL—We have no subscribers at Iowa City but yourself.

LETTERS RECEIVED.

C E Bailey, R B Bailey, J T Kimball, J T Ongley, S Tenney, D B Rogers, C H Danks, F H Chamberlain, F S Ransom, J A Libby, I Lamb, J S White, C C Hurd.

BOOKS AND TRACTS SENT.

BY MAIL—N W Chapman, Chas C Barker, L J Adams, Eld Theo Greenstreet, M Lichtenthaler, S P Doane, C Penneyer, J M Tozier, B Converse, A F Abbott, J H Stannard, W Lyle, J L Knapp, M Smith, H H[illegible], Rev E A Wilson, J Chapman, Mrs J Jordan, Mrs P A Walker, S S Troyer, Z A Temple, L S Johnson, J Earle, J D Swain, N J Geer, Mrs C Staples, D W Fuller, J M Matts, B N Stetson, E A Prescott, K Comstock, A Pickett, E Shults, O W Thompson, R F Betts, W E Benham, C Kerr, L Peters, L A Merrill, Crillis, D G Smith, A G Thurston, Miss M T Rogers, A Calvin, A French, G H S Houghton, J C Wadsworth, H Hathwey, O D Woodruff, H Booth, S Knootz, Mrs M A Harris, J S Arnold, J Hedrick, Benj A Albee, D Bates, P B Robinson, J C Newhouse, H W William, J H [illegible], J M Tozier, Benj H Straight, Mrs A Andrews, M Wright, John Salsbury, I Lamb, D Wilson, Chas C Tuck, J Cunningham, E P Hoole, Chas C Barker, I Bradley, R L Gove, J Phillips, A L Walsh, D Crouch, Geo. Rexer, H Bently, L Marsh, D A Ray, H W Wilcox, T E Allen, M H Manson, H C Terry, F D Babcock, E W Wallack, Chas E Marshall, A Pickell, J W Bently, L Whitford, S S Wilkinson, N H North, E P Cook, W W Smith, N M Treadwell, A Marr, Rev G S Bradley, S L Couch, L W Tuttle, Geo A Norton, G B Runnels, M Vailthorp, E P Hoole, P A Smith, J F Wilson, J Whitford, P Yeomans, J C Wheeler, J Whitner, E J S Rice, H R Tryon, O Farnum, L Whitford, J B Wadsworth, H C Williams, B Burgess, F A Sheldon, M Losey, G H Bundy, B W Keith, C O Hopkins, J Coolidge, A French, J H Falling, E B Crandell, O W Frazier, A Dewy.

BY EXPRESS.—H A King, R I Mission Tent, John Sadler, S I Manly.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—22 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 87 Cedar St.
R. Owen—Springfield, Mass., Pendleton Avenue, Cor. of Orleans Street.
Alvah Beal—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. [illegible]—[illegible], Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
R. R. York—Portland, Me.
N. P. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me.
C. Goud—Topsham, Me.
F. A. Baker—Lovant, Me.
H. S. Mitchell—Oakling, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Burgess—Box 426 Concord, N. H.
D. F. Leavitt—London Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
T. L. Rand—Grafton, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Manchester, N. H.
O. D. Whittier—Rochester, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Grantwood Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Franklin, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
R. G. Chadsey—Rutland, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Centre, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Batchelor—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Cardell—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wells Trent—Middlebury, Ct.
S. B. Manning—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. [illegible]
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Freeman—Rome, N. Y.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Lovett—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
A. D. Plagg—No. 239 South 8th St., Jersey City, N. J.
Wm. Stewart—1814 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Pleasant Valley, Tioga Co., Pa.
R. Cotton—Edenboro, Pa.
Wm. Deverell—Keswick, C. W.
A. N. Seymour—Reading, Mich.
J. M. Preston—Wallaceville, Wayne Co., Mich.
J. R. Fassett—Minneapolis, Minn.
Philip Snook—Roscoe, Mich.
Ruth M. Rowell—Winona, Minn. Box 221.
Eld. G. W. Green—Box 19, Monagh, Clark Co., Ind.
Eld. [illegible]
G. W. Stetson—[illegible]
H. A. King—[illegible]
[illegible]
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—[illegible], Ill.
F. Burchard—[illegible]
Dr. L. L. [illegible]
B. Wm. Withrow—Memphis, Tenn., Box 584.
[illegible]

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies.—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By Wm. L. Hastings. Cloth, $1.00; paper, 50c.
VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.50.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE. By H. L. Hastings. Cloth, $1.00.
PRE-EXISTENCE [illegible] and SPIRITUALISM, by Dr. Hemenway. Cloth, $1.00.
THE GREAT CONTROVERSY between God and Man, with outlines of that. By H. L. Hastings. Cloth, $1.00; paper, 60c.
LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and the Second Advent near. By C. L. Wellcome. 20c; by mail, 25c.
THE LAST-DAY TOKENS. No. 2. By S. S. Brewer. 15c; by mail, 20c.
THE CELESTIAL RAILROAD; or, Modern Pilgrims' Progress. 5c; by mail, 6c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $3.00; on Cloth, by mail, $2.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth $1.00; paper 60c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 25c. Cloth, 40c; by mail, 50c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 30c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL—What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 5c.
THE WICKED NOT IMMORTAL—(with 300 proof texts.) 3c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 2c; by mail, 3c.
BIBLE MEANING of Forever and Everlasting. 2c; by mail, 3c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 2c.
REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 2c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 80c; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools—cloth, 35c; roan, 50c; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12 single copy; $1.00 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 30c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. P. Hudson. Paper covers 45c. by mail.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.00; by mail, $1.12.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 5c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "14 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.30c. Cloth, $1.75; by mail, $2.07.
EVERYBODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.
THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 4c.
THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.
THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.
THE THREE KINGDOMS. By T. M. Preble. 15c. by mail, 15c.
TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 224. 50c. by mail.
HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 33c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SEVENTH-DAY SABBATH. Is its observance binding? By O. W. Baily. 23pp. Single 5c. postpaid.
SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 30c. per dozen.
THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 5c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM; a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
SARAH THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c. postpaid; 85c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 5c; by mail, 6c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.
THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.
THE PLAN OF REDEMPTION. By I. C. Wellcome and G. Good. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 280 pp. $1.25.
"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 35c; postage 5c.
CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 61. Price by mail, 20c.
SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.
THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 10c.
CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 15c; by mail, 20c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.
THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.
OUR LOSS IN ADAM OUR GAIN IN CHRIST. [illegible]
[illegible]

GOD'S ANVIL.

Pain's furnace-heat within me quivers,
God's breath upon the flame doth blow;
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, as God will!
And in his hottest fire hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow;
And yet I whisper, as God will!
And at his heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow;
And yet I whisper, as God will!
And in his mighty hand hold still.

Why should I murmur? for the sorrow,
Thus only longer lived would be;
Its end may come, and will, to-morrow,
When God has done his work in me;
So I say, trusting, as God will!
And, trusting to the end, hold still.

He kindles for my profit purely
Affliction's glowing fiery brand,
And all his heaviest blows are surely
Inflicted by a master hand;
So I say, praying, as God will!
And hope in him, and suffer still.

—*Selected.*

For the World's Crisis.

EDWARD IRVING ON THE 1260-1335 DAYS.

Bro. Grant:—I think the readers of the *Crisis* would be pleased to know what that devoted, learned, and most eloquent preacher of England (for so he was esteemed, as I was told by one who used to hear him), wrote forty-three years ago concerning the Lord's coming this year. I quote from his "Babylon Foredoomed." The time when the Pope was exalted to supreme head in the church, and the civil power used to discipline heretics, is ascertained beyond dispute, and from this source of information there can be no appeal. The code and pandects to which he refers, and which Gibbon calls Justinian's "immortal works," is probably the original work of the ten compilers appointed by Justinian. They were found at Analfi, in Italy, in the war between Pope Innocent II. and the king of Sicily and Naples, about the year 1527; though some say earlier. They were taken to Florence, new bound in purple, placed in a rich casket, and were shown to curious travelers by the monks and magistrates, bareheaded, and with lighted tapers. They have been copied from at various times. One person was engaged several years studying the manuscript. "Since the above period, Justinian's laws have revived, flourished, and continue to be, indeed, the general law of Christendom, one single kingdom excepted." The ardent desire expressed by Mr. Irving at the close was not wild, as, if now living, he would be but seventy-six years of age, but he wore himself out in nine years from the time he wrote.

S. Hall.

"It now therefore becomes the question, at what time were the saints given into the hands of this 'little horn' power? Now, it must be some great event in the history of Christendom; not the petty encroachments of a bishop of Rome, or his ambitious pretences, but some great and conspicuous action of power, whereby he obtained a right to and inheritance over all the churches. And it must be ascertained, not by impotent acts of councils, or doubtful edicts of petty princes, but by enactments issued from the fountain head of power, and enrolled amongst the constitutions of empire. For unless it were so recorded in a sure place, the comfort of the prophecy were wholly lost to the church, and we were as much out to sea as ever respecting the coming of Christ, and the beginning of the kingdom of the saints. Now, the church ought to give thanks to God, that by his wonderful preservation of the pandects of Justinian, the far-famed imperial code, which, after being lost for centuries, they say was dug up from the ruins of Analfi, about the time that light began to dawn upon the church; that from this code, so wonderfully preserved and restored from the dust of ruins, we can give the date, not only when power was given to the bishop of Rome over all the churches, but when the very form and character of that power was ascertained and determined; and, as if to make these edicts the more conspicuous, they stand at the very beginning of that famous code of civil law, as if it were to call the attention of all christians and civilians to the most important edicts of the work.

The first of these edicts by which authority was given to the bishops of Rome to settle all controversies in the church, by which he was declared head of the church, and infallible in all matters of faith, and permitted to use the power of the empire against whomsoever he deemed heretical; this most important edict bears the date of 533. But this important matter, we should say, rests upon a complete system of policy and creed of imperial authority, issued to the empire, and written in the law of the empire, whereby the Papacy was established the imperial religion; not merely granting the power, but severally constituting the chief features in the character of the Papacy, so that its very image is delineated and fixed in the beginning of Justinian's code, then given, as if to signify that it was the rubric of that most famous work. . . . .

Now, if these acts of Justinian, incorporated into the code of the empire, by which the empire continued to be governed, do not give the 'little horn' the power over the saints of the Most High, I know not what before or since could give him that power, but no part of canon law rests upon a surer foundation. Nay, so complete was the submission of all right of judgment into his hand, that Justinian himself set the example of it; who, being about to issue an edict containing his own orthodox confession of faith, and condemning Nestorius, and other heretics, with all who should differ from it, submitted it first to the Archbishop of Rome for his approbation; 'he hastened to communicate to his holiness all things which regarded the state of the church, since it had always been his earnest endeavor to maintain the unity of the apostolic seat, and the state of the holy churches of God, wherefore he thought it necessary to make known to his holiness his late decree against the heretics, as he would not suffer any thing that related to the churches, although it might be clear and undoubted, should be done without his Holiness being notified, who, is the head of all the holy churches, and that the churches maintained the constitution which they had received from the apostolic seat of his holiness.'

The celibacy of the clergy, the intercession of the Virgin Mary, the religious use and veneration of holy crosses, the setting of councils on a level with the holy Scriptures, the founding of the supremacy of the holy see upon our Lord's injunction to Peter, 'feed my sheep,' these, and other capitol institutions of the Papacy, are all within a year of the same date, enacted and embodied in the standing law of the empire. And not only so, but in the Emperor's letters to the Pope, he uses these expressions, 'your highness,' 'your beatitudes,' 'the head of the holy churches,' 'the head of the holy priests of God;' which blasphemous titles he recognizes, not only in a letter sent to the Pope himself, but in one addressed to the bishop of Constantinople, continually referring to Rome as the apostolic seat . . .

From all these things, and much more that might be quoted from the pandects of Justinian of the same date, there can be no doubt that, however the way might have been preparing, this doubtless is the epoch at which the supremacy of the Pope over the saints within the realms of the horned beast, received supremacy as a great historical event in the reign of a great Emperor, and supremacy as a part of a code which continued for centuries the adoration of the world, and the foundation of civil law.

Mr. Irving further says in conclusion:

"Justinian, in the beginning of his reign, occupied himself with the great work of revising all the former laws of the empire, and adding thereto such edicts as should bring the whole state of society, government and religion, into conformity with the spirit of his own enlarged mind, and those of the able counsellors with whom he was surrounded. . . . This work brought into a fixed and perpetual form the hitherto fluctuating and undefined powers of the Reman pontiff, established the exemption of the clergy from prosecution before the civil courts, at once making the Pope the head of all the apostolical churches, and constituting the church a distinct political power from the state—an *Imperium in Imperio*. The acts by which this was effected, bear date of 533, as being preparatory to the great onset upon the Arian powers whereby they were destroyed, which was in a manner necessary to precede the promulgation and reception of his body of laws in the west, where the Arian nations governed to the entire contempt of his authority. So that in one and the same year the catholic faith was established, the Pope's supremacy written in the constitutional law of the empire, and the twofold empire of the church and state within each other was constituted, which are the three grand features whereby the beginning of the period is determined; and I hold it to be such a grand demonstration for the Papacy as never before or since was made, and such an exact fulfillment of the threefold prophecy which determines the beginning of the period as another like it hath not been found by any commentator, nor can be found.

And for the event by which the close of the period is signified, there are in it so many striking particulars, that it is equally remarkable with the preceding, and equally fit for signifying the conclusion of the period. The two witnesses, though they testify 1260 days against the abomination, are not slain until their testimony against it is finished. At this time there is an earthquake, or popular revolution . . . of great importance, which no event of history answers to but one; namely, the French revolution, when the witnesses had finished their testimony in sackcloth. That they should be slain after continuing through 1260 years, without being hurt but only obscured, is another occurrence of which the whole body of European history gives but one solution. That they should come to life again after the three years and a half, is definite beyond all parallel. And that all these things should concur just at the expiration of the 1260 years from the date of the commencement, is a most marvelous coincidence of things, which I defy the ingenuity of all commentators to force any event of history to explain, but the right one, which God foresaw and foretold by his holy prophets,—the event in which we have its accomplishment, namely, the desecration and abolition of the Scriptures by the government of France,—perhaps the most extraordinary event in the history of nations, and by those who brought it to pass, deemed the greatest feat of power that had been accomplished since the coming of Christ, from which they proposed to date the beginning of a new era, and a new division of the year, the abolition of weeks, and a thousand other proud imaginations of their wicked hearts. A period which is expressed in three different forms of times, of months, and of days, and twice under two of these forms in one and the same place, as if to preclude all chance of miscalculation; a period whose beginning is defined by three events, political, ecclesiastical and military, all concurring in one year, whose conclusion is defined in like manner by events political and ecclesiastical, and of a given duration, all concurring in one year, and these not minute or unimportant; but the most important in centuries on either side of them; a period so defined and determined can only be misinterpreted by taking up a part of the evidence. Take it all as we have sought to do, and you may defy any one to misinterpret it. He cannot find two other points of time between which it will lie, and he cannot deny that it lies plainly and squarely between these two points of time which we have fixed for it—533 and 1793. From the setting up of the Papacy, therefore, there shall be 1290 days, till something, which is not determined by any event, and there shall be 1335 days till the term which is pronounced, Blessed,—blessed is he that waiteth and cometh to it. There can be no doubt that this is the commencement of that glorious time when all shall be blessed in Christ, and all men shall call him blessed. No other epoch in holy writ is designated blessed. Therefore we say, that in seventy-five years over and beyond the 1260, or in forty-three years from the time I now write (1825), the blessed reign of Christ shall have commenced. (The Lord lengthen out my life to see one of the days of the Son of man, though in the extremest age as of Simeon and Anna, the Lord spare me to behold his glorious coming.)"

Avoid Abstractions.—If you would keep up attention, avoid abstractions in your sermons, except those of mere argument. Come down from generals to specifications, and especially to individual cases. Wherever possible, give name and place, and intersperse anecdote. By this means the Puritans, even when they were prolix, were vivacious. They subsidized every event of Old Testament history, and talked of David and Judas, instead of royalty and treason.

NAPOLEON.

The following letter is from the foreign correspondence of the New York *Examiner* (Baptist), and is from the pen of a piquant and original writer, a minister, and also Professor in the Chicago University, if I mistake not. In regard to the expression near the close, "he is a broken man"—Question, Will he not live to fill the mould of prophecy? We believe he will.

C. Colgrove.

I have seen the Emperor. Switzerland must wait. Human nature before any other kind. I wanted to see the Emperor, was more anxious to see him than any other man of either hemisphere. I heard he was away for the summer. I gave up seeing him. But my luck was better than my hopes. The next day after my arrival in London I saw the Queen of England; the next day after I arrived in Paris I saw the Emperor of France.

I was sauntering thoughtfully along the broad and brilliant Rue de la Paix, when I saw a commotion in the distance. It ran along the pavement and came toward me. People stepped quickly to the curb and leaned over intent upon an open carriage. Hats were lifted. It is somebody of consequence, I thought, pereaps it is—it was nobody else but Napoleon, who sat on the back seat bowing to those who recognized him. I, too, hurried to the curb and lifted my hat, as a barouche drawn by four graceful prancing bays, two of them mounted by jocky caps and fancy livery. Alongside were two or three outriders in plainish uniform. As the equipage jogged slowly by, I saw the picture I had often seen, only it was now flesh and blood—the veritable personage who has turned the world's sneer into a world's admiration, mingled with fear, for these two decades has been the foremost man in Christendom, the first monarch on earth, the most brilliant sovereign since Julius Cæsar. If you think I exaggerate come to France, and see for yourself. Come, and be but fair, listen to all sides, hear all parties, ask questions, judge for yourself. If you would see Wren's monument in London, look around you. If you would see the Third Napoleon's in Paris, do the same. His spirit is in everything. His handiwork is everywhere.

I say, hear all sides; but there is but one side when you speak of success. Legitimist, Bourbon, Republican, all concede the splendor of the man's success. Whoever may detest him, none can hold him in contempt. One party glories in, another bites its lip over the transcendent brilliancy and the indisputable beneficence of his reign. His faculty for rulership is unquestioned. His attainments are as widely conceded as his achievements. Many question his policy, none doubt its ability. A multitude would rejoice to see his thone overturned, and his crown trodden under foot, but they do not pretend that any other Frenchman has the brain or the breadth of this one. They would take him away, but have no substitute to propose. They would pull down, and let the building up take care of itself. They are for a republic, though a republic mean anarchy and chaos.

All thoughtful Americans, all thoughtful Englishmen, all the thoughtful here and everywhere, concede that the present Emperor is the best friend of the present France. And this is what galls the factious all that prowl and growl around the throne—the world's concession to the throne's success. Even John Bull shrugs his shoulders, and with grim reluctance joins in this world's concession.

Ask the poor, and they will tell you that Napoleon is busy in devices for their comfort and contentment; while his wife is at the head of every philanthropic movement of the capital—a pure, sweet, earnest woman, by the way, says universal testimony, making her court, as far as she is concerned, the decentest that France has had since Josephine.

And with all their discontent (and with what ruler are these people more discontented than the Ruler of the Universe) the common people will own to the benignity of their present sovereign's reign.

"Are you going to let the prince reign?" I said to the shopkeeper, and he said in reply, "Don't know, monsieur, don't know."

"Well, why not let him reign? The crown descends to him. He comes out of the loins of your greatest modern ruler. Why not stand still and give him a tial?"

"O, we Frenchmen like a change, you know."

It was useless to reason. The French do not reason. They get up in the morning and go to bed again at night, in the meantime sitting upon the pavement before the cafe waiting for a "change." And herein is a tribute to Napoleon. Look at the material he has to deal with. It is fire and powder. It is human nature in a state of chronic eruption. It is people whose highest aim is an explosion, whose chief end, only end, is a "change." Put the Archangel Gabriel over them and they would not be content until the Archangel Gabriel was not over them. Satan or Savior, it matters not, the French must befrenzy themselves over the powers that be. The French war-cry is, Whatever is, is wrong! Set fire to it, and the devil take the responsibility. This vast, wide, deep mass of boiling spirting, menacing human lava the Emperor has to master, and to have made it own him its master is his highest praise.

The army, if it were like any other army in the world, would glory in him, and perhaps this one does. Some say it does, some say it does not, while others say what is probably the nearest the truth—"the Lord only knows, for the French army is composed of French people." But a better dressed or a better taken-care-of army does not step to music. If they should happen to stand by the Prince when his father's uneasy head sinks to rest, the Napoleonic dynasty continues. Otherwise, otherwise.

Talk of the *jaux pas* in Mexico! Fudge! The volcano had an outlet. The lava got vent. The French spirited. Mexico drew the lightnings that were gathering over France. Better war abroad than revolution at home. If you say, a terrible remedy, see how terrible the disease is; and to realize how terrible that disease is, come here and feel its hot throb. You can have no adequate notion of the intensity and propensity of that disease without coming here. The shopkeeper's cool reply is a household word. It is universal. Nothing else is thought of. Anything for something else. This is the disease—a mania—madness after change. Change is the God of France.

A wonderful man he then who could rule, and fashion, and hold, and keep in orderliness and tranquility for twenty years this nation of the French.

And Paris is itself a monument to the brain of Napoleon III. Such strides in the path of renown, in enterprise, in beauty, in art, in order, in taste, in municipal government, in scientific experiment, in sanitary reform, in industrial improvements, in educational advantages, in artistic enjoyments, in benevolent contrivances, were never achieved by any other metropolis of any other country in any other age of the world. Paris is the best governed, the best regulated, the best looked-after city every way on the surface of the earth, and the hand that governs and regulates, that cleans and adjusts and embellishes it, is that of its Imperial master at the Tuilleries. And that hand never rests, never stops. It is driven by a passion. It is propelled by a will that has no peer and a brain that has no compeer. I might write a dozen newspapers full of what Paris has become, and is becoming under the direction of its monarch.

No wonder the Emperor looks haggard. He wears an empire in his countenance. The harrow of apprehension has torn up his face in tearing up his soul. He is a broken man, and he shows it. He is an uneasy man, and he looks it. His eye is abstract. He lives in himself. He is self-absorbed. There was a pathos in one of his late speeches, where he made allusion to what may happen to him any day, and a calm, lofty dignity in the words of faith and hope he spoke for France and her future.

Mind, I am not treating of the man Bonaparte, but of the monarch Napoleon. Of his motives, or of personal matters, I say nothing now. I speak of the Emperor of the French as I saw him yesterday, and as I believe he will be spoken of by the historian of the future who shall be candid toward the present.

Paris, April, 1868. Keynote.

LOOK TO CHRIST.

The love wherewith the saint loves his Savior is a very peculiar love. It constrains him to think often of Christ,—almost constantly. Thoughts of Jesus flow right along with the current of his every-day life. You have doubtless heard men disparagingly spoken of as men of one idea. (By the way it is good to have one clear, well-defined idea—some have not so much as that.) Well, the true christian is such an one—a man of just one idea. Christ is that idea. Christ is with him the first and the last. He is the radiating point of all his thoughts. The resting-place to which the mind on wings of thought returns after every fight. A man of one idea. He may, it is true, have gone profoundly into science, but then science conducts him along a shining path-way to Christ as the great first cause of all. He may be an adept in the law, and yet the law leads him to Christ as the only lawgiver. He may be a proficient in history, having the names of empires, kings and princes at his tongue's end, and yet history only leads him to Christ the King of kings, and Lord of lords. He willingly gives up all to Christ. A little girl had a cluster of luscious grapes. She stood by her father and gave him one grape, then another. But now love gained the complete ascendency in her soul, and she threw the whole cluster into his bosom—"Take them all, papa." So the Christian cannot content himself with giving Christ just one from the cluster of his affections. But he says:

"Love so amazing, so divine,
Demands my heart, my life, my all."

—*Earnest Christian.*

A Short Prayer.—At the opening of an important meeting Tingly was called upon to offer prayer. He bowed before God and in the presence of his brethren, and prayed as follows: "O Lord, teach us to feel the need of thy grace, and seek it; to know thy will, and to do it; to find our place and keep it. Amen."

The language and sentiment of this short prayer were decidedly appropriate, and no one could have grown weary while listening to it. But this could not in truth be said of *long* prayers which we sometimes hear—*Advent Review.*

Gems.

☞ Small acts of kindness, how pleasant and desirable do they make life. Every dark object is made light by them, and every tear of sorrow is brushed away. When the heart is sad, and despondency sits at the entrance to the soul, a trifling kindness drives away despair and makes the path cheerful and pleasant.

☞ A true friend is not born every day; it is best to be courteous to all, intimate with few; for though perhaps we may have less cause of joy, I am sure we shall have less occause of joy, I am sure we shall have less occasion for sorrow.

☞ I know of no great expounder of moral principle, I know of no eloquent teacher of divine truth, who is more useful in God's world than a business man that carries his religion into his business.

☞ The biggest aristocrats, as well as the most disagreeable people in the world, are persons who, without education or culture, have, by mere luck, come into possession of a few thousand dollars.

☞ He who has never tried the companionship of a little child has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower without plucking it or knowing its value.

☞ Many persons fancy themselves friendly when they are only officious. They counsel not so much that you should become wise as that they should be recognized as teachers of wisdom.

☞ Suspect a tale-bearer, and never trust him with thy secrets who is fond of entertaining thee with another's. No wise man will put good liquor into a leaky vessel.

☞ Men of the noblest disposition think themselves the happiest when others share their happiness with them.

☞ Calumny is like the brands flying from a large fire, which quickly go out if you do not blow them.

☞ There cannot be a greater treachery, than first to raise a confidence, and then deceive it.

☞ There is no vice that doth so cover a man with shame, as to be found false and perfidious.

☞ Never condemn a friend unheard, or without letting him know his accuser or his crime.

☞ Never purchase friends by gifts, for if you cease to give, they will cease to love.

☞ An honest man is believed without an oath, for his reputation swears for him.

☞ Cast no dirt into the well that has given you water when you were thirsty.

☞ The greatest glory is not in never falling, but in rising every time that we fall.

☞ If twice man's age you would fulfil, let reason guide you, not your will.

☞ It is not easy to straighten in the oak the crook that grew in the sapling.

☞ He who tells all he knows will also tell what he does not know.

☞ A truly great man never puts away the simplicity of a child.

☞ Life is a conundrum which the sharpest wit has to give up.

☞ It is less pain to learn in youth than to be ignorant in age.

☞ Days are lost in lamentations over the loss of days.

HOW A BOSTON D. D. GAVE UP TOBACCO.

The devotee of tobacco who trifles with the habit is a slave laughing in his chains. The man who pours scorn on the Anti-Tobacco Reform shows a pitiable ignorance of what is indispensable to elevate and save our race.

In my abject slavery I was not given to smoke. An English gentleman once offered Orestes Bronson his snuff-box. "No, no!" said the Catholic priest. "I don't serve the devil in that shape; I chaw." I came under the same category with Orestes, and belonged to that portion of the animal creation that "chew the cud." I rolled the sin as a sweet morsel under my tongue twenty years and more. It gave me as a city pastor intolerable annoyance; and was, I may say in truth, a blighting curse upon my ministry. My sorrows and tribulations in this quarter were many and severe, and it may not be amiss to state a few as examples.

In my parochial duties I would sometimes be walking up Washington street and see a deacon of my church with whom I must come in close quarters, and in so doing expose my abominable habit. Indignant, chagrined, I would spitefully eject my quid, resolve never to resume its use, do my best to cleanse my mouth and protect my breath, and cordially greet my deacon. The evening would pass, the night would pass, with but little trouble. The morning, however, would come with unearthly and insatiable cravings; and it seemed as though I would "give my kingdom" for a bit of pig tail or Cavendish! I would take to my study, feverish and half delirious, and drive for a sermon or lecture. But it was all in vain; all thought was spell-bound. I would walk the diagonal of my room, rub my throbbing temples, and at last, in utter despair, rap upon the banister and cry, "John! John! get me some tobacco!"

The tobacco would come, and I would eat it as greedily as an ox eats green clover. My delirium tremens would pass away, my mind become calm and clear, and I would drive on my sermon respecting self-denial, or consecration to God, or battling the "world, the flesh, and the devil," in Jehu style! O! I now hate tobacco! It makes hypocrites of ministers; it made a hypocrite of me!

A short time would pass on, and a similar flare-up would occur. I would see before me in my walks some sister of my church, who would expect a few kind words from her pastor, in an interview rather unavoidable. But the thought would occur, O! she will see my mouth! She will detect a habit which she loathes, and which I try to despise. I would cast out the abomination; I would resolve never to use another particle—never; and, with the apparent innocency of a child, greet the sister with usual salutations as her pastor and friend. I repeat it, I abhor tobacco! It makes hypocrites of ministers; it made me a hypocrite!

These are specimens of my battles with this most popular poison on the globe. At length, however, I fought the last battle with this Apollyon. It was in this wise. I called on a dying man, a member of my church. The good brother, on the verge of the grave, made many confessions; and among the rest he said: "Tobacco has been an idol with me. It has brought me to this death-bed, and I shall die a happier man if I leave my testimony against it; and I wish my testimony to be written." I wrote from his dictation. We raised him from his pillow; and the last time he ever used his pen he affixed his name to a humble confession that he had sinned against God in ruining his health and cutting short his life by the use of tobacco.

This was a trying moment. My reflections were painful. I was in agony. A dying brother giving his testimony against a sin of which I, his pastor, am guilty! I resolved then as I never resolved before. I called God to witness that I renounced tobacco totally and forever; and, God be thanked! I can now say in truth, I renounced it totally and forever.

The next morning I took my study. The conflict was terrible. Hell seemed to be let loose upon my soul. Delirium tremens was getting the complete mastery. I saw, or thought I saw, Satan enter my study and present to my choice "Cavendish," "Ladies' Twist," "Honey Dew," and all the infernal paraphernalia of a fashionable tobacco saloon. I heard him, or thought I heard him say: "Come, Doctor, why do you spurn me? Try me again." You can think, you can write, if you try me again. At this point God gave me unwonted courage and resolution. I remembered Luther's successful conflict when he hurled his inkstand at the devil, and I cried aloud: "You black, slimy, nauseous fiend, begone, begone!" And the tobacco demon left my study, and left me, forever; an epoch in my ministry.

Reader, if you never used tobacco, but sit in judgment upon my statement and count it visionary, allow me to tell you that you are as ignorant as a Hottentot upon this whole matter.

On the other hand, if you are a victim o the "weed," and call us extravagant, we ask you to make the experiment—give it up as a finality, once and forever. Otherwise, good friend, please hold your peace.—*N. Y. Independent.*

For the World's Crisis.

PARTING WORDS OF JESUS.

The comfort wherewith I have been comforted of God. "Verly, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and are come into the world; again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer. I have overcome the world."

All glory to the name of Jesus! Amen.

Your sister, E. S. Willard.

☞ With men you keep accounts; every item is entered in your day-book that it may not be forgotten; but what you do for one of the least of Christ's disciples, if it be giving no more than a cup of cold water, is entered in God's book of remembrance, "and shall in no wise lose its reward."

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

PHYSIOLOGICAL LETTERS.—No. 6.

The causes of sleep are divided into predisposing, proximate and ultimate.

The predisposing causes are darkness, and silence, and muscular rest. Habitual sensations are to be reckoned in the same class—the continuance of an accustomed sound, for instance. It is owing to the power of habit that some persons can sleep more soundly in the neighborhood of noisy mills, or cataracts, than elsewhere; the attention of the individual being more attracted by the suspension of the sound than by its continuance. For as the exercise of the attention implies an awakened and concentrated consciousness during such exercise, sleep is in the nature of the case impossible (See No. 2 of the series.) Other predisposing causes are gentle, tranquilizing sounds —such as the piping of crickets, the rustling of foliage, the hum of bees, hearing a dull book read, etc., which conduce to sleep by making a series of monotonous impressions on the sensorium, which are neither interesting enough, nor powerful enough, to keep the attention alive (*a*). These soothing sounds at the same time have the tendency to call away the mind from the distinct consciousness of its own operations, which very state is, as Dr. Carpenter observes, the transition stage to complete unconsciousness. (*b*.)

The muscular and tactile senses may often be lulled to sleep by a uniform succession of gentle movements, as of rubbing the forehead or hands—a practice which is often resorted to by nervous persons. By these external impressions the mind is withdrawn from the consciousness of its own operations, and the directing power of the will is suspended. On the same principle, some persons are in the habit of counting numbers, or repeating texts of Scriptures: a practice, by the way, which, from experience, we cannot recommend.

(*a*) Carpenter's Principles.
(*b*) Ib., p. 617.

For the Hygiene Column.

TURKISH BATHS.

Bro. Grant:—As your columns are always open to everything good and beneficial to the family of man, I offer for publication my opinion of the "Turkish Baths," based upon a year's experience. I offer it for the benefit of the suffering among the children of men. You have been acquainted with my condition, as as invalid, for a few years past, and you learn from others, as well as myself, my present condition. In short, let me say that, for a few years past, I have suffered more than a majority of the time from what is called "Nervous Dyspepsia," which, with all its attendants, is perhaps a condition more to be dreaded, and the consequences more to be feared, than any other disease known. Says one, It is only the "Blues"; "some serious trouble"; "mind disturbed"; "don't get out enough"; "thinks too much"; "makes it all"; "don't believe any thing about it"; "can't be a christian, possibly, and fret and act so."

During the years of my affliction, all of these things have been said to me, and much more. I pity the man, woman or child, who has the misfortune to be thus afflicted. Such ones demand the greatest amount of care and sympathy. What can be done for them? Very many, nearly all, can be benefited some, many cured. By a strict observance of the laws of life, as near as we can ascertain them, we may live much longer, and much better, than when we are careless and risk the consequences.

We should avoid in our eating and drinking every thing that would knowingly injure us. Among the helps to be found, I think of no one which is more beneficial than a proper use of the "Turkish Bath," so called; or more properly, a sweat. For years, considerable of the time my disease has caused depression, sadness, and gloom, which needs to be experienced to know what I mean. With nothing to trouble me, I would find myself sorrowful; no enjoyment any where; no desire to live, but the very opposite. To depart this life was all I wanted. But no, I was chained. Unfortunate man! no hope in life; no sympathy of consequence from a surrounding world. My business left uncared for, I only breathed, but did not live. O how many will say—"My case exactly." Friends, you have my deepest sympathy; and if it could be a divine sympathy, such as our Savior has for our race, you should have it most gladly; and I will do even more for you than sympathy could ever do. "Faith without works is dead."

Learn *how* to eat, and *what* to eat. Learn how to use religiously all that God has given you to use. Take nothing into the system as food or drink of a doubtful nature, much less known to be injurious; such as alcohol in all its forms; *tobacco*, at present working ruin to our race faster than any one thing. Avoid it as you would the serpent of Eden. "*Stand not in the way of sinners.*" Young men, *dare* to do right. Young ladies, if you seek as companions the virtuous, the kind, the even-tempered, those who will invariably make you happy, do not, I entreat you, choose one who uses "alcohol" or "tobacco." If you do, nine out of ten times you will be disappointed.

Now there are helps for us who have trampled thus upon the laws of life, and I know of no one that equals the "Turkish Bath." Gentlemen, go to No. 17 Essex St., or (for ladies and gentlemen) to 1427 Washington St., Boston, and you will find an institution which, in my opinion, stands first among the helps to throw off and ward off disease. One year ago (June 10th, 1867), I was one of the most miserable and sorry men, and had been for about eight months—*long months those.* I was induced to try the bath. I went to 1427 Washington St., in company with Bro. Hale (God bless him for his large heart of sympathy); and without believing it possible to be very much, if any, benefited, I went through the process, and greatly to my advantage; for whereas I was blind, I left there beginning to see.

For the year past I have continued them, not as often as I wished, but so often that, with the exception of three days, I have been engaged in active business, and now, to-day, am feeling as well as usual. My age is fifty-six, or nearly; have labored hard at farm labor; most of the time feel young and vigorous. I am not well, but by frequently using the baths, and care about my other habits, I keep off the sadness which has so long sunk me out of sight almost.

Now do not understand me as saying that the use of the bath will cure all of the ills of life. *All cannot be cured.* Nature, or God through the laws that pertain to our bodies, will throw off disease ordinarily, if enabled to have free action. Some are even beyond that; still they can be made more comfortable. The bath, I claim, *only* removes the obstructions and lets the machine run. Medicine never does more, and rarely does as much, without leaving a sting behind which cannot be removed. The bath cleanses, and prepares the system to do its own work.

Invalids of every kind, do as I have done; try it. It is a universal panacea, not *curing any*, but preparing the body to cure itself. Don't fear to sweat. It will not hurt you. Don't say that you can sweat just as well at home, or that you sweat enough in your labor. It is not so. Go and try it. *Have faith.* Go all through; finish up in the plunge bath. Into it, and *immediately* out; don't stop there.

If the city of Boston would furnish four public "Turkish Baths" of the first order in the city, the records of death and crime would not be so alarming as now, providing the masses would use them. O how much there is that is wrong, that might be made better. My case is before the world. It is a real one.

W. G. Woodward.

We are acquainted with Bro. Woodward, and know him to be a man whose word is reliable. He has stated his case truthfully. —Ed.

THE TEETH.

A writer in *Harper* for June says: The too early loss of the first teeth has an unfavorable influence upon the beauty and duration of the second. The youngest children should accordingly be made to take care of them. All that is necessary is to brush them several times a day with a little ordinary soap or magnesia and water. Grown people should clean their teeth at least five times in the course of the twenty-four hours, on rising in the morning and going to bed at night, and after each meal. A brush as hard as can be borne without pain should be used, and the best of all applications is pure soap and water, always lukewarm.

After eating, the particles of food should be carefully removed from the teeth by means of a toothpick of quill or wood, but never of metal, and by a thread passed now and again between the teeth. Tooth powders of all kinds are injurious both to the enamel and the gums, and if employed every particle of them should be removed from the mouth by careful rinsing. The habit which some women have of using a bit of lemon, though it may whiten the teeth and give temporary firmness and color to the gums, is fatal to the enamel, as are all acids. No one, young or old, should turn their jaws into nut-crackers; and it is dangerous even for women to bite off, as they often do, the ends of the thread in sewing. It is not safe to bring very hot food or drink, especially if immediately followed by anything cold, in contact with the teeth.

Wholesome gums are more essential even than the teeth to the beauty of the mouth. They should be of a firm texture, and a lively red color, and well spread over the base of each tooth, but they are often pale or livid, shrunken, fleshless, and sometimes even ulcerated. The excessive use of sugar and candies does great mischief. It is not only the bad effect of the acids produced by their decomposition, but the grittiness of these substances which wears away the gum, bares the roots of the tooth, and spoils the mouth. This is the chief danger of the use of tooth powders. Livid gums will be benefited by occasional, but not too frequent, hard rubbing and pricking with a tooth pick until they bleed slightly.

DISEASE BY ALCOHOL.

The strength experienced after the use of alcohol is not new strength added to the system, but is manifested by calling into exercise the nervous energy pre-existing.

The ultimate exhausting effects of alcohol produce an unnatural susceptibility to morbid action in all the organs, and this, with the pelthora superinduced, becomes a fertile source of disease.

A person who habitually exerts himself so as to require the daily use of stimulants to ward off exhaustion, may be compared to a machine working under high pressure. He will become much more liable to disease and will certainly break down sooner for it. The more frequently alcohol is used for debility; the more it will be required.

Cure for Neuralgia.—Some time since we published, at the request of a friend, a receipt to cure neuralgia. Half a drachm of sal ammonia, in an ounce of camphor water, to be taken a tea-spoonful at a dose, and the dose to be repeated several times, at intervals of five minutes, if the pain be not relieved at once. Half-a-dozen different persons have since tried the receipt, and in every case an immediate cure was effected. In one, the sufferer, a lady, had been affected for more than a week, and her physician was unable to alleviate her sufferings, when a solution of sal-ammonia in camphor water relieved her in a few minutes.—*Alta California.*

☞ Dr. Ferand, a French physician, has succeeded in re-uniting the finger of a cook, which had been lopped off and thrown away. The severed part recovered warmth and sensitiveness.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.
When the names of new subscribers are sent, please say they are new, and it will save much labor.
Private Letters.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give distinctly and plainly the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, Boston, Mass.

PUBLISHED ALSO AT THE SAME OFFICE.

THE YOUNG PILGRIM:

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 676. BOSTON, WEDNESDAY, SEPTEMBER 23, 1868. VOL. XXVIII.—NO. 2.

The World's Crisis

AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon, at

167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKENSON.

GEO. T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE INVITATION.

Come unto me, ye weary,
The Savior smiling said;
Come unto me, ye hungry,
And feed on heavenly bread.

Come unto me, ye weary,
And drink of living streams;
Come, ye who dwell in darkness,
Where light eternal beams.

Come, ye who sit in darkness,
And I will give you joy;
Come, ye who live in sorrow,
Where sorrow ne'er shall cloy.

Come, ye who're sick of sinning,
And I'll your sins forgive;
Come unto me, ye dying,
Come, and forever live.

Come, ye who seek for riches,
My wealth can never fail;
All things are my possession,—
Go tell the wondrous tale.

Come, ye who seek for glory,
Seek that which cannot dim;
Seek not mid scenes of bloodshed,
Of in the haunts of sin.

Come, ye who have afflictions,
Cast your care upon the Lord,
And he will help you bear them—
He's promised in his word.

Those who in him do rest their hope,
Shall have a lasting home
(When present things are passed away),
In that bright world to come.

—*Selected.*

REPORT

Of the Seventh Annual Meeting OF THE ADVENT CHRISTIAN ASSOCIATION, HELD AT Chapin's Grove, Springfield, Mass., Aug. 25th and 26th.

After prayer, Brn. H. H. Dickenson, Jonas Wendell, and A. W. Sibley, were appointed a committee on credentials, who reported the following list of membership, which was accepted:—

PREACHERS.

From Mass. P. S. Butler, S. W. Thurber, Geo. A. Streeter, C. H. Sweet, C. Goodrich, E. Owen, A. M. Higgins, W. E. Hathaway, J. L. Floyd, J. W. Brittan, L. Boutell, Elam Burnham, L. C. McKinstry, Miles Grant, J. W. Thomas.

From Maine. I. Damman, G. W. Brown, J. A. Libby, I. C. Wellcome.

From N. H. O. D. Eastman, E. S. Moulton, A. Simpson, A. W. Sibley, J. Couch, J. G. Hook, A. Ross.

From Vt. S. G. Mathewson, S. Cook.

From Conn. S. C. Hancock, D. V. Corey, H. F. Carpenter, H. H. Dickenson, B. Hitchcock, Geo. L. White, Wm. A. Durand, I. B. Potter, L. F. Moore, R. K. Starks, B. St. John, L. S. Luddington, E. Bellows.

From R. I. J. S. Collins.

From N. Y. D. Cogswell, M. R. Miles, D. Mathewson, W. J. Hobbs, Ira Allen, Jacob Blain, J. H. Dennis, H. Pratt, A. H. Brown, Thomas J. Cox, C. H. Leverton, B. W. Wilkins, J. K. Bellows, W. J. Morrill.

Wm. Stuart, Pa.; John Porter, P. Q.; J. V. Himes, Buchanan, Mich.; P. W. Hough, Wis.; H. K. Flagg, St. Louis, Mo.; H. A. King, Nevada, Ohio; A. D. Flagg, Jersey City; I. I. Leslie, Memphis, Tenn.; E. Cotton, Pa.; Jonas Wendell, Pa.

DELEGATES.

From N. H. Henry Little, Concord; J. B. Walker, Keene.

From Vt. Chas. Howard, David C. Bessie, Poultney; Jas. Wiswell, Harvey Castle, Castleton; Stephen Barrows, Bridgewater.

From Mass. E. G. Kingsbury, J. Maress, Solomon Hale, Chelsea; Seth Newton, Westboro; M. H. Piper, D. W. Perry, Boston; Moses Smith, Holden; J. C. Burnham, Brimfield; Levi Allen, Geo. Davis, Chas. Newell, G. L. Rice, T. R. Weaver, Springfield; Benj. R. Gifford, Fairhaven; W. F. Collier, W. G. Ruggles, Wm. M. Hill, Samuel Ayres, Worcester.

From N. Y. Caleb Andrews, Wolcott; J. Naramore, N. McCulloch, R. T. Haskins, B. R. Byam, Rochester; James Morris, Sandy Hill; H. P. Coburn, Honeoye; A. H. Brown, Rahway; Jos. Crozier, Hebron.

From Conn. L. L. Tuttle, Bristol; Sidney Hall, Lucian Tiffany, Hartford; O. D. Newell, Square Bond; J. A. Stowe, Ali Andrews, Bridgeport; B. Taylor, New Britain; G. W. Denny, M. G. Dunham, New Haven.

From R. I. E. W. Smith, Rockland.

Moses Smith, Chicago; Alvan Cudworth, New Rutland, Ill.; John D. Daniels, Danville, P. Q.; Isaac A. Wilzong, Phila. Pa.; T. W. Buckingham, Montreal, P. Q.

Members of the Board.—J. G. Hamblin, Geo. T. Adams, Boston, Mass.

Brn. Himes, Couch, and Thurber, being appointed a committee to arrange the order of business, the meeting adjourned till to-morrow at 8.30 A. M.

Wednesday, 8.30 A. M. After prayer, the roll of membership was read, corrected, and other names added; whereupon the Business Committee reported the following arrangement:

1st. The appointment of nominating committees by the chair.
2nd. Reading of Secretary's minutes of the A. C. A.
3d. Treasurer's report of A. C. A.
4th. Report of President of A. C. P. S.
5th. " of Secretary of A. C. P. S.
6th. " of Treasurer of A. C. P. S.
7th. " of Bus. Ag't of A. C. P. S.
8th. Election of officers of A. C. A.
9th. " of Editor of World's Crisis.
10th. " of officers of A. C. P. S.
11th. Promiscuous business.

This report being accepted, Brn. Dickenson, Thurber and Simpson were appointed nominating committee for the A. C. A., and Brn. Jonas Wendell, I. I. Leslie, and I. Damman, for the A. C. P. S.

The Secretary's minutes of the A. C. A. being then read and approved, the Treasurer of the A. C. A. reported as follows:

Treasurer's Report.

Geo. T. Adams, Treasurer, in account with the Advent Christian Association, 1868.

DR.

Aug. 16th, 1868. To balance in hand Aug. 16th, 1867	$571 33

CR.

By cash paid various preaching brethren to aid in preaching the gospel in destitute places	237 00
Balance in Treasurer's hands	$324 33

GEO. T. ADAMS,
Treasurer A. C. Association.

On the acceptance of this report, the Association listened to the following

Report of the President of the A. C. P. S.

Mr. President, and Brethren of the Advent Christian Association:—

Through the abounding mercy of God, we are permitted to assemble at the commencement of another fiscal year, to associate in the fraternal and Christian relations contemplated by the constitution and laws of this Society.

The Advent Christian Publication Society being subordinate to your Association, it becomes the duty of its officers to report to you its operations, its financial condition, and the prospects and wants of its several departments. As the executives of the different branches of its business will lay before you, in their annual reports, all the statistics and transactions of importance in their several departments, and also suggest the wants and demands of our holy cause the ensuing year; you will expect no more from me than a few remarks upon general principles and future prospects.

The principles underlying this Association, I trust, are not selfish, nor human and earthly; but self-sacrificing, heavenly, and divine. You have not fraternally united, that you might the more safely combine for worldly speculations, or to increase your enjoyment of present pleasures, or the gaining of wealth and honors; but that you may the more effectually discharge your whole duty to the present generation, in warning it of coming judgment, and leading the church of Christ to wait for God's Son from heaven.

We are a Publication Society; therefore our object is to make public that which is private, to speak abroad that which is hidden, to cause many to understand that which is known by few. Our special work is the publication of the last edition of Heaven's prophetic revelation to man. It is no common work. The holiest men of past generations have, none of them, been called to it. God has reserved it for the church of this last age; and we occupy a prominent place in its ranks. The message we are commissioned to publish is all divine, coming from the holy place, glowing with heavenly radiance, and flashing its living light around the world, while its heaven-toned voice sounds out the sweet note, saying, "*The time has come when sin and death must end, and Messiah's long-prayed-for reign commence.*"

How insignificant and unworthy do the instrumentalities we bring, for the accomplishment of this great and glorious work, appear! But we can do no more than to lay upon the altar ourselves, our means, our papers, and our books and tracts, with all that we can command, that they may speak, silently or orally, and teach the great truths embodied in the gospel of the kingdom.

The World's Crisis is our most important and necessary organ of publication, through which the last note of warning to a perishing world is being sounded. Its importance demands that a prayerful and earnest effort be made to increase, if possible, its attractions and its instructiveness, and, with a little perseverance, its subscription list.

The Young Pilgrim is an important and valuable child's paper, designed to reach the children and youth, and turn their minds to Christ and truth; thus staying the fearful tide of infidelity now so fatally sweeping over all classes, old and young. The object is a noble one, and ought to be sustained. May God help you wisely to provide for its support, and labor to increase its circulation.

We have many excellent *books*, which have been widely circulated and extensively read; which have accomplished great good, and doubtless will continue to do so. But as time rolls on, and society progresses, new works are demanded to fill the vacuum constantly forming between the interpreted past and the present. God will hold us accountable for any neglect in the production and circulation of such books.

Our Sabbath Schools should be provided with libraries, containing *less* FICTION *and more* GOSPEL.

In the *Tract* department, praiseworthy progress has been made. A number of new tracts have been published, and sent out to tell the story of Calvary and a coming judgment; but I fear that many of us are still guilty of not doing our whole duty in this department. The last gospel message is unwelcome to this world; therefore but few men, of sufficient talents to become efficient teachers of its truths, can be induced to sacrifice their name and standing in society in order to become its advocates.

But these truths, in some way, *must be proclaimed;* and if but few *men* can be found who will preach them, then God will see, and he has seen, that the types are prepared, and the presses invented, so that this great work may be accomplished by these silent messengers, and tracts and publications scattered among the people like the rustling leaves of autumn.

O, brethren in Christ, the time has come when God wants active and *earnest men* in his cause; men who are willing to *work*, and wait for Jesus to reward them. Then rise above self and selfish interests. Rise by grace superior to yourselves. Gain a victory over the last day's jealousies and a carnal will. Take your pens; take them in the name of Christ, and go to your closets and pray. *Pray earnestly for an unction from the Holy Ghost* to guide you in writing truth—truth due at this "season." Publish it to the world, and Jesus will reward you.

Friends are needed, and needed *immediately* to do this great work. God is making large appropriations, and drawing upon his earthly treasures. HONOR HIS DRAFTS, and refuse not at your peril. And now may the blessed Jesus guide you with heavenly wisdom in all things unto the end.

All of which, for the sake of Christ and your salvation, is respectfully submitted.

JOHN COUCH.

The President's Report was most heartily accepted, after which the meeting heard the following

Report of the Secretary.

There have been three meetings of the Society during the year,—the first, at Wilbraham; the second, in Boston; and the third, here, yesterday.

At the first meeting, in the American Advent Mission Tent, on Wilbraham Campground, August 21st, 1867, Bro. George T. Adams was re-elected to the office of Business Agent of the Society for the ensuing year; and, in consideration of the increase of time and labor spent in the discharge of the duties of said office, and also of the office of Treasurer, his salary was increased to $200 as Business Agent, and $300 as Treasurer.

Elder D. T. Taylor having resigned his office of Corresponding Editor of the *World's Crisis*, and signified that he would not accept of any further compensation for the same, the Treasurer was ordered to send a check to Bro. Taylor for the full amount of his services up to the time of this meeting.

In the afternoon, a meeting for consultation was had, in conjunction with Brn. Himes, Mansfield and Sheldon, of the Western Association. Letters from Bro. Taylor to Brn. Himes, Adams and Carpenter, were read and discussed, and the time taken up with a consideration of his case.

At the session, Friday, Aug. 23d, it was moved and carried, that we execute, through the Treasurer, the instructions of the Board to the Society in reference to the expenses of the members of the Council in the case of Elder D. T. Taylor.

The compensation of the Editor of the *Young Pilgrim* was increased to $10 for each issue; the usual sum of $10 was voted to the Secretary of the Advent Christian Association, and to the Secretary of the Advent Christian Publication Society, for their services the past year; and the following resolutions were adopted:—

Resolved, That the sum of $3000 be raised the coming year for the Tract Fund.

Resolved, That the Editorial Committee make special efforts the coming year to engage the best talent in the church in writing tracts on various subjects for publication.

Resolved, That all tracts or works offered to the Society for publication be submitted to the Editorial Committee, who shall decide upon their merits, and also upon the price to be paid the authors for the copyright of the same, if accepted; all tracts and works thus accepted and purchased, to be handed to the Business Agent with instructions for their issue.

Resolved, That an appeal be made to churches and conferences, that they may meet the expense of the Society in sending the Crisis *free* to the poor within their limits.

Resolved, That henceforth all applications for the Crisis *free* be made to the Business Agent, through the officers of some church or conference, or through some preacher or person known at the Crisis office.

At the second meeting of the Society, in the *Crisis* office, April 1, 1868, in order to meet the wants of the many in our congregations who desire a Hymn Book with coarser print, and without the notes, it was resolved that the hymns of the *Jubilee Harp*, without the music, and in large, clear type, be published in convenient form, for general use; and Brn. Herron, Adams and Hamblin were appointed a Committee to superintend the execution of the work.

At the meeting in this grove yesterday, in the New York Mission Tent, the Secretary's Minutes (of which this report in brief is the substance) were read, accepted, and adopted; and the reports of the Treasurer and Business Agent were also read, accepted, and adopted, and ordered to be read, as usual, before the Advent Christian Association.

All of which is respectfully submitted.

WILLIAM B. HERRON,
Secretary Adv. Chr. Pub. Society.

The Secretary's report was accepted, and Bro. Geo. T. Adams laid before us the state of the Treasury of the A. C. P. S.

The Treasurer's Report.

Geo. T. Adams, Treasurer, in account with the Advent Christian Publication Society, Aug. 16th, 1867, to Aug. 15th, 1868, inclusive.

DR.

Aug. 17, 1868. To balance from last year's account	$473 99
By cash received from Aug. 16th, 1867, to Aug. 15th, 1868, inclusive	21,324 89
Total receipts	$21798 88

CR.

Aug. 17, 1868. By ch. pd. Editor of World's Crisis, from Aug. 16th, 1867, to Aug. 15th, 1868	[illegible]
" " Corres. Editor, from Dec. 26th, 1866, to Aug. 23d, 1867	170 00
" " Editor of "Young Pilgrim," from Oct. 1867, to Oct. 1868	240 00
" " Treasurer, for the year ending Aug. 17th, 1868	300 00
" " Business Agent for the year ending Aug. 22d, 1868	200 00
" " Clerk, from Aug. 16th, 1867, to Aug. 16th, 1868	807 50
" " Assistant Clerk, and extra help in office from Aug. 13th, 1867, to Aug. 16th, 1868	1065 65
" " For composition on Crisis and Pilgrim, and preparing and setting subscription's list of the same	2,465 69
" " Press work and folding papers	1,460 79
" " Printing paper for Crisis	5,446 29
" " Printing paper for Pilgrim	509 26
" " Rent of rooms for the A. C. P. Society, from Aug. 1867, to Aug. 1868	300 00
" " Postage—including that for books, tracts, letters, bills, papers sent into the British Dominions, and Box rent	463 47
" " New type, stereotype plates, including the plates for the New Hymn Book, new Tracts, and various printing materials, type for mailing machine, etc.	1,481 84
" " Wrapping paper, stationery, printing, etc.	319 06
" " Insurance, fuel, gas, etc.	141 83
" " Amount voted the Secretaries of the A. C. Association and A. C. P. Society	20 00
" " For sundries, such as teaming Crisis and Pilgrim to post office, expressage, uncurrent money, U. S. license, and various articles used in compositors', clerks' and Editor's rooms, etc. etc.	435 28
" " Books, tracts, etc., etc., bought and manufactured	5,097 98
Total expenditures	$21,694 64
Balance in Treasurer's hands	$104 24

PROPERTY ON HAND.

Books, tracts and papers	$3,552.17
Type, including the subscription lists of "Crisis" and "Young Pilgrim," mailing apparatus, office furniture, safe, etc., estimated at	2500 00
Book and tract plates	3300 00
Wrapping paper, stationery	45 00
Postage stamps	30 00
	$9427 17
Total	$9531 41

GEO. T. ADAMS,
Treasurer A. C. P. Society.

CRISIS OFFICE, *Boston, Aug.* 20, 1868.

We, the subscribers, have examined the accounts of the Treasurer, and find them systematically kept, correctly cast, and properly vouched; and a balance in cash on hand of one hundred and four dollars, twenty-four cents. ($104.24.)

HENRY V. DAVIS, } *Auditing*
J. G. HAMBLIN, } *Committee.*

The Treasurer's Report being accepted and adopted, was followed by the

Business Agent's Report.

Brethren of the Advent Christian Publication Society:

Another year having passed, and being continued through the mercy of "our heavenly Father," it devolves upon me as the executive officer of the Society to report to you the business transacted during the past year.

The capital with which we commenced the business of the year, as given in our last report, was $13,148.67; while our present capital we put as follows:—(for the items of which see Treasurer's report.)

Property on hand, valued at	$9427.17
Cash in the Treasury	104.24
Amount due the Crisis, valued at	4200.00
" " " Pilgrim, valued at	125.00
" " " Book account	475.00
Total capital	$14,331.41

Our receipts the past year have been $21,324.89, which are $1,364.74 less than the previous years, when our receipts on the Tract Fund were unusually large, owing to legacies received from the estates of deceased brethren, being $1640.84 *more* than the entire amount received on the Tract Fund this year; thus showing that, if we except the Tract Fund, our receipts the past year were larger than in the year before, and the largest received in any one year since the Society commenced business.

THE BOOK AND TRACT DEPARTMENT.

At a meeting of the Board of Directors of the Society, held in April last, it was voted that the "Hymns of the Jubilee Harp" be published in a volume, *without the music*, to accommodate those who do not wish for the notes, but who do *very* much desire large, plain type; and who also wish to procure a hymn book at a less price than the Harp has been sold for.

The committee appointed to perform the work of getting out the Hymn Book have attended to the duty assigned them, and the book is now ready. The type-work was performed in our own office, in a most creditable manner, and we have printed an edition of some 1600 copies, on beautiful paper, which we now present to the brethren and sisters as the *best* and most *perfect Hymn* Book ever offered to the Advent believers; and at, perhaps, the lowest price of any *similar* work of the kind and size for sale by any Society or firm. The indications are that it will have a large sale, and supply a want long felt.

We have issued during the past year 3,001,260 pages of tracts; some of which are new ones, namely, "The Kingdom of God," "Seed Time and Harvest," and "What says the Gospel?" We have published the past year two editions of the "Jubilee Harp"—some 4100 copies. The sale of 10,000 copies of this work, during the two years it has been before the public, is good proof that it is highly esteemed by our people. We have also printed a second volume of "Young Pilgrim Stories," and also in tract form.

The value of books and tracts on hand at the beginning of the fiscal year was reported at $3,306.33. The cost of books and tracts made, purchased and donated during the year, is $5,097.98. Due on book sales, less than last year, $262.44. Total books and tracts, $8,666.75. The receipts for books and tracts were $6,465.49. Amount received from Tract Fund for tracts granted, $690.08. Total sales and grants, $7,155.57. Value of books, tracts and papers on hand, $3,552.17. Total, $10,707.74.

It will appear from the above that, while the book business has been somewhat smaller than in the previous year, it has been more profitable in a pecuniary point of view.

THE WORLD'S CRISIS.

Since our last annual report, the subscription lists of the Crisis have been completely overhauled, quite a number of names stricken off, errors corrected, and a new system of keeping the accounts of subscribers adopted. A new mailing machine, new type with which to set the names of each subscriber, and other conveniences, have been procured at quite an expense, which, however, we trust will be more than met by the benefit which the subscribers and the office will receive in consequence of the new arrangement adopted.

We now print a weekly edition of some 8200 copies. The number of free subscribers on our list at the present time is 727, being a decrease of some 150 since last year; some having paid, others discontinued at their request,—no worthy poor being stricken off, whenever they have made known their wish for the continuance of the paper.

The receipts for the Crisis during the year have been, on subscription, $13,106.24; on the poor fund, $145.95. Total, $13,252.19. The expenditures about $12,500, not including the extra expense of mailing apparatus. There is a large amount due the paper from its subscribers, who have the date from which they are owing the paper stamped upon the issue of each week. Let all such remember that while the Advent Christian Publication Society gladly send the paper to the poor free, so far as it has the ability, the Society most earnestly requests those who *can* to pay up their arrearages at once, and thus help the office, not only to continue the paper to those who are *not* able to pay for it, but to send to others who really want it, and who are constantly applying for a free Crisis.

We regret that we are not able to report a larger increase in our subscription list, but we fully believe that were the friends of the Crisis to take hold of the matter of extending its circulation earnestly and faithfully as they might, its subscription list could easily be put up to 10,000 within a few months. One earnest worker recently remarked that he was going to obtain one hundred new subscribers for the Crisis; and we doubt not that he will do it. Let all do the best they can to circulate the only paper issued in the New England States that proclaims fearlessly and outspokenly the great and present truths designed by our heavenly Father for this generation.

THE YOUNG PILGRIM.

The subscription list of the Young Pilgrim has also been revised. Last year we were sending out 520 free papers. At present, our free list is 121; some 400 less. We now print an edition of some 5800, semi-monthly. The receipts for the year are $1194.02; the expenditures about $1500. The Pilgrim appears to be doing a good work, and it is due the children of Advent congregations that one child's paper at least, free from the theological errors of the day, should be sent them regularly; and we hope that in every city or town where the gospel of the coming and kingdom of Him who said, "Suffer little children to come unto me," is proclaimed, and our people gather their children in the Sunday School, there a package of Young Pilgrims may be found, one for each child, to gladden their hearts and instruct them in the pathway to the heavenly city.

THE TRACT FUND.

The amount received on the Tract Fund the past year, we are sorry to say, is very small, being only $413.19. Last year our receipts were larger than ever before, in consequence of legacies received from the estates of brethren deceased. The amount of tracts granted for free distribution the past year is $690.08; $276.89 more than the receipts. There was, however, a balance from the two previous years, from which this deficiency has been made up. Our tracts have been scattered widely in various parts of the country, and received gladly. We hope that, should time continue another year, several times as many as have been sent out the past year will be put into the hands of those who may be profited thereby. The brethren and sisters have responded to various other calls made upon their liberality; yet we feel that the Tract Fund is one of the most important presented for their support, and we do hope that there will be a renewed effort to provide means, so that tracts, filled with the present truth, may be in readiness for free distribution everywhere.

THE POOR FUND.

The amount received for this fund the past year is $145.95,—about the same as that of last year. Could the brethren and sisters see the many letters we are receiving from those among us, scattered in different parts of the country, some in places where the writers have no brethren and sisters of like precious faith to meet with, expressing hearty thanks for the Crisis received, they with us would feel that to supply the wants of all such with a copy of our family paper, is among the most pleasant duties we have to perform; and that there may be no lack of means to supply all such, we do earnestly solicit the brethren and sisters, those who have the means, not to forget the "Poor Fund," but be more liberal in this direction than for the past two years.

THE EUROPEAN MISSION.

The amount received for this mission the past year is $598.30, of which we have sent Bro. Czechowski $593.24, some $5.00 having been received since we remitted. Bro. Czechowski has reported his labors in the Crisis from time to time. We doubt not that he is a faithful servant in the cause of the Master, and that he has need of all the assistance which you may be able to afford him. May the Lord direct in this, as in all other matters before us, as shall be for his glory and the good of all.

Brethren, in looking over the work of the Society for the past year, we feel more fully than ever the importance of being more active and zealous in presenting the great truths of God's word which distinguish us as a people, and feel that all of our publications—papers, books, and tracts—should be clear and distinct in their enunciation of the present truth which our heavenly Father designs for this generation; and may the Lord so direct, that the future operations of this Society, by whomsoever carried forward, shall tell more fully than ever before to the glory of the coming One, and the salvation of perishing mortals.

All of which is respectfully submitted.

GEO. T. ADAMS,
Business Agent A. C. P. S.

Boston, Aug. 17th, 1868.

CRISIS OFFICE, *Boston, Aug.* 20, 1868.

We, the undersigned, have examined the accounts of George T. Adams, Agent of the Advent Christian Publication Society, as embodied in the foregoing Report, and find them correct, according to the best of our knowledge and belief.

HENRY V. DAVIS, } *Auditing*
J. G. HAMBLIN, } *Committee.*

The Business Agent's report was accepted and adopted. The following nominations were reported for officers of the A. C. A., viz:—

For President.—S. G. MATHEWSON.
For Vice President.—M. BATCHELOR.
For Secretary.—H. F. CARPENTER.
For Treasurer.—GEO. T. ADAMS.
For Directors.—H. H. Dickenson, J. Couch, Wm. A. Fenn, J. G. Hamblin, A. W. Sibley, Jonas Wendell, C. S. Sherman, W. H. Mitchell, H. V. Davis.
For Editor of Crisis.—MILES GRANT.

Ballots for officers of the A. C. A. were received by Brn. Leverton, Wiswell and Naramore, appointed by the Chair for this purpose; and ballots for Editor were received by Brn. Andrews, Hall and Collier, likewise appointed.

The committee on nominations for the A. C. P. S. reported—

For President.—J. COUCH.
For Secretary.—W. B. HERRON.
For Treasurer.—GEO. T. ADAMS.
For Editorial Committee.—S. G. Mathewson, W. H. Mitchell, A. Ross.
For Publishing Committee.—H. V. Davis, H. F. Carpenter, J G. Hamblin, M. Batchelor, I. C. Wellcome.

Ballots for the A. C. P. S. were received by Brn. McKinstry, Pratt, and Hale, the committee appointed on this ballot.

The Chair was authorized to appoint a committee of three to nominate a campmeeting committee of seven to be elected at the stand.

The committee on ballots for the A. C. A. declared the nominations elected. The ballot committee for Editor declared Miles Grant elected. The ballot committee for the A. C. P. S. declared the nominations elected.

Thursday, 8½ A. M. Prayer being offered, the elections of yesterday were read by the Clerk. Bro. I. C. Wellcome declined to serve as elected yesterday. His resignation was accepted, and Bro. H. H. Dickenson was chosen by ballot, as his substitute, and on motion declared unanimously elected.

H. H. Dickenson, Jonas Wendell, and I. Damman, were appointed the committee to nominate a campmeeting committee of seven to be reported for election at the stand.

On motion, the thanks of the A. C. A. were tendered to its Boards of Officers for their faithful services the past year; whereupon the meeting adjourned *sine die.*

H. F. CARPENTER, *Clerk.*

RESURRECTION OF THE UNJUST.

Will there be a resurrection of two classes to opposite destinies? We do not hesitate to answer in the affirmative. The Scriptures, we think, are plain and emphatic upon this point, those who have done good shall come forth unto a resurrection of life, and those who have done evil unto a resurrection of condemnation, (John v: 29,) is the explicit testimony of him who spoke by authority. How any one who reads the Word carefully can call in question the resurrection of the unjust we do not see. But, says one, who writes us of late, "where does the Bible teach that the wicked, if raised from the dead, will die again?" Why did not our correspondent ask us where the Bible teaches that Lazarus, whom Jesus raised, ever died again? Does our correspondent think that Lazarus never died? Most assuredly he does not. He knows that Lazarus, being restored to this life, must of necessity, being mortal, die again. Just so it will be with the unjust. They come forth to a resurrection of condemnation, hence, being reckoned unworthy of eternal life, they must of necessity die again. But upon this point we have what does not appear in the case of Lazarus, namely: plain teaching, affirming that the wicked shall experience the second death. John says he "saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works, and whosoever was not found written in the book of life was cast into the lake of fire," and this, says John, "is the second death." Rev. xx: 12-15.

If our friends, who deny the resurrection of the unjust, would hear the Spirit's words upon this subject, they would not be standing in the unenviable attitude of opposition to the truth. But almost all manner of special pleading is resorted to by them in order to do away with the plain teaching upon this point. Everything is a parable or symbol to them that affirms the resurrection of the unjust. Besides they have a wonderful supply of sympathy for the wicked dead, so that what they cannot do by the word of God, they seek to accomplish by their ideas of love and justice. They think it an outrage upon justice, that wicked men, who are amenable to the law of God, should be called into judgment, at the last day. "O," say they, "raise a man up to kill him again? Why, it is awful to think of it." By such talk as this, one would conclude that we were guilty of charging God with the work of killing men twice. Who affirms that God kills men twice? Does the Lord kill men when they die now? Most assuredly not. Why then talk about killing them again? If our friends can prove that God kills men now, we will admit that they have gained their point. But such is not the case. God does not single out men here and there, and murder them. When the Lord punishes men with death, that's the end of them, but this he does not until they experience the second death. Away then, with such a false issue, as the Lord's killing men twice. Lazarus, we have no doubt, died twice, but we do not believe that God killed him either time. Hence the great plea of love and justice, which our non-resurrection friends make in behalf of the wicked dead is all uncalled for; it is a great ado about nothing.

"He that overcometh," says Jesus, "shall not be hurt of the second death." But suppose we do not overcome, what follows? If they who overcome are not hurt of the second death, does it not, as a natural and logical sequence, follow that those who do not overcome, shall be hurt of the second death? It seems to us that every reflecting mind must be able to see the force of this language of the revelator's. But if there was no text in all the Bible, that alluded to the second death, it would still follow as a natural result, that the unjust, being restored to life, and that life being a mortal one, must of necessity come to an end. This point is too plain for further comment.—*Herald of the Kingdom.*

HYPOCRISY.

The most detestable of all hypocrites is the person who is all devotion and piety and smiles abroad, and cross and churlish and fretful at home, There are such among both men and women. Abroad they try to pass for saints; at home they lay aside the mask, and act out the evil nature that is in them. The conduct of such persons is detestable. He who is polite to other women, and is neglectful of her whom he has solemnly vowed "to love, cherish and protect," richly merits all the domestic unhappiness from which he suffers.

The direction which Paul gives to the children of widows is equally applicable to all: "Let them learn first to show piety at home." Be courteous—especially with your own household. Study to make every one around you happy, Use kind words and gentle tones. Make all the provision you can for their comfort. Teach your children, by example as well as by precept, to deny themselves for the good of others. Insist firmly upon the obedience of your children; but let it be in love. Would you know the measure of conjugal affection? You find it in the untold love which Christ felt for those for whom he suffered and died. Husbands love your wives, even as Christ also loved the church, and gave himself for it.—*Earnest Christian.*

COME TO JESUS.

Dear sinner, will you come? Will you come to him now? O how oft he has invited you to come! How many he has employed to extend this invitation, "Come to Jesus." How can ye delay? Why not come now? It is God's time. The best time you ever will have. . . . I am deeply impressed in view of the shortness of time, and a long eternity, to invite, urge, and plead with you to come to Jesus. Dear friends, what shall I say to induce you to come now? Most of all, I would invite you to think of God's goodness in our creation, preservation, and redemption. How can you despise the riches of his goodness, his forbearance and long suffering? What hard hearts you must have! Do you say that you have many things to prevent you? Here you make a great mistake. You cannot name one thing to prevent you but your own wills. Jesus says, "Ye will not come unto me that ye might have life." You may say, even now, you soon expect to repent. Simply waiting for something extraordinary to turn up to awaken and bring you to Christ. Precious sinner, what do you mean? Are you waiting for death to remove some of your loved ones; or some great calamity to befall you to bring you to Christ?

Do you not remember "that the goodness of God leadeth thee to repentance?" Hence, dear sinner, you have no excuse. His goodness has followed you; it is great. The earth is full of his goodness. All should praise him for his goodness. Let me say once more to friends, as well as strangers, to all out of Christ, What can you do now? what will you do in death? O what will you say in eternity if you do not come to Jesus?—*The Church.*

Keeping always doing, wishing, dreaming, intending, murmuring, talking, sighing, and repining, are idle and profitless employments.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Sept. 23, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

THE MISSION FIELD.

The South has now become the great mission field. The harvest is all ripe for faithful reapers. Those who read Bro. P. A. Smith's letters in the last Crisis, will get some idea of the state of things in the South. If one is ready to do real missionary work, and can go, now is the time, and he will find the doors in the South are open, and the Macedonian cry is earnest. Who will go and carry the glad tidings to the perishing? If one is going to take sides in political matters, he had better remain at home; but if he is willing to go and labor for the salvation of sinners, white or black, and live and talk as a true christian, he will not labor in vain. The time has come when the white people at the South are ready and anxious to hear about the coming of Jesus. Shall they have a chance to hear? Are there not those who feel the fire burning in their hearts, who can go South the coming winter and spend a few months in scattering tracts, and proclaiming the good news that Jesus is coming soon? Let us hear from such at once; and we will do what we can to aid them in the good work.

Those who labor exclusively among the colored race will not be able to reach the white population; but if they go to the latter, and get them interested first, then the colored people will catch it from them, and after the whites get hold of it, they exert a restraining influence over the freedmen, which is still much needed, as we learn from those best prepared to speak on this subject.

Who will go and help save the people in the South? Shall they hear the glad tidings? Sr. Hastings and others intend to go to S. C. soon. She has been and found there an open door, as has Bro. Smith in Florida. It will be seen from Bro. Smith's letter that he must return home immediately; who will go and take his place? Shall the call for help be in vain?

Let those who cannot go themselves give the means to send others and to scatter tracts. Great good can be accomplished by means of the tracts. Let them have a general circulation through the South, and blessed results will follow.

Dear Brn. and Srs. we ought to do more this year for Jesus than ever before. His coming *must* be near; and let us withhold no reasonable effort that we can make to save the people in the South, which is now emphatically the missionary field.

PILGRIM NOTES.

Sabbath, Sept. 13th, we spent with the church in Chelsea, Mass., and found a healthy state of things. Some requested prayers, and others feel the need of the christian religion. The meetings during the day and evening were real seasons of refreshing from the presence of the Lord. We had a good love-feast in the morning, and a number of warm hearted testimonies were given both before and after the evening discourse. The truth is spreading in Chelsea. On Tuesday evening (15th,) we were with them again, and had a good meeting. One requested prayers that she might become a christian. Others spoke who had been revived from a low state within two or three days.

The church voted to invite the Mass. State Conference to hold its next session in Chelsea.

Wednesday morning, Sept. 16th, we left Boston for Castleton, Vt. At Rutland we met Bro. M. Batchelor, on his way to Massena, N. Y. He is one of the true men, who are always ready to stand up for Jesus and his word. He is firm in the faith that we are near the end of the present dispensation.

On our arrival at Castleton, as usual, we received a hearty greeting from our dear Bro. and Sr. Mathewson, Bro. and Sr. Sherman and family, Dr. Smith, and many other dear saints. We found the church in a state of happy union with their pastor, and ardently looking for the coming of Jesus. The faithful labors and judicious course of Bro. Mathewson have been the means of removing a large amount of prejudice from those who were afraid of our influence, when we first commenced preaching in C. They are now satisfied that our faith may be believed and advocated by devoted christians, and many of them are well convinced that what we preached to them is the truth, and that our opponents are the ones who are advocating the fables. There has been a very happy change in public sentiment relative to the great truths which we love so well, and for the belief of which we have been called infidels, and unfit to have a place in respectable society. All this we can well afford to bear for the sake of Jesus and the light he has shown us upon his word. Those who have maintained a firm position in the defense of the "blessed hope," and lived a consistent christian life, now feel better satisfied than ever, that the Lord is pleased with their course, and have no desire to be on the side of those who are still opposed.

PENALTY FOR SIN.

Whenever there is a penalty for a crime, it is understood that he who does not commit the crime escapes the penalty. For instance, if the penalty for stealing is imprisonment in the jail; then a man can keep out of jail by abstaining from stealing. It will be his *own fault* if he gets into prison. If the penalty for murder is death upon the gallows, then it is understood that every individual can escape the penalty by avoiding murder. No penalty can be righteously attached to an act which a person is under the necessity of committing; as Cowper said, "A necessary act incurs no blame;" and consequently can deserve no penalty.

The penalty for Adam's disobedience was death; but no *time* was specified during which he was to remain dead. This penalty Adam could have avoided by obedience. Not so his posterity. If the *first* death had continued to be the penalty for sin, then all who obeyed the Lord, all pardoned ones through Jesus, and all innocent children would escape the penalty; but as it is, no matter how holy one lives, he cannot escape the first death; therefore that is not now the penalty for sin, and has not been since Adam's time.

As all die unconditionally, we shall all be raised unconditionally, then judged, and if found "unworthy of everlasting life," we must die "the second death," because we did not do as we might have done, and thus escaped the penalty. The Lord says, "Turn ye, turn ye, . . . for why will ye die?" If he means the first death, the sinner could reply, I shall die if I do turn. I can't help myself. But if the sinner will turn from his evil ways, he can escape "the second death," which is to be experienced by the wicked after the day of judgment. We can see no chance to come to any other conclusion on this point. According to the Scriptures, "the second death" will not take place till after "the sea" shall give "up the *dead* which" are "in it, and death and hell" shall deliver "up the *dead* which" are "in them; and they" shall be "judged every man according to their works." Then following this judgment, comes the second death, which is the penalty for unpardoned sin since the days of Adam. This penalty all can escape who will obey and follow the Lord. Let us all live near to Jesus, shun the second death, and secure eternal life in the everlasting kingdom.

INFIDELITY SPREADING.

That infidelity is rapidly spreading on both continents is very apparent to any careful observer, and we see nothing to check its progress but the very truths for the belief of which some of us are called "infidels." Satan has always tried to sanctify error, and cause it to be honored among men, and to brand the truth with the title of infidelity. Let us not be sneered or ridiculed away from the good old way, but hold fast to the faith once delivered to the saints. The following from a devoted and able writer in one of our exchanges, says:—

"A distinguished American preacher, lately returned from Europe, has given an account of what he saw and heard. He gives us to understand in his work, entitled 'Impressions of Europe,' that the science and philosophy, the intelligence and the political tendencies, of the people of Germany, are all leaning against evangelicism,' as maintained in the Protestant church. He makes the painful statement that the universities, as a rule, are favoring the secular and non-religious view and feeling, and after referring to a report that one of the most venerable and popular of the professors had openly boasted of his atheism, and that few scholarly men, not tied to official necessities, have the courage to treat miracles with the least respect, and some other things looking in the same direction, he inquires: 'Is it possible for christianity as an institution or a religion to survive the prevalence of opinions so radically destructive as this?' This is a question so serious in its import that it is worthy of a thoughtful and serious answer. The contest undoubtedly is great, and the aspect of the sky is stormy."

NOTES, QUERIES AND OBJECTIONS.

20. Perhaps the strongest passage, or the one most relied on to prove the *consciousness* of man between death and the resurrection, is Rev. 6: 9–11. You will observe that the persons referred to had been "slain," (verse 9), or "killed" (verse 11.) And yet they *reasoned*, *felt*, and *cried with a loud voice*. What does the whole passage mean? Please give it a thorough sifting, and see whether it *spoils* or *confirms* the theory which you have adopted. A. A. PHELPS.
Rochester, N. Y., Aug., 1868.

Rev. 6: 9–11 reads as follows:—

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were should be fulfilled."

If this is the strongest passage, or the one most relied on to prove the *consciousness* of man between death and the resurrection," we think the evidence rests on a very weak foundation. This scene was among the events under "the fifth seal." It represents the martyr ages. These martyrs were unborn at the time John beheld them in vision; but he saw what would actually take place when the "little horn" of Daniel should hold sway over the saints, as it afterwards did in the dark ages of persecution.

Let it be remembered that John "saw under the *altar* the souls of them that were slain." He does not say that he saw them in heaven with Jesus, but they were "under the altar." The "altar" represents the place where they "were slain." Were they slain in heaven? Certainly not, but upon the *earth*. Then that is where he saw them. This same class is brought to view again in Rev. 20: 4, as follows:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

These are the same martyrs who had been "killed," according to the record in Rev. 6: 11; but at the coming of Christ they are made alive, and "reign with him a thousand years." It is said some of them "were beheaded for the witness of Jesus, and for the word of God."

All who have examined the subject carefully know that the word *psukas*, rendered *souls* in Rev. 6: 9, and 20: 4, is often used to represent the whole person. In both of these passages Prof. Whitney renders the word *persons* in his translation of the New Testament. It is certain that those souls "were slain," "killed," "beheaded," and did not live after that till the beginning of the thousand years, when the first resurrection took place; "but the rest of the *dead* lived not *again* until the thousand years were finished." This shows most plainly, that those who had "part in the first resurrection" had been *dead* from the time they "were slain" till they were raised from the dead at the second coming of Christ.

When they were being led to the slaughter, "they cried . . . how long" must this state of things continue? They were informed that they must 'rest' in the grave till others "should be *killed* as they were." That rest was to continue; or they must lie "under the altar" of sacrifice till the time named in Rev. 20: 4, when the same ones arise to reign with Christ.

☞ In the "Report of the Pres. of the A. C. P. S.," last paragraph but one, for "friends" read *funds*.

THE SPRINGFIELD N. A. CAMP-MEETING.

In reply to the question as to how we are coming out in regard to paying the expenses of the meeting this year, we would say, that the bills are not yet all in; but from what we have received, we know that we have need of every dollar that was subscribed both this and last year, also all the assistance which there is any prospect of receiving from the Railroad companies. We hope, therefore, that those of our friends who have not as yet paid in their subscriptions, whether made this or last year, will please do so at once, that we may meet our bills, and report in full the expense of fitting up the ground, and all the expenses of the year. Please remit to

GEO. T. ADAMS, *Treasurer*.
P. O. Drawer 202, Boston.

THE AUTOMATIC WASHING MACHINE.

We have seen many machines for washing clothes, designed to save labor, and yet do the work well. Some might be considered an improvement upon the old-fashioned way of rubbing them by hand; but the advantage was small. What was gained in one direction was lost in another. A few weeks ago, our attention was called to the "Automatic Clothes Washer." We hardly felt it would pay to spend even ten minutes to go and look at it, for we had lost all confidence in washing machines, excepting a pair of good hands, well sustained by muscular strength. But when we saw the machine, we watched its operations with real delight. Its simplicity and effectiveness filled us with astonishment, and we at once decided to adopt it for home use.

The following description will give some idea of its operations:—

"This boiler operates upon purely *philosophical* principles, is self-acting, and dispenses with labor and the wear of the clothes. The hot suds and steam, by the action of heat, are driven up through tubes, poured upon the clothes, and forced through the fabric with astonishing rapidity, cleansing all articles perfectly, from the finest laces to a bed blanket, without any rubbing. For flannels it is invaluable, as it does not full them as in the old process of rubbing and pressing. The time required for cleansing a boiler full of clothes is twenty to thirty minutes, and nearly three hundred gallons of boiling suds are forced through the fabric, thoroughly eradicating the dirt *without labor* or friction. A thorough rinsing finishes the process.

Warranted to do work if directions are followed.

SIZE AND RETAIL PRICE LIST.

Price.	Length.	Width.	Height.
No. 8...$8.00.	20½ inch.	10½ inch.	13 inch.
" 9... 9.06.	22 "	11½ "	13 "
" 10.. 10.00.	24 "	12½ "	13 "

On recept of price, sample boilers sent to any address. The Automatic arrangement can be applied to an ordinary boiler for $4.00. To be had of GEO. W. WALKER & Co., 48 and 50 Union Street, Boston."

We give place to the following, from Sr. Woodward:—

THE AUTOMATIC CLOTHES WASHER.

Bro. Grant:—Knowing the readers of the Crisis to be a progressive people, to be first in all true reforms, I take the liberty to inform them, through its columns, of my experience with the above named "Washer," or rather Boiler. I am rather shy of new inventions which claim so much, especially of washing machines. It usually takes more time and strength to handle them than washing in the old way. And then the clothes always came out looking better from a good careful rubbing on an old-fashioned washboard, than all the general sousing I was able to give them in a machine. So I tried the last one I had heard of, rather prejudiced against it.

My washerwoman failed to come, and as my clothes had been soaked over night, I borrowed the improved Boiler, and commenced operations at nine o'clock A. M. I followed directions, putting the worst pieces even in to boil before they had been rubbed at all, expecting to see them come out dinged and yellow as shirts could be. Any one would have thought so by the appearance of the water I boiled them in, it was so perfectly dirty. And I believed, when I first took them out, that my fears were realized. I commenced to rub them in despair, but what was my surprise to find the soiled wristbands, collars, etc. etc., become clear and white almost immediately under my touch. At half-past ten A. M. my white clothes were out on the line. Thus the labor, which usually took three hours, was performed in one hour and a half, the clothes looking better than when washed by the washerwoman; they being unusually clear and white. And I shall have an Automatic Clothes Washer. I am satisfied to use it for what I know it will do, even if in time I find it does not do all that is claimed for it.

MARY M. WOODWARD.
Maplewood, Mass., July 27th, 1868.

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$404.90
Philip G. Marsh (pledge paid)	10.00
H. L. Haynes	10.00
Ophier Haynes, balance of pledge ($25)	5.00

For the World's Crisis.

"TWO THOUSAND DOLLARS."

At a meeting of *The Advent Christian Publication Society*, held at the National Camp-meeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise *Two Thousand Dollars* for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract-Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEORGE T. ADAMS, *Boston, Mass.*

These resolutions invite the earnest and continued co-operation of every true friend of the Society and of the Lord's cause in the land. Shall we have it? The help of every minister and layman, of every brother and sister, old and young, rich and poor, is called for and solicited. Will you give it?

Here are piles of tracts,—thousands upon thousands, and more coming,—that speak of truth, righteousness, and a judgment to come; and they are waiting, anxiously waiting, to go forth on their mission, and ceaselessly crying, "*Send me!*" Who will send them?

Two Thousand Dollars will send forth millions of these little leaves from the tree of life for the healing of the nations, and give them wings and voices, flying over all the land, under the whole heaven, to carry the last message of life and immortality to a perishing world, and proclaim, "The hour of his judgment is come!"

The great day of the Lord is near. It is near, and hasteth greatly! A few more days of labor in the Master's vineyard, and the great Sabbath of rest which remains for the people of God will shed its glorious light upon our longing eyes, and end forever these working days, in which we are now privileged to do a *little* for him who has done so much for us. How much shall we do for him *this year?* It may be our last, and what we do must be done *now!* How much will *you* do, dear reader, for Jesus and his truth, *this year?*

WILLIAM B. HERRON,
Secretary Adv. Chris. Pub. Society.

DO YOU BELIEVE

That the Tract cause is one of God's instrumentalities? Do YOU KNOW that men are perishing for want of light? Do YOU DESIRE to be used as a means for diffusing the light?

The publishing committee, feeling their responsibility, would submit the following proposition:—Let every Adventist throughout the land appropriate one day's labor to this cause. Set apart one specified day (say Oct. 1). Ask God's blessing on the act, and sacredly devote all your earnings or income for that day to this cause, and send the amount to *George T. Adams*, Treasurer Tract Fund, No. 167 Hanover St., Boston. WILL YOU DO IT? D.

FREE TRACTS.

"Please send me some tracts for free distribution." Calls like the above are constantly being made upon the A. C. P. Society. Last year we sent out for free distribution some two hundred and seventy-five dollars worth of tracts more than we received on the Tract Fund. There was a balance from former years on hand, which made up this deficit. This balance is now nearly exhausted, and unless the friends send in funds, we shall *very soon* be compelled to discontinue the work of scattering *free tracts*. Brethren and sisters, now is the time to act in this matter.

We do not purpose to publish names and amounts received on this call, until October 7th, which will give the friends in various parts of the country an opportunity to do as suggested by Bro. Dickenson, and send in their names, so as to appear in the first list published. The Lord put it into the hearts of his faithful servants to take hold in earnest. Let some one start with $100.00 or more. All do what they can, and the Lord willing, we shall be able to print in the first Crisis of next month a good long list of subscribers to The New Tract Fund. Disappoint us not. AG'T.

THE BOSTON DIRECTORY.

The Boston Directory for the year commencing July 1st, 1868, a copy of which we have received from the publishers, contains the usual amount of valuable information for business men, with some additions and improvements. It embraces the former city of Roxbury, which was annexed last January, gives a list of the re-numbered streets, and contains a new and very conveniently arranged Street Directory. Sampson, Davenport & Co., publishers, 47 Congress St., Boston. AG'T.

For the World's Crisis.

PITTSFIELD TENT MEETING.

Our tent-meeting in Pittsfield, Me., was one of the most precious seasons in the Lord we ever enjoyed. The Lord's blessing was manifest in every meeting. The weather was not favorable for a large gathering, being stormy most of the week, yet over a thousand were in attendance some of the time. Reports of our last year's tent meeting came in in a most gratifying form. Several who were not with us last year were with us this year to tell us their neighbors came last year and embraced the good news of the gospel of the kingdom and were converted, set up meetings in their towns, and the truth spread and produced converts. It will be so this year. We expect abundant fruits from this meeting, to go into the soon coming kingdom.

I. C. WELLCOME.

NOW READY.
NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP,"
WITHOUT THE MUSIC.
By the Advent Chris. Pub. Society.

Among the thousands who sing from "The Jubilee Harp," there are many hundreds, especially the aged, to whose eyes the fine print of the Harp is a great discomfort and inconvenience, and who would gladly welcome an edition of the same excellent hymns, in a convenient form, *in large, clear type*. The above work is issued especially for them, and we trust they will find it *just what they want*.

There are hundreds also who sing from the Harp, who never use the notes, and who would therefore be just as well and better pleased with a book containing the same hymns, *without the music*, at a lower price. This book was got up also especially for *them*, and will, no doubt, be to all such just the thing they desire.

This edition of "*The Hymns*" is not, by any means, intended to supercede "*The Harp*." It is designed as a *companion* to it; and is so arranged, with references, that hymns given out from the one can be readily found in the other.

The whole has been carefully revised and corrected, and a brief supplement of choice and popular hymns appended. The type-work was done in our own office, and in a style, we trust, not inferior to that of any other.

It is a volume of 576 pages, containing some 850 Hymns and Anthems, substantially bound in cloth, with sprinkled edges, at 75 cents, single copy; $7.00 per dozen; $55.00 per 100. Bound in leather, gilt edge, $1.00 per copy; $9.50 per dozen; $75.00 per 100. It is cheaper by far than any similar work that we know of in the market. When sent by mail, 16 cts. additional postage. AG'T.

LETTER FROM BRO. O. BENDIXON.

DEAR BRN. IN THE LORD:—Grace be with you. Amen. I am just returning from a journey, and I am happy to relate to you how the Lord is with me. I have great reason to thank the Lord for his goodness to me, and tender care. You may think, dear friends, that when I came home I found very few friends, but plenty of foes. From all sides I was attacked. Letters were sent about warning the people, and I stood as it were without a friend save one, my dear Savior; and as I have found him to be my strongest, wisest, dearest, and truest Friend, I have committed my case into his almighty hand; and I have already found that he stands for his own truth, yea, over what I could not understand or think, in the very place where they sent their first warning letter. I have been at work, and to the glory of God, I can say that a great number are awakened and seeking for mercy; and I fully trust that the Lord will give us such an outpouring of his Holy Spirit, that we may have a pentecost, before we have the feast of the Jubilee. Pray very much for us, dear brethren.

I am glad, dear ones, to tell you that here are not a few already who are waiting for the Lord, and understand the great truth of the sleep of the dead. All those that arose against me were professing christians, which made me so much more sorry. If it had been ungodly, wicked men, I would have thought nothing of it; but when I found that it was of the household of faith (by the name), it was very hard for me, but the Lord kept me up wonderfully, and his joy is my strength.

Now I will tell how it has gone with all these fearful warriors. It is coming back on themselves to their great shame; and instead of hindering or injuring me, they are hindering and injuring themselves, and the people tell them that they do not want to hear anything from them, nor to have anything to do with them; for they have not shown themselves christians; and the greatest number of them stand on my side. And so it is, if we humbly and faithfully go on our way of duty, committing every thing to the Lord, he will not let us be ashamed, but lift us up in his own good time. While I have been away, I have buried a young girl, about twenty years of age. She had been sick about eleven months, of consumption, and hasting towards eternity without any hope. When I found her, she was in great darkness, but I fully trust that she found peace, and became reconciled to her heavenly Father. All her trust was in Jesus, to whom she committed her soul, and slept in Jesus, and now awaits the resurrection of the just. The day that she was buried, I preached at her father's house, before we went to the burying-ground, and the priest of the national church preached at the grave. Her parents are under great conviction, and I fondly trust that they will be converted.

Now let me tell you what the enemy is rejoicing in now: Because I have received no letter from America yet; I shall get nothing to keep my family with, when I have no more help, and then I shall give up, and be glad to ask the poor-house for assistance. But my trust is in the Lord, that he will not let me want for bread and water. I have waited many weeks for letters from you, dear Brn. It is very hard for me, when the post comes, and there is no letter for me.* I can tell you, it tries my faith; and how I long for the "Crisis," so I can hear how the work goes with you. Please send me a letter, or something, as soon as possible. Please let me hear from you soon. Farewell, until Jesus comes.

Christiana, Norway. O. BENDIXON.

* The Treasurer remitted, several weeks since, all the funds that had been sent in for Bro. Bendixon, which he, no doubt, has received before this. The Crisis is also sent regularly.

NOTE.—It is time for all, who expect to be ready for the coming of Christ, to awake to *earnest* labor in the cause of God, in doing all we can to awaken our fellow men to flee from the wrath to come, and prepare for the speedy coming judgment. Our missionaries should be sustained in their respective fields of labor; and many more be sent forth. I was particularly impressed with the statement of Bro. Himes at our missionary meeting, at Springfield camp-ground, that the Moravians sustain *one foreign* missionary to every *six hundred* believers. Now if all that profess to believe in the near coming of Christ were as much consecrated to the work as this class of believers referred to, we should have from fifty to seventy-five foreign missionaries in the field, proclaiming the coming of Christ at hand, with truths connected with it that the world ought to hear. If I read rightly the word of God (and I believe I do), every christian is under solemn obligation to self-sacrifice, to live as prudently as possible, and save all he can, and *give it* to help forward the missionary work.

If each one who professes to believe that the Lord is SOON coming to reckon with them would thus do, there would be at least a million dollars yearly devoted to this work. The apostle Paul tells us (Rom. 6: 16) that we are servants to whom we yield ourselves servants to *obey*; and we are *not* our *own*, but have been BOUGHT "*with the precious blood of Christ*." O may the Lord help us to realize our responsibility in this matter, and awake to duty in these closing moments of time; that we may at least *commence* in the right direction. God has opened a wide door all through the Southern States, and if Christ comes this year, what will be the account that we can give of our stewardship, for not acting in this direction to the utmost of our power?

The best light that can be obtained points to *this year* as the last year for the probation of this world, and *probably* the present month. Dear brethren and sisters, awake to duty, that you may all be found ready for the coming of the Bridegroom. Amen.

L. T. CUNNINGHAM, *Sec. A. A. M. Board.*

For the World's Crisis.

ADV. CHR. CONF. OF N. Y. STATE.

The seventh annual gathering of the people of God of Darien, together with the quarterly Advent Christian Conference of New York State, met at the Advent church in Darien, Genesee Co., N. Y., on Friday evening, Sept. 11th, 1868. The meeting opened, amid a heavy rain storm, with prayer and conference, and an hour was profitably spent in laying the foundation and sills, as Bro. Newell remarked, for a good meeting.

Saturday, ten A. M. Met for social meeting and love-feast, and the Spirit of the Lord run from heart to heart, and a blessed time was enjoyed by all present. At 2 P. M., Bro. J. W. Taylor preached a sound discourse from Rev. 6: 17. During the afternoon reinforcements of brethren and sisters came in, notwithstanding the rain poured down in torrents. At seven P. M., we were refreshed with a sermon by C. F. Sweet, from Matt. 24: 6, and continuing through the entire chapter, the discourse occupying two evenings.

Lord's day, met at nine A. M. to hear the reports of delegates. The following Elders were present:—D. Cogswell, C. F. Sweet, A. C. Newell, J. W. Taylor, and Bro. Allen. The delegates from various sections reported the condition of their respective localities, as regards number of members, their spiritual condition, etc. At the close of the reports Bro. Newell announced there were yet fifteen minutes before preaching, and he hoped the time would be occupied. Forty-one testimonies were given in on the Lord's side, and they were really soul-stirring. It was a feast of fat things.

At half-past ten A. M., Bro. D. Cogswell preached from Matt. 24: 44–5, and really gave us meat in due season. At one o'clock, Bro. Newell baptized two young converts; one was his own daughter, a young lady, and the scene was very interesting indeed. At two P. M., Bro. Taylor gave us a logical discourse from Matt. 16: 26. After the discourse Bro. Newell, who at present occupies the desk at Darien, extended the right hand of fellowship to the brother and sister he baptized. We have never witnessed a more interesting occasion than when he extended the right hand of fellowship to his beloved daughter, accompanied as it was with deep words of gratitude to God, that she had been constrained by the love of Jesus to come into the fold. Scarcely a dry eye could be seen in the entire audience. It was blessed to be there. After this the ordinance of the Lord's Supper was administered in deep silence, which spoke more truly than words, that it was an occasion fully appreciated by all who partook of the Lord's broken body and spilled blood.

Six P. M. Moved and carried that the next conference be held at Honeoye, Dec. 17, 1868. The following preamble and resolution was unanimously adopted:—

"Whereas, Bro. Wm. and Sr. Mary Ongley, now residing at Lincolnville, Crawford Co., Penn., have devoted many years of their lives in preaching the truth as revealed in the word of God, and have worn themselves out in the cause of our blessed Master, and are now in feeble health and destitute circumstances; therefore,

"*Resolved*, That this conference take up a collection for their benefit; and we do also recommend the brethren and sisters at large to contribute their mites to support this dear brother and sister in their declining years."

A collection of $12.25 was received and placed in the hands of Bro. Wm. Brown, Jr., of Dansville, to remit to them.

Bro. Sweet closed up the proceedings of the conference with a full exposition of Matt. 24, taking up the subject where he left it in his previous discourse. The best feeling prevailed throughout the entire meeting, and although the rain poured down in torrents every day, yet it could not dampen our spirits, and all felt it was good to be there. The most ample arrangements were made for the accommodation of all present, both as to the conveyance to and from the depot, and for their comfort at the meetings. Brn. B. C. Simonds, L. H. Delano, Moses Whittaker, A. C. Newell, Griffith, Johns, and others whose names I did not learn, threw open their doors, and made every body feel at home.

We think these home conferences are far more profitable than the large campmeetings, where so many thousands are gathered together that they really almost defeat the very object for which they are designed. It is hoped the next quarterly conference at Honeoye will be more numerously attended, and all will be benefited, and good will be done.

J. R. COOPER, *Secretary.*

AN EDITOR'S EXPERIENCE.

An editor who has had several years experience, writes:—

"Our past five years' experience has taught us that the position of an editor of a weekly religious paper is one that no christian man need covet. Certain it is he cannot please all. Some will think they and their communications are neglected, and seem to suppose everything they send for the paper should be inserted without delay or abridgment, no matter what reasons the editor may have for thinking otherwise; even if he withholds it out of good will to the correspondent, satisfied that he would be injured by the insertion of what is written."

WESTERN A. C. P. ASSOCIATION.

We give below the Secretary's Report in brief of the Western A. C. P. Association, read at their annual meeting, Sept. 2nd:

SECRETARY'S REPORT—1867-8.

Brn. and Srs.:—While our report for the past year is not of so favorable a character in many respects as we could wish, nevertheless, as we review the year with its providences and mercies, our hearts are moved with gratitude to Him who has so graciously blessed us since our organization, and whose goodness has been renewedly manifested since our last report. And above all things else, it is our fervent desire that that evident presence of the Holy Spirit which has attended all our previous business meetings, making them most precious seasons of religious interest and spiritual refreshment, may be renewed at this gathering: that our harmony, peace, and love may be unbroken, and we all realize the depth of blessedness conveyed by the apostle's words: "all one in Christ Jesus."

THE "VOICE OF THE WEST."

The principal point of interest at this time, as it is the chief object of the Association, is our weekly organ, the *Voice of the West*. Of its management the past year, we need say but little. So far as we know, but one opinion is expressed, and that is of decided satisfaction. It has steadily and deservedly enlarged its influence. In hundreds of families it has come to be looked upon almost as a member of the household group, and its absence from any cause is as sincerely regretted, as would be the absence of a dear friend. Sound in faith, kind in spirit, liberal to differing views, it commands respect, even where it fails to convince. In a new and unoccupied field, it is rendering indispensable aid to the cause which in turn will sustain it. And while it labors specially in behalf of the Western Advent interest, it recognizes and rejoices to record the growth and prosperity of each and every section and department of the general cause, seeking peace and harmony with all, so far as in it lies. Its conduct in the past is its guaranty for the future so far as spirit, doctrine, and general management are concerned.

As to its financial prospects, we had during the last fall and winter high hopes of reporting it at this meeting a self-sustaining paper; and it will undoubtedly become so within a few months, at the present rate of increase in its subscription list. During the year, we have had a net gain of about 800 subscribers, most of whom are likely to be a permanent addition to our list. We consider the prospects good; and our success, as compared with similar enterprises in larger and more popular denominations and causes, is unexampled. An earnest, united effort would soon give us four or five thousand subscribers, and enable us to make improvements in the paper which are now beyond our reach.

We must renew our appeal to the ministry for their hearty co-operation and aid in this direction. The ministry and the *Voice* must be co-workers in our great, common cause. The paper backs up their labors, waters the seed they sow, and often sows seed for them to water. Its importance to the body while rightly conducted can scarcely be over-estimated. It is a bond of union, joining individuals, families, ministers, and churches all over the land; and it deserves, as it asks for and needs, the aid of all.

We carry a free list of a little over 300 names, nearly all of which are recommended by responsible persons, or are known by us to be such. The grateful letters which we receive from every quarter, some of which have appeared in the *Voice*; and especially from those whose almost only opportunity for communion with those of "like precious faith" is through its columns—these testify that this gift of the cause to its poorer members is wisely bestowed.

The donations to send the *Voice* to the poor the past year have been $287.45, less than half the expense incurred in this behalf. Nevertheless, we have not felt at liberty to reduce the list at all, but have, rather, added to it, believing that it was a wise as well as generous policy thus to do; and that any deficit that might occur on this account, would be fully and freely provided for.

We have had no especial extra expenses on account of the *Voice* the past year, though there might have been improvements made, had the means been at our command.

BOOKS AND TRACTS.

In this department we have accomplished more than double the past year than in the three previous years since our organization. We have published over 76,000 books and tracts, making an aggregate of 2,682,300 pages, nine-tenths of which have been put in circulation, and scattered all over the land, in every State, and a goodly number in foreign countries. But with all our efforts, we have been unable to keep pace with the demand made upon us, or even nearly supply the wants of the cause in this direction. Often when the call has been for 100, we have been compelled to write fifty, or even twenty-five, in order to have an equality in distribution, and give each applicant a portion.

We have received for the free distribution of tracts and other publications, $526.90; and have given out tracts and books to the amount, at cost, of $652.69: leaving a deficit here of over $125.

Our most important publication the past year is Br. Wm. Sheldon's work—Adventism. Its very name sent a thrill through the body, and it has proved the most popular book ever issued from the Advent press. The sixth thousand is now being issued, and the demand for it is still good.

We do not claim that every Adventist endorses every position in this book: but we do claim that it is the best general outline of the views popularly known as Adventism which is, or is likely to be, issued from the press: and as such, it should command the favor and patronage of the friends of the cause. And we are happy to announce that in general it has done so.

It has already been the means of much good; and has, doubtless, been more largely read by outsiders, than any other Advent book in the same space of time. We are convinced that by the use of proper and appropriate means, a vast amount of good in the removal of prejudice and the correction of mistaken notions of us and our views, may be accomplished by the wide circulation of this book. Already there is a pressing demand for this work for free distribution. Some have engaged in its distribution upon their own responsibility. One brother has given out over 150 copies; and another has given 100 copies for distribution at the South, among the Freedmen and others. But these gifts are only a drop in the bucket compared with the demand for the book. From 15,000 to 20,000 copies could be profitably disposed of through judicious hands during the coming year, should time continue, with great advantage to the cause of truth. A copy should be placed in the library of every minister in this country who will receive it (for some have refused to receive it,) and all who will read it should, at least, have the opportunity. To this end the work might be got out in a cheaper form, so that an edition of 20,000 might be circulated at an expense not exceeding $4,000.

We owe it to the cause of truth to publish and circulate such works more largely. It is impossible for our preachers to occupy all the fields from whence come continual calls for aid. Our only resource in many cases is to send those silent but always powerful preachers, the *Voice*, books, and, especially tracts. Satanic emissaries know full well the power of the press, and it is made to groan under the burden of wicked, licentious, and infidel literature; to say nothing of the more subtle poisons which flood the land in the form of daily, weekly, and monthly journals, beside novels and tales, filling out the long catalogue of light literature. Spiritism, and the popular the-

ology to which we stand opposed, make an able and efficient servant of the printing press. And shall our press stand idle from half to two-thirds of the time, while those of the enemy are kept in constant motion, day and night? Who among us will awake to the importance of a noble, broad, and far-reaching policy in our publishing department? We have a publishing Association in name: let it be one in fact. Not sending out "gospel and water," publications giving no certain sound; avoiding, or omitting to press "present truth"; but works which shall take hold upon the living, vital issues of the present day: giving the gospel trump a certain sound, with such clearness and boldness as to arrest and command the attention of some at least of this hurrying, heedless, though judgment-bound generation.

Where are we in the stream of time? There can be but one answer: we are in the last days, amid the most perilous of its perils. We profess to have, and to walk in, the best and clearest light which God's Word affords. Let us then, for the sake of him who has given it to us; for the sake of our fellow men; and for the truth's sake, let it shine! And especially use this most important means, the press, which God has placed in our hands, for the dissemination of the truth as it is in Jesus—the present truth.

Every one should have a part in this work, and every one should make a sacrifice in its behalf. It is the gift that costs something which God most bountifully blesses. And let us the present year send out our papers, books, and tracts by the hundred thousand, full of earnest, vital, living truths; and, should time continue, our next annual meeting will evidence the faithfulness of our Heavenly Father; and that in return for the filling of his house with the tithes, he will have poured us out a blessing which, there not being room enough to receive it, will have overflowed all our borders.

Nor is it to our own countrymen alone that we owe an earnest effort in this direction. We have at the west, a large German, Swedish, and Norwegian population, some of whom we may, and must reach. The Swedes, indeed, in Illinois, have gone to work for themselves, setting us an example of zeal and sacrifice which we do well to imitate: but we ought to take up their work and unite our effort with theirs, for a greater and more extended work.

What has been accomplished the past few years has been done, comparatively speaking, by a few: what must be the result if every one will act the same noble part the few have? God help us to awake out of sleep, and make an effort in behalf of the gospel of the kingdom which shall stir the world!

DONATIONS.

We acknowledge the receipt of generous donations the past year; though in some cases friends have been unable to redeem their pledges; and in others have felt it duty to recall them in order to expend the amount in aiding to build chapels, and support the ministry. To this we have cordially assented; for we believe that all which contributes to the upbuilding of the cause in its various sections, enlarges and sustains our general interests also. There must be, even in appearance, no conflicting interests. The best good of individuals and of single churches is the best good, also, of the body. If one member is in health, and rejoicing, all other members will rejoice with it! We recognize this fact, and have ever endeavored to pursue a broad, comprehensive, and generous policy in all our relations.

The Treasurer's Report shows the receipts to have been $12,799.31. The expenditures were $12,466.11. The assets of the Association are $10,000, including office building, press, type, etc. The liabilities are $3,383.28.

FINANCIAL CONDITION OF THE ASSOCIATION.

The financial condition of the Association is readily analyzed from the Treasurer's report. There is a lack of ready means; but our condition is not only solvent, but encouraging. Our debts, in the main, are not pressing; and while some aid will be needed this year to meet the deficit in last year's pledges, on the *Voice*, and on the Tract Fund, nevertheless, we were never before in so good condition to engage in the great work for the prosecution of which the Association was organized.

We crave your hearty sympathy, co-operation, and material aid.

Respectfully submitted, in behalf of the Board of Trustees,

WM. L. HIMES, Secretary.

Correspondence.

From Bro. J. T. Ongley.

BRO. GRANT:—Not having written for the Crisis, or any of the papers, for some time, and as some, perhaps, are inquiring what has become of Bro. John T. Ongley; I therefore write. Through the tender mercies and blessing of our heavenly Father, I am still alive and looking for and earnestly desiring that blessed hope. I have been sometimes discouraged, on account of circumstances that surround us. For the past two or three years, I have spent but a little time in preaching, for various reasons: 1st, the people of this region of country are generally poor, that love the truth. 2nd. Certain men have crept in and divided and subdivided the flock with their seeds of discord. 3d. Being poor, and having a large family to support. 4th. Having signed with a brother-in-law for a mill, etc., and he failing to do anything, left the whole matter resting on me. Now the mill property is in my hands, and I would be glad to sell it at a sacrifice, so as to be free and go out into the field and proclaim the good news of a coming Savior.

Wonderful are the ways of Providence. Last spring, just as winter was breaking up, I received a letter from Asa C. Eastman, of Spring Creek, Penn., about twenty-five miles from here, stating that he had seen my name in the paper, as a preacher, and requesting me to come there and preach. I sent an appointment, but on account of the breaking up of the sleighing, etc., could not go. The next I heard from that place was, that Asa C. Eastman was drowned while being engaged in clearing a mill-dam. I have since been there three times, once in four weeks, and preached in three different school-houses to crowded congregations. Opposition is plenty, but some have "ears to hear," and I think good will be the result. I found a Bro. Enoch Eastman and wife taking the "World's Crisis," which has been sent to them by a relative from the East, in which they first saw my name. They belonged to the Baptist church, but by reading the Crisis, and comparing the same with the blessed word of God, they were converted to the truths advocated in the same, and for advocating them were turned out of said church. I also found two or three others that hold forth the doctrine; but hope, by the blessing of God, to see more come out on the side of truth. O Lord, help, is my prayer. More anon.

My parents, through sickness, having become nearly destitute, are now with me. My father is not able to dress himself only once in a while; and mother's health is very much impaired through her sickness with typhoid fever. They find their work in preaching the gospel is done. They have spent their time, talents, and property, in the cause. Old age and a broken constitution have used them up for labor of any kind. We will do, as children, all we can for them. I have been building them a small house. It is now ready for plastering, but don't know where to get the means to finish it; and they will want something to buy them a little furniture, etc.; and I think that there are those of God's dear children that won't let the old pilgrims suffer. Already, through the notice given by Bro. J. B. Cook, some have opened their hearts and purses, for which they are very grateful, and pray that the blessing of our heavenly Father may reward the donors in this life, and give them eternal life in the coming kingdom.

Receipts as follows: Bro. J. B. Cook, $5; C. Colegrove, $1; "A lover of Jesus," Syracuse, $1; No name, Olneyville, R. I., $2; Hannah T. Miller, $1, and two stamps; Anna Treadwell, $2; C. Greene, M. D., 50 cents and a bottle of medicine. "A sister," Alleghany City, Penn., $1; "A sister," Reading, Mass., $1; Mrs. Abner Hardy, $1; Mary Alger, $5; in all, $20.50. If there should be any more received, will notice hereafter. Address, Wm. and Mary S. Ongley, or John T. Ongley, Lincolnville, Crawford Co., Pa.

Sept. 6th, 1868.

Voice of the West and Christian please copy.

From Bro. Wm. H. Spencer.

TO THE PILGRIMS:—Failing health has compelled me to give up my situation in Brockport, therefore I desire my friends to address me henceforth at Rochester, N. Y. I earnestly desire the prayers of the pilgrims scattered abroad, that the inhuman hands of consumption may spare me a little longer. I desire to be one of the number that shall see Jesus coming in the clouds of heaven; but I have nowhere else to go for aid but to Jesus.

Rochester, N. Y. WM. H. SPENCER.

For the World's Crisis.

BRO. INGHAM.

As many feel anxious to know of Bro. Ingham's whereabouts since campmeeting, I would say that he is for the present staying at the pilgrim home of Bro. Richardson, in Lawrence, where he is being kindly cared for. The following extract from a letter from Sr. R. will show how he is.

"Will you be so kind as to write a few lines for the Crisis for Sr. Ingham, as quite a number requested her while on the camp-ground to write, that they might know where he was, and how he appeared after he should get home. He is certainly no worse, and his appetite is much better. Sr. Ingham is quite worn down with continual care and anxiety, and now that she is a little relieved feels the effects of it. It would be quite a task for her to write more than she is obliged to. She wishes all her letters sent to Lawrence, Mass., in care of Cyrus B. Richardson."

Brethren, remember Bro. Ingham in your prayers, and let your *sympathy* reach pocket deep. A. P. MOORE.

CASH FOR BRO. J. CARR.—C. L. Sherman, $5.00; J. B. I., (Portsmouth), 75 cts. I. C. WELLCOME.

☞ In last issue, for "W. G. Woodward," read *W. F. Woodward.*

Obituaries.

MOORE. Fell asleep in Jesus, Sept. 9th, 1868, very suddenly, of heart disease, Bro. Horace W. Moore, of Farmington, N. H., aged fifty-three years and six months.

He leaves a wife, son and daughter, also a large circle of friends, to mourn his loss. Bro. Moore was very firm in the belief that the Lord would come this year, and has labored faithfully to set his house in order, to be ready to meet the Master when he comes; and not only be ready himself, but has faithfully warned others of the approaching judgment, that they might seek refuge from the coming storm. His ear was ever open to the cry of the poor and the needy, and his hand outstretched to help them. His charities were bestowed according to the Master's rule, "Let not thy left hand know what thy right hand doeth." The little church feel his loss deeply, and sympathize with our sister in her affliction; but with her rejoice in the hope of a speedy reunion with our brother; and as by faith we look forward to that "land beyond the river," we can say—

"I shall see thee in the morning
Of Heaven's eternal light,
Where the saints of every nation
Are robed in changeless white;
With Jesus and his angels,
The glad host of the skies,
I shall see thee in the morning,
When all the dead arise."

Words of comfort were spoken by Bro. J. G. Smith. Elders D. P. Cilley and David Edgerly (Baptists) assisted in the services.

GEO. W. BURNHAM.

SHANNON. Died at Portsmouth, N. H., Aug. 11th, Bro. John Shannon, aged seventy-eight years.

Bro. Shannon professed faith in Christ about thirty years ago, and was deeply impressed with the duty of baptism, but shrunk from the cross, consequently lost his enjoyment, and has wandered in darkness and gloom. A few months since he became conscious of his condition, and saw the importance of a preparation to meet the Lord. He sought the Savior with all his heart, found peace in Christ, and died in hope. He leaves an aged widow, whose hope and trust is in the widow's God. Also a large family to mourn his loss. The funeral services were conducted by the writer, assisted by Bro. H. L. Kelsey, of the M. E. church. Sermon from Job 14:14. JOS. W. WHITE.

PLUMMER. Died in China, Me., Aug. 4th, 1868, of typhoid and brain fever, Betsey Ellen, wife of J. F. Plummer, and daughter of the late Capt. Chas. H. and Betsey Clark, aged twenty years and nine months.

The subject of this notice was our only sister. During her illness of three weeks, although a great sufferer, she did not once complain. May the enemy soon be destroyed, and his sting withdrawn.

Our sister dear lies cold in death,
O'er us is cast a gloom;
When Jesus comes, he'll bid her rise,
Decked with immortal bloom.

MARIA CLARK.

MONTGOMERY. Died at Portsmouth, N. H., Aug. 14th, Rienzie P., son of David H. and Abbie G. Montgomery, aged five years and four months.

Little Rienzie was a promising child, and his interest and knowledge in Bible truth was truly astonishing for one of his years. His death is a severe stroke to both parents and grandparents; but the morning will soon dawn, and the little one will return from the land of the enemy. In the absence of the writer, the funeral services were conducted by Bro. Waterhouse, of the Christian church. JOSEPH W. WHITE.

YOUNG. Died at Wakefield, Mass., Aug. 25th, Henrietta S., daughter of Bro. A. Young, aged sixteen years and nine months.

Henrietta, with a brother and two sisters, was early deprived of a mother's care by her death. Bro. Young and family are sad, but they mourn not as those that have no hope; for before her death Etta expressed her confidence and trust in the Savior, and her willingness to sleep if it was for the glory of God. The funeral services were conducted by the writer, assisted by Dr. Chickering and Bro. Brown. Sermon from Ps. 16:9.

JOSEPH W. WHITE.

POWERS. My husband, Mr. Jonathan Powers, died at Waupacca, Wis., Nov. 14th, 1866.

He was a firm believer in the doctrine of which the Crisis is a very able exponent. He died in the firm hope and faith of a resurrection from the grave, and a blissful immortality beyond the dark river. His faith was unswerving, and for many years he stood with the whole armor on, *doing* the will of his Lord and Master, and waiting with longing heart, and his eyes fixed on the mark of the prize of the high calling of God in Christ Jesus. C. P.

Married.

At Castleton, Vt., Sept. 2nd, at the residence of the bride's father, by Elder S. O. Mathewson, Mr. IRA STEVENS, of Union Village, N. Y., and Miss MARY H. BROWN, of Castleton.

In Worcester, Sept. 7th, at the residence of the bride, by Rev. Merrill Richardson, Hon. AMASA W. STEVENS, of North Carolina, and MARY J. HAMILTON, of Worcester, Mass.

In Stockton, Chautauqua Co., N. Y., Aug. 28th, at the residence of the bride's father, by Elder C. W. Low, Mr. HERSCHEL V. PRATT, of Ellicott, and Miss RUTH CRANDALL, of Stockton.

Summary of News.

FOREIGN.

Cable News.

LONDON, Sept. 16. It is reported in Paris that the speech of the King of Prussia, at Kiel, excites animosity in the French cabinet. The words of the King were regarded as having reference merely to the events of 1866, and as not susceptible of any application to the present state of affairs in Europe. The *Moniteur* has a tranquilizing leader, in which it reviews the relations of the great powers, and considers the situation calm and peaceful.

BELGRADE, Sept. 16. Reports have been received here that a battle has been fought between the Turkish troops and the Bulgarian insurgents, near Phillippopel. The latter made the attack, but after a desperate fight they were repulsed, pursued and driven back to the Balkan mountains. The Turkish loss was heavy. Over 200 are reported to have been killed while defending one of the forts assaulted by the rebels. The loss of the latter is unknown.

BRUSSELS, Sept. 17. A letter to the *Independence Belge*, in this city, from Constantinople, dated the 8th inst., states that an attempt of the Greeks of Chios to celebrate the day of the baptism of the heir of the Grecian King was suppressed by the Turkish authorities. The Greek attache of the American Consulate, who was one of the persons arrested, said that Admiral Farragut petitioned for his release, but the petition was refused and he was taken in confinement to Dardanelles.

FLORENCE, Sept. 18. Cardinal Reisach has been tried by the civil court at Rieta, and sentenced to pay 500 francs, for attempting to take possession of the See of Sabina, by order of the Pope, without the authorization of the King of Italy.

BIARRITZ, Sept. 18. The Emperor Napoleon, Empress Eugenie and Prince Imperial to-day made a visit to Queen Isabella of Spain, at St. Sebastian.

METZ, Sept. 18. A terrible explosion took place at the cartridge factory in this city, to-day. Thirty persons were killed outright and eighty-two badly injured. The building in which the explosion occurred was torn to pieces.

MUNICH, Sept. 17. Mr. Bancroft, Minister from the United States, is expected here this week to exchange ratifications of the naturalization treaty between the American and Bavarian Governments.

LONDON, Sept. 20. Dispatches from Madrid state that the Queen of Spain's Admiral, Foolete, and all the naval force off Cadiz had revolted. The Generals recently banished had returned and joined in the revolt. Marshal De La Forre headed the movement, and the leading men of the old O'Donnellist party sustain it. Several towns have joined the insurrection, and the most intense panic prevailed at the court in Madrid. Troops had been dispatched south, Gen. Cough taking command. A rumor prevailed in Paris Saturday evening that Queen Isabella had abdicated.

DOMESTIC.

THE SOUTH AMERICAN EARTHQUAKE.—In Tambo a priest told the affrighted people not to flee to the hills. He would go down to the sea, and he had power to still the waters. The foolish people, five hundred in number, believing in his omnipotence, gathered around him in solemn procession, and followed him to the sea; but the voice of a man who took upon himself the attributes of the Almighty, was not heeded, and himself and five hundred were drowned.

The most horrible calamity befell the two cities of Puffo and Cerro D'Pasco—the former containing 40,000 inhabitants. These cities are built near and over the silver mines, and it seems that the very ground on which they stood was one hollow cavern. These caves opened at one wide chasm, and swallowed up the cities, and the ill-fated population, at one deep and awful opening. They literally fell down into this immense hollow. A number of horsemen rode into Lima and reported the catastrophe, and, as the mines themselves are entirely destroyed, we shall probably hear of other towns being destroyed. Cusco has not "one stone left standing upon another," and most of its population were killed.

New York, 16th. Additional accounts of the earthquake state that at Arica the shock was preceded by a sound like that of a distant tempest, and then the ground shook from south to north. A palm tree remains standing untouched and as green as ever in the midst of the desolate city.

TERRIBLE RESURRECTION.—Gen. Kilpatrick reports a singular and horrible circumstance which took place at Arica, on the south side of that city, during the recent fearful earthquake. As the earth opened and yawned, there came up five hundred mummies, who stood in long lines facing the sea, every one of the skeletons in perfect preservation, the hands doubled up and supporting the chin, the knees drawn up, and the feet supporting the fleshless body! This must have been one of the most frightful sights possible, and quite beyond description. The spot where these mummies now stand was once an old cemetery, some ninety years ago, it is said, and these skeletons are doubtless the fabled Incas and Indians who either buried themselves alive or were interred in this manner. They correspond exactly to the old mummies of the Incas.

A WEALTHY CONGREGATION.—At the auction sale of pews in the new Temple Emanuel in New York, the amount received reached about $750,000. The trustees expected a pre-emption of $80,000, but it amounted to $200,000. The highest price paid was $4600. The other members paid various sums, ranging from $4000 to $5. The appraised value of the pews was $600,000, there being twenty at $5000 each. The lowest priced pews were sold for $300. By this sale, the Temple stands free from debt, and with a sinking fund of $100,000.

Items.

☞ Victor Emmanuel, during a recent excursion in the mountains, was in imminent danger of losing his life, when a shepherd rushed to his rescue and saved him. The King gave him 1000 scudi on the spot, and has since settled a pension on him for life.

☞ There are few people who have not been occasionally puzzled whether to write ei or ie in the words that so represent the sound of long e. A very simple rule, says a schoolmaster, removes all difficulty. When the diphthong follows c, it is always ei—ceiling, conceive, etc; when it follows any other letter it is always ie—grief, friend, niece, etc.

☞ A clergyman observing a poor man by the road breaking stones, and kneeling to get at his work better, made the remark, "Ah! John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." "Perhaps, master, you do not work on your knees," was the reply.

☞ Encke's comet is now visible through a glass. It is located near the constellations Gemini and Cancer, and can be seen between 3 o'clock and daylight in the morning. After the latter part of September it can be seen with the naked eye from 9 in the evening till 3 in the morning.

☞ It is said that Garibaldi has written a letter to an English friend, in which the following sentence occurs:—"I intend to attack Rome when France shall be engaged with Prussia."

☞ It is stated that there are two mountains in Europe higher than Mont Blanc. These are Elbrous and Kasbek, of the Caucasian chain. The first is 18,258 feet high, the second 16,540.

☞ Calumny is like the cinders flying from a large fire, which quickly go out if you do not blow them.

☞ The Pope has taken to writing for the newspapers, in emulation of the French Emperor.

☞ The Austrian Crown Prince is learning the trade of a locksmith.

☞ Wicked men stumble over straws in the way to heaven, but climb over hills in the way to destruction.

☞ There are nearly 20,000 Americans in and about Paris.

☞ The corn crop of Ohio, Indiana and Illinois, is said to be larger and better than ever before known.

☞ There are more than a hundred houses in Fifth Avenue that rent for $40,000 a year.

Notices.

Massachusetts Quarterly Conference.

By invitation of the Second Advent Church in Chelsea, the next State Quarterly Conference of the Society will be held in Chelsea, Mass., at Library Hall, commencing Tuesday evening, Oct. 20th, continuing daily and over the following Sunday. It is to be hoped we shall have a general gathering of all the faithful in this region. We will do our best for you, both temporally and spiritually. Come, both delegates and all, that have an interest in the salvation of men at the coming of Christ. Some business of importance will come before us. Preaching the first evening. E. OWEN, Sec'y.

Conference at Square Pond, Ct.

Notice was given in the last week's Crisis that our State Conference would be held at Square Pond, commencing Sept. 30th, and hold over the following Sunday. As this is our annual meeting, we hope for a general attendance of preachers, and a delegation from every church in the State. Will churches appoint delegates, and send them, and pay expenses, if needs be? Some brethren appointed delegates are poor; their traveling expenses should be met. "Bear ye one another's burdens, and so fulfill the law of Christ."

Those coming on the cars from the western part of the State, will stop at Rockville, where conveyance can be hand to the meeting, which is six miles from Rockville. Inquire for Jonathan Ladd, who is engaged to carry passengers. Those coming from other parts of the State, will come with their teams. For the Church, I. B. POTTER.

The New Hampshire Tent.

To the brethren and friends of New Hampshire, in favor of having a tent to carry the gospel of the kingdom into new places, I would say, at the Alton Bay campmeeting it was found that enough had been raised by Bro. D. M. Leavitt, and others, except about one hundred dollars, to obtain a tent; therefore the brethren decided to purchase one at once, and have it in the field, believing the friends would soon send in the remainder. A committee of three was also chosen to see that the tent was judiciously run, and they to receive what the friends wished to give to make up what was lacking. Bro. T. H. Ford of Concord, Bro. John Shorey of East Rochester, and myself, were chosen said committee. Bro. Ford is Treasurer, but money can be handed to either, and we will see that it is appropriated as designed. If it is more convenient to send it by brethren to the State Conference, to be held at Lake Village, commencing Oct. 15th, you can do so. J. G. SMITH.

Tent Meeting.

The Maine Mission Tent will be pitched in Mt. Vernon Village, Oct. 2nd, and remain over the following Sunday. The small tent, for the accommodation of brethren and sisters to board themselves, will be there also. This is a new place for our faith; yet the friends in the place will do all they can to make the meeting interesting; and we trust our brethren and sisters will come prepared to labor for the salvation of the people. Will you pray for us, dear brethren and sisters, that sinners may be saved. The Farmington and Augusta Stage fare is reduced one third, for those who go to the above meeting. Per order,

H. B. SEVEY.
I. C. WELLCOME.

Dedication and Conference.

The new chapel, built at Province Falls, Freedom, N. H., is to be dedicated the first day of October; meeting to hold over the following Sabbath. Elders T. W. Piper, D. M. Leavitt, D. P. Leavitt, and others, are expected in attendance to preach the word. Come, my brethren, one and all. Come to labor for the good of souls. This house is peculiarly located, being within five minutes walk of two States, three counties, and four towns.

For the brethren, J. S. MOULTON.

N. B.—Homes will be provided for all that will come. J. S. M.

Tent Meeting.

The last meeting of the season in the New York State Mission Tent will be held at West Barre, Orleans Co., N. Y., beginning Oct. 8th, and continue as long as practicable. We hope to see a general rally from the surrounding country at this meeting. Pray for us, that this may be the *best* meeting of the season; and yet many are rejoicing in the truth as the result of our meetings through the summer.

WM. A. FENN.
JONAS WENDELL.
EDWARD COTTON.

Notice.

The New York State Mission Tent will be pitched in Rose, Wayne Co., N. Y., Sept. 24th, and continue to Oct. 5th. We earnestly desire the co-operation of brethren in the vicinity, that they, and the people who attend the meeting, may be blessed of God.

WM. A. FENN.
JONAS WENDELL.
EDWARD COTTON.

Conference.

The Lord willing, there will be a conference at Middleton Corner, N. H., commencing Thursday evening, Oct. 8th, and continue over the following Sabbath. Brn. Daniel Churchill, Joseph Spinney, and others are expected to be present to preach the word. Brethren and sisters are invited to come and work for the Lord. MARK STEVENS. C. COLMAN.

R. I. and E. Ct.

Our next conference will be held at Lafayette, R. I., commencing Wednesday, 2 o'clock P. M., Oct. 7th, 1868. Remember the delegates and letters, and looking to God, let us expect a precious season. H. F. CARPENTER.

Conference.

The Lord willing, we will commence a conference at Colebrook, N. H., Thursday, evening, Sept. 24th, to continue as may be thought best. Brethren and sisters are invited to come and help in the work of the Lord. Strangers may call on Jas. Little, who will look after the interest of the meeting.

J. COUCH.
J. A. LIBBY.

Advent Christian State Conf. of N. H.

The annual session of this conference for 1868 will be held at Lake Village, N. H., commencing Oct. 15th and hold over the following Sunday. Particulars hereafter. A. W. SIBLEY, Sec.

P. O. Address.

Letters may be addressed to me as follows:—La Porte City, Iowa, care of H. J. Preble, until Oct. 7th; then Bascobel, Wis., until Oct. 17th, care of C. B. Sylvester; then Rouses Point, N. Y., care of Elder D. T. Taylor, until Oct. 24th; then Lynn, Mass. T. M. PREBLE.

Sycamore, Ill., Sept. 10th, 1868.

South Vershire, Vt.

We purpose to commence a protracted meeting in this place, commencing Oct. 7th, and continuing over Sunday. Will friends from surrounding districts come over and help us? Come one and all. Homes will be provided for all.

H. F. CARPENTER.

Notice.

There will be a basket meeting in Enfield, Ct., near or on the old camp-ground, near the Warehouse Point depot, commencing Sept. 24th, and hold over Sunday. All are invited to come.

For the brethren. D. PALMER. D. W. MILLER.

Notice.

Our meetings in South Boston, for the worship of God, will be held hereafter at *"Fraternity Hall,"* No. 120 Broadway, every Sunday, the Lord willing. Come over and help us.

J. N. BERRY, Secretary.

Minnesota Quarterly Meeting.

The first quarterly meeting for the present conference year will be held (providence not preventing) in Utica, Winona county, commencing Friday evening, Sept. 25th, and will continue over the following Sunday. THOS. K. ALLEN, Sec.

Notice.

The Mt. Vernon tent meeting is necessarily postponed from Sept. 30th to Friday evening, Oct. 2nd. I. C. WELLCOME.

Trunk Lost.

A medium sized black trunk was taken from the camp-ground at Springfield, with the first load of baggage that was sent to the depot Monday morning, to go east in the first (7.15 o'clock) train. There was a card tacked on one end of it, marked thus: *"Boston, Mass.,* GEORGE R. MARKHAM." The "Boston, Mass.," was written with a pencil. "George R. Markham" was written very plain with pen and ink. There was no other mark of any kind on the trunk, nor any check. If any of the friends took it by mistake, or if any one can give any information in regard to its whereabouts, they will greatly oblige by writing to

S. J. RONEY, *Lynn, Mass.*

Camp Letters.

The following letters were sent to the Alton Bay Campmeeting, but not called for by those to whom they were addressed: John Day, Esq., Norman W. Johnson, E. M. Short, T. Frances, L. D. Allen, P. H. Pattee, Esq., I. Colby, D. H. Dugin, two for Mrs. I. M. Colby, Mrs. M. A. Colby, Mrs. Nellie M. Grover. J. G. SMITH.

FOUND on Alton camp-ground, one traveling bag, one umbrella, three parasols, one square hood, one cloud, one veil, two linen handkerchiefs, one towel, a jack knife, and spectacle case. J. G. SMITH.

FOUND. On the camp-ground at Springfield, two hymn books, and a pocket Testament.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Chelsea, Mass., (Library Hall.)
J. S. WHITE.......Sunday, Sept. 27th
M. BATCHELOR.......Sunday, Oct. 4th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
JOHN G. HOOK.......Sundays, Sept. 27th and Oct. 4th
J. S. WHITE.......Sunday, Oct. 11th

South Boston, (Fraternity Hall, 120 Broadway), Sunday, Sept. 27th. N. DAVIS.

Rochester, N. Y.......Monday evening, Sept. 21st
Buffalo, N. Y.......Sept. 22d
Buchanan, Mich.......Sept. 23d
Chicago, Ill.......Sept. 25th
At the latter place we purpose to spend some time. Pray for us, that a great work may be done in that city. MILES GRANT.

Lowell, Mass.......Sunday, Sept. 27th
Portsmouth, N. H.......Thursday evening, Oct. 1st
Kennebunkport, Me.......Sunday, Oct. 4th
Livermore, (as Bro. Haggett may arrange), Thursday evening, Oct. 8th.
Carthage, (as Bro. Staples may arrange), Oct. 9th, and over Sunday.
Mechanic Falls.......evenings, Oct. 14th and 15th
Casco.......Sunday, Oct. 18th
C. GOODRICH.

Plymouth, Mass.......Sunday, Oct. 4th
West Abington.......Sunday, Oct. 18th
J. S. WHITE.

Colebrook, N. H.......Sunday, Sept. 27th
Lisbon Village.......Sunday, Oct. 4th
Pittsfield.......Sunday, Oct. 11th
J. COUCH.

East Landaff, N. H.......Sunday, Sept. 27th
A. W. SIBLEY.

South Casco.......Wednesday evening, Sept. 23d
Biddeford.......Thursday evening, Sept. 24th
Elliot.......Friday evening, Sept. 25th
Portsmouth, N. H.......Sunday, Sept. 27th
Exeter.......Monday evening, Sept. 28th
Haverhill, Mass.......Tuesday evening, Sept. 29th
Lawrence.......Wednesday evening, Sept. 30th
South Reading.......Thursday, Oct. 1st
Lynn.......Friday evening, Oct. 2d
Boston, (Lowell Street).......Sunday, Oct. 4th
At liberty the three last weeks in Oct. Direct to *Chicopee Falls, Mass.* HIRAM MUNGER.

London Ridge, N. H.......Thursday evening, Sept. 24th
Portland, Me.......Sunday, Sept. 27th
A. ROSS.

Scitico, Ct.......Sundays, Oct. 18th and Nov. 15th
RAND'L E. LADD.

Warren Summit.......evenings, Sept. 24th and 25th
Haverhill Corner.......Sabbath, Sept. 27th
Barnston, C. E., (Wm. Libby's).......evening, Sept. 30th
Compton, (Harvey school-house).......Sabbath, Oct. 4th
Danville, C. E.......Sabbath, Oct. 11th
Quebec.......Sabbath, Oct. 18th
Montreal.......Sabbath, Oct. 25th
Evenings, as brethren may arrange, in each place.
ABIGAIL M. TRIPP.

Suncook, N. H.......Friday evening, Sept. 25th
Epsom (Marden's Corner), Saturday evening, Sept. 26th and over Sunday, the 27th.
Seabrook.......Wednesday evening, Sept. 30th through the week, and over Sunday, Oct. 4th.
East Rochester.......Sunday, Oct. 11th
From there to Effingham. J. PINKHAM.

North Adams, Mass., (as brethren may arrange), Sunday, Sept. 27th.
Savoy Hollow, (or at the new State meeting-house, as Bro. E. McCulloch may arrange), Sunday, Oct. 4th.
Will friends from Savoy meet self and wife at Bro. Adams', to convey us up the mountain?
WM. MCCULLOCH.

East Colebrook.......Sunday, Oct. 4th
Pittsburg, N. H., (where Bro. Washburn appoints), Sunday, Oct. 11th. URIAH G. LADD.

North Boscawen, N. H.......Sunday, Sept. 27th
Salisbury, N. H., (Smith's Corner meeting-house), Sunday, Oct. 4th. SIMEON ROBY.

Newark, N. J.......Sunday, Sept. 27th
West Haven, Ct.......Sunday, Oct. 4th
Springfield, Mass.......Sunday, Oct. 11th
New Britain, Ct.......Sunday, Oct. 18th
Pleasant Valley.......Sunday, Oct. 25th
Yalesville.......Sunday, Nov. 1st
Prospect.......Sunday, Nov. 8th
Meriden.......Sunday, Nov. 15th
Cheshire Street.......Sunday, Nov. 22d
WM. STUART.

Tiskilwa.......Friday evening, Sept. 25th
Providence, Ill., (as Bro. H. N. Bliss may arrange), Saturday evening, Sept. 26th, and over the Sabbath.
Manchester, N. H.......Sabbath, Nov. 1st
T. M. PREBLE.

Yarmouth.......Sept. 24th and 25th
Biddeford.......Sept. 26th and over Sunday
Will be at the Alton Campmeeting.
GEO. A. STREETER.

Great Bend.......Sunday, Sept. 27th
Dresserville, N. Y.......Oct. 1st, and over Sunday
J. W. TAYLOR.

Prospect, Ct.......Sunday, Sept. 27th
Yalesville, Ct.......Sunday, Oct. 4th
S. WOODRUFF.

Exeter, N. H.......Sunday, Sept. 27th
Portsmouth, N. H.......evenings, Sept. 29th and 30th
Manchester, N. H.......Sunday, Oct. 4th
Suncook, N. H., (as Bro. Martin may arrange), evening, Oct. 6th.
Concord, N. H., (at the Bethel).......evening, Oct. 7th
Concord, N. H., (Centre Street).......Sunday, Oct. 11th
Meredith, N. H., (as Bro. Vesey may arrange), evening, Oct. 13th.
Lake Village, (conference).......Oct. 15th
C. H. SWEET.

Vernon, Vt.......Sunday, Sept. 27th
T. L. HALL.

New Haven, (Day's Hall).......Sabbath, Sept. 27th
J. T. DIXON.

Farmington Village, N. H.......evening, Sept. 26th and over the Sabbath. W. H. MCDANIELS.

Durham Centre, Ct. (or supply).......Sunday, Sept. 27th and Oct. 4th.
Scitico, Ct.......Sunday, Oct. 11th
Cheshire Street, Ct.......Sunday, Oct. 18th
WM. A. & M. L. DURAND.

Campton, N. H., (Bump school-house).......Sept. 27th
Meredith, N. H., (at the Hall near Phineas Dolloff's), Sunday, Oct. 4th.
Woodstock, N. H.......Sunday, Oct. 11th
East Canaan, N. H., (at the Chapel), Sunday, Oct. 25th
☞ NO NAME.

Warren Summit, (as Bro. Little may arrange), Sunday, Sept. 27th.
Oar Hill, (Warren).......Sunday, Oct. 4th
West Groton, Vt.......Sunday, Oct. 11th
Topsham, Vt., (as Bro. Dexter may arrange), Sunday, Oct. 18th.
South Ryegate, Vt.......Sunday, Oct. 25th
T. E. LANG, JR.

Calais.......Sunday, Sept. 27th
Wolcott.......evening, Oct. 1st
MARY E. OTIS.

Manchester, N. H.......Sunday, Sept. 27th
D. P. LEAVITT.

Great Falls, N. H.......Oct. 4th
S. C. HANCOCK.
Others wishing my labors, please write me at East Boston, Mass., care of Daniel Collins, No. 13 Bennington street.

Great Falls, N. H.......Sunday, Sept. 27th
Haverhill, Mass.......Sunday, Oct. 4th
JOSEPH W. WHITE.

Portland, Me.......Sunday, Oct. 4th
JAMES A. YOUNG.

Lewiston.......Sunday, Sept. 27th
R. R. YORK.

Plymouth, Vt.......evenings, Sept. 29th and 30th
Bridgewater, Vt.......from Oct. 1st to 5th
South Vershire, Vt.......from Oct. 7th to 12th
H. F. CARPENTER.

Alton, N. H.......Sunday, Oct. 11th
JOSEPH SPINNEY.

Scitico, Ct.......Sunday, Sept. 27th
East Haddam, Ct.......A. M. and P. M., Sunday, Oct. 4th
Goodspeed's Landing, evening, Oct. 4th.
North Somers.......Sunday, Oct. 11th
Square Pond.......Sunday, Oct. 18th
Hartford.......Sunday, Oct. 25th
L. F. MOORE.

Westboro.......Sept. 23d and 24th
Brugville.......Sunday, Sept. 27th
S. W. THURBER.

West Poland, (Free Chapel).......Sunday, Sept. 27th
Mayberry Hill.......evenings, Sept. 29th and 30th
E. S. JENNINGS.

Meredith, (Oak Hill meeting-house).......Sept. 27th
Meredith, (Dolloff school-house).......Sabbath, Oct. 4th
[illegible]

East Stoneham, Me.......Saturday evening, Sept. 26th and over the Sabbath. S. TENNEY.

Lake Village, N. H., (North Church).......Sept. 27th
L. C. & M. MCKINSTRY.

CONCORD, N. H., (AT THE BETHEL.)
J. K. Bellows.......Sunday, Sept. 27th
Wm. W. Sutherland.......Sunday, Oct. 11th

SPRINGFIELD, MASS.
Wm. M. Pile.......Sundays, Sept. 27th and Oct. 4th
Wm. Stewart.......Sunday, Oct. 11th

WOLCOTTVILLE CIRCUIT.
W. J. Ripley, Wrightville day time, Wolcottville evening, Sept. 27th.

PORTSMOUTH, N. H.
H. Munger.......Sunday, Sept. 27th
E. S. Jennings.......Sunday, Oct. 4th

SQUARE POND, CT.
P. S. Butler.......Sunday, Sept. 27th

WILBRAHAM, MASS.
B. Hitchcock.......Sunday, Sept. 27th

BIDDEFORD, ME.
Geo. A. Streeter.......Sunday, Sept. 27th
W. H. Mitchell.......Sunday, Oct. 4th
E. S. Emery.......Sunday, Oct. 11th
A. Simpson.......Sundays, Oct. 18th and 25th
W. H. Mitchell.......Sunday, Nov. 1st
E. S. Emery.......Sunday, Nov. 8th

KEENE, N. H.
H. F. Carpenter.......Sunday, Sept. 27th

WORCESTER, MASS.
L. Boutell.......Sunday, Sept. 27th

DANIELSONVILLE, CT.
J. W. Brittan.......Sunday, Sept. 27th
L. Boutell.......Sunday, Oct. 4th

ABINGTON, CT.
I. B. Potter.......Sunday, Oct. 4th
L. Boutell.......Sunday, Oct. 11th

PLEASANT VALLEY, CT.
Geo. L. White.......Sunday, Oct. 4th
H. H. Dickenson.......Sunday, Oct. 18th
L. F. Moore.......Sunday, Nov. 1st
E. Owen.......Sunday, Nov. 15th
B. Hitchcock.......Sunday, Nov. 29th

New Bedford.......Sunday, Sept. 27th
Bristol, R. I.......Sundays, Oct. 4th and 11th
J. W. THOMAS.

Westfield, Mass.......Sunday, Sept. 27th
Hartford, Ct.......Sunday, Oct. 11th
B. HITCHCOCK.

West Abington.......Sunday, Sept. 27th
W. S. CAMPBELL.

South Reading, Mass.......Sunday, Sept. 27th
Dover, N. H.......Sunday, Oct. 11th
A. SIMPSON.

Sandisfield, Mass.......Sunday, Sept. 27th
G. L. TEEPLE.

Wyoming, R. I.......the first Sabbath in each month
Westerly, R. I.......the second Sabbath in each month
Riverpoint, R. I.......the third Sabbath in each month
Bristol, R. I.......the fourth Sabbath in each month
A. DURFEE.

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. ELD. GEO. CHAMPLIN.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ SOME ONE sends us 81 cents from Lakinville, Ct., for tracts, but does not sign his name.

☞ W. F. WOODWARD'S P. O. address is Maplewood, Mass.

LETTERS RECEIVED.

G E Lee, B Mathewson, G E Shaw, A A Fowler, A E Kempton, H T Jenkins, B Emerson, J R Tout, M S Horne, J Paul, O D Woodruff, M C Whitaker, C Powers, A E Smith, J W Taylor, Z E Harris, W H Spencer, D N Smith, A D Flagg, J. N. Berry, P A Smith, D D Reed, S L Manley, I Small, H Beadle, C Colegrove, E S Willard, R M Sayles, L C McKinstry, J D Brown, J K Bellows, S Roby, A N Seymour, M R Phetteplace, J W White, J R Cooper, W L Himes, Mrs. O D Woodruff, R Eden, J Elkins.

☞ The Cash Receipts for Books and Tracts are necessarily deferred till next week.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—96 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Springfield, Mass., Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. P. Leavitt—London Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Trest—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
C. P. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
Wm. Stewart—1814 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
E. Cotton—Edenboro, Pa.
Wm. Deverell—Keswick, C. W.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Wellsville, Wayne Co., Mich.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn. Box 621.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
G. W. Stetson—Clean, Ohio.
H. A. King—Nevada, Ohio.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Daye—Strawberry Point, Clayton Co., Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
P. W. Hough—Mendore, La Cross Co., Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth $1.00; paper 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH; the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 5c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c. by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 460 pp. $1.25.

"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 25c; by mail, 29c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 4c. single copy, by mail; 40c. per dozen.

THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 2c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 25c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail 25c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 8c.

AMERICA IN PROPHECY; An Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail 10c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c; 40c. per dozen.

For the World's Crisis.

DEATH OF SUMMER.

Summer is dying, and the birds are gone,
They would not stay for such a scene;
They flocked southward to sing where she was born,
And lingered through the sweetest months of green,
But lo, at the first sigh of her decay,
They sang a farewell dirge and fled away.

Summer is dying now; each morning breath
Tells to the careful ear her days are few;
And her gay robes are laid aside for death,
Her flowers are left for tender hands to strew;
And the cold night-dews gather on her brow,—
Be still and weep; Summer is dying now.

Summer is dying; see, the mustering clouds
Hovering to watch her all along the sky,
And, holding out for her their snowy shrouds,
They seem to say, when she has died shall die,
These robes are here, and braiding o'er her bier,
We'll not forget to shed the farewell tear.

Summer is dying with her many charms;
O who will take her sighing frame to-day?
Lo, sweet September stretches forth her arms;
Clasps her most fondly, hurries her away;
And as they go she dies, and sterner Fall
Draws o'er her lovely form the funeral pall.

J. Albert Libby.

For the World's Crisis.

A LOOK AT THE PASSAGE—Mark 9: 43.

The first point that we will notice here, is the expression, "It is better for thee to enter into *life* maimed." Now life is the opposite of death; and the passage under consideration shows that life is to be preferred above death; and if it should cost a hand or a foot to save life, when, if you don't part with a hand or foot, it will cause the whole body to die, that thus the dead will be cast into hell,—Greek, *geennan*—the valley of Hinnom, "where their worm dieth not, and the fire is not quenched," which teaches destruction real or figurative, in whatever way we take it.

The second point we notice is this: Is the expression, "having two hands," and be cast "into hell," when it is said that it would be better for you to have only one hand and *live*, clear or reliable proof of endless life in misery, when the Bible is entirely silent about any *one*, or any *thing living*, "where their worm dieth not, and the fire is not quenched?" The law of nature don't allow such an idea.

The third point to which I will now call attention is this: That the Lord speaks about a place "where the worm dieth not, and the fire is not quenched," and calls the objects in this place carcasses of the men that have transgressed against him. Isa. 66: 24. A question is to be made and considered before we can dismiss the passage before us, and it is this: is the life, into which it is better for us to enter, than to be cast into hell, eternal life, or is it temporal life? This is an important point, more so than we may imagine. The majority, I suppose, would say, eternal life, of course. True, nothing else can be made out of it, if we wish to make eternal life in torment out of the words being cast "into hell "where their worm dieth not," etc. But how is it about entering into eternal life maimed or crippled? How many do we think are there to live with Christ for ever, with only one hand, one eye, or one foot? We ought to think over this point. Perhaps some conclusions will not bear investigation.

In the next place, it is a fact that cannot be denied nor contradicted, that the word *geennan*, translated hell, is a place that had its location on this earth, near Jerusalem, and it is literally true that carcasses of men, at the time when the Savior uttered the words under consideration, had been under the destructive influence of worms and fire in *geennan*, the valley of Hinnom; but I would not undertake to find a place answering to this *geennan*, on the renewed earth, where Christ's everlasting kingdom will be established, and the works of the Devil will be destroyed for ever. Thus we see that neither the entering into life maimed, nor the *geennan* of worms and fire, will answer for the world to come.

That there was a literal *geennan* in the time of the Savior, where carcasses of men had been consumed by worms and fire, until every particle of them was destroyed, is not and cannot be denied. Then to take it literally, as it really is, we cannot possibly make it answer for a place, or state of endless life in misery. But it might be said, yes, but this literal occurrence is made use of by the Savior as a figurative representation of the state of the wicked after judgment. Well, then, after all, would the figure not teach, as the Scriptures do in general, "the second death" of the wicked, and a destruction that would not stop until it would have its inmates in a state precisely consistent with Obd. 16, which declares that the wicked "shall be as though they had not been"? B. Knepper.

For the World's Crisis.

THE TESTIMONY OF PAUL.

"I kept back nothing that was profitable unto you."—Acts 20: 20.

Paul testified "both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." He declared unto them "all the counsel of God." Although, in writing to the Corinthians, he said, "I determined not to know anything among you, save Jesus Christ, and him crucified;" even to them he preached all the doctrines essential to salvation. It seems that the Corinthian brethren were but babes in Christ; there were divisions and strifes among them; they were "puffed up for one against another;" they were carnal, and he could not speak unto them as unto those who were spiritual, but fed them with milk as they were not able to bear strong meat, or to comprehend the mysteries of the gospel.

There are many churches now in a similar condition to that in which Paul found the church at Corinth. One is of Paul, another of Apollos, another of Cephas; one prefers this preacher, another that, and will not cherish christian charity and respect for others aside from their own faction. "My brethren, these things ought not so to be." Paul, and Apollos, and Cephas, are all faithful ministers of Christ. And Christ is not divided, neither should his people be. If wolves in sheep's clothing come among you, "false apostles, deceitful workers," there is a way to detect them. "By their fruits ye shall know them." If these divide and scatter the flock, instead of adding to it such as should be saved, then beware of them.

The truth of God, spoken in love, will commend itself to every man's conscience, especially to the conscience of God's people. This is what will build them up in the most holy faith. This will unite them, bind them together in the bonds of love. We are all children of the same Father; children by adoption, brought nigh to God by the precious blood of Christ. "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bonds of peace. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, and through all, and in you all." F. H. Chamberlain.

Webster, Mass.

For the World's Crisis.

COMING OF CHRIST.

Bro. Grant:—It will be remembered by some that we stated our conviction that, if this year is to be the great Jubilee, or deliverance of the people of God from this world, prior to the cleansing of the "sanctuary," there would be a movement by the Turkish power that would fulfill the closing verse of Daniel, eleventh chapter, prior to Michael's standing up. Events have *not* transpired, as yet, of the character we anticipated. It is possible our application of that prophecy is incorrect. If so, there is nothing, as we conceive, to prevent the Lord's coming according to Bro. Thurman's arrangement of chronology.

If our application of that prophecy is correct, we do not see how it can be accomplished in so short a time as between now and the tenth day of the seventh month this year, Jewish time; still, it is possible. So we had better watch. We conceive it to be within the bounds of possibility that there may be a discrepancy of one year in chronology, as to the right starting point, or in some other way, in coming down a period from one to above two thousand years; though we have no light on the point. Time alone will have to determine this. The argument on the jubilees, and the termination of the 1335 days, this present year, is satisfactory to our mind; all we can say is, the light points to the present year; but if it should pass without our seeing the glorious dawn of endless day, God will either give us more light, or grace and patience to endure the rest of the conflict.

We have repeatedly said, and have published it, that there is no argument that will terminate the 2300 days, Dan. 8: 14, till A. D. 1875; therefore we consider ourselves entitled to all the time between this and that point. There has been an ominous silence and quiet in the movements of the nations of Europe for the last six or eight months past; but we think it only the calm that precedes the outburst of the violent hurricane. The third woe will soon come; the time of trouble (Dan. 12: 1) is impending, and must soon commence. The Lord help us to keep our lights burning, and keep on the watch-tower. *Amen.* L. T. Cunningham.

Newton Upper Falls, Mass.

For the World's Crisis.

UPWARD AND ONWARD.

A LETTER TO A FRIEND.

Beloved in the Lord:—"Grace, mercy and peace" to you and yours. You are not forgotten at the mercy seat. Again and again have we taken you to the arms of Jesus, with special, definite importunity, that he would bless you with all spiritual blessings, make you humble, meek, loving, kind, like the blessed Master; that all the christian graces might be in you and abound; that the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against which there is no law, might shine forth radiantly in every thought, look, word, and action. We have felt deeply anxious for your growth in grace, that the great and precious promises, by which we are made partakers of the divine nature, might work effectually in your inmost soul. And besides, having the application of these great and precious promises, cleansing you from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord, we have prayed earnestly for you to go on and on, rising higher and higher in whatsoever things are true, honest, just, pure, lovely, and of good report; that Christ would grant all, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that you, being rooted and grounded in love, may be able to comprehend with all saints what is the length, breadth, depth and height, and to know the love of Christ which passeth knowledge, that you might be filled with all the fulness of God.

And still more; we have prayed, and do pray, that you would give all diligence, adding to this strong, overshadowing faith, which works by love and purifies the heart, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. We have prayed that these things might not only be in you, but be in you aboundingly. "For," says the apostle, "if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1: 8–11. It is impossible for us to fall while "forgetting those things which are behind, and reaching forth to those things which are before"; meanwhile, pressing "towards the mark for the prize of the high calling of God in Christ Jesus." See Phil. 3: 14.

Dear friend, these are mighty things and glorious we are asking for you, and shall continue to ask. But are they too great, too glorious? Can you remain satisfied, or entirely safe, with any thing less than what Jesus has purchased for you, and of what he freely invites you to partake? "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price."—Isa. 55: 1. O what a blessing to leave the world and "come to thy grave in a full age, like as a shock of corn cometh in his season."—Job 5: 26. What an unspeakable blessedness to live here so uprightly, God-fearingly, as to leave behind us a bright and glowing testimony! What a felicity to our own souls to leave this world in the midday sunlight of glory. Moreover, what a consolation to your surviving relatives and friends.

I am just now reminded of the beloved Bro. T. Kinney, a faithful servant of the Lord Jesus, who fell asleep sweetly in Jesus under our roof. While breathing his last, it seemed as if the room where he bade adieu to earth was the very gate of heaven. Bright angels ministered to him. His departing accents were, "Glory! glory!! glory!!!"

"The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite on the verge of heaven."

Besides, beloved, think how God is glorified by such a life, such a death. Angels will tune their harps afresh,—"Glory to God in the highest." Your tombstone likewise will speak, "Precious in the sight of the Lord is the death of his saints." "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13.

Dear friend, is it thus with you? As you near the shores of eternity, are your hopes brightening for the better world? Are you ripening daily for the heavenly mansion? Is your soul on fire with heavenly love? As you step nearer and nearer the grave, can you say with old Simeon, "Now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." Tell us, dear friend, tell us, if you please, how is it with your soul? Soon we must meet at the judgment bar. Will it be a meeting of joy and not of grief? "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5: 10. Seeing these things must be, "what manner of persons ought" we "to be in all holy conversation and godliness?"

"Be wise, and use thy wisdom well;
Who wisdom speaks, must live it too;
He is the wisest who can tell
How first he lived, then spoke, the true.
Be what thou seemest! live thy creed!
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine."

D. F. Newton.

MORNING PRAYER.

In the morning the mind is calm; the temptations of the day have not beset you; the duties of the day have not filled your mind and begun to vex you. Before you go to the duties of the day, to its cares, anxieties, and temptations, begin the day with prayer. Temptations you certainly will meet; trials of virtue and patience will overtake you; and many times before night you will need the aid of your Father to shield you. Go to him, and ask his counsel to guide you, his power to uphold you, his presence to cheer you, his Spirit to sanctify you. Then will you have done what is equivalent to half the duties of the day, when you have thus engaged his care and assistance. And when the evening comes, when you have done with the duties of the day, the body is wearied, and the mind is jaded, when the world is shut out by the shades of night, when you come to look back and review the day, when you see how many deficiencies have marked it, how many imperfections still cluster around you, how many sins stare you in the face, how little you have done for yourself or for others, or for God, the day past, then is the hour of prayer. It will be sweet to feel that you have One to whom you can go, and who will hear you; one who will forgive, if you are penitent, and ask in the name of Jesus Christ; one who will accept your evening sacrifice, and give you strength for the morrow, and gird you with his righteousness. This hour, if rightly improved, will be like the cheering countenance of a most beloved friend. Take care that nothing comes between you and those hours devoted to God. Think of Daniel, prime minister of Persia, with the affairs of one hundred and twenty provinces resting on his mind, yet finding time to go "into his chamber, three times a day, that he might pray and give thanks to God.' Think of Alfred with the cares of monarchy; of Luther, buffeted by the storms of papal wrath; of Thornton, encompassed with a thousand mercantile engagements, yet never allowing the hurry of business to intrude on his regular hours of devotion."—*Dr. Todd.*

For the World's Crisis.

THE SIGN OF THE SON OF MAN.

Much has been said respecting this next sign, as we believe, before the coming of the Son of man. I think all must conclude that it will be in the heavens; and as it is put in connection with other signs, I am inclined to believe it will appear before Christ leaves the mercy seat, and will serve as a voice to the church to be ready to meet the Bridegroom; for should he appear at the same time of this sign, he would find many unprepared.

But we should not wait for any other voice than the one that has been sounding in our ears from childhood, "The kingdom of heaven is at hand." What preparation shall we make? If we have wronged our fellow men in any manner, we should ask their forgiveness, if we expect to be forgiven. The gospel makes straight paths, and if we refuse to walk in them, we shall go astray. The sermon of Eld. J. Couch upon this subject, on Sabbath morning, at the campmeeting, was full of instruction, and took hold of many hearts; and it appears to me that this should be the one great business of the church, at this time, to be ready to help others to be ready. "Behold He cometh." D. N. Smith.

For the World's Crisis.

FROM ONE OF THE SCATTERED FLOCK.

Bro. Grant:—I have received a letter from a sister in Iowa, and forward a few extracts from it for publication. She writes that she is entirely destitute and dependent; helpless, a stranger in a strange land. She has no home and has not been able to do any work for years. Yet she is rejoicing in hope, and I send these extracts to the Crisis, that others may be encouraged to bear cheerfully their lesser trials when they see how bravely this dear sister bears up under her load of sorrow. F. H. C.

"I am thinking of the years that are gone, when I had the privilege of meeting with my dear brethren and sisters in Christ, those of like precious faith, hearing the sound of the gospel, and pleading with poor sinners to get ready for the judgment, and exhorting believers to have on the whole armor; those were happy days, blessed seasons:

"Heaven came down our souls to greet,
And glory crowned the mercy seat."

But ere long a sad change came. My health gave way. I was prostrated by sickness, and being a poor orphan girl, soon found myself destitute and dependent. After a while, I came to Iowa to live with a friend, who is a distant relative; and for fifteen long years I have not heard one Advent sermon or seen one Advent believer. The people here never heard the gospel of the kingdom. The *Crisis* has been coming to me nearly a year, and I prize it next to my Bible. It is meat in due season to me, for I was starving for the word of life. God bless the giver, and give him a glorious reward, and an abundant entrance into his everlasting kingdom when he comes. Through the grace of God, I have ever kept my lamp trimmed and burning, and am waiting, looking and longing for the return of my blessed Savior, that this mortal may put on immortality. Glory, glory, what a blessed change!" Your sister, M. M. H.

Gems.

(Selected by C. H. Hurd.)

☞ "The Lord seeth not as man seeth." They whom he most loves are very often the objects of scorn and derision to the proud and luxurious. Wicked men love self-delusion, and willingly remain ignorant of themselves. But the good man earnestly desires and prays that God would search his heart, show him all his hidden faults, and help him to repent of them and forsake them.

☞ All who are guided by heavenly wisdom will manifest a heavenly spirit; and none have reason to expect acceptance with Christ any further than they have evidence of likeness to him in temper and conduct.

☞ It may be the duty of persons to change their religion, although it has come down to them from their ancestors, and is supported by ancient traditions; and unless they do change it, they will in many cases lose their own souls.

☞ The most excellent, lovely and enduring ornaments of women are not those which are external, but those which are internal;—purity of heart, meekness, contentment, and delight in doing good.

☞ Daily family prayer is one of the most powerful means of grace; and husbands and wives should so live that uniting in it will be delightful, and a means of fitting them for the joys of this life and that to come.

☞ As the seed which is sown with toil springs up from beneath the clods, and yields an abundant harvest; so labor performed in the night of trouble, is often to the righteous the beginning of great prosperity and joy.

☞ The great business of ministers is to preach the gospel; and they should be careful not to muffle it with human drapery for an ornament, lest they prevent its saving effect.

☞ When the goodness, patience and long-suffering of God encourage men in sin instead of leading them to forsake it, it is a fearful evidence that they are ripening for ruin.

☞ That religion which does not govern the tongue, and make us beneficent and holy, is not the religion of Christ, and will secure salvation never.

☞ The coming of Christ, to save his people and judge the world in righteousness and truth, is anticipated with great joy by those that love him.

☞ Those who in time of trouble have vowed unto the Lord, should be careful when he delivers them, to acknowledge him with praise.

☞ The best way to be kept from all iniquity is to be diligently employed in learning and doing the whole will of God.

☞ Meditation upon the word and ways of God is a great safeguard to youth, and to those of riper years.

☞ The service of God should be the employment, and the praises of God the joy of every heart.

☞ Communion with God is a sure relief from anxious and distracting cares.

For the World's Crisis.

"THE WICKEDEST MAN IN N. Y."

Bro. Grant:—I went last evening to see Mr. John Allen, called "The Wickedest Man in New York." I found him very friendly. He declared his determination to be a christian. He has abandoned his business, turned his dance house into a mission house, and all the family seemed to enjoy it very much. I had but little chance to talk with him, there were so many visitors. He was free to talk with all, and had a kind word for them. He is tender-hearted, and shed tears freely. He shut up his house last Sunday night, at midnight, and says it shall never be opened again, except for a good purpose. Quite a number were gathered in front of the house, and though it is a very hard place, there being a number of low dance houses in the vicinity, yet they were very quiet, owing probably to the presence of the police. Let us pray for John Allen, and every other wicked man.

I clipped the following from the New York *Sun* of last Monday. J. K. Bellows.

Sept. 2nd, 1868.

John Allen shut up his dance house at midnight on Saturday, Aug. 31st, and announced that it would never be opened again, except, for some good purpose; that, as a dance house its career had closed. A number of christian friends were present, who had been notified of his intention, and, after the house had been closed, a midnight prayer meeting was held in the dancing saloon. Allen, his wife, and the girls took part in the prayer meeting, and joined heartily in singing the hymns.

Many of Allen's neighbors and lots of loafers gathered in the street in front of 304 Water street, and discussed the portentous conduct of the Wickedest Man. Some thought he'd gone crazy; others felt sure that he knew what he was about, and had really made up his mind to quit the business for the sake of his children; but an oracular dance house keeper said:

"I'll tell you what's the matter. It's religion! These cussed singin' and prayin' fellers have got hold of John, and he's gettin' to be too damned religious. Religion's unhealthy. It's worse'n cholera. It's took many a poor feller off, and now it's gettin' hold of John, and it'll take him off—leastways it'll take him off from Water street. You see if't don't."

This declaration was received with silent awe, as though the entire crowd felt the doom of religion impending over them.

On Sunday morning the following announcement, written in a bold, plain hand, was posted on the door of 304 Water street:

"THIS DANCE HOUSE IS CLOSED!"
"No gentlemen admitted unless accompanied by their wives, who wish to employ Magdalens as domestics. John Allen."

This notice attracted great attention, and groups were constantly gathering in the streets during the day, discussing the matter, and making all manner of prophecies in regard to the result.

In the afternoon Allen attended the Sabbath school and meeting at the Howard Mission, where the fact that he had closed his dance house was publicly announced. Allen himself made a few remarks as follows:

JOHN ALLEN'S SPEECH.

Ladies and gentlemen, unaccustomed as I am to public speaking my address will not be prolix. I simply say that although I have been called "the wickedest man in New York," I will show yet to the world that I am not the wickedest man in New York; that I will help the outcast and fallen of all creeds and denominations, and that I will begin from this moment to achieve a moral reform whenever and wherever I can. I want my friends to stand by me, as I shall have a hard time of it for a while, and I will in future devote my life to doing good as far as I can."

He seemed very frank and honest, and in downright earnest, as we hope he was, and will continue to be.

After Allen took his seat it was announced that there would be a prayer meeting at his house in the evening, and a prayer meeting was held last night at 304 Water street, in accordance with such announcement.

THE PRAYER MEETING LAST NIGHT.

Water street was arrayed in all its wickedness last evening. By contrast, such streets seem if possible wickeder on Sunday than on week days. The evening was close and sultry; the tenements and dance houses filthy and warm. The heat drove the residents out in the open air. Not that the change was much for the better, for the stench that rose from the filth and garbage of the gutters was intolerable. Men sat smoking and swearing, women in very dishabillé costumes kept them company in both, while ragged boys and girls—gutter snipes as they are called—rolled about and played with each other in the mud. The crazy music of bands, the croaking of a worn out piano, and the groaning whine of a dilapidated violin, floated on the heavy air from inside many a dance house, inviting passers by to enter these ante-rooms of perdition. There was one house, however, from which all this noise and wickedness had passed away, out of which the evil spirits had been cast, and whose proprietor had turned over a new and very important leaf in the book of his life. This was 304, the house of John Allen.

At 7 o'clock we reached the house, and found John sitting outside the door. For coolness he had discarded coat and vest, and sat in his shirt sleeves. He was in a good humor, and cordially invited us to enter, remarking as we did so, that he was going to have a prayer meeting there as soon as the clergyman came. The bar-room had been arranged for the purpose. Tables were placed in the centre of the room, and John told one of his boys to "chuck down a few Bibles and hymn books, and bring in a few more chairs." He then inquired, "Are you a religious personage, for if so I'll call in a clergyman to talk with you." We expressed a preference for a discourse with himself. He spoke unreservedly of his reformation, said he was glad he had got out of the business, and was determined to make up in every way he could for the balance of his life. Turning his face full upon us he inquired if he looked like a scoundrel. We confess he did not. His lower jaws are heavy and protrude, and that is the only bad portion of his physiognomy. "Two of the girls," he said, "are to be provided with situations, and those who won't reform will skedaddle to some other house like what this was."

One of the women wanted to get some whiskey when John replied, "No more rum in this house, not by any means."

Messrs. Arnold Van Meter, Oliver Dyer, and other gentlemen dropped in, and each was warmly welcomed by John. He stood at the door inviting his neighbors to come to prayer meeting. "Ye're all welcome, every one of ye. Come in, boys, walk along girls, it'll do you no harm and may do you a sight of good." Four young men entered. They were sailor-looking, and their red faces wore the outward sign of the whiskey within. They knew John and shook his hand, but looked sheepish when he told them to "go in and pray." They did not come for prayers, and were dumbfounded to find a notorious hell turned into a house of worship. They slunk out half ashamed, and doubtless went directly to one of the dens near by.

The time is half-past seven and the company has arrived. It is a motley assemblage. On the right hand side are the women of the town, red hot from the dance houses in the vicinity. Their faces are bloated, and whiskey is the rouge with which they have reddened their complexions. The redness is permanent. Dressed in tawdry finery, their clothes hanging round loose on their bodies, some of them dirty as filth and foulness and disease can make them, others not long at their fearful vocation have not yet fallen into the depths from which these persons must be rescued before morality can be taught them. One young girl, sixteen years of age, not bad looking, on whose features crime had not yet stamped its seal, looked on the opposite side of the room, where some lady visitors were seated, and, with a deep sigh, said, "Oh, God, I wish I was like them. I was once, but it's too late now!" The tears dropped over her lost purity, and, unable longer to stand the contrast she had instituted, she rose quickly and went forth to the wickedness whence she came. Another said, "These are good people, but what can they do for us?" Others of them laughed and sneered, but when youth and home and mother were spoken of, the eyes of the most hardened were brimming with tears.

The men were a study. Some of the worst characters of Water street were present. Pickpockets, genteel loafers, burglars, bullies, dog fighters, stood side by side. Some were dirty, most of them low-browed and villanous looking. Kit Burns, of Sportsman's Hall, stood outside, not being bold enough to venture in. Coleman was there too—Peter Coleman. This person is not known to fame unless in the courts. If John Allen is the wickedest man in New York, certainly Peter Coleman has the hardest looking face. His head is round, like a cannon ball; the cheeks puffed out, almost hiding the small, cunning eyes; the nose a horrible pug; the forehead furrowed deeply; the whole forming a countenance which when filled with liquor as it was last night, glows like a red hot coal. His body is short and stout, his feet are crooked, one of them lame, and one of his hands is deformed. We are glad to say this man was impressed and confessed he would like to be a better man.

Thirty children come in to see the fun, as they termed it. They are unclean, their clothes rent in many places, their faces unwashed, their hair uncombed. Many have no shirts or caps, but then the weather is warm. These children are "gutter snipes," as they are called. Some of them are born in the gutter, bred in the gutter, and die in the gutter. Among them are bright faces too, and had they been born under better auspices, they would be bright, intelligent, school-going children, and not outcasts, being educated already in the rudiments of crime. Two or three little girls, with intelligent, handsome faces, sit together in one seat. They are children of men like John Allen, who, like him, may love their children, but have not courage to leave their horrible trade for their sake, if for nothing else.

Mrs. Allen sat at the table near Mr. Arnold, her baby in her arms. She expressed herself overjoyed at John's reformation, and said she had been awaiting it for years. John stood in different parts of the room during the evening, one time with his arms crossed upon his breast behind the bar near Mr. Van Meter, and again at the door. He looked not sad, but rather proud that he had created such a sensation. The title of the "Wickedest Man in New York" will never kill John Allen. He is fond of notoriety in his own way, and he has got it. He was attentive during the service, joined in the singing, and stood with covered face and bowed head when prayer was being made.

The service was opened by Mr. Arnold, who gave out the hymn,

"More like Jesus would I be,
Let my Savior dwell with me."

All who knew the tune or words, or could read the hymn book, joined in the singing. The voices of the women were distinctly heard, and they were sweet, though it is true that the effect of all the voices was not harmony. One woman persisted in singing the words "More like Jesus" all the time. She knew no more. The gamins kicked up a row and added their voices to the discord. Eventually the hymn was sung through. Mr. Hamilton prayed, but was interrupted by the boys, who commenced playing pranks on each other and the laughter of the grown-up children added to the confusion. As soon as the prayer was ended, the boys were put out. Quiet having been restored Mr. Van Meter gave out the hymn commencing—

"O come to Jesus now, Jesus is here;
All low before him bow, Jesus is here."

This was sung with much feeling and correctness. Mr. Arnold then spoke a few plain telling words. The next hymn is entitled "There's room for all." It was well rendered, and at its conclusion Mr. Van Meter prayed. Mr. Oliver Dyer made a short address, the most effective made during the evening. It was short, pithy, and to the point. "Jesus paid it all" was sung, and Mr. Arnold said a few words, and Dr. Perry followed in prayer. Mr. Arnold then called upon John Allen to say something. John smiled, looked bashful, and said:

"I don't know what to say. I rejoice to have a prayer meeting here. It is a friendly gathering, and I shall be glad to have it repeated next Sunday night." A portion of one of the hymns previously sung was given out, and got through all right, with the exception that in the middle of it a woman put in her head and called out another, saying her place was on fire. The woman called did not stir, however. Mr. Arnold finally gave out the hymn, "Shall I be there?" which he said was the favorite of little Chester. It was well sung. Chester sat on the bar counter alongside Mr. Arnold, and his clear, strong voice was heard all over the room singing his choice hymn. After some remarks by Dr. Ward, of Newark, N. J., the doxology was sung, and the benediction pronounced. It was announced that at the request of the Wickedest Man a daily prayer meeting would be held at noon, commencing to-day. The visitors bade John and his family good night and went home with plenty of food for reflection.

How to Avoid a Quarrel.—A true story is told of a lady who complained to her minister that her husband was always quarreling with her every time he came into the house. The good minister, suspecting the true cause, told her to fill her mouth with flour when she saw her husband coming. She did so, and to her great surprise her husband did not quarrel with her at all."

A Place for Prayer.—"Where do you find a place to pray in?" was asked of a pious sailor on board a whaling ship.

"Oh!" he said, "I can always find a quiet spot at the masthead."

"Sam, do you find a spot for secret prayer?" asked a minister of a stable-boy.

"O yes, sir, that old couch is my closet."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

ROBERT THE STONE-THROWER.

"Shame upon you, Robert," said Mrs. Wilson to her son, as they walked across the field towards the church, "you grieve me exceedingly by throwing stones at the poor little birds; and then to do it on the Sabbath day. It is very sad,"

Mrs. Wilson turned toward her husband, after having addressed these words to her little boy, and, with a sigh, which evidenced a mother's deep concern, she said, "I fear that something sad will happen to Robert some day on account of his cruelty."

"Lads will be lads," replied Mr. Wilson.

Robert overheard the words of his father, and he gave a very disobedient look to his mamma. When he returned from church he went into the garden, and whilst his mamma was dressing for dinner, he threw several stones at the birds, one of which lamed a pretty little sparrow, so that it could never fly about as it had done before.

Although Robert's mamma did not see this act of wicked cruelty and disobedience, he who said "not one of them (sparrows) is forgotten before God" did. O yes, God saw it; and let all disobedient boys and girls who read this ever remember those solemn words of sacred Scripture, "Be sure your sin will find you out."

As Robert grew older, his cruelty increased. Flies, birds, dogs, donkeys, and horses, suffered from his hard-hearted ways. Bad as this was, it is not the worst that I have to tell. It has been frequently observed that children who practice cruelty to the dumb creation grow up to be bad men and women, and in not a few instances, has it been found to be the case that those parents who have refused to properly correct their offspring for acts of cruelty, have, in after years, been the greatest sufferers by the ingratitude of their children.

It was so in this instance. When Robert grew up to be a man he was noted for his wicked conduct. On one occasion, in a fit of passion, when his parents would not give him money to squander in sin, he actually struck his father.

That father now lies in the church-yard. He died broken-hearted. What earthly friend will continue to love like a mother? Long did Robert's mother bear with her son's dissolute conduct; but at length her strength and spirits failed, and she, too, was laid in the silent tomb.

Whether Robert still lives or not, I do not know. It is now several years since I saw him. He was then walking on crutches. His leg had been injured by a stone, and notwithstanding all the skill of the doctors, he was pronounced to be a cripple for life. As I looked upon him I thought of his boyhood, and the stone which broke the sparrow's leg, and of those impressive words of our Savior: "With what measure ye mete, it shall be measured to you again."—Matt. 7: 2.

There would be fewer heart-broken parents in the world if the counsel of the wise man were better attended to. "Chasten thy son while there is hope." Prov. 19: 18. "He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes." Proverbs 13: 24. "Withhold not correction from the child." Proverbs 23: 13.—*Child's Paper.*

HOW TO BE A MAN.

Not long since a boy of some seventeen years of age called on a merchant doing a large business in New York. Being busily employed at the time, he had to wait a little before getting an opportunity for the interview. Occasionally the merchant cast a glance at him as he stood respectfully at a short distance. He was rather poorly clad, and showed evidences of pretty hard work; but his face indicated honesty and common sense, with a firm and energetic manliness, under the somewhat rude exterior. A practised business man requires but a brief examination of a boy to declare as to his weight and worth of character.

When at liberty, the merchant said:—"Well, my young friend, what can I do for you?"

"I called, sir," he replied, "to ask you for a situation as an engineer. I was told you were having a new engine built, and I want you to give me the place. I'd like to run it for you."

"Are you an engineer?" asked the gentleman.

"No, sir; but I can be," he answered, setting his lips firmly together, standing squarely before the gentleman, and looking him full in the face. "I don't understand the business well; I know something of it though. But I can be an engineer—and I will be. And I wish you would give me a chance."

His modest but determined manner pleased the merchant. He was having a new engine built for a certain department of his business, and could of course have as many experienced operators as he desired. It was no object for him to take up an inexperienced boy and attempt to train him; no object except to help the boy. Such deeds he was noted for; a fact which no doubt had encouraged the boy to make this application.

"What are you doing now?" he inquired.

"Working in a machine shop in Brooklyn. I have been fireman, and often worked the engine. I think I could get along pretty well with one now, if anybody will have a little patience with me."

"What wages do you get?"

"Five dollars a week, sir."

"What do you do with your money?"

"Give it to my mother, sir."

"Give it to your mother! humph! what does your mother do with it?"

"Well, you see, there is mother and sister and me; and mother takes in sewing. But it goes pretty hard, you know. They don't give much for sewing, and 'tis pretty hard work, too. And then, with all the other work she has to do, you know she cannot get along very fast at that rate. So I help all I can. If I could get an engineer's place I could get more wages, and it would make it easier for mother."

"How do you spend your evenings? asked the gentleman.

"I attend the free school at the Cooper Institute, and study mechanics," he replied. "I spend all the time I can get studying."

"Do you ever drink liquor?"

He looked up with an expression of astonishment on his countenance that such a question should be asked, but answered firmly:

"No, sir."

"Do you chew, or smoke, or go to the theatre?"

"Never—can't afford it. Mother needs the money. And if she didn't, I could make a better use of it. I would like to have some books if I could spare the money to get them."

"Do you go to church or Sunday-school?"

He held down his head, pretending to brush the dust off the floor with his foot, and replied:

"No, sir."

"Why not?" asked the gentleman, a little sharply.

I haven't any clothes fit to wear," he replied. "It takes all the money I can get for us to live; and I can't have any clothes." He looked down at his coarse and well-worn suit. "It didn't use to be so when father was living. I was brought up to go to church and to Sunday school. If I can get to be an engineer, we shall go again. I know that I can run an engine."

Telling him to call at a certain time, when he expected his engine would be ready for use, and *he would talk further with him*, he dismissed him.

"But he must have that engine," said the merchant to a friend, to whom he related the circumstances. "He will make a man, that boy will. A boy who is determined to be something; who gives his mother all his money to lighten her burdens; who does not use tobacco, and does not go to theatres; who spends his evenings in study after working all day, such a boy will make a man, and deserves to be helped. I have not told him so, but I shall take him and put him under one of my engineers until he is fully capable of taking charge, then let him have the engine. He will get twenty dollars a week then instead of five, and be able to lighten a mother's burdens, have clothes to wear to church, and buy books to aid him in his business,"

A noble boy, though hidden amid hard conditions and under unattractive garbs, will work out and show his manhood. He may not always find friends to appreciate him; but determined, virtuous, and willing to endure, he will in due time conquer.—*Mother's Journal.*

"THAT'S HOW."

After a great snow storm, a little fellow began to shovel a path through a large snowbank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it," said the boy, cheerfully: "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or hard it is, but go at it, and little by little it will grow smaller and smaller, until it is done.

If a hard lesson is to be learned, do not spend a moment in fretting, do not lose a breath in saying, "I can't," or "I do not see how," but go at it, and keep at it. Study. That is the only way to conquer it. If a fault is to be cured, or a bad habit broken up, it cannot be done by merely being sorry, or only trying a little. You must keep fighting it, and not give up fighting until it is got rid of.

"PLAYING LIKE A CHRISTIAN."

I heard of two little children, a boy and a girl, who used to play a great deal together. They both became converted. One day the boy came to his mother, and said:

"Mother, I know that Emma is a christian."

"What makes you think so, my child?"

"Because, mother, she plays like a christian."

"Plays like a christian?" said the mother; the expression sounded a little odd.

"Yes," replied the child, "if you take every thing she's got, she don't get angry. Before, she was selfish; and if she didn't have everything her own way, she would say, 'I won't play with you; you are an ugly little boy.'"

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address.....$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
Private Letters.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give distinctly and plainly the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, Boston, Mass.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM:
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.
TERMS:
Payable, always in advance.
[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 677. BOSTON, WEDNESDAY, SEPTEMBER 30, 1868. VOL. XXVIII.—NO. 3.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Issued every Wednesday Afternoon, at

167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:

S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:

H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKENSON.

GEO. T. ADAMS,

Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

TRUST.

Trust in the Lord! seek thou a home
Where all around is fair;
He'll safely guard us as we roam
All through this world of care.

Seek to do good, and thou shalt dwell
With God, at his right hand;
And of his love delight to tell
To all throughout the land.

Let now thy wrath and anger cease;
Be fervent in the Lord;
Still trust thou in the God of peace,
Rejoicing in his word.

Unto the Lord commit thy way,
And he shall prosper thee;
Rejoice! and live for that glad day,
When Christ our Lord we'll see.

Rest in the Lord; with patience wait
For Him who comes to reign;
This joyful news to all relate,
That Christ soon comes again.

The earth is promised to the meek,
When all things are made new;
That glorious home, oh! may we seek,
With God's own chosen few.

Brimfield, Mass. Geo. E. Lee.

For the World's Crisis.

THE CITY OF GOD.

"Glorious things are spoken of thee, oh city of God." Ps. 87:3.

The Psalmist's heart must have been animated with a glorious vision of the future when he made the above expression. His mind could not have been confined simply to old Jerusalem, which, though once glorious with earthly glory, is now numbered with the ruins of earth; its glory has passed away, and is to be trodden down by the Gentiles until the end of this dispensation. The same spirit of prophecy that filled John's heart on the isle of Patmos, must have animated his; for he speaks of the "city of God" as none less than his habitation. "I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:2.

1. One of the glorious things spoken of the city of God is that it is a *holy* city. This can not be said to have been the characteristic of old Jerusalem; nor, indeed, of any city of this world. It is holy because it is the habitation of God; therefore when the sanctified heart longs and prays for the "fulness of joy there is in the presence of God," it is in substance a prayer for admission into that holy, peaceful, happy place. None but the pure in heart will enter there to be with God, and dwell in his glory. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."—Rev. 21:27.

2. Glorious things are spoken of the *nature* of this city. Erroneously as theology has taught us in regard to this city, God's word declares that it is a *literal* city, for Abraham, now waiting the resurrection trumpet, "looked forward to a city that hath foundations," and declared that its "maker and builder is God," and the Revelator declares that "the foundations of the wall of the city were garnished with all manner of precious stones." Though some have spiritualized this away wholly beyond the comprehension of man, yet, as if to make it more definite and plain regarding its literality, he seeming stands on "a great high mountain," and beholds "that great city, the holy Jerusalem, descending out of heaven," and "lieth four square." Of course, if it is a real, literal city, and descends from heaven, it is philosophically true there must be some material place for it to rest upon. This is according to God's plan. John has a vision of the New Jerusalem; he says, "I saw a new heaven and a new earth; for the first heaven and first earth were passed away; and there was no more sea." The very nature of this vision precludes it from being spiritual (or means something that it does not say). If the "new heaven and new earth" are spiritual, then the "first heaven and the first earth" are, which would not make that position tenable for a moment. But Peter describes the desolation of this earth, at the last day, when "the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up"; and, says he, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Then we can see through God's plan. The present state of things is not to continue always, but the earth is to be melted, the works therein to be burned up, and the new heavens and new earth are to succeed it. Of that the city of God is to be the Capital. Then shall the "will of God be done on earth as it is in heaven," and the glory of God cover the earth as the waters cover the sea. This is the eternal future. Thus is this city glorious; for "the nations of them which are saved shall walk in the light of it; and the kings of the earth shall bring their glory and honor into it."

3. Glorious things are spoken of the *inhabitants* of this city. Jesus told his people, "It is expedient for you that I go away; . . . I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself." None gain admission to that city till Christ comes to judge the world, and decides who has a right to enter there. Its inhabitants will be a tried people, for their loyalty will be tested in this life. They will be an immortal people, for they will put on immortality before they enter. They will be a happy people, for "God will wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." They will be a favored people, for "he that overcometh shall inherit all things, and I will be his God, and he shall be my son." "They shall see his face, and his name shall be in their foreheads."

These are glorious things indeed; but they are all within reach of us. Reader, will you be one of those tried, immortal, happy, and favored people who will inhabit the city of God? God will be your Father, Christ your King, and the angels your companions.

Rochester, N. Y. Wm. H. Spencer.

For the World's Crisis.

THE STUDY OF "REVELATION."

No part of the inspired volume is so much neglected in the daily reading and private study of the christian public, as the Revelation of Jesus Christ to St. John on the isle of Patmos. Hence no part of the divine word is so little understood or appreciated. The rich promises; the glorious portraitures of the saint's Eden home; the resurrection of the dead to life eternal; the destruction of sin, death, the curse, and all who do iniquity, in the lake of fire; the new heavens and new earth springing from the ashen ruins of this planet at the fiat of God; the city of God descending in eternal splendor, resting perhaps upon Mount Moriah, where of yore was seen the presence of the heavenly Shekinah in the Temple made with hands; the throne in the midst of that city on which the King of kings shall reign, his brow pressed with the many crowns of his blood-bought inheritance; the presence of God the Father (for that throne is "of God and the Lamb"), whose hand shall

"wipe the tear
From every weeping eye";

the sweet eternal rest in undisturbed repose; these promises, and pictures of our eternal home, enter but seldom, if ever, into the devotional thoughts of the pious, because of the indifference to, or the neglect of, this sublimest of all the books that constitute the canon of Scripture.

The "Revelation" is emphatically a book of prophecy. It is a revelation of things which must shortly come to pass. It is termed the "words of this prophecy." It unfolds in successive and consecutive chains of symbolic prophecy the leading political and ecclesiastical events of earth's dominant empires, and the history of the church through all its ages of persecution and blood, until she finally emerges in the great Reformation begun by Martin Luther and his co-laborers, and spreading broader and broader her wings of salvation, sends the glad tidings of justification through faith in the Son of God round the globe; and, stretching on still further, traces the history of the Church to her militant conclusion in the great consummation of all things, at the second appearing of Jesus Christ to earth to dwell with his saints.

The subject of prophecy should engage every christian mind; especially so when infidelity abounds, and atheism here and there holds up its deformed head. I can not conceive of any thing that should more excite the fears of christians in regard to the eternal well-being of their fellow men, or should cause them to labor more faithfully in earnestly contending for the faith once delivered to the saints, than the respectful infidelity that sometimes goes to church, engages in moral reform, but sneers at the Bible as an inspired book, and Jesus Christ as a Savior from sin. The pernicious influence of this class of teachers is seen and felt far and wide among all classes, but especially among the young. Painful facts illustrating this statement are too numerous to need mention or comment here. The young, and in many instances the aged, are rushing on to the black reefs of infidelity that line the shores of everlasting destruction. What shall save them from the dark abyss? A knowledge of the prophecies, and their fulfillment as evinced in the history of the world, is the greatest external evidence of the inspiration of the Holy Scriptures.

The dark veil of the future is impenetrable to human foresight. Man guesses badly at future occurrences. He knows not the time of his own dissolution. There is but One who views the future and has an unerring knowledge of its events. He inhabits eternity. To him the future is as the past, and both are as the present to us. If he has revealed to us the future, we may know it; if not, we must remain in utter ignorance concerning it. But he has dissipated our ignorance concerning some very important future events, by giving us prophecy, which is a history of events written before their actual occurrence. And the exact fulfillment of the prophetic word, even to minutiæ, proves that some superhuman intelligence has written it, and written it in the Bible. And if all those prophecies which relate to the past have had a complete fulfillment, it is the strongest evidence, reasoning from analogy, that those which belong to the future will have a correspondingly exact fulfillment.

No christian can ignore prophecy, for Christ is the sun, and often the theme of prophetic vision. "The testimony of Jesus is the spirit of prophecy."—Rev. 19:10. Even Balaam, a heathen priest, was compelled to sing of God's Anointed in prophetic strain: "I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel."—Num. 24:17. And if a heathen was compelled to prophesy of him, how much more gladly and fully have God's own inspired prophets "testified beforehand the sufferings of Christ, and the glory that should follow."—1 Pet. 1:11. But no prophet has described him in his mediatorial and kingly characters more fully than he describes himself in Revelation.

That we ought to study and give heed to the doctrines of this book, is evident,

1. *Because it is a revelation.* A revelation is something revealed or made known. It is important that the church should understand and profit by what is made known, or else He would not have revealed it. It is not a book of secrets, for "secret things belong unto the Lord our God, but that which is revealed is for us and our children." And if Almighty God has considered it of sufficient moment to give to us, we ought to consider it of sufficient importance to study and obey.

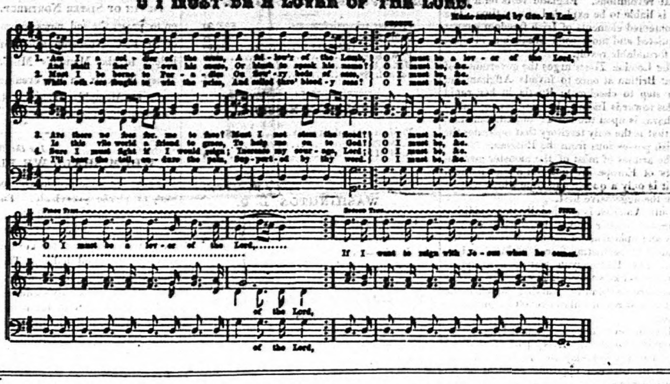
2. Because it is a Revelation of Jesus Christ, which God gave unto him. It comes from no doubtful authority. It is a letter of the absent Lord to his household. It is the last letter he will ever write them. It is a duty, as it should be a pleasure, for his servants to study and obey his commands. It is the Shepherd's voice. And the sheep will list to catch and obey every instructive word or sign.

3. Because we are commanded to "hear what the Spirit saith unto the churches"; for it is supposed that every christian will have an "ear" to hear what his Savior says. We should not be commanded to hear, unless we could understand; and we could not understand, unless the language and symbols were sufficiently plain to be comprehended by us. It is objected to Revelation "that commentators so disagree upon the meaning of its symbols, that we cannot determine what their true application is." We reply, commentators differ upon nearly every doctrine of the Bible, even upon the nature of the atonement of Christ. And if we allow this rule to be applied to the Bible, we must reject the gospel itself, and go to perdition in heathen darkness. Those who trust in commentators will doubtless be confused and not benefited; but those who trust in the wisdom of the Holy Ghost as a teacher, will be both instructed and blessed by the sublime truths of this book.

Blackstone, Mass. M. R. Phetteplace.

"O I MUST BE A LOVER OF THE LORD."

Music arranged by Geo. E. Lee.



THE LORD'S SUPPER QUESTION.

Should the Lord's Supper be observed by Christians as a yearly festival? The columns of the *Herald of Life*, as formerly also the pages of the *Bible Examiner*, have given full expression to the arguments in behalf of the affirmative of this question. These I have endeavored to examine with care; and the result has long since been a perfect conviction that the view which they are adduced to support has no foundation in the Bible. For nearly a year, I have felt that the ground of this confidence should be presented to the readers of this paper. If the theory of a merely annual observance of the Eucharist is unscriptural, its practical influence must be injurious to the cause of Christ. This of itself would be a sufficient reason for undertaking to place the subject before the Lord's children in its true light. The innovation proposed for our acceptance in this matter, is certainly one of no small magnitude; and is, therefore, on account of its own independent merits, to be scrutinized attentively by those who would "prove all things," and "hold fast that which is good." . . . . .

The New Testament teaches that the earliest christian churches observed the Eucharist oftener than once a year. This I call a partial statement of an argument on which I repose the utmost reliance. To make it complete, and valid as an argument, the observance claimed as actual, should also be held to have had divine sanction. This additional claim I do expressly make. Then the argument may be stated thus: Whatever the earliest christian churches did, with divine approval, was right. But the Lord's Supper was observed with divine approval, oftener than once a year, by one of the New Testament churches. Therefore, such frequent observance was lawful and right.

The annual-feast theory falls to the ground, inevitably, if the minor premise in the foregoing is scripturally sustained. Can it be thus sustained? To this point let us now direct our attention. The proposition embraces two points, each of which it will be proper to consider separately.

I. In the first place, then, I affirm that one of the New Testament churches observed the Supper oftener than once a year. What is here asserted as true of one of these churches, I believe is true of all of them. But the present argument has reference to a particular church—the one at Corinth. In support of the position assumed with respect to the usage of this church, I appeal to the 11th chapter of Paul's 1st Epistle to the Corinthians. It is quite incomprehensible to me how any Bible student, who reads that chapter with unprejudiced attention, can fail to see that it clearly discloses a frequent observance of the Eucharist. I think that a distinct apprehension of several points, now to be named, should make this matter plain to every reflecting mind.

1. It must be admitted by all that the 17th and 18th verses of the chapter alluded to, bring to our view the ordinary meetings of the church at Corinth; and, also, that these meetings were not yearly, but frequent. "When ye come together in the church, I hear that there be divisions among you." It would be worse than trifling to suppose that the apostle here loses sight entirely of the schisms that must have appeared in the ordinary meetings of the church, and then levels his rebuke at the same things as occurring once every year. Paul knew what the Master had said about straining at a gnat and swallowing a camel.

2. The word "*therefore*," in the 20th verse, is conclusive evidence that the *coming together* of the church, which it mentions, is identical with the *coming together* spoken of in the 17th and 18th verses. But the coming together in the 20th verse, was for the purpose of eating the Lord's Supper. It follows, therefore, that the Supper was eaten at the ordinary meetings of the church.

3. The supposition—should any one venture it—that the irregularities denounced by the Apostle, in the 20th verse and onward, were such as had connected themselves merely with a yearly festival, will bear not a moment's examination. The idea is sufficiently refuted by the single fact, that Paul had visited Corinth, in person, between the time of his writing this 1st Epistle and the last preceding Passover. This visit being admitted as having taken place, it must be conceded that the flagrant abuses of which he had been informed, and which he seeks in the 11th chapter of his Epistle to correct, must have existed subsequently to both the Passover and the visit. Those abuses were, therefore, in no wise connected with an anniversary occasion of any kind. Besides all this, the entire structure of verses 17–34, of the chapter under consideration, evinces that the writer of the epistle believed that the evils which called forth his reproof were in operation at the time he wrote. If they were, then it is certain that the Corinthians met oftener than once in each year to eat the Lord's Supper.

But why multiply words on a point so plain? I do not believe a single expositor of the Scriptures can anywhere be found who would not say, that the position which I now contend for is the clear and only possible deduction from the portion of holy writ on which I base it. . .

II. In the second place, I affirm that the "frequent celebration" of the Eucharist, by the Corinthians, was justified by the apostle, and thus had the divine sanction claimed by my argument. This asserted approval, by the apostle, is seen,—

1. In his entire omission to rebuke the frequency with which the church at Corinth celebrated the Eucharist. Here is an eminent instance in which we may insist that "silence gives consent." Paul had "received of the Lord" the true doctrine concerning the Supper; and he had delivered it in its purity to the Corinthians. This we learn from his own explicit declaration. Now this true doctrine had become wofully lost sight of in the practice of the church, and the apostle sets himself about the work of correcting the existing abuses. This being the case, I hold it to be simply preposterous, to suppose that he would have failed to discountenance the "frequent celebration" of the Lord's Supper, provided that he had previously taught the church, on the authority of Christ, that it could only be properly observed as "a yearly festival." Certain it is, that such recreance to duty is not, in this particular matter, chargeable upon the modern advocates of the annual observance. It is not easy to believe that our dear brethren of the present day, are more zealous than Paul was to have an institution of the Lord observed in harmony with its original intent.

The yearly theory regards the Lord's Supper as a continuation of the Passover of the Mosaic dispensation. The claim I believe to be unfounded; but it will help us to an illustration. Suppose, then, that in the days of Moses, the Israelites, from a "misconception" of the "design" of the Passover, had taken it into their heads to observe it every week, instead of once a year. Suppose, also, that they had grown somewhat loose in their manner of observing it. They might, for example, have deemed the command to exclude "leaven from their dwellings, as being "more nice than wise," and so have contented themselves with seeing that the article was carefully kept out of their *dough* during the Passover week. Let us suppose all this to have taken place—then, I ask, how would Moses have acted in the matter? Would that servant of God, "who verily was faithful in all his house," have merely reproved their "disorderly procedure when they *did*" observe the feast? Or would he have read the riot act to the whole congregation—commanding the people to return straightway to Jehovah's arrangement, and keep the feast only "from year to year"? To ask these questions, is to answer them; and to answer them for Moses and the Israelites, is to answer them for Paul and his disorderly brethren at Corinth.

2. Significant as we may regard the omission of the apostle to rebuke the frequent celebration of the Lord's Supper, it is not our only evidence. What Paul says to the church at Corinth, shows directly and positively that he approved of their "frequent celebration" of the Eucharist. Hear him: "When ye come together therefore into one place, this is not to eat [*margin*, ye cannot eat] the Lord's Supper." Why not? "For"—here comes the reason, and the only one—"for in eating every one taketh before other his own supper: and one is hungry and another is drunken." Now Paul could not have written in this way, if "the Lord" had taught him the yearly notion which some of our brethren maintain. According to their view, there can be no such thing as a scriptural observance of the Lord's Supper oftener than once a year. With them, the *time* of its observance is of as great importance as the *manner;* nor do they hesitate to declare that the "frequent celebration" is not only unauthorized, but that it tends to degrade the institution itself. Not so the apostle Paul. He offers not so much as one lisp of remonstrance against the frequency with which his brethren met together to eat the Supper; his rebuke, on the contrary, is confined entirely to the manner in which they behaved themselves when they were together. I therefore insist that verses 21 and 22 can never be harmonized with the idea, that Paul regarded the Corinthians as celebrating the Supper with too great frequency.

Paul's approval of the church's "frequent celebration" is further involved in the language of the 26th verse. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." These, be it observed, are not the Savior's words, but the apostle's. The "ye" addressed were his brethren who ate the Eucharist oftener than once a year. Now Paul says—"as often [even though it be every time "ye come together in the church"] as ye [Corinthians] eat this bread," etc. I beg to know what could be language of approval, if this is not?

Finally, the closing verses are decisive as to this matter of divine sanction. "Wherefore, my brethren, when ye come together to eat [we have seen that this can not mean once a year,] tarry for one another. And if any man hunger, let him eat at home; that ye come not together unto condemnation." In this passage the apostle tells his brethren what to do at home, before going to meeting to eat the Lord's Supper; and, also, what to do at the meeting, after they have satisfied their hunger at home. He could not, in any other way, have more explicitly sanctioned the church's act of coming together for the purpose of eating the Eucharist. Settle it, therefore, that the coming together is oftener than once a year, and you put to flight the assumption of a merely annual observance. So I believe, and so I teach. Amen.

In the foregoing observations, I have purposely refrained from any attempt to answer the arguments which are offered in support of the yearly theory. All of them appear to me easy of refutation. But I have desired, in this article, to make one distinct issue respecting the usage of the church at Corinth. If my reasonings in this direction are valid, the arguments on the other side must be fallacious. In due time I shall be glad to show, if I can, that such is their character.—*Herald of Life.*

Gentle Influences.—If the secret of all regenerate hearts could be laid open, we should doubtless view with a mixture of astonishment and gratitude the quantity of benefit which has been and which is effected in the world by the familiar converse, and even by the silent looks, of truly good men.—*Bishop Jebb.*

For the World's Crisis.

THE TRANSLATIONS OF THE BIBLE BEFORE 1793.

Some months ago, an article from me, showing that the Bible cannot be the two witnesses of Rev. 11, was published in the Crisis. I wish now to add the following items, showing that the Bible was not in sackcloth up to 1793, in the sense that is claimed, nor in any other sense:—

Peter Waldo translated the Bible in 1160. The king of Castile had a translation made in his native tongue in 1280. The German translation was in 1460. Luther translated the New Testament in 1522, and the whole Bible in 1532. Wickliff in 1380. Tyndale's translation was in 1526. But most of these copies were bought up and burned, by order of Toustall, the popish bishop of London. This being a Protestant translation, burning it by order of a Roman bishop surely looks as much like killing the Bible, as burning the Catholic Bibles in France by the infidels. Another edition was published in 1535. Tyndale and two of his associates were seized and burned. Luther's translation was revised and reprinted with notes in 1537. This translation was published in England in 1539, and called Cranmer's Bible. Another edition was printed in 1540, and by a royal proclamation was placed in every church for public use, under the penalty of forty shillings per month. Two years after, it was suppressed by Mary, Queen of England, and then restored by Elizabeth.

John Knox made a new translation in 1560. This is called the Geneva Bible. Archbishop Baker caused a new revision and edition in 1568. This is called the Bishop's Bible. More than thirty editions were printed in as many years. King James disliked this Bible on account of the notes, and ordered our common version by forty-seven of the most learned men. This Bible was published one hundred and eighty-two years before 1793. The German and English Bibles were in no way affected by the French revolution. To say that the burning of some of the Bibles, held by the Papists in France, was the killing of God's two witnesses, to me is an absurdity.

When the revolution in France was over, and quiet was restored, the Bible was left just where it was before 1793, under the control of the Pope, so far as France was concerned. The Protestant Bible was not permitted to be circulated in France until 1832. Therefore, in no sense was the Bible killed or brought to life in or by the French revolution. Calling the Bible the two witnesses will not hold true in any particular whatever, either literally or figuratively. In addition to other objections, I do not see the propriety of dividing the Bible, or word of God, and so making two of it. J. S. White.

For the World's Crisis.

"THY WILL BE DONE."—Matt. 6:10.

This expression is in the prayer which our Savior taught his disciples. It is also in his own earnest prayer, when his soul was exceeding sorrowful. In his actions, sufferings, and death, he was submissive and resigned to the will of his heavenly Father. He practised what he taught. The labors of his life, and all the affecting circumstances of his death, were so many expressions of the sentiment, "Thy will be done." We easily and early learn to say, by memory, "Thy will be done"; but to say so from the heart is often found to be a great and difficult thing.

To yield to the authority and law of another; to have one's inclinations crossed, disappointed purposes broken off, are serious trials. We learn to say to our heavenly Father, "Thy will be done"; but how contrary to this petition do we often find our feelings and practice. Do not our dispositions and behavior seem to say, that we consult our own will much more than the will of our heavenly Father? Do we not very often connect all our ideas of comfort and happiness with having our own way and our own will? How common a thing it is, when our own will is not done, when our pleasure is defeated, when our wishes and expectations deceive us,—to grow impatient, to complain, to feel that our peace is gone. It is a great thing to stand up between a tempting world, which is present, and a heaven which is future, and say to God, "There is none upon earth I desire in comparison with thee." It is a great thing to turn a deaf ear to the pleadings and persuasions of appetite and passion, and amid all the adversities of life to look up to heaven and say, "Father, not my will, but thine be done." Such a prayer, and a life corresponding with it, is the very substance and spirit of religion, and the very foundation and source of all pure happiness. It is a great thing to make this prayer the prayer of our heart, and the rule and purpose of our life.

A little consideration would teach us how proper it is that the will of God should always be preferred to our will. We are ignorant and short-sighted beings. Our will is often perverse and blind. We often find it to be our misfortune and affliction that our will was indulged. We have many sad proofs that our own wills ought not to be our guide. We are at times cast into situations when we are glad to surrender ourselves entirely to the disposal of another. It is a relief to give up ourselves to another's direction and control. Often do we feel our own weakness and insufficiency. Whenever we feel as though we could not offer up this prayer to our Father, let us inquire into the cause of our unwillingness. Why is it that I can not say, "Thy will be done"? Is it that I question his authority, or doubt his wisdom and goodness? Can I imagine that he does not do what is best for me; or that he will not be so faithful to my highest interest as I should be myself? O, I can not entertain such a thought. When I cast my eye around me, and see so many tokens of his care and benevolence; when I trace all his past dealings towards me; when I search his holy word; and when I also consider my own imperfections, my ignorance of what is best for me, my past disappointments, and my inexperience; I have abundant cause and strong motive to say, "Thy will be done."

Times of suffering and affliction are among the most trying seasons when this prayer is suggested to the mind. How important, in every way, it is that we know God. For we all want some friend; some object on which to lean; some one in whom we can repose unshaken confidence. And without this knowledge of God and trust in him, how doubtful and anxious must we often be in this world of trials. How often our way becomes difficult, perplexed, and dark. Would we avoid a life of fretfulness, impatience, repining, and despondency; a life of comfortless sorrow and helpless grief? Let us know God and trust in him, and also in his Son Jesus Christ. Would we be resigned, calm, and contented? Would we have that peace which the world can not give? O let us trust in the living God.

Heavenly Father, may the thought that I am a stranger on earth, lead me to such an acquaintance with thee, and with the gospel of thy Son, that I may enjoy present peace, and finally become a citizen of heaven. Dear brothers and sisters, pray for me, that when Father calls, Children, come home, I may be one of that glad number who will have a home in the kingdom of heaven. Your sister in Christ, Mannie L. Green.

Charlton, Mass.

NOW.

Now! a short word; a shorter thing. Soon uttered; sooner gone. Now! A grain of sand on a boundless plain. A tiny ripple on a measureless ocean. Over that ocean we are sailing; but the only part of it we possess is that on which our vessel at this moment floats. From the stern we look backward and watch the ship's wake in the waters; but how short a distance it reaches, and how soon every trace disappears. We see also some landmarks farther off, and then the horizon closes the view; but beyond, that ocean still rolls far, far away. Memory contemplates the few years of our individual life; history shows us a dim outline of mountains; science tells us that still farther back, out of sight, stretches that vast sea; reason assures us that, like space, it hath no boundary; but all that we possess of it is represented by this small word—Now! The past, for action, is ours no longer. The future may never become present, and is not ours until it does. The only part of time we can use is this very moment—now.

O, listen to the voice of warning now. "Awake thou that sleepest!" Awake now. "Seek the Lord while he may be found!" Seek him now. "Believe in the Lord Jesus Christ and thou shalt be saved!" Believe now. Confess to him your sins, ask pardon through his blood, rely on his atonement, implore the help of his Spirit, devote yourself entirely to his service! Do it now. "Strive to enter in at the strait gate" now. Offer the prayer, "God be merciful to me a sinner" now. Too much time has been wasted already. Lose no more. This may be your only opportunity. Seize it now.

Now! for the time is short, and death is near, and judgment threatens! Now! for in eternity it will be too late, and your very next step may land you there! The only season of which you can be sure is now. The purpose may not last till to-morrow; fulfill it now. Fresh difficulties will flood the channel to-morrow—wade it now. The chain of evil habit will bind you more tightly to-morrow; snap it now. Religion is a work for every day; begin it now. Sin exposes to present miseries! escape them now. Holiness confers present joys; seize them now. Your Creator commands; obey him now. A God of love entreats; be reconciled now. The Father from his throne invites; return now. The Savior from his cross beseeches; trust him now. The Holy Spirit is striving in your heart; yield now. "Behold now is the accepted time, behold now is the day of salvation.—*Rev. Newman Hall.*

For the World's Crisis.

TEMPTATION.

The idea conveyed by the word "tempt" is of Christian origin. The Greeks, Romans, and Gentile nations generally, had no word in their language which conveyed the idea which the christian understands by "being tempted."

The Christian idea, probably, for the first time occurs in the Greek in Mark 1:13, Matthew's gospel having been written in Hebrew. In Jas. 1:13, its usage is established by *peirazo.* "Let no man say when he is tempted, I am tempted of God." In Gen. 22:1, where King James' version reads "God did tempt Abraham," the Hebrew "*nahsah*" means "tested." The Septuagint renders it by *epeirase,* which may be derived from *peirao,* to try, as well as *peirazo.* Wright's Greek Lexicon does not give the meaning of "tempt" to *peirazo.* The inference is therefore very strong, that the words *peirazo* and *peirasmos* were never used in the sense of "tempt" and "temptation" until after the descent of the Holy Spirit.

The proper rendering therefore of the phrase in the Lord's prayer,—"Lead us not into temptation,"—should be, "Lead us not into trial"; notwithstanding that the christian has reason to rejoice when he falls into or encounters divers trials. Jas. 1:2, 3. Some have translated *eisenenkes,* "suffer us not to be led"; and "abandon us not to"; but the plain sense of *eisthero* is to bring in, or introduce; although the above may be the idea intended to be conveyed by the whole passage. Lusts entice, but may nevertheless be the decoy ducks of Satan. I. Lamb.

Vineland, N. J.

☞ The resurrection of Christ is as the key-stone, bearing the whole edifice of Christianity.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Sept. 30, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.00 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, directing it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

SARATOGA TENT MEETING.

We arrived at Saratoga Thursday evening, and found Bro. Knapp waiting at the depot, and Brn. Jonas Wendell and Wm. A. Fenn engaged in the meeting at the tent. The weather had been unfavorable, which had prevented a full attendance; and besides it is a hard place to produce a religious sensation, unless it be some fair, festival, or grand pic-nic; then the people will turn out. The great rush of fashionable company that resorts to the Springs in the summer, exerts a chilling influence against pure and undefiled religion. The past season has been noted for the number of visitors to Saratoga, and their extravagance in dress and fashionable display. It was said that Congress Hall had fifteen hundred boarders at one time; and many were sent away for want of room. The Union Hotel, the Clarendon, and several others, have also been full. The Indians have a camp near by, in the pine grove, where they make and sell their nice baskets, fans, bow and arrows, bead work, etc., etc. Their camp is a favorite resort for the Saratoga visitors, who wish to get something from the Indians to carry home. We think there were some forty or fifty tents in the Indian camp. Some of their work is done with superior taste and skill. They find there an excellent market for their curiosities, and do a lively business in the summer. The visitors are now nearly gone.

While at S. we called on Dr. Wark, who has a Movement Cure, on Broadway, in Dr. Bedorathy's building, where he is treating consumptive people with marked success. We were very much pleased with his apparatus for arousing the latent energies of the physical system, and thus aiding nature to throw off disease. He appeared to be well posted in his business, and his common-sense remarks gave us confidence in his mode of treating consumption.

Notwithstanding the unfavorable circumstances with which we had to contend, the meetings in Saratoga have produced very encouraging results. The great indifference to religious things, which was manifested at first, was finally changed to a very deep interest in the minds of many intelligent persons, several of whom were members of other churches, while others who came had made no profession of religion, but became satisfied with what they saw and heard in the tent, that christianity was just what they needed for this life, and to fit them for the one to come. One was baptized on the Sabbath, and received a sweet blessing of peace and joy. We heard that others were beginning to feel it to be their duty to put on Christ, and be buried with him in baptism.

Sr. Holden, from Worcester, was with us, and helped us much in the meetings. Bro. Pike and others came from Sandy Hill, and assisted in the good work. If Brn. Wendell and Fenn could have staid another week with their tent, we think they would have seen some very happy results. Members of other churches had become so deeply interested in the meetings, that they wept when we bade them farewell, and pleaded earnestly for more meetings. They now propose to hire a hall and give the people a chance to hear more about the coming of Jesus, and the other great truths of the Bible that have been so long concealed by fables. There is an open door for the truth—the whole truth—in Saratoga. Bro. and Sr. J. L. Knapp, formerly of Poultney, Vt., were the means of having these meetings. He has been pleading for years, but the way seemed hedged up till now. We trust he will have no occasion to repent over the effort he has made.

OMENS.

It is evident that, in all the civilized world, the impression is gaining ground that "the end of this dispensation" is at hand. It is becoming common talk, and the feeling is rapidly spreading, especially among believers in the Bible. People now speak of it as a matter settled beyond dispute. We do not see how the student of prophecy can come to any other conclusion. Signs are abundant and certain that show Jesus is soon coming.

As straws show which way the wind blows, so do items like the following indicate the pulse of the public press on this subject:—

"Europe is standing aghast, and the boldest men of the age are holding their breath for a time. Louis Veuillot, of the *Univers*, the leader of the ultramontanes of the world, the highest of high Roman churchmen, and the writer of greatest ability among them,—a man who is more Papist than the Pope himself,—has joined Cavour, Gladstone, and other disendowment celebrities, to advocate the entire separation of the church and state. He also concurs with Dr. Cumming in predicting the end of the 1260 years as nigh at hand, which shall finish up existing arrangements, and leave all things free to start anew. In this rapidly approaching new dispensation, the church (of Rome of course) is to put herself at the head of the universal democracy, and pay no more court to the kings of the earth. This wonderful change of sentiment doubtless [illegible] obtaining her ends from representative governments in the United States, Canada, and Britain."—*Montreal Witness.*

ROCHESTER.

After riding all night, we arrived in Rochester, Monday morning, Sept. 21st, and found a good resting place at Dr. Nessmore's. How pleasant to a pilgrim to find a happy home, where he can feel all the welcome that he would receive from his mother in his boyhood home. We enjoyed our visit very much in R. We found Bro. H. Pratt faithfully at work in the vineyard of the Lord, enjoying the confidence and support of the dear saints, who with him are looking for the coming of Jesus. His labors have been much blest in leading many to see the truth and embrace it.

We had a precious meeting in the evening. The Spirit of the Lord was with us to afford great comfort to the friends of our Lord. It was a feast indeed. We do not know another city where the candle of the Lord shines more brightly than in Rochester. The work is still onward, and new ones are coming to the light of truth, and leaving all to follow Jesus, and be ready to meet him at his coming.

BUCHANAN.

We left Rochester at noon, Sept. 22d, and arrived in Buffalo in about three hours. We had a pleasant interview in the evening with Brn. Clark, Tanner, and others, at Bro. Emmons'. We found them anxious to have a special effort made for that city, and we hope the time will soon come when such a company may be raised up there as is now in Rochester.

At ten minutes past eight P. M., we were on our way to the Suspension Bridge, *en route* for Chicago. We arrived at Detroit in the morning, and at Buchanan, Mich., at about 5 P. M., where we received a hearty greeting from Brn. Himes, Mansfield, and their dear families. This was our first visit at B., and will be remembered with pleasure. We first looked over the office of the *Voice of the West*, and made a special call on the little steam engine, which is the smallest we ever saw, but abundantly able to run their press, turning off one thousand papers per hour. The cylinder for the steam is two inches in diameter inside, and four and a half inches long, and is one and a half horse-power. They now print three thousand and three hundred a week, having added eight hundred last year. The *Voice* is an excellent paper, exerting a healthy influence, and justly deserves a wide circulation.

They have a very neat and commodious chapel, and a large, living church. A large audience was out in the evening, and we felt at home in the meeting. We could say it was good to be there. A very healthy religious influence is going out from the church at Buchanan. Many prominent men and women in the place love the "blessed hope," and are active members of the church.

We hear a very good report from the great western campmeeting at De Kalb, Ill., which was held at the same time as the one at Alton Bay, N. H. The truth is rapidly spreading in the west, and there are many earnest calls for more laborers. Zealous christian ministers, who are willing to suffer with Jesus, will find plenty of work to do in the western field. It is no place for drones, or for any but true men. They will be cared for and will see rich fruits from their labors.

We were rejoiced to learn that Bro. Sheldon's health is improving, and that he is now able to preach again.

Thursday morning, Sept. 24th, we left Buchanan for Chicago, in company with Bro. Wm. Himes, a noble young man, who renders his father very efficient aid in conducting the *Voice of the West*. His heart and talent are in the work of the Lord. We expect to begin our tent meeting in Chicago to-morrow evening, Sept. 25th. Pray for us.

AFFAIRS IN EUROPE.

Although this year has been noted for a state of quietude in European politics, observing men see strong reasons to believe that a great war is at hand. The cry of "peace," from men preparing for war as fast as possible, is very much like some of the movements of the natives in this country, in the time of the early settlers. When the Indians were laying a plan to kill all the inhabitants of a village, they would go and trade in a very friendly manner the day before the massacre, in order that the people should not suspect their plans; so now, Napoleon and others are talking "peace," in order that other nations may not be alarmed, and prepared for coming events.

A cable dispatch of Sept. 15th. says:—

"The *Pall Mall Gazette* of this afternoon has a leading article on the prospects of peace or war. It says that in every capital of Europe the belief that a great and immediate war is impending grows day by day, and that the best informed men expect it to break out before the end of the year."

The following is another news item:—

"Letters from Aix-la-Chapelle mention that the city of Triero (Treves,) Rhenish Prussia, is fully armed and prepared to sustain a siege, the garrison numbering twelve thousand men. Rhenish Prussia is alive with troops and forty thousand men are ready to seize Luxemburg and fortify themselves there should a telegram from Berlin order them to do so."

"THE WORLD IN COMMOTION."

Under the above heading, dated Sept. 20th, we find the following:

The recent earthquakes in South America, by which thousands of human lives and millions of property were in a moment utterly destroyed, suggests the thought that the whole world is now threatened with commotions which, if precipitated, will prove eventually as destructive to life and property as did the recent earthquake.

The condition of all Europe is threatened by questions in the solution of which are involved the prospects of peace or war. There is a belief in every capital of Europe that a great and immediate war is impending, and that it will break out before the end of the year.

France is threatened by a gigantic war with Russia, and if the conflict is inaugurated Russia will [illegible] interfere and the struggle will become general throughout Europe. France and Prussia are already measuring words and gathering their forces for the mighty revolution that threatens the two nations.

Spain is agitated with internal dissensions, and it is not improbable that what seemed at one time only a cabinet *emeute* will yet deepen into a savage revolution. The safety of Isabella's throne is constantly in jeopardy while Montpensier lives, and if revolution does come Napoleon will not be idle.

In Italy the revolutionary serpent is scotched, not killed. The spirit of freedom engendered by Garabaldi, is spreading daily to all parts of the kingdom, and unless all indications are erroneous, there will yet ensue a struggle that will shake the throne of royalty to its foundations.

The relations between Russia and Holland have recently been ruffled by the rupture of certain negotiations, and a dispute has arisen that is not unlikely to result in open hostilities.

Turkey has a tremendous rebellion on her hands in the Cretan uprising, and Japan and China are rocked to their very centers by internal revolutions. England rests on a mine that is liable to be exploded at any time. The discontented elements of Irish freedom cannot be quieted and must soon break out in open and formidable revolt.

The London *Times* urges the government of Great Britian at once to invade Affghanistan as a step to checkmate Russia in her rapid strides towards India. Russia, having taken Bokhara, is upon the border of Affghanistan, and that is the only territory that separates the British possessions from the Russian.

The armies of most of the monster governments of Europe are now on a war footing, and it is only a question of time which will assume the aggressive first.

South America is continually in a condition of uproar—either shaken by terrible convulsions and upheavals of nature, or rent by the thunders of conflicting forces within her borders. The Paraguayan war is now uppermost, and is likely to continue so. The smaller States are constantly warring against the greater, and revolt follows revolt in quick succession.

Mexico, never at peace, cannot long escape a terrible revolution. Every part of that unhappy country is to-day the scene of carnage and strife between opposing political or religious factions.

In our own land, unhappily, there is not that assurance of peace and prosperity which the close of the rebellion four years ago warranted us in believing would certainly ensue. It is not extravagant to predict that the nation is approaching another era of internicine strife more intense and disastrous than any that has preceded it.

Thus, the whole world, although not in a state of actual conflict, is lingering on the verge of war. The forces of nature and mankind are feverishly at work, and the results are hidden in that boundless future which is both unexplored and unexplained to man.

NOW READY.

NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP,"

WITHOUT THE MUSIC.

By the Advent Chris. Pub. Society.

Among the thousands who sing from "The Jubilee Harp," there are many hundreds, especially the aged, to whose eyes the fine print of the Harp is a great discomfort and inconvenience, and who would gladly welcome an edition of the same excellent hymns, in a convenient form, *in large, clear type.* The above work is issued especially for them, and we trust they will find it *just what they want.*

There are hundreds also who sing from the Harp, who never use the notes, and who would therefore be just as well and better pleased with a book containing the same hymns, *without the music*, at a lower price. This book was got up also especially for *them*, and will, no doubt, be to all such just the thing they desire.

This edition of "*The Hymns*" is not, by any means, intended to supercede "*The Harp.*" It is designed as a *companion* to it; and is so arranged, with references, that hymns given out from the one can be readily found in the other.

The whole has been carefully revised and corrected, and a brief supplement of choice and popular hymns appended. The typework was done in our own office, and in a style, we trust, not inferior to that of any other.

It is a volume of 576 pages, containing some 850 Hymns and Anthems, substantially bound in cloth, with sprinkled edges, at 75 cents, single copy; $7.00 per dozen; $55.00 per 100. Bound in leather, gilt edge, $1.00 per copy; $9.50 per dozen; $75.00 per 100. It is cheaper by far than any similar work that we know of in the market. When sent by mail, 16 cts. additional postage. AG'T.

NEW MUSIC.

"O I must be a Lover of the Lord," and "Gathered in the Morning." On one sheet. Price 5 cts., postage 2 cts. Also, "Blessed Tidings." Price 5 cts., postage 2 cts.

For sale at this office. AG'T.

SIMPLICITY IN LANGUAGE.

We commend the following excellent advice to all writers and public speakers. Many might write and speak in an entertaining manner if they would only follow this advice, who now make complete failure because they try to be like some one else, or to do something beyond their capacity:

"Above all things don't part with your common sense when you write. You need not make an idiot of yourself, because you have a pen in your hand. Be simple, be honest, be unaffected in your speaking and writing. Never use a long word where a short one will do. Call things by their right names; never smother your thought with a cloud of phrases; let a spade be a spade, not a well-known oblong instrument of manual industry; let home be home, not a residence; a place be a place, not a locality. Write much as you would speak; speak as you think. With your inferiors speak no coarser than usual; with your superiors no finer. Be what you say, and say what you are. Avoid all oddity of expression. The wise man will so speak that no one may observe how he speaks. Above all, do not bore your company with an affectation of precision and accuracy. One of the worst nuisances is the talker who is always setting you [illegible]. If some one says 10,000 men were [illegible] battle, do not tell him that it was 9,970. Allow for a little latitude [illegible] freedom of easy talk, and be [illegible] with a certain degree of harmless [illegible] when no false impression [illegible] intended. Talk to please not yourself, but your neighbor; give him the refreshment of [illegible] by a cheerful, modest, sensible [illegible] one who is equally ready to give or to take; and who [illegible] opinions on your [illegible] in which they were uttered. Be a [illegible] in openness of demeanor, in simplicity of language, in freedom from singularity. Show your good taste and good breeding in your speech and style, if not in the fashion of your dress or your knowledge of etiquette."

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. [illegible], 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$429.90
G. W. Place (Freedmen)	170.00
" " " (Norway)	10.00
P. W. Higgins	5.00
Mrs. S. Smith	3.00
Susan L. Smith	1.04

EUROPEAN MISSION.

Previous acknowledgments	$30.00
G. W. Place	20.00
A. M. H. C.	3.00

For the World's Crisis.

WASHINGTON, D. C.

Dear brethren and sisters, and all who read the *Crisis*, and are interested in the work of the Lord:—

The number of the *Crisis* which comes to hand this morning contains a letter from a "Widowed Sister," on behalf of our precious interest in this city, which does our hearts and our faith much good. We did not know until this morning that any one outside our little circle felt any special interest in us. We really now "thank God and take courage." That widowed sister's mite, sympathy and prayers, will not be as "water spilt on the ground." No, the Lord, the widow's "husband," "will avenge his own elect."

Dear friends, if you could personally inspect our necessities, the importance of the field we occupy, remembering that it is in the Capital of the nation; and the real, heartfelt earnestness of our little few, in their struggle with poverty, persecution, and all manner of evil speaking; their beautiful harmony and good, social fellowship; their interesting S. School of one hundred scholars and fifteen teachers; the self-denying labors of the pastor (and his family), who is at present really broken down with incessant toil and want of rest;—we do feel sure you *would all do something* to aid us in our cause. We only ask $2500. Shall we ask in vain? We have subscribed about $250 towards the building site—to cost $500, and with $2000 we shall put up and complete a nice house, splendidly located, thirty feet by fifty; with a small Sunday School room at the back. Our pastor (who *gives all his services*) and his family together subscribe $75 in the $250. Are there not *twenty* servants of God, who look for the speedy coming of Jesus and his kingdom, who are *able* and *willing* to send us $100 each? How could they contribute $100 to a better and more deserving cause?

Dear brethren and sisters, please send "over and help us." The time will soon be at an end when such opportunities of doing what we can for the Lord will be available. Now is the time to *give, do*, and *pray*. The Master is near, and the reward will come with him. We are also greatly encouraged by the blessing of the Lord on our work. We commenced with *nothing* last December, and "behold, what hath God wrought!" We organized in April with eighteen members; now we number twenty-six, the Lord having given us eight souls by conversion and baptism. We have also at the present time two or three anxious ones. We all wish to thank the "widowed sister" for her dollar, and still more for her sympathy and prayers.

Hoping soon to be enabled to "arise and build," and again begging that our brethren and sisters in the Lord will promptly respond to our appeal, as we are very desirous of getting into our proposed house this fall, we are your brethren and sisters in "the kingdom and patience of Jesus."

"MOUNT OF OLIVES."

JENNINGS PAUL, THEOPHILUS BOAG, } Deacons.

Washington, Sept. 11th, 1868.

For the World's Crisis.

WHO ARE METHODISTS?

Some time last spring, Bro. Joseph Chapman, a superanuated Methodist preacher, had published in the *Northern Christian Advocate* an article on the "Kingdom of Christ," showing that it would be a *literal* kingdom on earth, as virtually as was David's kingdom of old. Shortly after it was followed by an article from the pen of a cotemporary brother Methodist, stating that Bro. Chapman sometimes occupied his pulpit, and, as both were Methodist ministers, and both sometimes preached to the same congregation, they ought as much as possible to preach in unison with each other.

But how does he try to get them in "unison" with each other? By taking the "word of God," and reasoning together? By no means. He takes up his "commentaries," and shows from them that "Methodist standard authors," such as Clarke, Wesley, Wheadon, and others, did not believe such a doctrine; and, therefore, if a man preaches it "*he can not be a Methodist*"! So you discover that if God's word teaches anything contrary to the teachings of these wise men, in order to be a Methodist the "word" must be thrown aside, and we must cling to the teachings of "standard" authority!

All this is the result of being bound by a creed. But I apprehend that Bro. Chapman is too far advanced to think of being muzzled by his old associates, should he see fit to break over the traditions of his forefathers, in this or any other respect. If an individual must believe what all "Methodist commentators" have written, in order to be a Methodist, I pity them. Dr. Clarke, on Eccl. 3; 19–21, says:—

"Solomon most evidently makes an essential difference between the human soul and that of brutes. Both have souls, but of different natures; the soul of man was made for God, and to God it shall return; God is its portion; and, when a holy soul leaves the body, it goes to *Paradise*. The soul of the beast was made to derive its happiness from this lower world. Beasts shall have a resurrection, and have an endless enjoyment in a new earth."—*Clarke's Com., vol. 3, p. 581.*

Here Dr. Clarke not only teaches that brutes have souls, but also that they are to have a resurrection to endless life. Must an individual believe this, in order to be a Methodist? Again Dr. C. says: "The first death consists in the separation of the soul from the body."—*Com., vol. 6, p. 1004.* Now as he admits, nay, teaches, that beasts have souls as well as men; and as Solomon says, "As the one dieth, so dieth the other"; if death means a separation of the soul from the body, the Dr. must have held to the separate existence of the souls of beasts, as well as that of men! And, as it is contended that "the soul perpetuates the conscious identity of the dead," and as Solomon declares, "All go to one place"; it legitimately follows that if the souls of men on leaving the body go immediately to Paradise, the souls of beasts must follow suit.

This is not making men like beasts, but making beasts like men. J. W. TAYLOR.

DEATH OF SISTER NORTHRUP.—Just as we go to press, the sad news comes of the death of Sr. F. C. Northrup, a faithful teacher and helper in the Memphis Mission. She fell asleep in Jesus on the evening of the 23d inst., at Memphis, Tenn. May she soon awake to life eternal. AG'T.

For the World's Crisis.

WHOM SHALL WE PLEASE?

There are some people who seem very anxious to please everybody. They are "hale fellows well met" with all classes of whatever age, condition, or sex. They harmonize perfectly with people of the most different sentiments, tastes, and habits. They are everybody's particular friend, and are especially interested in everybody's affairs. In whatever society they chance to be, with all persons of every variety, their motto seems to be, "I'm with you." They sympathize with all, and work their way into the confidence of people, until they get their very capacious brains so full of the secrets of their neighbors, they swell to an enormous size and feel their pomposity amazingly. They are not confined to sect, party, or doctrine. They hang on a swivel, and can turn with every breath that blows. In order to agree with everybody, they must take very different sides with different persons.

They have one story for A., another for B., and still another version of the same matter for C. They have the faculty to cook the same material in a variety of ways to suit the different palates around them. But after a time A., B. and C. get together and compare notes, and when they find they do not agree, of course their confidence is destroyed. They find that these officious sympathizers have been in reality their worst enemies. Beneath the garb of friendship were concealed poisoned arrows. Alarmed at the proximity of danger they stand aloof, feeling that "better are the wounds of a friend, than the kisses of an enemy."

Then the poor men-pleasers feel very much abused. They are so extremely innocent, and have tried so hard to work themselves into the good graces of all, they think people are very ungrateful to withhold their commendation, and go so far as to accuse them of being envious of their wonderful accomplishments. Dear me! I should as soon think of coveting the glossy coat and brilliant colors of a serpent. "O, my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Some people seem to have no conscience; do what they will, they always feel "perfectly justified."

But whom shall we please? Please God. Whether men frown or smile, whether they become our friends or our foes; in all circumstances, under all trials, whether it bring us riches or poverty, honor or reproach, life or death, let us seek to please the God of our salvation, the Lord who bought us with a price. This life is short. The friendship of this world at best will soon pass away, but the friendship of Jesus will endure when time shall be no more.

Please God. He will take care of earthly friendship if we are true to him; but if we leave the banner of the Prince of life, and count his friendship too small for our demands, and go out under false colors to electioneer for friends in our own strength, we shall certainly fail; where we gain one friend, we shall make two enemies.

O for true, honest, upright, faithful souls, who will stand up for what is *right*, and discountenance wrong; who will exalt virtue, war against vice in all its forms; who will make no compromise with hypocrisy and deceit; who will defend the truth when it is covered with reproach and ignominy, as well as when it is looked upon with favor by the proud and popular; who are willing to wear a crown of thorns in this ungodly world, if they can have the smile of the crucified One, and a crown of glory in the world to come.

God help us to be true to ourselves, true to our fellow men, true to God our Father, and to Christ our Savior, that we may enjoy the smiles of heaven, and be clothed upon with the righteousness of Christ, and finally walk with him in white. O. W. S.

For the World's Crisis.

OPPORTUNITY.

"Opportunity is the flower of time. As the stock may remain after the flower is plucked, so time may remain with us after the opportunity is gone."

This is a wise saying, and should be indelibly impressed upon every mind. Who has not had opportunity to make his peace with God, and to do good to others? Who has not had occasion to regret lost opportunities? but the real worth of them will only be known at the great reckoning day. May those that are past be forgiven, and we improve those allotted to us hereafter, so that it may be said to us, Well done. D. N. SMITH.

DESTRUCTION OF THE CRESCENT.

The following is a straw from Russia:—

"The populations in Russia are greatly excited by the preaching of an old Muscovite peasant named Alexis Alexandrovitch, who, after a seclusion of several years, appeared in the district of Samara, declaring himself a prophet. He is now going from place to place announcing the approaching destruction of the Crescent and the substitution of the Greek Cross for it on the dome of St. Sophia at Constantinople. The Russian government allows every liberty of action and language to this popular agitator, who besides does not attack the laws or the administration in any way. His doctrines are those of the old Russian party."

☞ Trouble and perplexity drives us to pray, and prayer drives away perplexity and trouble.

Correspondence.

From Bro. P. A. Smith.

BRO. GRANT:—We held our campmeeting at Olustee Sunday night, and can say it was one of the most quiet, orderly campmeetings I ever saw; not one to make any disturbance or show any disrespect, but all came to be benefited; and such attention was delightful. I baptized seven, and seven signed the "Covenant." And, thank the Lord, one preacher (missionary, Baptist), by the name of Thomas Green, came out and made a public confession of the Advent faith, and signed the Covenant, and will do all he can in spreading the gospel of the kingdom. He has subscribed for the *Crisis*, and has all the books he has been able to obtain at present. His whole heart is in the work.

It is three months last Saturday since I came back to Florida, and in that time I have held two campmeetings, planted the truth in five different localities, and supplied the church at Jacksonville and Lake City with preaching almost every other Sunday. Have baptized sixty-one, and raised up one church of over fifty names, who meet every Sunday to pray, sing, and exhort one another. They have subscribed over $150 for a meeting-house, and expect to start a Sabbath School and support a preacher part of the time.

I start for home in Rochester, N. Y., to-day, but shall, the Lord willing, return as soon as duty requires. I leave with bright hopes that this "gospel of the kingdom" will be preached all through the Southern field. Yours in hope, P. A. SMITH.

Jacksonville, Fla., Sept. 16th.

From Sr. A. E. Smith.

DEAR BRN. AND SRS.:—The Lord is doing a good work here. Our revival is still increasing. Two have been converted at almost every meeting since we came home, and last evening nine asked for prayers, and two came forward. O! I thought, what a difference between these meetings and those we had in the woods. Here sinners come trembling and weeping, begging for mercy, with such earnest praying; and they never stop till they find peace.

Our mission people enjoyed themselves much at the two campmeetings. We had eleven of them at Springfield, and five at Alton Bay, where we had our large wooden tent for the accommodation of the missionaries. The friends at Alton Bay were very kind to us and our people, especially those from Portland; they took us all in, soul and body, the first three days, to eat at their table, without money and without price,—my family, my missionaries from Virginia, and missionaries from New York, and the colored people.

I found many of my old friends on the ground, and it did me good to meet with them and hear their experience of the past year. I found that all the Lord's children are passing through severe trials; some in one way, and some in another, showing that we are down in the time called "perilous." O that God may give his children grace in these days to say, and realize it—"Be still, and know that I am God." O for grace to be still! There seems to be such strife, grievous jealousies, evil-surmisings, in these days, it is almost impossible for those who are in the struggle to keep still.

"Be still, my heart, these anxious cares
To thee are burdens, thorns and snares;
They cast dishonor on thy Lord,
And contradict his gracious word.

Brought safely by his hand thus far,
Why wilt thou now give place to fear?
How canst thou want if he provide,
Or lose thy way with such a guide?

Did ever trouble yet befall,
And he refuse to hear thy call?
And has he not his promise past,
That thou shalt overcome at last?

Though rough and thorny be the road,
It leads thee home, apace, to God;
Then count thy present trials small,
For heaven will make amends for all."

This is the experience of the present day, but as I have not time now to write all I would like in regard to our mission work, you may expect to hear from me again ere long.

RECEIPTS. Lucy M. Richardson, Groton, Mass., $2.50. Sister White, Hoosick Falls, N. Y., $30. Ali Andrews, Bridgeport, Ct., $20. From Female Missionary Association, $50. Bro. Morgan, Meriden, Ct., $20. Sr. Nancy Smith, Brockport, N. Y., $10. "Widow's mite," $5. Bro. Lawrence, Maine, $1. Wm. Babcock, $1. "Cash," $1. Bro. Hancock, $1. Mr. Ewins, $1. Jno. Hart, Southington, Ct., $4.25. "Conscience money," $1. Dudley, 50 cts. Sr. Benson, 50 cts. John Jones, $1. Mary Beam, $2. Daniel Hall, $1. E. A. Haskell, Harvard, Mass., $5. John Brooks, $4. Box of clothing and herbs, Saco, Me.

Yours in the highways and hedges,
ANNA E. SMITH.

From Sr. C. C. Smith.

BRO. GRANT:—I feel this morning that Jesus is round about me like a wall of fire, and nothing can hurt or drive me from him. I have an abiding faith and trust in him, that the foolish things of this world can not take away. I praise my heavenly Father that my peace is like a river. My brethren and sisters, how good it is to have our faith stand in the power of God, not in the wisdom of men, and to trust in the Lord Jesus Christ; for in him there is everlasting strength.

Let us get on the whole armor of God, our lamps trimmed and burning, ready to meet that dear Jesus whenever he may come. How sweet it will be, after a long night of toiling on the wretched ocean of life, to see Jesus coming to take us to himself. I long to see him, and those dear loved ones I have laid away to sleep until that blessed morning. I long to see that day, and although I have arrived at the age of almost fourscore years, I believe I shall see the King come in his beauty, with all his holy angels, and hear the welcome sound, "Come, ye blessed of my Father!" But the highest note that I shall ever raise will be, Jesus, thy blood alone hath saved me!

And now, my dear brethren and sisters, the Lord says, "Be ye doers of the word, and not hearers only, deceiving your own selves." I received a letter from sister A. E. Smith's Mission. It very much grieved my heart to hear they were in want. There had been nothing sent in for a long time, and they were quite destitute, and had been eating mush and molasses. Well, that is good prison fare, but I think those that are set at liberty by the Lord Jesus Christ, and are laboring in his vineyard, are worthy of more and something better. Our Savior says, "The laborer is worthy of his hire"; and, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Now I feel that I am an heir of God, and joint-heir with Jesus Christ; and God knows if I had some of those "bonds" that many have, I should be cutting them off to give to those who are suffering for the comforts of life.

I pray God that the Mission may not run down. I believe it is the will of God that it shall stand until he comes to take his weary people home. Do not let us be found, when our Lord shall come, with any of the Babylonish garments upon us. Giving doth not impoverish us; it is the reverse. Christ says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Let us arouse ourselves, and, with all the power God will bestow upon us, come up to the help of the Lord against the mighty, and put means into the hands of the laborers in the vineyard of our Lord. Your sister, looking for speedy redemption, C. C. SMITH.

So. Hadley Falls, June, 1868.

From Bro. D. D. Reed.

BRO. GRANT:—I left Memphis the last of May, and arrived at Minneapolis, Minn., in June. I was four days on the great Mississippi. I pitched my big tent in the city of Minneapolis, and commenced meetings. Brn. Himes and Fassett were with me. The Lord blessed our labors. Great good was done. One young man, a Swede by birth, was converted all over into the blessed hope. He has gone one hundred miles up the Mississippi, to tell his people about the Lord's coming. Thus the Lord works to get the light before all nations.

I took down my tent the last of June. I now have it pitched thirty miles from Minneapolis, in the town of Prescott, on the east side of the great Mississippi. I have been here about two weeks. A number have been converted, and the work of God is progressing in power. Brother William is laboring with me. He is a good preacher. His wife was converted to God last night, and we all gave glory to God. She said she could hold out out no longer. Bro. Fassett goes with the tent. He is a good workman, you all know. Two-morrow we shall baptize.

Our next place is to Hudson. They are praying us to come over and help them. Here is a great field, where no tent has ever been. God's glory goes with the pentecostal tent. We have no hobbies to preach to the people, but repentance and faith in the Lord Jesus Christ, and all kindred doctrines connected with the gospel. We think good, sound, gospel truth is good enough. I do not think God will say to me, "Well done, good and faithful servant," if I have been preaching lies. The Lord help us to preach truth, and nothing but the truth; the faith that works by love and purifies our hearts. In order to do good, we must have the sanctifying power of God and the Holy Spirit in our hearts. In our flesh dwelleth no good thing. O for a closer walk with God. Yours in the blessed hope,

Prescott, Wis., July 18. D. D. REED.

From Bro. J. Chapman.

BRO. GRANT:—I truly feel that we are occupying a solemn moment of time, when wicked men are waxing "worse and worse, deceiving and being deceived," and nothing but the pure love of God in the heart, and his all-sufficient grace, will enable us to stand amid the deceitfulness of this world, and the buffetings of the enemy. I thank the Lord that there are a few who are willing to take the Bible and to stand out boldly, and defend the truth, through all the fiery darts which are continually being hurled at us on every side, by those who are under his control, and led captive by him at his will. I am still trying to do my Master's work. The cause where I am laboring is in a good condition. I have enjoyed the privilege of burying forty-two in the likeness of their Master's burial during the past year.

I believe time is short. Soon we shall see our King returning to set up his kingdom here on earth, and what is done must be done quickly to save perishing men.

JOHN CHAPMAN.

Magog, P. Q., July 30th, 1868.

From Sr. C. E. Gilbert.

BRO. GRANT:—We are still almost alone in our faith of Christ's appearing, and have to contend with opposition and scorn on every hand. For two years we have been endeavoring, with the help of the Lord, to let our light shine before the people, and I bless God that there is now an interest manifesting itself to hear the truth. As the interest increases, our opponents are becoming more bitter and zealous against us; but the Lord is still with us, and is blessing his truth. I have distributed those tracts that I received from you a short time ago, and they have done a great deal of good. They have been the means of leading many to search their Bible with a deeper interest than ever before; and many have said that they have afforded them greater light upon that holy book, than anything that they have ever read or heard before; and I am often asked, Have you any more of those tracts? I should be glad to have more of them, but I am a poor woman, and have myself and child to support by my daily labor, and am not able to do as much as I would like in the cause of my blessed Master; but I am glad that he has permitted me to do a little, for I feel it to be a great privilege to be counted worthy to work for Christ. I have obtained the use of a hall in which to hold meetings, and have written to Bro. Cole, of Rhode Island, to come and preach the word to the people. C. E. GILBERT.

Baltic, Ct., June 28th, 1868.

From Bro. L. Boutell.

DEAR BRN.:—You see the call from the Sec'y for the quarterly conference in Chelsea, to commence Oct. 20, continuing certain days. The church here send greeting, and give you a cordial invitation to this feast of days. Do not disappoint us, but at once decide to come; lay aside every care but the cause of Christ and his coming, and a preparation of a people to shine as the sun in the firmament for ever and ever. Let our interest be made manifest in this good work. Thine for a waking up,

Sept. 25th. L. BOUTELL.

From Bro. S. L. Manley.

BRETHREN AND FRIENDS:—Please to direct all communications for me to Rochester, N. Y., as I now make it my stopping place, awaiting the coming of Jesus, and then I hope and expect to have a permanent home. Praise the Lord. A great work has been accomplished in this city, and more is yet to be hoped for. The Lord will bless his faithful children. S. L. MANLEY.

From Sr. S. Jennings.

BRO. GRANT:—I have had the privilege of witnessing the prosperity of the cause of God in Chicago, under the labors of our beloved and faithful Bro. C. C. Ramsey, from Boston. He came in Jan., and found a faithful few who had been endeavoring to hold up the truth in that ungodly city. Bro. Ramsey took hold of the work as though God sent him there, and it was evident that he did, for he was with him and blessed his labors, and the result is, there is a living church of God, of about thirty members, and a flourishing Sunday School of sixty scholars or more; also two prayer-meetings in the week, and they *are* prayer-meetings too. There is quite a difference between meeting to pray and meeting to say prayers. A number have been brought in and confessed Jesus, and their love for him and his truth. The work was still going on when I left, and I trust it will until Jesus comes; but it is like gathering the berries in the outer branches, when the harvest is done. May God wake up every energy of our souls to try to pluck the perishing around us, for the time is short that we can labor for the Lord.

SUSAN JENNINGS.

Seneca Falls, N. Y., July 14th.

From Bro. H. Pratt.

BRO. GRANT:—Yesterday was one of interest with us in Rochester. The European nations are marching on in prophetic sublimity, filling up their part of the programme ere He come; while thoughtful statesmen "breathless" await the flashing steel and cannon's roar of this tempestuous war-cloud that lowers upon a guilty world, saying, Who strikes first? How awful the tempest! How certain it is here! Earth trembles in all her parts; even Gibralter itself is shaken, premonitory of the final doom. Along the cabled wire, swaying in the mighty deep, bright flashing light in all night's watches tells us we are nearing home. Reporters' pens record the thrilling fact for what our eyes have watched and waiting hearts desired. Those Holy "keys" invite the Russian sword, the Frenchman's lance. The Crescent wanes, the crimson Harlot pales, while trembling vials wait with the wrath of God.

With bated breath the spotless bride already cries, "'Tis He!" but soon like mighty thunder's sound the alleluia's roll. "Rejoice," "be glad," the marriage has come; go meet Him in the air.

H. PRATT.

From Bro. Otis Ryder.

My dear brethren and sisters of like precious faith, who are "waiting for the adoption, to wit, the redemption of the body,"—we are subject to many and varied trials in this life; but if we are faithful in the cause of our blessed Redeemer, and "by patient continuance in well doing, seek for glory, and honor, and immortality," we shall in the end receive "eternal life." These light afflictions are but for a moment. Let us count it all joy that we are counted worthy to suffer with Christ; that we may also reign with him. I am glad of the assurance that he will not suffer us to be tempted above what we are able to bear; but will with the temptation provide a way of escape. And he does it every time. Blessed be his holy name. Let us watch for the way of escape, and we will surely find it. I am striving to hold myself in constant readiness for translation. But if it is the will of our heavenly Father that we should wait a little longer, Amen. It is pleasant to serve the Lord. Brethren and sisters, let us be watchful, as well as prayerful, keeping ourselves unspotted from the world, with pure hearts, wait a little longer, and "deliverance will come."

OTIS RYDER.

Monroe, Wis., July 28th, 1868.

Extracts from Letters.

BRO. ISAAC BLANCHARD, *West Hawley, Mass.*, writes:—"About the middle of last February, Sr. Ellen E. Otis and the writer commenced laboring in the east part of Pownal, Vt., for the salvation of sinners, and God has set his seal to the message concerning the wondrous love of Jesus for poor fallen man. The meetings were held in a private house, which soon became filled to overflowing, and the Spirit of the Lord moved on all hearts. When invited to come forward for prayers, men and women of more than threescore years, with the youth and middle aged, made it manifest that they wanted a share in what God has promised to his faithful children, even eternal life in the kingdom of God, which is soon to be set up under the whole heavens.

Some have yielded to obey the Lord, and are on their way rejoicing. Between thirty and forty have been reclaimed or converted, and I have had the pleasure of burying nine beneath the yielding wave, showing not only their faith in the death of their blessed Lord, but also in his resurrection."

SR. E. W. AGER, *Buggsville, Wis.*, July 9th, writes:—"Enclosed you will find five dollars, for which I wish you to give me credit on my subscription for the Crisis. It has been a great trial not to be able to pay for it sooner, for I think it is the best paper I ever saw; and when it comes every week with its pages filled with the glorious truth it advocates, my heart is filled with love to God for all his mercies to me.

I am a member of the Christian church, but my heart is with those who are looking for the coming of Christ. I attended the campmeeting at Fairfield. I was on the ground only about twenty-four hours. I felt it was good to be there. It was the first opportunity of the kind I ever enjoyed. O how much I wish some of the preachers, who proclaim the glad tidings of the gospel of the kingdom, would come this way. My neighbors and friends are perishing for lack of a knowledge of the truth. Truly the harvest is great, but the laborers are few."

BRO. J. J. MARESS, *Chelsea, Mass.*, July 31st, writes:—"From the time my blessed Redeemer first opened my mind to read his word with the understanding of his love to me, which was when the gospel tent was sent to Chelsea last autumn, I have taken your valuable paper, the *Worlds Crisis*, and I am sure that I have been much benefited and strengthened by it. Praise the Lord for it. I have been very much pleased when I have read the caution given to the people against using tobacco. I have used it for more than thirty years, but I thank my Lord and Master, I do not use it now, and have not for these last eighteen months."

SR. RHODA M. SAYLES, *Thompson, Ct.*, writes:—"I prize the paper next to my Bible. I cannot tell you how it cheers and comforts me in my lonely hours. It is like cold water to the thirsty, or bread to the hungry. I hope and expect to soon reach that better land, where the brethren and sisters can all meet together to praise our Redeemer forever. O what a joyful day that will be! It is worth striving for. Our present sufferings are nothing compared with the glory that shall follow. I will still continue to pray for you, that God will be with and bless you in all your labors of love."

☞ When the axe already touches thy neck, still hope in God's saving grace.

Obituaries.

VEAZEY. Died in New Hampton, N. H., March 29th, 1868, at the residence of her brother, Simeon Veazey, Sister Sally Veazey, aged eighty-seven years.

Sister Veazey experienced religion in early life, and lived a consistent christian; but she neglected the duty of baptism until a few months before she died, feeling too unworthy to follow her divine Lord and Savior down into the liquid stream. We soon expect to meet her in the kingdom, where separations are never known. May the Lord sustain the mourning ones. Words of comfort were spoken by the writer.

N. GLIDDEN.

CALEF. Died at Meredith, N. H., July 30th, 1868, of diphtheria, M. Annie Calef, aged nine years and two months.

Annie was a bright-eyed, healthy looking girl, but death came very unexpectedly and took her away. Bro. and Sr. Calef mourn not as those that have no hope, for they expect she will soon come from the land of the enemy, and meet where death and the tomb can divide them no more. We tried to comfort the afflicted ones from 1 Thess. 4: 18.

N. GLIDDEN.

MARSTON. Died in Great Falls, Sept. 15th, 1868, Annette V. Marston, daughter of Bro. Thomas and Sister Almira Marston, aged eighteen years and ten months.

Thus early was our dear friend called away from earth's trials, to sleep till the morning of the resurrection. During her sickness of six short weeks, she manifested christian patience and resignation. Although not a professed child of God until her sickness, yet we believe our blessed Life-Giver forgave all her sins, and sealed her for his own.

Sermon by Bro. D. M. Leavitt. "If a man die, shall he live again?" Job 14: 14.

M. H.

HUNTER. Died in Clinton, Sept. 24th, Wesley Hunter, aged forty years.

Bro. Hunter's sickness was short, but very distressing. In this trying hour he gave his heart to the Lord, and died rejoicing in the hope of immortality through Christ. He leaves a large and destitute family. May they look for comfort unto Him who has promised to be the widow's God, and a father to the fatherless, and finally be saved with the departed one in the coming kingdom.

N. W. RANDALL.

BLACKWELL. Died in Winslow, June 4th, Carrie D., only child of George C. and Nellie M. Blackwell, aged about five years.

May the Lord sanctify this affliction to the surviving friends who mourn, but not as those who have not the gospel hope to sustain them.

N. W. RANDALL.

DRAKE. In Lake Village, N. H., Sept. 9th, George Morey, only child of B. Frank and Viola E. Drake, aged fourteen months and twenty days.

A. L. P.

CORLISS. Died July 4th, 1868, of consumption, Bro. Joseph M. Corliss, aged thirty-nine years.

Married.

In Clinton, Aug. 9th, by Rev. L. Wentworth, GEORGE HUBBARD, of Waterville, and LUCY HODGDON.

In Clinton, Sept. 5th, by the same, ALFRED HUNTER and ELLA WILSON.

In Clinton, Sept. 19th, by N. W. Randall, Esq., JOHN C. HALL and LYDIA DIXON.

In Wakefield, Sept. 23d, by Rev. D. Atkins, Mr. CHARLES THOMPSON and Miss GEORGIANNA F. DERBY, both of Wakefield.

At Gorham, N. H., Sept. 19th, by Rev. H. B. Mitchell, Mr. OTIS F. GOODWIN, of Rome, Me., and Miss SARAH B. HUTCHINSON, of Gorham.

Summary of News.

FOREIGN.

Cable News.

MADRID, Sept. 21. A royal decree has been issued, accepting the resignation of all the ministers, and naming Jose Concha as President of the Council. He has not, however, as yet formed a new ministry.

The Gazette to-day announces that a revolt has taken place in Cadiz and Seville. The government has formed three military divisions, comprising Catalonia Castile, and Andalusia, under the command of Pezuela, Manuel Concha and Novalischez. They have decided to attack the insurgents. The Captain General of Madrid has published a notice which has been posted on all the corners of the streets, forbidding any assemblages of the people. A Provisional Government has been formed at Seville, which has declared Esparto as President. The forces of the insurgents are estimated at fourteen thousand soldiers and eleven ships of war with 5000 seamen. The revolt makes progress. The Queen left St. Sebastian at midnight for Madrid.

VIENNA, Sept. 22. A despatch from Madrid, published in the journals here, says the revolutionists demand the abdication of the Queen Isabella, in favor of her son Don Infanta Alphonse, and the calling of an extraordinary session of the National Cortes to settle the affairs of the country.

PARIS, Sept. 22. Gen. Jose Concha, acting President of the Spanish Ministerial Council, has sent a circular dispatch to the Representatives of Spain at all the foreign Courts, assuring them that the insurrection will be suppressed.

The French fleet is under orders to sail for Spain, for the purpose of affording protection to French residents and their property. France will remain entirely neutral in the affairs of Spain.

TRIESTE, Sept. 22. A deputation of Greek citizens waited upon Admiral Farragut to-day and returned thanks for the sympathy which the United States had manifested for the patriots in Candia. The Admiral in reply said America not only sympathized with the Cretans, but would aid as far as possible the cause of liberty in Crete.

BERLIN, Sept. 23. The King of Prussia has returned to this city from his tour through the Northern States.

LONDON, Sept. 22. It is reported that Peru has sent agents to Europe to make a treaty of peace with Spain.

It is reported that the leaders of the revolution are undetermined as to the form of government to be adopted for the country.

LONDON, 24. The following is the latest news received from Spain:

"The Government at Madrid has declared all Spain in a state of siege. Gen. Isnado, who was sent out with a detachment of royal troops against the province of Santander, has joined the insurgents. A desperate affray took place in Santander between the opposing parties, in which several persons were injured.

Reports that Gen. Prim is marching directly on Madrid are reiterated. He is accompanied by Gen. Zenano, Duke de la Torre, and it is estimated that the forces under his command are now 20,000 strong. The Duke de la Torree is said to be acting as Provisional President and the civil head of the revolution. He has refused offers of accommodation made by Gen. Concha, from Madrid.

The Spanish ships-of war in the port of San Sebastian have declared against the Queen and joined the rebel fleet.

The revolutionary leaders have issued a decree declaring that any officer, who orders an attack on the people or patriot soldiers shall be adjuged a traitor to his country.

PARIS, Sept. 24. The report that the Queen of Spain had crossed the frontier into France was premature. She still remains at San Sebastian, but it is rumored that she will soon leave for Pau, in the Department of the Lower Pyrenees. The French authorities have arrested a number of refugees who crossed over the frontier.

LONDON, Sept. 22. Dispatches from Naples report that an insurrection has broken out in Calabria and Sicily in favor of an Italian Republic. The Italian Government has taken prompt and strong steps to put a stop to the disorders.

PARIS, Sept. 22. Telegrams to journals here confirm the news of the rising in South Italy. The *Temps* fears the Italians desire to overthrow the monarchy under Victor Emanuel. It is asserted that Francis 2d, ex-King of Sicily, is the prime instigator of the movement, and that the rebels are merely acting under pretence of Republican principles. It is reported that Espartero gives his sanction and support to the movement.

PARIS, Sept. 24. A report is current that the Minister of War will instantly issue an address for the dismissal to their homes on furlough of 80,000 men from the army.

LONDON, Sept. 22. The people of the provinces of Corrunna, Lugo, Orense, Pontevedra, Murcia, Albacite, Huesca, Saragossa and Teruel have pronounced for the revolutionists. The rebels are very strong in the provinces of Barcelona, Tarragona, Lerida and Gerona. It is said that "The sovereignty of the people" and "Appeal to the nation" are the war cries of the insurgents.

LONDON, Sept. 25. Rev. Henry Hart Millman, dean of St. Paul, died to-day, aged seventy-seven years.

MADRID, Sept. 26. The insurgents have torn up the railway in the Sierra Morena. Count Gergenti with his troops is compelled to remain in the mountain defiles. Gen. Prim is expected at Barcelona to-day, where the people are only waiting for his arrival to rise. Madrid and Saragossa are also ripe for revolt. The vanguard of the army, under Novaliches, numbering 800, has joined the insurgents. Novaliches has, in consequence, been obliged to wait for reinforcements. A French squadron has arrived at Barcelona.

LONDON, Sept. 27. A battle is hourly expected between Novaliches and Serrano near Cordova. The Royalists lost over 600 in the fight at Santander, but they succeeded in regaining possession of the city.

Gen. Chlonge marches to-morrow on Santona. He has resolved to burn the place if it makes any resistance.

DOMESTIC.

New York, Sept. 22. The Ku Klux are said to have invaded New Jersey. For some time the mysterious warning, with the symbolic cords, daggers, bloody heads and coffins have been received by Radical members of the military companies threatening them with death, but no notice was taken of them except as a series of stupid jokes. On Sunday night, however, Lieut. Rynner of Co. H., New Jersey Rifle Corps, was knocked down by a slung shot in Kearny, and when found was insensible. Near him was a pistol marked Ku Klux, hieroglyphics and other evidence of the presence of the Klan. The police are now on the track of the mysterious marauders.

New York, Sept. 22. An Atlanta special to the *Tribune* has the following: "On Saturday last Col. Pierce, Republican candidate for Congress from the 2d District, and Capt. Murphy, Republican Presidential elector, went to Camilla, Mitchell county, in the south-western part of the State to speak at a public meeting which had previously been announced. When near the town they were met by a rebel, mounted and armed, who warned them not to go into the town.

They went on and were soon met by the sheriff of the county, who informed them that the people would not allow a radical to speak in Camilla. They persisted, however, and on reaching the Court House they and their friends were assaulted by a mob. Col. Pierce was dangerously shot and Capt. Murphy was badly hurt, and many more of the Republicans were killed and wounded.

A large majority of the Republicans were colored men, who, obedient to Gov. Bullock's proclamation of the 14th inst., had left their arms at home. They were of course beaten and shot down by the Seymour Democracy almost without any resistance. Official reports place the number of killed and wounded at fifty. Among the victims are a colored woman and her infant. These outrages are being perpetrated all over the State.

Atlanta, Ga., Sept. 25. An official investigation of the Camilla massacre shows that it was even more bloody and atrocious than was at first reported. Capt. Pierce and Mr. Murphy saved their lives by making the Masonic signal. The negroes were hunted with dogs, and when caught they were butchered in cold blood.

Washington, Sept. 24. John H. Surratt was today discharged from custody by Judge Wylie of the Criminal Court.

St. Louis, Sept. 22. Citizens of Omaha and this city held a meeting at Omaha to-day, at which the project of building an air line road to this city was agreed upon.

WHIRLWIND IN MINNESOTA.—A whirlwind visited Nicollet and Le Suer counties, in Minnesota, on the 11th inst., which moved through a narrow section of the country with terrific power. It is thus described by the St. Peter *Advertiser*.

"A portion of the dark cloud coming up from the west seemed to detach itself from the darker body of this cloud, and commence rapidly whirling and extending towards the ground. The whirling cloud was tunnel-shaped, the small point towards the ground, and whirling with terrible velocity. As it passed over Swan Lake, the point of the gyrating cloud touched the Lake, and the waters of the lake started into the air as if by the power of magic. After it left the lake its direction lay towards the houses of Joseph Searles, Mr. McCollom and Simon Horner, where threshers, some fourteen in number, had assembled. The occupants had only time to attempt to hold the doors and windows from being forced in, when the house itself left the foundation, and was in separate particles circling with this strange power so frightfully inaugurated. In a moment of time the house and barn were gone from their moorings, and timbers lay in utter confusion, over and around the living forms there prostrate. Three persons at this house were outside of the building when it left its foundation. They state that the sight was fearful beyond description. The force of this form of applied power was such that a man was no more than a straw. If by force of muscular power of the arms he could hold on to any fixture in the ground, his body was lashed about as ribbon in the air. Strange to tell, not an individual was killed.

After leaving Swan Lake settlement the tornado moved northeastward on a line of ruin, varying from five to thirty rods wide, as the small point of the pendent instrument descended low to the ground, or hung higher in the air. Its track is marked by the torn forest and field, the prostrate habitations of man, until it reached the Minnesota river between Ottawa and Le Seur, from which point we have not heard as yet. The damage done in Nicollet county would reach some $15,000 or $20,000."

THE GEORGIA BUTCHERY. Further particulars of the massacre of freedmen at Camilla, Georgia, have been received at Washington from Major Howard, of the Freedmen's Bureau of Georgia, and from a sub-commissioner at Albany, Ga. They fully confirm the worst aspects of the butchery perpetrated upon the defenceless negroes. It appears that Pierce, the candidate for Congress, was not hurt. A freedman who took refuge with four others in a swamp, where he remained all night, says that during the early part of the night, the white men were scouring the woods, shouting, cursing and shooting the freedmen. The pursuers, he says, were accompanied by bloodhounds, and he heard the cries and shrieks of the fugitives as they were caught by the dogs and shot. Two of the men near him, becoming frightened, endeavored to escape, and both were shot within his hearing.

The sub-commissioner at Albany writes:

"It was reported as late as 4 P. M. to-day (Sept. 20,) that up to 8 o'clock this morning they were still pursuing the freedmen with horses and dogs. There has been intense excitement in town all day. The town has been filled with freedmen. They have swarmed about my office by hundreds. It has been difficult to restrain them from proceeding *en masse* to Camilla. I have addressed them, counseling peace and order, telling them that the offenders should be punished and their lives protected. But I have no heart for my work. I felt no assurance that my promises would ever be fulfilled."

MISSION TO ST. PETERSBURG.—Mr. Moran, Secretary to the American Legation in London, has, it appears, gone on a special mission to St. Petersburg. So two of yesterday's telegrams inform us. What is his mission? Does it relate to China, Alaska or the passage of the Dardanelles? It is not for nothing that all Europe has been put in a state of anxiety about an American message. Minister Johnson ought to be able to give us some information on the subject.

Items.

☞ News received at Paris through the French embassy at Berlin gives an unfavorable account of Count Bismarck's health; the Count can only obtain rest by resorting to brandy, and delirium tremens is feared.

☞ Intelligence from Buenos Ayers is to the effect that a storm passed over the city on the 13th of August, the day upon which the terrible earthquakes visited the west coast, and was attended with the greatest loss of life that has occurred there for some time. Numerous vessels were sunk in the harbor and several houses were blown down.

☞ The Hungarians attribute their recent earthquakes to profanity, and are now vigorously prosecuting all persons guilty of that offence.

☞ Swearing on the Bible was first introduced into judicial proceedings by the Saxons, about A. D. 600. It was called a corporal oath, because the witness touched with his hand some part of the Holy Scriptures.

☞ Hawthorne berries are abundant in England, which is said to indicate a severe winter.

☞ Napoleon is arming locomotives with artillery for scouting duty.

GARDENING FOR LADIES.—Make up your beds early in the morning; sew buttons on your husband's shirts; do not rake up any grievances; protect the young and tender branches of your family; plant a smile of good temper in your face, and carefully root out all angry feelings, and expect a good crop of happiness.

Wicked men stumble over straws in the way to heaven, but climb hills in the way to destruction.

Notices.

Massachusetts Quarterly Conference.

By invitation of the Second Advent Church in Chelsea, the next State Quarterly Conference of the Society will be held in Chelsea, Mass., at Library Hall, commencing Tuesday evening, Oct. [illegible], continuing daily and over the following Sunday. It is to be hoped we shall have a general gathering of all the [illegible] in this region. We will do our best for [illegible] temporally and spiritually. Come, [illegible] and all, that have an interest in the salvation of men at the coming of Christ. Some business of importance will come before us. Preaching the first evening. E. OWEN, Sec'y.

Conference at Square Pond, Ct.

Notice was given in the last week's Crisis that our State Conference would be held at Square Pond, commencing Sept. 30th, and hold over the following Sunday. As this is our annual meeting, we hope for a general attendance of preachers, and a delegation from every church in the State. Will churches appoint delegates, and send them, and pay expenses, if needs be? Some brethren appointed delegates are poor; their traveling expenses should be met. "Bear ye one another's burdens, and so fulfill the law of Christ."

Those coming on the cars from the western part of the State, will stop at Rockville, where conveyance can be had to the meeting, which is six miles from Rockville. Inquire for Jonathan Ladd, who is engaged to carry passengers. Those coming from other parts of the State, will come with their teams. For the Church, I. B. POTTER.

The New Hampshire Tent.

To the brethren and friends of New Hampshire, in favor of having a tent to carry the gospel of the kingdom into new places, I would say, at the Alton Bay campmeeting it was found that enough had been raised by Bro. D. M. Leavitt, and others, except about one hundred dollars, to obtain a tent; therefore the brethren decided to purchase one at once, and have it in the field, believing the friends would soon send in the remainder. A committee of three was also chosen to see that the tent was judiciously run, and they to receive what the friends wished to give to make up what was lacking. Bro. T. H. Ford of Concord, Bro. John Shorey of East Rochester, and myself, were chosen said committee. Bro. Ford is Treasurer, but money can be handed to either, and we will see that it is appropriated as designed. If it is more convenient to send it by brethren to the State Conference, to be held at Lake Village, commencing Oct. 15th, you can do so.

J. G. SMITH.

Tent Meeting.

The Maine Mission Tent will be pitched in Mt. Vernon Village, Oct. 2nd, and remain over the following Sunday. The small tent, for the accommodation of brethren and sisters to board themselves, will be there also. This is a new place for our faith; yet the friends in the place will do all they can to make the meeting interesting; and we trust our brethren and sisters will come prepared to labor for the salvation of the people. Will you pray for us, dear brethren and sisters, that sinners may be saved. The Farmington and Augusta Stage fare is reduced one third, for those who go to the above meeting. Per order,

H. B. SEVEY.
I. C. WELLCOME.

Dedication and Conference.

The new chapel, built at Province Falls, Freedom, N. H., is to be dedicated the first day of October; meeting to hold over the following Sabbath. Elders T. W. Piper, D. M. Leavitt, D. F. Leavitt, and others, are expected in attendance to preach the word. Come, my brethren, one and all. Come to labor for the good of souls. This house is peculiarly located, being within five minutes walk of two States, three counties, and four towns.

For the brethren, J. S. MOULTON.

N. B.—Homes will be provided for all that will come. J. S. M.

Tent Meeting.

The Lord willing, the Massachusetts Mission Tent will be pitched at Warren Place, leading from Warren street, Roxbury, Mass., on Monday, Sept. 28th, for meetings afternoons and evenings through the week, and over the Sabbath, and longer if duty demands. Brethren and sisters in Boston and vicinity are invited to come and help. Brn. S. W. Thurber, J. G. Hook. L. Boutell, and others, are expected to be present and preach the word.

ENOCH MORRILL.

P. S. Those coming from Boston will take Warren Street or Grove Hall cars. E. M.

Tent Meeting.

The last meeting of the season in the New York State Mission Tent will be held at West Barre, Orleans Co., N. Y., beginning Oct. 8th, and continue as long as practicable. We hope to see a general rally from the surrounding country at this meeting. Pray for us, that this may be the *best* meeting of the season; and yet many are rejoicing in the truth as the result of our meetings through the summer.

WM. A. FENN.
JONAS WENDELL.
EDWARD COTTON.

Conference.

The Lord willing, there will be a conference at Middleton Corner, N. H., commencing Thursday evening, Oct. 8th, and continue over the following Sabbath. Brn. Daniel Churchill, Joseph Spinney, and others are expected to be present to preach the word. Brethren and sisters are invited to come and work for the Lord.

MARK STEVENS.
C. COLMAN.

R. I. and E. Ct.

Our next conference will be held at Lafayette, R. I., commencing Wednesday, 2 o'clock P. M., Oct. 7th, 1868. Remember the delegates and letters, and looking to God, let us expect a precious season.

H. F. CARPENTER.

South Vershire, Vt.

We purpose to commence a protracted meeting in this place, commencing Oct. 7th, and continuing over Sunday. Will friends from surrounding districts come over and help us? Come one and all. Homes will be provided for all.

H. F. CARPENTER.

Advent Christian State Conf. of N. H.

The annual session of this conference for 1868 will be held at Lake Village, N. H., commencing Oct. 15th and hold over the following Sunday. Particulars hereafter.

A. W. SIBLEY, Sec.

To Friends in Western N. Y.

The Lord willing, I shall be at home after Oct. 1st. Brethren wishing my labors during the coming fall and winter, will please write to me at South Butler, N. Y.

B. P. STEVENS.

P. O. Address.

Letters may be addressed to me as follows:—La Porte City, Iowa, care of H. J. Preble, until Oct. 7th; then Boscobel, Wis., until Oct. 17th, care of C. B. Sylvester; then Rouses Point, N. Y., care of Elder D. T. Taylor, until Oct. 24th; then Lynn, Mass.

T. M. PREBLE.

Sycamore, Ill., Sept. 10th, 1868.

Notice.

Our meetings in South Boston, for the worship of God, will be held hereafter at "*Fraternity Hall*," No. 120 Broadway, every Sunday, the Lord willing. Come over and help us.

J. N. BERRY, Secretary.

FOUND.—Found at the Springfield Campmeeting a brown or maroon merino shawl, with fringe. Can be had by sending to the Crisis office.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

Appointments.

☞ We would say to our preaching brethren, that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

H. MUNGER....Sunday, Oct. 4th

Chelsea, Mass., (Library Hall.)

M. BATCHELOR....Sunday, Oct. 4th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street,) every Lord's day.

JOHN G. HOOK (baptism)....Sunday, Oct. 4th
J. S. WHITE....Sunday, Oct. 11th

Portsmouth, N. H....Thursday evening, Oct. 1st
Kennebunkport, Me....Sunday, Oct. 4th
Livermore, (as Bro. Haggett may arrange), Thursday evening, Oct. 8th.
Carthage, (as Bro. Staples may arrange), Oct. 9th, and over Sunday.
Mechanic Falls....evenings, Oct. 14th and 15th
Casco....Sunday, Oct. 18th
C. GOODRICH.

Plymouth, Mass....Sunday, Oct. 4th
West Abington....Sunday, Oct. 18th
J. S. WHITE.

Lisbon Village....Sunday, Oct. 4th
Pittsfield....Sunday, Oct. 11th
J. COUCH.

South Reading....Thursday, Oct. 1st
Lynn....Friday evening, Oct. 2d
At liberty the three last weeks in Oct. Direct to *Chicopee Falls, Mass.* HIRAM MUNGER.

East Holderness, N. H....Sunday, Oct. 25th
W. W. SUTHERLAND.

Richmond, (Reed meeting-house)....Sabbath, Oct. 11th
L. F. COLE.

Ashburnham, Mass....Sunday, Oct. 4th
GEO. A. BROWN.

Dresserville, N. Y....Oct 1st, and over Sunday
Woodhull, N. Y....Sunday, Oct. 11th
Lord's Supper to be administered. J. W. TAYLOR.

Loudon Ridge, N. H....Sunday, Oct. 4th
L. C. & M. MCKINSTRY.

Salisbury, N. H., (Smith's Corner meeting-house), Sunday, Oct. 4th.
North Boscawen, N. H., (school-house), Sunday, Oct. 18th. SIMEON ROBY.

Atkinson, Me., evenings, Sept. 30th, and Oct. 1st and 2d
East Dover....Sunday, Oct. 4th
Newburg, Me., (in Bro. Morrill's neighborhood), evening, Aug. 7th, every evening through the week, and over the following Sabbath, or as long as the interest may demand. ALLEN DAMON.

Pomfret, Vt....Sunday, Oct. 4th
Dinsmore Hill....Sunday, Oct. 11th
J. A. CLEAVELAND.

Bradford, N. H., (Pond meeting-house), Sunday, Oct. 4th, evenings through the week, and over Sunday, Oct. 11th. GEO. W. BROWN.

Hinsdale, Mass....evening, Oct. 7th and over the following Sunday.
Honeoye, N. Y....Sunday, Oct. 18th
ELVIRA S. JENNINGS.

Wilbraham, (Union Chapel, Union Street), communion day, Oct. 4th.
Keene....Sunday, Oct. 11th
Charlton, (Parker school-house)....Sunday, Oct. 18th
Scitico, Ct....Sunday, Oct. 25th
A. M. HIGGINS.

New Bedford....Sunday, Oct. 4th
W. S. CAMPBELL.

Cold Spring....Sunday, Oct. 11th
WM. J. RIPLEY.

Woodstock, N. H....Sundays, Oct. 4th and 11th
E. S. MOULTON.

South Deerfield, N. H., (where Bro. Winslow may appoint), Saturday evening, Oct. 10th, and over Sunday.
L. E. SAULPAUGH.

Exeter, N. H....Sunday, Oct. 4th
C. S. SHATTUCK.

Bristol, Ct....Sunday, Oct. 4th
H. H. DICKINSON.

South Hope, Me....evening, Oct. 5th and through the week.
China, Me....Tuesday, Oct. 13th and through the week.
Will Bro. Carr fill my appointments at Cushing and Friendship on the 11th and 15th of October?
H. S. MITCHELL.

Wakefield, Mass....Sunday, Oct. 4th
North Dana....Sunday, Oct. 11th
Shall be at home a few days. GEO. A. STREETER.

Westfield....Sunday, Oct. 4th
Pownal, Vt....Sundays, Oct. 18th and 25th and intervening week.
Will come to North Adams on 9 A. M. train from Springfield, Saturday, the 17th. E. OWEN.

Scitico, Ct....Sundays, Oct. 18th and Nov. 15th
RAND'L. E. LADD.

Compton, (Harvey school-house)....Sabbath, Oct. 4th
Danville, C. E....Sabbath, Oct. 11th
Quebec....Sabbath, Oct. 18th
Montreal....Sabbath, Oct. 25th
Evenings, as brethren may arrange, in each place.
ABIGAIL M. TRIPP.

Meredith, N. H., (at the Hall near Phineas Dolloff's), Sunday, Oct. 4th.
Woodstock, N. H....Sunday, Oct. 11th
East Canaan, N. H., (at the Chapel), Sunday, Oct. 25th
☞ NO NAME.

Durham Centre, Ct. (or supply)....Sunday, Sept. 27th and Oct. 4th.
Scitico, Ct....Sunday, Oct. 11th
Cheshire Street, Ct....Sunday, Oct. 18th
WM. A. & M. L. DURAND.

Manchester, N. H....Sunday, Oct. 4th
Suncook, N. H., (as Bro. Martin may arrange), evening, Oct. 6th.
Concord, N. H., (at the Bethel)....evening, Oct. 7th
Concord, N. H., (Centre Street)....Sunday, Oct. 11th
Meredith, N. H., (as Bro. Vesey may arrange), evening, Oct. 13th.
Lake Village, (conference)....Oct. 15th
C. H. SWEET.

Yalesville, Ct....Sunday, Oct. 4th
S. WOODRUFF.

Seabrook....Wednesday evening, Sept. 30th through the week, and over Sunday, Oct. 4th.
East Rochester....Sunday, Oct. 11th
From there to Effingham. J. PINKHAM.

Savoy Hollow, (or at the new State meeting-house, as Bro. E. McCulloch may arrange), Sunday, Oct. 4th.
Will friends from Savoy meet self and wife at Bro. Adams', to convey us up the mountain?
WM. MCCULLOCK.

East Colebrook....Sunday, Oct. 4th
Pittsburg, N. H., (where Bro. Washburn appoints), Sunday, Oct. 11th. URIAH G. LADD.

West Haven, Ct....Sunday, Oct. 4th
Springfield, Mass....Sunday, Oct. 11th
New Britain, Ct....Sunday, Oct. 18th
Pleasant Valley....Sunday, Oct. 25th
Yalesville....Sunday, Nov. 1st
Prospect....Sunday, Nov. 8th
Meriden....Sunday, Nov. 15th
Cheshire Street....Sunday, Nov. 22d
WM. STUART.

Manchester, N. H....Sabbath, Nov. 1st
T. M. PREBLE.

Oar Hill, (Warren)....Sunday, Oct. 4th
West Groton, Vt....Sunday, Oct. 11th
Topsham, Vt., (as Bro. Dexter may arrange), Sunday, Oct. 18th.
South Ryegate, Vt....Sunday, Oct. 25th
T. E. LANG, JR.

Wolcott....evening, Oct. 1st
MARY E. OTIS.

Great Falls, N. H....Oct. 4th
S. C. HANCOCK.

Others wishing my labors, please write me at East Boston, Mass., care of Daniel Collins, No. 13 Bennington street.

Haverhill, Mass....Sunday, Oct. 4th
Manchester, N. H....Sunday, Oct. 11th
JOSEPH W. WHITE.

Portland, Me....Sunday, Oct. 4th
JAMES A. YOUNG.

Bridgewater, Vt....from Oct. 1st to 5th
South Vershire, Vt....from Oct. 7th to 12th
H. F. CARPENTER.

Alton, N. H....Sunday, Oct. 11th
JOSEPH SPINNEY.

East Haddam, Ct....A. M. and P. M., Sunday, Oct. 4th
Goodspeed's Landing, evening, Oct. 4th.
North Somers....Sunday, Oct. 11th
Square Pond....Sunday, Oct. 18th
Hartford....Sunday, Oct. 25th
L. F. MOORE.

Meredith, (Dolloff school-house)....Sabbath, Oct. 4th
N. GLIDDEN.

Bristol, R. I....Sundays, Oct. 4th and 11th
J. W. THOMAS.

Hartford, Ct....Sunday, Oct. 11th
B. HITCHCOCK.

Dover, N. H....Sunday, Oct. 11th
A. SIMPSON.

Wyoming, R. I....the first Sabbath in each month
Westerly, R. I....the second Sabbath in each month
Riverpoint, R. I....the third Sabbath in each month
Bristol, R. I....the fourth Sabbath in each month
A. D[illegible].

South Newburg, Me....Sunday, Oct. [illegible]
Frankfort Mills, Me....Sunday, Oct. [illegible]
North Searsport, Me....Sunday, Oct. [illegible]
THOMAS S[illegible].

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. [illegible]

Concord, N. H., (at the Bethel.)

J. E. Bellows....Sunday, Oct. 4th
Wm. W. Sutherland....Sunday, Oct. 11th

Springfield, Mass.

Wm. H. Pile....Sunday, Oct. 4th
Wm. Stewart....Sunday, Oct. 11th

Portsmouth, N. H.

E. S. Jennings....Sunday, Oct. 4th

Biddeford, Me.

W. H. Mitchell....Sunday, Oct. 4th
B. S. Emery....Sunday, Oct. 11th
A. Simpson....Sundays, Oct. 18th and 25th
W. H. Mitchell....Sunday, Nov. 1st
B. S. Emery....Sunday, Nov. 8th

Ashford, Ct.

L. B. Potter....Sunday, Oct. 4th
L. Boutell....Sunday, Oct. 11th

Pleasant Valley, Ct.

Geo. L. White....Sunday, Oct. 4th
H. H. Dickinson....Sunday, Oct. 18th
L. F. Moore....Sunday, Nov. 1st
E. Owen....Sunday, Nov. 15th
B. Hitchcock....Sunday, Nov. 29th

Danielsonville, Ct.

L. Boutell....Sunday, Oct. 4th
P. S. Butler....Sunday, Oct. 11th
I. B. Potter....Sunday, Oct. 18th

Exeter, N. H....Sundays, Oct. 18th and 25th
MATTHEW BATCHELOR.

Woodstock, N. H....Sundays, Oct. 4th and 11th and through the week. E. S. MOULTON.

Lewiston....Wednesday, Oct. 7th
Portland....Thursday, Oct. 8th
Biddeford....Friday, Oct. 9th
Lawrence....Lord's day, Oct. 11th
ISRAEL DAMMAN.

Danbury, N. H....Sunday, Oct. 11th
Canaan, N. H....Sundays, Oct. 18th and 25th
Manchester, N. H....Sundays, Nov. 8th and 15th
Lowell, Mass....Sunday, Nov. 22d
Charlestown, Mass....Sunday, Nov. 29th
If these conflict, please write me at East Canaan, N. H. J. K. BELLOWS.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

JOSIAH RICHARDS paid $5.00 on Crisis at Alton Bay. Please give us your P. O. address.

☞ P. A. SMITH—The papers are sent regularly.

☞ Will Bro. Amos French give his P. O. address through the Crisis?

LETTERS RECEIVED.

L Boutell, R E Ladd, F H Chamberlain, S S Chamberlain, S L Manley, M V Saltmarsh, N W Randall, I Damman, D Atkins, D N Smith, D F Newton, H B Clough, R Williams, W B Czechowski, C Greene, A Allison, E Furneld, N P Pease, J C Whipple.

RECEIPTS FOR BOOKS AND TRACTS.

H Tilby $1.63, H. C. Tilby 50c, M Manson 50c, H Bailey $1, A S Walsh 50c, A Bosnek $1, C S Barber 25c, E P Hoole 45c, J Cunningham $1.03, D Wilson 50c, I Lamb 35c, S Sallsbury 80c, A Andrews 65c, B H Straight 75c, J F Atwood 40c, J M Tozier 50c, D Bates $1, B A Albee $2, J S Arnold 45c, M A Harris 60c, J V Himes $5, Z D Babcock 50c, J Whitcear $1, Mrs. D Bush 80c, A Dewey 50c, E. K. Crandall 35c, J H Flushing 35c, O W Frasee 75c, J C Coolidge $1.00, A French $1.25, G H Bundy $1, B W Keith 35c, M Losey 55c, B Burgess 35c, H R Tryon $2, G S Runnells 35c, M Pailthorp 35c, L W Little 80c, E P Hoole 50c, N M Treadwell 88c, A Marr $2, N H North 75c, E F Cook $1, W W Smith 35c, T Smith 65c, J W Bentley 70c, A Pickell $1, C E Marshall $1, J Jordan 50c, J Chapman $1.00, E W Wallack $1.50, G W Lear 35c, W Lyle 70c, J W Stannard $1.03, J Tozier $13, J Sadler $10, D G Smith 35c, G H S Houghton $2.50, W E Burnham $1, P T Rogers 35c, C E Sheldon $13.88, F Sheldon $2.70, P S Butler $10, A G Thurston $3.25, R G Stetson 50c, W C Comstock 75c, H T Carpenter $5.00, H Hathaway $1.25, J Earle 40c, Z A Semple 35c, W Lyle 70c, M Smith $2.50, C C Baker 60c, E A Wilson $1, A Munger $1.40, N B McMurphy 53c, J M Tozier $5.50, L D Ackerman 38c, W R Wilson 75c, J M M Gernerd $1, L Reimer 35c, A Pierce 35c, S C Perrin 40c, S Harper $2.20, G Dean 70c, Z J Clark 35c, M L Marks 35c, S P Hubbard $1.75, L M Goodyear $1.25, O R Huis $1.15, J C Libby $30, E Hanes $1.50, G W Burnham 45c, H S Utley $1.10, J Frances 50c, J Naramore $10, T J Green 50c, B Sweet $1.20, W F Knowlton $1.50, M R Steele $1.00, C M Pierce $1, A M Edgerton 75c, S F Small $1, F Orcutt 75c.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—95 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—No. 69 Bunker Hill Street, Charlestown, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Springfield, Mass., Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
B. P. Manning—Warner, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—Loudon Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New-York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
Wm. Stewart—1814 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Oagley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
E. Cotton—Edenboro, Pa.
Wm. Deverell—Keswick, C. W.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Wallaceville, Wayne Co., Mich.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Howell—Winona, Minn., Box 521.
[illegible] G. W. Green—Box 14, Memphis, Clark Co., Ind.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
[illegible] W. Stetson—Clyde, Ohio.
A. King—Neosha, Ohio.
[illegible] McCulloch—New Rutland, Ill.
[illegible] W. Foster—Victoria, Knox Co., Ill.
[illegible] Gilson—Amboy, Ill.
[illegible] Marr—New Rutland, Ill.
[illegible] H. Eggleston—Parkersburg, Iowa.
[illegible] S. W. Dyer—Strawberry Point, Clayton Co.
[illegible] F. Dagget—Marengo, Iowa.
[illegible] Hough—Mendota, La Crosse Co., Wis.
[illegible] Smith—Alden, Green Co., Wis.
[illegible] Sheldon—Brodhead, Green Co., Wis.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE Advent Christian Publication Society, No. 167 Hanover Street, Boston.

Works on the Prophecies.—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE TWO CHURCHES on the Great [illegible] Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE. By H. L. Hastings; and SPIRITUALISM. By Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Prediction fulfilled, and His Kingdom near. By I. C. Wellcome. 10c.; by mail, 12c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 5c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the Visions of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $3.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology; Doctrine of the Wicked, Old Fable, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth $2.00; paper 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 23c. Cloth, 40c; by mail, 45c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 35c; by mail, 38c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 6c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.00. Miniature Edition, for Children and Sunday schools,—cloth, 25c; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Table. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single; by mail, 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shephard. 30c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage 5c. on every three copies.

THE BIBLE TRIUMPHANT; A Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36. Cloth, $1.75; by mail, $2.07.

EVERYBODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By Jameslaglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 5c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.00.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c. by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 224. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 39pp. Single 5c. postpaid.

SPIRITUAL EVIL; A Warning for the Unwary. By Thomas Carlyle. 5c. single; 5c. by mail; 35c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism; What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 260 Engravings. Sheep, $2.00; by mail, $2.35. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shephard. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 5c; by mail, 6c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 5c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.76.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 400 pp. $1.25.

"GOD'S PEOPLE ISRAEL, and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 32. Price by mail, 10c.

SHOULD CHRISTIANS FIGHT? —a tract on War. By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 28c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 80c.

DIPHTHERIA; its Causes, Treatment, and Cure. By Jacob C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 10c.

OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By E. F. Carpenter. Single copy 10c; by mail, 12c.

THE BIBLE, OR TRADITION—Which shall we Believe? An excellent tract. By S. L. Manley. 3c. single copy by mail, 12c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 20c. per hundred.

"GOLDEN MOMENTS." [illegible]

[illegible]

12 THE WORLD'S CRISIS, WEDNESDAY, SEPTEMBER 30, 1868. WHOLE NO. 677.

For the World's Crisis.

CHARITY.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

Could I fathom ocean's depth,
Scan the earth's remotest bound;
Tell the length, and height, and breadth
Of the vast expanse around;
Every language could I speak,
Every island call by name,
If I have not charity,
I a "tinkling cymbal" am.

India's wealth did I possess,
Could I call the stars my own,
Were I princess of the east,
Or ruler of the world alone;
Of nations could I tell the fate,
Dash the kingdoms at my will;
If I have not charity,
I'm a "tinkling cymbal" still.

Should I let no beggar go
Unprovided from my door;
Should I all my goods bestow
To relieve the suffering poor;
Give my body to the flames,
A willing sacrifice to be;
If I have not charity,
Nothing doth it profit me.

Charity doth suffer long,
Is of heavenly origin;
Envieth not, will not do wrong,
Its import "good will to men";
Unseemly it doth not behave,
Will not wrongfully oppress;
"Faith," and "hope," and "charity,"
Of the three, this is the best.

Fairhaven, Mass. HANNAH T. JENKINS.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

ANGER OF THE NATIONS.

"And the nations were angry." So exclaim the twenty-four elders, falling on their faces before God, after the sounding of the seventh trumpet. "And the nations were angry." Well, now then, *why?* Let us consider and enumerate some of the causes and reasons of this exasperation. If angry, they were not humble. Their will was not conformable to God's. Their plans were not formed according to his purpose. If angry, they were proud. How much better to have learned *what* was God's will, through his word, and heartily accepted it, and framed and felt and cherished a hope and expectation according to it. I think we shall see that the occasion of their rage and wrath is because it is contrary to their expectations and wishes. It crosses their projects, it defeats their enterprises. It is against their conception and fabric of a future, populous with carnal glories and conquests and enjoyments. Now, in reality, the coming kingdom of Christ is not believed in by them. Why not?

1. Because it is contrary to the popular preaching of the age, whether Catholic, Protestant, spiritualistic, rationalistic, deistic, infidel, or what not. A kingdom mis-pictured, spiritualized, is a kingdom, we fear, almost denied, for it is not what God has taught in the order and nature of it; especially in its introduction. The nations are angry because the kingdom is literal, and not spiritual. It involves a sudden and tremendous change. It is marked as a time of catastrophe. It deranges the political constitutions of men, and ends the political status of governments. It cuts off political intrigue. It abolishes the field of political operations and aspirations. It strikes at the heart of political pride. The great modern idea of government by the people is negatived and shamed. *Vox populi, vox dei*, is not quite so, after all. That men can and shall govern themselves, while sinners and rebels against God, is found a fable and a failure. (And here just let me put in a parenthesis a fact worth remembering, and that is—the *spiritual kingdom* of modern theology is, in fact, in no vague or mistaken aspect, a *carnal kingdom* of men and among men. Whereas, the *literal kingdom* of Christ and the Bible is the really *spiritual one*.)

To proceed, this kingdom of Christ at the seventh trumpet crosses the boast of progress. It meets the nations in their rushing, and stops them. It puts a hook in the jaw of pride. It shocks the logic of aspiring civilization. It shows the vast democracy even of the nineteenth century to be but energetically subservient to the prince of the demons. And don't you think it will show a singular enormity in our vaunted Protestantism, which is the giant fable of human immortality out of Christ? O, what a day of discovery, when this huge fallacy is made as *visibly* as it is *inherently* hideous. Yes. The hurrying and frenzy of planning and excited myriads will be suddenly checked. The pride of invention, the conquest of elements in nature, seized and subjected to the service of avarice or ease, will be rebuked. God will speak. The false theology of modern times will be tried by a needed and tremendous test.

AN INTERESTING SUGGESTION.

I saw in the New York *Times*, a few days since, a somewhat ironical reference to a new book, published, I think, in Australia, or by a gentleman residing in that vast and remote island. It was on the subject of the closing age and attending phenomena. The explanation of the mighty catastrophe of the *stoicheia kausoumena*, or burning and dissolving elements, is to me interesting, and I believe correct. The writer maintains that *the earth is about to change its centre of gravity.* This might be occasioned by a variety of causes, involving a change in its configuration. The *average* diameter of the earth is ascertained to be 7912 miles. Strictly, it is an *oblate spheroid*, whose longest or equatorial diameter is 7924 miles, and its shortest or polar diameter is 7898 miles, making a difference of twenty-six miles. This difference is easily explained as the result of the centrifugal force developed in the revolution of the earth on its axis in a plastic state. The position of the earth is also noticeable, it being inclined to the plane of its orbit, at an angle of 66½ degrees, or, in other words, being 23½ degrees out of perpendicular.

Almost every one has seen some bulky body suddenly change its position in the water, making perhaps one half of a revolution. The motion was due to a change in the centre of gravity. For example, a huge iceberg, weighing a thousand or ten thousand tons, is delicately balanced in the deep sea, but being worn by the attrition of the waves, or wasted by the heat of the sun, changes its figure, until at a given moment it suddenly turns with a terrible momentum, taking a new base. Now it seems to me exceedingly probable that this is the motion which the earth will perform. Let some change occur to affect even but slightly the general contour of the sphere, such as the action of a mighty earthquake, or the profuse and continued eruption of several volcanoes, or the sudden subsidence of seas, or the mighty influence of the approach and proximity of our Lord in glory, and the great globe may in a single and awful moment swing around with prodigious velocity, so as to revolve at a new angle with the plane of its orbit.

What then? Precisely what the apostle has prophesied. The (aerial) heavens will pass away with a great noise (*roizedon*), and the elements kindle in a fierce conflagration. Although the atmosphere now quietly revolves *with* the earth at its normal rate of a little more than one thousand miles an hour, or about seventeen miles a minute, let the rate of motion be accelerated *two hundred fold*, or at the rate of about *thirty-five hundred miles per minute*, and what amazing results would follow! The atmosphere would appear to rush along with the speed and power of thirty hurricanes; and what movable object could resist the tremendous impetus? Although it would be hazardous and unwise to insist on such an actuality, of which the transferred centre of gravity should be the immediate occasion, yet in the light of such a proposition we can mark the force and propriety of prophetic Scripture. Just read, for example, the 46th Psalm. I quote: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, *though the earth be removed, and though the mountains be carried into the midst of the sea.* Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." In contrast with this mighty commotion is presented the peaceful calm of the heavenly city, the New Jerusalem. I will just add that I have formerly supposed that in the millennial state *the inclination of the earth's axis would be changed*, and I am confirmed in this opinion.

A BIT OF REPROACH.

I believe the laws of New York require that the loose stones shall be kept out of the highway, but it is a law *much not observed*, if I may speak thus awkwardly. While clearing a piece of track in my neighborhood the other day, along came a friend who sometimes becomes *social by stimulation*, and abruptly inquired, "What you doing this for, if the world is coming to an end?" "How's that?" "What you doing this for, if the world's coming to an end this fall?" "I don't know that it will; do you know that it will?" "I do not." And so he passed on. The Bible says, "Answer not a fool according to his folly, lest thou also be like unto him." By which I understand—*don't answer a foolish question foolishly*, or, in replying to a fool's quizzing, be not ribald or vulgar or vile. But "answer a fool according to his folly, lest he be wise in his own conceit"; that is, give him something substantial to float in the atmospheric vacancy of his mind, or to brush down the feathered crest of vanity. Now, if he had not immediately passed on, I might have said to him—"Sir! mind, it may come to an end with *you* this fall." Or again—"It would seem a pity to move any thing out of the road that might obstruct or hinder those who are rushing at a railroad speed on to destruction." But some of the things we would say are after thoughts.

A WORD ABOUT BAPTISM.

There is one suggestion I would like to make, which I think may be worth remembering. It is simply this. The candidate in the act of immersion *should not elevate the head.* This sometimes occurs, of course involuntarily or unintentionally. But in every such case it becomes necessary to depress the whole body until the face is wholly covered, as it is obviously important that the immersion should be complete. But this, if the water is not deep, or if the candidate is heavy, takes additional time and strength, and sometimes detracts from the impressiveness of the rite. It is at least *liable* to embarrass even an experienced administrator. But enough for now. Yours truly,

CLINTON COLEGROVE.

For the World's Crisis.

REFLECTIONS.

Twilight was gently stealing o'er earth's landscape. My gaze was intently fastened upon the far-off blue heavens. Golden, purple clouds appeared, some stationary, and others floating majestically along. How grand and sublime their appearance, wafting the poor, weary spirit up, up to the great former and source of this beautiful map of the heavens. My mind upon this evening was in a peculiar frame of thoughtful sadness. The past day a poor sleeper had been borne along past my home, with a sad train of sorrowing friends. There seemed to be a connection between this sleeper and the scenes of the bright heaven the following evening.

Will it not be sweet to fall asleep in Jesus? Does not the weary, toil-tossed spirit oft pant for this quiet rest in the city of the dead? to fall asleep in Jesus? We read of the good, trusting fathers of ancient times falling asleep; resting from their labors; resting, waiting for the trump of God to awake the slumbering dead. O what a spectacle! the graves opening, the sleepers coming forth, the sea giving up the millions which for ages have rested upon its cold bosom;—all, all, coming to the judgment, there to be judged according to the deeds done in the body. Let us all, dear brethren and sisters, be prepared for this fast coming event.

ELIZABETH BARNES RICHARDS.

Webster, Mass.

WHAT FAMILY GOVERNMENT IS.

It is not to watch children with suspicious eye, to frown at the outbursts of innocent hilarity, to suppress their joyous laughter, and to mould them into melancholic little models of aged gravity. And when they have been in fault it is not simply to punish them on account of the personal injury that you have chanced to suffer in consequence. Nor is it to overwhelm the little culprit with angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets which would be extravagant if applied to a fault of tenfold enormity; or to declare with passionate vehemence that he is the worst child in the word and destined for the gallows.

But it is to watch anxiously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to repress the first beginnings of rebellion against rightful authority; to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate, and the laws of the great ruler and Father in heaven. It is to punish a fault because it is sinful and contrary to the commands of God, without reference to whether it may not be productive of immediate injury to the parent or others. It is to reprove with calmness and composure, and not with angry irritation; in a few words fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend and can remember to perform; to say what you mean, and infallibly do as you say.

It is to govern your family as in the sight of Him who gave you authority, and who will reward your strict fidelity with such blessings as he bestowed on Abraham, or punish your criminal neglect with such curses as he visited on Eli.

For the World's Crisis.

"THERE REMAINETH A REST."

"Oh, ye weary, sad and tossed ones,
Faint not, droop not by the way;
Ye shall join the loved and just ones,
In the land of perfect day."

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"To-day, if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God."

There remaineth a rest
For the poor and oppressed,
Beyond this surging river,—
From the toil, din and strife,
And the battle of life,
Beyond, beyond the river.

There remaineth a rest
For the good and the blest,
Beyond this surging river,—
In the heavenly land,
With the bright angel band,
Beyond, beyond the river.

There remaineth a rest
Where there's none to molest,
Beyond this surging river,—
In Eden's sweet bowers,
'Mid the beautiful flowers,
Beyond, beyond the river.

There remaineth a rest,
It has oft been confest,
Beyond this surging river,—
In the saints blessed home,
In the bright world to come,
Beyond, beyond the river.

"Let us labor, therefore, to enter into that rest," endure hardness, as good soldiers, a little while longer, for "the night is far spent, the day is at hand," and He that is to come will "come quickly." Then the saints shall be heard, as the "voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come." Then, if we are found faithful, we shall enter into the "rest" that "remaineth for the people of God"; shall have "an abundant entrance" into the kingdom of our God, and "reign ON THE EARTH." Let us watch and be sober, and hope to the end.

Concord, N. H. JOHN D. C. WHEELER.

For the World's Crisis.

POWER OF SECTARIANISM.

Whenever the Spirit of God is grieved by any people, so that truth and righteousness cease to draw a congregation, sectarianism, with the different machinery, will begin to operate in the following way: first get a popular preacher and choir of singers, court the favor of the rich and respectable, bringing every influence to bear in that direction; and if it lacks stimulant, then get up a general sociable for all, and have a good time. Baptize it with a formal popular prayer, and sprinkle it with pretended sacred music, which is a license in these days to go to any length to fill up our meeting-house. This motive power is not to worship God in spirit and truth. If the locality and circumstances are unfavorable for the above machinery to work, another machine is tried: get a man of influence, like an agent of some corporation, to hold out inducements to attend such a meeting, by offering good situations, or wages. This is a very effectual machine in many localities. How far from the practice of old-fashioned religion, which drew people to the house of God by the Spirit of God, instead of the spirit of the world.

It is not a hard matter to decide, when you attend a meeting, what kind of a spirit drew each one there. Their looks and actions speak louder than words. The professed church of God have lost sight of the right motive power to keep up a congregation that will be likely to be benefited by attending meeting. Those that are drawn in by fancy, or driven in by necessity, will not prove to be sound timber, or worship from a sound principle. If they worship at all, it will be a pretense, or a form.

When referring to a portion of the above sectarian workings the other day, a certain church came to my mind that was led by one man. We made the remark that this church went by water power. The same man being on a visit, happened into the meeting, and knew he was the one. He took part in the meeting, and said he was the very man that run that church by water power. "I am the very identical man," said he, with some emotion, "but never had it laid at my door before," or to that import. This was like the bursting of a bomb shell in the congregation. Now that this man was honestly laboring to build up what he supposed to be the cause of God, we have no doubt; but it was building up sectarianism, which all are liable to do, and thus distract the minds of many, and cause much extravagance in churches, and split them up into sectarian factions. This don't look like converting the world into one faith. We see this in the light of God's word, and shall reprove it and warn people against it; for this very thing has always opposed the spread of truth, and vital godliness dies under its influence. Let us, as a people, keep clear from it, and stand alone on the word of God, for we shall be judged by that alone. We see trying times just ahead. The Lord is soon coming, when each will stand for himself.

H. MUNGER.

For the World's Crisis.

TO THE BRN. AND SRS.

Dear brethren and sisters scattered abroad: permit me to say a word for Jesus through the columns of our much beloved *Crisis.* It was through the instrumentality of the *Crisis* that I had the foundation laid for the faith of the gospel of the coming kingdom. For a long time I had failed to find harmony in the Scripture, as I then understood it, and from this cause was almost an infidel; but thanks be to Bro. MacFadden, of Richmond, who kindly lent me the *Crisis.* I first saw the harmony of those glorious truths, though I did not embrace them at that time. A little over a year ago, I came out into the light and liberty of the glorious gospel of Christ, and had my feet planted on a firm foundation. God by his Spirit, and through his agents, has revealed little by little those precious truths to me, until the word of God has become one complete and harmonious chain.

Well, I'm looking for, and hasting unto the coming of our Lord and Savior, when the kingdoms of this world shall become the kingdoms of our Lord and his Christ. I feel that I am no more a stranger and foreigner, but a fellow citizen "with the saints, and of the household of God, and built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." God by his Spirit has given an earnest of our inheritance, and by faith we take hold on the promises, and expect soon the "redemption of the purchased possession." Glory to God! Thorns and briers we must expect to find in all our earthly pilgrimage; but there are sweet, fragrant roses, too, which bloom as a reflection of God's own smile, to cheer and encourage us till the coming of the Lord, when the pilgrim's will rest.

God help us, dear brethren and sisters, as laborers in his vineyard, to be faithful, and so toil with pen, voice, or hand, that by his blessing upon the influence they exert, many more may see light in his light, and the Lord be glorified in and through us. Now, dear children, let me say to you, "examine yourselves whether ye be in the faith;" "take heed, . . . lest there be in any of you an evil heart of unbelief in departing from the living God." "Let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us consider one another to provoke unto love and good works." Yours in patient waiting,

M. GROVES.

For the World's Crisis.

A FEW THOUGHTS.

O, bless the Lord. We are almost into harbor. We shall soon see the King in his beauty. We are almost to the fair land of beauty and endless delight; almost in sight of the city of love. Yes, methinks I can almost see the gates of pearl stand open for the saints to enter them. O what a happy day to the weary, way-worn child of God, to know that this world of sorrow is not always to last. Soon it will pass away with a great noise, and the kingdoms of this world become the kingdoms of our Lord and of his Christ; and then all these sorrows, griefs and fears, pains and groans, sighs and tears, will have passed away, and

"The glory of God, like a molten sea,
Will bathe that immortal company."

O, is it possible that we poor, weak, frail, finite, sinful creatures can look for such a land, free from all the ills that we meet here on every hand? Can it be that we are so near the end of these sad scenes of trials and afflictions, disappointments, tears and sighs? Yes, it is so.

O come, thou great Life-giver, and end all these trying scenes, and give us eternal life, and bid us to thee come. I am *homesick*; yes, and heart-sick too. I never so longed for rest as of late. Never so longed to lay my head on Jesus' breast, and be for ever with my Lord. I sigh to be there; I will be there, by the help of my Savior and my God. May both reader and writer be so unspeakably happy as to enter in through the gates into the city, and so be for ever at rest. Thus prays your weary, suffering sister,

No. Dana, Mass. L. B. WEAVER.

A HYMN.

My God, my Father, while I stray
Far from my home, on life's rough way;
O teach me from my heart to say,
Thy will, my God, be done.

Though dark my path, and sad my lot,
Let me be still and murmur not;
And breathe the prayer divinely taught,—
Thy will, my God, be done.

What though in lonely grief I sigh
For friends beloved, no longer nigh;
Submissive still, would I reply,
Thy will, my God, be done.

And should'st thou call me to resign
What most I prize, it ne'er was mine;
I only yield thee what is thine,—
Thy will, my God, be done.

Should pining sickness waste away
My life in premature decay;
In life or death, teach me to say,—
Thy will, my God, be done.

Renew my will from day to day,
Blend it with thine, and take away
Whate'er now makes it hard to say,
Thy will, my God, be done.

Selected by F. Clark.

For the World's Crisis.

A LITTLE ABOUT ANGELS.

WHO IS MICHAEL?

The Scriptures seem fully to substantiate the pleasing idea that a benevolent Creator has provided agents suitable to assist all created intelligences, and also as clearly proves that those agents are angels, and that some angels are higher in authority than others.

In Matt. 18:10, our Savior seems fully to establish the fact that each child of God has an angel, and that these angels always have access to God, to receive orders relative to the management of their charge. In Heb. 1:14, the apostle shows that angels are designed as helpers to God's children, sent forth for the express purpose of ministering to or serving those who shall be heirs of salvation. But as this fact is so generally conceded by professed Christendom, that each child of God has an angel to guide him here, and finally bear him up in their hands to the pearly portals of the New Jerusalem, I will not spend time or space to quote more Scripture on this point; but hasten to confirm the statement, that a provident Creator has prepared angels of different capacities to minister to or serve the different order of beings he has pleased to place on this footstool.

The Scriptures prove Jesus Christ to be a different Being from any that ever existed; having an existence prior to all except his Father; as the Revelator declares, he was "the beginning of the creation of God" (Rev. 3:14; Col. 1:15), and of so high an order of being that upon his entrance into this world the mandate goes forth from the Eternal—"Let all the angels of God worship him." If all the angels worship him, of course all these angels are subject unto him. But I understand by the Scriptures there is ONE angel higher than all the rest, nearer like Jesus Christ, better capacitated to fill the august position of minister plenipotentiary to Him whom the Father has exalted far above every name, principality, power and dominion, except Him who put all things under Christ. Eph. 1:21; 1 Cor. 15:27.

After Jesus returned on high, God gave him a revelation, which Jesus Christ was to show unto his servants, and he sent the message to John by HIS angel, as he tells us in the first verse of Rev. Then in the last chapter, upon closing up this grand message of prophetic imagery, is another declaration of the same import: "I, Jesus, have sent MINE angel to testify unto you these things in the churches." These expressions favor the idea of Christ's having a particular angel. If the Father has exalted Jesus Christ far above every name, being and power, and made him one with himself, it is but reasonable to conclude that the highest angel should be assigned to him as especially his.

When we look at Jude 9, we shall find the name of the highest angel is Michael. Inspiration denominates him the arch-angel, which adjective means first, or chief. No other angel in Scripture has this appellation; thus we conclude Michael stands next to Jesus Christ in the scale of being capacitated to fill the august office assigned him.

John, the Revelator, shows us in chap. 12, that Michael is at the head of the army of angels, who would maintain the laws of heaven, as the devil is at the head of those angels who rebelled, and fought against heaven's government. Further proof that Michael is the special angel of Jesus Christ is, that his "voice" accompanies Jesus Christ's second advent to this earth. "The Lord himself shall descend from heaven with a shout, with the voice of the ARCHANGEL," etc., which we see is Michael. This Scripture seems to forbid the idea entirely, which some have entertained, that Michael is the Lord Jesus Christ.

But that the name Michael signifies "one like God," as Cruden, Kitto, and other learned expositors inform us, is quite apparent. Possibly one reason why some have entertained the idea that Michael is Christ himself instead of his angel is, that when Michael appears in an authoritative position (Dan. 12:1), the dead are raised, and God's people delivered to shine for ever and ever. Paul shows us, in 1 Thess. 4:16, that Michael is with Christ when he comes the second time; and who of us can tell what part of the great work Christ may assign to his archangel minister, whose power was sufficient to help Gabriel in matters of great importance, and who with Gabriel "holdeth" with him in enlightening Daniel relative to the termination of this earth's history in its present form?

Now is it not clear as the sun, that Michael is not Jesus Christ, but chief of the angels? And is not the inference very strong that he is the one whom Jesus denominates HIS angel?

The idea Inspiration gives us of the offices of angels is ravishing, and the promise of being so soon made like them is still more so. God help us to keep our motive pure, and the infirmities of humanity will soon be profitably disposed of.

BEULAH MATHEWSON.

Castleton, Vt.

Gems.

☞ Many have puzzled themselves about the origin of evil. I observe there is evil, and that there is a way to escape it, and with this I begin and end.

☞ None should despair, because God can help them. None should presume, because God can cross them.

☞ The opinion is expressed that the reason why some talkers make no more impression against sin is, that in preaching they aim to hit it with a *slant* instead of fully in the face.

☞ To Adam, Paradise was home; to the good, home is Paradise.

☞ A good conscience is a continual feast, and a peaceful mind the outpost of heaven.

☞ Every time that an individual avoids doing wrong, he increases his inclination to do that which is right.

☞ True wealth consists in virtue, and not in the possession of great estates; and wisdom consists in understanding and not in years. The wisest of men is he who has the most civility for others.

☞ No man ever trusted in God but he found him faithful, nor in his own heart but he found it false.

☞ Singing, oils the wheels of care and supplies the place of sunshine.

☞ True courage ever dares to do right, and ever fears to do wrong.

☞ Earth has one privilege above heaven—The privilege of beneficence.

☞ The Hindoos extend their hospitality to their enemies, saying: The tree does not withdraw its shade even from the wood-cutter.

☞ Those that would stand fast must not love to stand high, and humble souls aim not to dwell in royal cities. That will break a proud man's heart that will not break a humble man's sleep.

☞ Retirement is a prison to the fool, but a paradise to the devil.

☞ Sin is first easy, then pleasant, then agreeable, then delightful; then the man is far from God, then he is obstinate, then he resolves never to repent, and then he is damned.

☞ An obstinate man does not hold opinions, but they hold him.

☞ Hang the sweetest grass around a pig's neck, it will still go and wallow in the mire.

☞ A man should not praise his works, but his works should praise him.

☞ The spirit of Christ sweetly calms the soul of a suffering believer, not by taking away all sense of pain, but by overcoming it with a sense of his love.

☞ He who throws out suspicions, should at once be suspected himself.

☞ Luther, enumerating the qualities of a good preacher, gives as one of them, "that he should know when to stop."

☞ The plants of righteousness can thrive only as they are soaked in the blood of Calvary's Cross, and planted within its shade.

☞ He that shuts love out, in turn shall be shut out from love, and on her threshhold lie howling in utter darkness.

☞ If the world frowns upon a benevolent heart, it cannot be deprived of all happiness; it can rejoice in the prosperity of others.

☞ Religion is such a belief of the Bible as maintains a living influence in the heart.

☞ It is easier to stand on an eminence than to climb up to it.

☞ Mercy is the fairest letter in Jehovah's name, and love is the noblest attribute of his nature.

☞ Better lie in the dust than rise by wickedness; he that rises by sin, rises with God's curse hanging over his head.

☞ In our adversity it is night with us, and in the night many beasts of prey range abroad that keep their dens through the day.

☞ If you cannot please without being false to yourself, you had better displease.

☞ Never proceed to any business or engagement till you have first implored the Divine blessing.

☞ Christ crucified is the library which triumphant souls will be studying through all eternity.

☞ Many kings make their subjects beggars, but Christ makes his subjects kings.

☞ Christ's love is the church's fire; thither bring thy heart when it is cold, frozen and dead; meditate on his love, and pray until you can say, "He loved me, and gave himself for me."

☞ If we are poor in this world, it may be the Lord's providence; but if we are poor in grace, it is surely our own fault.

☞ Life is made up not of great sacrifices or duties, but of little things, in which smiles and kindness, and small acts make the will.

For the World's Crisis.

TO THE PILGRIM BAND.

MY DEAR SISTERS:—Our interview at the campmeeting is still fresh in my mind; and the little prayer-meetings where we assembled each day 'neath the shade of the large pine, where we received the blessing from the Lord, and our songs were lifted to him in praise, do, while separated, remind us of the value of christian fellowship, and of the meeting in the great congregation that ne'er breaks up. I can endorse the sentiment of the hymn sung so much:

"If ever I loved thee, my Jesus, 'tis now";

and if ever I loved God's people, 'tis now. While each of us are in a cold, heartless world, endeavoring by grace divine to be ready for the coming of our Lord and Master, well can we afford to suffer afflictions with the dear people of God, in view of that enduring glory and the beautiful home of which our little meetings were but a foretaste. How precious and refreshing were those seasons, and I trust will never be erased from the memory of those who were participants in the blessings then received. Let us be faithful, live near to Jesus, and manifest his spirit under all circumstances, and never forget the covenant we made with each other.

I hope we may hear often from those connected with the Pilgrim Band, as a few words of comfort and cheer will be gladly received by all those interested. And when the gathering morning dawns, the angels will not forget to find each of us, dear sisters, although scattered in different States; for they shall come from the east, west, north, and south, and sit down in the kingdom of God. May we all be found in that happy company.

Southington, Ct. E. C. WOODRUFF.

For the World's Crisis.

ACROSTIC.

Thou messenger of light and truth, go! on the nations call;
Haste! bid them to the Savior come, invite them one and all,
For God, our Father, shall compel his wrath on them to fall.

With words of peace and comfort do thou the suffering seek,
O tell them Jesus suffered, who was holy, pure and meek;
Revive by words of joyful cheer those plunged in stupor deep,
Lest Jesus coming suddenly shall find them all asleep.
Delay not, then, but soon as sent, on thy blest mission go,
Since time is short, and many bound to misery and woe.

Cease not to tell poor sinners of a Savior who has died;
Recite to them the story of the bleeding hands and side;
Invite them while there's time and room, for Jesus they will need,
Soon Christ will cease forever for them to intercede:
Into the "City of their King," if faithful, they will come,
Since Jesus died to save them, he'll surely bring them home.

M. ALMETTA FOWLER.

Lawrence, Mass.

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

LUNG COMPLAINTS, ASTHMA, BRONCHITIS, ETC., ETC.

A few weeks ago, I recommended Rev. Edward M. Wilson's prescription (to be obtained of him at Williamsburg, N. J.) as a remedy for the above complaints; and as considerable inquiry has arisen concerning it, I will say, all I then wrote was true, and I could add much more. And as some desire to know how and where to obtain it, I say to all such, send me your name and post office address, plainly written, and I will give you all the desired information on the subject that is needed, freely and gladly.

J. N. BERRY, 341 *Federal St., Boston, Mass.*

For the Hygiene Column.

FOOD.

BRO. GRANT:—The following, from Dr. Bellows' "Philosophy of Eating," will doubtless interest and instruct many readers of the *Crisis.* C. H. S.

"So perfectly ignorant are people generally of the laws of nature, that they give to their pigs the food which their children need to develop muscle and brains, and give to their children what their pigs need to develop fat.

"For example: The farmer separates from milk the muscle-making and brain-feeding nitrates and phosphates, and gives them to his pigs in the form of buttermilk, while the fattening carbonates he gives to his children in butter. He sifts out the bran and outer crust from the wheat, which contains the nitrates and phosphates, and gives that also to his pigs and cattle, while the fine flour, containing little else than heating carbonates, he gives to his children.

"Cheese, which contains the concentrated nutriment of milk, is seldom seen on our tables; while butter, which contains not a particle of food for brain or muscle, is on every table at all times a day.

"Bread, light, sweet, delicious, and eminently wholesome, may be made by mixing good unbolted wheat meal with cold water, making a paste of proper consistence, which can only be determined by experiments, pouring or dropping it quickly into a heated pan—that with concave apartments is best—and placing it quickly in a hot oven, and baking it as quickly as possible without burning.

"The heat of the oven and pan coagulates the gluten of the outside, which retains the steam formed within, and each particle of water being interspersed with a particle of flour, and expanded with steam, separates the particles into cells, and being retained by gluten, which is abundant in this natural flour, till it is cooked, the mass remains porous and digestible, and, containing no carbonic acid gas, is wholesome when eaten immediately, and of course equally so on becoming cold."

HOW TO DRESS.

Ever since primeval innocence was lost, decency has demanded some kind of clothing, differing, of course, according to seasons and countries. In the sunny clime of Eden, an "apron of fig leaves" answered well the sad emergency of our first parents; but such a costume would but poorly serve the fur-clad Laplander. Flannels, which conduct heat less rapidly from the system than other fabrics, besides being proof against fire, should be worn as under-clothes, especially by children and aged persons; for such not only require the best kind, but also a larger amount of clothing than those of greater vital power.

One would naturally think that children required less clothing than men; but this is not so. The temperature of childhood is lower than that of manhood, while their power of creating heat is less; and the same is true of such as have outlived the energies of adult life.

Persons with large active brains, full chests, well developed lungs, and active healthy stomachs, will feel need less clothing than those of an opposite character; for the reason that more heat is generated in the system.

More clothing is needed when any of the vital organs are diseased, as is seen in consumption and dyspepsia; which are attended with paleness and cold extremities, for want of that heat which the debilitated organs fail to furnish.

More clothing is required at night than during the day, because we then have less vitality, and consequently less heat; and besides this, the air is damp and skin moist, which rapidly dissipates the warmth of the body. For this reason when sitting in the open air of evenings, or coming from crowded assemblies, an extra garment should be worn. Laboring men and women would be saved from many torturing rheumatic pains by a wise observance of these suggestions. Persons in action require less clothing than those who do not use their muscular powers, for the reason that action increases circulation, gives an increase of heat; and for this reason we need more clothing when asleep than otherwise, because then the action of both body and brain are suspended.

Clothing should be clean, because its porosity is lessened when soiled, and as a consequence its power of disengaging heat from the system is increased; and garments worn next to the person should be frequently washed, especially those of children. All changes of clothing from heavy to light, should be made in the morning; for then the vital powers are active.

Many young ladies have superinduced fatal diseases, by exchanging the woolen dress and stockings for such light trash as is considered suitable for the evening party or ball-room. Such change is attended with danger at any time; but especially so when occurring at evening, the usual time of party gatherings. Under-clothes worn during the day should be exchanged for clean fresh ones in which to sleep, and re-exchanged in the morning.

The particular style of dress is also a matter of much importance. Male attire has usually maintained a marked similarity, while female costume has been as many different things, as seasons in the year and years in the ages of the past. And many of the styles have been highly injurious to health. That style of dress, which if old father Adam, who named things according to their character, had seen, would have named the long-tailed style, always, whether worn by the rich or the poor, highly indicative of a want of brains, may really be said to cap the climax in human nonsense, and so far as health is concerned, is a most deplorable innovation. To see one of these indescribables, in vain imitation of something queenly, mopping the sidewalk with their flowing trail, and gathering up whatever of wet and dry filth may chance to be in their course, one must have a small development of both mirthfulness and contempt not to laugh and hiss at the same time. We read of the sorrows of mining boys, who, like donkeys, are made to drag coal carts after them, but they are scarcely more the objects of pity than these moonlings who drag a dozen yards or less of dry goods after them. There is a real beauty in the tail of a peacock, and he may be excused for feeling proud of it, for he is only a brainless bird; but when women drag their skirts after them in the dirt, they may not be offended if we call them silly.

There is but one style which can fully subserve the physical interests of ladies, and that is the short skirts and pantaletts. Such as adopt this style are saved the task of carrying an unnecessary burden, besides being free for physical exercise, either in the form of labor or for hygienic purposes, and also have the benefit of the pants which they need more than men, because they have less vitality. None but a practical physiologist is fully aware of the injurious results of bandaging and dragging down the muscles of the waist with an enormous amount of needless skirts. In view of the way in which girls are clothed, the wonder is that any portion of them ever become mature and perfect women.

Away with whalebones and lacing-cords, and throw your hoops into the sea; make your dresses decently short, fitting loosely to the person; keep your feet dry with suitable shoes, your head cool and heart warm; love God and your husband, if you have one; be sensible women, physically, mentally, and morally, and your mission of mercy on earth will be successful.—*Free Methodist.*

IS CONSUMPTION CONTAGIOUS?

Popular belief has generally been on the side of the contagiousness of pulmonary consumption. In southern Europe it is a part of sanitary legislation to destroy the clothes and bedding of those who have died of this disease. Until recently the opinions of medical men have leaned to the other side. Experiments and observations now being made in Europe seem to show that tubercles introduced by inoculation into the body of a healthy animal will give rise to tuberculosis, or the formation and deposit of the like matter in the tissues and organs. Dr. Gerhard terminates his paper on the treatment of continued fevers by some remarks on the transmission of pulmonary consumption from one person to another, when sleeping in the same bed. He says: "I should set down the probability of consumption occurring to persons thus exposed to contagion, as husband and wife, two sisters or two brothers, sleeping together in close rooms, to be at least three-fold greater than ordinary, if they be long exposed to inhale the exhalations from one patient to another."

RECIPE FOR GRUEL.—Take of unbolted wheat meal two large spoonfuls; wet it in a pint of cold water; stir it smoothly; let it stand a minute; then pour off the top in a saucepan; stir it until it boils and foams. If you like, add milk, more or less, as you please; let it boil again. Oatmeal gruel may be made in the same way.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..............$2.50 a year.
Five copies six months to one address......$4.60.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of new subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 678. BOSTON, WEDNESDAY, OCTOBER 7, 1868. VOL. XXVIII.—NO. 4.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
H. H. DICKINSON.

GEO. T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

FEAR NOT.

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Fear not; why should we ever fear
With Jesus for our guide?
He has promised to be ever near,
To comfort us when tried.

Fear not; although the way looks dark,
And our bark is tossed and driven;
We read the way by blood was marked,
The road that leads to heaven.

Fear not, but put your trust in God,
The dark clouds then will flee,
And we shall learn to prize the rod
That chastens to make free.

Fear not, but ever keep in view
The glories of the end,
Whate'er He promises is true,
On them we can depend.

Then let us never, never fear,
Our Father hears us pray,
And Jesus will be ever near,
To guide us on our way.

Fairhaven, Mass. Annie E. Kempton.

DID JESUS REDEEM ALL MEN?

It has been said that "our Savior did not die to redeem or bring any out of the grave except those who die in Christ." That "he did not die for the whole world."

This I regard as a great error. In consequence of Adam's "offence" or "disobedience" or "sin," the whole human family—the race of Adam have been constituted sinners in him; subjected to death, and placed in the grave; and all that, without any fault of their own, or any power to avoid it. Proof: "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, in whom all have sinned."—*Margin.* Rom. 5: 12.—"By one man's disobedience many were made sinners."—Rom. 5: 19.

As the sin of disobedience of one man—the first Adam has constituted the whole race—all men—sinners, and put them into the grave without any fault or disobedience of their own, so by the righteousness or disobedience of one man—the second Adam—the whole race—all men are to be justified or cleared from that one man's sin or offence, by being brought out of the grave to life, (not eternal life) without any righteousness or obedience of their own. Proof, "In due time Christ died for the ungodly." Rom. 5: 6. "That he by the grace of God should taste death for every man."—Heb. 2: 9.

"Therefore indeed as through one offence, sentence came on all men to condemnation, [to death]; so also through one righteous act sentence came on all men to justification of life. For as through the disobedience of one man, the many were constituted sinners; so even through the obedience of the one, the many will be constituted righteous."—Rom. 5: 18, 19. (That is, justified from Adam's sin, for to make righteous is to justify. I quote from the *Diaglott* that it may be seen that the best version in the world perfectly agrees with ours in establishing this important truth. See also Macknight.) What is it then, to be justified or cleared from Adam's sin through the atonement or death of Christ? Is it to be justified from the guilt of it? No; because we have no guilt in the matter to be justified from. It is simply to be justified or cleared from the consequences of it—death—by being brought out of the grave to life, not to eternal life, for that comes by being justified from our own sins through faith in that atoning blood. That comes through the righteousness or justification which is by faith and obedience on our part. Further proof: "For since through a man also there is death, through a man also there is a resurrection of the dead; for as by Adam all die, so by the Anointed also will all be restored to life."—1 Cor. 15: 21, 22.—*Diaglott.*

It seems to me it must be apparent to every candid mind, that it is perfectly reasonable and just that as the first Adam's disobedience has put the race into the grave without any fault or disobedience on their part, the second Adam's obedience should take them out without any obedience on their part. That the race should have a "resurrection to judgment" (John 5: 28, 29.—*Diaglott*), in order that those who are judged worthy, in consequence of having heard the "word of the kingdom," which is the "word of life," and believed and obeyed it, and been justified from their own sins, having on the garment or sin-covering of righteousness by faith, should then and there, "at the resurrection of the just," be recompensed or rewarded with an incorruptible nature, immortality, spirit or "divine nature," and, like the angels, never die again; and in order also that those who having heard the gospel, and rejected it, thus refusing the offer of eternal life, and are therefore judged unworthy of it, may also be rewarded according to their evil deeds done in the body, by being punished with everlasting destruction—the "second death."

Hence, the "Father's gift" is life to the world, which becomes eternal life to as many as believe and obey; thus becoming justified from their own sins, and obtaining an incorruptible nature; or, in other words, the Father's gift is the "free gift" of life to the world, with the promise of immortality, an incorruptible nature (in order that the life may be everlasting or eternal), to all those who seek for it by hearing, understanding, believing and obeying the glad tidings or gospel. Therefore, God has appointed a judgment day, in which (not before which, nor after which, nor at the end of which) both the wicked and righteous dead are to be brought forth and judged, as well as the righteous and wicked living, by that person (Christ) whom God hath appointed. Proof: "The times of this ignorance God winked at; but now commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained."—Acts 17: 30, 31. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Pet. 4: 18. Some say they will not appear at all. But let the Word answer: "For we must *all* appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5: 10.

It is evident from this that there were in "the church of God at Corinth" some false brethren, whose evil deeds rendered them bad, and therefore punishable with "everlasting destruction" in the day of judgment to come. "But I say unto you that every idle word that men [not the righteous only, but the vipers and evil men also, referred to in the two preceding verses] shall speak, they shall give account thereof in the day of judgment."—Matt. 12: 36. "But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds; for as many as have sinned without law [the Gentiles without the law of Moses, but "not without the law to God."—"1 Cor. 9: 21], shall also perish without law. And as many as have sinned in the law [the Jews] shall be judged by the law, in the day when God shall judge the secrets of men [righteous and wicked] by Jesus Christ, according to my gospel." Rom. 2: 5, 6, 12, 16. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."—2 Pet. 2: 9.

Therefore there is to be a resurrection of the unjust, as a dead person cannot be punished. And if those who have never been justified from their own actual sins are reserved unto the day of judgment to be punished, then they have not yet been punished. "And they have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24: 15. This needs no comment. The resurrection of the unjust could not be more plainly and positively expressed by the English language. If this can be explained away, the whole Bible can on the same principle. "But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day o judgment, and perdition of ungodly men."—2 Pet. 3: 7. And neither does this require any comment; think upon it, ye ungodly men. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him."—Rev. 1: 7; John 19: 37. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12: 2.

Some have understood that, according to "Macknight's translation," the words, "the unawakened," should come in after the word "some," so as to read, "some [the unawakened] to shame and everlasting contempt." But this is a mistake. The words "the unawakened" are not in the original, nor a part of the translation, as some suppose. . . . . . . They are supplied entire by men. "Marvel not at this, for the hour [or time—Macknight] is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" [or judgment—*Diaglott.*]—John 5: 28, 29.

If this can be called figurative language, then the commission to the apostles can be called figurative, and the entire words of Christ can be figured away. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."—John 12: 48. Hence he must be raised to "stand before the Judge." "And as he reasoned of righteousness, temperance, and a judgment to come, Felix trembled." Why? Because he was wicked, and he understood that "the wicked shall be turned" back into *sheol*, the state of the dead, to "remain in the congregation of the dead" forever. "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. 10: 26-29. To be "cast into the lake of fire," which "is the second death," and thus be cut off from life, and lose it forever without remedy, just at the very time when others "shall keep it unto life eternal," by then obtaining the "divine nature," will be a "sorer punishment"—"punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—*Harbinger.*

—Actions speak more forcibly than words; they are the test of character. Like fruit upon the tree, they show the nature of the man; while motives, like the sap, are hidden from our view.

HARDEN NOT YOUR HEART.

BY PROF. FINNEY.

"Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts."—Heb. 3: 7, 8.

In speaking from these words I inquire,

I. What is it to harden the heart? It is to commit the will or mind against the claims of God and of humanity. To harden the heart is to commit the soul in a spirit of disobedience, and self-will, and stubbornness, against God and his government.

II. How men harden their hearts.

1. It is always a voluntary act to harden the heart, and a voluntary state when the hardness of heart is continued.

It being an act of the mind or of the will, the mind always assigns to itself some reason for taking this position of self-will, and for maintaining this position of stubbornness against God. It is a matter of consciousness that the will has indirectly a great control of the feelings. If the mind commits itself by an act of will to any position, the feelings are brought to adjust themselves to the will's position; not always directly and instantly, but the feelings will soon come to sympathize with the attitude taken by the will. The reason is very obvious, the feelings are influenced by the thoughts and the thoughts are directed by the will. When the will, then, is committed to a dishonest position, it will always use the intellect dishonestly; and by a dishonest use of the intellect will foster such thoughts as to pervert the feelings. This is common experience, as every one knows who has paid any particular attention to his own state of mind. A voluntary stubbornness always locks up the sensibility, and closes it against that class of emotions that would naturally result from a different attitude of the will. If the mind takes a position against God, it will use the intellect to justify its position, or to excuse it; consequently it will indulge only in thoughts, and arguments, and reflections that justify its position, and therefore that poison and pervert the feelings and bring them into sympathy with the will. Men harden their hearts, then, by an uncandid and selfish use of the intellect, assigning to themselves such reasons for their conduct as to justify their taking this position.

2. Men harden their hearts by indulging prejudice against God. They commit themselves to one-sided view of the whole question of God's claims, and government, and works. They are selfish, and therefore not candid. They designedly take a narrow view of all the questions between themselves and God, and indulge a host of prejudices with intent to justify their rebellious state of mind.

3. They often harden their hearts by indulging prejudices against the church, against the ministry, against the truth. Press them to repent, and you will find in fact that they immediately betake themselves to finding fault with christians and ministers. You will find their minds a perfect nest of prejudices against God's people; and they evidently resort to these as a reason for their position in regard to religion, to justify themselves in neglecting the claims of God. You cannot go and talk with one of these impenitent men without finding that he will instantly reveal to you a perfect nest of prejudices which he harbors in his mind against God's people, and ministers, and truth, for the purpose of strengthening himself in his position or disobedience.

I say these are prejudices—they are prejudgments. There may be some foundation in fact for many things which he will say; but upon the whole you will clearly perceive that it is prejudice. He is unfair, uncandid. Much that he says is not true, though he persuades himself that it is true. He has not fairly and charitably examined the subject. He has jumped to a conclusion from a very partial examination of the facts and is hedging himself in with prejudice. This course of conduct, with those that harden their hearts, is so notorious that you will find it on every side.

When this meeting is out, converse with your impenitent neighbors, and you will find them resorting to these prejudices to strengthen themselves against the claims of God.

4. Men harden their hearts through a pride of consistency. They have taken a stand; they have set themselves against religion and against the claims of God. And it is remarkable to see, if you converse with an impenitent person before others, and especially in the presence of those before whom they have taken a stand and committed themselves against God's claims, how they will instantly gather up their strength, and through pride of consistency maintain their position.

5. Men harden their hearts because they are ashamed to forsake the ranks of the ungodly, and openly confess Christ. They are ashamed of Christ, and ashamed of religion; ashamed to avow themselves the friends of God.

This is truly wonderful, but it is a fact. So true is this that you can scarcely find a sinner with whom you can converse in the presence of his family or friends that will not resist because he is ashamed to manifest any feeling on the subject, or any regard for Christ in their presence. You can scarcely find an impenitent man that will allow you to talk with him in the presence of his wife, without resisting your importunity through his own pride.

You must get him alone, and away from his friends, or he will resist you because he is ashamed to have them know that he has any feeling on the subject of religion. This is almost a universal fact with sinners. I find if I would do them any good in conversation, I need to see them alone. They have scarcely a friend before whom they will be candid enough to acknowledge the truth as they really believe it. So great is the pride of their hearts, that they are ashamed to have it known even to those who are most interested in them, that they pay the least regard to the claims of God.

6. Men harden their hearts through an unwillingness to confess and make restitution where they have wronged their neighbors. They are too proud to confess a wrong to a neighbor; and they are too selfish to make restitution where they have taken an advantage of another in trade, or where they have in their possession that which belongs to another. If, therefore, they have any restitution to make, or any confession to make to man, this consideration will lead them to gird themselves, and to resist the claims of duty and of God. They will often keep themselves for years in an attitude of stubbornness, because they know that if they yield to God, they must make confession and restitution. Now is not this the fact with some of you? Are you not covering some sin that ought to be confessed to man as well as to God? Are you not refusing to make some restitution where you have wronged some one?

Do you not know that if you ever repent, you must confess and make restitution? And whenever the question of repentance comes before you, do you not gird and strengthen yourself in your impenitence? Do you not harden your heart because you know that if you repent you must make confession and restitution? Do you not often resort to cavils and subterfuges, to strengthen yourself in the attitude you hold towards God?

7. Men harden their hearts by yielding to their temper. If you press them with the claims of God, they become angry; and giving way to temper, they take a stronger stand than ever, and gird themselves to the uttermost to resist the claims of duty and of God.

They will sometimes go so far as to affirm, and even to swear, that they will never become christians; they will not yield to the claims of God, do what he may. Have not some of you when pressed by the claims of God, given way to anger, strengthened yourself in your position, and resolved that you would have nothing to do with the claims of God?

8. Sinners often harden their hearts by indulging appetite. For example: they are accustomed to the use of tobacco, or intoxicating drinks; or they are accustomed to indulge in the use of various luxuries. Now if the claims of God are presented to them those claims come directly into competition with appetite. For example: I heard of a man, who, through the use of intoxicating drinks, was likely to lose his eye-sight. His physician told him that he must abandon the use of intoxicating drinks, or entirely lose the use of his eyes. Upon this information he girded himself instantly and said, "Then fare you well, old eyes." Thus he settled the question, hardened his heart, and probably lost his soul.

(*To be continued.*)

For the World's Crisis.

ON THE ALTAR AND OFF THE ALTAR:

OR,

Justification and Sanctification.

With some seeking justification, and with others seeking sanctification, it is on the altar and off the altar. Here lies the difficulty, the danger, the downfall, the backsliding, the departure from the first love, the bondage to sin and Satan. By not keeping all on the altar Christ Jesus, unreservedly, and pressing on to the mark of the prize of the high calling of God in Christ Jesus, the young disciple loses his justification, and falls into temptation—the snare of the devil. Then follows the neglect of duty, the closet, the reading of God's word, family devotion, pride, folly and fashion.

The holy unction, the hungering and thirsting after righteousness once enjoyed, the love of prayer and praise, the burning zeal for God in the salvation and sanctification of souls,—where are they? Loss unspeakable! The young convert, by not following on to know the Lord, adding to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, meanwhile imparting truth and wisdom as he receives them, is sure to lose what he has gained, and return to the "beggarly elements."

Consecration in the outset was made entire. No one can receive the forgiveness of sins, be adopted into the family of the children of God, without yielding submissively and entirely to every gospel requirement, to the utmost of his knowledge, and make a perfect surrender of all that he has, for time and for eternity, ere pardoning mercy is bestowed, ere the blood of Jesus is applied to his sin-sick soul. "If I regard iniquity in my heart, the Lord will not hear me." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 55: 7.

When all is on the altar, here it must remain evermore. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and pay not."—Eccl. 5: 4, 5. A single item in the consecrating catalogue taken from the altar, for self or selfish purposes, the vow is broken, the pledge of obedience violated, the hold on Christ is for the time being lost. When we have once yielded to the tempter, given loose to passion, appetite or impatience, said things and done things to grieve the Holy Spirit, and caused darkness and leanness to come over us,—what now? Return to God with renewed confession, restitution, and self-abasement? Unquestionably. "Return to me, and I will return to you," saith the Lord. "Draw nigh to God, and he will draw nigh to you." "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John 2: 1.

"While I concealed my guilt,
I felt the festering wound,
Till I confessed my sins to thee,
And ready pardon found."

Recollect, however, his returning to God from a backslidden state, and the restoration of the first love, is not the blessing of entire sanctification, the cleansing power of grace, the perfecting of holiness in the fear of God. The blessing of perfect love, the casting out of all fear, is a distinct work, instantaneous as that of regeneration. This cleansing of the soul from all filthiness of the flesh and spirit, destroying entirely the love and power of sin, renewing it in the likeness of Jesus, or true holiness, is a special, definite operation of the Holy Spirit, and must be sought for definitely. See Memoirs of James B. Taylor, Carvasso, Lady Maxwell, Madame Guion, and Fenelon. Examine also the experience of Isa. 6: 1-6, the apostles previous to the day of Pentecost and after it. Listen also to multitudes at the present day, whose lives speak audibly and momentarily what is in their souls, that gives the fire of redeeming, sanctifying love. Holiness to the Lord is written in their foreheads, and on their door-posts. Every thought, look and action, every moving muscle, speaks for God. They are crucified to the world, and the world to them. God is in all their thoughts. The words of their mouths, and the meditations of their hearts are acceptable in his sight.

Reader, beloved, one special object in this article is, you perceive, to draw the line of distinction between justification and sanctification. Individuals not a few in the full enjoyment of the inner life tell us, that after their conversion, and previous to their reception of this holy anointing or sealing of the Spirit, they were walking in newness of life, in the discharge of every known duty, imparting the light as they received the light, and enjoyed the smiles of Heaven. In a word, they were in a justified state, and yet they saw, felt and knew there was something wanting to qualify them to fight the good fight of faith, to stand boldly for Jesus. The love of the world was not wholly destroyed, nor were the least and last remains of selfishness exterminated. Unbelief was not all removed, nor every idol dethroned—every thing contrary to the law and the gospel crucified. The remains of old Adam, pride, covetousness, sinful anger, the love of reputation, a man-fearing spirit, were found lurking in some corner of the heart, as disturbers of the peace. They had crossed Jordan, entered the promised land flowing with milk and honey; but the Canaanites were still in the land, not entirely destroyed, root and branch. In a word, they were not dead to sin, and alive to God. They could not say with Paul, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20. On reading these passages—"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin." Now if we be dead with Christ, we believe that we shall also live with him. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6: 6, 7, 8-22); "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "Faithful is he that called you, who also will do it" (1 Thess. 5: 23, 24); "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3: 17-19); they saw clearly they were weighed in the balance and found wanting; yet there was hope, joyful hope, that the blessing was for them as well as for Paul, Peter, James and John. God is no respecter of persons. "This is the will of God, even your sanctification."

In reference to this entireness in God, this superabounding grace, they renewed their consecration with deep searching of heart, "presenting their bodies anew a living sacrifice, holy and acceptable to God." They sought this pearl of great price as for silver, and searched for it as for hid treasure. "The kingdom of heaven suffereth violence, and the violent take it by force." Definite, persevering prayer was made for this very thing, with a full determination not to cease till the windows of heaven were opened, and the witness of the Spirit was manifested; nor was God slack concerning his promise when the conditions were complied with, when all the tithes were brought into the storehouse. "Come out from among them, and be ye separate, saith the Lord, and I will receive you, and be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6: 17. 18. Peter when he denied his Master lost his first love, but on confessing his sin with tears of penitence, he was restored to favor; and yet the baptism of the Holy Spirit, the tongues of fire, were not given till the day of Pentecost. Henceforth he was "strong in the Lord and the power of his might."

To show still more clearly and conclusively the difference between justification and sanctification, we cite passages from Paul to the Corinthian disciples. The apostle regarded these as children of God, christians: but were they meanwhile cleansed from all sin, established in grace, rooted and grounded in love? Far from it, Paul informs us that they had been called to be saints unto the fellowship of the Son of God. He thanked God for the grace which they had received by the Lord Jesus. He repeatedly calls them "brethren," and represents them as "babes in Christ." Such expressions can refer to none but christians; for such grace from the Lord Jesus, such fellowship of the Son, such confirmation in the testimony of Christ, such titles as brethren, and babes in Christ, can be predicated of none, save those who are born again, who are the children of God. This point seems very clear.

Paul informed them that he had heard, through the house of Chloe, that there were contentions among them, and he believed it; that such contentions did not evince very deep piety. He represents them as carnal. They had not conquered their appetites. Hence the character of their feasts, eating and drinking inordinately. They had not conquered their selfishness. Hence their contentions about ministers; one for Paul and one for Apollos, etc. They had not conquered their wills. They had not conquered carnality. They were like babes, given to irritability, fretfulness, petulance, marked developments of human nature unsanctified.

These Corinthians were doubtless the children of God in a justified state, but were they sanctified wholly, soul, body, and spirit?

The apostle settles this question beyond controversy, in his exhortation to them, which runs thus: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Here he addresses them as dearly beloved; an appellation not at all suited to sinners. They have filthiness of flesh and spirit, which is not in keeping with entire purity. This filthiness must be removed before they can perfect holiness, or be perfectly holy, in the fear of God.

These points seem clearly proved from the following:

1. These church members, though acknowledged to be christians, were not pure in heart—were not saved from all sin. They were still carnal to a certain extent.

2. That this state of imperfect purity differs from that state of perfect holiness to which they had been called.

3. The remedy for all this carnality which takes the form of selfishness, willfulness, etc. is perfect holiness, or cleansing from all filthiness of the flesh and spirit.

What more can be said—need be said, in proving the fact, the marked difference between a justified soul and one entirely sanctified, spirit, soul and body? The one is glorious, the other if possible still more glorious. Will you have this tongue of fire, the baptism pentecostal? Is it not your privilege, your duty? What saith the Lord? "Be ye holy, for I am holy." Does not the ministry need it, the church militant, universal? Can the world be saved without it? It is purchased for us.

Yes, brethren, the celestial gift is yours. You are called to receive the heavenly element which spreads an intensity of spiritual life through the understanding and conscience; kindles and feeds the secret fire of devotion; converts, like the warmth of summer, the dark and sterile soul into life, and verdure, and fruitfulness; animates every affection; invigorates for every service; gives vital pulses to the courage, and strengthens in all conflicts; nor terminates its sacred operations till it has purged from the heart of man all its stains of sin, all its debasing alloy of earthliness, and rendered it to God, meet for high fellowship and intercourse with him forever and ever.

"Let us, to perfect love restored,
Thy image here retrieve,
And in the knowledge of our Lord
The life of angels live."

D. F. Newton.

For the World's Crisis.

A TRENCHANT SCRIPTURE.

A destruction in everlasting process of accomplishment, and never accomplished, is made to look like a rather mad and man-made doctrine, in the light of Isaiah 47: 14. If this is not Bible like a sword for error, I have hardly found it any where. Let us have it with the context (a menace of perdition to the patrons and theological vagabonds of Babylon): "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; there shall not be a coal to warm at, nor fire to sit before it. Thus shall they be unto thee with whom thou hast labored, even thy merchants from thy youth; they shall wander every one to his quarter, none shall save thee." Notice here especially four things, in the course of this prophecy, or in what might be called the penal panorama of fire ordered for the courtiers and comforters of the doomed metropolis.

1. The nature and quality of the material acted on.
2. The action of the agent.
3. The result and end of the action.
4. The end of the agent.

Is this difficult to understand? Notice that these official props of Babylonish enormities, astrologers, etc., as heirs of perdition, are likened to stubble. Stubble is notable for being (1) worthless and (2) combustible. That is plain enough. Such are these ungodly dignitaries. That is plain. The declaration is positive that *the fire shall burn them.* Will the love of eccentricity, or of disputation, or of tradition, lead men to take the *onus probandi*, or responsibility, of attempting to show that what is both worthless and combustible is not meant to be consumed in the fire? Suppose some madcap should go shouting through the streets and crying at the top of his voice, "Ho! hallo! I have a sight to show! Come and see the bonfire of my wonderful kindlings and shavings! A fire that burns fierce and hot, and burns day and night, and never goes out, and nobody can put it out!" People would at once begin to inquire if some inmate of the county-house had made a violent or clandestine exit. No one ever dreamed of such a property, to wit, of *unconsumableness* of shavings. Unconsumableness of that which is most consumable! Incombustibility of that which is most combustible! Well, well! that will do for *pseudo*-theology. That will do for metaphysics out of its head. That will do to go with the philosophy of the *Pyrrhonics*, who maintained "that nothing is certain, and that no assertion can be made."

Again, the text says *they shall not get out of the power of the fire.* Observe, here is the fire, here is that which is most quickly and easily burned in the fire, and here is an impossibility for an interference or deliverance out of the fire. Detail in such simplicity seems almost irksome. Only blindness can not see; only unbelief cannot believe. And now to end all, the *fire goes out*, every whit of it, for "there shall not be a coal to warm at,"—no! not so big as a wren's egg. When will the encumbered theology of the nineteenth century purge itself of its Romish exaggerations? How much longer will men and women, especially those who have had light, betray a contumacious, or conscientious (!) partiality for error?

In extenuation or emasculation of this testimony, it may be urged that this destruction of the prognosticators and merchants (a sort of imperial guard of Babylon's pomp and pride), was to be only a temporal judgment. But in the infliction of retributive woes by Cyrus and his conquering legions, let me ask if these heathen ecclesiastics were burned at the stake, or otherwise destroyed by fire? It is true that many were slain, but, by the references I have at hand,—not by being burned. Hence a declaration so plain and positive as in the text, would cite us forward to that final perdition which awaits the wicked (including these resurrected impostors) in the day of the Lord. Or if the application be made to antitypical Babylon, and the flaming fierceness of her burning, the issue is the same, and that is, extinction of that which is burned, and exhaustion of the consuming agent. "There shall not be a coal to warm at."

Or, again, if upon any testimony of authentic history it is shown that the Chaldean prognosticators were devoured by some appalling conflagration, then certainly they are not groaning and writhing in un-imaginable horrors of torment to-day, after the tremendous agonies of ages, comprehending a period of not less than twenty-four hundred and six years! If they were burned up utterly, that will serve as a picture of the fire of Gehenna to come. We can understand, without any grossness or refinement of exaggeration, what Jude said of Sodom and Gomorrah, as "being set forth for examples suffering the vengeance of eternal fire." And not only what he said, but what he meant. He meant destruction, and an end of life and suffering too. It is an easy thing to see, that a fire emanating from an eternal Majesty, and ending in eternal death; or, in other words, eternal in its origin, and eternal in its effects, is very far from being eternal in its duration. Primitive fire burns to destroy. Torment is an incident of its action; indeed, an incident, but not the ultimate end. Why are not the wicked compared to iron and stone in the fire, burning but never consumed? The righteous are compared to gold in a fire of trial, but only to be made pure, and fit for eternal life.

Now, you champions of the horror of an endless burning, whence came your perversion of Scripture, and your slander against God? Stand up and answer honestly, and acknowledge that it sprung from the dogma of an "immortal soul." Ah! there is the nest egg of mischief, there the root of the blasphemy. There it is! Look at it! And remember, that in the day of God, this ogre of ages will be made base and contemptible, as it is. This foundation of divers vile and foul fabrics will be dashed to pieces, with all the men and things that are then shattered by the hand of Power. But better, oh, ye zealous guard around this lie of Beelzebub, that ye cut loose from it, and bear honest and valiant witness against it, before the hour of testimony is passed forever. Clinton Colegrove.

Sardinia, N. Y.

"COME UNTO ME."

A christian lady from the country was standing on Broadway at one of the crossings, waiting to pass over. The broad thoroughfare was, as usual, thronged with carriages rapidly rolling along right and left, and making it dangerous for a footman to attempt to proceed. For a long time she waited, yet dared not venture to cross, lest she should be thrown down. Looking over to the opposite side of the street, she saw a policeman standing and beckoning with his finger for her to come to him.

The lady being assured by his uniform and beckoning finger, that his authority was her protection, stepped unhesitatingly down from the sidewalk among the fiery horses. Instantly every rein was drawn up, the rolling carriages stood still, and she walked over, passing through them as safely as if on her parlor floor.

The way to Jesus seems to many beset with difficulties insurmountable. They stand at life's crossings earnestly desiring to go over, but, through unbelief, afraid of the horses. They wait, hoping for a more convenient season, when this evil and that trial, and the other cross shall be taken out of the way, and then they will pass pleasantly over to him. But troubles roll along and never cease. On the other side Jesus stands, having "all power in heaven and in earth," and gently beckoning, "nor lifting up his voice in the streets," he softly says, "Come unto me." Step down from off the curb of unbelief, looking unto him nor fearing in thy heart, and at once all earth and hell is "reined up short," to make thee a safe passage through.—*Guide to Holiness.*

—Seek wisdom and knowledge without ever thinking you have found them. A man is wise while he continues in the pursuit of wisdom; but when he once fancies he has found the object of his inquiry, he then becomes a fool.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 7, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

CHICAGO TENT-MEETING.

Before speaking of our tent-meeting in Chicago, we will say something about the city and the people. There has been no other city in the history of our world that has grown so rapidly as this. It has now probably over three hundred thousand inhabitants. Some eight to ten thousand buildings are erected in a year. A large number of the leading business men are quite young—probably a larger proportion than in any other city in the world. There appears to be a concentration here of the most enterprising business talent in the country. We do not think there is another city in the world, of the same size, where so much business is done in a day as in Chicago. Every thing seems to be done by the wholesale, on the largest scale, and with the greatest possible dispatch. All is hurry, hurry, and minutes are of more value here than hours in most places. Moderation seems all out of place. If there is a spot anywhere upon our earth, where the people need to heed the Savior's instruction:—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares," it is in Chicago. It is the place to find those indicated by the following from Jesus: "These are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the word, and it becometh unfruitful." Satan seems determined the people shall have no time to think or talk of any thing but *business*. But we found an interesting daily noon prayer-meeting for all who love the Savior. It is held in the building belonging to the Young Men's Christian Association, on Madison street, between Clark and Lasalle streets. They meet at twelve o'clock, and close at forty-five minutes past twelve. We met some there who appeared to be true christians.

The people in C. often give quite liberally for benevolent purposes, but it does not appear that many give with the idea of pleasing the Lord. Scenes of pleasure are crowded, and many of those present are professors of religion. All admit it is a very wicked city. One would be puzzled to tell when the Sabbath came, especially in some parts of the city, unless it was by the increased amount of beer-drinking among the Germans, and their holiday sports. The cars on the northwestern R. R., which pass near Bro. Ramsey's, where we stopped, appear to be as active on the Sabbath as any other day. There is a Sodom-like appearance all around, and but little to lead one to think of Jesus or his coming.

Chicago is noted for its up-and-down side-walks. At the corners of streets, it is common to go down steps from two to five or six feet. The cellars are above ground, and the houses are set on top of them. In the main business part of the city, the side-walks are good, and made of stone, permanently fixed; but most of the side-walks are made of boards, and are only temporary in their arrangement, waiting to have the buildings arranged permanently.

If one wishes to be a missionary, he will find plenty to do in Chicago. He need not go to India to find men and women who are walking in darkness. It is a strong-hold of spiritualism; and as far as that goes, christianity is paralyzed or destroyed. If the business men of Chicago could be persuaded to serve the Lord, and throw their energies into his service, as they have into the things of the world, they would produce a powerful effect upon community. As it is, their influence is against a pure christianity; hence it is a hard place in which to awaken a religious interest.

We arrived in C. Thursday morning, Sept. 24th. Bro. D. S. Clark, from Amboy, Ill., arrived the same day. He is an evangelist, who has charge of the "Shiloh Tent," which is sixty feet in diameter. On account of the wet weather, we were not able to get the tent piched till Saturday, the 26th. Bro. C. C. Ramsey, formerly of Boston, pastor of the church here, had secured an entire square, at the corner of West Lake and May streets, for the use of which one month, he had paid thirty dollars. It is said to be the best lot in the city for our tent-meeting. Bro. Ramsey is an earnest, sincere christian man, who is highly esteemed by the church and people in Chicago, so far as known. He labors daily with his hands, and preaches without compensation. We think it would be better for the church to let them do their part; even if he gave it away again. We found the church all happily united in brotherly love, and ready to go to work for the Lord. We had good prayer meetings Thursday and Friday evenings; and Saturday evening we held our first meeting in the tent. We all felt it was good to be there, and that the Lord was smiling upon us, causing us to feel confident that we should enjoy his presence and blessings during the continuance of our meetings. Friday had been observed as a day of fasting and prayer, in behalf of these meetings, and the Lord hearkened and heard. We found all friendly towards us, and apparently glad that we were to have the meeting.

Sabbath, 27th, we had a good love-feast at half-past nine A. M. Although but little notice had been given of our meetings, we had a good audience in the forenoon, and in the afternoon and evening, the tent was quite full. The congregations were intelligent and attentive. A number of members of other denominations were present, and several took a part in the conference meetings; particularly the one at half-past six o'clock in the evening, which was a precious season of refreshing. We felt a still stronger assurance that the Spirit of the Lord was with us. We conversed with one man and his wife, who said they had not been to meeting before for two years. The husband was already nearly persuaded to be a christian. He was very much pleased with the character of the meetings. A devoted and intelligent Methodist sister was present and took an active part; saying our meetings were like those held by the old fashioned Methodists. She thought she should continue to come. Others expressed a similar feeling. Our hearts were very much cheered by what we felt, saw and heard. We shall be very much disappointed if we do not see a good work in Chicago. We find Bro. Clark a true yoke-fellow, judicious, intelligent, earnest, and self-denying in the cause of Christ.

Monday, Sept. 28th. Our meeting this evening was excellent. Bro. Geo. Needham, the "Irish evangelist," who has recently come to this country, gave us an interesting discourse on the plan of salvation. He is a young man of much promise, who has the charge of one of the city missions. A few weeks since he was married to Sr. E. A. Annable, who has been associated with Bro. Hastings in the office of the *Christian*. Our readers have often been delighted with her interesting communications. We hope to receive more from her pen. Bro. and Sr. Needham are doing a noble work in this city. They are earnest laborers in the vineyard of the Lord. She is active among the children, and gaining a hallowed influence over them. She is to have a children's meeting in the tent on Friday. We shall expect an interesting season.

The Lord is giving us much favor with the people. There is an earnest desire to hear more in relation to the important truths of the Bible, that have been so long covered up by theological speculation. So far as we can discern, there is great darkness in this city in relation to the plain teachings of the Scriptures. It seems as though Satan had persuaded the people to take all sorts of substitutes for the word of the Lord, until he has led them into the most intricate labyrinths of confusion, where they can see scarcely a ray of true gospel light; and yet they think all is well, because they are in the company of their ministers and the churches. It hardly seems possible that they could have wandered so far from the teachings of Jesus and the apostles, when they had their Bibles in their hands; but when we look at what the Catholic church has done, with all her learned men for guides, we can then see that it is possible for the Protestant church to be led astray also by the cunning wiles of Satan. That they are astray is certain, if we take the word of the Lord for our guide.

Tuesday evening, we had our tent crowded with an intelligent and attentive audience. Those prepared to judge said there were a thousand people present. The interest is rapidly increasing. Some six or eight asked questions at the close of the discourse, and thus helped to bring out the truth more clearly. About three quarters of an hour were spent in asking and answering questions. Among the questioners were those who believe in Spiritualism, Catholicism, Deism, and Christianity; but they were all opposed to the plain word of the Lord, and sustained the lie of Satan—"Ye shall not surely die."

We expect to see glorious results from our meetings here. The field is ripe for the harvest. Unless something is done soon to restore confidence in the Scriptures, the mass of mankind, even in Christendom, will be on the infidel's side. The popular preaching of these last days is so interwoven with fables, that the truth is scarcely perceptible. It is time for the friends of Jesus to awake from their slumbers, before their families and friends are bound fast in the chains of infidelity. It is a sad sight to see what the enemy of all righteousness is now doing. His ranks are continually swelling with new recruits, who are coming in from the first families, and more or less from all churches, in consequence of their backslidings. Christian soldier, will you quietly look on and see Satan capture one after another, and refuse to act, because it may make you unpopular among the children of the evil one? What will Jesus say to such when he comes? Can he say "Well done, thou good and faithful servant"?

During our meetings we have had the aid of Bro. A. S. Calkins, Bro. Marsh, and Sr. Prescott. The Brn. and Srs. here are ready to do what they can to help on the work. They appear willing to make any sacrifice in their power. Thus far, we have had most excellent order. Pray for us.

"PLYMOUTH PULPIT."—This is the title of a publication, to be issued weekly, embracing the Sunday sermons of Henry Ward Beecher. Reported by T. J. Ellinwood, and published by J. B. Ford & Co., New York.

☞ In last *Crisis*, in letter from Washington, for "T. Boag," read *T. Bray*.

WHAT IS PRAYER?

When listening to some long, tedious prayers, we have thought if all was omitted except what was really *prayer*, it would be sufficiently short to be listened to with interest. It seems as though some thought, if they did not make a long prayer, the people would think it was because they lacked ability. Prayer is defined as "the act of asking a favor, and particularly with earnestness." If one should go to ask a favor of one who was greatly his superior, it would be quite out of place for him to begin to give an account of passing events, and various other things not connected directly with the petition. The request should be presented in as few words as possible, in a simple manner, with becoming reverence and respect towards the one of whom the favor is expected. Those points should be especially observed in prayer to our Creator, if we would be heard with pleasure by those who may listen. The prayers recorded in the Bible are very short, when compared with most of the public prayers at the present day. Instead of its being a pleasure, it is often very tedious to unite with those who pray on public occasions. One would think they were praying like the Pharisees, to be heard of men. They appear to seek all possible ways to express the same thing; and go on to tell the Lord about things, of which, no doubt, he is better informed than any one else. Many prayers are offered that hardly contain a single petition. It was a beautiful talk about various things, but the *prayer* was wanting. If all but the prayer was omitted, we think but very few would be over three minutes in length, thus corresponding with those recorded in the Scriptures.

It has often been observed that in revivals, prayers are usually short and fervent; but when a church is in a cold state, then we may expect long, cold and formal prayers, which afford no satisfaction to any one. It is only a kind of religious drudgery, which is performed like a school-boy's task. Such prayers, of course, do not avail much. When we live near to Jesus, prayer is a delight; and is to the christian spiritually as is the breath of life physically. He cannot live without it.

It is to be feared there is a lack of prayer, private, social, and public among those who are professedly looking for the coming of Jesus. In proportion as prayer is neglected we grow weak and faint in the cause of the Lord. Those who have been the most noted for their success in winning sinners to Christ, have been equally noted for spending much time in secret prayer. We do not see how any one can think of living a christian life without at least having a special place for morning and evening prayer, where he can be alone in communion with the Lord. When one gets so far from the Savior as to neglect secret prayer, he may be sure he is in a dying condition.

Let us all watch and pray more, and we shall be more useful in the vineyard of the Lord, and better prepared to meet Jesus at his coming. Short prayers in public and long ones in the closet.

TRANSLATION OF GENESIS.

The American Bible Union society has now translated the book of Genesis, and published it in an octavo volume of 207pp., with notes. Thomas Conant is the translator. He is said to be the ablest linguist in the United States. Gen. 2: 7, he renders as follows:—"And Jehovah God formed the man of dust of the ground; and he breathed into his nostrils the breath of life, and the man became a living soul." In his notes he says:

"Here there seems to be no more implied than is recognized in Isaiah 2: 22, where it is said, with probable reference to this passage: 'Cease ye from man, in whose nostrils is breath;' only breath, so frail a principle of life, and so easily extinguished."

He then goes on to speak of the word soul, and says:—

The Hebrew word (*nephesh*) here rendered *soul*, includes all beings that have animal life; and hence it is applied to animals of the sea and land, in ch. 1: 20, 21, 24, 30. The English word *soul* (like the German seele) originally had this extent of meaning, as in verses 20 and 30, in the margin of the common English version. But, as the word is now used, it would misrepresent the meaning in those passages."

Here is a frank confession that the term *soul* "originally" applied to "all beings that have animal life," whether on the land or in the sea. This corresponds with Dr. Clarke, who says: "*nephesh chaiyah*" [living soul] is "a general term to express *all* creatures endued with animal life, in *any* of its infinitely varied gradations."

Dr. Kitto, in his Cyclopædia of Biblical Literature, renders Gen. 2: 7 as follows; "And Jehovah God formed the man [Heb. the Adam] dust from the ground, and blew into his nostrils the breath of life; and *the man* became a *living animal*." He then says: "We should be acting unfaithfully, if we were to affirm" that "an immortal spirit" is "*contained or implied* in this passage." Cyc. Bib. Lit., vol 1. p. 59.

It will be seen that these noted Hebrew scholars agree in their statements, and that they are in harmony with the views we advocate. Why will they not accept the word *nephesh* as "originally" used in the Bible, and understood by Bible writers? As Dr. Conant says, "as the word is *now* used, it would misrepresent the meaning in those passages." The question arises, was the word used correctly at first; or did the Lord use it in a wrong sense when he "applied" it "to animals of the sea and land?" Would it not be well to return to the Bible use of the word, instead of rejecting that for a theological meaning, introduced a thousand years afterwards? When will men cease to put more confidence in the mere opinions of men, than in a plain "thus saith the Lord"?

The time has come at last when many begin to see that they have been taught contrary to the word of the Lord, and been led far away from the simplicity of the truth as revealed in the Scriptures. So long as people believe in the immortality of the soul, they will find it impossible to make the Bible harmonize with itself; for it is certain the doctrine is not taught by any inspired writer. A belief in the entire mortality of man is the only safeguard against that worst of all delusions—Spiritualism. That system could not stand another day, if it were not for the belief that man has an immortal soul that leaves at death, and can return to communicate with former friends. Those who see the light should let it shine before men. It is a christian duty. Though crossing, let us be faithful to our high calling.

NOW READY.

NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP,"

WITHOUT THE MUSIC.

By the Advent Chris. Pub. Society.

Among the thousands who sing from "The Jubilee Harp," there are many hundreds, especially the aged, to whose eyes the fine print of the Harp is a great discomfort and inconvenience, and who would gladly welcome an edition of the same excellent hymns, in a convenient form, *in large, clear type*. The above work is issued especially for them, and we trust they will find it *just what they want*.

There are hundreds also who sing from the Harp, who never use the notes, and who would therefore be just as well and better pleased with a book containing the same hymns, *without the music*, at a lower price. This book was got up also especially for *them*, and will, no doubt, be to all such just the thing they desire.

This edition of "*The Hymns*" is not, by any means, intended to supercede "*The Harp*." It is designed as a *companion* to it; and is so arranged, with references, that hymns given out from the one can be readily found in the other.

The whole has been carefully revised and corrected, and a brief supplement of choice and popular hymns appended. The type-work was done in our own office, and in a style, we trust, not inferior to that of any other.

It is a volume of 576 pages, containing some 850 Hymns and Anthems, substantially bound in cloth, with sprinkled edges, at 75 cents, single copy; $7.00 per dozen; $55.00 per 100. Bound in leather, gilt edge, $1.00 per copy; $9.50 per dozen; $75.00 per 100. It is cheaper by far than any similar work that we know of in the market. When sent by mail, 16 cts. additional postage. AG'T.

DIABOLISM.

Last Sabbath (Sept. 27th,) Capt. E. V. Wilson delivered a lecture in Crosby's Music Hall, Chicago, on "Diabolism," in which he is reported to have said, "The present religion of the day is nothing more than diabolism." Capt. Wilson is known as a Spiritualist, and a bold opposer of the plan of salvation as taught by Jesus and his followers. Says the Chicago *Republican* (of Sept. 28th) which reported a brief of his lecture:—

"He asserted that diabolism is the reigning 'ism' in the world to-day, and is destined to overthrow all prejudices, and will finally work out the salvation of the universe. He claimed that Jesus was nothing more than a devil, and suffered death on the cross because of his 'ism.' . . . He charged the christian church with teaching deviltry, and said that he could prove it."

One thing is certain, the spirits teach directly the opposite of what Jesus and his apostles taught. If one is right, the other is wrong. The two cannot be harmonized. As the spirits all teach that Jesus was only a good man, and no more the Son of God than any other good man, they make him out the greatest deceiver ever in the world, and unworthy the respect of any good person.

Shall we leave Jesus and unite with his enemies? Shall we give up the truth for lies? Our best friend for a deadly enemy? One who has done every thing for our good, for one who is doing all in his power to ruin us for ever? Let every one say NO. Do you say so? Then let Spiritualism alone, and keep away from it as you would from a den of rattlesnakes.

THE TRIBULATION.

How do you reconcile Matt. 24: 21 with Dan. 12: 1? If the "tribulation" of Matt. 24: 21 was at the destruction of Jerusalem, as it would appear, and was greater than "ever shall be," how could it be said in Dan. 12: 1, when referring to the time when the people should be delivered, whose names were written in the book, or in other words, in the time of the resurrection, there shall be a "time of trouble such as *never was since there was a nation*"? Was there not a nation when Jerusalem was destroyed? C. S. BOURNE.

We understand that the tribulation in Matt. came upon the *righteous* during the dark ages, after the saints were given into the hands of the little horn. That tribulation is now in the past. The "time of *trouble*" mentioned in Dan. 12: 1, we believe is coming upon the *wicked*, and will not begin till Michael stands up at the second coming of Christ.

THE HERALD OF HEALTH for September came to us with a large number of articles from distinguished authors, all of which will repay a careful perusal. We may mention particularly a paper on "Good Bread, and how to make it." This article contains a large number of new recipes for making wholesome and delicious bread, which ought to be read by every woman. $2.00 per annum; 20 cts. per number. Miller, Wood & Co., Publishers, 15 Laight Street, New York.

☞ Rest is for heaven, toil is for earth. We often speak of being "settled in life." We might as well think of casting anchor in the midst of the Atlantic Ocean, or talk of the permanent situation of a stone that is rolling down hill!

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, Boston, Mass.

Donations for the Tract Fund.

Geo. Tilley	$75.00
Miles Grant	25.00
Geo. T. Adams	25.00
"To aid in circulating Tracts"	5.00
G. P. Wright	2.00
E. K. Dodge	1.00
Thomas E. Hedrick	5.00
"Pilgrim"	2.00
Sidney Hall (in tracts)	100.00
G. P. Hayes	2.00
G. H. and J. Bundy	5.00
Sarah M. Smalley	1.00
A Friend (B.)	10.00
A Sister, Reading, Mass.	1.50
"The Lord's money"	10.00
John Clothey	2.00
Jane C. Wheeler	.31
J. H. Downing	1.00
John Salisbury	1.20
A Friend	5.00
J. Hall	2.50
N. H. North	4.25
Mrs. J. B. White	2.00
Sr. Wheaton	.50
Left Hand	.50
Benj. Sweet	1.80
E. Sanderson	1.00
Geo. Thompson	1.53
M. E. Hooker	1.00
James Tame	2.00
W. Rowarth	.50
C. Colegrove	2.00
A. Evans	1.90
F. S. Ainsworth	4.00
A Sister in Ohio	1.00
Samuel Dodge	1.00
Andrew Lawrence	2.00
R. W. Warner	15.00
Mrs. M. M. Pitkin	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$618.91
Geo. Tilley (pledge paid)	500.00
Warren Ide (on pledge)	25.00
Timothy Parker (pledge paid)	25.00
Nancy D. Smith (N. M.)	2.00
M. E. Hooker	1.50
Mrs. M. H. Butler	1.00

For the World's Crisis.

ST. LOUIS MISSION.

BRO. GRANT:—By the providence of God, I arrived in this city last Sunday, about two A. M. After leaving Alton Bay, I visited and preached in Worcester, Mass., New York City, and Phila., Pa. It was at Worcester I made up my mind, after years of wandering, to start anew in the service of God. There I found many warm and christian hearts to comfort and cheer me in my affliction at the death of my companion, and also to encourage me to start forth again in the work of the ministry.

At New York, I visited the "Star of Hope" Mission. Was disappointed, after hearing many silly stories about "fine carpets, costly furniture," etc., to find everything of the most plain order, and without style or fashion. In fact, I saw nothing of which any one could complain, except it be for the absence of many things which would greatly add to the comfort of those who are willing to leave all and sacrifice all for the sake of ministering to the spiritual wants of the poor and destitute. So far as I am concerned, instead of having fear or jealousy that others may prosper or receive a larger share of aid than I do, in our mission work, I feel to pray earnestly that God will bless and prosper all, and give to us all just what we need. It is impossible for God to be impoverished by giving. Let us pray for ourselves and each other, that God will divide unto each according to his own good pleasure.

In Phila., I preached five times. Sunday, Sept. 13th, had been set apart for the ordination of Brn. Wm. Ashman of Phila., Pa., and Robert S. Cattell of Camden Co., N. J. The committee appointed by the church reported favorably, and the church voted unanimously. In accordance with which, a sermon was preached in the morning from Matt. 24: 45, 46. The closing part of the sermon was given as a "charge" to the candidates, followed by an ordination prayer by Elder Stuart of Phila. Then to each was given the hand of fellowship, which closed the morning service. The meetings were well attended, and a deep interest was manifested. Were I to labor East, and time to continue, I do not know of so desirable a place in which to locate and preach as Phila. and its surroundings. But our work is almost done.

It was a happy day with us here last Sabbath. Quite a number have been converted during my absence, both white and colored, of whom I will say more hereafter, the Lord will.

I wish to acknowledge the receipt of all monies given me from the time I left St. Louis, Aug. 9th, up to the time of my return, Sept. 20th.

A Bro. and Sr. at Oakdale gave me $7.00. Camp-ground, Springfield:—Bro. J. G., $1. Bro. W. Nichols, $5. Bro. G. Tilley. $10. Bro. N. J. Withington, $1. Sr. Lotta, Manchester, $1. "The widow's mite," $5. Bro. N. Grant, $1. Dr. Buxton, 75 cents. Bro. Austin Ellenwood, $10. Bro. J. C. Stoddard, $5. Sr. S. D. Merrill, $1. Bro. David Allen, $5. Sr. Geo. Sargent, 50 cents. Bro. G. Grant, 50 cts. A friend, 25 cts. Alton Bay campmeeting:—Sister Smith, $5. Sister Shepherd, 25 cts. Sister Loring Moore, $5. Bro. Joseph S. Taylor, $1. Sr. B. Lowell, $4. Bro. Joseph Kimball, $5. Bro. H. F. Holton, $5. "A friend," Lynn, Mass., $1. "Hope," Wakefield, Mass., $1. A sister,—same place, $1. Church at Worcester, Mass.. $12.24. N. Y. City, $3.50. Church in Phila., Pa., $16.80. Sister R. H. Evans, D. C., $5. A friend, Market St., Phila., $4. Bro. Frank Bush, Phila., $5. Bro. Jos. Grasty, $1. 'Cash,' Hill St., Phila., $1. Sr. Lizzie Burroughs, Phila., $2. Bro. John M. Stetler, Phila., $10. Total, $142.79.

I received from Sr. R. T. Woodbury, Lewiston, Me., a bed-quilt; also an assortment of campmeeting hymns from Geo. E. Lee, Brimfield, Mass., and about five hundred tracts from Bro. S. Hall, Hartford, Ct.

After a week or two, should time continue, I will try and speak of things here. I can only say now, everything looks encouraging. Brethren and sisters, pray for us. Your Bro. in hope of eternal life, H. K. FLAGG.

St. Louis, Mo., Sept. 22nd.

PRAYER.—Prayer is the rustling of the wings of angels that are on their way bringing us the beams of the great and everlasting sun which shines from the throne of heaven, shedding glory and light around. Tears of penitence lubricate the wheels of the chariot that brings us blessings from the universal sun of creation, anticipating our requests and giving us more than we dare ask and much more than we are worthy to receive. Desire for prayer is a sure precursor of the coming blessing. "Even as the cloud foreshadoweth the rain, so prayer foreshadoweth the blessing."

For the World's Crisis.

STAR OF HOPE MISSION.

DEAR BRN. AND SRS.:—Truly the Lord is in our mission, and such meetings as we are having now, it would do your hearts good to be in. "The Lord is pouring out his Spirit on all ages and conditions. Our meeting-room is crowded, and somebody rises for prayers almost every night, and the membership is being revived. We have just had our quarterly meeting seasons here, and at Hackensack. They were seasons long to be remembered. It is wonderful how fast they learn the truth; and the truth makes them free. We set apart Friday for fasting and prayer for some special object, and we always get it. We are asking for a revival now, and we believe the Lord will give us the desire of our hearts; it looks like it already.

All you that love mission work, pray for us, that our work may be done, and well done. There seems to be a revival spirit all over this wicked city, from John Allen of Water St., to all the by-ways and sinks of iniquity and crime. O! I am so glad that I live to see this day, when God is working in his own way, and by whom he pleases.

I would say to the brethren and sisters who have been interested in this work,—do not slacken your hands just now, at the finishing up of this great work, but help to the end. We need *many* things now for the poor, both clothing and nourishment, and must have them. We believe God has them for us somewhere. Hope we shall all remember the words of Jesus, where he says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." May the Lord help us to be faithful, is the prayer of your sister, hoping for a crown of life when Jesus comes, M. E. DOW.

RECEIPTS. From Sister Tout, Cambridge, Mass., $6.50. "Left hand," Portland, Me., 50 cts. H. C. H., Unionville, Conn., $3.00. J. B. Morgan (rent), $1.00. Elizabeth Farnsworth, Groton, Mass., $20.00. A box from Sr. J. M. Moulton, containing the clothing of a mother and infant, who are quietly sleeping in the grave, awaiting the morning of the resurrection. God bless the donor, and help us to be ready to meet the sleeping ones when Jesus comes. M. E. D.

For the World's Crisis.

ROCKLAND TENT MEETING.

Our meeting commenced at Blackington's Corner near Rockland city, according to appointment. The location was very pleasant for scenery, yet a little too far from the city to gather the many who might have attended if nearer. But many of the Lord's children from Lincolnville, Hope, Camden, Rockport, and other towns, came in and commenced labor for the Lord in good earnest. Some of the time it was very rainy, which prevented many from attending who otherwise would; yet a goodly number came and listened with great attention to the word spoken. Some of the members of other churches became deeply interested in our preaching and joined in our worship.

We gave out several hundreds of tracts, and circulated a good number of books among the people. The last two evenings the tent was nearly filled, and quite an interest expressed for us to stop longer. We are convinced that our effort in Rockland was not in vain in the Lord. The word was faithfully preached, and much good seed sown, which will be blessed of God to the salvation of souls, and the building up of the saints. Several wanderers were reclaimed, and others convinced that it was time to return to Christ; while others were convicted the day of the Lord is at hand, and that it is duty to watch and be ready for his return.

The message of the Lord's soon return is new to this people, and they were surprised to hear it presented in a scriptural manner, and so differently from the false reports they had heard about us. We were very kindly treated, and enjoyed a precious season in the Lord and in toil. I. C. WELLCOME.

P. S. By the liberality of the brethren, though few in number, and the generosity of the friends, the expenses of this meeting were promptly met. This should provoke others to emulation, who do much less with more means. I. C. W.

For the World's Crisis.

SPIRITUALISM AND ORTHODOXY.

The following extracts show how much difference there is in the hope of the two classes in the event of death. While the former discard the Bible, and the latter receive it as their guide and only intelligence concerning the future, it is strange that they should both look for the same glorified state to follow the dissolution of their bodies, and to be enjoyed by their immortal souls.

From the Rhode Island *Journal* (a Spiritualist paper):—

"Passed on to the beautiful home of the angels, from the residence of her father in Chicago, July 27th, 1868, the spirit of R. B. K., aged twenty-eight years. The subject of this notice was remarkable from childhood for her amiable disposition, and during the latter years of her earth life, for her unwavering faith in the Spiritual Philosophy. Although the subject of a painful disease for many years previous to her departure from the scenes of earth, she never murmured, and while suffering from the most severe pain, she ever manifested the utmost patience. As she neared the Summer Land, her spirit would seem at times to leave the physical form for hours together, and when she again returned to consciousness, would describe with great enthusiasm the beauties of the bright spirit home which she felt she was so soon to realize. When told by her physician that her spirit could remain in the form but a short time, she exclaimed, 'I shall welcome the blessed change.' During her last sickness she was often conscious of the presence of spirits, with whom she could sometimes converse. Her relatives and friends who are left behind are consoled by the beautiful hope and assurance of the heavenly teachings of Spiritualism, and expect ere long to meet the loved one in the beautiful spirit land."

Compare with this the following extracts from the "*Guide to and Beauty of Holiness*":

"LOVED ONES GONE BEFORE.—Our fathers, where are they? Where are Enoch, Moses, Samuel, David, Daniel, and all the blessed company of prophets, apostles, martyrs, and all the servants of the living God of every age? Where, oh, where are the spirits of the blest made perfect?"

"Do we ask, where are the good who by their lives plainly declare that they sought a better country? We answer, with our eye on the Scriptures of truth, they are not far from those whom they loved on the earth. Of whom is the cloud of witnesses, by whom we are surrounded composed? That we are surrounded by living intelligences is just as clear as the Bible can make it."

"Where is that dear father, mother, brother, sister, child, and the beloved relatives and friends who loved to minister to your spiritual advantage while on earth?"

"Does death make any change in the affections? Surely not; think of them as not far distant, but as commissioned by your loving heavenly Father often to minister to you."

Again, speaking of the death of a friend, the writer adds:—

"About ten minutes before his departure, as the veil of mortality began to be drawn aside, his countenance began to gather unearthly brightness, and with an inexpressible look of triumph, he extended his emaciated hand and waved it three times, in token of perfect victory through the blood of the Lamb over death, hell, and the grave, and his happy spirit

'Clapped the glad wing and soared away,
To mingle in the blaze of day.'"

Let us compare a little Bible with the above.

1. Enoch, whatever constituted Enoch, was translated soul, body and spirit, and the object of his translation was that he should not see death. Heb. 11: 5.

2. Moses, we learn, died, and the Lord buried him in the land of Moab. Deut. 34: 5, 6.

3. Samuel died, and was buried in Ramah. 1 Sam. 25: 1.

4. David slept with his fathers, and was buried in the city of David. 1 Kings 2: 10. And Peter tells us that he was still there on the day of Pentecost, and had not ascended to heaven. Acts 2.

5. Daniel was told he should rest, and stand in his lot at the end of the 1335 days. Dan. 12.

How any one could have had their eye on the Scriptures, and tell us that the faithful servants of God are not far from us, but in our midst, ministering to our wants, is more than I can conceive.

Does death make any change in the affections? The above writer says no; but God says their love, hatred and envy are perished when any one dies. Eccl. 9: 6.

EDWIN T. HIMES.

THE WALDENSES AND THE BIBLE.

The Waldenses were more remarkable than any other people on the face of the earth for the large portions of Scripture which they committed to memory. Scripture was their *all*; and as the Jews treasured the manuscripts of the Old Testament, and carried them everywhere in their wanderings, often, as in the persecutions of Spain, winding them around their bodies, to part with them only with their lives; so these Waldenses laid up rich portions alike from the Old and the New Testaments in their hearts, so that they *could not* be taken from them. The preparation of their pastors for the ministry consisted in learning by heart the Gospels of Matthew and John, and all the Epistles, and most of the writings of David, Solomon and the Prophets.

It is reckoned, in the eleventh and twelfth centuries, that a fair copy of the Bible, from a convent, would have cost more than sixty pounds ($300) of our mony, for the writing only; and that a skilful scribe could not complete one in less than ten months. Very precious, therefore, was every single portion; and as their enemies seized upon and burnt every copy of which they could hear, societies of young persons were formed in the Vaudois valleys, every member of which was trusted to preserve in his memory a certain number of chapters; and when they assembled for worship, which they did with all possible precaution, from great distances, in some hidden mountain gorge, these new Levites, standing before the face of the minister, would recite, one after another, the chapters of the priceless book, for which they often paid the price of blood. Upon this church of the book came down, for century after century, the heaviest vengeance of the church of Rome.

A striking instance of their devotion to the Bible is recorded of the inhabitants of two valleys, who, on the 21st of January, 1516, having been ordered to go to mass, or be subjected to fire, to sword, to cord, the Pope's three arguments, met to consider what should be done. In the midst of the kneeling people, the ministers pronounced these words: "We here promise, our hands on the Bible, and in the solemn presence of God, to maintain the Bible whole and alone, though it be at the peril of our lives, in order that we may transmit it to our children pure as we received it from our fathers." One hundred and thirty-years afterwards, when they returned to the valleys from which they had been exiled, they met again on this very spot, the hill of Sibaond, and renewed the same oath to God and to each other.—*Herald of the Coming Kingdom.*

GOOD ADVICE.

Young men, read the following, and treasure it up. The advice is good. None will have occasion to repent for heeding it. Most are taking the opposite course, and are fast rushing to ruin. It is a sad fact that but few young men are now in the way to everlasting life.

"It should be the aim of young men to go into good society—we mean not the rich, nor the proud, the fashionable, but the society of the wise, the intelligent and the good. Where you find men that know more than you do, and from whose conversation you can gather information, it is always safe to be found. It has broken down many a man by associating with the low and vulgar, where the ribald song was inculcated and the indecent story told to excite laughter or influence the bad passions. Lord Clarendon attributed success and happiness in life to associating with persons more learned and virtuous than ourselves. If you wish to be wise and respected, if you desire happiness and not misery, we advise you to associate with the intelligent and good. Strive for excellence and strict integrity, and you never will be found in the sinks of pollution, or on the benches of revilers and gamblers. Once habituate yourself to a virtuous course, once secure a love for good society, and no punishment would be greater than by accident to be obliged for half a day to associate with the low and vulgar."

POWER OF CONSCIENCE.—A follower of Pythagoras once bought a pair of shoes from a cobbler, for which he promised to pay him on a future day. On that day he took the money, but, finding the cobbler had died in the interim, returned, secretly rejoicing that he could retain the money, and get a pair of shoes for nothing. "His conscience, however," said Seneca, "would not let him rest," till, taking up the money, he went back to the cobbler's shop, and casting in the money, said: 'Go thy way, for though he is dead to all the world besides, yet he is alive to me.'"—*British Workman.*

— The man who sees me in an error, and does not try to set me right, is not worthy to be called my friend.

Correspondence.

From Bro. A. D. Flagg.

BRN. AND SRS.:—After taking the parting hand with many loved ones at the depot at Alton, and filling an appointment at Lee, N. H., one at Kingston Plains, and one at Lowell, Mass., and again Sunday, Sept. 13th, at Kingston, Monday, the 14th, I started for my old field of labor, New York and vicinity, with my spiritual strength renewed, and feeling more like fighting the good fight of faith than ever before. We are coming up to the judgment. Are we ready to hail that glad day? Has all hatred, malice, evil speaking, corrupt communication, been laid aside, and the fruits of the Spirit adopted instead? Are we doing all we can to promote the interests of those around us, both saint and sinner? Are our hearts filled with love one for another? If not, let us consecrate ourselves anew to Him. Let us all try and live better christians. Have we as a people done all we could to save perishing men? If not, let us rally now, and the Lord will forgive us our slothfulness, and save us when he comes.

I am now laboring with Sister Smith, trying to compel men to come in and make ready for that great event, so long looked for by the Advent people. And we are called upon to supply temporal as well as spiritual food. We stand as it were between you and the perishing, ready to administer all you provide. Hundreds within a stone's throw of the Mission will soon be crying for bread to eat and clothes to keep them warm. Shall they have your assistance? Shall they be made happy because you who have been blessed with this world's goods do your duty? Go through your closets and chambers; look up your cast-off clothing; search your pockets; and see if you cannot find something which may be the means of saving some poor, sad ones. Do not forget to pray that the Lord will bless us abundantly, and save us all in the new earth, where all tears will be wiped from all faces. A. D. FLAGG.

Star of Hope Mission, N. Y.

From Bro. D. D. Reed.

To the church scattered abroad:—We have just closed one of the best tent meetings that we ever held. Thank God, the holy power was in the tent, and that is what converts sinners,—the truth, preached in the Holy Spirit. I think I never have pitched the pentecostal tent without a reformation.

Bro. Fassett and Srs. Steere and Rowell were with me to labor. The truth of God has shaken the region as it never was shaken before. Fro. Fassett baptized sixteen happy souls. One deacon of the Congregationalist church was baptized. Thank God, the truth will and must be preached. The whole community is waked up to the great Advent truth.

It is getting cold, and I have put my tent up for the last meeting in this country. I expect, if it is ever pitched again, it will be on the shores of the Pacific Ocean. Will you all pray that the blessing of God may go with me? I am going alone to win a bride for my Lord. We have got the last great truth, and I feel it all through my bones. I am willing to suffer and die for this great truth.

Will some good preacher come this way and help? Bro. Fassett labors in this region. They are the best hearted people that I ever saw. While in Prescott with my tent, they came and handed me money, and said if it was not enough, they would pay more. I told them I did not want any more; I did not come after their money, but after them. Here are six or eight churches not far from each other; a good railroad from place to place. Will some man of God come and help? Bro. Fassett, after I leave, will be all alone. This is the healthiest country I was ever in. A good country.

I preached last Sunday about six miles back in the country, in a school-house. Good attendance. Had a good, free time. Will some good man, who has the cause of God at heart, come this way? You never will be sorry. Stop at Bro. Fassett's, in Minneapolis, Minn. He does not live far from the depot. If any of my brethren wish to write me, direct to D. D. Reed, Minneapolis, Minn. In hope, D. D. REED.

Sept. 14th, 1868.

From Bro. H. Pratt.

BRO. GRANT:—Last Sabbath was one of deep interest with us here. Five were baptized into the likeness of His death, to walk in newness of life; and the cause is still onward. Bro. Wm. McCulloch preached to us two evenings, and was rejoicing that his last child was baptized and praising the Lord before he left home. And now Bro. Nathaniel McCullock is rejoicing to see all his family worshiping God with him, the youngest going forward in baptism last Sabbath.

"The prospect, it is so transporting,"

that we are almost home, I feel lifted above the turbid surroundings to sit with him in heavenly places. How sweet to walk in the smiles of his approbation; how cheering the prospect of speedy redemption; how joyous the assurance of rest. "There remaineth a rest"; rest from care; rest from weariness; rest from journeyings; rest at home. Almost down to the river; tears almost wiped away; almost hearing the "well done." Praise the Lord forever.

Pilgrims, rejoice! Lift up your heads. The morning cometh; it waiteth for thee. "Arise, look around thee." Thou canst watch one hour. "What I say unto you, I say unto all, Watch." H. PRATT.

Rochester, Sept. 30th.

HORNETS' NESTS IN ZION.

Loose tongues "gadding abroad," in professors of religion, are ever to be bemoaned by all well-wishers of the church of Christ. They are hornets' nests in Zion which ought to be destroyed at all hazards. This matter is so pithily touched off by the editor of the *Morning Star*, in a paper on purging out the old leaven, that we can not forbear giving our readers the pleasure, and may be the profit of reading it. He says:

Some christians have lawless tongues. They pray well, talk well, give well, are in many things very good, but their tongue is terribly unruly. The imperfections of the whole neighborhood are treasured and repeated. They rattle away at all hours, under all circumstances, to all people. Regular picking-machines they are, sharp, relentless, vigilant. And they make a conscience of it, too. "We are open-hearted," "we must be honest," "we must speak right, and just what we think," "we are no hypocrites," "we are very sorry, but must tell the truth," they say, and then let loose hailstones and coals of fire. This tendency in them is their nature, habit, and passion, and it will cost them a battle to subdue it. But what a scandal they bring upon the gospel! How they dishonor Christ! They do more hurt than a score of infidels. They torment the church, are a hornets' nest in Zion, sting and poison all they touch, and cause the saints to cry out, "From this torment, good Lord, deliver us."—*Morning Star.*

Obituaries.

STANTON. Died in Nashua, N. H., Aug. 10th, 1868, Sr. Angie M., wife of Bro. John Stanton, and daughter of Bro. Asa and Sr. Martha Avery, aged thirty years.

Also, Sept. 23d, infant daughter of Sr. Angie M. and Bro. John Stanton, aged seven weeks.

In early life our beloved sister knew by experience what it was to love Jesus. Being possessed of an amiable and pleasant disposition, her heart easily yielded to the claims and requirements of the gospel. As she advanced in years, her affections and interests became engaged in worldly friendships and pursuits, and her devotion to religious duties ceased for a time. When the stirring message of the coming of Jesus in '67 came sounding through the land, she with her companion was aroused by the solemn call to prepare for the "marriage supper of the Lamb." She immediately attended to the important work, and consecrated herself to the duties and services of a christian life, and continued in the performance of them until death set its cold seal upon her lovely brow.

Her loss is keenly felt by a large circle of relatives and friends. A lonely and almost broken-hearted companion, grief-stricken parents, sisters and brothers, all feel they have met with a loss which can never be replaced until the grave gives up its sacred dead. May the hand of the Lord sustain and strengthen these mourners, and lead them gently through this vale of tears.

Words of comfort were spoken at the funeral by Bro. L. Kimball, and with many tender thoughts and tears we laid her away in a peaceful repose. A. W. STAPLES.

THOMAS. In Hamilton, Mo., Aug. 15th, 1868, Lydia Jane, wife of Milo D. Thomas, and only daughter of Eld. S. D. and Mary Deyo, and sister of Elder Peter S. W. Deyo, aged forty-one years, eleven months, and twenty-one days.

Sister Jane was born in Seneca, N. Y. She embraced religion at the age of fourteen, under the labors of Eld. Morrison, a Christian minister. She continued a consistent member of that church as long as she lived. She leaves a father, mother, four brothers, husband, and five children to mourn her loss. Of late years she embraced the blessed hope, and looked for the Lord. We hope that soon her last prayer may be answered: "Come, Lord Jesus, come quickly." PETER S. W. DEYO.

COBURN. Died in Salem, N. H., Sept. 10th, Willis B., only child of Charles G. and Abbie F. Coburn, aged four months.

Married.

In Benton, N. H., Sept. 23d, 1868, by Eld. A. W. Sibley, Mr. LEVI F. ATWOOD, of Woodstock, N. H., and Miss NANCY J. DROOER, of Benton.

In Strawberry Point, Clayton Co., Iowa, July 4th, 1868, by Eld. Peter S. W. Deyo, Mr. D. J. CHILDERS and Miss MARY M. STURTEVANT.

In the same place, and by the same, Sept. 20th, 1868, Mr. FLETCHER F. STURTEVANT and Miss JENNIE CLARK.

In Kennebunk, Sept. 15th, 1868, by Elder W. H. Mitchell, JAMES F. MITCHELL and LUCY F. TOWNE, both of Kennebunkport.

Summary of News.

FOREIGN.

Cable News.

BAYONNE, 30th. Queen Isabella was accompanied to the frontier by a company of Spanish halberdiers, where she breakfasted at 11 o'clock. She then proceeded to Biarritz, where she had an interview of fifteen minutes with the Emperor Napoleon, Empress Eugenie and Prince Imperial.

The Queen then took a special train for this city, which she reached at a quarter past three this afternoon. Mafori occupied the same carriage with her. The royal party was met at the depot by some members of the late Spanish ministry, including Gonzales Bravo, who had five minutes conversation with her Majesty. Queen Isabella will take up her residence at the imperial palace at Pau. The city of Madrid is reported to be quiet to-day.

MADRID, 30th. The Official Gazette to-day published a proclamation of the provisional Government pronouncing the deposition of Queen Isabella, proclaiming the sovereignty of the people and concluding with a denunciation of the Bourbons.

The leading bankers and merchants of Andalusia have offered to the provisional Government a loan of 160,000,000 reals.

LONDON, 30th. Gen. Paria has arrived here. He was badly wounded in his battle with the revolutionary forces. The royal arms have been removed from the public buildings throughout the city by the soldiery. Citizens everywhere fraternize with the army. Buildings in several parts of the city are illuminated.

ALEXANDRIA, EGYPT, 1st. While the Viceroy of Egypt was visiting an illumination in a narrow street in Cairo, an attempt was made to assassinate him by dropping a steel ball armed with sharp barbs on his head. The Viceroy escaped uninjured. The perpetrator is unknown.

MADRID, 1st. The Provisional Junta has issued a proclamation calling out the national militia.

PARIS, 2d. It is reported that when the Queen of Spain left San Sebastian she took with her all the crown jewels and the Royal regalia, together with 23,000,000 reals.

MADRID, 2d. The elections for members of the new Junta are in progress. Perfect order is maintained.

Gen. Cologne has been arrested and sent to the Fortress of Sontono, where he will be confined until his trial commences.

PARIS, 2d.—Evening. The latest reports from Spain state that Marshal Serano will not go to Madrid, because the national guards, who hold possession of the city, refuse to admit the troops of the regular army under his command.

It is rumored that a republic has been proclaimed at Madrid. A proclamation has been issued in Catalonia, demanding a Federal Republican form of government for Spain.

BREMEN, 2d. The Weser *Gazette* says the Federal Government of North Germany has made a contract with the North German Lloyd Steamship Company, establishing a money order system between the United States and Germany.

LONDON Oct. 4. A rumor is current that the success of the revolution in Spain has had the effect to induce France to make some important concessions to Italy.

It is rumored that a conspiracy to dethrone Abdul Aziz, the reigning Sultan of Turkey, has been discovered in Constantinople, and that a number of political arrests have been made there.

MADRID, Oct. 3. Marshal Serrano, accompanied by seven Generals of the army, entered Madrid to-day in triumph. Great preparations were made for his reception.

LONDON, Oct. 3. It is announced to-day that the great powers of Europe will allow their diplomatic relations with Spain to remain in *statu quo*.

TROUBLE IN ITALY. As an offset to the troubles in Spain which are caused by the profligacy of the Queen and the cruelty of her government, it is said that an insurrection has broken out in Italy, being in the island of Sicily and the adjoining country of Calabria. The declarations of the insurgents are in favor of an Italian Republic, it is said; while it is suggested that the ex-King of Sicily is at the bottom of the plot, his present purpose being to give trouble to Victor Emanuel under the pretense of republicanism—a convenient means of annoyance until the time arrives "when the King shall come to his own again." It may be that this movement may result from the uneasiness of the exiled Princes of Italy, who have been plotting together, it is believed, ever since they were dispossessed of their subjects. But it is quite as probable that the Italian people have really commenced this disturbance, in consequence of their disappointment at the failure of the attempt to get possession of Rome, and the manner in which *Il Re Galantuomo* contributed to that disaster. All Italy was excited greatly, up to and after the unfortunate disaster at Mentana, and very little would have been required to blow up the flames of insurrection. Since that time the disappointment having worn off, the disaffection has not been so freely expressed, but the feeling against the King has not been extinguished. A short time will be necessary to make us better acquainted with the results and reasons of this new disturbance of the peace in Europe.

DOMESTIC.

New York, Oct. 2. The Roman Catholic Synod in this city have enacted that no absolution must be given to Free Masons, and that marriage must take place in church.

New York, Oct. 3. Dr. Gurley, the beloved pastor of the Avenue Presbyterian church of this city, died in Washington on the 30th ult. His death is a great loss to our city. He has long been considered by all denominations of christians a man of profound learning, deep piety, and of a true catholic spirit.

THE ECUMENICAL COUNCIL AT ROME.—The committees appointed to prepare the propositions to be debated by the Ecumenical Council are progressing very well in their work, and in the course of October or November the report of the fathers will be submitted by the Pope to an international committee, composed of prelates of those nations, as well as of England, Spain, Portugal, Holland, Belgium and Poland. Finally, the amended and elaborated propositions will be examined by a committee of cardinals, which will give them the shape in which they are to come before the Council. This list includes the following important subjects: The policy of uniting the Catholic and the Greek schismatic churches; the regulation of the relations between the Church and the State, in view of the almost universal transformation of absolute into constitutional governments; the position of the Catholic clergy in general, and particularly of religious communities of women, in presence of the revolution which desolates the Italian peninsula; the best mode of providing religious instruction as a barrier against the atheism of the day, so destructive to faith and morals. Cardinal Pitra, Benedictine, is appointed to plead the cause of the Greek church, and explain the differences which divide it from that of Rome.

KU-KLUX IN ARKANSAS. A Little Rock (Ark.) dispatch of last night, Sept. 29th, says: A dispatch from Batesville to the State authorities says the Ku-Klux, collected from the adjoining counties, are in arms in Fulton county, one thousand strong. The roads are all picketed to near Batesville. Union men call for help. This is where Captain Mason was assaulted a few days ago. Serious trouble is anticipated.

Items.

☞ The Jewish *Messenger* says that many Israelites have abandoned the idea of returning to Palestine, being quite satisfied with America—but the belief in a restoration of Israel as a nation on its soil, is still an integral article of faith among us, and if not accomplished for and by us, we cherish the hope and confidence that the prophecies will be realized.

☞ A negro boy in Tennessee devotes half of his wages every month to the support of his former mistress, who has become very poor since the war and is utterly unable to support herself.

☞ The father of four of the assassins of Prince Michael is roaming about Hungary, unable to find a town or city that will allow him a residence.

☞ It is stated that agents of the French Government are in New York making large purchases of grain, salt meat, clothing, etc.

☞ The latest accounts from the scenes of the earthquakes in South America, show that the total loss of life could not have been much short of sixty thousand.

☞ There has been quite an inundation at New Orleans, caused by East winds driving back the waters of Lake Ponchartrain.

Notices.

Massachusetts Quarterly Conference.

By invitation of the Second Advent Church in Chelsea, the next State Quarterly Conference of the Society will be held in Chelsea, Mass., at Library Hall, commencing Tuesday evening, Oct. 20th, continuing daily and over the following Sunday. It is to be hoped we shall have a general gathering of all the faithful in this region. We will do our best for you, both temporally and spiritually. Come, both delegates and all, that have an interest in the salvation of men at the coming of Christ. Some business of importance will come before us. Preaching the first evening. E. OWEN, Sec'y.

Advent Christian State Conf. of N. H.

The annual session of this conference for 1868 will be held at Lake Village, N. H., commencing Oct. 15th, and hold over the following Sunday.

It is hoped that churches will be represented by delegates, so that we may know the condition of the churches and the cause in New Hampshire. Each church is entitled to send one delegate, and those numbering over twenty-five members can send two.

Arrangements have been made with the Manchester and Lawrence, Portsmouth and Concord, and Boston and Montreal rail roads, so that persons who pay full fare to the meeting may have free return tickets to the stations at which they started. Return tickets will be furnished at the meeting by the Secretary. Those coming to the meeting *via.* of Concord, must purchase tickets to Concord, and then pay in the cars from Concord to Lake Village. A. W. SIBLEY, Secretary.

The New Hampshire Tent.

To the brethren and friends of New Hampshire, in favor of having a tent to carry the gospel of the kingdom into new places, I would say, at the Alton Bay campmeeting it was found that enough had been raised by Bro. D. M. Leavitt, and others, except about one hundred dollars, to obtain a tent; therefore the brethren decided to purchase one at once, and have it in the field, believing the friends would soon send in the remainder. A committee of three was also chosen to see that the tent was judiciously run, and they to receive what the friends wished to give to make up what was lacking. Bro. T. H. Ford of Concord, Bro. John Shorey of East Rochester, and myself, were chosen said committee. Bro. Ford is Treasurer, but money can be handed to either, and we will see that it is appropriated as designed. If it is more convenient to send it by brethren to the State Conference, to be held at Lake Village, commencing Oct. 15th, you can do so. J. G. SMITH.

Tent Meeting.

The last meeting of the season in the New York State Mission Tent will be held at West Barre, Orleans Co., N. Y., beginning Oct. 8th, and continue as long as practicable. We hope to see a general rally from the surrounding country at this meeting. Pray for us, that this may be the *best* meeting of the season; and yet many are rejoicing in the truth as the result of our meetings through the summer.
WM. A. FENN.
JONAS WENDELL.
EDWARD COTTON.

Conference.

If the Lord will, there will be a conference at Week's Mills, China, Me., commencing Thursday evening, Oct. 22d, and continue over Sunday. Preachers and all are invited to come and earnestly engage in the work of the Lord, that sinners may be saved and God's name be glorified. Homes will be provided for all. Strangers may call on Geo. Jackson, Albert Chapman, and Alton Doe. For the brethren, JER. CARR.

Notice.

The Lord willing, the New Hampshire Mission Tent will be pitched in Sandwich Centre, Oct. 21st, to continue as the Lord directs. Services to commence at 4½ o'clock P. M. An invitation is given to all to come. If it is bad weather, we will procure a hall. Elds. T. W. Piper, W. J. Hobbs, and others, will be present with the writer to preach the word. D. M. LEAVITT.

Dixfield Tent Meeting.

The Maine Mission Tent will be pitched in Dixfield Village, to begin meetings, Thursday P. M., at 2 o'clock, Oct. 15th, and continue as long as thought best. The small tent will be pitched for the accommodation of brethren who may come prepared to board themselves. I. C. WELLCOME.

Conference.

The Lord willing, we purpose to hold a conference in Bangor, Me., commencing October 29th, and to hold over the following Sabbath. We hope all of the brothers and sisters will come who are willing to work for the Lord.
In behalf of the Church, J. M. JEWETT.

Conference.

The Lord willing, there will be a conference at Middleton Corner, N. H., commencing Thursday evening, Oct. 8th, and continue over the following Sabbath. Bro. Daniel Churchill, Joseph Spinney, and others are expected to be present to preach the word. Brethren and sisters are invited to come and work for the Lord. MARK STEVENS.
O. COLMAN.

Notice.

The Lord willing, the Mass. Mission Tent will be pitched at Lexington Place, Lexington St., near Meridian St., East Boston, Wednesday, Oct. 7th, and the meetings continue afternoons and evenings over Sunday, Oct. 11th, and as long as may be duty. Brethren and sisters are invited to "come over and help." ENOCH MORRILL.

Tent Meeting in Philadelphia, Pa.

The Lord willing, the Advent Mission Tent will be pitched in Phila., Pa., Tuesday, Oct. 13th, and meetings continue as duty may require. Dear brethren and sisters, rally to this meeting. Come to work for Jesus. Come to save souls from death.
JOHN G. HOOK.
S. W. THURBER.
ISRAEL DAMMAN.

R. I. and E. Ct.

Our next conference will be held at Lafayette, R. I., commencing Wednesday, 2 o'clock P. M., Oct. 7th, 1868. Remember the delegates and letters, and looking to God, let us expect a precious season. H. F. CARPENTER.

South Vershire, Vt.

We purpose to commence a protracted meeting in this place, commencing Oct. 7th, and continuing over Sunday. Will friends from surrounding districts come over and help us? Come one and all. Homes will be provided for all. H. F. CARPENTER.

Notice.

To the brethren and sisters scattered abroad, who are interested in the Star of Hope Mission: Sr. Anna E. Smith, Superintendent, can procure the full report of her labors and expenses for the past twelve months, which is got up in pamphlet form. Single copies 15 cents, by the dozen $1.25. The proceeds, after paying the printer's bills, etc., will go to defray the expenses of the mission. They can be had by sending to ANNA E. SMITH, 14 Laurens Street, New York, or to H. L. HASTINGS, Scriptural Tract Repository, Boston.

Notice.

Wm. B. Bennett, a young man seventeen years old, wants to get a good chance to do chores and go to school the coming winter, in some locality where he can attend meeting. He is now at work in Bro. Hastings' office in Boston, 19 Lindall St. Please address him there immediately. H. MUNGER.

Wm. B. Bennett has been in my employ for some time, and is an active, willing, and reliable young man. H. L. HASTINGS, *Ed. of the Christian.*

Notice.

Having been released from all contracts and arrangements of public labor, I am now at liberty to go wherever the door may be opened. Application must be made soon. Address Eld. PETER S. W. DEYO, Strawberry Point, Clayton Co., Iowa.

P. O. Address.

Letters may be addressed to me as follows:—La Porte City, Iowa, care of H. J. Preble, until Oct. 7th; then Bascobel, Wis., until Oct. 17th, care of C. B. Sylvester; then Rouses Point, N. Y., care of Elder D. T. Taylor, until Oct. 24th; then Lynn, Mass. T. M. PREBLE.

Sycamore, Ill., Sept. 10th, 1868.

Notice.

There will be a meeting at the Dennett school-house in Bowdoin, to commence Thursday evening, Oct. 22nd, and hold over Sunday. Bro. E. M. Haggett is expected to be there. H. D. REED.

Notice.

The Tent meeting at Rochester Plains, N. H., will continue (D. V.) through the week and over Sunday, Oct. 11th. H. L. Hastings will be present to preach the word.

Notice.

The Maine Mission Tent will continue in Mt. Vernon village over Sunday, Oct. 11th. I. C. WELLCOME.

Notice.

My appointments are all withdrawn on account of sickness. CHAS. GOODRICH.

LOST.—At the Deerfield camp-ground, a bed-comforter and a linen coat. Any one finding the same among their baggage, will please return them to Enoch Morrill, Crisis office, or at So. Deerfield, N. H.

Notice.

Our meetings in South Boston, for the worship of God, will be held hereafter at "*Fraternity Hall*," No. 120 Broadway, every Sunday, the Lord willing. Come over and help us. J. N. BERRY, Secretary.

FOUND.—Found at the Springfield Campmeeting a brown or maroon merino shawl, with fringe. Can be had by sending to the Crisis office.

The Maine Tract Fund.

WM. H. MITCHELL, R. R. YORK, S. K. PARTRIDGE, } *Society Officers.*

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent, J. A. LIBBY, West Poland, Maine.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.
ANNA E. SMITH, *Superintendent and Manager*
MEETINGS.
Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Hymn Book.

The Second Advent Hymn Book can be obtained at the following prices, of Mrs. P. A. Smith, No. 4, Frank St., Rochester, N. Y. (by sending the money with the order): Less than one dozen, 25 cts. per copy; postage 3 cts. One dozen, $2.50; postage 36 cts. One hundred, $15.00, sent by express. For sale at this office.

Notice.

Elder THOMAS SMITH, No. 7 Fourth Street, Bangor, Maine, keeps for sale English Bibles and Testaments, American Bible Union Testaments, H. F. Hill's "Saint's Inheritance, or World to Come," with the general variety of Tracts issued by the A. C. P. Society, Boston, Mass.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—
Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.
☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.
Address all orders to MILES GRANT, *Boston, Mass.*

LEAFLETS FOR LETTERS.

1. Home .... 16 pp.
2. Life Insurance .... 16 pp.
3. Lost! Lost! .... 8 pp.
4. Brother, shall we meet? .... 4 pp.
5. About God (for children) .... 4 pp.
6. Worth Knowing .... 4 pp.
7. Peace in Christ .... 4 pp.
8. Now .... 4 pp.

The above practical tracts, envelope size, will be sent, postpaid—
One set (64 pp.) .... 6c.
1200 pp. $1.00
1200 pp., (by express, not prepaid) $1.00
Address all orders to MILES GRANT, Boston, Mass.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
S. W. THURBER .... Sunday, Oct. 11th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
J. S. WHITE .... Sunday, Oct. 11th
L. BOUTELL .... Sunday, Oct. 18th

West Abington .... Sunday, Oct. 18th
J. S. WHITE.

Pittsfield .... Sunday, Oct. 11th
J. COUCH.

Auburn, (Clark's Hall) .... Sunday, Oct. 11th
C. RICHARDSON.

Lynn, Mass .... Sunday, Oct. 25th
H. MUNGER.

Brunswick, (Yellow school-house) .... Sunday, Oct. 25th
R. R. YORK.

Lawrence, Mass .... Sunday, Oct. 11th
A. P. MOORE.

Strafford, (Robert's school-house) .... Sunday, Oct. 11th
JOHN PARSONS.

New York, (Cooper Institute), A. M., Sunday, Oct. 11th. P. M. W. 24th street. Evening, corner of Grand and Allen streets. JOHN G. HOOK.

New York, (W. 24th street), A. M., Sunday, Oct. 11th. P. M. Cooper Institute. Evening W. 24th street.
ISRAEL DAMMAN.

Nashua, N. H .... Sunday, Oct. 18th
Manchester, N. H .... Tuesday evening, Oct. 20th
JOSEPH KIMBALL.

Melvin Village, N. H .... Sunday, Oct. 11th
Moultonboro Neck, (Lower school-house), evening, Oct. 12th.
Long Island .... evening, Oct. 13th
Neck Road school-house .... evening, Oct. 14th
Manchester, N. H .... Sunday, Oct. 18th
W. H. MCDANIELS.

Strafford, N. H., (Robert's school-house), Sunday, Oct. 11th.
Dover, N. H .... Sunday, Oct. 18th
Barnstead, N. H., (Clark meeting-house), Sunday, Oct. 25th. WM. BODGE.

Bristol .... Sunday, Oct. 18th
New Britain .... Sunday, Oct. 25th
WM. J. RIPLEY.

Cold Spring, Mass .... Sunday, Oct. 11th
B. ST. JOHN.

Schoodac (school-house), Sundays, Oct. 10th and 11th
JOHN H. DADMUN.

Hampton, (Town House) .... Sunday, Oct. 11th
J. H. F. VARNEY.

Meredith, (Dolloff school-house) .... Sabbath, Oct. 11th
N. GLIDDEN.

Barkhampstéd, (South East district, known as the Batlam school-house), Oct. 11th.
Lovely Street .... Sunday, Oct. 18th
S. WOODRUFF.

East Holderness, N. H .... Sunday, Oct. 25th
W. W. SUTHERLAND.

Richmond, (Reed meeting-house) .... Sabbath, Oct. 11th
L. F. COLE.

Woodhull, N. Y .... Sunday, Oct. 11th
Lord's Supper to be administered. J. W. TAYLOR.

North Boscawen, N. H., (school-house), Sunday, Oct. 18th. SIMEON ROBY.

Newburg, Me., (in Bro. Morrill's neighborhood), evening, Oct. 7th, every evening through the week, and over the following Sabbath, or as long as the interest may demand. ALLEN DAMON.

Dinsmore Hill .... Sunday, Oct. 11th
J. A. CLEAVELAND.

Hinsdale, Mass .... evening, Oct. 7th
and over the following Sunday.
Honeoye, N. Y .... Sunday, Oct. 18th
ELVIRA S. JENNINGS.

Keene .... Sunday, Oct. 11th
Charlton, (Parker school-house) .... Sunday, Oct. 18th
Scitico, Ct .... Sunday, Oct. 25th
A. M. HIGGINS.

Cold Spring .... Sunday, Oct. 11th
WM. J. RIPLEY.

Woodstock, N. H .... Sunday, Oct. 11th
E. S. MOULTON.

South Deerfield, N. H., (where Bro. Winslow may appoint), Saturday evening, Oct. 10th, and over Sunday
L. E. SAULPAUGH.

Woodstock, N. H .... Sunday, Oct. 11th
East Canaan, N. H .... Sunday, Oct. 25th
JOHN H. EVANS.

Jackson Village, R. I., (at Bro. A. Wright's), Sabbath, Oct. 11th.
East Douglass, Mass .... Sabbath, Oct. 18th
Pascoag, R. I .... Sabbath, Oct. 25th
East Gloucester, R. I .... Sabbath, Nov. 1st
B. ROBERTS.

Danielsonville, Ct .... Sunday, Oct. 11th
Square Pond, Ct .... Sunday, Nov. 1st
P. S. BUTLER.

China, Me .... Tuesday, Oct. 13th
and through the week.
Will Bro. Carr fill my appointments at Cushing and Friendship on the 11th and 15th of October?
H. S. MITCHELL.

North Dana .... Sunday, Oct. 11th
Shall be at home a few days. GEO. A. STREETER.

Pownal, Vt .... Sundays, Oct. 18th and 25th
and intervening week.
Will come to North Adams on 9 A. M. train from Springfield, Saturday, the 17th. E. OWEN.

Scitico, Ct .... Sundays, Oct. 18th and Nov. 15th
RAND'L E. LADD.

Danville, C. E .... Sabbath, Oct. 11th
Quebec .... Sabbath, Oct. 18th
Montreal .... Sabbath, Oct. 25th
Evenings, as brethren may arrange, in each place.
ABIGAIL M. TRIPP.

Woodstock, N. H .... Sunday, Oct. 11th
East Canaan, N. H., (at the Chapel), Sunday, Oct. 25th
☞ NO NAME.

Scitico, Ct .... Sunday, Oct. 11th
Cheshire Street, Ct .... Sunday, Oct. 18th
WM. A. & M. L. DURAND.

Concord, N. H., (at the Bethel) .... evening, Oct. 7th
Concord, N. H., (Centre Street) .... Sunday, Oct. 11th
Meredith, N. H., (as Bro. Vezey may arrange), evening, Oct. 13th.
Lake Village, (conference) .... Oct. 15th
C. H. SWEET.

East Rochester .... Sunday, Oct. 11th
From there to Effingham. J. PINKHAM.

Pittsburg, N. H., (where Bro. Washburn appoints), Sunday, Oct. 11th. URIAH G. LADD.

Springfield, Mass .... Sunday, Oct. 11th
New Britain, Ct .... Sunday, Oct. 18th
Pleasant Valley .... Sunday, Oct. 25th
Yalesville .... Sunday, Nov. 1st
Prospect .... Sunday, Nov. 8th
Meriden .... Sunday, Nov. 15th
Cheshire Street .... Sunday, Nov. 22d
WM. STUART.

Manchester, N. H .... Sabbath, Nov. 1st
T. M. PREBLE.

West Groton, Vt .... Sunday, Oct. 11th
Topsham, Vt., (as Bro. Dexter may arrange), Sunday, Oct. 18th.
South Ryegate, Vt .... Sunday, Oct. 25th
T. E. LANG, JR.

Manchester, N. H .... Sunday, Oct. 11th
JOSEPH W. WHITE.

South Vershire, Vt .... from Oct. 7th to 12th
H. F. CARPENTER.

Alton, N. H .... Sunday, Oct. 11th
JOSEPH SPINNEY.

North Somers .... Sunday, Oct. 11th
Square Pond .... Sunday, Oct. 18th
Hartford .... Sunday, Oct. 25th
L. F. MOORE.

Bristol, R. I .... Sunday, Oct. 11th
J. W. THOMAS.

Hartford, Ct .... Sunday, Oct. 11th
B. HITCHCOCK.

Dover, N. H .... Sunday, Oct. 11th
A. SIMPSON.

Wyoming, R. I .... the first Sabbath in each month
Westerly, R. I .... the second Sabbath in each month
Riverpoint, R. I .... the third Sabbath in each month
Bristol, R. I .... the fourth Sabbath in each month
A. DURFEE.

Frankfort Mills, Me .... Sunday, Oct. 11th
North Searsport, Me .... Sunday, Oct. 18th
THOMAS SMITH.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. ELD. GEO. CHAMPLIN.

Effingham, N. H., evening, Oct. 12th, every evening through the week, and over Sunday, Oct. 18th.
Melville Village .... evenings, Oct. 20th and 21st
Meredith Village .... evening, Oct. 22d
Center Harbor, (Town House) .... evening, Oct. 24th and Sunday, 25th.
New Hampton, (where Bro. Pike may appoint), evening, Oct. 26th.
Andover, (Cillyville school-house), evening, Oct. 27th, through the week, and over Sunday, Nov. 1st.
Sutton, (Mill Village) .... evening, Nov. 5th
Concord, (at the Bethel) .... Sunday, Nov. 8th
Chichester, (Advent Chapel) .... evening, Nov. 9th
Barnstead, (Clark meeting-house) .... Nov. 10th
Exeter, N. H .... Sunday, Nov. 15th
Lawrence, Mass .... Sunday, Nov. 22d
Wakefield .... Sunday, Nov. 24th
Lowell .... Sunday, Nov. 29th
J. PINKHAM.

CONCORD, N. H., (AT THE BETHEL).
Wm. W. Sutherland .... Sunday, Oct. 11th

BIDDEFORD, ME.
R. S. Emery .... Sunday, Oct. 11th
A. Simpson .... Sundays, Oct. 18th and 25th
W. H. Mitchell .... Sunday, Nov. 1st
R. S. Emery .... Sunday, Nov. 8th

ABINGTON, CT.
L. Boutell .... Sunday, Oct. 11th

PLEASANT VALLEY, CT.
H. H. Dickenson .... Sunday, Oct. 18th
L. F. Moore .... Sunday, Nov. 1st
E. Owen .... Sunday, Nov. 15th
B. Hitchcock .... Sunday, Nov. 29th

DANIELSONVILLE, CT.
P. S. Butler .... Sunday, Oct. 11th
I. B. Potter .... Sunday, Oct. 18th

WOLCOTTVILLE CIRCUIT.
Wm. J. Ripley, Wrightville, Oct. 11th.
G. L. White, Newfield day, Wolcottville evening, Oct. 18th.
B. Hitchcock, Wrightville day, Wolcottville evening, Oct. 25th.

SPRINGFIELD, MASS.
Wm. Stewart .... Sunday, Oct. 11th
Wm. N. Pile .... Sunday, Oct. 18th
S. G. Mathewson .... Sunday, Oct. 25th
A. Simpson .... Sunday, Nov. 15th

WILBRAHAM, MASS.
I. B. Potter .... Sunday, Oct. 11th
P. S. Butler .... Sundays, Oct. 18th and 25th
A. M. Higgins .... Sunday, Nov. 1st

Augusta, (North Parish, on the east side of the river), Sunday, Oct. 11th.
Windsor, (at the Prebble school-house) .... Oct. 18th
THOMAS RINES.

Exeter, N. H .... Sundays, Oct. 18th and 25th
MATTHEW BATCHELOR.

Woodstock, N. H .... Sunday, Oct. 11th
and through the week. E. S. MOULTON.

Lewiston .... Wednesday, Oct. 7th
Portland .... Thursday, Oct. 8th
Biddeford .... Friday, Oct. 9th
Lawrence .... Lord's day, Oct. 11th
ISRAEL DAMMAN.

Danbury, N. H .... Sunday, Oct. 11th
Canaan, N. H .... Sundays, Oct. 18th and 25th
Manchester, N. H .... Sundays, Nov. 8th and 15th
Lowell, Mass .... Sunday, Nov. 22d
Charlestown, Mass .... Sunday, Nov. 29th
If these conflict, please write me at East Canaan, N. H. J. K. BELLOWS.

Byron, Me .... evening, Oct. 17th
and over Sunday.
Weld .... evenings, Oct. 21st and 22d
Carthage .... evening, Oct. 24th
and over Sunday, and longer if thought best.
J. T. JORDAN.

Harrisburg, N. Y., (Bickford school-house), evening, Oct. 15th.
Barns' Corners, N. Y .... evening, Oct. 16th
Wilcox Corners, N. Y .... evening, Oct. 17th
Boylston, N. Y., (Palmer school-house), evening, Oct. 18th. Evening, Oct. 19th, where Bro. Ballou may arrange.
Greenboro, N. Y .... evening, Oct. 20th
Redfield Square, N. Y .... evening, Oct. 21st
Florence Hill, N. Y., (Crawford school-house), evening, Oct. 22d.
Camden, N. Y., (Kinnie school-house), evening, Oct. 23d.
Glenmore, N. Y., Sunday, Oct. 25th, and at Taberg the two evenings following, if brethren can get the hall.
C. H. WILLIAMS.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ MRS. WM. WHITAKER paid $2.00 at campmeeting. Give us your P. O. address.

☞ J. H. WESCOTT—The Crisis has been sent.

☞ WHO sent us $2.50 from Wakefield, R. I., July 24th? No writing whatever.

☞ H. T. LEONARD—We have *not* the last volume of Crisis complete for sale.

☞ H. CUSHMAN—Your paper goes regularly.

LETTERS RECEIVED.

I C Wellcome, D N Smith, A S Whitney, P M Eaton, A J Cole, W Ford, J Iglehart, H Pratt, F H Chamberlain, A W Staple, A Westgate, G A Streeter, E T Hobbs, A Boynton, E T Himes, H K Flagg, J Francis, W A Fenn, H Munger, A F Coburn, C H Sweet, W H Spencer, P S W Deyo, M E Dow, C Colegrove, F P Ide, M A Fogg, M A Knowles, H J Baldwin, H Cushman, M E Streeter, C Daggett, Z B Chase.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Springfield, Mass., Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Cushing, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
B. P. Manning—East Weare, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—Loudon Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
R. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
Wm. Stewart—1814 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
E. Cotton—Edenboro, Pa.
Wm. Deverell—Keswick, C. W.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Wellsville, Wayne Co., Mich.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
G. W. Stetson—Clean, Ohio.
H. A. King—Nevada, Ohio.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Aubey, Ill.
F. Barr—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
Eld. A. P. Dagget—Simpson, Iowa.

BOOKS AND TRACTS
FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
VOICE OF THE THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.
THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.
MATTHEW XXIV. AND XXV. An Expositor, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.
THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth $1.00; paper 50c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof texts.) 3c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.
REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. P. Hudson. Paper covers 45c. by mail.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.
THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.
THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.
THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.
THE THREE KINGDOMS. By T. M. Preble. 13c. by mail, 15c.
TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.
HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.
SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.
THE POWERS OF THE AIR; or, Spiritualism; What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.76.
THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.
THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 463 pp. $1.35.
"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.
CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.
SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.
THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 26c; by mail, 29c.
CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 25c; by mail, 29c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.
THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.
OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.
THE BIBLE, OR TRADITION—Which shall we Believe? An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.
"ONE MORE INVITATION." A tract of four pages. By mail, 25c. per 100 copies.
"GOLDEN MOMENTS." A four-page tract. By mail 25c. per 100 copies.
THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 6c.
AMERICA IN PROPHECY; An Exposition of Isaiah XVIII. By O. R. Fassett. 8c; by mail 10c.
"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c; 40c. per dozen.

PRAYER.

When prayer delights thee least, then learn to say,
Soul, now is greatest need that thou shouldst pray.

Crooked and warped I am, and I would fain
Straighten myself by Thy right line again.

O come, warm sun, and ripen my late fruits;
Pierce, genial showers, down to my parched roots.

My well is bitter; cast therein the Tree,
That sweet henceforth its brackish waves may be.

Say what is prayer, when it is prayer indeed—
The mighty utterance of a mighty need?

The man is praying, who doth press with might
Out of darkness into God's own light.

White heat the iron in the furnace won;
Withdrawn from thence, 'tis cold and hard anon.

Flowers from their stalks divided, presently
Droop, fall, and wither in the gazer's eye.

The largest river, from its fountain head
Cut off, leaves soon a parched and dusty bed.

All things that live from God their sustenance wait,
And sun and moon are beggars at his gate.

All skirts extended of thy mantle hold,
When angel hands from Heaven are scattering gold.
—*Archbishop Trench.*

For the World's Crisis.

MISSION LETTERS FROM SWITZERLAND.

NUMBER TWENTY-THREE.

Dear Bro. Grant:—Three months have again passed away since I had the pleasure of writing you a faithful report of my labors in the vineyard of our dear Savior. This is an unusual delay; but the circumstances which have caused it are also unusual and trying. I have been pursuing my missionary labors, traveling day and night from Geneva and Lausanne to Bale; from Bale to Mulhouse (France), back again to Bale; from there to Fribourg, Baden-Baden, Karlsruhe and Stuttgart. I was obliged to return to Switzerland, where I am continually engaged in the great work of our dear Master, Jesus Christ.

Our visit in the city of Bale, famous for the Council of the Pope Eugene IV. against the Hussites, and who was also dethroned and substituted by the old Duke of Savoy, Felix V., was especially blessed. Several good and honest souls were converted to God during our long visit there of nearly two months.

Fribourg (in Briscau) is also a very interesting place, and we hope there may be some good people waiting there for the Lord's coming.

Baden-Baden is famous for its hot springs, where I found about one thousand strangers from different countries; but, unfortunately, all the public halls were occupied, so that it was impossible for me to commence a course of lectures.

When in Stuttgart, I was invited to assist at the departure of Brn. Hardy and Hoffman with their families for Jerusalem, where several German families are already established in the town of Nazareth, for the purpose of preaching the gospel of the kingdom, and wait there for the second coming of the Lord. I was charged to speak in the depot of Weiblingen to an assembly of about two hundred friends, who had come to say their last farewell to the departing Brn. My special remarks were on the great sacrifice these Brn. were making in going to preach the gospel where such great misery abounds, and especially where the great universal war will begin. All present were much moved, even to tears. This circumstance gave me an opportunity of making many new and happy acquaintances in the Kingdom of Wurtemberg, where I hope, providence permitting, to return later. May God Almighty bless his people, and especially our dear friends departed for Jerusalem. Amen.

It Stuttgart, I formed a good alliance with the kind Baptist Brn., who are convinced that the true message of the second coming of the Savior must be proclaimed on the earth especially by this church, otherwise this church will fall. Having been obliged to return to Switzerland, by the grace of God, I was blest even in the cars. Seeing many intelligent faces around me, I took the liberty of opening the interesting subject of the fulfillment of prophecy, and many were willing to listen to our explanations. One gentleman was an evangelist on his way to Smyrna, and was rejoiced to hear the subject of the second coming of the Savior mentioned, believing that his glorious kingdom was near; our alliance was very cordial indeed, and I promised to send him our publications to Smyrna. Another gentleman was from the Hague (Holland), and strongly encouraged me to go and preach at the Hague and in Amsterdam.

When in Mulhouse, several Baptist Brn. received the truth with joy; some rejected it, being influenced by the elders. One dear Swedish brother is departed for Stockholm to proclaim the coming kingdom of the Lord.

From Bale, we were invited to Zurich, on the occasion of the Polish national meeting which was at Rappersweil, near Zurich, and where were present more than three hundred Polish delegates and several thousand spectators. Count Plater (a Polish exile) has caused a beautiful monument to be erected, on which is written in four different languages:

"*L'esprit immortel de la Pologne; par une lutte sanglante et seculaire, proteste contre l'oppression de la force, et sur le libre sol de Helvetie fait appel a la justice de Dieu et du monde.*"—"The immortal spirit of Poland, by a secular bloody struggle, protests against the oppression of the force, and on the free land of Helvetie appeals to the justice of God and the world."

But as we have nothing to do with the politics of this world, we will only say a few words on what touched our hearts very much; it was the beautiful hymn which was sung by the Polanders in their native tongue: "O God! give us our fatherland," etc. Yes, faith in God is a good principle, and we trust the Almighty will have mercy on this unfortunate people, and will bless them, that they also may receive the glorious message of the everlasting kingdom, the only genuine fatherland. Several very interesting speeches were spoken on the very afflicting subject of the strong persecution, when even the national tongue is now prohibited in the streets. We were very happy to find some one who loved the Bible, and our visit in Zurich was blessed.

But unfortunately our mission in that city was unexpectedly interrupted by the intelligence of the death of a very dear friend in Tramelan, for which place we immediately left, and whose funeral we attended on the 25th of August. The evening of that day we baptized two sisters, and celebrated the ordinance of the Lord's Supper. Sunday, Aug. 30th, Bro. Vuilleumier baptized one brother whom God in his mercy had added to the church; to him be glory for ever and ever.

I had the pleasure of receiving, Aug. 1st, a letter from Brn. Adams and Cunningham, containing a draft for 553 francs 32 centimes, for which I am very grateful. May the God of Missions abundantly bless all the dear friends who have given of their means to sustain us while laboring in this work of the Lord, is our humble prayer. Your brother in the vineyard of the Lord,

M. B. Czechowski.

Saint Blaise, Canton de Neuchatel, Suisse, Sept. 12th, 1868.

For the World's Crisis.

IS THE EARTH LARGE ENOUGH To contain all who have ever lived upon its surface?

That is a question of great doubt with some persons. I find the following paragraph in the public papers:—

"Statisics affirm the number of human beings who have existed since the creation to have been 66,627,843,273,075,221. Dividing this number by the superficial capacity of the globe, gives each person about one-fifth part of a foot square of *terra firma*, and in this case the earth is one vast cemetery. By the same calculation the digging of graves for all the dead since the creation would be a work equal to turning over the surface of the earth two hundred and eighty-one times."

I dispute the assertions, and question the "statistics" of the above mathematician, especially concerning the space given to each human being, and the "digging of graves" over the world so many times.

Now the world probably is about six thousand years old. Each generation now-a-days passes off in about thirty years on an average. This gives us two hundred generations since creation. But then, before the flood, generations lived much longer than thirty years. But no matter. I will give it this short time, so as to allow all odds possible in favor of this assumptive paragraph. At present, there are about a thousand million persons living on the earth, constituting this generation. The first generation created consisted of *two* persons, Adam and Eve. This present generation consists, as above, of a thousand million. This will give an average of five millions to each of the two hundred generations since man's creation. But not so many generations have existed; and all that lived up to the flood—1655-6 from the creation—were then destroyed, excepting Noah's family of eight persons. So when the ark again rested on dry land, and man began life again, only his family of eight lone souls inhabited the earth, and man made a new start in progression.

But not even deducting the number destroyed by the deluge from the dwellers on the earth, I assert that there is room enough for all who ever breathed the breath of life to stand upon the earth at one time. Suppose every generation since creation contained a thousand million souls, as this present one does, which no sane man would claim. Two hundred generations since then would give us *two hundred thousand million* as the number that have lived on the earth. Allowing four square feet—a space two feet square—as being large enough for each human being to stand upon, would require *eight hundred thousand million millions* square feet. There are 27,874,000 square feet in a mile. This vast number of persons would then require 28,772½ square miles on which to find a footing.

Well, now, the State of Maine alone contains about this number of square miles. New York State contains 46,220 square miles. To say nothing of the score and a half, or more, of the other States, some much larger than both Maine and New York combined. So you see by simple figures, that all this fuss, and calculation, and assertion about the world being too small to hold all who ever lived upon its surface, is sheer nonsense, which a school-boy can demonstrate easily in a very short time.

As to the number of human beings who have lived since creation, being as the paragraph quoted at the commencement of this article states, it is sheer assumption; no proof is given, or means shown, whereby the number is gained. I have shown how I get my number, and made every allowance in favor of the largest number that can be supposed fairly to have lived.

Then the idea stated that the earth has been dug over two hundred and eighty-one times to bury all the dead since creation! It is preposterous, and contrary to the commonest kind of common sense. Just look a moment. A grave is six feet long, and about two wide, equal to twelve square feet. Now if every body that ever lived, and all now alive, should be buried, it would only require 86,317 square miles of land for this purpose. This country alone contains enough land to bury about thirty times as many persons as ever existed on the earth. One acre of land is large enough to bury 3630 full grown persons in graves six feet long and two feet wide. Think of the millions of acres of land, and away to the winds the doubts about there being not enough room to bury all the dead, without digging over the ground seven or eight times—as some modestly claim, to say nothing of this statistican referred to in this article—who "calculates" it has been dug over two hundred and eighty-one times! What a calculation!—assertion, rather.

I might go on and on, and show by Bible proof that not all—ah no! not all—will ever "inherit the earth," for they will not be fit to dwell therein forever. They may now rear aloft their gorgeous palaces, and furnish them with oriental splendor, and say by their acts they shall live long—long to enjoy them. But the tears and sighs their ill-gotten treasures have cost the laborers have not been in vain, for the Lord of all the earth will finally do right; and when Justice takes the balance in one hand and the sword in the other, whoever is found wanting at that day will be surely slain; no money or entreaty can turn that impartial One from his righteous decrees. Then scoffers and skeptics, vain philosophers and men of mighty valor, will quail as they never did before; will see what they never would look at before; will believe what they never would before; and will die as none ever did before—the final eternal death!

But may we, dear reader, be on the other side among that multitude that will come to inherit the earth made new, in never fading glory, to live an unending life of perfect health, to be with those who are good—all, every one good—not one there who in any way is impure. May you and I be among those meek ones, for "blessed are the meek; for they shall inherit the earth."

J. N. Berry.

— Though the word admonishes us that in "pure religion" a man must "keep himself unspotted from the world," yet most of those professing this pure religion would sooner go to meeting spotted as the leopard with worldly spots, than attend with one grease spot.

For the World's Crisis.

A HOME IN THE KINGDOM.

This is what we are seeking; a home in the kingdom of God. Here we have no continuing city, or abiding place, but we seek one to come, whose builder and maker is God. What a glorious thought! How it cheers the hearts of the pilgrims as they wander through this world of sadness. Truly this is a world of sorrow and sighing; sickness and death await us here; but over there, just beyond this world of darkness, all our conflicts and trials will forever pass away. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The thought that that home is nearing gladdens the pilgrim's heart. Soon Jesus will come and take the weary ones home; he will unlock the prison doors and let the captives go free. Many have long been sleeping in the dust of the earth,

"But they'll all be gathered where'er they're lain,
For death's conquering hero is coming again."

Then we shall meet with the saints of all ages, the prophets, patriarchs and apostles; and we shall see Jesus, that same Jesus who was once on this earth, who was slain on Calvary's cross, who suffered death that we might have eternal life in the kingdom; he is coming again to reign forever and ever, and if we are good, if we are really children of the Lord, we have the promise of reigning with him. To see Jesus and be made like him, is ravishing to me. Then we shall feel fully rewarded for this short life of suffering, for the trials that we now have to pass through.

Let us strive to do all we can for Jesus, be faithful to him, and then when he comes we shall hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Concord, N. H. M. V. Saltmarsh.

For the World's Crisis.

CHARITY.

"Above all these things, put on charity, which is the bond of perfectness."—Col. 3: 14.
"Love is the fulfilling of the law."—Rom. 13: 10.
"God is love."—1 John 4: 8.

Behold the divine charity of the blessed Redeemer. He left the glories and happiness of heaven to visit our lost world. Beaming with love, melting with tenderness, filled with benevolence, he came to our relief. He became a man of sorrow and acquainted with grief. Yet see him at his work of mercy. He scatters health around him; he gives eyesight to the helpless blind; he bids the lame to walk; he feeds the hungry; the very dead he restores to life and joy; he beholds the weeping widow, and hastens to wipe away her tears; he visits the house of mourning and fills it with songs of praise.

Behold him ascend the Mount of blessing. Heavenly light shines round him; the majesty of holiness encircles his brow. Love, divine love, looks out from his wondrous eyes; the manna of wisdom drops from his lips; he assembles around him the poor, the persecuted, the mourners, and showers upon them the blessings of an endless life.

O what wondrous love! Who can tell it? "We have no measure wherewith to measure his love, no words to express it. We have nothing similar whereunto we can compare it. It is an abyss over which the angels bend in adoration, without fathoming its depths. It passes knowledge as it passes expression." O, who does not want to follow after Jesus? We are the objects of his love, and he loves us with an everlasting love and "strong as death."

We meet those sometimes whose every expression is expressive of their kind acts of charity. I love to look upon their beaming countenances. The light of love irradiates the brow; the countenance wears the aspect of benevolence; the heart bleeds with sympathy; the hands are strong to save, and are ever extended to the fallen, the destitute and miserable. They pour the balm of life into the wounds of the dying. The widow and fatherless bless them, and follow them with hearts gushing with grateful emotions of praise; for they have been rescued from the gripe of the oppressor; they were hungry and naked, and their wants were supplied.

Love for Jesus obliges all to do the work of mercy; for, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "God is love; and he that dwelleth in love, dwelleth in God and God in him." His love is perfected in us. H. A. Smith.

Rockland, R. I.

For the World's Crisis.

A TRIBUTE OF PRAISE.

"O that men would praise the Lord for his goodness, for his wonderful works to the children of men."—Ps. 107: 8, 15, 21, 31.

We can fully adopt this language now, and understand its import; for after eleven weeks passed since my dear companion was so terribly shattered, we find her nearer recovery than we had reason to expect to find her (according to our physician's opinion) in six or eight months. She is a wonder to herself and to all her friends. "It is the Lord's doings, and it is marvelous in our eyes." Except the lameness of her knee, she seems almost as well as ever, and that lameness is rapidly healing and passing away.

From the time that the "elders" were called, and prayer was offered, "anointing" her "in the name of the Lord," she "began to amend," and with such sensible daily improvement that it is *certain* that prayer was in faith and has prevailed.

The day that campmeeting closed, we dismissed our nurse, who had been constantly with her night and day for forty-four days, and was weary and worn with watching; who was as faithful in her work as ever woman could be, but had little or no faith in prayer as a restorative to bruised and mangled limbs; and in her place was introduced a "sister in the Lord," who knew the power of prayer in her own experience, and whose sweet, subdued, gentle spirit, was exactly adapted to the weak and prostrated condition of my wife; and the change was perceptible at once. Faith sprang up, and was answered with new strength, which in its turn brought new and increased faith. Thus acting and re-acting, the work has gone on, and our house has been constantly full of joy—

"Quite on the verge of heaven."

Every day when weather would permit, since the week of the meeting, she has rode several miles, and is able to walk all over the house, up stairs and down, and out into the yard. Our nurse expected that her services would be required again, but they have not been. Our Physician needs no nurses when he takes charge of a case.

We consider this another instance of the goodness of the Lord, and of his "wonderful works to the children of men"; and desire to record it to the praise and glory of his grace. Knowing the desire of many christian friends to hear from us, I take this method of informing them all, and ask them to unite with us in thanksgiving and rejoicing, at the gracious dealings of our God with us. We do say with full hearts,

"If ever I loved thee, my Jesus, 'tis now."

Springfield, Mass. Rand'l E. Ladd.

For the World's Crisis.

ARE YOU FOR CHRIST, OR AGAINST HIM?

If this life is a warfare, and every man is enlisted to fight either for or against King Jesus, let me ask you, dear reader, under which king do you fight? Are you fighting in defence of the black flag of the Prince of darkness, or the blood-stained banner of the cross?

The question is not, are you a Methodist? or a Baptist? or an Adventist? but are you a christian? All christians are on the right side; for the Master saith, "he that is not against us, is on our part." Mark 9: 40.

Our views are modified by the influences brought to bear upon us, yet upon the one essential point all true christians are agreed. All must obey the commands of the great Captain of our salvation. We must all cultivate the fruits of the Spirit, which are these: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Those who bear such fruit are acknowledged as good soldiers wherever they are found. This fruit is what constitutes christian character. This is the practical part of religion.

One practical christian is more effective as a soldier than a score of theorists, who have more knowledge than grace, more head-work than heart-work. The one crowning grace, which is love, or charity, infinitely outweighs all the gifts of eloquence and knowledge, or even faith. See 1 Cor. 13.

If any who read this wish to know the marks of one who is fighting against his God, please read in Romans 1: beginning at the twenty-ninth verse. Also Gal. 5: 19-21. These are horrid marks, corrupt fruits from a corrupt tree. "But, beloved, we are persuaded better things of you, and things that accompany salvation."

Webster, Mass. F. H. Chamberlain.

SORROW SWEETNED.

Only where the love of God dwells in the soul, even without a clear consciousness of it, can sorrow lead to God. Have you seen the flowers that, in a close cellar, turn their heads towards the side where the sun appears? So the heart of man is in the night of sorrow when there is a trace of God living within. Through all the night of bitterness it seeks for the crevice through which the eternal life shall fall into the darkness, and drinks, and grows even more thirsty. Only in such hearts, in the silent night of sorrow, does prayer begin to tone forth; only in such hearts is that prayer reached which pours itself out, as the apostle says, in groanings that cannot be uttered.—*Thorluck.*

Gems.

— God himself alone can know the price at which his Son, Christ Jesus the Lord, purchased our redemption.

— There is a greater depravity in not repenting of sin when it has been committed, than in committing it at first.

— All our removes in this world are but from one wilderness to another.

— No man is free who cannot command himself.

— It is a good thing to obey the law of God, but it is a better thing to love it. The former is to live a new life, the latter is to have a new heart. A slave may obey a master whom he fears and hates, but a child loves the law of a father.

— It is not well to be too hasty in believing, or rejecting what is reported; to be able to suspend our judgment for awhile will save us many an error.

— Two wrongs don't make a right, nor do two rights make a wrong. The thing is often attempted, but with no sort of success. As well attempt to make chain lightning out of clam shells, modesty out of impudence, or gold out of brass.

— First understand, then argue.

— Candor and open dealing are the honor of man's nature.

— Death may remove from us the great and good, but the force of their actions still remains. The bow is broken, but the arrow has sped, and will do its office.

— Man was created on the last day: even the gnat has a more ancient lineage.

— One part of real knowledge is to be ignorant of what we ought not to know.

— If men believe they are superior to beasts, it is astonishing what trouble some of them take to prove the contrary.

— In life a man should always endeavor to suit circumstances to himself, and, failing in this, resignedly accommodate himself to circumstances.

— One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a castaway.

— The felicity of life is to be free from pertubations, to understand our duties toward heaven and man, to enjoy the present without any anxious dependence upon the future; not to amuse ourselves with either hopes or fears, but to rest satisfied with what we have.

— In the pulpit avoid the queer and the jocose: but indulge freely in the strong, the apt, the striking, the grand and the beautiful.

— We should accustom ourselves to view those above us without admiration or envy, and never to look down upon those below us with contempt. Little souls fall down and worship grandeur without reflecting that admiration is due only to virtue and goodness.

— Good sense is the best equipage men can have.

— Do not be vexed at what people say. Let them speak, while you endeavor to do the will of God. You will never succeed in pleasing men, and it would not be worth the trouble if you could. A little silence, peace, and communion with God, will compensate you for all your injustice of men. We must love our fellow beings without depending upon their friendship, and seek every opportunity to win their love by kind words and deeds, but never by withholding the truth.

— An outcry against others' sins does not always imply an abhorrence for sin; for the man who truly dreads sin, will abhor it most of all in his own heart.

— The cause of truth in the hands of a cavilling disputant is like a jewel of gold in a swine's snout. Who, that loves the truth, could wish it there?

For the World's Crisis.

AN EARNEST APPEAL.

The voice of heavenly wisdom, as recorded in the Proverbs of Solomon, says, "I love them that love me; and those that seek me early shall find me."—Prov. 8: 17. Those who find this wisdom also find eternal life. Will you listen to the voice of wisdom, the voice of God? The voice says, Come, come and live; why will ye die? Come now, ye who are in the morning of life, come to Jesus, believe on him, obey him, and he will give you eternal life.

Do not delay, do not wait for "a convenient season," but hasten now to Jesus. Ask him to pardon you and cleanse away all your guilt. He has laid down his life for you, and now stands ready to save you, and make you fit for a home with him in his glorious kingdom. To-day you have the offer of mercy, to-morrow it may be too late.

The promise is to those who seek *early*. The present moment is the earliest possible time for you to seek the Lord. Call upon him now in earnest. Ask him to cleanse you in that precious blood which taketh away all sin. If you delay, you may lose all hope of life, and sink down in hopeless despair, into the blackness of darkness for ever. Do not longer run such a fearful risk. Soon the door of hope and mercy will be closed, and then it will be too late.

"Haste, O sinner, to be wise,
Stay not for the morrow's sun;
The longer wisdom you despise,
The harder is she to be won."

Jesus calls you to lay down your heavy burden of guilt, and take upon you the light burden and easy yoke of obedience to him. O give up all to Jesus now. If you do this you will be happy; happy now, and happy evermore. Eternal life and unfading glory is now within your reach. O accept the offered gift without delay.

Webster, Mass. S. S. Chamberlain.

BENEVOLENCE.

At a missionary meeting among the negroes in the West Indies, it is related that these resolutions were adopted:—

1. We will all give something.
2. We will give according to our ability.
3. We will give willingly.

At the close of this meeting a leading negro took his seat at the table with pen and ink to put down what each came to contribute. Many advanced to the table and handed in their contributions—some more and some less. Among the contributors was an old negro, who was very rich, almost as rich as the rest united. He threw down a small silver coin.

"Take dat back again," said the chairman of the meeting. "Dat may be 'cording to de fust resolution, but not 'cording to the second."

The rich old man accordingly took it up, and hobbled back to his seat much enraged. One after another came forward, and, all giving more than himself, he was ashamed, and again threw a piece of money on the table, saying:

"Dar—take dat!"

It was a valuable piece of gold, but it was given so ill-temperedly that the chairman answered:

"No, sir, dat won't do! Dat may be 'cording to de fust and second resolutions, but not 'cording to the third!"

He was obliged to take it up again.

Still angry with himself, he sat a long time until nearly all were gone; he then advanced to the table, and, with a smile on his countenance, laid down a larger sum of money.

"Dar, now, berry well," said the presiding negeo, "dat will do; dat am 'cording to *all* de resolutions."

Reader, this simple narrative contains in a nutshell the whole formula of benevolence. The first duty is to give; the second is to give according to your ability; and the third, which is equal to all, to give willingly.—*London paper.*

PUBLIC WORSHIP.

Oh, Jehovah! we would meet thee
On this holy Sabbath day,
And for dying men entreat thee,
Ere their time has passed away.

We behold the restless million
Wandering from the fold of God—
Wandering far from thy pavilion,
All regardless of thy rod.

Wandering far from Zion's tower,
From her pastures fresh and green,
By thy word of mighty power,
Bid their leprous souls "be clean!"

Turn th sun upon their "dial,"
Son of Righteousness return;
Bid them know that self-denial
We from Jesus all must learn.

Oh, display to them Thy beauty,
Which thy sons and daughters see,
Saying by a life of duty—
"Lo! Emmanuel, this is he!"

PULPIT INGENUITY.

A preacher in the neighborhood of Blackfriars, London, not undeservedly popular, had just finished an exhortation strongly recommending the liberal support of a very meritorious institution. The congregation was numerous, and the chapel was crowded to excess. The discourse being finished, the plate was about to be handed around to the respective pews, when the preacher made this short address to the congregation:

"From the sympathy I have witnessesd in your countenances, and the strict attention you have honored me with, there is only one thing I'm afraid of, that some of you may feel inclined to give too much. Now, it is my duty to inform you that justice, though it is not pleasant, should always be a prior virtue to generosity; therefore as you will all be called upon in your respective pews, I wish it to be thoroughly understood that no person will think of putting anything in the plate who cannot pay his debts!" It need not be added that this advice produced an overflowing collection.—*Ex.*

RICHES OF THE BIBLE.

1. It is a book of laws to show the right and wrong.
2. A book of wisdom, that makes the foolish wise.
3. A book of truth, which detects all human errors.
4. It is the most authentic and entertaining history ever published.
5. It contains the most remote antiquities, and the most remarkable events.
6. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a book of biography, a book of travels, a book of voyages, the best covenant ever made, the best deed ever written.
7. It is the best will ever executed; the best testament ever signed; the young man's best companion; the school-boy's best instructor; the ignorant man's dictionary.
8. It promises an eternal reward to the faithful and believing.
9. But that which crowns all is the Author, "with whom there is no variableness, neither shadow of turning."

— The Lord takes none up but the forsaken; makes none healthy but the sick; gives sight to none but the blind; makes none alive but the dead; sanctifies none but sinners; gives wisdom to none but the foolish.

"Argumentum ad Hominem."—A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker:

"Does thee believe in France?"

"Yes; for though I have not seen it, I have seen others that have; besides, there is plenty of corroborative proof that such a country does exist."

"Then thee wilt not believe any thing thee or others has not seen?"

"No, to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Ever see anybody that did?"

"No."

"Does thee believe thee has any?"

Family Worship.—I was once asked to conduct the worship in a family in which I was visiting. I read a short portion of Scripture, and offered prayer. At the close, a bright little boy of six years put his hand on my knee, and, looking into my face, said, "I like to hear you pray." "Do you?" I said,—"why?" "Because you are *short*. Did you ever hear my father pray?" I told him I never had heard him. "Well," said he, "he is so long—he is terrible long." Here was a child of only six years who had been worn out with family prayers. He was living in daily dread of them. They were "terrible" to him.—*Ex.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A STORY FOR LITTLE FOLKS.

HOW A MAN MADE HIS FORTUNE BY A PIN.

"Many people have inherited a great name from their parents and friends; why cannot I make a great reputation by my own industry and perseverance?"

These words were spoken by a young man of respectable appearance, yet really in want, as he walked, one autumn morning in the year 1817, up Antin street, in Paris, and approached the stately house of a great banker. On ringing the door-bell, his heart beat with fear and anxiety, when he was met by a servant in livery, who asked him rather bluntly what he wanted.

"I wish to speak to Mr. Perregaux," replied the young man. "Is he at home?"

The answer was affirmative, and the porter led him up the broad, marble stairway to the upper story, where the young man was admitted into a splendid ante-room, ornamented with paintings and statues. He quietly took a seat in a corner, and had hardly the courage to face the great men who went in and out of the banker's room. He thought of his home in the country, of his departure from his beloved parents, of their prayers and their blessings. He recalled his mother's last words: "What will you do in Paris, my son? Stay here. You have your home, though it is a poor one." And then he thought of his own answer: "Let me try my fortune, dear mother, in order that I may share it with you and my dear friends." "But," answered she, "fortune does not always visit those who seek it." To this he replied: "But it never seeks those who never seek it." "Well, go," said the tender-hearted mother, "go, and if you don't succeed, do not be ashamed to return to us. Your father's house and the arms of your mother will always be open to you."

Mr. Perregaux was reading a letter when the young man was admitted to his presence, and hardly noticed the unassuming stranger.

"Do you wish to speak to me, young man?" said the banker in a friendly way. "If so, tell me in what respect I can serve you?"

"Mr. Perregaux," said the young man, looking plainly and calmly in his face, "I have neither name, nor rank, nor fortune, but industry, strength, and a strong will to work. Can you not give me a place in your great business house?—even the most insignificant one would suit me."

"What is your name?" asked Mr. Perregaux, who could not keep his eyes from the attractive features of his young applicant, and read in his clear eye discretion and fidelity.

"Jacques Laffitte," was the answer.

"Your age?"

"Eighteen years," replied the young man. "I was born on the 29th of October, 1771."

"Are you a Parisian?" inquired the banker further.

"No, sir, I am from Bayonne. My father is a carpenter and has ten children to care for. My object is to find a place where I shall be able to support my father's family."

"A noble undertaking, young man," replied the banker; "but I regret to say that I have no place vacant for you. I am sorry for this. Perhaps a later application would find me able to receive you."

Everything seemed to swim before Laffitte's eyes. He scarcely knew how to reach the door. His knees trembled as he descended the marble staircase, and with a slow step he went down into the street. The refusal was almost more than he could bear. Yet he summoned courage and started off.

Just as he reached the street, he saw something shining in the sand that had collected near the steps. It was only a pin, yet he took it up and stuck it in his coat. This little act, apparently unseen by anybody else in the world, decided his whole future. Mr. Perregaux stood at the window, and without designing it, happened to see the refused applicant pick something up, and wondered what it was. When the young man stuck it in the left breast of his coat, the banker thought it was a pin. Men who have great knowledge of human nature, like Mr. Perrgaux, understand the meaning of seemingly insignificant things, and how far small actions go toward the interpretation of character. So he said to himself:—"The man who will not refuse to pick up a pin must certainly have some habits that will be of great use if he ever has an opportunity to employ them."

He quickly opened the window and called young Jacques.

The young man quickly returned, hastened up stairs, and was soon again in the presence of the banker.

"Do you have the goodness," said Jacques, "to comply with my request?"

"What makes you so decided?" replied the banker.

"From the fact that you have recalled me," was the answer. "I believe you would not have done it if you had not wished to accept my application."

"Quick powers of observation, love of order, and economy," replied Mr. Perregaux, in a friendly way, "will make a good business man. Go into my counting-house; I will descend as soon as possible, and give you a little business to attend to."

From this hour young Laffitte was in Perregaux's counting-house. His industry and fidelity helped him in every respect. His punctuality won him the confidence of his employer. His zeal and progress increased from day to day, so that he soon excited the attention and admiration of his companions. In a few years he became book-keeper, and afterwards cashier.

The French revolution broke out, and the new order of things which called Perregaux to the Senate, compelled him to commit his business largely to the hands of some colaborer. He took Laffitte in as his partner, and as the sphere of the latter was now larger, he had more opportunity to exhibit his business tact and energy. In the last years of the empire a new sphere of life opened to him. In 1809 he was appointed director of the Bank of France. After that he was made president of the chamber of commerce, and thus he came into intimate relations with the most influential people of the country.

The decline of Napoleon's power brought him into honorable political positions. He acquired the confidence of the entire city, and indeed of the entire country, in consequence of his wise and judicious counsel for the Government of the city. His dear parents in Bayonne were still living, and he supported them all the time in the most handsome way possible; and after his mother became a widow, he took her to his house in Paris. Many young men of talent owed their prosperity to him, as he had started them in business. He supported a great many in their studies at his own expense.

When Louis XVIII. was compelled to flee before the advance of Napoleon at the beginning of the "hundred days" he committed his entire private fortune to Laffitte; and Napoleon, too, placed his fortune in Laffitte's hands. Thus the great banker had for some time in his own keeping the property of both rivals to the French throne.

After Paris was captured, in the year 1815, he advanced two million of francs to the state, which was compelled to give that much to the allied hosts. One hundred thousand francs were appropriated to him as director of the bank of France, but Laffitte refused to receive it during the laborious years of his administration.

Nearly the whole time of the restoration he was a member of the chamber of deputies, and one of the most worthy of the number. His parliamentary activity was distinguished by his warm patriotism nobility of character, and acute understanding. He always subjected his own interests to the general good. In spite of the displeasure in which the family of Marshal Ney were, he permitted his only daughter to marry Ney's son, the prince of Modena.

He reached the climax of his political prominence in the July revolution. Without him, Louis Phillippe would never have ascended the throne. His political opinions were very decided, and if we cannot approve of some of them, we certainly cannot help admiring his honor and his integrity. He was a member of Louis Phillippe's ministry, and had charge of the finances of France; yet this lasted but a short time, as his views did not agree with those of the king. He offered his resignation and retired with dignity as a simple citizen of the country.

Laffitte died on Easter-day, 1844, amid universal regret. The French people had found in him a true friend, and his name will ever be held by them in great respect.

HOW TO BE WELL.

Take the open air—
The more you take the better;
Follow Nature's laws
To the very letter.

Freely exercise—
Keep your spirits cheerful;
Let no dread of sickness
Make you ever fearful.

Eat the simplest food;
Drink the pure cold water;
Then you will be well—
Or, at least, you ought to.

CLEAN LIPS.

We know a dear old lady, who, many years ago, taught a little private school in a certain town. Her heart was pure, and therefore her words were sweet. She loved the blessed Savior, and cared most tenderly for the lambs of his fold. She seemed to live in the little children's world, rejoicing and suffering with them. She had always something pleasant to say, and a flower or kiss to give, so that the scholars loved the school-house next best to "Mother's room" at home.

They never had to be sent to school, but run off cheerfully before nine o'clock, that they might speak to her before the little bell rang. She believed what Solomon said about the "rod of correction;" but still, in some way, she got along without using it very often.

Once her heart was deeply wounded by hearing that a little fellow had spoken dirty, impure words while out at play. When forced to punish little ones, she used generally to take them on her lap; but as Master Charley was nine years old, she called him to stand before her. Taking both his hands between her own, and looking into his blue eyes, she asked, "Have you been using wicked words to-day, my dear?"

"I didn't swear," whispered Charlie, with his head hanging down.

"Are you willing to go home and repeat all you said before your mother?"

Charlie hung his head, and colored deeply, and whispered, "No, ma'am, because it would grieve her."

"And have you forgotten, my dear boy, that One, who is far holier than she, has heard in heaven those naughty words which came from those lips of yours, to-day? I am afraid there is something unclean in your heart; but as I cannot reach that, myself, I will ask God to do it. I can reach your lips, and as I am very sure they are not fit to give your mother the good-night kiss, nor to say your prayers, I will clean them for you."

She then took from her desk a bowl of water, a tiny piece of soap, and a small sponge; and bidding Charley open his mouth, she washed it well—teeth, tongue, lips and all! She then wiped them dry with a soft towel, and bathed his tear-stained face, on which she pressed the kiss of forgiveness.

This simple punishment, and the real sorrow of her who inflicted it, made a deep impression on the minds of her scholars. Charlie is now almost a man, but never since that day has an impure word escaped his lips. At the very thought of such words, he fancies he tastes soap, and that he hears again the gentle rebuke of his first teacher.—*Ex.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..........$2.50 a year.
Five copies six months to one address......$5.50.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.
CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Overall articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are new, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞Put business matters and appointments on separate pieces of paper, so that they can be detached without interfering with any other communication.
☞All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, Boston, Mass.

PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,
THE YOUNG PILGRIM:
FOR CHILDREN AND YOUTH.
TERMS:
[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 679. | BOSTON, WEDNESDAY, OCTOBER 14, 1868. | VOL. XXVIII.—NO. 5.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKINSON.

GEO. T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

HYMN.

BY HIRAM MUNGER.

AIR.—*Dying Christian.*

Come, all my dear brethren, and hear what we sing,
'Tis about our dear Savior, salvation he'll bring;
I have read in the prophets about the whole plan,
And believe all their writings they say of the land.

God gave unto Adam the land of the world;
Sin entered the garden, their joys were all spoiled;
But Jesus was offered to atone for the fall,
And Satan was thwarted, and cannot have all.

We see by the Scriptures that they all have died,
Received not the promise,—'tis left for the bride;
But Jesus has promised to see earth again,
And set up his kingdom, forever to reign.

The signs of his coming he long since foretold;
We must always be ready, have grace, and be bold;
The signs are all round us, the fig-trees are green,
The night is receding, and day will soon beam.

The nations are angry, perplexities come,
As Jesus has told us in Luke, twenty-one;
Then, all his dear children, look up and rejoice;
The Shepherd has told us the sheep hear his voice.

The angels are list'ning to hear what we sing,
Awaiting and ready to let the bride in;
Red lightnings are flashing, loud thunders do roar,
While the saints are all rising to see sin no more.

See fathers and mothers, and children, do part,
Because they were wicked and sealed fast their heart;
The Spirit has called them, but they would not come;
How awful the hour when death is their doom.

But mercy still lingers; O, sinner, now come;
You believe in your conscience the sentiment sung;
I see them now trembling, just ready to start,
To join their dear Savior, with us have a part.

When the seals are all opened the trumpet will sound,
And awake God's dear children that sleep in the ground;
The prophets, apostles, and saints, all will come,
And each by his Savior forever be crowned.

The gates are all opened to let the church in;
They now have the vict'ry that saves them from sin;
They are now made immortal, on earth cannot stay;
They will outshine at rising the sun at noon-day.

Earth's scenes are forgotten, new life has begun,
The truth of the Scriptures is proved by God's Son;
So Abram and Isaac, and Jacob of old,
Now claim the promise that God had foretold.

For the World's Crisis.

"COME, . . . AND LET US REASON TOGETHER.—Isa. 1: 18.

It is written (Isa. 41: 21), "Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob." The natural mind calls for the reason of cause and effect; and when changed from nature to grace, its power to reason is not diminished. The natural man reasons upon natural things, but when attempting to reason upon spiritual things he is wholly incompetent. Worldly wisdom, talent, and position, are unequal to the task. Spiritual things must be spiritually discerned. Human skill could not have given us the prophecy left upon the divine record, neither can it prevent its fulfillment. Says the apostle Peter, "The prophecy came not in olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

He who attempts to reason or teach from the blessed Bible, without the aid of the Holy Spirit, compares favorably with him who, having never seen Hebrew or Greek, attempts to enlighten others therefrom. See how the creature compares with the Creator. Isa. 40: 15, 17:—"Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold he taketh up the isles as a very small thing. All nations before him are as nothing and vanity." O that all might realize this, and govern themselves accordingly. Much of the reasoning of the present day upon religious subjects is clothed with obscurity and mystery. The arch deceiver, as also his messengers, are at times wonderfully devoted; and to deceive if possible the elect, they clothe themselves with the garb best adapted to meet the wants of the case. Saith the Lord to the patient Job (38: 2):—"Who is this that darkeneth counsel by words without knowledge?" having reference to the mode of reasoning adopted by Job's comforters, and which is emphatically rebuked by the Lord. Job. 42: 7.

Much of the reasoning of these last days upon Bible subjects is after this manner admirably adapted and artfully employed to mislead the honest mind. Honest mind, did I say? Yes, for some of God's dear people are to be the victims, and led by it to a departure from the faith. The sinner can not depart from the faith; he never possessed it. Says the apostle (1 Tim. 4: 1):—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Here is an express message to the people of God, and is an utter refutation of the doctrine, "Once in grace, always in grace."

A humble, devout follower of Jesus asks for light upon a Bible doctrine. A reasoner of the character mentioned proposes to furnish it. He commences a long journey toward the point to be reached, filling up the space with a profusion of suppositions, comparisons, and incidents, interspersed with scriptural quotations, throwing obscurity and ambiguity over the testimony of the divine record, showing its unreasonableness, carefully avoiding the issue at stake; until, at last, his victim, bewildered and confused by his style of reasoning, loses sight of the object sought after, and really has serious doubts whether, after all, it can be proved that two and two make four, or that the Bible is a reliable book. The spirit manifested was so kind, the manner so charming, that success was rendered the more certain.

The first effort of Satan was crowned with success, because of the seductive spirit used, securing thereby complete control over his victim, so kind and agreeable was he; and he has not forgotten how to play the gentleman yet. He adapts himself equally to all circumstances and conditions of society. At the outset he carefully blended truth with the lie, to accomplish his purposes, and succeeded. The Creator commanded, saying:—"Eat not of the tree of knowledge of good and evil, lest ye die"; clearly implying that by eating they would know good and evil. The arch deceiver says, "Ye shall not surely die." This flat contradiction of the divine command was not sufficient to persuade his victim, and he then begins to reason, and to acknowledge a part of the truth. He says (Gen. 4: 5):—"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." By this strategy he gained his object. His victim was innocent then; he directs his attention to the innocent now. The wicked, faithful in his service, give him no uneasiness. Says David:—"They are not troubled like other men." The devil has not forgotten how to quote Scripture. Read Luke 4: 1-14. See how adroitly he endeavored to ensnare the Son of God by quoting from the divine oracles; but he is met and silenced with the same weapon.

We do well to take heed to this fact, that in these perilous times we are exposed to the greatest danger, from the attacks of the enemy of all righteousness under a religious garb. He is most successfully accomplishing his purpose by this mode throughout the whole world. He is pleased with formal meetings, dead and lifeless; but displeased when the power of God becomes manifest. Great watchfulness is needed, lest while waiting for the presence of a harsh, violent spirit, we be thrown completely off our guard by a subtle, seducing spirit. As we have already seen, it is not necessary for a spirit to be violent and oppressive, to be dangerous.

The people of God are called the children of light, because they believe the gospel of his blessed Son. When necessary, the old serpent will transform himself into an angel of light; commission his messengers with a message of light to the church of God in so plausible a manner as to dispel all fear. An individual purchases a neat package, labelled—"Pure old Java coffee." Experience soon teaches him that a genuine label is no security against a spurious article. So the church of God need to try the light presented for their acceptance by the standard test (Isa. 8: 20), to prove its genuineness. The present is an age of adulteration and apostasy. Satan is concentrating all his powers for a last effort. It will be universal. See Rev. 16: 13, 14. He will exercise a miraculous power, so that the dear saints of God will need to ask for wisdom from above, a spirit of discernment, and walk close with the Lord, to preserve the genuineness of their faith. He becomes a deceiving, seducing, or lying spirit, as the case demands; and by a process of artful reasoning, the lie which at first he seeks to conceal is finally believed.

No reef is so dangerous to the mariner as the sunken one; he knows not how to calculate for it. The rock which stands boldly and prominently above the surface is easily avoided. Destruction to his vessel would be as certain by the one as the other. His safety lies in his knowledge of the one; his danger, in his ignorance of the other. The christian mariner is in greatest peril, while voyaging to the harbor of eternal rest, where perils of a fatal character are covered by a surface of smooth words and fair speeches, and philosophical arguments, falsely so called.

The visible dangers, such as covetousness, pride, hypocrisy, unbelief, drunkenness, pleasure-seeking, conformity to the world, and such like, the true follower of Jesus will shun. He would make shipwreck of faith by yielding to any of these; but his danger lies in being deceived by the false colors of the enemy. He changes his tactics when dealing with the wicked, and to stir them up to greater zeal puts off his apparel of angelic light; comes to them in his real character; stirs up a spirit of strife, hatred, envy, revenge; arrays kings and emperors against each other; involves nations in blood and carnage; sets neighborhoods and communities at variance; exalts pride and worldly mindedness in a lukewarm church, which is married to the world, sustaining only a form of godliness, denying the power thereof,—"from such," says the great apostle to the Gentiles, "turn away."

With all the dangers referred to, the position of the church waiting for the return of her Lord, is a critical one. The arch enemy has not spent all his efforts in vain. Among the waiting flock, the effect is lamentable. The armor given for her preservation is found minutely described by the Holy Spirit through the apostle in Eph. 6: 10-18; and it is imperatively necessary that it be put on. It should be studied carefully and strictly obeyed, and the result will be salvation and eternal life.

Many of the honest and devoted followers of Jesus are confused and nearly confounded at the scene presented, and while scanning the situation exclaim in despair, What shall I do? where can I go? In answer I would say, this, too, has been my experience, and I have learned to "cease from man whose breath is in his nostrils." At this point the arch adversary again proves equal to the emergency. He suggests that it makes no difference what we believe; only keep a good spirit, and all will be well. What a decoy trap is this, when the sole cause of such a condition of things is a want of faith in God and his word. Unwavering faith is the only preservative.

A collection of those who have adopted the above suggestion finds a parallel in the "happy family," formerly collected at Barnum's Museum, N. Y. The visitor beheld in the motley group a striking contrast in physiognomy of the different members as to size and form, color and taste, and lastly, the different tones of voice blended in one inharmonious strain. So those who assemble without any real foundation of faith, may experience an imaginary peace and joy, afforded in the striking contrast exhibited in the uncertainty of the different sounds uttered, none being able to tell whether piped or harped. A union thus formed is of short duration; the compact explodes, and again they are compelled to seek true peace and rest elsewhere.

Many talk about Jesus, and profess genuine love for him, and at the same time reject and oppose the harmonious record of him and his glorious mission to lost man. He is the "chief corner stone" in the christian's hope. The testimony of the prophets and apostles exalts him to that position. They led self-denying and sacrificing lives for his sake. They possessed his blessed Spirit, and spake as moved by it.

Those who profess to love Jesus, and yet reject the testimony of the Spirit of God, through prophets and apostles, or make their testimony void, destroying its original power by a figurative or allegorical interpretation, cannot expect the peace of Christ to abide with them. That figures, allegories and symbols are used in the Bible, we admit, and would treat them as such; but the great plan of redemption devised on account of the fall; Christ's first advent, and the nature of his mission then; his second advent and its object; the manner of his first, and also his second coming, portrayed in vivid and glowing terms, admit of no adulteration. The first house of Israel fell in consequence of rejecting the manner of his first coming; for had they believed the testimony of the prophets, they would have known him by the manner of his coming; they all pointed to the humble and lowly character of that event.

The first house looked too high, and fell. Shall we profit by their example? If so, we cannot estimate too highly the character of his second coming; the testimony of Jesus, of the prophets and apostles, is a sufficient warrant for so doing. His first advent was characterized by sorrow and suffering; his second will be by power and great glory. It will be "the very same Jesus." Glory to God! The tempestuous sea of this life, upon which those waiting for the glory to be revealed are being tossed, will soon be calmed amid the splendor of that glory which is to be revealed, when all flesh shall behold it together. Isa. 40: 5. The surface of old earth will be rent, and forthwith will come countless millions; some to life, and some to damnation.

The fiery upheavals ever and anon from the bowels of a groaning earth, afford a faint idea of the "great and terrible day of the Lord," when the "elements shall melt with fervent heat," as also the earth. Here he who had the power of death, that is, the devil, together with all his works, finds his oblivion in the lake of fire, which is the second death. The dross being thus consumed, the gold will then shine forth, in the redeemed of the Lord, in a world of beauty. Glorious hope! Can we afford to experiment with the various, ingeniously contrived arrangements presented for acceptance at the present day, at the risk of losing it?

Just one visit to the saloon, only one glass, has led many a young man to a drunkard's grave. An emphatic NO to the tempter would have prevented it. The example of the three worthies merits our approbation, when they replied to the demand of the wicked monarch, "We will not serve thy gods, nor worship the golden image which thou hast set up." Their bended knees and feigned worship would have saved the fuel for the fire, and deprived the world of one of the strongest proofs of the power of God upon record. A corresponding steadfastness in the faith may obtain for the faithful children of God in these perilous times the title of bigotry, sectarianism, or narrow-mindedness. The holy Daniel might have refrained from asking a petition of his God for thirty days; but faith triumphed in his obedience to God, not regarding the decree of the king.

Let us imitate their example; be steadfast, but kind; unmovable, but gentle, always abounding in the work of the Lord; and when the contest is ended, the redeemed shall enjoy life unending, with glory unfading, in their beautiful home, the paradise of God.

Southington, Ct. O. D. WOODRUFF.

RELIGION A PRINCIPLE.

The christian is actuated by his religion. In proportion to the amount of religion he enjoys, does his life conform to the life of Christ. If his heart is entirely the Lord's, his whole life will be but an expression of the leadings and promptings of the Holy Spirit. If his affections are divided, his whole christian course is weak, and vacillating. We often lose sight of the fact that we are living for eternity; that our lives on earth are but preparatory to that longer and never ending life beyond the grave; and, that as our lives are here, so will they be there. Forgetting these, they will often neglect altogether religion, and set their affections on worldly things. We continue to buy and sell and get gain, and God is not in all our thoughts. And when, by the indefatigable exertions of the Holy Spirit, our thoughts are directed to religious subjects, we are startled and often wonder if religion is a reality. Sometimes, while far from God, we are, by chance, brought in contact with a holy man of God, one who lives continually in the light of his countenance. His walk and conversation testify of the firm foundation on which he rests; and again, while we acknowledge how much better he is than ourselves, we inquire "is religion really sufficient to build upon, and to rest our hopes upon; in short, to make the one, sole, guiding principle of our lives?" It is indeed; and it should be at once taken to us as our life principle, that which should actuate our every thought and action.—*The Church.*

For the World's Crisis.

A SHORT SERMON.—No. 1.

"Let your speech be alway with grace."—Col. 4: 6.

The common acceptation of the word grace is love, or favor. Hence to bring this text into harmony with that idea, we should read it—"Let your speech be alway with love." The Greek word *logos*, here rendered speech, occurs in the New Testament two hundred and thirty times, and is rendered speech only six times; and in each of these instances, it could more acceptably be rendered words, or sayings. Then this text might properly be read—"Let your words be alway with love."

Lodged beneath the folds of this text, is that principle of principles which underlies the foundation of all our blessings. It is the chief and ruling attribute of Divinity, and its adaptation to humanity is manifest in all the relations of man. Displace it, and anarchy fills every heart, and the fairest clime is soon converted into a dreary waste. Disrobe Deity of this principle of love, and the purest heart that ever beat within the breast of man would disclose iniquity enough to guarantee its damnation.

Take this principle from Him who is declared to be love, and the annihilation of our race would soon follow. From it flows every blessing. No sane mind, that will allow itself a moment's reflection in this direction, will fail to discover this glorious truth, that "from him cometh every good and perfect gift." This truth is seen pinnacled on every hill-top. For the "cattle on a thousand hills" belong to the Lord. The gilded grain of yonder field bears testimony to the same truth. "For he sendeth the rain and snow down from heaven, and it watereth the earth, that it may give seed to the sower, and bread to the eater." It is seen in the flowery garb of yonder trees, while faith rejoices in view of the golden fruits of a coming harvest.

Take from the courts of heaven this transcending principle, and judgments sore would be our constant lot. Let the fountain of God's love be dried up, and every hope of man is blasted at once. Let Him who holds in his fist the waters of heaven withhold the rain for twelve months, and earth's granaries are emptied, and her proud sons soon fall an easy prey to famine's victorious march. Let Him who bade yonder sun radiate his light and heat, spreading every orb with its gilded rays, cover his disk for a year,—and the perpetual night of the polar regions would bear no comparison to the total darkness that would pervade the entire universe of God; as every luminous body would be veiled in impenetrable darkness.

Thus we see the importance of God's love in the perpetuity of temporal blessings. And when we turn our attention to the eternal blessings promised in revelation, we are lost in wonder that the beneficence of a just and holy being should thus be extended to sinful man. The eternal life; the immortal body; the companionship of angels; the reunion of loved ones; the countless congregation of the good; the everlasting reign with Christ amid trees of life, in fields of glory; all earth made beautiful, and delivered up to the King of kings and Lord of lords, as his own rightful inheritance;—can such thoughts fail to disclose the love of God in his dealings with us? Now let us bring the text to a direct application to ourselves, and see if we do not need its savory power in the discharge of our social responsibilities. "Let your words be alway with love." There is no relationship that man sustains to his fellows that offers an excuse for unkind words; and yet where is there a heart that does not feel rebuked by such a statement?

But few realize the importance of words. The wise man has said, "Words fitly spoken are like apples of gold in pictures of silver." "The words of the wise are as goads, and as nails fastened by the master of assemblies." They afford a weapon by which the direst foe may be disarmed, if properly wielded. They are the index of the heart; "for out of the abundance of the heart the mouth speaketh." They are the garb of thought, without which thought would die unclothed and undeveloped.

Could we but view the joy and peace choice words are sure to impart, how reluctant we should be to speak unkindly to any. How often it is the case when a tempted soul, just ready to yield to the artful foe of man, might be saved from ruin by a kind word. And yet words of bitterness more frequently fall on his ear, under such trying moments, than words of kindness. By some means we are more prone to rebuke than to pity, although doing it is like Satan's rebuking sin; for while we reprove another, we rebuke ourselves.

There is nothing so effective in winning friends as kind words. That ruler need not fear the usurpation of his throne, while he addresses his subordinates with words of kindness. Go to that farmer, who always gets the highest price for his produce, and ever meets with a ready sale; and nine times out of ten, he is a man of kind words. So that if policy only were our principle, it were far better to "let our words be always with love."

But when we view ourselves in the light of Christianity, nothing is more unbecoming than unkind words. It cannot be expected that we shall be instrumental in causing our fellows to embrace christianity, as a desirable thing, unless we show its advantages over the natural state of the heart; and if a heart renewed does not develop that in words characteristic of its state, through what medium shall we look for evidence of a change? Does the admonition, "Be ye wise as serpents, and harmless as doves," bespeak aught but kindness?

That christian who indulges in unkind words betrays a spirit foreign to that of Christ. I am not speaking of chastity of address, when I speak of kind words; for the most bitter words may be presented in the most eloquent strains; and the most loving words may flow from a heart whose lips have never been trained in the school of etiquette. There is but one element that will beget within the heart words of kindness. How does that mother win the affections of her child? Is it by unkind words or acts that she becomes the most attractive being on earth to the child? Is it not rather those gentle caresses, and loving smiles, and kindly acts, that clasp the arms of the little one about her neck so closely? That unselfish love, flowing from a mother's heart, does not fail of reciprocation. Are the words of kindness she utters the result of formal teaching? or are they not prompted by the predominating element of love that reigns in her bosom? "He that loveth not, knoweth not God, for God is love." Let this principle rule the heart, and naught but words of kindness will fill the mouth. How sweet to sit in that family circle where this principle predominates. Strangely perverted must be the taste, not to enjoy such a state. Look at that unfortunate one, who in degradation sits with depressed spirits and broken heart. Think you the cause of such ruin rests only on the shoulders of the sufferer? Ah! flatter not thyself thus; awful responsibilities may rest upon the heads of others for that sad state. Had a look of pity rested where scorn was seen; or had a word of kindness enjoyed the place of sharp rebuke, that poor soul might have been saved from ruin.

O that such depth of love,
As cometh from above,
Would reign in this heart supreme;
Then from it should flow,
In heavenly glow,
Salvation's healing stream.

WM. A. FENN.

HARDEN NOT YOUR HEART.

BY PROF. FINNEY.

"Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts."—HEB. 3: 7, 8.

(*Concluded.*)

9. Men harden their hearts through the "fear of man that bringeth a snare." You often see cases in which persons are called to the performance of duty, and resist the claims of duty through the fear of man. If in meeting those who are anxious are invited to come forward and take a certain seat, or to go into another room for instruction, if they are aware that certain persons are present, though greatly pressed with the claims of God, they will harden their hearts and refuse to go.

10. Men harden their hearts in obedience to public sentiment. If the claims of God come into collision with the views and practices of men on a large scale, so that public sentiment is strongly adverse to the claims of God, many men will bow right down before public sentiment and harden their hearts against God. They are afraid to take a stand against men, when in their wickedness they will take a stand against God. With most men public sentiment is omnipotent, and has far more power with them practically than all the claims of God. And whenever they are called to resist public sentiment and to sympathize with the claims of God, they gird themselves and resist God's claims.

11. Men harden their hearts by indulging erroneous views of God and his government. In this they are uncandid; but nevertheless they persist in charging certain things upon God, in stumbling at certain things in God's providence, or government, or dealings. They hedge themselves round about with lies, and hide themselves under falsehood, and thus strengthen themselves in their opposition to God.

12. The same is true of religion generally. It is striking and awful sometimes, to see what views men will persist in entertaining of religion. Their perverseness in this respect is sometimes appalling. Hear them talk, and it would seem they must have been assisted by Satan himself to conjure up so much that is false, ridiculous, absurd, and often wicked, and charge it to religion.

13. Men often harden their hearts through a proud determination to receive nothing incomprehensible. They will not believe, they say, what they connot understand. But this they apply only to religion and the claims of God. They cannot comprehend their own existence; and there is nothing in all nature around them that is not full of mystery, as absolutely beyond them as any mystery in religion. They can swallow an ocean of mystery on any other subject. But come to religion, the claims of God, the high policy of his eternal government, the mode of his own existence, and those great and wonderful things too high for us, where mystery is to be expected of course—there the sinner will stumble; there he proudly entrenches himself, and says, "I will not believe what I cannot understand"—meaning that unless he can understand the philosophy and the how, he will not believe the fact.

14. Men harden their hearts by withholding confidence in God. Unbelief is their great crime. If God takes never so much pains to gain their confidence, they proudly and persistently withhold it, and thus harden their hearts against God.

15. Men often harden their hearts by withholding confidence in man. They seem to throw away their confidence in everybody; and with the Psalmist in his haste, they say, "All men are liars." Now, whenever you find a man who has lost confidence in everybody, you may know that he himself is a wicked man. This is exactly the opposite of of a good man's state of mind. "Charity hopeth all things, and believeth all things." The truly good man may be too confiding. He is himself truthful, and not ready to suspect others of being false. He is himself honest and simple-hearted, and not in a state easily to suspect others of double-dealing and dishonesty. He loves everybody, and, therefore, wishes to think well of everybody. He is disposed to do so, and it is very easy and natural for him to do so. His error will naturally be in the excess of confidence. He will confide sometimes where he has no reason to confide. He has more confidence in man than man is entitled to; and this from the very nature of his simple-heartedness, of his own conscious honesty.

Whenever, therefore, you see a man that has no confidence in anybody, you may know that he deserves the confidence of nobody; he is a wicked man. "Charity thinketh no evil;" is not predisposed to think evil of others, but the contrary. It is a wicked man who hardens himself by casting away his confidence in man. You go to some men with the claims of God—they immediately resist everything you say, because everybody who professes religion is a hypocrite.

16. Some men harden their hearts through a habit of self-will. They have never been governed by their parents; they have never really submitted themselves to anybody's government; consequently they are in the habit of having their own way. To government of any kind they will not submit. Persuade them, especially in the sense of flattering them, you sometimes may, to some extent; but the moment the idea of authority is presented to them, even if it be the authority of God, they resist it because the claim comes in that shape. Their will is always girded; it is up and strong the moment anything comes before them as an obligation—something to which they ought to submit. To moral obligation they have never yielded; and the moment it comes before them in the shape of an "ought," they resist it.

17. Many harden their hearts through a habit of delay. They have long put off the claims of God; they have indulged in this from their earliest childhood; it has become a thing of course. They have heard sermon after sermon, have had the claims of duty presented so often and so long, and have been so uniform in their habit of delay, that now it is a thing of course. You press them never so hard and they will say, "Go thy way for this time; when I have a convenient season I will call for thee."

Is not this the fact with some of you? Have you not so long accustomed yourselves to put off God's claims that it has become a thing of course? When you came to meeting to-day you expected to hear the claims of God; but did you expect to comply with them, to yield to these claims? Did you not as much expect to set the church on fire to-day as you expected to become a christian, and yield to the claims of God to-day? Did you not as much expect to reject these claims as you expected to hear them presented? You did expect to be pressed with them; but did you not as much expect to delay obedience as you expected to live? Such has been your habit of delay, that when God's claims are urged you instantly repeat what you have so often done; you gird yourself and go your way, resisting these claims.

18. Many resist the claims of God through spiritual indolence. They are too spiritually indolent to make any effort for their own salvation, or to comply with the claims of God. These claims come home upon them, and press them to instant action and decision; but it is easier to resist them, as they have been in the habit of doing so long, than to comply. They have only to gird themselves up, to remain in disobedience. But to rule out every objection, and break down before God, will cause them more effort than they are disposed to make; hence they draw themselves up in the attitude of resistance, and growl out their "nay" to the claims of God.

19. Men often harden their hearts an account of the real or supposed sins of professors of religion. These sins may be real, or they may be only supposed; nevertheless, they are made the occasion of caviling, and of resistance to God's claims. Such a man has wronged them, or wronged somebody else; such a professor has done so and so. He betakes himself to these by way of strengthening himself in his position. He "eats up the sins of God's people as he eats bread, and will not call on the name of the Lord." Sometimes in dealing with them he has supposed them to be selfish. Perhaps they have been so; perhaps they have manifested an unchristian spirit and temper. If they have been wrong; if they have wronged God and dishonored him; strange to tell, sinners will gird themselves, justify their position to God, and will harden their hearts, because God's professed people have dishonored him.

20. Men will often harden their hearts on account of the censoriousness of professors of religion. They have heard professors of religion find fault with other professors of religion, speaking censoriously of them, and thus prejudicing them against professors of religion in general. I have often been struck with the fact that the children of censorious parents are seldom converted.

Especially if the parents are professors of religion, and if they are in the habit of speaking freely of the faults of others, real or supposed, before their children, and particularly if they speak of the faults of professors of religion, and complain of ministers, their children will always harden their hearts. If you approach them on the subject of religion, they have been poisoned to death by their censorious parents. Father, or mother, or both, have said so and so about their minister, about such a one, and such a one; and this is made by them an occasion of strengthening themselves and hardening their hearts against God. I know a family where censoriousness, I am sorry to say, seems to be the whole of their conversation. The mother, especially, thinks almost all professors of religion hypocrites; particularly those in the place where she lives.

Her mouth is full of complainings of the members of the church to which she belongs; or at least of the church in the neighborhood in which she resides. Her children, consequently, are entirely opposed to religion. They have no confidence in it; they laugh and even scoff at it; and although the mother herself is a professor of religion, by her censoriousness she has taught them to despise it. This is awful, but so it is. Parents cannot do their children a greater injury than by allowing themselves to be censorious.

They really do them a greater mischief than Satan can do them. They are in fact more the enemies of the souls of their children than the devil himself is. They have something to say against almost every professor of religion. The deacons, of course, are all wrong; the minister neglects them, they say; and as for the business men of the church, they are all defrauders or defaulters; and as for the women, they are all out of the way. Nobody is right; the church are all hypocrites; and this their children are taught to believe. Now how could the devil do worse than this? You may almost as well go into a nest of serpents to try to make an impression on them with truth, as into a family where they are censorious. You will find the households from the oldest to the youngest, hardening their hearts, and the moment you approach them, they begin to pour forth their prejudices and their complaints against others.

21. Sinners still more frequently harden their hearts by yielding to their own censorious tendencies. They have a bitter, sour, spirit themselves. They are selfish, and suspect everybody else of being selfish.

Judging others by themselves, they have little confidence in anybody, and are strongly disposed to attribute the worst motives to almost everybody. This is the tendency of some minds; and they often harden their hearts by indulging in this spirit. They grieve and resist the Spirit of God by the free manner in which they let their tongues loose and slander their neighbors.

22. Men harden their hearts by holding fast their schemes of ambition. They mark out for themselves certain courses of life, and propose to accomplish certain ends. These ends are selfish; nevertheless they commit themselves to realize them. The moment you bring before them the claims of God, and they are seen to conflict with the carrying out of their ambitious schemes, they immediately resist.

For a time, I did so myself. Success in my profession was a thing to which I had committed myself; and I was aware that if I became a christian, I might be called to preach the gospel. At any rate, I thought I could not for conscience' sake, successfully carry out my ambitious projects in my profession. This for a time was conclusive against my yielding to the claims of God. I girded myself, and hardened my heart, and resisted these claims for a season, that I might carry out and realize my ambitious project.

23. Men often harden their hearts through fear of being ridiculed, or persecuted, if they become religious.

Sometimes they have friends to whom they are strongly attached, and to whom they stand committed not to become religious. I have known cases of this kind, where persons were found to be committed to their irreligious and perhaps skeptical friends; and they would withstand the claims of God, and harden their hearts like adamant stone, because of these committals to their ungodly friends.

For the World's Crisis.

JESUS.

Sweetest name ever spoken on earth, or sung by the angels in heaven, is the name of Jesus, to one who has faith in the great atonement, and has by faith received remission of sins. Jesus left his home in glory, and for our sake took upon him our nature. Jesus suffered, being tempted, that he might be able to succor those that are tempted.

He bore all the sorrows of life; was poor, despised, rejected of men, and at last nailed to the cross and suffered death, and all for us. Blessed Jesus! How full of love our hearts should be to him whose love to us cannot be measured. For he says: "As the Father hath loved me, so have I loved you."

Jesus! there is music in the very name. I love to hear it repeated again and again when it comes from the soul. How sweet the words:

"O Jesus, Jesus, Jesus,
My all sufficient friend,
Come, fold me to thy bosom,
E'en to the j'urney's end."

And, indeed, he is all and in all to those that believe. Our greatest joy we find in him, and our greatest griefs are lost in his love. When in trouble, he

"Smooths our sorrows, calms our fears,
And drives away our tears."

It makes this world a happy place when we feel the presence of Jesus. But when the curse is removed, and this earth made new and glorious, with Jesus king over all, we shall enjoy one happy, never-ending day. We may, all that will, be among those that shall rejoice in that day.

You, dear friend, who do not now love Jesus, come and learn his loveliness, for there is none other name under heaven given among men, whereby we must be saved, but in and through the name of Jesus.

Lowell, Mass. [illegible]

— Boasting seldom or never accompanies any kind of real power. When men find that they can express themselves by deeds, they do not often care to do so by words.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 14, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

CHICAGO TENT-MEETING.

Our meetings in Chicago continue to increase in interest. We have large audiences. Sometimes it is difficult for all to get into the tent. We have the best of order and attention. Several prominent men have been in, and a number from different denominations attend regularly, and are deeply interested in the important truths presented. Some have embraced the blessed hope we love so well, and are very actively engaged in telling it to others. They say their Bible is a new book, which they now read with increased delight, as thousands of others have said when they saw the clear light now shining on the holy Scriptures.

Our meeting last Lord's day, Oct. 4th, was one of special interest and profit. We truly had a feast from the Lord. At half-past nine o'clock, we met in the tent for a love-feast, and have rarely enjoyed a better one. The time was all improved, and the testimonies were *excellent*. Quite a number from other denominations took a part, and were delighted with the meeting. There was a remarkable freedom in the Lord, much beyond what we expected to enjoy at so early a period. Our tent was crowded during the day, and an intense interest manifested. Our hopes are bright for Chicago. Tears flowed from many eyes, the truth found a warm welcome in the hearts of the people, the weak were made strong, the careless were awakened, and several rose for prayers. The light and truth are spreading in this wicked city, and the powers of darkness are giving away before their onward march.

We have commenced a warfare upon Spiritualism, the greatest of all delusions, and the strongest foe now arrayed against the christian religion and its blessed Author. The Spiritualists have a strong hold in Chicago, and publish two papers here. They are in earnest, and bold in their attacks upon God and the Bible. A portion of the Spiritualists here, who have given themselves up wholly to the control of the spirits, have organized what they call a "New and Divine Government," in which "Church and State" are "combined." Their officers were appointed "by *spirit direction*." It is claimed that it is a *de facto** government, acknowledged by thousands of men and women, who have taken the *oath of allegiance*." They denominate it "A THEOCRATIC DEMOCRATIC GOVERNMENT, Church and STATE combined." This "new government" is said to be organized "upon Masonic principles," including "both men and women." They propose to have a "Wisdom Bank," conducted on a new system, "based on real estate;" a "NEW NATIONAL ENSIGN," and "a permanent universal currency." All these matters are to be controlled entirely by the *spirits*, operating through their mediums. Truly, these are strange times!

Sr. Needham, (formerly Sr. E. A Annable) has held two interesting meetings in the tent for children; and Bro. Needham has preached for us three times. He is now acting as city missionary for the Young Men's Christian Association. We learn that his labors are being blest, and sinners are seeking the Savior. He and his dear companion are earnestly at work in the vineyard of the Lord. He came to this continent last spring, and is now much interested in the coming of Christ and the other truths of the Bible which have been so long hid from the people. He is a young and interesting speaker.

We have attended several of the mid-day prayer-meetings, held from 12 o'clock to 12.45. These are under the direction of the Young Men's Christian Association, on Monroe street, between Clark and Lasalle. They are sustained by the most devoted class of business men, ministers, and strangers visiting the city. They are profitable seasons, but they lack the vitalizing power of those great truths that relate to the coming of Christ, the resurrection of the dead, and the setting up of the everlasting kingdom. Some of them begin to see these things, and to rejoice in the light. They have attended the tent-meetings. We hope to see many come out into the full light and liberty of the gospel of the kingdom. Pray for us that we may be able to win many to Jesus.

* From the fact.

CHICAGO SABBATH.

There are a large number in the city of Chicago who pay no attention to the Sabbath, only to engage more heartily in amusements, drinking and carousing. Besides these, the steam cars on the rail roads are running to and fro about the same as on other days; groceries are open, produce displayed, billiard halls are in active operation, and drinking saloons are crowded.

The following from the Chicago *Tribune* will give some idea of Chicago Sabbath scenes at the beer gardens, in the suburbs of the city. This represents their condition Monday morning, after their Sabbath debauchery:

"At six o'clock the scene in the main hall was one of the most demoralizing character. A hundred males of the worst description, and as many females of the same sort, held forth as become their natural instincts. In the corners they lay upon the floor, rolling over in each other's arms. They jumped upon the tables, men and women, and while the men howled, the women did no less."

TRANSMIGRATION OF SOULS.

In Eccl. 3: 19–21, we have the argument of the wise man against the doctrine of the transmigration of the soul, as held by the heathen and afterwards adopted by the Pharisees, a sect of the Jews. Solomon declares that man and beast die alike, and that they "*all go unto one place*. All are of the dust, and *all* turn to dust again." This corresponds with the account of the creation, as given in Gen. 2: 7, 19: "The Lord God formed *man* of the *dust of the ground*;" "and out of the *ground* the Lord God formed *every beast* of the field, and *every fowl* of the air." Solomon says "they [men and beasts] have all one breath; so that a man hath no pre-eminence above a beast." "As the *one dieth* so dieth the other." Eccl. 3: 19. They all live by means of the same breath of life, and all die alike when it is taken away. This is plainly expressed in Ps. 104: 27, as follows: "Thou hidest thy face, they are troubled; thou takest away their *breath*, they die, and return to their dust." But the heathen taught that the spirits of some men went down among the beasts for punishment and correction; while others went upward. Solomon combats this belief as follows: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast, that goeth downward to the earth?" The Septuagint of Eccl. 3: 18–21, reads as follows: "I commend with my heart concerning a saying of the sons of men, '*That God distinguisheth them*.' Now in order to show that they themselves are beasts, that at least which befalleth man, befalleth beasts; and that which befalleth the beast befalleth man. The same event happeneth to both. As the one dieth so dieth the other. And they have *all one breath*. What advantage then hath man over the beast? None; for all are vanity. They are all for one place. They were all from the dust; and to dust they shall all return. And who hath seen the *breath* of the sons of men, whether it ascendeth upwards; and the *breath* of the beast, whether it descendeth downwards into the earth?"—*Thompson's Septuagint.*

The Hebrew word *ruach*, rendered breath in Eccl. 3: 19, is the same that is rendered *spirit* in the 21st verse, and most evidently means the same thing, and represents *all* that leaves man or beast at death. This is in harmony with the whole Bible, common sense, reason and sound philosophy. Why not believe it? It is true that this truth spoils creeds and speculative theology, but what if it does? let God be true, if all creeds are ruined for ever. Let us not trample on the word of the Lord, and do violence to good sense, facts, and reason, for the sake of sustaining what our fathers believed; unless we intend to turn Papists.

The following shows the heathen view, which Solomon opposed, and which is contrary to the teaching of the prophets, Jesus and the apostles:

"The Japanese believe in the transmigration of souls, and that the souls of those who die the death of the righteous will take possession of a human body, while the souls of those who die after a life of wickedness will be condemned to reside in the bodies of inferior animals, and the worse the life the worse the animal."

THE REIGN OF DIABOLISM.

Diabolus is the Greek word properly rendered Devil in the New Testament. By "the reign of Diabolism," we mean the reign of the Devil. Where he controls the people, we shall see wickedness abound to an alarming degree, as in the days of Sodom and Gomorrah. When we cast our eyes around the world at the present time, and see the abounding wickedness, it is very evident that Satan is ruling in the hearts of the people as never before since the discovery of this continent. It should be remembered that he teaches lies through his mediums, telling them and their followers the opposite of what is true. Hence at the present time he causes his mediums to say that "the world is growing better." When the devil teaches this, we may be sure it is rapidly becoming wicked. Righteousness is evil to him; and wickedness he calls good. He and all his angels are "seducing spirits," who speak "lies in hypocrisy."

It astonishes us that any candid person can be so blinded by the evil one as to be led to believe that the world is growing better; but such is the case, especially among those who believe in spiritualism. The wickedness of our great cities has now become so notorious, that worldly men and secular papers are alarmed at the awful state of things. While popular teachers have been telling them that a good time was coming, they see the opposite is true; and they inquire with anxiety, What does it mean? We think they will soon discover that they have been listening to fables, instead of the word of the Lord, from those who have been telling them the world is growing better. If it were so, the Bible would be false; for that most positively affirms that men shall "wax worse and worse" in the last days. Such is the case now as facts most fully demonstrate.

The following from the Boston *Police News*, Jan. 2nd, 1868, furnished us by Bro. S. E. York, will give some idea of the feelings now agitating the minds of careful observers:

"In view of the actual state of affairs, as presented by those unerring records of the world's history, it would be at once trite and useless to comment dryly upon the frightful increase of crime in the land, but we cannot help contemplating it, merely as a dreadful phenomenon, before which we stand, at the same time appalled and fascinated. The reign of diabolism appears to be absolute. With one foot trampling the scales and the sacred scroll of justice, with one hand flourishing aloft the torch of the incendiary, and the other brandishing the deadly stiletto or the pistol, murder stands transcendant in our land, shaking from her ankles and her wrists the brittle chains with which society would strive in vain, by a weak and corrupt legislation, to bind her down, she springs aloft, free and exultant, with the joy-dancer of hell leaping from her eyes, and the infernal halo of her fell purpose surrounding her like a lurid cloud. On every side, whichever way she points, she is surrounded by the terrible lustre of the scenes which she has invoked. Here, the garroter is pursuing his fearful trade. The serpent-like arm has enfolded the throat of the victim; the knotted knuckle of the wrist is being forced into the wind-pipe, and, in a few seconds, the struggle for life and property will be over. Here, again, we have the common bar-room brawl, the hasty stab, or the hastier shot, with death at one end, and the scaffold or the life-long imprisonment at the other. Then the dark pier's brink over the black flowing stream, with the poor suicide, baby in arms, toppling at the verge—

"Mad from life's history,
Glad to death's mystery
Swift to be hurled,
Anywhere, anywhere,
Out of the world."

Then, in the illumination of that lurid smile from the eyes and lips of murder, the fell incendiary, with his secreted flame, creeps to the basement of the tenement-house, ready to involve numerous lives in his villainy, for the sake of picking pockets in the gathering crowd. The knife, the pistol, the slung-shot of the desperado, flung fearlessly out, or the poisoned chalice of the stealthier fiend, all draw their inspiration from the same source; and, in this age of bad legislation, corrupt government, and general carelessness for the public welfare, we must still make up our mind to endure the tyrrany of the Reign of Diabolism."

Another from the same source:—

"Sweeping our eyes around the circle of the universe, we observe nothing but rumblings, noise, confusion, and general disturbance. In the physical world there is the 'the devil to pay,' if we may be allowed to trespass upon the vigorous vocabulary of the vulgar, and his satanship is no less prolific of accounts to be settled in the moral world. The stomach and bowels of the earth are agonized with a terrible flatulency and cholera morbus, while, from the panting and arid regions of Abyssinia to the bleak ice drifts of Arctic solitudes, wars and rumors of coming convulsions fill all mankind with the wildest 'high-stericks.' The heavenly regions are full of celestial and sky-rockets; and the moon persists in wearing her mysterious and portentous 'ring.' Riot, rowdyism, bawdyism, and disgusting frailties, murders, frauds, whiskey drunks, all stirred in the great witch caldron to the tune of fiendish music and horrid songs, make the soul of the good man—like the writer of this—to stand amazed and aghast.

Where and to what are we drifting? Is there to be another overwhelming deluge? If so, would it not be well to begin upon the ark? If we compose our attention upon this mighty metropolis, we find the pandemoniumic picture within in full harmony with the Babel without. Crimes stain the records of justice with a continual flow of blood, which are paid for at the cheapest rates of punishment. Great boiling undamned streams of lust, and greed, and pillage, and murder, flow on continually and in every portion of society; and the startling truth stares us in the face, hissing and hideous, that looseness of morals is the rule, and purity and truth the exception.

Indeed, and finally, it is but too manifest that the end of the world ought to be very near; and it therefore behooves the disciples of Miller, and all who are posted on the Advent doctrine, to be busy with their slates, and let us know, within a 'dog's age' at least, when the wicked are to be consumed like the dry stubble of the field, and the corporal's guard of the unsinning and unsoiled are to take seats on 'the great glass plate.' We feel a lively personal interest in that matter, about this time."

We think the above extracts prove conclusively that wickedness is increasing. We are told frequently, by those that oppose the Advent doctrine, that the world is no worse than formerly; but mark what the writer of the first article says. He speaks of "the frightful increase of crime," "as presented by those unerring records of the world's history." This is the testimony, not of the church, but of the world; and we are willing to allow the judgment of the world's people.

In the second, "The stomach and bowels of the earth are agonized with a terrible flatulency," etc. The recent earthquake proves that the earth is in the last throes of dissolution. From the above evidence, it is plain that we are nearing the time spoken of by the prophet Joel, when he says, "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full; the fats overflow; for their wickedness is great."

Your Bro. in Christ, waiting for his coming and kingdom, S. E. YORK.

Millgrove, Erie Co., N. Y.

BRO. THURMAN has been very sick for some weeks. He intended to have been at the Alton Bay campmeeting, but was prostrated with fever just before that meeting began, and has been almost in the embrace of death. He is now recovering slowly. He is at Bro. Perkins, No. 7 Sherman Square, Charlestown, Mass. Are there not some who would like to aid him in his affliction? He is needy.

EXTRAVAGANCE.

The extravagance manifested in dress at the present day is beyond any thing ever witnessed before since the continent was discovered. Fashion and folly have run mad, and the world are on the chase to catch up if possible, so as to be in her company.

A Saratoga correspondent of the Boston *Journal* writes:—

"Formerly a new dress a day was quite the ton; now from two to five dresses of different style and material daily are necessary to stand in the front rank of high life. The dresses are costly and the trains immense in length. The evening toilet is extravagant, and it is impossible to move round in the dance or even to walk in the drawing room without treading on the huge trains that flaunt everywhere in the face. The old bustle gives way to a new fangled arrangement, not unlike a huge blown bladder fastened in the rear, which amounts to a positive deformity."

"WHICH IS THE BEST?"

The following from Bro. I. Damman, in the *Voice of the West*, is worthy of consideration:—

"We are exhorted all round to be short. 'Consistency is a jewel!' Which is best? a long Bible sermon, or a long account of our journey, mentioning all the particulars that we see or do? Which is best? a good account of the work of God in saving men from death, or a long and particular account of the doings of the conference, that hundreds do not read, telling who presided, who was clerk, and clerk *pro tempore*; and who made prayer on such a morning, noon, and night, in the absence of some member, and some one was chosen to fill his place?"

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted.

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$324.49
S. M. W. M.	5.00
"Cash"	3.00
Miss Mary Wadwell	2.00
Mrs. J. B. Skinner	.50
F. Demick	.50
E. M. R.	2.00
Mrs. P. W. Cover	.25
P. C. Cover	1.00
J. E. Clough	.24
M. E. Corbin	.20

POOR FUND.

(*To send the Crisis to the Poor.*)

Z. J. Clark	1.85
John Knowles	2.50
G. F. Tripp	.35
Lucy M. Richardson	2.50
Maria Drury	2.50
R. Palmer	.50
Left Hand	1.00
James Tame	2.07
A. S. Calkins	1.00
Miss Mary Wadwell	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 222, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$1172.44
Cash (by J. V. H.)	50.00
Warren Ide (on pledge)	12.00
W. J. Mann (on pledge)	1.50
Mary Wadwell	1.00

EUROPEAN MISSION.

Previous acknowledgments	$53.00
G. P. Wright	2.00

For the World's Crisis.

MISSION BOARD MEETING.

At a meeting of the Board held in Crisis office Friday, Oct. 2nd, 1868, voted unanimously, that Eld. J. V. Himes be authorized to act as agent of the Society to solicit funds to carry forward the great missionary work, and forward the same to the Treasurer of the society.

The Board hearing the Macedonian cry for help coming from every quarter, and knowing the great good that has been accomplished by the efforts and contributions of the Freedmen's Society the past year, at Memphis, under the care of I. I. Leslie and his faithful helpers; also at St. Louis, under the care of Bro. H. K. Flagg and his assistants; the European and Norway missions, as well as the noble efforts of our home missionaries,—all of which receive our attention and hearty co-operation,—feel the present calls are imperative. The cry is heard, and must be responded to. The Board feel that special effort must be made to raise funds, not for salaried agents, but to supply the needs of and help all those who are in the field at work, sacrificing their domestic comfort, their ease, as well as their lives, for the cause. They must be helped. The salvation of dying men demands it. The welfare of the suffering freedmen calls loudly for help. Shall the cry be responded to? The lovers of humanity; the lovers of Jesus; the noble-hearted with their abundance; the great-hearted with their pittance; the benevolent widow with her mites; all, all, with one accord, will say, let the call be responded to at once; send for the needful by your agents, and we will cheer them by our prayers and contributions.

Feeling an assurance of faith in this great mission work, the East and West united, one cause, a unit, and that God is in it, prospering it, and that what a man soweth that will he also reap, and an assurance of your hearty co-operation, dearly beloved, we voted unanimously that Eld. J. V. Himes be our agent to call upon you for funds to be paid into the treasury of the Society for the mission at large. You may expect him in your churches and chapels, at your houses and offices. Open your hearts and hands; bid him welcome to every avenue where the means can be obtained to sustain this heaven-bought cause. This is no one-sided issue; it is the broad, liberal mission work that will aid, under direction of the Board, in the saving of men in the day of the Lord Jesus, East, West, and South, as their needs and duty demand.

All monies collected will be acknowledged in the *Crisis* and *Voice of the West*, by the Treasurer, Geo. T. Adams.

In conclusion, let me say to you all, begin speedily to ask yourselves, What can I do for the Freedmen's Mission Society the coming year? and for Christ's sake, and the sake of Christ's poor, be largely liberal, knowing that "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me"; that as the result you may hear it said in the day of reckoning, "Come, ye blessed of my Father," eternal life and the kingdom are yours forever and ever.

For the Board, L. BOUTELL, *Chairman.*

Chelsea, Oct. 5th, 1868.

Resolved, That the Board hear with grief of the sudden death of Sister Northrup, our Matron at the Memphis Mission. She was very efficient, and greatly beloved by all who had the interest of the Freedmen at heart; and she undoubtedly came to a premature death by self-denial and labor in behalf of the mission school. We tender her children and friends our sympathy in their sad bereavement; as also Bro. Leslie and his co-workers in their loss of so valuable a helper.

For the World's Crisis.

THE MEMPHIS MISSION.

BRO. GRANT:—I write you again from our mission field and home in Tennessee; but they are sad tidings that I must send. Our dear Sr. Northrup is dead! She died Sept. 23d, after a sickness of nearly four weeks.

I arrived here the 25th, two days after her death, and found her unburied, she having been kept in expectation of my coming. It was a dreadful surprise to me, for before leaving home I received letters saying that she was better, and fast recovering. I had anticipated a joyful season in meeting the dear children here and praising God that none had fallen by the enemy in my absence. But, alas! that joy was not ours, for she, the first and most faithful of all, had been cut down at her post, and lay silent in death on my arrival.

Her disease was billious fever, that which is now so prevalent here. Had she had proper medical treatment, she might have recovered. Yet we can but feel that her work was done, and it was not in God's arrangement to have her live longer. She fell with her armor on, and in the thickest of the battle. No more devoted or faithful missionary and servant of Christ can be sent forth into the vineyard here or elsewhere. She gave all for Christ and these poor perishing ones, who are now left here greatly bereaved.

On my arrival on Friday, at three o'clock, I found her lying in the middle upper room, dressed and ready for her burial. Although having been dead two days she was unchanged, and looked as in life. The coffin had already been ordered, and was brought soon after. We laid her in it, and then carried it down and placed it in the chapel. Here, from that time until the next day at ten o'clock, when the funeral took place, the people came to look upon her and weep around her. She lay here in state, for she was a princess, closely related to the King of kings.

I appointed the funeral to take place at ten o'clock the next day (Saturday). In the mean time Bro. Wilkins and Sr. Valle arrived, and their presence greatly cheered and relieved me of the burden which lay upon me. Bro. Hasty, although hardly able to be up from his bed, had made arrangements in part for the burial. He was greatly assisted by Mr. Southall and others of the colored people, who had done all they could to have Sr. N. buried in a decent manner. It was the request of Sr. Northrup to be buried among the soldiers and colored people at Fort Pickering, and thus avoid the expense of purchasing a grave. I however decided not to carry out this part of her instructions, and for this reason: the land there is confiscated property, and belonged to Gen. Beauregard. It will without much doubt revert to him again, when all buried there will be removed or their graves destroyed. I decided to bury her in Elmwood Cemetery, where if her friends wish her to lie, she can, without being molested.

The funeral was attended by many strangers, and a deep solemnity prevailed throughout the entire services. Tears and cries were seen and heard all around. After reading and singing the 60th Hymn, Prof. Barnum, Sup't of colored schools, read the Scriptures and addressed the people; after which the hymn,

"Asleep in Jesus, blessed sleep!"

was sung, and prayer offered by Bro. Wilkins. A last look was then taken of our dear sister, the coffin closed, the procession was formed, and moved to the cemetery. We laid her in a pleasant spot, although among strangers. Prayer was offered by the writer, and we then left her there to await the morning of the resurrection.

Sweet be thy sleep, thou faithful child of God;
With all thy work well done, rest thee here;
Thou wilt be called, and up the shining road
Wilt hasten when the white throne shall appear.

Memphis, Sept. 28th. I. I. LESLIE.

For the World's Crisis.

THE FIRST TIME OUT.

BRO. GRANT:—For the first time, I feel it my duty to venture out into the open field on the subject of time. Notwithstanding there has been so much talented effort to get at the truth on the commencement of the 1335 days, I will venture a few thoughts. Upon summing up the various arguments from others that have been running to and fro, since we have entered the time of the end, when knowledge was to increase on this very subject, we find we are all indebted to some one else for what we know; some one knew it before us; and I am indebted to what others have written upon this subject. My design in writing this article is to encourage others to hold on, and keep searching; for every time a position fails it shakes off some who stumble over time.

There is a time position for commencing the 1335 days, upon which we can see more light than on any other, since all other points have failed except Bro. Thurman's, which will soon be tested; i. e., the 1868 point. But Bro. T. has a stronger point for commencing the 1335 days at 538, as found on page 207. He says: In March 538 the Pope had peaceable possession of the capital of Rome. Justinian's code was instituted, or published, as early as 533, but the provisions of that code could not go into effect at the time they were issued, because Rome was in the possession of the Ostrogoths, who were violently opposed to the religion of Justinian. It was not till the conquest of Rome in March 538, that the Catholic bishops could exercise the power with which they were clothed by the emperor Justinian, in 533; but in 538, we see him in peaceable possession of Rome. The exact time is not given here; but he had the power in March, 538, and had not got it the year before. (See Gibbon and Hale, in answer to Dr. Bend.) In March 538, the Papal supremacy was complete. The dragon had then given to him his power, his seat, and great authority. (See Croly on Phocas being the founder of the supremacy of Rome.) He says the grant of Phocas was found to be a confused and imperfect transaction, scarcely noticed by the early writers, and, even in its fullest sense, amounted to nothing beyond a confirmation of the grant of Justinian. The chief cause of its frequent adoption by the commentators seemed to be its convenient coincidence with the rise of Mohammedanism.

Now, as there is no point established by learned men the other side of 538, why not turn our attention to a greater and later date, when the last roots of the Ostrogoths were plucked up, and the Pope peaceably ascended the throne of the church and state, which was in 538? This Bro. T. cannot object to, as he has the same date as his second point. Why he took 533 was, I suppose, to agree better with his eclipses of the sun and moon, types, jubilees, etc.; but all those, I think, had their bearing and fulfillment in establishing the birth and death of Christ, which he has done without a successful contradiction. God bless him for the light he has dug up for this generation. Taking Bro. Thurman's position in life, and the facilities for his work, some of his writings amount to but little less than inspiration. No doubt God had a hand in it. Every man has his own peculiar notions, but when God speaks through him, we had better be careful how we treat his message. Let us look at all the evidence from all sources. Let all the testimony come in, and like an honest juror reconcile the conflicting testimonies, instead of throwing the whole away, as the foolish will do, when the parable is fulfilled.

The first man out on time was Bro. Wm. Miller. His point for starting the 1335 days was 538; and shortening the 1290 to 1260, brought the time in 1843. This was all permitted to bring out a people that would keep this light before the world, and search for more; for we are the generation that are seeing Christ's signs which were to corroborate the prophetic dates.

One more important sign is the movement of the nations in their prophetic order to their prophetic position; and the wise, or church, will have additional light. The above dates seem the strongest, and will terminate the 1335 days from 538 in 1873. This seems to give room for the nations to wheel into their prophetic time, prepared for the great battle of God Almighty. It does not seem to me that there is time enough for this in 1868; but if it comes this year, or before this is published, I do not feel in my heart to say, My Lord delayeth his coming. But it does seem just at this time, we need another stepping-stone; and there is one just as solid as any other and much larger, and I am willing to step on it and run all risk. There is a great difference of opinion among some of our best expositors about some of the beasts in Revelations. Their character and work will soon be developed so clearly, that all the wise can understand, and the watchmen see eye to eye. We have signs enough and work enough and light enough to see how to do it.

The previous dates have failed, but as God gave us dates, some of them are right. I hope the wiser part of the church will look at the above, and, if they cannot be reconciled with other scriptures, please show the defects. I have been reading for some years, and looking at different arguments on time dates; and this is my first attempt in this direction; but as it takes every body to know every thing, perhaps I may know a little. Please look at it. Light is concentrating to a focal point, when the watchmen will see eye to eye on this subject, and others that are dividing us.

H. MUNGER.

For the World's Crisis.

ALNA TENT MEETING.

Our meeting was expected to begin on the morning of Sept. 25th, but it was very rainy and did not commence untill evening. It is a place where the masses knew nothing of our hope. They were shy, and did not come out freely at first, yet some came. The second day gave us another severe rain storm; and as we were flooded with rain and not welcomed by our neighbors, we were obliged to put up several miles from the tent, among brethren, and carry food to eat through the day. But faith and toil, with God's blessing, brought out the people, and gave them ears to hear the word; and the effort proved a decided success. Some of the members of the churches became interested in the gospel hope and signs of the times, declaring that we had preached more Bible than they had heard for twelve or twenty years. They were sure the Lord had sent us there to arouse them and teach them the gospel of the coming kingdom.

We had but few of the brethren of like precious faith with us to carry on our social meetings, but those few were active. We scattered many tracts, and some books. God will bring good fruit from this effort. A few generous brethren gave into the treasury enough to meet the expenses of the meeting.

At this meeting, also, a few brethren began by a liberal subscription, to pay off the old debt on the tent. Others will follow, and this debt will be met. Who wishes a blessing by a share in it? I. C. WELLCOME.

Oct. 1st, 1868.

For the World's Crisis.

HOW SHALL WE JUDGE?

"Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged."

What kind of judgment is here referred to? Surely not of forming an opinion of others, for not to form one is simply an impossibility, especially when one had any marked characteristic, be it good or evil. Does it not refer to a rash, unkind, censorious judgment?

Christ does not condemn judging as a magistrate, for that, when according to justice, is lawful and necessary. But what he refers to is a habit of forming a judgment hastily, harshly, and without an allowance for every palliating circumstance, and of expressing such an opinion harshly when formed. That God will judge us as we judge others, is evident from Christ's words when he says, "With what judgment ye judge, ye shall be judged; and with what measure ye mete [measure] it shall be measured to you again." The same rule by which we judge others shall be applied to ourselves. That all err, none can dispute, but it is not for us to point out the failings of others; let each be our own, rather than another's critic. If one does what we think is wrong, we should not be harsh; wait, time will reveal his true character; the motive may have been right, christian virtues lie in the heart, but often fail to come to the surface. In the world rectitude, alas! is not always practised. The innocent often suffer for the crimes of the guilty, while they escape. Law is prescribed for nearly every act of life; if we transgress, suffering will be the consequence; as all are fallible, all must suffer more or less for sins committed. None so free from faults they accuse in others, but that, were they to prove their innocence by throwing a stone at the accused, would, themselves convicted, withdraw, leaving the convicted one alone with himself and God, and feel to have kindness more generously intermixed with their judgment.

The cause of Christ has suffered much harm from this one sad defect in its advocates. The servants of Christ had to spend lonely hours of weeping, and in agonizing prayer seek wisdom to direct the right method of securing peace and quiet, where variance, the result of judgment ill-timed and unwarranted, existed. Shall we not bear a little from others, when Christ bears so much from us? Can we not be patient, let long-suffering characterize our deportment, till the fruit of the tree is sufficiently matured for us to know if it is bitter or sweet?

Be not impatient, for Christ has given us a rule that we may know if our friend, brother, and neighbor, are worthy of christian fellowship. In his sermon on the mount he says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. Again, a good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for out of the abundance of the heart the mouth speaketh."

So let us be patient, bear and forbear, till the fruit is perfected, then may we know who are children of the light, and who children of the darkness. We have authority from Christ to make the tree as is the fruit; either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt. If when fruit has been tested, and it prove corrupt, unpalatable, the tree cannot be good. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." What, then, shall we, because one professes christianity, pass by many evils, till they go to that extent that they not only disgrace themselves, but throw cold water on the light of the church, till it becomes so dim it is but a stumbling-block to the world? "If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned."

Lincoln, N. H. LIZZIE TAYLOR.

Correspondence.

From Sr. A. W. Sibley.

BRO. GRANT:—My husband is prostrated with the typhoid fever, but is under the care of a skillful physician. Will the brethren pray for him? All letters for us may be directed to *Horn's Mills, N. H.*, until further notice. MRS. A. W. SIBLEY.

Oct. 7th.

From Bro. H. Pratt.

BRO. GRANT:—We had an interesting time at Dansville, Oct. 4th. Four were baptized. The cause is prosperous there. Bro. Cogswell is loving the cause with all his *strength*. May the Lord direct our every step and thought and act to his acceptance. Bro. Himes will report from Rochester. His labors last Sabbath were very encouraging to the church.

We have spent a Sabbath in Worcester. Found the church prospering in the truth; baptized five; gave the right hand of fellowship to six, and celebrated the Lord's Supper with about one hundred and fifty. There is a vitality in the cause there worthy of imitation, such as will ever secure success. God bless them. Yours, H. PRATT.

From Bro. B. W. Wilkins.

DEAR BRN.:—I am so poorly off for books for the children in the Sunday School, that I have only two for a class of eight or ten scholars. I hope that those who have old books, all of one kind, either Hilliard's or Webster's, from the First Speller to the Fifth Reader, and enough of each kind to make up a class of ten or fifteen scholars, would send to me. And if our brethren and sisters would be so good as to mix in some old clothes to keep the books from rubbing, it would be a good thing, and would make the children smile, and clap their hands, and praise the Lord. God bless you all. B. WM. WILKINS.

NOTE.—All business letters and communications should be directed to B. Wm. Wilkins, La Grange, Tenn.

From Sr. Tout.

BRO. GRANT:—We are ever disposed to look upon the act of a friend, no matter how small the favor may be, with kindness. Feeling under the profoundest obligation to my heavenly Father and to brothers, sisters, and all my personal friends, I beg permission to solicit the indulgence of a brief space in your columns, so that I may perform an act of duty, and give God all the glory; hoping thereby that the church may be edified and strengthened.

It has been a well known fact that, for some few months, my health has been gradually failing. It has often seemed as if my work below had been completed, and soon I would be compelled to say farewell to those I love. Scarcely a day passed but what I fainted once or more. I began to grow weaker each day until I felt that it would be preferable to repose in the cold embrace of hades, rather than to endure the ills of nature. During the summer months I took no trips, I made no visits, though urged to do so by my medical adviser and friends, until Springfield campmeeting.

Thinking, perhaps that the change of air, meeting with friends, socially and spiritually, would be beneficial to me, I at length determined to avail myself of the opportunity and go. In consequence of the disability and indisposition on my part, I was unable to enjoy the meetings so well as I at first ventured to anticipate, though socially, I was exceedingly pleased with meeting brothers, sisters, and indeed all of like precious faith.

August 31st, I returned home, feeling fatigued. I was not in the house three minutes before I was again in a dead faint. At length I was resuscitated and brought back to consciousness. At an early hour I retired. The night was one of pain and wakefulness. All that a kind husband and only son could do was done, still I felt the inward conviction that I would very soon be compelled to lay my armor by. The next morning our family physician was summoned, and pronounced my case utterly hopeless. He gave no orders, and made no prescription, though he visited me daily. During the week, another physician was called in (Dr. Johnson) of Chelsea, Mass, and his decision was precisely the same as the above, so far as human aid was concerned. During the week I lay three days unable to move hand or foot. All the nourishment I received was administered to me with a spoon. Most of the time I lay unconscious.

During the moments I was not in this state, I gave direction in regard to my burial, who should bury me, etc. Saturday night I was evidently failing fast. Sunday morning I called my family around me. For the first time courage failed me, and I seemed a little less resigned. O, I never can forget my agony and feelings, when suddenly, as if the heavens were opened, it seemed as if a buoy was thrown out to me; a beacon light illuminated my room, and I cried out, Will not some person pray for me? All in the room sunk upon the floor, and spent a few moments sending petitions, mingled with sobs and tears, to the throne of mercy. My son then arose, and immediately went to the church, known as Lowell St. Chapel, Boston, and in a feeble manner laid the case before them. Bro. Israel Damman (God bless him) occupied the chair. A season of prayer was immediately held.

I forgot to add that, previous to my son's departure from my bed-side, my limbs from my knee down and from the shoulder to the finger ends became frigid and cold. There was no apparent palpitation of the heart, or perceptible motion of the pulse. The tongue began to grow stiff, and I could scarcely move it unless by severe exertion. During the intervention of time between my son's leaving my bed-side and his return with Bro. Damman, Bro. Bardwell, from Paxton, Mass., laid his hands upon my head, my husband covering the same with his hand, and they both prayed earnestly. I soon felt better, circulation began to take place, and in less than forty

minutes my limbs were warmer than the previous administration of hot water, mustard, hot cloths, etc., had made them, for these had not taken any effect whatever.

In regard to the return of Bro. Damman and my son, I would prefer to make it optional with them to tell their own story. Bro. D. prayed that I might then have repose. I was soon in a quiet slumber. He prayed that I might be permitted to rise. After awaking, I called for my clothing, dressed myself, and, while reports were in circulation that I was dead, I was seated in an adjoining room to the one I had previously occupied. Though weak, yet I was more free from pain than I had been for months.

I now submit this, prompted by no insignificant feelings of pride, but from a sense of duty, assuring the brethren and sisters that words are inadequate to express my profoundest and heartfelt gratitude for your prayers, and more than all toward the providential hand that has thus lifted me up. May God bless you all. May his truth predominate supremely, and may we be the instruments in his hand of leading many to the fold of the great Shepherd. Your Sr. in Christ,

Cambridge, Mass. Mrs. Thos. Tout.

From Bro. N. Warner.

Bro. Grant:—Our beloved daughter Elizabeth is no more. She died last May, very suddenly. She had been unwell some six months, but we supposed she would get well up to the day of her death. She made a profession of religion at nine years of age, and had always lived the life of a christian. During her illness she seemed to enter upon a higher life; her Bible was her constant companion, and she conversed frequently upon the great truths contained therein. She expressed at times doubts of getting well, and said she was willing to die, if it could be the means of saving those near to her.

Her loss is a great one, but we sorrow not as those without hope. We know that God doeth all things well, and believing this we say "Thy will be done." Her age was twenty-seven years. Pray for us, that we may be enabled to bear up under this great affliction. Your Bro. in Christ, Noadiah Warner.

Ore Hill, Ct., Sept. 23d.

NEW YORK.

Let us come to New York, the great metropolitan city of the United States, where we find a million inhabitants on twenty-five square miles. Here one hundred thousand persons are every year arrested for misdemeanors and crimes; this being one criminal or vagabond to every ten of the whole number of people. Here is a grog shop for every one hundred inhabitants. Here are one hundred thousand children between the ages of five and sixteen who never enter a Sunday School; of these, forty thousand are unmannerly and filthy juviniles who roam the streets as paupers, vagabonds and heathen.

Here seven millions are annually spent for public amusements—circuses, theatres, etc. Here are ten thousand drinking saloons, gambling hells, ticket swindling shops, lottery dealing shops, houses of ill fame, obscene publishers, bogus hotels, and like places of vice, whose keepers swindle the community out of twelve millions every year. The places of amusement and vice cost fifteen times as much as the clergy, and over two millions are annually paid the police to keep the villians straight, and guard the city.

The cost of licentiousness to the city is ten millions yearly; there are twenty thousand prostitutes, with one hundred thousand persons annually treated by the medical profession for immoral diseases, and the number of persons annually infected by such diseases can not at the present time, according to Dr. Sanger's estimates, be less than four hundred thousand. The immoral and obscene, as well as blasphemous publications, are countless.

There are also five hundred and fifty thousand Roman Catholics, mostly foreigners, whose influence is adverse to true religion; with seventy-five thousand German infidels, also atheists, deists, and rationalists, besides a host of spiritualists, and added to these some forty thousand infidel Jews. The *Tribune* estimates there are in the city fifty thousand families of infidel and atheistical tendency, without a copy of God's word.

The judicial and municipal government of the city gets worse year by year. The city is controlled by corrupt men, and there seems no hope of remedy. In the words of H. W. Beecher, "All the frame work of society seems to be dissolving. On every side we find men false to the most important trusts. Even the judges on the bench are bought and sold like meat in the shambles. One must go into court with a long purse to obtain justice. The judiciary of New York stinks like Sodom and Gomorrah. Men say they hardly know a court in which to trust a case."

In New York, church-goers have declined thirty per cent., while theatres have increased fifty per cent., all within forty years. Eighty years ago when the population was only twenty three thousand, there was a place of worship for every thirteen hundred and fifty souls; now there is but one for every three thousand souls. In 1850, forty-one of every one hundred persons could be seated in her two hundred and fourteen churches, but in 1860 only thirty-one of every one hundred could be seated in her two hundred and fifty-three churches. Now there are three hundred and seventy-five churches and other places of worship in all the great city. These will seat less than four hundred thousand people; where are the other six hundred thousand? Shut out into the streets. No place to worship if they desired it, and, sorrowful to say, full half a million of these not desiring any. Half the population of the city shut out of God's house both by compulsion and free choice, to associate with irreligion, godliness and vice.

"Here," says the *Evening Post*, "are half a million of people who never receive any ecclesiastical instruction, and to whom the preaching of the gospel is as strange as to the inhabitants of New Zealand or Ashantee." "A half a million of Pagans, within sound of the church bells of the metropolis," mournfully echoes the *Christian Advocate*.

But the most startling fact is yet to be stated. The christians in New York do not equal in number the harlots of London. Rev. Joseph Duryea says there are but sixty-four thousand communicants in all the Protestant churches in this greatest city on the western continent. Sixty-four thousand church members professing christianity at least—though hundreds do not possess it—to one million of people! Only one saved to fifteen or sixteen others who are unbelieving, unforgiven, and unsaved. A little better than London, but alas! the "saved" are indeed "few." Just think of it, over nine hundred thousand judgment-bound souls within a compass of twenty-five square miles, all in their sins and unprepared to meet God.—*Ex.*

Obituaries.

Hobbs. Died, Sept. 25th, 1868, William E., only son of William and Betsey Hobbs, aged fourteen years and two months.

Naturally of a thoughtful but joyous turn of mind, and of a loving disposition, Willie won many friends. To his parents he was a source of comfort and joy, which causes them to feel deeply his loss. The Lord's prayer was understandingly recited by him nightly from his earliest childhood, and this he did until his voice became weakened by the disease from which he died. He believed, because so instructed, the truths which make us a peculiar people. The night before he died his father, while watching by his bedside, heard him murmuring in a weak voice this prayer—

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
Preserve my life till I awake,
And ever more, for Jesus' sake."

Bro. J. G. Hook attended the funeral. He spoke upon the Lord's Prayer.

"Oh when shall come the moment,
When brighter far than morn,
The sunshine of thy glory
Shall on thy people dawn?"

Bro. and Sr. H. believe that Jesus died and rose again, and that therefore those who sleep in Jesus will God bring with him. Emeline T. Hobbs.

Voice of the West and Herald of Life please copy.

Knowles. My dear husband, Elder John Knowles, suddenly fell asleep Sept. 25th, in Lawrence, Mass., aged sixty-three years.

He was visiting at his cousin's, Ransom Herriman. That day he went out as well as usual, said he was going over the hill by the reservoir, and then into the city; but it appears that he sat down to rest before he reached the reservoir, and fell forward on his face, and was found dead. It was thought his death was caused by heart disease, or apoplexy. Providentially I was at home when, in the evening, the dispatch came. O, what sad news! In that unexpected moment I was told I was again bereft of a dear companion, who was so kind and gentle.

He was brought home, and the funeral was attended by Eld. J. Harvey. Text, 2 Tim. 4: 6–8. I ask your prayers in my behalf in my affliction. The Lord has promised to be the widow's God and husband, and I claim that promise to-day. Mary A. Knowles.

Arnold. Died in Groton, Conn., Aug. 23d, of typhoid fever, Hannah H., daughter of Geo. H. and Lydia Arnold, aged thirteen years.

Another lovely floweret, just budding into womanhood, is nipped by the untimely frost of death. Hannah was a good child, and like all good children loved her Sabbath school. Though but thirteen summers had dawned upon her pathway, yet she had given her heart to the Savior; and the tendrils of family affection had entwined themselves closely around the darling child, and are now riven with anguish for having been so ruthlessly torn from the loved object. May God sanctify this deep affliction to the bereaved ones, and fit them for a re-union with Hannah, in a land where faded flowers will have burst forth with immortal bloom and beauty. A. E. Bennett.

Willey. Died in Chelsea, Mass., Oct. 3d, of consumption, Margaret A., wife of Frederick W. Willey, aged twenty-three years and ten months.

Sr. Willey professed faith in Christ some eight or nine years since, but subsequently went back into the world and lost her enjoyment in religion; but prior to her death she became conscious of her condition, and sought the Savior anew, and found peace in Christ, dying in hope of a better life at the resurrection morn. She was taken to Portsmouth (her native place) for interment; the funeral service conducted by the writer. Sermon (by request of the deceased) from 1 Cor. 15: 54, 55. Joseph W. White.

Poor. Died in Lawrence, Mass., Sept. 26th, Sr. Abby L. Poor, wife of Alonzo Poor, aged twenty-seven years and three months.

Sr. P. was converted some three or four months since, at Lawrence, where she died in the triumphs of faith, looking forward to a glorious immortality at the "resurrection of the just." She was taken to Dover, N. H., for interment, the funeral services being conducted by the writer. Sermon from Ps. 17: 15. Joseph W. White.

Coburn. Died in Biddeford, Me., Sept. 28th, 1868, of typhoid fever, Louisa Coburn, aged twelve years, nine months, and eight days.

This dear child was forsaken by mother and all her relatives when but four years old, but the promise of God was true (Ps. 27: 10), "When my Father and mother forsake me, then the Lord will take me up." She was a good girl, loved by all who knew her. The funeral was attended by the writer, who spoke from 2 Sam. 12: 23. Geo. A. Streeter.

Summary of News.

FOREIGN.

Cable News.

Madrid, Oct. 6th. The Provisional Junta has requested Marshal Serrano to take charge of affairs until the meeting of the Cortez, and he has consented so to act, with Gen. Prim and Oslesago as his colleagues. The new Cabinet has not yet been completed.

Gen. Esculantra, a Democrat, has been placed in command of the National Guard.

It is daily becoming more evident that the great majority of the people are in favor of a Republican form of government for Spain.

The Duke of Vittoria and Count Cheste have declared that they will support the existing Provisional Junta.

Madrid, Oct. 7th. A Provisional Government has been organized. Serrano and Prim have been made honorary Presidents, and Aguirre acting President, and Ribero and Vigo Armago have been appointed Vice Presidents. Fignerola has been made Minister of Finance. It is said that Moro, formerly of Bravo's Cabinet, has given in his adhesion to the Provisional Junta. Sagosta Rivero, Losenzana and Agato have joined the Ministry.

Madrid, Oct. 8th. Gen. Prim was received in this city with unbounded enthusiasm. The crowd in the streets was so great that many people were crushed. Foreigners, soldiers, sailors and citizens escorted him to the capital.

Paris, Oct. 9th. The Papal corvette "Concezione" has been ordered to Marseilles, to take on board the Queen of Spain.

Madrid, Oct. 9th. The Cubans in this city demand that their island be represented at the deliberations of the Provisional Junta.

Madrid, Oct. 9th. The Provisional Junta has made a declaration in favor of a civil code and religious liberty. It is recieved with enthusiasm, and extensive popular demonstrations have been made in Madrid—especially in favor of religious toleration.

Large numbers are idle in consequence of the political agitation, which has caused the temporary suspension of industry and labor in this city. But the Provisional Junta assures them that work will soon be provided for all who want it.

Madrid, 12. The United States is the first nation to recognize the new Provisional Government of Spain. The Madrid Gazette to-day publishes such official recognition, made through Mr. Hale, the American Minister.

The Junta has declared in favor of additional reforms, among which are the abolition of the death penalty and the sanctity of private letters and domiciles.

Paris, 12. The Journal des Debats says that Lersundi, the Captain-General of Cuba, has given in his adhesion to the revolution. The Cubans of Spain will be permitted to choose two members of the Junta.

London, 12. The Direction announces that the cable known as "the 1866 cable," between Ireland and Newfoundland, and was repaired at one o'clock, Sunday afternoon, and is now in perfect working order.

DOMESTIC.

New York, Oct. 8th. Gen. Sherman has telegraphed to Washington that he must have more troops immediately if the country does not wish to be plunged into a long and disastrous war with the Indians.

San Francisco, Oct. 8th. Three distinct shocks of earthquake were felt at Silver Mountain, in this State on the 6th inst., and the atmosphere was almost immediately filled with smoke.

The Riot in Louisiana. New Orleans, Oct. 7th. Lieut. Lee of the Freedmen's Bureau, who was detailed to investigate the troubles in Opelousas, reports that the immediate cause of the outbreak was a personal difficulty between the Editor of the St. Landry Progress, a Republican paper, and their citizens, growing out of the publication of offensive articles. Bently, having been caned, a report was circulated among the negroes that he had been killed, and couriers were despatched to the neighboring plantation, and in a short time negroes, fully armed, were flocking into Opelousas. Several of these were met and persuaded to disperse by moderate men both colored and white. One body, however, led by a negro who called himself captain, refused to disperse when ordered to do so.

A fight ensued, in which two negroes were killed and four wounded. Five or six whites were wounded, two very severely, and a number of horses belonging to whites killed. The negro who called himself captain was killed. Eight of the negroes have been captured and lodged in jail and the balance dispersed. Official orders for disarming the negroes were enforced, though with difficulty, and the arms are in the hands of the authorities. Opelousas is now perfectly quiet. The material of the St. Landry Progress was scattered during the difficulties and a portion destroyed. A white man was killed by three negroes who were lying in ambush. The negroes were arrested and killed.

Another planter is reported to have been shot while sitting in his house. The trouble existed only in the Parish of St. Landry. The adjoining parishes are perfectly quiet. Lieut. Lee reports that as near as he could learn but two whites were killed and ten wounded, and five negroes killed and fifteen or twenty wounded. He expresses the opinion that the number of casualties will exceed these, as the negroes in some instances resisted disarming and had to be overpowered. Bently was the only white Radical who suffered, and he only in the loss of his printing material and the caning he received. No further trouble is apprehended. The white inhabitants of the parish outnumber the blacks. Armed mounted patrols, however, are still kept up.

Subsidence of the Sandwich Islands. A correspondent of the New York *Tribune* says the Island of Hawaii is apparently settling slowly into the sea. This uncomfortable phenomenon was first noticed soon after the great earthquakes of last April; but the derangement of level was at first supposed to be temporary and due to the tidal wave, which would recede in due course of time. It soon became apparent, however, that the crust of the earth was yielding and allowing the greater part of the island, which has an area of no less than four thousand square miles, to settle gradually towards the centre. The island has settled on its whole coast line but chiefly on its southern and western shores, where the depression amouts to several feet; elsewhere it is but a few inches, though enough to cause the overflowing of the low lands.—*Journal. Oct. 3d.*

Survey of the Peninsula of Sinai.—It is proposed by the officers of the Sinai expedition sent out by the British Ordnance Office to make a survey, on a scale of six inches to the mile, of the various mountains which different authorities have held to be the true "Mount Sinai"; and also a survey, on the scale of one inch to the mile, of the country between the head of the Gulf of Suez and those mountains—that is, the country through which the Israelites must have marched as they passed through the Wilderness. The primary object of the expedition will of course be the survey of the country; but the famous Siniatic rock inscriptions will also be carefully examined, and a collection of photographs and impressions of them will be made with a view to their interpretation.

These inscriptions are believed by many persons (says Mr. F. W. Holland, in a letter to the London *Times*), to have been the work of the Israelites during their sojourn in the wilderness. If they are so, it is a matter of the utmost importance to collect such valuable proofs of the truth of the Bible history.

Items.

☞ The Catholic clergy in Bohemia have taken decided grounds against the Austrian Government in reference to the abolition of the Concordat. The Bishops have issued instructions to their clergy about the new marriage laws, in which the "Catholics living in civil marriage" are called "public sinners;" outcasts to whom no absolution can be vouchsafed, for whom no mass is to be read, and who are in no wise to be admitted as godfathers or godmothers.

☞ Among the wealthy foreign residents of Paris are fifty negro and mulatto families who hold intercourse with a great many aristocratic French families on terms of perfect equality.

☞ The Pope is said to be the only sovereign in Europe who does not smoke.

☞ As a sign of progress the St. Petersburg papers report the gradual abolition of the "hereditary clergy." Up to a recent date every clergyman was forced to send his son to clerical schools and seminaries, to educate him, in fact, for the church, whether he liked it or not. This institution of a clerical caste is now to be abolished.

☞ A Worcester gentleman has picked a second growth of strawberries from his vines this season, some of them fully ripe.

☞ A mandate from the Bishop of Latz against the execution of the confessional laws in Austria was recently seized and suppressed by the Minister of the Interior. It is thought a law will be passed forbidding such publications without the consent of the sovereign. This would be another serious blow to the concordat.

☞ We find it stated that about one hundred tons of rain per acre fell in the month of September.

☞ The Emperor of Russia has issued an ukase, which prohibits the practice of homeopathy in any part of the Russian Empire, under pain of a fine of five hundred roubles and two years transportation to Siberia.

☞ An American (of course an American) is driving an omnibus over the new macadamized road from Jaffa to Jerusalem.

☞ In many of the Swiss cantons the formalities preceding marriage are so onerous that a legitimate union is often inaccessible to modest purses. The Constituent Assembly of Zurich, after having voted by an immense majority the introduction of the optional civil ceremony, has abolished all taxes hitherto imposed on those who wish to be united; the latter in future will only have to pay some trifling fees. The intervention of functionaries and ecclesiastics in the celebration of the rite is to be gratuitous.

☞ The deposed queen of Spain has invested most of her money in England, thus following the example of her mother, who left the throne of Spain with a mighty fortune, and of her cousin Francis II., of Naples, who placed millions enough in foreign countries to make him one of the rich men of Europe.

☞ Prince Napoleon is a strong friend of Gen. Prim's, and the two, with the assistance of the Emperor Napoleon, propose to unite Spain and Portugal under one government.

☞ A Congress of the Deaf and Dumb is to be held in Berlin the present month, the principal object being to discover a substitute for the "finger language."

☞ The Crimean war arose out of a silly quarrel concerning the privileges of certain parties to use one of the holy places in Jerusalem for worship; and now the demand by Russia that the key to the Holy Sepulchre, now held by the Consul of France, be submitted to the joint custody of the representatives of Russia and France, may lead to another war of equally trivial origin.

☞ The desertions from the Papal army have lately been so numerous that a plan of reform has been submitted to the Pope, which provides that only those shall henceforth be enrolled as soldiers under the banners of the church who will take upon themselves the vows of chastity, poverty, and obedience.

☞ Wickliffe, the "Morning Star of the Reformation," fell dead in the midst of a sermon.

☞ In Swedish Lapland one single parish is often as large as some kingdoms. That of Gallivare, for instance, contains one hundred and fifty-two square miles. Many of the inhabitants live at such a distance from their church that they are obliged to start on Thursday to attend divine service on the Sabbath. Thus the complete liturgy is only celebrated once a month. The congregation is then always most numerous. On these occasions the affairs of the world are also brought under consideration; arrangements are made; purchases are concluded—in fact a species of fair is held.

Notices.

Massachusetts Quarterly Conference.

By invitation of the Second Advent Church in Chelsea, the next State Quarterly Conference of the Society will be held in Chelsea, Mass., at Library Hall, commencing Tuesday evening, Oct. 20th, continuing daily and over the following Sunday. It is to be hoped we shall have a general gathering of all the faithful in this region. We will do our best for you, both temporally and spiritually. Come, both delegates and all, that have an interest in the salvation of men at the coming of Christ. Some business of importance will come before us. Preaching the first evening. E. Owen, Sec'y.

Advent Christian State Conf. of N. H.

The annual session of this conference for 1868 will be held at Lake Village, N. H., commencing Oct. 15th, and hold over the following Sunday.

It is hoped that churches will be represented by delegates, so that we may know the condition of the churches and the cause in New Hampshire. Each church is entitled to send one delegate, and those numbering over twenty-five members can send two.

Arrangements have been made with the Manchester and Lawrence, Portsmouth and Concord, and Boston and Montreal rail roads, so that persons who pay full fare to the meeting may have free return tickets to the stations at which they started. Return tickets will be furnished at the meeting by the Secretary. Those coming to the meeting *via.* of Concord, must purchase tickets to Concord, and then pay in the cars from Concord to Lake Village. A. W. Sibley, Secretary.

The New Hampshire Tent.

To the brethren and friends of New Hampshire, in favor of having a tent to carry the gospel of the kingdom into new places, I would say, at the Alton Bay campmeeting it was found that enough had been raised by Bro. D. M. Leavitt, and others, except about one hundred dollars, to obtain a tent; therefore the brethren decided to purchase one at once, and have it in the field, believing the friends would soon send in the remainder. A committee of three was also chosen to see that the tent was judiciously run, and they to receive what the friends wished to give to make up what was lacking. Bro. T. H. Ford of Concord, Bro. John Shorey of East Rochester, and myself, were chosen said committee. Bro. Ford is Treasurer, but money can be handed to either, and we will see that it is appropriated as designed. If it is more convenient to send it by brethren to the State Conference, to be held at Lake Village, commencing Oct. 15th, you can do so. J. G. Smith.

Conference.

If the Lord will, there will be a conference at Week's Mills, China, Me., commencing Thursday evening, Oct. 22d, and continue over Sunday. Preachers and all are invited to come and earnestly engage in the work of the Lord, that sinners may be saved and God's name be glorified. Homes will be provided for all. Strangers may call on Geo. Jackson, Albert Chapman, and Alton Doe. For the brethren, Jer. Carr.

Dedication Notice.

There will be a two days meeting on Locust Hill, in the town of Windsor, Broome Co., N. Y., Oct. 23d to 25th. A new church is to be dedicated to the worship of God. Dedication sermon to be preached by the writer, Oct. 25th, at 10½ A. M. All are invited to attend. Teams will meet the cars at Great Bend, Oct. 24th. Let all wishing to be met, write to O. B. Wilmot, so that all can be provided with conveyance, and that the brethren may know what trains to meet. C. F. Sweet.

Conference.

Providence permitting, there will be a conference on New Durham Ridge, to commence Thursday evening, Oct. 29th, and hold over the following Sunday. Brn. J. Couch, A. Ross, and others, are expected. We wish to make one more effort to advance God's cause and save the perishing. Let prayer go up to God for his blessing.

For the brethren, J. G. Smith.

Tent Meeting.

The Lord willing, the meeting under the Mass. Mission Tent at Lexington Place, on Lexington street, near Meridian, East Boston, will be continued through this week, and over Sunday, Oct. 18th. The interest is good. Brethren and sisters in Boston and vicinity are requested to come over and help us. Enoch Morrill.

Conference.

The Missouri A. C. Quarterly Conference will be held at the Advent Christian Hall, corner of Fifth and Biddle streets, commencing Saturday, Oct. 24th, at ten o'clock A. M., and continue two days, Saturday and Sunday.

By order of the Board, Hiram Beadle, Sec.

Notice.

There will be a meeting of days at Hollis Centre, Me., commencing Thursday evening, October 29th, and continue over the Lord's day. T. P. S. Hampson, Wm. H. Mitchell, and others, are expected to preach the word. Come all that can to this meeting, and homes will be provided for all. Timothy S. Carll.

Notice.

I would say to the brothers and sisters who may be looking for me, that I shall be unable to attend my meetings now, as I am called home to take care of my father, who is sick with a cancer in his side. H. S. Mitchell.

Notice.

The Lord willing, the New Hampshire Mission Tent will be pitched in Sandwich Centre, Oct. 21st, to continue as the Lord directs. Services to commence at 4½ o'clock P. M. An invitation is given to all to come. If it is bad weather, we will procure a hall. Elds. T. W. Piper, W. J. Hobbs, and others, will be present with the writer to preach the word. D. M. Leavitt.

Dixfield Tent Meeting.

The Maine Mission Tent will be pitched in Dixfield Village, to begin meetings, Thursday P. M., at 2 o'clock, Oct. 15th, and continue as long as thought best. The small tent will be pitched for the accommodation of brethren who may come prepared to board themselves. I. C. Wellcome.

Conference.

The Lord willing, we purpose to hold a conference in Bangor, Me., commencing October 29th, and to hold over the following Sabbath. We hope all of the brothers and sisters will come who are willing to work for the Lord.

In behalf of the Church, J. M. Jewett.

Notice.

There will be a meeting at the Dennett school-house in Bowdoin, to commence Thursday evening, Oct. 22nd, and hold over Sunday. Bro. E. M. Haggett is expected to be there. H. D. Reed.

Notice.

To the brethren and sisters scattered abroad, who are interested in the Star of Hope Mission: Sr. Anna E. Smith, Superintendent, can procure the full report of her labors and expenses for the past twelve months, which is got up in pamphlet form. Single copies 15 cents, by the dozen $1.25. The proceeds, after paying the printer's bills, etc., will go to defray the expenses of the mission. They can be had by sending to Anna E. Smith, 14 Laurens Street, New York, or to H. L. Hastings, Scriptural Tract Repository, Boston.

Notice.

Wm. B. Bennett, a young man seventeen years old, wants to get a good chance to do chores and go to school the coming winter, in some locality where he can attend meeting. He is now at work in Bro. Hastings' office in Boston, 19 Lindall St. Please address him there immediately. H. Munger.

Wm. B. Bennett has been in my employ for some time, and is an active, willing, and reliable young man. H. L. Hastings, *Ed. of the Christian.*

Notice.

Having been released from all contracts and arrangements of public labor, I am now at liberty to go wherever the door may be opened. Application must be made soon. Address Eld. Peter S. W. Deyo, Strawberry Point, Clayton Co., Iowa.

Notice.

Our meetings in South Boston, for the worship of God, will be held hereafter at "*Fraternity Hall*," No. 120 Broadway, every Sunday, the Lord willing. Come over and help us. J. M. Berry, Secretary.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Netzmore, (Eagle Block) Rochester, N. Y.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Chelsea, Mass., (Library Hall.)
J. T. Dixon........Sunday, Oct. 18th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
L. Boutell........Sunday, Oct. 18th

Concord, N. H., (Centre Street), Sundays, Oct. 18th and 25th. C. Goodrich (or be supplied.)

West Abington........Sunday, Oct. 18th
J. S. White.

Guilford, Conn........Sunday, Oct. 18th
West Haven........Sunday, Oct. 25th
G. L. Teeple.

Hampton, N. H., (Town Hall)........Sunday, Oct. 18th
J. H. F. Varney.

Salem, Mass........Sunday, Oct. 25th
Joseph W. White.

Southbridge, Mass........Oct. 22d
Charlton (Parker school-house)........Oct. 24th and 25th
Geo. A. Streeter.

Mattapoisett........Sunday, Oct. 18th
W. E. Hathaway.

North Somers, Ct........Sunday, Oct. 18th
I. B. Potter.

South Sutton, N. H........Sunday, Nov. 1st
C. W. Sargent.

Norway, Me., (Sodom school-house), Sunday, Oct. 18th
East Stoneham, Me........evening, Oct. 24th and over the Sabbath.
S. Tenney.

Granby........Sunday, Oct. 25th
S. M. Tatro.

Rye, N. H., (at Bro. M. Philbrick's), Tuesday evening, Oct. 27th, till Friday evening.
Hampton, N. H., (Town House), Sundays, Nov. 1st and 8th, and evenings through the week.
Keene, N. H........Sundays, Nov. 22d and 29th and evenings through the week.
A. Simpson.

Lynn, Mass........Sunday, Oct. 25th
Stoneham........Sunday, Nov. 1st
Charlestown........Sunday, Nov. 7th
The rest of Nov. not engaged. H. Munger.

New Haven, Ct........Sunday, Oct. 18th
B. Hitchcock.

South Ashburnham, Mass........evening, Oct. 21st
Clinton........Sunday, Oct. 25th
S. C. Hancock.

Worcester........Sundays, Nov. 8th and 15th
S. W. Thurber.

Lewiston, (Parker Mills)........Sunday, Oct. 18th
Auburn Hill, Me........Sunday, Oct. 25th
Lisbon........Sunday, Nov. 1st
Shall come on the last train from Lewiston Saturday evening. Z. B. Chase.

Cabot, Vt........Sunday, Oct. 18th
J. A. Cleaveland.

Portland, Me........Sunday, Nov. 1st
James A. Young.

At Bro. Henry Johnson's........evening, Oct. 24th
Bradford, N. H., (Pond meeting-house), Sunday, Oct. 25th. Simeon Roby.

Sutton, N. H., (Bro. Israel Andrew's) evening, Oct. 30th
Merideth, (Advent Hall)........Sunday, Nov. 1st
Joseph Kimball.

Limington Corner, (where Bro. Seavey may appoint), evening, Oct. 8th, and over Sunday, the 11th.
Scarborough, (Colekill Corner)........Sunday, Oct. 18th
J. L. Chute.

Towne school-house, Saco road........Oct. 18th
Bonny Eagle Falls........Oct. 25th, Nov. 8th, 22d
Blue Point Scarborough New........Nov. 1st
Kennebunk Depot, (school-house)........Nov. 15th
Bath, Me........Nov. 29th
My address is Biddeford, Me., Box 1827.
T. P. S. Hampson.

Brunswick, (Yellow school-house)........Sunday, Oct. 25th
R. R. York.

Nashua, N. H........Sunday, Oct. 18th
Manchester, N. H........Tuesday evening, Oct. 20th
Joseph Kimball.

Manchester, N. H........Sunday, Oct. 18th
W. H. McDaniels.

Dover, N. H........Sunday, Oct. 18th
Barnstead, N. H., (Clark meeting-house), Sunday, Oct. 25th. Wm. Bodge.

Bristol........Sunday, Oct. 18th
New Britain........Sunday, Oct. 25th
Wm. J. Ripley.

Lovely Street........Sunday, Oct. 18th
S. Woodruff.

East Holderness, N. H........Sunday, Oct. 25th
W. W. Sutherland.

North Boscawen, N. H., (school-house), Sunday, Oct. 18th. Simeon Roby.

East Douglass, Mass........Sabbath, Oct. 18th
Pascoag, R. I........Sabbath, Oct. 25th
East Gloucester, R. I........Sabbath, Nov. 1st
B. Roberts.

East Canaan, N. H........Sunday, Oct. 25th
John H. Evans.

Charlton, (Parker school-house)........Sunday, Oct. 18th
Scitico, Ct........Sunday, Oct. 25th
A. M. Higgins.

Honeoye, N. Y........Sunday, Oct. 18th
Elvira S. Jennings.

Pownal, Vt........Sundays, Oct. 18th and 25th and intervening week.
Will come to North Adams on 9 A. M. train from Springfield, Saturday, the 17th. E. Owen.

Scitico, Ct........Sundays, Oct. 18th and Nov. 15th
Rand'l. E. Ladd.

Quebec........Sabbath, Oct. 18th
Montreal........Sabbath, Oct. 25th
Evenings, as brethren may arrange, in each place.
Abigail M. Tripp.

East Canaan, N. H., (at the Chapel), Sunday, Oct. 25th
☞ No Name.

Cheshire Street, Ct........Sunday, Oct. 18th
Wm. A. & M. L. Durand.

Square Pond, Ct........Sunday, Nov. 1st
P. S. Butler.

New Britain, Ct........Sunday, Oct. 18th
Pleasant Valley........Sunday, Oct. 25th
Yalesville........Sunday, Nov. 1st
Prospect........Sunday, Nov. 8th
Meriden........Sunday, Nov. 15th
Cheshire Street........Sunday, Nov. 22d
Wm. Stuart.

Manchester, N. H........Sabbath, Nov. 1st
T. M. Preble.

Topsham, Vt., (as Bro. Dexter may arrange), Sunday, Oct. 18th.
South Ryegate, Vt........Sunday, Oct. 25th
T. E. Lang, Jr.

Square Pond........Sunday, Oct. 18th
Hartford........Sunday, Oct. 25th
L. F. Moore.

North Searsport, Me........Sunday, Oct. 18th
Thomas Smith.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. Eld. Geo. Champlin.

Melville Village........evenings, Oct. 20th and 21st
Meredith Village........evening, Oct. 22d
Center Harbor, (Town House)........evening, Oct. 24th and Sunday, 25th.
New Hampton, (where Bro. Pike may appoint), evening, Oct. 26th.
Andover, (Cillyville school-house), evening, Oct. 27th, through the week, and over Sunday, Nov. 1st.
Sutton, (Mill Village)........evening, Nov. 5th
Concord, (at the Bethel)........Sunday, Nov. 8th
Chichester, (Advent Chapel)........evening, Nov. 9th
Barnstead, (Clark meeting-house)........Nov. 10th
Exeter, N. H........Sunday, Nov. 15th
Lawrence, Mass........Sunday, Nov. 22d
Wakefield........evening, Nov. 24th
Lowell........Sunday, Nov. 29th
J. Pinkham.

Canaan, N. H........Sundays, Oct. 18th and 25th
Manchester, N. H........Sundays, Nov. 8th and 15th
Lowell, Mass........Sunday, Nov. 22d
Charlestown, Mass........Sunday, Nov. 29th
If these conflict, please write me at East Canaan, N. H. J. K. Bellows.

Byron, Me........evening, Oct. 17th and over Sunday.
Weld........evenings, Oct. 21st and 22d
Carthage........evening, Oct. 24th and over Sunday, and longer if thought best.
J. T. Jordan.

Harrisburg, N. Y., (Bickford school-house), evening, Oct. 15th.
Barns' Corners, N. Y........evening, Oct. 16th
Wilcox Corners, N. Y........evening, Oct. 17th
Boylston, N. Y., (Palmer school-house), evening, Oct. 18th. Evening, Oct. 19th, where Bro. Ballou may arrange.
Greenboro, N. Y........evening, Oct. 20th
Redfield Square, N. Y........evening, Oct. 21st
Florence Hill, N. Y., (Crawford school-house), evening, Oct. 22d.
Camden, N. Y., (Kinnie school-house), evening, Oct. 23d.
Glenmore, N. Y., Sunday, Oct. 25th, and at Taberg the two evenings following, if brethren can get the hall.
G. H. Williams.

Windsor, (at the Prebble school-house)........Oct. 18th
Thomas Reed.

Exeter, N. H........Sundays, Oct. 18th and 25th
Matthew Batchelor.

Wyoming, R. I........the first Sabbath in each month
Westerly, R. I........the second Sabbath in each month
Rivergate, R. I........the third Sabbath in each month
Bristol, R. I........the fourth Sabbath in each month
A. Durfee.

Biddeford, Me.
A. Simpson........Sundays, Oct. 18th and 25th
W. H. Mitchell........Sunday, Nov. 1st
B. S. Emery........Sunday, Nov. 8th

Pleasant Valley, Ct.
H. H. Dickenson........Sunday, Oct. 18th
L. F. Moore........Sunday, Nov. 1st
E. Owen........Sunday, Nov. 15th
B. Hitchcock........Sunday, Nov. 29th

Danielsonville, Ct.
J. R. Boynton........Sunday, Oct. 18th

Wolcottville Circuit.
G. L. White, Newfield day, Wolcottville evening, Oct. 18th.
B. Hitchcock, Wrightville day, Wolcottville evening, Oct. 25th.

Springfield, Mass.
Wm. N. Pile........Sunday, Oct. 18th
S. G. Mathewson........Sundays, Oct. 25th and Nov. 8th
A. Simpson........Sunday, Nov. 15th

Wilbraham, Mass.
P. S. Butler........Sundays, Oct. 18th and 25th
A. M. Higgins........Sunday, Nov. 1st

Concord, N. H., (at the Bethel.)
L. C. and M. McKinstry........Sunday, Oct. 18th
J. K. Bellows........Sunday, Nov. 1st
J. Pinkham........Sunday, Nov. 8th
M. Batchelor........Sunday, Nov. 29th

Portsmouth, N. H.
C. Cunningham........Sunday, Oct. 18th
B. S. Emery........Sunday, Oct. 25th

Westfield, Mass.
H. Munger........Sunday, Oct. 18th
W. A. and M. L. Durand........Sunday, Oct. 25th
E. Owen........Sundays, Nov. 1st and 8th

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

☞ WHO sent us a money order for $6.00 from Albion, N. Y., for "Young Pilgrims," July 14th?

☞ B. BEMIS paid Bro. Carpenter $3.50 for Crisis. Give us your P. O. address.

☞ MRS. WM. WHITAKER paid $2.00 at campmeeting. Please give us your address.

☞ "America in Prophecy" is out of print, and the plates destroyed. Cannot supply any more orders.

LETTERS RECEIVED.

A E Smith, M S Horne, D N Smith, A Durfee, W C Clark, D Cambell, S M Hodgdon, C R Danks, H N Smith, T P S Hampson, H Hawkins, I I Leslie, F P Hunt, W H Spencer, H Pratt, A Ordway, A S Burnham, Mrs. A W Sproul, N Warner, P L Persons, W D Murphy, F H Chamberlain, L F Moore, J Elkins, K N Chaffee, H S Mitchell, A A Phelps, A E Bennett, J A Whitecar, B W Wilkins, R Janning, L Boutell.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—95 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Springfield, Mass., Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Richmond, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
B. P. Manning—East Weare, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—London Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
A. Ross—Greenland Depot, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
J. B. Cook—Poultney, Vt.
R. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
L. B. Potter—West Stafford, Ct.
R. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Mann—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
R. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
Wm. Stewart—1814 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
R. Cotton—Edenboro, Pa.
Wm. Deverell—Keswick, C. W.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Wallaceville, Wayne Co., Mich.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
Eld. G. W. Green—Box 15, Memphis, Clark Co., Ind.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
G. W. Stetson—Clena, Ohio.
H. A. King—Nevada, Ohio.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
P. W. Hough—Mendoro, La Crosse Co., Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
J. Wilbur—Box 832 Janesville, Wis.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
Wm. M. Ingham—Clemensport, N. S.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—
Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.
☞ Postage 16 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, flexible cloth, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to Miles Grant, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 22c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth $1.00; paper 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERYBODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 5c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 12c; by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 224. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 460 pp. $1.25.

"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

THE BIBLE, OR TRADITION—Which shall we Believe? An excellent tract. By S. L. Manley. 3c. single copy by mail; 30c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 25c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail 25c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; per dozen, 40c. postage 2c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c; 40c. per dozen.

JUST AS THOU ART.

Just as thou art—without one trace
Of love, or joy, or inward grace,
Or meetness for the heavenly place,
O, guilty sinner, come.

Thy sins I bore on Calvary's tree;
The stripes thy due were laid on me,
That peace and pardon might be free:
O, wretched sinner, come.

Burdened with guilt wouldst thou be blessed?
Trust not the world, it gives no rest;
I bring relief to hearts oppressed—
O, weary sinner, come.

Come, leave thy burden at the cross;
Count all thy gains but empty dross;
My grace repays all earthly loss—
O, needy sinner, come.

Come, hither bring thy 'boding fears,
Thy aching heart, thy bursting tears;
'Tis mercy's voice salutes thine ears,—
O, trembling sinner, come.

"The Spirit and the Bride say, come";
Rejoicing saints re-echo, come;
Who faints, who thirsts, who will may come;
Thy Savior bids thee come.

For the World's Crisis.

A PEEP INTO THE EVERY-DAY LIFE OF A CHRISTIAN FAMILY.

"Joined by God in wedlock's holy bonds, they walk no more alone,
Each shares the sorrow and the joys, the labor and reward."

It is sweet to have fellowship and communion with those we love, and all who love God seem very near and dear to each other; but this holy union of husband and wife is more sublime and perfect than any other union of mortals; and when based upon the precepts of the Bible, there is joy, beauty and power. No jars or want of confidence, no disposition to go on or act alone in any matter; neither thinks it beneath their dignity to consult with or be influenced by the other in anything; all is harmony and good will, as in the family of my friends A—— and E——, who have given their hearts to Jesus, and to each other, and are just setting out on the journey of married life.

"This will be the beginning of days to us, my dear wife, as we are to establish a home alone by ourselves. Is there any thing in it unpleasant to you, E——?"

"O, no! I anticipate nothing but happiness in my husband's pleasant society, and the sweet spirit of Jesus."

"I am glad you feel so; and lest I may fail to be all I should be, both to God and to you, let us seek the blessing of God, and the righteousness of Jesus Christ."

"O, my dear husband, it is so good of you to anticipate my every wish. I was feeling away down in my heart a strong desire to commit this, with every other way, unto the Lord, that he may direct our paths, and go with us wherever we go. Together, then, we'll seek first the kingdom of God, and his righteousness." And their prayers were as sweet incense before the throne of God.

Seated in their comfortable carriage, on an early spring morning, they set out for their new home.

"Dear A——, we had such a sweet time with God in prayer this morning, it makes me wish that every one would taste and see that the Lord is good."

"Just so, my dear wife; and we will see what we can do to bring sinners to Christ. Yes, and if the Lord will go before us, we will do well to follow."

"Yes, E——, and how comforting to know that when our Savior putteth his own sheep forth, he goeth before them. We will have time to drive around the outskirts of our neighborhood, and get some knowledge of its inhabitants."

"Indeed, A——, I would like it very much."

A pleasant drive they had through several lanes and by places; spoke a kind word to many persons; told them of their residence, and invited them to call in and get acquainted. Thus an opening was made on the first day for doing good. They went to their future home full of love to God and man, communing by the way, till their hearts burned with a holy zeal. On entering their new habitation, they retired to a private apartment, and together bowed their knees in humble prayer and thanksgiving, dedicating their house and themselves anew to the service of the Lord.

"Well, wife, I think this day has been not only very pleasant, but a profitable one. You must be tired, and should rest; while I can with J—— (their hired man) help make things comfortable for the night, and in the morning I think we will have no trouble in finding some one to help you in the house."

"Yes, A——, some tired, but not too tired to put our sitting-room in order for family worship, and for receiving any one who may call. We have J——, you know, to begin with."

"True, dear, and I propose that this very night the family altar be set up in our house."

"That is just my mind; and I can not express the joy I feel in finding you anticipate my wishes. Have you any plan, A——, for conducting these seasons of worship?"

"Well, yes, I think the very name *family* worship implies that all should so engage in it as to get and do good; and you, my dear wife, select and sing or read a hymn first, then all present join in reading a verse or two in turn from the Bible, with such remarks as are edifying; then all kneel in prayer, yourself showing quite often that access to God's throne is free to all, by taking part in vocal prayer; and let us do all we can to lead all who come under our roof to take a part with us."

"So I will; I like your plan, and will do all I can to make it a blessing to all. Is J—— a professor of religion?"

"From a remark I heard him make, I think he is an opposer. He may not like to meet with us in family worship; but all who live with us must conform to the rules of our house."

"What had we better say to him to-night?"

"Let us in our hearts commit this to the Lord, while preparing our simple repast."

When all were seated, the blessing of God was asked, in words so simple and yet with such power, that J—— was quite taken by surprise; and the cordial good will with which he was served, mingled with manifest interest in his comfort and welfare, so far disarmed him of his prejudice, that he complied with our friends' wishes, when told that it was to be a rule in their family that all who lived with them should share in the privileges of the family altar, which they were now going to set up.

"You will please have a seat with us in the sitting-room; and here is a copy of God's word. Will you please to accept it as a gift from myself and wife?"

The sweet lines beginning with—

"God's tender mercies follow still,"

were then sung, and so pressing an invitation for J—— to take a part in the 23d Psalm, which followed, that he could only excuse himself by saying he would read next time.

"And you will kneel with us in prayer to-night?" urged E——.

J—— answered in the affirmative, before he had time to consider how at variance such doings were with his previous determination; but the promise was made, and J—— bowed his knees in prayer for the first time for many long years. That act, and the short but earnest appeals to the God of heaven and earth, made such an impression on his heart as to destroy his peace, and he left with a feeling of awe at the power of religion entirely new to him.

"Come, E——, let us sit by this window in this beautiful twilight, and recount the mercies of the day. I think it was a word in season when you asked J—— to kneel in prayer to-night. There is some reason for believing the Holy Spirit is at work with him. I trust ere long good results will follow our humble endeavors to obey God's word."

"It does seem, dear A——, as if the Lord had gone before us to-day, and directed all our way."

"Let me tell you, E——, what a struggle I had about enjoining it upon J—— to attend family worship. I had seen enough of him to know he is a strong-minded and resolute man, able and apparently willing to do good service; just what we particularly need, you know. So fearing we might lose him, I was strongly tempted to set aside our rule in his case; but, 'thanks be to God, who giveth us the victory through our Lord Jesus Christ,' in the little time we were to spend in silent prayer, while arranging our food, I was enabled to lay all upon the altar, and trust in God."

"Truly, husband, we will praise and thank the Lord and take courage. Do you not see that lad slowly repassing our yard? May be he wishes to speak with you. I will light the lamp, that he may know we are here."

The lamp was soon lit, and presently a low knock was heard at the door, and this same lad was invited in.

"I came," he said, "to see if you wished to have my sister to work for you?"

"We are strangers here, and know nothing about your sister; but I think, wife, we would like to see and talk with her about it. Shall we invite her to come in, in the morning?"

"I would like well to see her. You may tell her this. Will you give us your name?" said E——.

"My name is P—— F——, but that is not my sister's name; since she was married her name is S—— D——."

"Your sister, then, is much older than yourself?"

"Yes, ma'am. Good night."

"Come in again. Good night."

"Well, A——, it seems almost as if we were to have help without even asking for it; but ought we not to consider this matter a little?"

"Well, my dear, what have you to say?"

"I was thinking I might do the work for our small family, by occasionally hiring a day's work; and then, you know our expenses would be less."

"And would it not keep you at work nearly all the time?"

"I suppose it would; but I am young, and able to do a good deal.

"Yes, E——, and I know, too, that being so closely confined to household duties, you will lose many opportunities in the way of winning souls to Christ, and you may not have leisure for our own mutual improvement in ways which you know are of almost daily occurrence. I think we had better curtail expense in almost any other way, than rob ourselves of the many blessings it is our privilege to enjoy."

"True, A——, and I am willing to live as simply and unpretending as will please you."

"See here, wife, let us consider this a little. I think our means will allow us to use, this year, $—— for expenses in the house, including hired help; and I wish to be relieved of all the care which of right belongs to my wife. You know it is for you to guide the house. You will greatly oblige me by taking full charge of this amount, and 'guide the house' according to the 'ability which God giveth.' And here are $—— for us to use in acts of charity; and let us add to it, as the Lord shall prosper us."

"I like that, and I assure you, dear husband, it gives me pleasure to share and relieve your cares; but I almost fear to take this responsibility without your co-operation and advice."

"My dear, you shall have it. We will consult each other with the greatest freedom. This is put into your hands, that you may lay your plans without embarrassment, and carry them out understandingly. I felt that my heart could safely trust in you before we were married, and I more than feel it now."

"It makes me happy, my dear husband, to be thus honored, and it shall be my study to show myself worthy of it. I wish now to 'enter that closet,' which I have chosen for my place of secret prayer, and commit this to the Lord; and then let us go to rest."

"Do so, dearest, while I will profit by your example, and take the opposite one for the same purpose." And with a "kiss of charity" they enter their closets and shut to the doors, and pray to their Father who seeth in secret, and their Father who seeth in secret rewards them openly; and they go to rest in "perfect peace."

Happy in the Lord and each other's love they behold the morning, refreshed and ready "for every good word and work." E—— is dressed in "modest apparel," and A—— with careful reference to the anticipated business of the day. Just as they had finished reading in family worship, the sister spoken of came and was kindly received by E——, who soon told her, "We love the great God who made us, and we make it our first business to seek his blessing; will you come and join us?"

As they enter the sitting-room, A—— greets her kindly, and in few words gives a reason for their thus honoring God, and invites every one to come "and make known their wants by prayer and thanksgiving." Then all knelt in prayer. A thrill of holy longings shot through the hearts of J—— and S—— as they listen to those two short, simple but earnest prayers from the hearts of our friends. This ended, S—— said,

"I was intending to go far from this place to-day; but when I heard you talk so kindly to my folks yesterday, I thought if I could live with you, it would be better for me than to go away, and I have come to see if you will hire me."

"Were you ever hired out any where?"

"Yes, ma'm, three years in one place before I was married, and over a year for Mrs. ——, since my husband went off, and I have never heard from him since; but I can get no comfort for my poor heart in that place. Now if you may please to hire me, I will try to do you good service. I can do nearly all kinds of work."

A——, a little one side, "I believe, wife, you will like her."

"Then, husband, I think I will try her."

"Well, and I will leave you to arrange this, while I go to my work in the garden."

"Mrs. —— gave me $—— a month, but I will serve you for a trifle less," said S——.

"No, S——, I will hire you one month for that, in which time we will become acquainted, and may wish to make another contract."

It would be very pleasant to follow our friends, as they go on from strength to strength, their influence widening. As a pebble cast upon the smooth lake produces eddies which enlarge until they reach the shore, so their influence is felt for good to the end of time. The wife is a "crown to her husband," and he obeys the apostle Peter: "Likewise, ye husbands, dwell with her [your wife] according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." Their "children are an heritage from the Lord," and as "olive plants around their table." They are "diligently" taught the words of God, both by precept and example. The wife loves to "reverence her husband," and feels a pleasure in obeying him. Their hired help soon learn to love the God they love,—feel at home with their employers, and continue with them, as "faithful and wise stewards" in this christian household. They honor God with their substance, and "seek that honor which cometh from God only." The Lord goes before them and directs all their way; cares for them, and provides for all their wants.

Here we see it exemplified that "wisdom's ways are ways of pleasantness; and all her paths are peace."

E. A. B. B.

For the World's Crisis.

"A LITTLE THING."

A WORD TO FASHIONABLE PROFESSORS.

"O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last."

A little thing, is it? Well, friends, if it be a little thing, why not give it up? Is is not easier to give up a little thing, than a great thing? But how can you call that a little thing which the Lord forbids? The wearing of gold, pearls, or costly array are forbidden in Scripture as positively as that of covetousness, theft, or fornication, and yet you violate this positive precept, and call it a *little* thing? See 1 Tim. 2: 9; 1 Pet. 3: 4. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams: for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15: 22.

2. Nor does the evil stop here. Aside from this disobedience, this open rebellion against God, your example of wearing gold, ornamental and costly apparel, is pernicious, a stumbling-block to others, an unsafe precedent—grievous! This example of yours, instead of being salutary, on the side of virtue, gospel purity and simplicity, *is* on the side of vice and impurity.

And what saith the Lord to him who offends, or causes others to stumble? "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18: 6. Paul says: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8: 13. The example is bad every way. If the wealthy wear jewelry and costly apparel, the poor will endeavor to follow the example. How many have been led into dishonesty and crime by such examples!

"Fond pride of dress is sure a very curse,
Ere fancy you consult, consult your purse,
Or else consult your heart with care, and see
Before your God, if guiltless you would be."

3. Again it is a criminal expenditure of property over which God has placed us as stewards, and for which we must soon render an account. The amount of these gay and costly ornamentals, worse than useless, calculated to gratify self-love, cherish sentiments of vanity and pride, might be disposed of for benevolent purposes, in honoring God in the salvation of souls, "to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the Holy Scriptures, spread the glorious gospel throughout the world."

"To tents of woe, to beds of pain,
Your cheerful feet repair;
And with the gifts your hands bestow,
Relieve the miseries there."

4. The wearing of fashionable adornments greatly injures you in the estimation of all the truly wise and good. It is evident to them there is more or less of pride and vanity in your heart: they see it and are grieved at your folly.

5. It greatly lessens your influence for good. What influence in the salvation of souls have you, while tipped off in jewelry and gay artificials? What awakened or dying sinner ever solicits the prayers of a proud, fashionable, worldly-minded church-member? The prayers and exhortations of such an one, are "as the crackling of thorns under a pot."

Ungodly sinners say, "We don't see but that these christian men and women love to follow the fashions as well as we do." Who does not know that this leads many to infidelity?

6. By following the fashions you are tempting God to give you up entirely to a worldly spirit. President Finney, alluding to this wicked, worldly conformity, says: "There are many now that have followed the world, and followed the fashions, till God seems to have given them over to the devil for the destruction of the flesh. They have little or no religious feeling, no spirit of prayer, no zeal for the glory of God or the conversion of sinners, the Holy Spirit seems to have withdrawn from them."

Finally. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." 1 Cor. 3: 16.

"Adorning self with so much art
Is but a savage skill;
Or like the painting of a dart,
Too apt, before, to kill."

[illegible] Newton.

— "Let the thoughts of a crucified Christ," said one, "be never out of your mind. Let them be your sweetness and consolation, your honey and your desire, your reading and your meditation, your life, death and resurrection."

Gems.

— Love is the fulfilling of the law.

— Never let your honest convictions be laughed down.

— Heaven judges men by their hearts; fashionable people by their money.

— Truth can be spoken without art or affectation, but a lie stands in need of both.

— A truly great man never puts away the simplicity of a child.

— Never open the door to a little vice, lest a great one should enter.

— He is a rich man who has God for his friend.

— Heart holiness is universal, and cannot be limited to one set of ideas.

— The only ground on which all christians can have perfect union is *love.*

— To trust in human love is often to be pierced as with thorns.

— One does not know how to love till he has felt the discipline of life.

— Be as careful not to provoke an enemy as you would to steer safely near a dangerous reef.

— To all men the best friend is virtue; and the best companions are high endeavors and honorable sentiments.

— It is not work that kills a man, it is worry. It is not the revolution that destroys the machinery, but the friction.

— If you turn a thief into an honest man, you render the world a greater service than by killing a rascal.

— Live so that your peace and joy shall be the "light" that shall shine on men, showing them the power of religion thus, rather than by seriousness and gloom of face and temper.

— We are all writing books—histories of our own lives; we can omit nothing, soften nothing. Only the naked truth can be marked upon those pages.

— Some men pray regular oral prayers but once a day. There are some birds that sing when the sun rises, and then they are done for the day.

— Little hands can bring gifts to Jesus; little hands can be lifted to him in prayer; little hands can receive the golden harp and make music in heaven forever.

— Abstemiousness and frugality are the best bankers. They show a handsome interest, and never dishonor a draft drawn on them by their humblest customers.

— To be free from desire is *money*; to be free from the rage of perpetually buying things is a certain revenue; to be content with what we possess constitutes the greatest and most certain of riches.

— No man can go down the path of memory into his own heart, and with the light of God's word look into all its dark chambers, and hidden cavities, and slimy recesses, without an earnest cry to God for mercy.

— Man's face is a disturbed face; it shows that in his soul there is no rest. Disquiet is with him in the broodings of the night, and repose cometh not with the flush of morning.

— A house built on the sand is, in fair weather, just as good as if builded on a rock. A cobweb is just as good as the mightiest cable, when there is no strain upon it. It is trial that proves the one weak and the other strong.

— A broken and contrite heart unlocks our inward senses, and makes us see, and hear, and feel the things which could no more be seen, heard, or felt before, than a man in a deep sleep can hear, and see, and feel the things that are said and done about him.

— With men you keep accounts; every item is entered in your day-book that it may not be forgotten; but what you do for one of the least of Christ's disciples, if it be giving no more than a cup of cold water, is entered in God's book of remembrance, "and shall in no wise lose its reward."

NEWS FROM ROME.

We take the following from the *Catholic Standard* of Oct. 3d:

General Garibaldi's refusal to join any longer in the parliamentary action of Italy is evidently a cover to other and more active modes of obtaining the object of his party. For some time past the presence of the iron-clad fleet in the waters of Caprera has been a subject of comment, and the enmity evinced by the General to the Admiral de Viry, who commanded it, went so far as to induce him to refuse a visit, and Menotti Garibaldi did the honors of Caprera to the Admiral. "Were I twenty years younger" said the General, "the iron-clad fleet would do little towards keeping me here." The *Figaro* publishes a letter from Mazzini and Garibaldi, saying that the hour of action is very near, and is certain that the party are reorganizing their forces for a final blow.

The Italian Government on the other hand, is doing all in its power to obtain the removal of the French troops from Rome, and especially has put in requisition the services of the representatives of the great heretical or schismatical Powers—Prussia and Russia. It is said that Menabrea has also earnestly requested Lord Stanley to repair to Florence after his visit to her Majesty at Lucerne, to study the question on the spot. If our able Minister of Foreign Affairs has ordinary facilities for doing so afforded him, he will see the utter impossibility on the part of the Italian Government of avoiding a financial, and, consequently, a political catastrophe, and that the sole element of order and stability is contained in the little territory which still acknowledges the sway of St. Peter.

The present system of high-pressure taxation, of conscriptions far beyond the measure of even the most warlike countries, and the utter negation of honor and honesty in public men of every department are ample reasons for fearing a national disaster of which the physical results will be the least terrible. The fathers of families of even the most revolutionary type are forced to withdraw their sons from the Lyceums, where they state in public journals nothing is taught save vice, and where study itself is sacrificed to the ceaseless military exercises exacted from the pupils. The education now being given to thousands of unhappy youths is the most terrible feature in the whole business; what the next generation of Italians will be it is awful to contemplate, and would be even more so were it not for the ceaseless efforts of the religious bodies to establish, even under every sort of difficulty, the means of furnishing a christian education to the youth of Italy. The Jesuits' colleges of Feldkirk in the Italian Tyrol, of Maddragone, and Civita Castellana, in the Roman States, are filled with the sons of Italian families of the revolutionized provinces.

These are among the many motives which make one hope that the triumph of the church may be accomplished soon, and at any cost of life. The loss of souls, which is inevitable if the present state of things continues, is so dreadful as to make every reflecting Catholic shudder at what his indifference, his want of zeal, and of love of the church is permitting, and this consideration should move many who merely regard the temporal power and the restoration of the Pope as political and open questions. Every year that passes sees so many atheist schools—so many shameless academies of vice and impiety—opened in Italy; and this is a matter which, once effected, there is no repairing. Those who remember what was the state of religion in France after the revolution, will best realize what is preparing for Italy, and will best judge of the importance of a prompt and vigorous course of action among the Catholic people of Europe to stem the tide which is certain sooner or later to overwhelm every land which has encouraged it in other countries.

General Kanzler has ordered the raising of the camp of Rocca di Papa for considerations of health, and the Zouaves will consequently return very shortly to their quarters in Rome, and the country garrisons.

Cardinal Reisach's affair continues to afford great food for comment to the Italian journals, but it is scarcely probable the legal proceedings will be carried out, as the results of the inquiry already instituted by the Royal Procurator is that Cardinal Reisach was invited to Magliano by the municipality itself, with the full knowledge of the Florentine authorities, and in concert with all the principal inhabitants of the province. His Eminence has visited Monte Rotondo and the other towns of the Sabine diocese, and has been admirably received in all. Everywhere he has distributed the most generous alms, and visited the hospitals, the poor schools, and the other pious establishments.

Although out of my sphere of correspondence, I may mention, on undoubted authority, that orders have been given this week by the French Minister of War to clear away all the cottages, barns, and hedges within the zone of the Fortress of Metz. This is a certain indication of war, the order not having been given since the invasion of France by the allies in 1814. Metz, being on the Russian frontier, is in the first zone of fortifications. In Franche Compte, Lorraine, and Alsac, war is looked on as a certainty.

Such an eventuality will, of course, affect Rome, and it is more than probable that a Garibaldian raid, of a most formidable description, backed by the Italian army, would ensue almost immediately. It is then that France will, if she knows her own interests, re-occupy Ancona in the name of the Pope, and restore the right of recalling Francis II. to the southern provinces. The object of the visit of the Count and Countess of Girgenti to Paris is understood to be an alliance between Spain and France to aid the Holy Father and the deposed princes, in case of an alliance between Prussia and Italy.—*Cor. of the London Weekly Register.*

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

THE SICK ROOM.

Often in the experience of a life-time we hear words repeated which it is said the inhabitants of "the better land" shall never say, to wit, "I am sick." Some are sick all the while; poor, bed-ridden, suffering ones, whom God has "chosen in a furnace of affliction." Some are suddenly prostrated by fever, when the cheek is flushed, the eye dull and heavy, and the blood, like a burning fiery flood, rushes madly through its channels; or some other of the thousand "ills which flesh is heir to" seizes poor humanity, and the victim is obliged to be confined to the sick room. Hence no question is of more importance—except that which queries how to keep well—than that relating to the proper care of the sick and the sick room; that they who suffer may get well. Hence we have taken our pen to say a few words with reference to the matter; to offer a few suggestions, hoping to excite more interest in the careful attention to this matter, since

"On such a brittle thread
Our poor weak life is hung."

Some understand this question so well, they do not need to have their duty even "hinted" at, while others need "line upon line, and precept upon precept; here a little, and there" much, very much.

The following simple rules will present the case as fairly as we wish to present it, and will answer our purpose.

RULE 1. The room itself should be as roomy as possible; clean, and well ventilated, that the patient may have pure air without exposure to strong currents of air, or extremes by sudden changes, or by having at any time the room as "hot as an oven," and at another "as cold as a barn"; but simply a steady, temperate heat, when the weather will admit of it. There is no reason why the sick room should be a close, hot, stifling place, the air fetid and offensive enough to make a well person sick; neither is it necessary to have the room lumbered with whatever may chance to get into it. The room should be kept clean; only such furniture in it as is necessary to the comfort of the sick one, and every cloth of every description, table covers, etc., absolutely clean.

To illustrate the matter we state that we have a friend who was for years an invalid. Her kind, careful mother, so fearful lest a breath of air should reach the invalid, and she take cold, kept heavy quilts hung at all the doors leading out of the room, every window carefully and securely closed, and a fire sufficient to keep the room more than temperate, and the heated air sultry and close. The good mother died after a time, and then the quilts were taken down, the invalid left more to the care of others, and was allowed fresh air. Ere long she began to recover, and although in those years her prospects of future usefulness were under a cloud, she is now strong and well, with the care of a farm-house, with its dairy, etc. The change no doubt is attributable in part, at least, to the hygienic treatment she received.

It is sometimes difficult to regulate these matters owing to circumstances; but although the family should be crowded away in a corner room, or driven to the barn, even, and the sick one allowed the largest room, or the only room in the house, there must be attention to these matters; and after giving the room as thorough a cleansing (if it is not at first clean and neat) as water and air can make it, let the sufferer occupy it, and let it be kept pure by disinfectants, flowers, and the like.

RULE 2. The bed should be thoroughly clean, and kept so. Nothing uncleanly about a sick bed should be tolerated. If the clothes of well persons need to be frequently changed and cleansed, those about a sick person need to be much more. Filthy garments are enough to breed disease in well persons, and they will certainly aggravate it in the sick. Change your sheets every day, and be careful to have all fresh clothing about the bed free from dampness and cold; just right to produce a pleasant sensation when the patient enjoys them after being put in bed. If the patient is too sick to sit up, some means should be devised for a change. Have, for instance, two beds in the room, and keep the extra one in readiness. Lift the sick one on sheets and transfer to the clean bed; this will be practicable, at least with some, and then if the patient cannot sit up long enough to have the bed made, he can enjoy the comforts of a change. The clothing of the patient should be simple, and so made as to be easily changed without discomfort or worry, and a daily change *must* be attended to.

RULE 3. The patient should be bathed often. A sponge bath of tepid water should be used, and after this with a dry sponge wipe the moisture from the body, and then, and frequently at other times, use the hand, and by gentle, brisk manipulations, induce circulation. This will remove obstructions from the skin, make it soft and roseate, and produce healthy action, by exciting the stagnant secretions to act through the proper channels.

RULE 4. Let a demeanor of quiet pleasantness characterize those who are attendants, or nurses to the sick. Too much bustle is injurious, and may be fatal. And so also of a spirit of impatience, or fretfulness. Let the patient be what he may, or as he may, the steady uniformity of such a course is advisable, and will lead to the best results. Those who have the care of the sick should understand their work, and know just what to do; not being mere bunglers, but able to comprehend the situation, and naturally fill their proper place. Hence there should be a sympathy with the patient, such as will lead the nurse to self-sacrifice, and unremitting, solicitous efforts to make the sick bed and room as comfortable as possible; and none but those who feel this and will do so, can properly understand what is required of them. Soft, soothing words, or silence, are often better than medicine; and the nurse, when what he or she should be, is of more importance to the recovery of the sick than the best physician. We should recommend all who occupy the place to be faithful christians, and fully devoted to their arduous task. We admire the heroic wife, whose husband was near the gates of death. Her own heart was bleeding and broken, but she carefully avoided while in his presence any show of her grief or anxiety. She was unwearied in her attention, and nothing that affection and tenderness could suggest or do was left undone. And when at last the cold sweat stood on his brow, and death came, she closed his eyes and lips, and just as the last spark of consciousness went out, she stooped and imprinted a kiss on his lips, and cheerfully said, "Good bye, Georgie." But when he had breathed his last, overcome by the blow, and her efforts to overcome her emotions in the trying hour, she sunk weak and fainting to the floor, and was borne away to another room.

Whether the nurse has such trials as this, or otherwise, all should be done in the sick room that can be, so that every life may be saved that possibly can be, whereas now and always many precious lives have been sacrificed on account of the neglect of these rules, that might otherwise have been saved.

L. C. McKINSTRY.

USE OF TOBACCO AND WINE.

BY REV. HENRY WARD BEECHER.

There are many liberties that men may take for themselves which, it seems to me, a wise consideration of their influence upon those around about them should lead them to avoid. I rank among these the use of tobacco and the use of wine, as matters of pleasure and of indulgence.

I honor my father's memory. I remember, from my earliest childhood, that at a time when it was the custom of every minister, almost, habitually to smoke, and occasionally to drink—the occasions sometimes coming very near together!—my father was remarkable for abstinence from the cup, and for total abstinence from the use of tobacco. And every child of my father by my mother—every one of the eight oldest children—has walked in the way he should go, and has not departed from it when he has grown up. And there has not, perhaps, been an ounce of tobacco consumed by my father and the children of the first family. Nor has there been one of them that has not been strictly and conscientiously temperate. I can not tell how much I owe to my father, I cannot express my sense of obligation to him, in this respect.

When I grew old enough to be foolish, I wanted to smoke because other boys smoked; and I did at last bestride a cigar; and I got my first reward. I remember that the experience was followed by something sharper than narcotic influence, or unconscious influence. I remember feeling separated from my father. I revered him; I almost worshiped him, although I was not much of a worshiper; and I threw away the weed. My first experience was substantially my last experience. From that day to this I have never touched tobacco, in any form or method. And I thank my father for it.

Now, I perceive a great many men that are employing narcotics in their families, excusing themselves because it does not hurt them; and they are bringing up white-skinned, celebrated children as the result. We are living in an age in which, by constitution, children receive an overplus of nervous influence. We are living in a climate that is stimulating. We are living under institutions that tend to accuminate every nerve and intensify all cerebral influences. We are just the people that do not need any added stimulus. And yet, I see a great many parents who are bringing up their children so nervous that if one or two things of this kind be added, their destruction or injury will be sure; and they will not put them away. They will have no consideration of the influence which they are exerting upon their children. I am satisfied that the fathers themselves in many of these cases are strong enough to maintain a moderation in the use of these stimulants; but, ye that are strong, bear with the weak.

I perceive the same thing taking place sometimes among clergymen. I am happy to believe, however, that the custom is going out of use. I do not believe that a clergyman can be thoughtful—at any rate, I cannot conceive how one can be thoughtful on these things—and not suppose that his example will be a temptation and bewilderment to those that are weak.

Do you say, "I am not going, because there are weak men in this world, to deny myself of any lawful and proper pleasure?" Then you are not fit to be a preacher and a disciple of the Lord Jesus Christ.

We ought to lay aside every thing that will provoke any body; but any thing that will lead a brother to stumble; that will corrupt his stomach; that will defile the secretions of his body, that, above all, will fire the nervous system in such a way as to take hold almost certainly on other stimulants, and as likely as not lead to intoxication and utter destruction—this, we ought by all means to lay aside. The risk of not doing it is more than any one ought to take on himself who is a follower of Christ. It is a perilous thing for a man by his example to fire arrows which he knows will poison whomever they hit. And it would be a sweet and blessed thing if, in addition to all a man's positive works of good in life, he could say, when he comes to die, "I have not consciously done a single thing, in eating or drinking or pleasure, that I thought had a tendency to mislead or stumble to their destruction any of those who are around about me."

Now, it seems to me, that, in the present state of the world, and in the present state of life, it must be a matter of utter thoughtlessness on the part of any persons that would offer on such a day, for instance, as New Year's day, to the young, the means of intoxication—knowing, as they do, that there will be many, who, coming to their houses, and to scores of other places, and being tempted to drink, will turn that day into a disgrace to themselves and to their friends; knowing, as they do, the unutterable mischiefs that spring from intemperance; knowing, as they must know, what torments and evil experiences are going on about them. I can not conceive how any such should spread upon their tables these means of destruction for the young.

I would not, for the price of my life, turn out in my parlor a whole box of adders, saying, "If men will keep their eyes open, and be moderately careful where they step, they will not be bitten." And yet, I could as easily justify myself for doing that as for putting wine on my table and offering it to the young. "At last it biteth like a serpent," is written of strong drink. But that is not the whole of the truth. It does not always wait to the last. It often bites at first, and all the way through to the end. If you say that the reason is thoughtlessness, I reply that that is not the general reason, nor is it a worthy one. I do not think you put wine on your table for a reason of real hospitality. I fear that most persons put wine on their table from quite a different motive. For the most part, we are not a wine raising, nor a wine bibbing people. It is a matter of fashion and of infinitessimal vanity, ordinarily. Men put wine on their tables as a matter of show, as a matter of fashionable compliance. There is but little distinction between these reasons. They are a great vulgar mass. None of them will bear examination. None of them spring from feelings that are worthy.

But it seems to me that there is one motive which should rule in these matters. Whether you eat or drink, do it to the glory of God. Can you glorify God in any way that will be so acceptable to him as by taking care of his little ones? Can you glorify God so truly as by setting an example that shall heal and reclaim and save, rather than tempt and mislead and destroy?

Mother, suppose one should take your child, suppose one should take that sweet-faced flower, and with superior eloquence and witching wiles fill her ear with things that should not be heard, and her heart at last should burn with flames that are of death, could any excuse be rendered to you for the destruction of that child? Father, should that now pure and noble son of yours, whose impulses are all generous, and whose sympathies are all right and true, be taken by some one that you have trusted—a false friend—and little by little tampered with, till he loved to hear salacious stories, till he loved the sparkle of evil wit, till he begun to love the evil things of which he heard, and you found at last that the bottom of morality was destroyed in him, could any apology be made to you? Could any thing be said that should stand between the indignation of your heart and the seducer of your boy? And should you let your example, even in things allowable, debauch and destroy a child of the Lord Jesus Christ, for whom he died—could you ever make an apology for it? When you have destroyed a man, is there any excuse that you can give? Will it be enough in the judgment day to say, "I did not mean to?" Was that all the care you had? Was that the whole of your duty? Will you, by your word or example, cause men to stumble and destroy them? and then will you cover their griefs and your responsibility with no broader vail than this—"I did not mean to?"

Young ladies, women, the worst use to which you can put your beauty, your attractive manners, and the fascination of your sweet dispositions, is to tempt your young companions and friends to indulgence. Woman, who has suffered so much of man's vices; woman, who has been the victim since time began—she can not afford to tempt men. Every interest of purity and dignity and honor should lead every woman and every maiden to set her face, and her whole sweet and strong example, against every thing that is of the passions, every thing that is of the appetites, that the young may strengthen their good resolutions. Dehort them from indulgence. Take them by the hand, and let them feel that they rise in the court of love in proportion as they forswear everything that is unmanly and every thing that is gross, and it can not but be that in the end you will reap joy abundantly.—*Herald of Health.*

TO REMOVE DANDRUFF.—Wash the scalp frequently with bay rum, or with a solution of borax in water, and use a stiff hair brush.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address.....$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*

Over all business matters, write—*Business.*

Over all articles for the paper, write—*For the Crisis.*

All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.

When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.

PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.

☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.

☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,

THE YOUNG PILGRIM;

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 680. BOSTON, WEDNESDAY, OCTOBER 21, 1868. VOL. XXVIII.—NO. 6.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
H. H. DICKINSON.

GEO. T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE DYING THIEF.

High on the rugged wood three victims hung,—
The thieves, and Jesus, dying side by side;
Below the mocking throng did him deride,
And one above poured curses from his tongue.

The other, with a stern rebuke, replied,
"We suffer justly for our wickedness;
But lo! this man hath nothing done amiss";
Then turning to the patient Christ he cried—

"When thou shalt come to reign, remember me"!
And there was inspiration in his prayer,
And penitence and mighty faith was there;
Or how could he the distant kingdom see?

And mark how Jesus turned his loving eyes
To look with pity, and in haste to say,
"So let it be; I promise thee to-day,
That thou shalt be with me in paradise."

O! promise full of prophecy sublime;
What the first Adam lost, Christ will regain,
And with the good in paradise will reign,
Beyond the withering curse and wasting time.

J. Albert Libby.

W. Poland, Me., Oct. 9th, 1868.

THE CHRONOLOGICAL PERIODS OF DAN. 8 AND 9.

BY L. T. CUNNINGHAM.

The author of the following would specially call the attention of Adventists who adopted the time for the second coming of Christ, as advocated by William Miller (and were disappointed in their hopes,) to a candid review of the premises on which their expectation was based; and a re-examination of the chronological periods recorded in Dan. 8 and 9. The writer believes there are reliable data from which to reckon those different periods of time, and that these are of great interest to all that love the word of God.

We are aware of the uncertainty that pervades many minds as to arriving at any correct conclusions concerning the ending of the prophetic periods; and this is mainly traceable to several attempts to calculate those periods which have proved fallacious. There has ever been a natural aversion to knowing definitely when we should look for the Lord to come, growing out of the unprepared state of the heart to meet him. Whatever may be our feelings or condition, they will not change the truth or affect in the least what God has revealed in his word about the time of the second coming of Christ. If, as says the apostle Paul (2 Tim. 3: 16, 17,) "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," then are the prophetic measurements of time for us to understand; as we cannot be instructed or profited by that which we cannot understand. The principle that will ignore the prophetic periods will do away with any other part of the Bible. This should not be done by any one that expects to meet the approval of the Judge of quick and dead in the day of his appearing.

REVIEW OF THE FORMER POSITION.

We will now call attention to a brief review of the former position on the time argument, based on Daniel 8 and 9. It was assumed by the late William Miller, that the 2300 days, the 70 weeks, the 69 weeks, and the 62 weeks of Dan. 8 and 9 commenced in the seventh year of Artaxerxes, king of Persia, 457 B. C.; that the 69 weeks terminated at the baptism of Christ; the 62 weeks (with the addition of half of the one week) ended at his crucifixion; also the 70 weeks, at that time, or three and a half years subsequently; so that the 2300 days would end in 1843–4. The correctness of the termination of the above periods according to the time specified depended on the evidence of "the going forth of the commandment to restore and build Jerusalem" in the seventh year of Artaxerxes. Time has proved that date for the going forth of the commandment incorrect. Besides, there is no evidence of any commandment having been issued to restore the Jews from their Babylonian captivity in the reign of any king of Persia, except that of Cyrus, the first king. Those that will take the time to examine Ezra 7, where it was assumed that such a commandment was to be found, will see there is nothing said in the decree of Artaxerxes in reference to building Jerusalem, or the temple; it simply gave permission to the people of Israel, which were so "minded of their own free-will, to go up to Jerusalem." Ezra was "sent of the king and his seven counsellors to inquire concerning Judah and Jerusalem, . . . and to carry the silver and gold which the king and his counsellors have freely offered unto the God of Israel." With the silver and gold that Ezra could find in the province of Babylon, "with the free-will offering of the people and of the priests," he might "buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem." Also the king decreed that the "treasures which are beyond the river" should provide Ezra with what he should require of a specified amount of silver and wheat, wine and oil, etc., "and whatsoever is commanded by the God of heaven; . . . for why [says the king] should there be wrath against the realm of the king and his sons?"

According to Thucydides (b. 2, c. 49) there was at that time a plague raging throughout the whole Persian Empire, in consequence of which the king became alarmed, and having some knowledge of the God of the Hebrews, he desired Ezra to beautify the house of God in Jerusalem (Ez. 7: 27,) and offer such sacrifices on the altar in Jerusalem as should be the means of turning away the wrath from the realm of the king and his sons.

From the foregoing evidence it is certain that this decree of Artaxerxes had nothing to do with the fulfillment of Dan. 9: 25. Besides, the decree to build Jerusalem had been given fifty-five years previous, in the first year of Cyrus, king of Persia. (2 Chron. 36: 22–3; Ez. 1: 1–11.) By following the literal statements, and the easy and natural interpretation of the prophecy of Dan. 9: 24–7, it will be seen that that there are four separate and distinct measurements of time given, neither of which commence or end simultaneously. The only period that refers to the cutting off of the Messiah is the 62 weeks: and instead of this number commencing with the commandment to build Jerusalem, it was not to commence till after the street and wall were built, in troublous times (Dan. 9: 25–6,) which was accomplished in the thirty-second year of Artaxerxes, in the month Elul. Ez. 6: 15; 13:6. This was eighty-two years after the going forth of the commandment to restore and build Jerusalem, by, and in the first year of, Cyrus, whose first year was 488 years before our A. D.

The proof of this is seen in the fact that Cyrus was the person expressly named by the prophet Isaiah, more than a hundred years before Cyrus was born, as the one that should build God's city, Jerusalem, and let go his captives from the Babylonian captivity. See Ezra 1.

Now all may see by these plain statements of Scripture, that no other person but Cyrus could or did issue the commandment to restore the Jews from their captivity in Babylon, and to build Jerusalem. Then it follows that there could be only 483 years from the first of Cyrus to the birth of Christ, or 488 to our A. D.; as Christ was born before the death of Herod, in the fifth year before our A. D. For we reckon time from the vulgar era, and not the true year of the birth of Christ.

Having proved clearly that the 69 weeks, or 483 years of Dan. 9: 25, are to be reckoned from the first of Cyrus, instead of the seventh of Artaxerxes, it follows they are no part of the 2300 days of Daniel 8; and, consequently, the 2300 prophetic days could not terminate in 1843, so far as having any connection with the 69 weeks is concerned. The main reason why chronologers have fixed upon the seventh or twentieth of Artaxerxes from whence to reckon the periods of Dan. 9: 24–7 is, because of their receiving as authority the canon of Ptolemy, so called. The said canon places the first of Cyrus B. C. 536–8, more than 500 years before the birth of Christ. What has been said in the foregoing pages proves Ptolemy's canon unreliable; as we have shown from the word of God that only 483 years elapsed from the first of Cyrus to the birth of Christ, instead of 536. There is also historical evidence proving the so-called canon defective.

Having now cleared away the rubbish by which the failures for the last twenty-five years to calculate the time correctly are traceable, we will proceed to examine this question on a basis that we think will bear the closest scrutiny. In Dan. 8 we have recorded a vision that appeared to the prophet, in the third year of the reign of Belshazzar, king of Babylon. Daniel says he was "at Shushan, in the palace, which is in the province of Elam. . . . by the river Ulai." The first object he sees standing before the river is a ram with two horns. He says "the two horns were high, but one was higher than the other, and the higher came up last." The angel explains the ram with the two horns to represent the kingdoms of Media and Persia. The higher horn represents the Persian line of kings. Says Bishop Newton: "The empire was formed by the conjunction of the Medes and Persians, and is often called the Medo-Persian. Cyrus, the founder of this empire, was son of Cambyses, king of Persia, and by his mother Mandane was grandson of Astyages, king of Media; and afterwards marrying the daughter and only child of his uncle Cyaxares, king of Media, he succeeded to both crowns, and united the kingdoms of Media and Persia. Under Cyrus the Persians gained and maintained the ascendant. Thus the Persian horn was the higher, which came up last."

Daniel "saw the ram pushing westward and northward and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand: but he did according to his will, and became great." v. 4. This is the first action of the ram that Daniel notices—"pushing in three different directions, so that no beasts might stand before him." The general view of expositors of this pushing of the ram is, that it was against the neighboring kingdoms, and that they all fell under the dominion of the Persians; that the Persians did according to their will in subduing all opposition, being victorious in their various expeditions. This interpretation of the "pushing of the ram" is not in harmony with the facts of history. Instead of the ram doing "according to his will" in the instance of Cyrus the first king of Persia, in his expedition against the Massagetæ, instead of conquering them, the greater part of the Persion army were slain, and according to Herodotus, Cyrus himself fell, and Tomyris the queen ordered his head to be thrown into a vessel filled with human blood. *Herod b.* 1, c. 214. Cambyses and Darius, successors of Cyrus, in their expeditions against the Ethiopians and Scythians, were obliged to return without accomplishing their purpose, after losing large numbers of their armies. Herodotus relates other instances wherein the Persian kings were not successful in their expeditions. These instances prove that the "ram" did not do "according to his will" in subduing other nations or kingdoms.

We will now give what we regard as the true application of the "pushing of the ram." This pushing is, as we have observed, in three directions, "westward, northward, and southward, so that no beasts might stand before him." The term beasts here is from the Hebrew word *ghahy*, and occurs 509 times in the Hebrew Scriptures, and is rendered "living," "life," "life-time," "liveth," etc., 412 times, and might be thus rendered and make sense in the other passages. This being the meaning of the word, it will be seen that it cannot refer to civil governments or kingdoms, but the pushing was for the entire destruction of the Jews. This prophecy properly rendered should read: I saw the ram pushing westward and northward and southward, so that no living might stand before him. This is an important point, as it gives us data from which to reckon the 2300 days, the length of the vision.

This "pushing" for the entire destruction of Daniel's people was by the instigation of Haman, an Amalekite, who had been promoted to the position of prime minister at the court of Persia: and out of hatred he bore to the Jews, under the pretense of Mordecai's not bowing to him nor doing him reverence, but more probably on account of what his nation had suffered from the Jews, by the command of God in the days of Moses and Saul—for God declared to Moses that he would blot out the remembrance of Amalek from under heaven—therefore he thought to be avenged on the Jews, and falsify the word of God. We will now compare the prophecy with the fulfillment in the history, as given in the book of Esther.

PROPHECY.

"I saw the ram pushing westward and northward and southward, so that no living might stand before him."—Dan. 8: 4.

FULFILLMENT.

"And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month."—Est. 3: 13.

This was in the twelfth year of Ahasuerus, *alias* Artaxerxes, king of Persia. Est. 3: 7. From this twelfth year, the vision of the 2300 days stretches on through the history of Persia, Grecia and Rome, till the sanctuary is cleansed.

The plot of Haman in instigating Ahasuerus to destroy all the Jews is very vividly symbolized in Dan. 7: 5, where the kingdom of Persia is symbolized by a bear, with three ribs in his mouth, and between his teeth. These three ribs say to the bear, "Arise, devour much flesh!" They symbolize the remnant of some people; as three ribs are a small portion of an animal. So the Amalekites, which had been "the first of the nations," were now reduced to a mere remnant, and they in the mouth of the bear ready to be crushed at a given signal, when God turned their plot to destroy his people to their own entire destruction, and has made that point an epoch whereby his church may obtain a clue to the time from whence to reckon this vision.

We have said more on the point of the "pushing of the ram" than we otherwise should, because many regard our application as a novel one, not having been discovered till within a short time, We read that in the time of the end knowledge was to increase (not diminish, as in the case of some): "The path of the just is as a shining light, that shineth more and more unto the perfect day." Those that are "seeking for truth as for hid treasure" will appreciate every earnest and honest attempt to obtain more light on our whereabouts on the great ocean of time, or to learn with what definiteness our chart points out when we shall arrive at the port of endless glory and rest.

The next symbol is that of a goat that "came from the west" with such velocity that he appeared not to touch the ground; and he had a notable horn between his eyes. He comes against the ram "in the fury of his power," and breaks his two horns," "and casts him down to the ground, and stamps upon him;" that is, he entirely overthrows and conquers the ram. The goat is explained by the angel (v. 21) as the king, or kingdom of Grecia, and the great horn between his eyes the first king—Alexander the great, who with amazing speed conquered the Persians; for, as says the historian, "he flew with victory swifter than others can travel, often with his horse pursuing his enemies upon the spur whole days and nights, and sometimes making long marches for several days, as he did in the pursuit of Darius, of near forty miles a day, for eleven days together."

The leopard in ch. 7, with four wings of a fowl, represents the same power, and the velocity of his conquests. Alexander with an army of forty-seven thousand men defeated the Persian army of six thousand in the battle of Issus; and at Arbela more than a million were driven before him; but in the hight of his power and glory he suddenly died in a drunken debauch at Babylon. Thus "the great horn was broken, and for it came up four notable ones toward the four winds of heaven," which the angel explains (v. 22) to be four kingdoms to stand up out of the nation, but not in his (i. e., Alexander's) power; for, as says the historian, "in the space of about fifteen years all his heirs to the throne were murdered."

These four horns represent the same kingdoms as the four heads of the leopard in ch. 7. "Four kingdoms shall stand up out of the nation, but not in his power;" i. e., they were kingdoms of Greeks, but not of Alexander's family. These were to extend toward the four winds of heaven. "Cassander held Macedon, and Greece, and the western parts; Lysimachus had Thrace, Bithynia, and the northern regions; Ptolemy, Egypt and the southern countries; Seleucus, Syria and the eastern provinces." "Out of one of them came a little horn, which waxed exceeding great," (v. 9,) which the angel (vs. 23–6) explains to be a king, or kingdom, of fierce countenance, and understanding dark sentences; to stand up, to be mighty in power, but not of his own; to destroy wonderfully, to prosper and practice, to destroy the mighty and holy people; to cause craft to prosper in his hand; to magnify himself in his heart; by peace to destroy many; to stand up against the Prince of princes; finally to be broken without hands; i. e., at the coming of Christ to judgment.

This little horn that waxed exceeding great is evidently the Roman power, on the territory of the goat, especially the eastern division; for it subdued Macedon and Greece, Syria and Egypt, and extended its conquests into Asia. It was to destroy "the mighty and the holy people." Rome has done this to both Jews and Christians. They destroyed Jerusalem, broke up the Jewish nation, scattered them everywhere; persecuted christians unrelentingly; signed the death warrant of Jesus Christ; Roman soldiers pierced his side after nailing him to the cross. But Rome is now soon to be broken by the power of Christ at the judgment.—*Voice.*

(*To be continued.*)

For the World's Crisis.

THE HARVEST OF THE EARTH.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. . . . And he that sat upon the cloud thrust in his sickle on the earth; and the earth was reaped."—Rev. 14: 14, 16.

The vision of the harvest is a very interesting and instructive portion of the Revelation. The holy seer upon Patmos was here favored with the closing scenes of this world's history. This scene is the end of all earthly strife, the carnage of nations, and the suffering of saints. He had beheld the strange history of the world; saw the persecutions of God's people under the iron heel of the Papacy; he had seen the glorious triumph of the church in contrast with its wilderness state; and it is not to be wondered at that he should also be favored with a view of their being gathered from the bondage of corruption, and redeemed from the fiery darts of Satan, to which they have long been subject.

The first thing that attracted John's attention was a *white cloud*, upon which sat the Son of man. Though Christ is spoken of as "one like unto the Son of man," yet, no one will assert that it was not Christ, for in the Scriptures he is often represented by this figure of speech. He comes in the clouds of heaven. This is a literal coming. It cannot be spiritualized without making the passage void of meaning, and destroying the beauty and harmony of the Scriptures; for the manner of his coming is always represented as in the clouds of heaven. Daniel "saw in the night vision, and, behold, one like the Son of man came with the clouds of heaven. . . . And there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7: 13, 14. He comes in the clouds of heaven, and there is given unto him everlasting dominion, and a kingdom, as Daniel describes it. He comes with the clouds all radiant with glory,—such glory as never met mortal eyes; arrayed in his own glory, the glory of the Father and all the holy angels. This is the event that has gladdened the hearts of all the saints of God for nearly six thousand years, and to-day they are lifting up their heads in rejoicing that it is an event near at hand.

John describes him as coming forth as a king. Upon his head is a "golden crown." This is symbolic of his kingly power; for when this event transpires he will have ceased to be our High Priest, probation will have closed, and he will become our king. He is to receive a "kingdom that shall not be destroyed." "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 34.

Again, as well as his coming forth as a king, John describes him as a reaper, "having in his hand a sharp sickle,"—the symbol of his power over the harvest. The duty of a reaper is to gather the harvest at the appointed time, but not till it is fully ripe. Though Christ is represented as a reaper, yet he is "lord of the vineyard," and uses *agencies* to accomplish his task. The "*field is the world*," in which the good and bad seed grow together until the harvest. "*The harvest is the end of the world; the reapers are the angels.*"—Matt. 13: 38, 39. Thus Christ has the power over the harvest, and the angels are the messengers that gather the "good seed" into the garner (the New Jerusalem). The good seed, he tells us, are the "children of the kingdom." Then as a king he is to gather the subjects of his kingdom,—those who have been accounted worthy by obedience to all of his commands, and have thus shown their love to him,—who are now strangers and pilgrims in an enemy's land, and is to forever reign over them in a land made glorious by his presence, and flowing with milk and honey.

The reaping is to be done at the *appointed time*, when in the vision John heard a loud voice declare, "Thrust in thy sickle and reap, for the harvest of the earth is ripe,"—i. e., the condition of the earth is such as to be ready for the reaper. What was to be the condition of the earth when Christ should come? It was to be one of excessive wickedness; "evil men and seducers were to wax worse and worse"; a cold, faithless state of the church; and a great and perplexed state of the world, with distress of nations, is the Scripture description. But let us look at Christ's words, for he describes this reaping time very clearly: "For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."—Matt. 24: 38, 39. This shows clearly the condition of the harvest field, or the world, when the harvest is ripe and the time is come to reap.

Dear reader, look upon the world! Do you not think that the harvest is ripe? The time has come to reap. The prophetical landmarks have been passed, and the moral condition of the world is an exact picture of the divine description of the time when the Son of man shall come. Heed the warning while you may, and prepare for the judgment. It is said of the antediluvian world that *they knew not* until the flood came and took them all away. Why did they not know? They were warned, and an equal chance given them of escaping. They were heedless, and would not believe the warning; but when the flood came it was too late, and they all perished.

The reaping of the earth will be a *sudden* work. "He that sat upon the cloud thrust in his sickle on the earth, and *the earth was reaped*." "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . . And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24: 27, 31.

Says Paul, when dwelling on this matter,—"Behold I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15: 52, 53. "For the Lord himself shall descend from heaven with a voice of the archangel and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

This is the reaping of the earth. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20: 6. If we would share in the first resurrection,—the harvest of the good seed,—we must have our hearts "cleansed from all unrighteousness," and be followers of God as dear children, and walk in love as Christ hath loved us. Holding the truth will never save any one, but we are commanded to be *sanctified* through the truth. Jesus is *soon* coming. This is a *truth* that ought to stimulate us to separate ourselves from the works of the world, and to prepare to meet our King, and have him say, "Well done."

"Awake! shake off thy slumbers! put thee on
Thy beautiful garments, let thy lamp be trimmed,
For lo, the cry, "Behold the Bridegroom cometh!"
Is ringing in the air. Then come thou forth,
Forth from the world with all its vanities;
Forth from the world with all its vileness;
Forth from the world that hates thy Lord and thee;
Make thyself ready, lo, he is at hand."

Rochester, N. Y. Wm. H. Spencer.

HUMILITY.

Humility is an indispensable ingredient in the christian character. Whatever else he may have, if he is destitute of this, he has no reason to conclude that he is in a state of salvation. Graces of person and manner do not necessarily imply saving grace. The teachings of the Bible on this point need not be misunderstood. Our Lord commences his sermon on the Mount with saying, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."—Matt. 5: 3. But poverty of spirit is only another name for deep humility. If the "kingdom of heaven" belongs to the poor in spirit, then those who are destitute of this grace cannot enter the kingdom. The last sermon which Christ preached in person, corresponds with the first. It was addressed to a popular church. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. 3: 17. . . .

The apostles enjoined humility just as explicitly as did the Master. Paul writes to the Romans: "Mind not high things, but condescend to men of low estate."—Rom. 12: 16. To the church of God at Corinth—one of the most refined cities of that age—he says: "oFr ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to naught things that are; that no flesh should glory in his presence."—1 Cor. 1: 26. James says: "Humble yourselves in the sight of the Lord, and he shall lift you up." James 4: 10. Peter writes: "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5: 5–7.

If anything more is needed to enforce upon every christian the necessity of humility, we have it in the example of our Lord. His whole life affords us a lesson of self-denial and deep humility. "He was rich, but for our sake, became poor, that we, through his poverty, might be rich." He by whom all things were made, resigned the honors of the Godhead, and took upon him the form of a servant, and patiently endured the revilings of those whom he came to save. His companions were chosen from among the lowly of earth, and for them he performed the office of a servant, and left us this injunction: "If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet.—John 10: 10. . . .

The age in which we live is by no means favorable to the cultivation of true humility. The church has become wealthy and strong in material resources. Tall steeples, frescoed ceilings, painted windows, artistic music, and a congregation arrayed in gorgeous apparal, do not have a tendency to bring us down in the dust at the foot of the cross. Their silent, but powerful influence, is quite in the contrary direction. He who can resist this influence, and keep down where salvation flows, must be more than human. He must have God to help him. Paul appeared to think that the only safety for a true christian, under such circumstances, was in a precipitate flight,—"Heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.—2 Tim. 3: 5.

O ye who pride yourselves on anything which, however innocent or even good in itself, a graceless soul may possess, see your danger, and make haste to humble yourselves before God and man. You must come down or perish forever. You may reckon your wealth by thousands; but you are not one whit better, or more deserving of one particle more of consideration on that account. "God resisteth the proud, but giveth grace to the humble." Let you appearance, your demeanor, your associates, all be of that character that will help to bring you down, and keep you down, in the depths of humility before the Lord. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—*Earnest Christian.*

For the World's Crisis.

A SHORT SERMON.—No. 2.

"Let your speech be alway with grace."—Col. 4: 6.

There can be nothing more productive of good, that is so easily performed, as the utterance of right words. Visit yonder hovel, whose inmates at once tell you that poverty abides there. Speak to those saddened hearts words of love and sympathy, and gild them with deeds that well compare. Soon you behold every face radiant with joy, and the sunshine of peace seems for the time to convert that hovel into a palace. Perhaps the father and companion may be in yonder field, beneath a scorching sun, where the wages of a day laborer but poorly meet the demands of an invalid wife and helpless children. But on his return home, when yonder sun is hiding his face for the night, those words of kindness you uttered are repeated, the deeds of love you performed are exhibited; and could you see that care-worn face, as it lights up with joy, and behold those tears of gratitude as they chase each other in quick succession down those furrowed cheeks; surely you would be thankful for a heart that bids you speak only words of kindness.

And then listen to the conversation that follows the first introduction of the events of that day. The husband inquires,

"Did you tell them how long you had been sick? did you tell them my health was poor?"

"Yes."

"Were the children crying?"

"No, every one was filled with joy and surprise. But I have not shown all the presents. See here. There is a dress for me, and one for Dollie, and some shoes for Lizzie, and pants for Johnnie, and a new hat for Charlie"; and the astonished man exclaims,

"Good God! what am I, that I should be thus favored?"

This would not be an isolated case, were all that profess the love of Christ in possession of it. Many a desponding and sinful heart would soon be made to feel the glow of heavenly love.

"Let your words be with love." Is there a divine injunction less heeded by the mass of professors than this? And yet there is not a saying in all the book of God more potent with good than this. And we see no way to avail ourselves of the blessings this word unfolds, save by a close adherence to the principles inculcated in this text. Why will men torture themselves with a half-hearted religion? Better by far to eat, drink, and be merry, and enjoy all the good of this life, and get no more than damnation, than to half crucify self, be doubting and halting, take no comfort here, and none hereafter.

The majority have just faith enough to make them miserable. Their confidence in a coming judgment is sufficient to keep their consciences stirred up, and yet too weak to beget hope; and so they are tossed to and fro from the furnace of trials to the gardens of pleasure. Being unhappy themselves, they only envy those who are happy.

The system of redemption is one of design; the principles of cause and effect are as manifest as in the rules of mathematics. To disregard a single rule produces a false result, and leaves disjointed the whole catalogue of figures; and to omit a christian duty will disrobe the heart of its needful strength to perform another. The weaver might as well expect the desired flower on his carpet, while he throws his shuttle the reverse of right, as for a christian to expect the light of divine love while known duties are disregarded.

Is it presumed that divine wisdom would dictate a system of faith, and look with indifference upon subjects who are to be regulated thereby? In other words, is the gospel a dead letter, to be viewed as convenience shall dictate? Were the apostles the only men in all the gospel dispensation required to adhere to principles of right? Let these questions be proved in the affirmative, and there may be some chance for those who are living in reckless disregard of the precepts of holy writ. But should the sequel of man's probation disclose the fact that "God is no respecter of persons," we then might feel the importance of a jealous watch-care over ourselves, lest by some neglected duty we are forever shut out of that heavenly kingdom. No trivial excuse will screen us when once arrayed before heaven's tribunal. But while the realities of truths we now but faintly realize shall unfold the mingled scenes of the awful and the grand, so that we "see as we are seen, and know as we are known," then it will be too late to develop this principle.

Could we but half feel the worth of words, how guarded would be each utterance. What are words? They are the faculties of man stereotyped, and placed beneath the press of interchanging thought. They come forth again, wafted on every breeze to earth's remotest bounds; and they never change their character. As they leave the womb of thought immortalized, they ever revolve. Rightly adjusted, they go forth bearing the sweet fragrance of heavenly love, only to bless humanity. They are susceptible of mighty effects. By them the sword of conflict may be sheathed, and a nation saved from ruin. By them an offended brother may be restored, or a wayward son saved. By their magic power a multitude may be awed to silence. Let them be uttered in tones of pity, and how quick the sobs of grief are hushed. Let them fall on the ear of the sinful in gentle reproof, and his heart responds to virtue.

The same cause existing in the heart that begets right words will prompt righteous acts. And words of love are powerless, except attested by comparative deeds; or it is possible that their sincerity may be disclosed in style of utterance. Our words usually bear the character of the spirit that possesses us at the time we speak; hence it is well for us to know what manner of spirit we are of.

Go pick from yonder ditch that wretched man; place him upon a soft couch, with a pillow of rest beneath his head, that his slumbers may be undisturbed till the stifling effects of that damnable liquid be gone; and then, in words of kindness, point out the certain ruin to which he is hastening; and if reformation is a practical thing in his case, such a course will be effectual. But should you fail to restore him, rest assured that your acts of kindness are not robbed of their virtue by the failure, but will, with other like deeds, insure to you the blessed consolation of those words so full of hope—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Wm. A. Fenn.

For the World's Crisis.

FORGIVENESS.

If we are exercising an unforgiving spirit, the Lord has plainly declared that our prayers will not be heard. Mark 11: 25, 26; Matt. 18: 35. This is one great reason why many professed christians at the present time do not prevail with God in prayer. Some are unconscious of this great obstacle which exists in their own hearts, and so they wonder why it is they fail to obtain those blessings for which they have been praying a long time. It is for the benefit of such I pen these lines.

All will admit that it is our duty to forgive those who have wronged us, when they request us to do so. But there seems to be a misunderstanding with many as to what forgiveness is, or, in other words, they do not appear to understand how we are to forgive.

I would call the attention of all who may read this to the plain teachings of the Bible upon this point. In the prayer which Jesus has taught us to offer unto the Father, we find the following request: "Forgive us our trespasses, as we forgive those who trespass against us." Here we call upon God to deal with us just as we have dealt by others. Suppose our heavenly Father should have granted this at times in our experience, when we have repeated it before him; what would have been the result? Why, instead of finding mercy at his hands, the judgments of God would have descended upon us.

Let us just reverse this request in the Lord's prayer, and we will learn how we are to forgive those who have injured us. Forgive those who trespass against you, as God hath forgiven you your trespasses.

Yes, we are to forgive as God forgives. How does God forgive? "I will remember your transgressions against you no more." When we have been wronged, perhaps we may not be able to blot the occurrence from our memory; yet we have no right to again bring the matter up against them. When we from the heart forgive a person, then the whole affair is buried, and we are to feel and act towards them just as we did before they injured us.

There are many who formally forgive by the word of mouth, but the number of those who forgive from the heart, remembering their transgressions against them no more, is very small. If we forgive as God forgives, then upon all occasions, when we meet the offending one, he is greeted just as cordially as before, and we do not feel at all disposed to turn the cold shoulder to him.

Beloved brother or sister, how do you feel towards those who have sought your forgiveness? How do you treat them when in their company? Do you seek to convince them by kind words and acts that you have heartily forgiven all? or do you rather mar their peace by reminding them in some manner of what you have suffered on their account? O for grace to forgive as our heavenly Father does.

C. H. Sweet.

—A man proves himself fit to go higher who shows that he is faithful where he is.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 21, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

THE TIME ARGUMENT.

It is well known to our readers that some of our dear Brn. and Srs. have expected to see our Savior this year. Two years ago, we thought there was much reason to hope for the coming of Jesus before this time; but for the year past, we have had strong doubts, because *events*, which we expect before the coming of Christ, have not advanced as rapidly as we expected. But the passing of any set time, given as the result of human calculation, does not in the least weaken the general evidence which proves we are in the last days of this dispensation.

When we review the past history of the world, as foretold by the prophets, and now written out by historians, we think there is no reason to doubt that the day of the Lord is at hand. The *events* must come in the order laid down in the Bible, and the closing ones are the next in order, and near at hand. We never felt more confidence in the evidence that goes to show we are near the second coming of Christ than we do now. We can see no chance to come to any other conclusion. The light grows brighter and brighter. As certain as the Medo-Persian kingdom followed the Babylonian, the Grecian the Medo-Persian, and the Roman the Grecian, so certain it is that the prophetic history of the Roman power is about run out, and the kingdom of God must follow next.

The signs of the times are most ominous of the end. They are unmistakable. They are just such as the Lord said should appear in the last days, even in the last generation. It is very evident we are now living "in the time of the end," very near the close of this dispensation. Great events are at hand. Let us watch and pray lest we enter into temptation. All who are not ready to meet Jesus, have no time to waste, if they intend to be prepared for his coming.

THE SOUTH.

The doors in the South are wide open for the reception of the truth; very much as they were in New England twenty-five years ago. The first class of people are now ready to hear and embrace the truth. They are greedy after tracts and books on the subject of the Lord's coming, and we hear of their sitting up all night to read them. Shall they be supplied? The South is now a most important missionary field. What shall be done? Shall we let them cry in vain for help, when we can send them aid? Probably there is no other place in the world where so much could be accomplished in a given time with judicious labor, as in the Southern states. But it is well known that if we go to hold meetings among the colored people, the whites will not come to hear. There is such a wide difference between the two races, that the white population will not yet mingle with their servants. If we preach to the whites, some of the freedmen will come and listen, and get hold of the truth and tell it to their companions. They are noted for picking up the news. During the war, it was a remarkable fact that the slaves knew about as well as their masters concerning the progress of events. It was often a mystery how they obtained their information.

Another fact should be kept in mind: although the slaves are set free from their masters, they still have respect to their opinions. If they learn that "massa" is opposed to the preacher and what he preaches, they are shy; but if they find "the old massa" all interest to hear the preaching, they think it is surely worthy of their attention; for they well know that their masters are better informed, and are better prepared to examine new things in religion than they themselves; for this reason, it is important that we first gain the confidence and support of the white population; then we can more easily persuade the colored people. Besides, it is well known to those who have been among them, that the freedmen need the restraining influence of the members of the white churches, to keep them from being led astray by the temptations that surround them. If left to themselves, they are very liable to fall back into their former bad habits of drinking, improper conversation, and general unchristian conduct.

As the door is now open in the South for the gospel of the kingdom to be preached by faithful men, as never before, is it not best to make an effort to respond to the Macedonian cry? Shall we not do much more good than to spend all our means and energies upon the freedmen? Who has a heart and means to assist in sending true men to the South the coming winter, who shall go there as at the North, and preach the reasons of our hope as did Brn. P. A. Smith, and R. W. Wilson, in Florida, last winter? There is the best of reasons to believe that great good would result from such an effort. Now is the time. The harvest is all ripe. Where are the laborers? Brn., let us pray over this matter, and ask the Lord to send the men, and means to sustain them. It is a favored hour, and we may never expect its like again before the coming of Jesus. Who is willing to take his life in his hand, and go forth with the precious word of the Lord, to tell the white people in the South that Jesus is coming soon to raise the dead and set up his kingdom? *Who?*

CHICAGO TENT-MEETING.

Our tent-meeting in Chicago, thus far, is a glorious success. The interest is rapidly increasing. We have made bold assaults upon Spiritualism, and have seen good results. Some who were nearly absorbed in the delusion have had their eyes opened to see their danger, and are now seeking Jesus. The Spiritualists have a stronghold in this city. They are earnestly engaged in spreading their views. Their zeal is worthy of a better cause. If the professed christians were as much engaged, Spiritualism and other forms of infidelity would not gain ground as they do now.

We have also been obliged to combat popular theology, and show that man is a mortal being, who knows nothing when dead. On this subject a number of questions have been asked, and deep interest awakened. It is now a common remark among those who have attended our meetings that the Bible never looked so plain and harmonious before as it does after looking at it from our stand-point. They can now read it with delight, because they can understand it. Before it was full of mystery and apparent contradictions. Now it is beautiful harmony, and easy to understand. Some active and devoted members of other churches are overjoyed at the sight of the truth and light they have received, and speak out boldly on the subject. Persons who have not been to meeting for ten or twelve years, till the tent was erected, are now seeking the Lord.

Yesterday (Sabbath, Oct. 11th,) was a blessed day. We had our love-feast at half-past nine o'clock, and preaching by Bro. Clark at half-past ten A. M. Preaching again at half-past two P. M., prayer-meeting at half-past six, and preaching at half-past seven, when our tent was crowded with a very intelligent and attentive audience. The people seem eager to hear on the great truths of the Bible that have been so long hid from their view by the mystical teaching of these last days; when, instead of the truth of the Lord, fables have been presented as a substitute. As in other places, they wonder how they could have been so blinded by the teachings of men, when the Bible is so plain. They feel like young converts, just brought into the liberty of the gospel.

The Spirit of the Lord was with us in power yesterday (the 11th,) and some six or eight requested prayers. They seemed in earnest. Others are almost persuaded to be christians. We expect they will start to-night. The tide of interest is rising rapidly.

Yesterday afternoon some remarks were made by the preacher against the use of tobacco, showing that it injured men spiritually, physically, intellectually, morally, and financially. Happy results followed. Several decided to abandon the use of it at once. One noble-hearted, intelligent man, well known in the city as a prominent business man, and a lover of Jesus, arose with tears in his eyes, and with choked utterance said, "My tobacco has cost me *one hundred and fifty dollars* a year. By the help of the Lord, I will now abandon it forever. Pray for me." Others followed with stirring testimonies, coming from the heart, and making deep impressions on other minds.

After the close of the meeting, a fine young man lingered to talk with us, and remained till after all others were gone. Said he, When these meetings began, I was pretty well into Spiritualism; but what has been said has caused me to reject that entirely; and now I desire to be a christian. He went on to say that he was brought up under religious influence, but when he began to think for himself, he could not believe that a being like our heavenly Father would torment the unsaved eternally; and on this account, he had been full of doubts concerning the truth of the Bible; but after hearing the preaching in the tent, all was now plain. He saw clearly that man is not now immortal, and will not be till after he is raised from the dead. What was once to him dark and mystical in the Scriptures was now all plain. He said he had begun to pray. We expect to see him soon happy in the enjoyment of love for our dear Savior. Others are in a similar condition. We still ask prayers for our meetings in Chicago.

THE WEST.—The cause of the Lord in the west is in a prosperous condition, and the truth is spreading in all directions. Good men are in earnest to scatter the light. They are making noble sacrifices for the welfare of their fellow men, and the results are glorious. The people are becoming more and more anxious to hear the reasons of our hope. The living members of the various churches are hungering after something that they cannot get from the popular preaching of the day; and when they can hear about the coming of Jesus, the resurection of the dead, the saints' inheritance, and the other great truths of the Bible, which have been kept back from the people, they cry out for joy. This is just what we have been sighing for in our starving condition. When they see it, they feel like young converts. Brn. and Srs., let us do all in our power to get the reasons of our hope before the people.

THE LORD'S SUPPER.—Bro. Storrs wishes us to say that the article on "The Lord's Supper Question," in the Crisis of the 30th ult., taken from the *Herald of Life*, is not indorsed by him as the Editor of that paper. It was written by Bro. R. Wendell.

CHICAGO PRAYER-MEETINGS.

We have attended several of the noon prayer-meetings in the rooms of the Young Men's Christian Association, and found them to be seasons of refreshing. It is pleasant to find in a great and wicked city like this, one spot where all christians can meet as the friends of Jesus every day, to sing, pray and exhort. We find here some true disciples of our Savior, who love to speak of him, and who delight in his service. We would recommend all who come to the city to attend these meetings. They continue from 12 to 12.45. The time is well improved. Usually, one must move promptly to get a chance to speak or pray. We met a kind reception from those who attend the meetings, and were invited in turn to preside in them. We felt quite at home, because the Spirit of the Lord was present. Some of the testimonies are heart-stirring, because they come out of warm hearts. People cannot talk effectively who do not live near Jesus. A cold heart produces cold, formal prayers and exhortations. The words may be well chosen, the ideas good; but unless prompted and baptized by the Holy Spirit, they will not warm the hearts of others. It may be said of talk from an unsanctified tongue, as was said of a certain popular minister: "He snowed upon the people; he snowed beautifully, but it was *cold*."

How much we need men and women all on fire with the love of God, with a burning desire for the salvation of sinners. One real living christian will do more good towards saving men than a score of half-hearted professors. Indeed, the latter are usually only stumbling blocks in the way of sinners.

PERSONAL.—We met Bro. R. W. Wilson, from Rochester, N. Y., in Chicago, at our meeting last Sabbath (Oct. 11th.) It will be recollected that he spent last winter in Florida with Bro. P. A. Smith. He is still earnest in the cause of Christ, and has a heart warm with love for Jesus and the perishing sinner. It was a feast to meet and greet him again. He remarked in meeting that he never had greater peace and joy than when in the South scattering tracts, and talking to the people there about Jesus and his coming. He has learned the important lesson that the way to be happy is to be *useful*. The idler in the Lord's vineyard is not the happy man, nor the one who has the bright evidence of his acceptance. Only *laborers* receive wages. But he who gives up all to Jesus is filled with "perfect peace." Such have a continual feast of heavenly manna. Brethren, let us all go to work for Jesus.

SR. PRESCOTT, from St. Louis, has been with us at Chicago and rendered efficient aid in our meetings. She is an earnest and devoted laborer in the vineyard of the Lord. She intends to return home to-day (Oct. 12th), but we hope she will be able to come back soon.

We learn that Bro. D. D. Reed, who has been holding tent-meetings in Minnesota during the summer, intends to go to California soon with his tent, and continue meetings during the winter. We are glad. We think it is a good movement.

THE STATE OF EUROPE.

There is no improvement in the condition of Europe. A dark cloud hangs over it, indicating a terrible war storm. It approaches slowly but surely. The kings and emperors dare not stop their gigantic preparations. While they profess peace, their acts deny their words. Napoleon holds the reins of power in his hands. It is evident he is making an effort to increase his power so that no one will dare fight without his permission. He wishes to become the prince of peace, and be accepted as such by the nations of Europe and the world at large. His success in securing political power is without a parallel, and is still on the rising tide.

A Paris correspondent of the Chicago *Tribune* under date of Sept. 19th, says:—

"That which is most serious is that Prussia, while, like France, pretending to disarm, keeps on preparing for war. The term of service is made a year longer. Bavaria, under Prussian influence, had organized its army on the pattern of the Prussian one, so that, if necessary, it could easily form an integral part of it. The experiments in artillery firing are increased, and the fleet, on which they are steadily working, is to consist of fifty-five steam and sailing vessels, which, with a flotilla of thirty-six gunboats, will carry five hundred and seventy-three guns."

JOHN ALLEN.

The papers have abounded with incidents connected with John Allen, "The Wickedest Man in New York." It is now announced that he is not yet converted, and it is feared he will lose all his serious feelings. There is no doubt but that he has been thoroughly convicted, but is not yet willing to yield himself fully to obey the Lord. As the result, he is strongly tempted to go back to his old business. The following is from the New York *Sun*, Oct. 5th:—

"The latest accounts from Water street are not encourageing to those who believed in the repentance and reformation of John Allen. Within the last few days Allen has boasted of his success in deceiving the gentlemen of the Howard mission and everybody else who believed his promise to abandon his evil ways; he has gone so far as to announce an intention of resuming the dance-house business, and to boast that he will make more money by the notoriety he has obtained. The sign on the front of the building was painted out last week, and some of the prayers and scriptural quotations that adorned the walls of the dancing-room have been removed. Captain Thorne has notified Allen that if he resumes his disgraceful business he will arrest him and his employees every night, so long as he persists in his determination. From the first day of the revival movement, Capt. Thorne has denounced John Allen as a man without the least principle, and says his present action is quite in keeping with his character, or lack of character.

Notwithstanding the discouraging result of the attempt to improve the life of this man, the gentlemen of the Howard mission are persevering. They have leased the house adjoining Allen's, and are preparing to establish a permanent mission in Water street. On Saturday evening Mr. Dyer and some of his colaborers called upon Capt. Thomas, and were assured of his assistance so far as he could give it."

NOW READY.
NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP," WITHOUT THE MUSIC.

By the Advent Chris. Pub. Society.

Among the thousands who sing from "The Jubilee Harp," there are many hundreds, especially the aged, to whose eyes the fine print of the Harp is a great discomfort and inconvenience, and who would gladly welcome an edition of the same excellent hymns, in a convenient form, *in large, clear type*. The above work is issued especially for them, and we trust they will find it *just what they want*.

There are hundreds also who sing from the Harp, who never use the notes, and who would therefore be just as well and better pleased with a book containing the same hymns, *without the music*, at a lower price. This book was got up also especially for *them*, and will, no doubt, be to all such just the thing they desire.

This edition of "*The Hymns*" is not, by any means, intended to supercede "*The Harp*." It is designed as a *companion* to it; and is so arranged, with references, that hymns given out from the one can be readily found in the other.

The whole has been carefully revised and corrected, and a brief supplement of choice and popular hymns appended. The type-work was done in our own office, and in a style, we trust, not inferior to that of any other.

It is a volume of 576 pages, containing some 850 Hymns and Anthems, substantially bound in cloth, with sprinkled edges, at 75 cents, single copy; $7.00 per dozen; $55.00 per 100. Bound in leather, gilt edge, $1.00 per copy; $9.50 per dozen; $75.00 per 100. It is cheaper by far than any similar work that we know of in the market. When sent by mail, 16 cts. additional postage. AG'T.

CAUTION.

We are living amid the perils of the last days, when covetousness is so strong that men resort to all possible means to secure money to carry forward their wicked designs. Those who travel are in danger of pickpockets in all situations. A few days since we read of a widow lady who was robbed on the cars of three thousand dollars, her all. The one who robbed her, first administered chloroform. The following is another case, which will give an idea of the manner by which such persons accomplish their diabolical schemes:

"A new and alarming danger menaces ladies traveling alone on the cars. The Columbia *Republican*, of Hudson, explains its nature: 'A young lady residing in this country was returning home a few weeks since by one of the principal lines of railway and, in order to make certain connection, was obliged to prolong her ride through the night. In the course of the evening a gentleman of fine exterior appearance and pleasant manners, took a seat beside her and soon after engaged in intelligent conversation, which, though not encouraged, was occasionally responded to by the lady. After a while, wearied by her long journey, she turned from him towards the window, and leaning her head upon her hand, appeared to be asleep. This was not the case, however, as she was by far too well experienced in travel to sleep under such circumstances. But it was not long before she became conscious of chloroform rising beneath her face, and instantly the real character and intent of her would-be companion flashed upon her. Waiting a moment in calm self-possession, she distinctly heard the motion of the villain's hand, which had found its way behind her, compressing a rubber vessel, from which the deadening fumes were arising, and then suddenly throwing open the window she breathed the fresh air before her senses had become affected. Being a lady of strong nerves and great presence of mind, she thus rescued herself from the spell that was being thrown upon her, and bestowing one significant look upon the thwarted rascal, left him to his own reflections. He soon left the car, and rather than be subjected to the delay that would be caused by seeking an exposure of the attempted villainy, she proceeded on her way.'"

THE HEALTH REFORMER.—We adopt the following remarks from *Now and Then* concerning the *Health Reformer*:—

"This excellent monthly is under the direction of an editorial commitee of twelve physicians and ministers, and is published at the Health Reform Institute, Battle Creek, Michigan, at the very low price of $1.00 per year. Dr. Trall, the world-wide renowned champion of the Hygienic medical system, and author of the "Hydropathic Encyclopedia," and some twenty other valuable works, has a special department, and will be a constant contributor. He has discontinued his own journal, in order to devote more time to popular lectures, his vegetarian colony in Ohio, and to finishing the great work (of several thousand pages) on the "Hygienic System," upon which he has been engaged for several years. The Health Reformer is a journal for the times, and everybody who wants to understand nature's laws, and wishes to know how to secure the greatest exemption from disease and premature death, should take it, read it, obey it, have it bound, and then do good by loaning it to his neighbors. We will gladly forward all subscriptions intrusted to our care."

For the World's Crisis.

ROCHESTER, N. Y.

BRO. GRANT:—Another Sabbath in Worcester has greatly confirmed me in the fact that, as a church, they are whole-hearted in the work of God. Their zeal for the truth is highly commendable, while their alms-giving is admirable. Besides the expenses of their meeting yesterday, they remembered Bro. Thurman with a donation in the morning of some sixteen dollars, and Sister Smith in the evening with a contribution of about fourteen dollars. Such acts tell on God's record more than the fig-tree that had "*nothing but leaves.*" I shall be with them next Sabbath, the 25th.

Yours, H. PRATT.

☞ Theology is a science; religion is a spirit. The mere theologian may prosecute his task in a logical and exact manner, but the system he erects may be as dry and lifeless as a statue or a skeleton.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$339.33
R. B. Dean, (by O. R. F.)	2.00
M. G. Cogswell	.37
M. L. Thayer	.38
Mary F. Barber	.50
Geo. Farnum	1.85
Cora A. Manchester	1.50
Sarah A. Phelps	.80

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$1237.94
Lewis Engalls (by L. Boutell)	10.00
Rufus Pike " "	10.00
Enoch Pond " "	2.00
Charles Cady " "	1.00
Rochester, (N. Y.) Church, by J. V. Himes	57.38

EUROPEAN MISSION.

Previous acknowledgments	$55.00
H. B. Eaton (Gold)	3.00
R. I. Conf. (by H. P. Carpenter)	5.00
J. M. Clellan	1.00

For the World's Crisis.

THE MEMPHIS MISSION.

BRO. GRANT:—I am here again in the midst of the work of saving souls; and the Lord is still with us and ready to help. O the work to be done here! Would to God there were more laborers in this field. And there might be many if the hearts and hands of God's people everywhere were open. What do many of our dear brethren want of so much of this world, when it is certain that they can not be here long enough to use it? If the Lord is coming soon (and is he not?) why act as if he was far away in his coming? The world will not believe us unless we act out our faith.

There is much sickness and destitution throughout this city among the colored people, and the calls for help are more pressing than ever before since I came here. There are causes for all this suffering, which I will not now name; but sin is the origin of all, and until this is removed this state of things must exist.

We have a blessed church here, but it is passing through the furnace and being tried. It has met with much persecution, but it grows firmer and purer daily. It is being added to weekly. I baptized three dear souls last Sabbath, and more will be ready next Sunday. Our monthly church meeting was held night before last, and was a very exciting one, as the church excluded two of its members for disorderly conduct. This is the only church in the city where a strict discipline is enforced, and a thorough watch-care kept up over the members. We are determined to have many in this church ready when the Lord comes.

After our meeting closed, a woman, a stranger, who had been present during the exercises, came to me and said, "I desire to join your church. I came in from the country a few months ago, and have visited every church in the city to find a home, and this is the only one where the members are ever turned out for bad conduct. I believe this is a good church, and I want to join you. I have been a Methodist, but now want to be baptized and make this my home." She will be baptized next Sabbath with others.

We have met with a great loss in the death of Sr. Northrup. But Sr. Valle of New Jersey is here, and doing well. We are looking daily for Sr. Byam of Rochester, N. Y., and Sr. Boide of N. Y. City, whom the Board have appointed to come. There is work here for all, and the seed sown is sure to spring up and yield a harvest. Bro. Wilkins is with us yet, not being well enough to go on to labor at La Grange. He is getting better, and will leave us in a few days for his post and field of labor. We all ask to be remembered by those having the prosperity of the cause at heart. Soon we all shall be called from the field. Our work every where is almost done. I doubt if I ever see my friends at the North again in this life. May we meet in the coming one, eternal. I. I. LESLIE.

Memphis, Tenn., Oct. 6th, 1868.

FOR SICK AND POOR AT MEMPHIS, TENN.: Geo. Bliss, Providence, R. I., $1. H. Bailey, Brewster, N. Y., $5. Friends in Worcester, Mass., $2.50. H F. Holton, Lancaster, N. H., $5. J. Russell, Natick, Mass., $5. A sister $30, an invalid sister $5,—same place. F. L. Smith, Newtonville, Mass., $15. John Hunt, Jamaica Plain, Mass., $2. Lucy C. Johnson, Sheldonville, Mass., 50 cents. Geo. S. Harwood, Providence, R. I., for books for Sabbath School, $25. J. D. Merriam, Ashburnham, Mass., $5. I. I. L.

For the World's Crisis.

ALL FOR GOOD.

As saith the Lord, "All things *shall* work for good," etc. God's power to bring good out of intended evil has been lately manifested in the events at Locust-hill, Windsor, Broome Co., N. Y. There are a few believers, who have been in the habit of meeting in the school-house weekly for worship. This has greatly disturbed some of the opposition, and especially so when there was preaching; so that the house has been locked against them, and stoned in time of preaching, saluting the preacher through the key-hole with "That's a lie," threatening tar and feathers, etc., until Jan. 30th, 1868, when an attempt was made to keep us out by guarding the door of the school-house, and thus preventing the people from going in to worship. But we all went in without violence or molestation, otherwise than the protest of rowdies and drunken trustees.

On Dec. 23d, 1867, at a regular and legally called meeting, the district unanimously voted, and so recorded on the district clerk's book, that said house "shall be free for *all* religious meetings." But those with whom such a covenant was nothing, being determined to shut out "these Advents," and break up their meetings, and frighten their preacher out of his wits, went to Binghampton, and swore out a warrant for me and seven others, making an oath that we "violently assaulted them" in entering the house on the aforesaid 30th of Jan., 1868; then obtaining a constable (a brother of the house-stoning trustee, who was also a Wesleyan Methodist), on Feb. 2nd they came into my meeting (it being Sunday evening) in the midst of the sermon, and interrupted by saying he had a warrant for eight persons, and he demanded the assistance of this whole congregation in taking the prisoners. After hearing the names called (my name being first on the list), I told him I would attend to him after meeting. He and his company protested, but I said to the people, Be quiet, and I will finish my sermon. I spoke some fifteen minutes after being arrested. The singers then sung—"Am I a soldier of the cross," etc., with spirit. I then knelt down by the constable and prayed as directed by our Lord for our enemies. On rising up, I pronounced the benediction, and then gave myself up to the powers that be, as did all the rest who were arrested.

The final result was, the Lord brought good out of the evil; for it cost the complainants $15.00 to my $1.00, and also so excited the righteous indignation of the unsectarian part of the community, that our brethren, with their aid, are putting up a free house, worth some five or six hundred dollars. But they are poor. Shall they be crushed by the enemies of God and truth on that account? No, never. Does not every reader of the Crisis say, "No, never"? Never let them be crushed because they are poor.

Well, I propose a plan to help them to $100, and that is to divide it into shares of twenty-five cents each, and then take ten shares myself, and ask every reader of the Crisis, except poor widows and others that are really poor, to take stock in this house of God. Shall I call in vain? Shall I plead for these poor children of God, and to no purpose? I think not. Now, who will take one, four, ten, or even twenty shares in this good work? If any will help, let them send as soon as possible, and as much as God may move your heart to give to build the house of God. Direct to C. F. Sweet, Albion, Orleans Co., N. Y., and I will do the business for the brethren at Windsor, and forward your donations to the same. C. F. SWEET.

P. S.—After doing all they are able, they lack about $200.

For the World's Crisis.

THE DAY IS NEAR.

Do you believe it? The day of the appearing of the great and glorious King is at hand. "The great day of the Lord is near; it is near and hasteth greatly, even the voice of the day of the Lord."—Zeph. 1: 14.

As one point of time after another passes by, let no one settle down into carnal security, which is a state of stupor and lethargy from which, if you are not aroused, you will sink into eternal despair. You have had warning upon warning; the signs have been fulfilled before your eyes and the eyes of the generation now living; and what excuse have you if that day shall come upon you as a thief and find you unprepared? I trust that a few are truly ready; but oh, how many are utterly unprepared!

If our blessed Lord wept over Jerusalem, in view of the impending doom of that devoted city, have not the saints still greater cause to weep over a world lying in wickedness, persisting in rebellion, and rushing madly to destruction? The Lord himself hath no pleasure in the death of the wicked; he entreats them to turn from their evil ways, that they may escape the coming wrath, and find eternal life and unending bliss in the glorious home prepared for all who love and obey him. And the prophet said, "O that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

The saints do not look with indifference upon the tragic scene which is so vividly foretold, and which is now imminent and impending. O, careless sinner, you do not know the earnest desire, the agonizing and unutterable longing which God's people have for your eternal welfare. God himself pleads with you, and his people plead with you to turn, repent, and live.

And even the angels are not indifferent, for there is great joy among them over even one sinner that repenteth. And let me assure you that no living saint knows a sweeter joy than that which thrills his whole being when he sees a sinner enter the ark of safety, and take shelter in the Rock of ages. If there are any so far gone in the madness of delirium that they will turn a deaf ear to all the entreaties of God, angels and men, we must sadly leave them to their fate, for we are assured that unless they repent they must perish.

But I know there are some whose hearts are tender, and who seem to be just ready to decide the great question, and take their stand on the Lord's side. We appeal to such to hasten, and we would take you by the hand, even as the angels took Lot out of Sodom, and would say to you, delay not, but "escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

For the Lord is coming in glory and majesty, "to shake terribly the earth." Already we hear the sound as it were of his chariot wheels, in the reports that reach us of the terrible earthquakes in South America, and in the islands of the sea. Such a fearful scene is beyond description, when the earth opened and swallowed up whole cities, and while the sea and waves were roaring, giving evidence to all of the power of Him who has already begun to "shake terribly the earth."

Reader, are you quite ready for that great day? If not, do you ever intend or hope to be ready? There are many in the churches, there are some even among Adventists, who are not quite ready, nor quite *willing* that the Lord should come now. Have you prayed for a little delay, a little more time for preparation? Your prayer has been answered, but be sure to improve the precious moment, the accepted NOW, for you have no assurance of a more convenient season.

"Now redemption long expected
See in solemn pomp appear;
All his saints by man rejected,
Rise to meet him in the air.
Hallelujah!
See the day of God appear."

Webster, Mass. F. W. CHAMBERLAIN.

TACT IN CHRISTIAN WORK.—We use tact in business, why not use it, in leading others to Jesus? One friend of mine asked a watchman, in New York, the way to a place in the city. After receiving direction, he hands him a little tract, "The Way to Heaven," and, with the kindest looks, and a gentlemanly manner, and with a heart burning for the salvation of souls, said: "You have kindly showed me the way; now let me show you the way to a better land. We have but little time here, and must soon go there. I shall follow your directions may you follow mine. Good evening!" and was gone. In the still, lone hours of night, the watchman stands by the lamp-post reading the directions to a better land, left by the stranger. The kind face, the gentle words, that burning love for Jesus, and the title of the tract, will all burn deep, though the book were torn to fragments and scattered to the winds.—*The Christian at Work.*

For the World's Crisis.

MT. VERNON TENT-MEETING.

This meeting began Oct. 2d. The people came out well to hear the gospel of the kingdom. Much of our preaching was new doctrine to them, and some, like the Bereans, began to "search the Scriptures to see whether these things were so." Several of the Baptists and other denominations came, and became much interested in the faith. Our brethren and sisters came in from the surrounding country, during some part of the time, ready to work for the Lord, who blessed the work. The sweet spirit of peace and union pervaded all our meetings, and the bond of love was truly manifest. Our social meetings were "heavenly places in Christ."

The preaching was set home to the hearts of many, and they confessed that these things must be so. Some Universalists confessed that they had "always felt perfectly secure for many years" in their views, but our preaching had *destroyed* their foundation. One lady, ninety years old, of good faculties, formerly a Baptist, but stumbled by Calvinism, had fallen into Universalism and Spiritualism, came out and was greatly blessed, confessing that what we had preached had shaken her foundation all up. Another lady of influence and intelligence said,

"I never heard the doctrine of the immortality of the soul disputed before. I believed I had an immortal soul, and it was a part of God, and I never had a doubt but I was safe; but your preaching has taken away my foundation entirely. I had heard you were an ignorant, low, deluded set of people, and I was sorry to see your tent set up; but I have heard you preach more of the gospel than all I ever heard before in my life. I am thankful the tent is here."

She is now intelligently seeking the Lord and his mercy. We are confident she will find him. Many others are doing likewise. Thanks to God. Many are thankful that the Maine Mission Tent came to Mt. Vernon. The Lord has made a mark there that the devil cannot rub out. Much good will follow. We were treated very kindly by the people, and had the sympathies of the mass of the citizens of the town.

A MOB.

Our meeting closed Sunday evening, Oct. 11th, a little past nine o'clock, when all dispersed, leaving our faithful Bro. Griffin in charge of the tent. About eleven o'clock he heard the footsteps of a company of persons in the road near by. On looking out he found them in consultation. They soon separated into two divisions and surrounded the tent. They cut off one main guy rope. Bro. G. immediately tied it. They then cut the second and the third, he following, expostulating and tying the guys. Bro. G. then went and called for help from a house near by. When he was returning to the tent they had all ranged on one side of the tent, seven in number, and with one stroke each, cut the last main guy, and six smaller guys, then ran from the field of action. Bro. G. tied the ropes, and the tent stood. They threw a heavy stone at him, which fortunately did not hit him.

The next morning as the news spread through the town, a spirit of sadness and mortification pervaded the public mind, and many came to see the work of these poor, miserable, misguided young men, who had so disgraced their parents and their town. The names of these wretched young men are known. Some of them belong to the first families, and of pious and respectable parents and worthy citizens, while others may have had less advantages. These desperadoes made frequent efforts to disturb our meetings by bad conduct, but reserved their worst till the meeting had closed. The Lord has graciously preserved us from all serious injuries, and planted the truth of our message in the town, and this vile act of young men brought up under church and Sabbath School influences will be an increase of evidence that we preached the truth, and the harvest is nearly ripe. If the civil law is enforced it will take these seven young men to their *proper* home, the State lodgings at Thomaston. The proper course of proceeding is yet to be considered. May the Lord lead them to repentance and salvation, is our prayer.

Oct. 13th, 1868. I. C. WELLCOME.

For the World's Crisis.

CHRIST OUR LIFE.

For centuries the philosophers and wise men of earth have been endeavoring to find some method by which to explain the origin of earth and man, but thus far without success. We do not now purpose to discuss the various theories presented, but make the bold declaration that unless we accept the Bible account we have not a shadow of an argument on which to base a theory.

The Bible represents man as the last in the order of created intelligences, and only differing from former creations in his superior mental powers. His perpetuated existence was made dependent upon obedience to certain laws given by God his Creator. The penalty affixed to disobedience was death. As God was a perfect being, his laws were of course perfect. To argue that the nature of the penalty might be changed, is to accuse God of imperfection. When, therefore, God had established a law of death, it became necessary that there should no longer be ability on the part of the transgressor to escape its penalty; consequently our first parents, being mortalized, could not impart to their posterity any higher nature than they themselves possessed, and thus we must die. Without a Christ, extinction of being must necessarily be the result.

All men fall into this condition, and those who die become extinct to all intents and purposes. In this condition of things a Savior is provided. It was necessary that such a being should be holy, harmless, undefiled. He should be more than mortal. He should be of such a nature and character that death could have no claims on him. Such a being was found in the person of the Son of God. He was dwelling in the glory of his Father before the world was. He was the beloved Son. He relinquished his high position, and came to earth and died. Ah! now may all hell rejoice, and the devil sing a triumphant song. The Son of God is dead, and who shall shield the sons of men from the execution of the law or from infernal wrath?

But hark! What means this tumult around his grave? Who has rolled away the stone from the sepulchre's door? Who has smitten the guard of soldiers so that they have become as dead? Who are these that enter the tomb and make it resplendent with the glories of the

heavenly world? Who is this coming forth from the grave, having broken the power of death, and opened a door, through the which at his bidding all mankind shall come forth? It is the Son of God, who was crucified, not for the good, but for offenders; and was raised again, not for the just, but for our justification. He died for all, then are all dead. He lives for all, then shall all live. Himself hath taught us that there shall be two classes in the resurrection; the one to life, and the other to damnation. The antagonism of conditions presents an equal antagonism of characters. All that are in him must be as he is; all that are out of him have no claim on life, and thus he becomes OUR LIFE. The apostle says, "Ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Then will we sing in sweetest strains and highest notes the song of deliverance. If when he ascended upon high the heavenly choirs could sing, "Be ye lifted up, ye everlasting doors, and let the King of glory in," how much more shall a ransomed earth rejoice when its King, immortal in beauty, shall come to reign for ever. D.

THE RESURRECTION A NECESSITY.

"Flesh and blood can not inherit the kingdom of God." These words were earnestly spoken a few days ago, just as the body of an esteemed citizen had been lowered into its last sleeping place. They were intended for consolation and instruction. The occasion was a solemn one, and the minister's remarks made each bystander feel the importance of his subject. But there were those present who could not accept the immaterialistic construction of those solemn words—"Flesh and blood can not inherit the kingdom of God." They felt confident that the pious man who slept at their feet would at the last great day rise to inherit the kingdom. Not because the faults he had were overbalanced by so many virtues, but because Christ died that all who chose might have eternal life. They believed that he would have part in the resurrection of the just, and that he now sweetly sleeps in Christ.

Flesh and blood *cannot*, and yet we have the assurance that some flesh and blood *will* inherit the kingdom of God. There is no contradiction here. Theology may not explain, but the Scriptures do reconcile the seeming discrepancy. They also declare, "neither doth corruption inherit incorruption," and yet directly after affirm that "this corruptible must put on incorruption." Neither is there incongruity here. Flesh and blood is the "corruptible," and it is the corruptible which must put on incorruption. This "natural" body must become the spiritual body. The being who dies is the "mortal," and it is this mortal which must put on immortality. See 1 Cor. 15th chap.

Man might have lived forever in incorruption, but he sinned, did not eat of the tree of life, and the penalty is—DEATH. He must return to the dust, out of which he was taken. He can not as he is inherit the kingdom of God, because he forfeited all his right and title. Corruption does not inherit incorruption, because man is corruptible and must suffer corruption. Flesh and blood inherit mortality, iniquity, corruption, death. Christ came to save, because this is a lost world.

And *some* will be saved. Some corruptible bodies will nevertheless put on incorruption. Some natural bodies will, notwithstanding, be raised spiritual bodies. Some mortals will indeed be crowned with immortality. As Christ, the great leader and representative, was redeemed from the power of the grave; so will "many" now sleeping in the dust awake in his likeness. Said that patient patriarch, Job—"All the days of my appointed time will I *wait*, till my change come. Thou shalt call, and I will answer. If I wait, the GRAVE shall be my house. And though, after my skin, worms destroy this body, yet IN MY FLESH SHALL I SEE GOD."

And not alone Job, but all the redeemed will in their flesh see God. The promise is that the righteous shall be like the "second MAN," who "is the Lord from heaven." Christ after his resurrection said, "Behold my HANDS and my FEET, that it is I myself; handle me, and see; for a spirit (Griesbach has it "*phantasma*, phantom," in the margin—an imaginary being) hath not FLESH and BONES, AS YE SEE ME HAVE." Thus he ascended, and in LIKE MANNER will he return.

Though flesh and blood cannot by nature, or by its own merit, inherit the kingdom of God, yet surely the righteous will be raised like Christ, and, like Job, will in their flesh see God. There is certainly one way in which corruption can inherit incorruption, and flesh and blood can become heir with Abraham of the world to come. In fact the phrase "flesh and blood" is a mere idiom, used to represent the corruptible state of the human race. The same idea would be expressed by the words "mortal man."

But comparatively "few" of the mortal race will ever get into the kingdom. The masses travel the broad road that leads to eternal destruction, and do not seek for immortality by patient continuance in well doing. They are lost, because flesh and blood can not—save by a victory through our Lord—inherit the kingdom of God. Even the righteous, whether dead, or alive, must first be changed, because flesh and blood in its present state cannot inherit the kingdom. But it is not a transformation from materiality to immateriality. It is not a change from substance to a mere fleshless shadow. It is not a metaphorzation from corporeality to a mere boneless nonentity. The "world to come" will be as real and as tangible as our own, and as analogy and astronomy teach, as are the countless worlds in the heavens around us. We are not capable of realizing the glory of the "new heavens and new earth," but it is just as true that the most gifted have never half appreciated this.

"IN MY FLESH WILL I SEE GOD," is a Bible doctrine, and should be in every christian creed. The resurrection is a necessity, and what advantageth even the righteous if the dead rise not? No, the grave is now the house of our departed friend. Worms may destroy his body, yet in his flesh will he see God. He has "borne the image of the earthy"—the depraved "flesh and blood"—but he will also "bear the image of [Christ] the heavenly." He has gone the way of ALL the earth, and now rests from his labors in the silent grave. When God calls, he will answer.—*Now and Then.*

—Two hearts which mutually love, are like two magnetic clocks; that which moves in one must also move in the other, for it is the same power which acts in both.

Correspondence.

From Bro. C. B. Reynolds.

BRO. GRANT:—Under the blessing of God, the little flock baptized into Christ by dear Bro. Wm. Fenn, at Yorkshire (the result of the tent labors of Brn. Fenn and Wendell last June), left to the pastoral care of that most earnest and worthy laborer in the vineyard, Bro. Clinton Colegrove, have enjoyed most blessed meetings; and the twenty have now become fifty-nine, and are still increasing at almost every meeting. The power of truth and God's blessing thereon is manifest by sinners enlisting under the banner of Emanuel. Very many of our little band have been brought from infidelity and skepticism by the light of Advent truth, and now can happily realize the perfect and complete harmony of God's holy word. May God in the infinity of his mercy pour boundless blessings on his faithful servants, who, despite the frowns of men, boldly declare the truth. May joy and peace crown their self-sacrificing labors, till He who shall bring their great reward appears.

Bro. W. A. Fenn is most anxiously looked for here in Arcade by many who are yet in darkness. By those joyous in possession of the light of truth he will be right warmly welcomed. All hope and expect, under the blessing of God, his coming will induce very many to discard their immortal-soul notions, and strengthen the little flock at Yorkshire, who now with dear Bro. Colegrove are laboring zealously for the cause of truth, looking for and hastening toward the day of our reward,—the appearing of Jesus. Yours in the hope that day may come quickly,

CHAS. B. REYNOLDS.

Arcade, Wyoming Co., N. Y.

From Bro. I. Damman.

DEAR BRN. AND SRS.:—It is well known that I have spent the most of my time this season in the Western States. I would here say that it has been one among the best of my life, although I did not see as many converted as I have seen in the same time. But I saw good done, some converted, and others reclaimed; in particular, one of my dear brothers in the flesh was restored to the favor of God and hearty communion with the saints, looking for Jesus. This I speak of as something very precious to me. I trust his companion and a number of his children will embrace the Savior. I think I am not able to tell the joy that the saints felt. But we will tell it when we get into the kingdom of God.

My visit in the town of Clayton and vicinity was attended with some interest,—I hope the salvation of some. Hope to meet some of those dear ones in the "perfect day." God bless the seed sown.

My journey home was attended with gratification, while meeting so many of my old brethren and friends on the camp-grounds at Springfield and Alton Bay, to know that God's blessing was on me as well as others in preaching the word of God, and that God heard prayer and raised up the sick. Praise God for his grace. The power of healing is in the church yet, and will be till Jesus comes, in spite of infidelity. My faith in the Bible never was stronger than now, and in the faith that Jesus will come in a few years; and I I think in this generation, which has seen the signs Jesus gave in Luke 21.

I. DAMMAN.

From Bro. Wm. Sheldon.

BRO. GRANT:—I have recently had a second surgical operation on my eye, to remove the tumor, and it bids fair to recover if the tumor does not grow again. I am still much affected with heart disease; but, on the whole, my health is slowly improving, and I am preaching all I *dare* to—not half as much as I *wish* to. Hope to do more soon. W. SHELDON.

Obituaries.

BARKER. Died in Salisbury, Conn., Oct. 8th, 1868, Sister Sarah A., wife of Bro. George A. Barker, aged forty-six years.

Her sickness was severe. For forty-nine days she suffered, yet without a murmur. With a bright hope she looked forward to a resurrection to immortality and eternal life, and sweetly fell asleep in Jesus, to wait till he comes to wake the saints and take them home. She leaves a husband and five children to mourn her loss. The prayers of God's dear children are requested in their behalf. The occasion was improved by the writer, who spoke from Heb. 11: 35. C. W. BAKER.

BABCOCK. Died in East Greenwich, R. I., Sept. 13th, 1868, Bro. Charles Babcock, aged seventy-six years.

Bro. Babcock embraced the Advent doctrine in 1843, as taught by Bro. Miller, and has held fast the faith through all the varied changes of the past twenty-five years. "Like a shock of corn fully ripe, and fit for the master's use," he wrapped himself in the mantle of his faith, and sweetly and calmly fell asleep in Jesus, looking for speedy and eternal redemption at his appearing. May God comfort and bless the surviving widow and children. Funeral from his residence, East Greenwich, Sept. 16th. Words of comfort by the writer, from Rev. 14: 13. A. DURFEE.

JOHNSON. Died in New Durham, N. H., Sept. 8th, 1868, of cholera infantum, Edna May, daughter of Lorenzo A. and Helen F. Johnson, aged two years and twenty-two days.

"It is well with the child."

Your little one is sleeping
In quiet, dreamless rest;
While you are sadly weeping,
She slumbers with the blest.

A bud of fairest promise,
Blighted ere it could bloom;
How lovely will the flower be
In the bright world to come.

. . . .

With gentle, meek submission,
Waiting till Jesus comes;
When you will clasp your darling,
Forever safe at home.

MARTHA S. HORNE.

PHETTEPLACE. Died in Blackstone, Mass., Oct. 10th, 1868, of dysentery, terminating in congestion of the brain, Josie, only child of M. R. and L. R. Phetteplace, aged sixteen months and twenty days.

She was sick very nearly four months, and for the last few weeks was a great sufferer. A strong love nature and great patience in life, she sleeps peacefully in the care of the great Shepherd in death. Eld. H. Pratt spoke words of comfort and faith to us on the funeral occasion.

M. R. PHETTEPLACE.

GRAY. Died in Stoneham, Aug. 21st, Nellie M., daughter of Hiram and Maria E. Gray, aged nine months and twenty days.

Words of comfort were spoken at the funeral by the writer. May this severe stroke be sanctified to the afflicted family, that they may meet little Nellie in the resurrection morning. JOHN G. HOOK.

KIMBALL. Fell on sleep in Amherst, Maine, Sept. 27th, 1868, Mary E. Kimball, daughter of Bro. George and Ann Kimball, aged twelve years, ten months, and six days.

LIBERTY WETHERBEE.

SINES. Died in Milton Mills, N. H., April 5th, 1868, Frank A., son of William and Sarah E. Sines, aged eight years, ten months, and fourteen days.

Also, Sept. 17th, James E., son of Wm. and Amanda M. Simes, aged one year, nine months, and nineteen days. W. S.

FULLER. Died in Willimantic, Conn., Oct. 26th, John Grant Fuller, youngest child of Henry L. and Mary J. Fuller, aged eleven months.

Summary of News.

FOREIGN.

Cable News.

LONDON, Oct. 13. The Spanish Junta has seized the property of the Jesuits and abolished the order.

LONDON, Oct. 13. Dispatches from India report that the civil war in northern Afghanistan is at an end. Azem, the Shah who contested the power of the Emir of Cabool, having failed to establish his claims by arms, fled to Bokhara.

LONDON, Oct. 14. Dispatches from Spain say it is reported that the Bishop of Tarragonia, at the head of 2000 men, has pronounced against the Provisional Junta.

LONDON, Oct. 14. The report of the coronation of Gobazze as Emperor of Abyssinia is confirmed. He is supported by Prince Kassai, but is opposed by the oldest son of the late King Theodorus.

PARIS, Oct. 14. Gen. Menebrea, the Italian Prime Minister, is said to be in this city on a special mission in regard to Rome.

PARIS, Oct. 15. The *Epoque* thinks it likely that some of the great powers of Europe will soon ask the United States Government the cause of Admiral Farragut's movements in Europe.

ANTWERP, Oct. 15. A great fire occured to-day in the petroleum works of Vendebois & Co., in this city. The building, 2000 barrels of petroleum and many million gallons of naptha were burned. The loss is very heavy.

MADRID, Oct. 15. Forty-eight cities, being all the administrative centres, adhere to the Junta and monarchical principles, seven cities denounce the clergy, and all denounce the religious orders.

The meeting of the Cortes has been fixed for December 15, so that representatives from Cuba and Porto Rico may appear.

The army will be exempt from the new tax about to be levied.

LISBON, Oct. 15. The mail steamer from Rio Janeiro brings important news from the seat of war in Paraguay. The Paraguayan position at the mouth of the Tebicuary river had been taken by the Allies. President Lopez of Paraguay had gone to Villa Franca, a town in the interior, unattended, abandoning his capital to the Allies.

FLORENCE, Oct. 15. Mount Vesuvius is in an active state of eruption.

LONDON, Oct. 18. Rumors of a large reduction in the French army, a confidence in the maintenance of peace, and the expectations of a declaration in favor of liberal reforms by the Emperor, animate Paris and have a cheerful influence upon public affairs in England.

MADRID, Oct. 18. Gen. Prim has received the title of Marshal of Spain, and Gen. Dulce has been made Duke of Madrid.

A deputation of Cubans have arrived in this city and have held a consultation with the Central Junta. They have agreed to the measures providing for the gradual abolition of slavery.

The Republicans have commenced an agitation in Barcelona. They protest against the acts of Gens. Prim and Serrano.

DOMESTIC.

NEW YORK, Oct. A letter from Lima states that earthquakes continue in Arequipa and Arica, but there was nothing left to be destroyed. Sanitary measures have been taken at Lima and Callao to prevent the recurrence of yellow fever.

At Valparaiso fears were entertained of another earthquake, as premonitory symptoms were observable.

A SINGULAR NAME.—Rev. Dr. Newman of New Orleans, on a visit to this city a few weeks since, attended the camp meeting at Sing Sing. While there benevolent friends gave him $359.50 for the Orphans' Home and Asylum, of New Orleans. For this act of kindness and benevolence the Doctor promised that on his return the children should sing a song of praise, and that the first boy sent to the Home thereafter should be named Sing Sing. On reaching New Orleans he hastened to the Asylum, when the little ones expressed great joy at his return, and on being told of the donation of benevolent friends in the North, sang sweetly the doxology. But who of the number was ever thereafter to bear the honored name of Sing Sing? Standing at his side was a little boy six years old, in a rude suit of brown linen, but well formed, his features regular, and his face unusually intelligent. That day one of the City Recorders had sent him to the "Home." His parents were Roman Catholics and were dead. He at once placed the little fellow upon a chair, and, baptizing him in the name of the Trinity, called him Sing Sing. After the baptism several speeches were made by the boys, and Sing Sing was among the speakers.—*Correspondence Journal, Oct. 3d.*

VELOCITY OF THE TIDAL WAVES.—The speed of tidal movements so vast as those which recent earthquakes have caused is almost incredible. The great earthquake wave of April 20 was transmitted from Hawaii to the shores of Mexico, California and Oregon, a distance varying from three thousand to five thousand miles, in five hours' time, as indicated by the government self-registering tide-guages at San Francisco and Astoria, which recorded its arrival on the evening of the same day in which it had desolated the coast of Puna and Kau.

Items.

☞ The French Government displays an extraordinary eagerness to extend its possessions in Asia, Africa, and Australasia. An interesting illustration of the means by which this result is brought about was recently seen in the South Sea Islands. The King of an island not far from Tahiti, and whose independence has been guaranteed by the United States, as well as by England and France, was compelled by a French officer to go on board a French steamer, and while there he was compelled to sign a treaty favorable to France. The French Governor in Tahiti seems to be a desperado who cares nothing about international law; but unless some of the other Great Powers enter a energetic protest against this high-handed measure, it is not likely that France will disavow it.

☞ A National Christian Convention is called by the officers of the American Christian Commission and a large number of prominent ministers and laymen, to assemble in New York city Nov. 17th, and continue in session four days. The topics proposed for discussion are akin to those that have been so well discussed but so little exhausted in the state conventions.

—One cold day last winter a very pretty girl stopped and bought a paper of a ragged little Irish boy. "Poor fellow," said she, "ain't you very cold?" "I was, ma'am, before you smiled," was the reply.

☞ Two new lines of railway have been opened this month in connection with the Suez Canal. Hereafter passengers from India can go by rail from Alexandria to Sues in ten hours.

☞ Apples keep perfectly when packed with dried leaves.

—An Italian named Muratori has invented a kind of felt, made of vegetable substances, which is tough enough to resist a rifle ball. He proposes to dress soldiers in it for battle, and Napoleon III. thinks of employing it, instead of iron, for the armor of ships.

—Queen Victoria is said to be a convert to female suffrage.

—English railway companies are now obliged by law to furnish a smoking car for each passenger train.

—Kansas has discovered a petrified crocodile one hundred and twenty-six feet long.

—It is now said that the Pope was made a Free Mason during his sojourn in Philadelphia, and the Grand Lodge of Philadelphia have been asked to investigate the report.

—The death of Count Walewski, the son of Napoleon I. by a Polish lady, already recorded, was very sudden. He arrived at Strasburg with his wife, who was quite ill. He entered the apartment to inquire after her health and passed into an adjoining room, where he exclaimed, "A glass of water—quick, a doctor," and expired.

—It is stated that the first acts of the new government at Madrid will be to demand the restoration of the crown jewels carried off by the Queen, and to pass a decree declaring Her Majesty's children illegitimate and incapable of reigning.

—During the recent eclipse, says a Bombay paper, the most curious scenes were visible in the town. "Men and women in half-barbaric and shabby dress were to be seen going from one temple to another to pray the deity to go to the help of the luminary of the day in his duel with the headless giant, Rahu."

Notices.

Massachusetts Quarterly Conference.

By invitation of the Second Advent Church in Chelsea, the next State Quarterly Conference of the Society will be held in Chelsea, Mass., at Library Hall, commencing Tuesday evening, Oct. 20th, continuing daily and over the following Sunday. It is to be hoped we shall have a general gathering of all the faithful in this region. We will do our best for you, both temporally and spiritually. Come, both delegates and all, that have an interest in the salvation of men at the coming of Christ. Some business of importance will come before us. Preaching the first evening. E. OWEN, Sec'y.

Conference.

If the Lord will, there will be a conference at Week's Mills, China, Me., commencing Thursday evening, Oct. 22d, and continue over Sunday. Preachers and all are invited to come and earnestly engage in the work of the Lord, that sinners may be saved and God's name be glorified. Homes will be provided for all. Strangers may call on Geo. Jackson, Albert Chapman, and Alton Doe. For the brethren, JER. CARR.

Dedication Notice.

There will be a two days meeting on Locust Hill, in the town of Windsor, Broome Co., N. Y., Oct. 23d to 25th. A new church is to be dedicated to the worship of God. Dedication sermon to be preached by the writer, Oct. 25th, at 10½ A. M. All are invited to attend. Teams will meet the cars at Great Bend, Oct. 24th. Let all wishing to be met, write to O. B. Wilmot, so that all can be provided with conveyance, and that the brethren may know what trains to meet. C. F. SWEET.

Conference.

Providence permitting, there will be a conference on New Durham Ridge, to commence Thursday evening, Oct. 29th, and hold over the following Sunday. Brn. J. Couch, A. Ross, and others, are expected. We wish to make one more effort to advance God's cause and save the perishing. Let prayer go up to God for his blessing.

For the brethren, J. G. SMITH.

Notice.

The Lord willing, the New Hampshire Mission Tent will be pitched in Sandwich Centre, Oct. 21st, to continue as the Lord directs. Services to commence at 4½ o'clock P. M. An invitation is given to all to come. If it is bad weather, we will procure a hall. Elds. T. W. Piper, W. J. Hobbs, and others, will be present with the writer to preach the word. D. M. LEAVITT.

General Conference at Buchanan.

There will be a general social conference of believers in the speedy advent of our Lord Jesus Christ, at Buchanan, Mich., commencing Monday, Nov. 23d, and continuing over the following Lord's day. Elder John Couch, of New Hampshire, will be present to preach the word. Also, Elds. J. V. Himes, Wm. Sheldon, Frank Burr, and many others of our western ministers. We invite all our friends, north, south, east, and west, to be in attendance. Those purposing to make visits east or west this fall or winter, will do well to arrange to stop here during the whole or a portion of the conference. Provision will be made for all who attend. Our hearts are large enough, and our homes are open. Come, and bring a blessing from the Lord with you. Many have long wished for an opportunity to visit this place. Embrace this occasion, and it will do, not only us, but your own soul good.

The General Ministerial Conference will hold an adjourned session at the same time, which will add greatly to the interest of the occasion. Come to the feast. In behalf of the church at Buchanan,

D. R. MANSFIELD, Pastor.

WM. L. HIMES, Secretary.

General Ministerial Conference.

The Western General Ministerial Advent Christian Conference will meet at Buchanan, Mich., Thursday, Nov. 26th (in connection with the Social Conference), as decided by a vote of the General Conference at its last session. This meeting is not to be regarded as a *special* meeting, but as a *continuation* of our unfinished meeting at De Kalb; hence, all ministers having a good standing in any of the Western Advent Christian Conferences can take part in our deliberations, as specified in the primary call. Let the watchmen rally. We represent a noble cause. Let us honor it in earnest efforts for its promotion.

WM. SHELDON, Secretary.

Notice.

Providence permitting, the adjourned meeting of the believers in the speedy coming of the Lord, which was held in Enfield Sept. 24th, will meet at Paradise Hall, in Bristol, Conn., on Thursday, Nov. 5th, at seven o'clock P. M., and continue through the week and over the following Sunday.

For the brethren, E. M. CURTISS.
J. W. WHITING.

Notice.

The Maine Mission Tent will remain in Dixfield village over Sunday, Oct. 25th. The Universalist meeting-house is occupied by us when the weather is too cold to occupy the tent. The work is going well. I. C. WELLCOME.

Conference.

The Missouri A. C. Quarterly Conference will be held at the Advent Christian Hall, corner of Fifth and Biddle streets, commencing Saturday, Oct. 24th, at ten o'clock A. M., and continue two days, Saturday and Sunday.

By order of the Board, HIRAM BEADLE, Sec.

Notice.

There will be a meeting of days at Hollis Centre, Me., commencing Thursday evening, October 29th, and continue over the Lord's day. T. P. S. Hampson, Wm. H. Mitchell, and others, are expected to preach the word. Come all that can to this meeting, and homes will be provided for all.

TIMOTHY S. CARLL.

Conference.

The Lord willing, we purpose to hold a conference in Bangor, Me., commencing October 29th, and to hold over the following Sabbath. We hope all of the brothers and sisters will come who are willing to work for the Lord.

In behalf of the Church, J. M. JEWETT.

Notice.

There will be a meeting at the Dennett schoolhouse in Bowdoin, to commence Thursday evening, Oct. 22nd, and hold over Sunday. Bro. E. M. Haggett is expected to be there. H. D. REED.

Notice.

To the brethren and sisters scattered abroad, who are interested in the Star of Hope Mission: Sr. Anna E. Smith, Superintendent, can procure the full report of her labors and expenses for the past twelve months, which is got up in pamphlet form. Single copies 15 cents, by the dozen $1.25. The proceeds, after paying the printer's bills, etc., will go to defray the expenses of the mission. They can be had by sending to ANNA E. SMITH, 14 Laurens Street, New York, or to H. L. HASTINGS, Scriptural Tract Repository, Boston.

Notice.

Wm. B. Bennett, a young man seventeen years old, wants to get a good chance to do chores and go to school the coming winter, in some locality where he can attend meeting. He is now at work in Bro. Hastings' office in Boston, 19 Lindall St. Please address him there immediately.

H. MUNGER.

Wm. B. Bennett has been in my employ for some time, and is an active, willing, and reliable young man. H. L. HASTINGS,
Ed. of the Christian.

Notice.

Having been released from all contracts and arrangements of public labor, I am now at liberty to go wherever the door may be opened. Application must be made soon. Address Eld. PETER S. W. DEYO, Strawberry Point, Clayton Co., Iowa.

Notice.

Our meetings in South Boston, for the worship of God, will be held hereafter at "*Fraternity Hall*," No. 120 Broadway, every Sunday, the Lord willing. Come over and help us.

J. N. BERRY, Secretary.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

Notice.

Elder THOMAS SMITH, No. 7 Fourth Street, Bangor, Maine, keeps for sale English Bibles and Testaments, American Bible Union Testaments, H. F. Hill's "Saint's Inheritance, or World to Come," with the general variety of Tracts issued by the A. C. P. Society, Boston, Mass.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

M. Batchelor........Sunday, Nov. 1st
H. Pratt........Sunday, Nov. 8th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

S. W. Thurber........Sundays, Oct. 25th and Nov. 1st

Lynn, Mass........Sunday, Nov. 8th
J. S. WHITE.

South Boston, (Fraternity Hall, 120 Broadway), Lord's day, Oct. 25th.
Westboro, Mass........Lord's days, Nov. 1st and 8th
New York City, (as Bro. Cox may arrange), Lord's day, Nov. 29th.
C. H. SWEET.

Hyde Park........Sunday, Nov. 1st
H. PRATT.

Rochester, N. Y........Sundays, Nov. 8th and 15th
J. COUCH.

South Deerfield, (District No. 1)........evening, Oct. 31st and over Sunday.
L. E. SAULPAUGH.

Bristol, Ct........Sunday, Nov. 1st
B. HITCHCOCK.

Concord, N. H., (Centre Street)........Sunday, Oct. 25th
C. GOODRICH (or be supplied.)

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings.
G. W. STETSON, Pastor.

Haverhill, Mass........Sunday, Oct. 25th
J. W. BRITTON.

Bridgewater, Oct. 27th, evenings through the week, and Sunday, Nov. 1st.
J. B. COOK.

East Canaan, N. H........evening, Oct. 22d
Danbury........Sunday, Oct. 25th
MARY E. OTIS.

Fairhaven, Mass........Sunday, Oct. 25th and onward.
L. C. & M. MCKINSTRY.

Barnstead, (White Oak Ground)........Sunday, Oct. 25th
JOSEPH LIBBY.
J. H. F. VARNEY.

Bethel, Vt., (where Bro. Jona Washburn may appoint), Sunday, Oct. 25th.
J. A. CLEAVELAND.

Square Pond, Ct........Sunday, Oct. 25th
Yalesville, Ct........Sunday, Nov. 1st
S. WOODRUFF.

West Alton........Sunday, Oct. 25th
Meredith, (Oak Hill meeting-house), Sunday, Nov. 1st
N. GLIDDEN.

Westfield, Mass........Sunday, Oct. 25th
Guilford, Conn........Sunday, Nov. 1st
Durham........Sunday, Nov. 8th
Killingworth, (Nettleton District)........evening, Nov. 10th
Barnum school-house........evening, Nov. 11th
Cheshire Street........Sunday, Nov. 15th
Scitico........Sunday, Nov. 22d
WM. A. & M. L. DURAND.

West Haven........Sunday, Oct. 25th
G. L. TEEPLE.

Salem, Mass........Sunday, Oct. 25th
JOSEPH W. WHITE.

Southbridge, Mass........Oct. 23d
Charlton (Parker school-house)........Oct. 24th and 25th.
GEO. A. STREETER.

East Stoneham, Me........evening, Oct. 24th and over the Sabbath.
S. TENNEY.

Granby........Sunday, Oct. 25th
S. M. TATRO.

Rye, N. H., (at Bro. M. Philbrick's), Tuesday evening, Oct. 27th, till Friday evening.
Hampton, N. H., (Town House), Sundays, Nov. 1st and 8th, and evenings through the week.
Keene, N. H........Sundays, Nov. 22d and 29th and evenings through the week.
A. SIMPSON.

Lynn, Mass........Sunday, Oct. 25th
Stoneham........Sunday, Nov. 1st
Charlestown........Sunday, Nov. 7th
The rest of Nov. not engaged.
H. MUNGER.

South Sutton, N. H........Sunday, Nov. 1st
C. W. SARGENT.

South Ashburnham, Mass........evening, Oct. 21st
Clinton........Sunday, Oct. 25th
S. C. HANCOCK.

Worcester........Sundays, Nov. 8th and 15th
S. W. THURBER.

Auburn Hill, Me........Sunday, Oct. 25th
Lisbon........Sunday, Nov. 1st
Shall come on the last train from Lewiston Saturday evening.
Z. B. CHASE.

Portland, Me........Sunday, Nov. 1st
JAMES A. YOUNG.

Wakefield, Mass........Sunday, Oct. 25th
H. L. HASTINGS.

At Bro. Henry Johnson's........evening, Oct. 24th
Bradford, N. H., (Pond meeting-house), Sunday, Oct. 25th.
Salisbury, N. H., (Smith's Corner meeting-house), Sunday, Nov. 1st.
SIMEON ROBY.

Pownal, Vt........Sunday, Oct. 25th and intervening week.
Will come to North Adams on 9 A. M. train from Springfield, Saturday, the 17th.
E. OWEN.

Scitico, Ct........Sunday, Nov. 15th
RAND'L. E. LADD.

East Canaan, N. H., (at the Chapel), Sunday, Oct. 25th
☞ NO NAME.

Square Pond, Ct........Sunday, Nov. 1st
P. S. BUTLER.

Pleasant Valley........Sunday, Oct. 25th
Yalesville........Sunday, Nov. 1st
Prospect........Sunday, Nov. 8th
Meriden........Sunday, Nov. 15th
Cheshire Street........Sunday, Nov. 22d
WM. STUART.

Scitico, Ct........Sunday, Oct. 25th
A. M. HIGGINS.

Pascoag, R. I........Sabbath, Oct. 25th
East Gloucester, R. I........Sabbath, Nov. 1st
B. ROBERTS.

East Canaan, N. H........Sunday, Oct. 25th
JOHN H. EVANS.

Sutton, N. H., (Bro. Israel Andrew's) evening, Oct. 30th
Merideth, (Advent Hall)........Sunday, Nov. 1st
JOSEPH KIMBALL.

Bonny Eagle Falls........Oct. 25th, Nov. 8th, 22d
Blue Point Scarborough New........Nov. 1st
Kennebunk Depot, (school-house)........Nov. 15th
Bath, Me........Nov. 29th
My address is Biddeford, Me., Box 1827.
T. P. S. HAMPSON.

Brunswick, (Yellow school-house)........Sunday, Oct. 25th
R. R. YORK.

Barnstead, N. H., (Clark meeting-house), Sunday, Oct. 25th.
WM. BODGE.

New Britain........Sunday, Oct. 25th
WM. J. RIPLEY.

East Holderness, N. H........Sunday, Oct. 25th
W. W. SUTHERLAND.

Manchester, N. H........Sabbath, Nov. 1st
T. M. PREBLE.

South Ryegate, Vt........Sunday, Oct. 25th
T. E. LANG, JR.

Hartford........Sunday, Oct. 25th
L. F. MOORE.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month.
ELD. GEO. CHAMPLIN.

Meredith Village........evening, Oct. 22d
Center Harbor, (Town House)........evening, Oct. 24th and Sunday, 25th.
New Hampton, (where Bro. Pike may appoint), evening, Oct. 26th.
Andover, (Cillyville school-house), evening, Oct. 27th, through the week, and over Sunday, Nov. 1st.
Sutton, (Mill Village)........evening, Nov. 5th
Concord, (at the Bethel)........Sunday, Nov. 8th
Chichester, (Advent Chapel)........evening, Nov. 9th
Barnstead, (Clark meeting-house)........Nov. 10th
Exeter, N. H........Sunday, Nov. 15th
Lawrence, Mass........Sunday, Nov. 22d
Wakefield........evening, Nov. 24th
Lowell........Sunday, Nov. 29th
J. PINKHAM.

Canaan, N. H........Sunday, Oct. 25th
Manchester, N. H........Sundays, Nov. 8th and 15th
Lowell, Mass........Sunday, Nov. 22d
Charlestown, Mass........Sunday, Nov. 29th
If these conflict, please write me at East Canaan, N. H.
J. K. BELLOWS.

Carthage........evening, Oct. 24th and over Sunday, and longer if thought best.
J. T. JORDAN.

Glenmore, N. Y., Sunday, Oct. 25th, and at Taberg the two evenings following, if brethren can get the hall.
C. H. WILLIAMS.

Exeter, N. H........Sunday, Oct. 25th
MATTHEW BATCHELOR.

Wyoming, R. I........the first Sabbath in each month
Westerly, R. I........the second Sabbath in each month
Riverpoint, R. I........the third Sabbath in each month
Bristol, R. I........the fourth Sabbath in each month
A. DURFEE.

Charleston, R. I., (at Thomas Rodger's), evenings, Oct. 21st and 22d.
A. J. TITUS.

Danielsonville, Ct........Sundays, Oct. 25th and Nov. 1st
GEO. A. BROWN, (or substitute.)

Moultonborough, N. H., (near Bro. Hodsdon's), evening, Oct. 26th.
Melvin Village, N. H........Sunday, Nov. 1st
Northwood Narrows........Sunday, Nov. 8th
W. W. SUTHERLAND.

BIDDEFORD, ME.

A. Simpson........Sunday, Oct. 25th
W. H. Mitchell........Sunday, Nov. 1st
B. S. Emery........Sunday, Nov. 8th

PLEASANT VALLEY, CT.

L. F. Moore........Sunday, Nov. 1st
E. Owen........Sunday, Nov. 15th
B. Hitchcock........Sunday, Nov. 29th

SPRINGFIELD, MASS.

S. G. Mathewson........Sundays, Oct. 25th and Nov. 8th
A. Simpson........Sunday, Nov. 15th

WILBRAHAM, MASS.

P. S. Butler........Sunday, Oct. 25th
A. M. Higgins........Sunday, Nov. 1st

CONCORD, N. H., (AT THE BETHEL.)

J. K. Bellows........Sunday, Nov. 1st
J. Pinkham........Sunday, Nov. 8th
M. Batchelor........Sunday, Nov. 29th

PORTSMOUTH, N. H.

B. S. Emery........Sunday, Oct. 25th
N. C. Twombly........Sunday, Nov. 1st

WESTFIELD, MASS.

W. A. and M. L. Durand........Sunday, Oct. 25th
E. Owen........Sundays, Nov. 1st and 8th

ROCHESTER, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

CONCORD, N. H., (CENTRE STREET.)

Enoch Morrill........Sundays, Oct. 25th and Nov. 1st

LAWRENCE, MASS., (Advent Chapel.)

J. Couch........Sunday, Oct. 25th
Daniel Churchill........Sunday, Nov. 1st
J. Pinkham........Sunday, Nov. 22d
H. Munger........Sunday, Nov. 29th

NEW BRITAIN, CT.

Wm. J. Ripley........Sunday, Oct. 25th
F. H. Burbank........Sunday, Nov. 1st

WOLCOTTVILLE CIRCUIT.

B. Hitchcock........Wolcottville, Oct. 25th
S. G. Mathewson........Newfield, Nov. 1st
S. G. Mathewson........Wolcottville, Nov. 8th
G. L. White........Newfield, Nov. 15th
B. Hitchcock........Wolcottville, Nov. 22d

East Kingston, N. H........Tuesday, Oct. 27th and over the Sabbath.
Stratham, N. H........Nov. 4th and 5th
Exeter, N. H........Sunday, Nov. 8th
ANNA E. SMITH.

Great Falls, N. H........Sunday, Nov. 1st
Wolcott, N. Y........Sunday, Nov. 8th
WARREN J. HOBBS.

Meredith, N. H., (Advent Hall), evening, Oct. 24th, and Sunday, the 25th.
S. JULIA BUSWELL.

North Dana, Mass........Sunday, Nov. 1st
Northfield........Nov. 4th
Griswoldville........Nov. 5th
Florida........Nov. 6th
Savoy, New State........Nov. 8th
North Adams........Nov. 9th
Williamstown, (White Oak Chapel), Nov. 10th and 11th
Pownal, Vt........Nov. 12th and 13th
Hoosick, N. Y........Nov. 14th to the 22d
GEO. A. STREETER.

New York, (corner of Grand and Allen Streets), Sabbath, Oct. 25th, and Nov. 1st.
Kingston, N. H........Sunday, Nov. 8th and every evening through the week.
Lee, N. H........Sunday, Nov. 15th
Others wishing my labors, write me at Kingston, care of J. H. Fagg.
A. D. FLAGG.

Barnston, Wayville, P. Q........Sabbath, Oct. 25th
Beeby Plains, P. Q........Sabbath, Nov. 1st
ABIGAIL M. TRIPP.

Sandisfield, Mass........Sunday, Nov. 15th
B. ST.JOHN.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ HANNAH ROWELL—Money received.

☞ H. F. MILLER—Your $5.00 was credited $2.50 to Tract Fund, and $2.50 to Poor Fund.

LETTERS RECEIVED.

N W Randall, A E Smith, M P Valle, W A Manning, H Winchell, C C Smith, O A Hill, W Nichols, F H Chamberlain, W Hobbs, L Wetherbee, M R Phetteplace, J G Hook, P A Smith, W A Sheffield, J B Wadsworth, G A Streeter, I C Wellcome, H H Dickenson, I I Leslie, T P Kinkermon, J W Taylor, C B Reynolds, C W Baker.

RECEIPTS FOR BOOKS AND TRACTS.

H W Huls $5.60, E W Childs $1.00, F B Jackman $1.16, W Dunn 35c, D. Versteeg $8.58, T Davidson $3.25, P Dewit $1.97, C M Chapman 65c, J W Warman 50c, N Tuttle $1.00, S T Woodward 35c, C Wyeth 53c, B Martin 80c, M Taylor $2.25, J Earle $2.50, G W Bundy $2.36, C Doremus 40c, J S Glidding $2.00, E Bean 75c, W R Wortnington 60c, A Churchill $1.83, M A Pierce $6.00, J K Bellows $7.00, A W Patton 35c, I Kulp $1.85, H Hathaway $1.00, I Vosburg 50c, J Tracy 75c, M R Carson 45c, W Cook 75c, C B Stewart 63c, G W Lear 35c, J S Ames 50c, S D Remick 60c, E J S Rice 91c, L M Kidder 52c, N S Hitchcock $1.00, L P Bush $2.36, J Wheeler $1.16, C H Sweet $6.00, V N Davis 50c, J M Fuller $1.00, I J Gayford 60c, H Stearns 50c, E W Waters $1.00, G W Burnham 65c, T L Bane $1.50, G E Lloyd 75c, F M Simper 95c.

BOOKS AND TRACTS SENT.

By Mail—W Lyle, J V Himes, G Dean, J L Cottrell, L M Goodyer, H L Marks, Z J Clark, M L Thayer, L F Hubbard, J M Gennard, M R Wilson, L Reimer, A Peirce, P Blanchard, S Harper, S C Perrin, J Gibbs, C R Huls, U Smith, S G Bradbury, C C Marston, E A Prescott, E F Cork, J B Johnson, J McKeon, A Andrew, S D Ackerman, L & A Munroe, D Palmer, N B McMurphy, H P Durgin, Jos. Wilcox, E Nettleton, F H Knowles, G W Burnham, A McCurdy, N L Davis, I Bean, H S Utler, Jay Francis, I Kupp, I C Wellcome, C Baker, W F Knowlton, S F Small, C M Pierce, A M Edgerton, M R Steel, E Haynes, C York, Wm. Ashdown, J M Jenness, A C Geer, J Taylor, J Earle, J C Roberts, Geo. Thompson, C S Benson, M C Twip, L A Wakeman, J S Quimby, T J Green, Benj. Sweet, Wm. Dunn, F B Jackman, E W Childs, W H Huls, S F Leavitt, U R Sinclair, J Buswell, M R Steel, D Versteg, S Denrick, C M Chapman, P Dewit, C C Stanbro.

By Express—J K Bellows, Thos. Davidson, Eld. B F Snook.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Springfield, Mass., Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. R. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
B. P. Manning—East Weare, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—Loudon Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
A. Rose—Greenland Depot, N. H.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
G. W. Stetson—Clean, Ohio.
H. A. King—Nevada, Ohio.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
P. W. Hough—Mendoro, La Cross Co., Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
J. Wilbur—Box 383 Janesville, Wis.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
Wm. H. Ingham—Clementsport, N. S.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.
VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.
THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.
THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.
LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.
MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.
THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.
THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.
THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth $1.00; paper 50c.
STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.
DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.
WHAT IS MAN? A Bible View of his Creation. By M. Grant. 6c; by mail, 7c.
THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.
THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 6c; by mail, 7c.
RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.
ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.
THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.
BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.
BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.
SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.
REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.
THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.
UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.
"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.
THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.
THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.
SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.
CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. P. Hudson. Paper cover, 45c. by mail.
HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.
LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.
FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.
THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.
THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.
CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.
EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.
HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.
STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.
THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.
THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.
THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.
THE THREE KINGDOMS. By T. M. Preble. 13c. by mail, 15c.
TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.
HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.
VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.
THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.
SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.
THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.
BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.
CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.
BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.
DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.
THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.
RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.
CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.
PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.
THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.
THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.
THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.
THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 460 pp. $1.25.
"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.
CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.
SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.
THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.
THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.
CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.
DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.
THE DAY AND THE HOUR; a Lecture, by Joseph A. Seiss, D. D. 15c.
OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.
THE BIBLE, OR TRADITION—Which shall we Believe? An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.
"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.
"GOLDEN MOMENTS." A four-page tract. By mail 35c. per 100 copies.
THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 40c. per dozen; postage [illegible]
"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c; 40c. per dozen.

I HAVE A FRIEND.

I have a Friend, a precious Friend, unchanging, wise and true,
The chief among ten thousand; oh, I wish you knew him too!
When all the woes that wait on me relax each feeble limb,
I know who waits to welcome me; have you a friend like Him?
He comforts me, he strengthens me; how can I then repine?
He loveth me; this faithful friend in life and death is mine.

I have a Father true and fond; he cares for all my needs,
His patience bore my faithless ways, my mad and foolish deeds;
To me he sends sweet messages—he waiteth but to bless;
Have you a Father like to mine in such deep tenderness?
For me a kingdom doth he keep; for me a crown is won;
I was a rebel once,—he calls the rebel child his son.

I have a proved, unerring Guide, whose love I often grieve;
He brings me golden promises my heart can scarce receive;
He leadeth me, and hope and cheer doth for my path provide,
For dreary nights and days of drought; have you so sure a Guide?
Quench not the faintest whisper that the heavenly Dove may bring,
He seeks with holy love to lure the wanderer 'neath his wing.

I have a home—a home so bright its beauties none can know;
Its sapphire pavement, and such psalms none ever saw below;
Its golden streets resound with joy, its pearly gates with praise,
A temple standeth in the midst, no human hearts could raise;
And there unfading fountains flow, and pleasures never end;
Who makes that home so glorious? It is my loving Friend.

My Friend, my Father, and my Guide, and this our radiant home,
Are offered you; turn not away, to-day I pray you "come."
My Father yearns to welcome you; his heart, his home, to share;
My Friend is yours, my home is yours, my Guide will lead you there;
Behold One altogether fair—the faithful and the true;
He pleadeth with you for your love, he gave his life for you.
—*Selected by Kate N. Chaffee.*
South Wilbraham, Mass.

For the World's Crisis.

FASTING AND PREVAILING PRAYER.

There are few people who know the real benefit to be derived from fasting. Many do not care to know. You would not catch them to go without a meal of victnals. No! not they. They don't believe in going hungry. I don't know as they would if by so doing they could prevail, and be the means of saving souls from death. There are others who realize that Jesus fasted "forty days" and overcame every temptation, and they love to follow his example, so far as in their power.

No man or woman ever truly fasted before the Lord, without great benefit to themselves and of prevailing with the Lord. God wants *earnestness* in his service. Jacob prayed and wrestled *all night long*, and *prevailed with God*. The anger of his brother whom he was to meet on the morrow was turned aside, and he met him in peace.

Look at the case of Esther and Mordecai. There was a man whom king Ahasuerus had prospered and promoted, and he was terribly important. Some people cannot bear prosperity. When they are put ahead at all, they want every one to go at their nod.

Haman was one of this class. He was the largest man in the king's one hundred and twenty-seven provinces; but there was a Jew sitting in the king's gate who would not take off his hat to him when he passed. How contemptible! He strutting around in his pomposity, and there was one who would not bow to him as he passed along the street. Poor fellow! He then puts his wits to work to try to get the Jews destroyed, and so remove that contemptible fellow out of the way. He tells the king—"There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business to bring it unto the king's treasury."

The thing pleased the king, and he signed the decree, little realizing that it involved the death of his own wife. The decree was sent by posts into all the empire, that "all Jews, both young and old, little children and women, be caused to perish." Mordecai went to weeping and lamenting. He sent a message to the queen for her not to hold her peace, for she, being his cousin and a Jewess, must suffer the same fate with the rest. Instead of figuring and conniving, she sends back word to Mordecai, saying, "Go, gather together all the Jews that are present at Shushan, and *fast ye for me*, and neither eat nor drink three days, night or day. I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to law; and if I perish I perish."

The third day they *prevailed*. The God of heaven had been mindful of it all and worked for them. Men may make their plans, but God can bring them to naught. The decree had gone forth from the king, but the order was countermanded in great haste, and instead of the Jews falling before their enemies, their enemies fell before them. PRAYER *prevailed*, and he who sought their ruin had to escort Mordecai through the streets as "the man whom the king delighteth to honor," with the best robe on, and riding the king's horse. He had caused a gallows to be erected fifty cubits high, upon which to hang Mordecai, and was hung upon it himself; proving the scripture true that saith, "He that diggeth a pit for his neighbor, will surely fall into it himself."

People in their ambition little realize that there is a God in heaven who will *prove his* word true every time. It is not in vain to trust in him. *He will do as he promises*, if he has to cause water to gush forth from a smitten rock, or the waters of the Red Sea to wall up on either side to let his people over dry shod; or if he has to bring his three children out of the fiery furnace, without even the smell of fire upon them; or if he has to stop the mouths of hungry lions, while his prophet stays all night with them.

It was prevailing prayer that brought Daniel's deliverance. It was *fasting* and prayer that brought the dream and the interpretation of the dream of Nebuchadnezzar, which to us is such blessed assurance that we are now in the *toe nails* of the image.

How many instances of prevailing prayer there are recorded for our encouragement. Prevailing prayer is something more than mere *formality*. It is *earnest*, *heartfelt* pleadings. There are very many prayers said, but very little praying in these days. Paul and Silas, with their feet fast in the stocks in the inner prison, prayed, and the Lord delivered them. The church prayed for Peter's deliverance when in prison, and they were united in asking, and God must answer, if he has to send an angel from glory to open the prison doors and thrust Peter out. These are recorded for our encouragement.

The same God who has heard and answered the earnest prayers of his people in the past, hears prayer in these days, and has lost none of his power or willingness to answer. Jesus says, "If ye abide in me, and my words abide in you, ye shall *ask what ye will*, and it *shall be done unto you*"; and he means *just what he says*. Can we not believe it? "Lord, increase our faith." A. P. MOORE.
Boston.

For the World's Crisis.

"WHERE IS THE CITY?"

Such is the very peculiar title of a book, quite recently published by Roberts Brothers. In the Introduction we are informed that Israel Knight opened his Bible at Ezekiel 48: 35, and read:—

"And the name of the city from that day shall be, '*The Lord is there.*' Closing the book, he reflected. At length he said, 'O! that I might find the city with that name!' Somewhere, there is a church, a peculiar people, whose name is rightly '*The Lord is there.*' Being a youth who lacked a little of his majority, he addressed his guardian the following:

'RESPECTED SIR:—I hope I am a christian. As I have had but little experience, and have examined few books except those used in my classes, I am undecided what church I had better select with which to connect myself. Please advise me upon this important subject, and oblige Yours obediently,
ISRAEL KNIGHT.'

His guardian wrote in reply:—'He that doeth His will shall know of the doctrine. Love the Lord your God with all your heart, and your neighbor as yourself, and you will find the truth. . . . God is good. He gives wisdom to all who seek it with a humble mind. Therefore, look for yourself; but my advice is—*look on all sides before you cleave to any*. . . . Yours truly,
EPHRAIM STEARNS.'"

Israel is now quite perplexed; a great work is before him; how shall he perform it? "Shall I have recourse to a religious cyclopedia?" he asked himself. Then he thought of the words "books as affected are as men," and decided to pursue a different course of investigation. Business calls him to a distant part of the State, and while on his journey he began to read the Greek Testament. By the time he had arrived at the village of his temporary destination, he had examined into the third chapter of the Gospel by Matthew. At the eleventh verse he stopped short, for here he found a note written in the margin by the paternal hand: "*In* water, *upon* repentance. Or, according to the paraphrase of Grotius, 'upon that profession of repentance which you make.'"

He puts up at a hotel on Saturday evening. The proprietor is a Baptist. Sunday morning he informs Israel that there has been a great revival lately, about twenty souls are to be that day baptized, and he had better go and see them. Most gladly the invitation is accepted. On the way, the landlord discourses of the antiquity of his sect, and its superiority above all others. After speaking of the minister's prayer, which made a deep impression because of its brevity, depth of feeling and marked reverence, he remarks that in the earlier years of his ministerial career he had often indulged himself in roundly-worded and excursive prayers. He seemed to be striving to obey the injunction of the prophet, "In the beginning of the watches pour out thy heart like water before the face of the Lord." But he made a mistake and poured out his head. Hence, much was as if spilled on the ground, and could never be gathered up. Had he poured out his heart, it would have been otherwise.

We think there are many who have fallen into a similar mistake, and poured out of the head more than from the heart.

We are next favored with a sketch of the minister's sermon, in which he dwells very largely upon the subject of baptism, and argues the question with clearness and ability. His description of the baptismal scene is very beautiful, and Israel's heart is deeply impressed.

Next we have a sketch of the afternoon sermon, which was from another divine, who had been invited to preach on the subject of restricted communion. In this sketch, various Baptist authors are quoted, in order to present the views of this denomination on this point of theology. He afterward has a talk with the minister, and states his difficulties and objections, but seems to be almost converted to this system of doctrine. In the chapter devoted to the *History of the Rise and Progress of the Baptists*, much information is afforded respecting this sect.

Israel is fully satisfied that immersion is the only correct mode of baptism, and writes his guardian to this effect, and that he is about to join the Baptists, when, lo! a letter from "Ephraim" brings him to a dead stand:

"What do you mean by being a Baptist? There are, as I presume you know, at least nine different divisions of this sect in our own country [which he names], in all comprising about one million and a half members. If you mean a Regular Baptist, are you sure that you fully endorse their views upon other points of doctrine, as this one of immersion? Have you looked on all sides of this, at present, your favorite denomination? Remember that the wrong side of every sect you best get from the opposition. . . ."

So Israel, acting upon this hint, goes among the Congregationalists, and in a Bible class hears the question of baptism discussed, himself being a prominent speaker among them. His first strong point, viz., the origin of baptism, or rather of Christian baptism, based on the example of Christ, is set aside by the teacher, who holds it to be unimportant, since Christ was not baptized, to found a rite, but to observe one long established. He did not say of his baptism as of the sacrament of the Lord's Supper, "This do in remembrance of me," but, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," signifying the necessity of answering an established law of practise. He came to fulfill the law and the prophets.

The seal of circumcision is then presented by the teacher, and the baptism unto Moses is touched upon, a baptism upon dry land, though passing through the sea. They discuss Paul's language, the figures employed, *pro* and *con*, in which the Congregationalist makes out quite a plausible argument, especially when he enforces it by the Greek *en* for in, and *apo* for out, referring to Christ's baptism; and where it *is* said that the eunuch went down *into* the water, the Greek word is *eis*; and *out of* the water is *ek*. He then enumerates the number of times in which these words are used in the original.

Israel is hard to satisfy, and brings forward his strong points one after another, but the teacher overrules them all one way or another. In the afternoon he beholds the rite performed by aspersion, the candidates, a babe, and a boy of three years. The infant wore a long dress of white cashmere, wrought heavily with silk; the little boy a blue coat, much braided. The first reminded Israel of the cherub of cunning work in the tabernacle; the other, of Hannah's child, who appeared in the temple in a new coat.

And now another candidate appears. An aged woman, clad in the habiliments of mourning, comes forward, leading by the hand a grandson of seven or eight summers. His father, the last prop of a widowed mother, had starved to death in Andersonville. It is a touching scene, and tears fill many eyes as the minister tenderly applies the water to the forehead of the child.

After this follows a talk with the pastor, who reads for his benefit quotations from Tertullian, Origen, Robinson, and served up the "Five Points" of Calvinism; and as the result of this conference, Israel had many thoughts. Of one thing he was sure, that he could not join a church with a Calvinistic creed, until he had at least examined further.
M. D. W.

Gems.

— Let your thoughts be fit and suitable for the subject. Every day have higher thoughts of God, lower thoughts of self.

— Self-denial leads to the most exalted pleasure, and the conquest of evil habits is the most glorious triumph.

— Make no more vain resolutions, but proceed at once to duty. Know your weakness, trust and pray. God will help you through, and give you patience.

— There is no salvation of the soul, no hope of everlasting life, but in the Cross.

— If you would not fall into sin, do not sit by the door of temptation.

— The voice of God may be heard in every judgment of his hand.

— He that reproveth another without praying for him, or having compassion on him, is a merciless foe; no good physisian, but a troublesome prater.

— He that is truly polite knows how to contradict with respect, and to please without adulation, and is equally removed from insipid complaisance and low familiarity.

— A holy life has a voice; it speaks when the voice is silent, and is either a constant attraction or a perpetual reproof.

— The full assurance of faith, always attended with the full assurance of hope, never fails to be productive of perfect love, even the love that casteth out fear.

— Few things are necessary for the wants of this life, but it take an infinite amount to satisfy the demands of opinion.

— Boast of your treasures of grace, and you are soon robbed.

— The joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket, as an unholy breath will dim its lustre and fade its freshness.

— It is the agent and not the instrument to which responsibility attaches.

— Thefts never enrich; alms never impoverish; prayers hinder no work.

— Blessed is he who employs all his time profitably, is silent on subjects that do not concern him, and passes through this tumultuous world like one who is dumb and heareth not, for the Lord's sake.

— Slander is a coward's revenge, dissimulation his defense.

— It was a noble sentiment that Judge Talfourd died in uttering. "That which is wanted to hold together the bursting bonds of the different classes of this country, is not kindness but sympathy.

— We are not worthy of loving truth when we can love anything more than that.

— The right use and not the abuse of a thing is the measure of its utility.

— Hold on to the truth, for it will serve you well and do good throughout eternity.

— Many who have wept upon the mountains of Zion have sung aloud in the valley of the shadow of death.

—Christianity is the special academy of patience, wherein we are informed, inured and trained up to bear all things.

— Wise men make more opportunities than they find.

— By entertaining good thoughts you will keep out evil ones.

— If disposed to be exacting, let your heaviest demands be made upon yourself.

—Entertain no thoughts that you would blush at in words.

— A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

— Choose not a friend on a sudden, nor make any one your intimate before you have experienced his integrity.

— Nothing can inspire perfect friendship, because truth is the only bond of it.

— A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend, think yourself happy.

— Have any wounded you with injuries? meet them with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.

— He that compliments another with hearty wishes to his face, and afterwards degrades his reputation, is a double-tongued hypocrite.

— The deepest waters are the most silent; empty vessels make the greatest sound, and tinkling cymbals the worst music. They who think least commonly speak most.

— It is usual with obstinate persons to regard neither truth in contradicting nor benefit in disputing. Positiveness is a certain evidence of a weak judgment.

— Do not be troubled because you have no great virtues. God made a million spires of grass where he made one tree. The earth is fringed and carpeted, not with forests, but grass. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a saint nor a hero.

— As flowers never put on their best clothes for Sunday, but wear their spotless raiment, and exhale their odor every day, so should the christian, free from stain, ever give forth the fragrance of the love of God.

— There are many reasons why we should obey the will of God, but none so potent as that embraced in the words, "For Jesus' sake."

— Some men think religion bears the same relation to life that flowers do to trees; that the tree must grow through a long period before the blossoming time. But the Bible represents religion not as the latest fruit of life, but as the whole of it—beginning, middle, and end.

HOW TO STUDY THE SCRIPTURES.

Success in any given enterprise depends largely upon knowing how to begin. Especially is this the case when applied to the study of the word of God with a view to intelligently comprehending its teachings. "How readest thou?" is a very proper question to propound, at the outset; and then follows another equally important inquiry, "understandest thou what thou readest?" The Bible is to many an obscure book, in which they can see but very little to interest them. Hence many persons who have been old Bible readers have said to us after learning the truth that the "Bible was a new book to them." Not that the book itself was any different, but that they had come to see the beauty and harmony of its teachings.

It is supposed by many honest and sincere persons, that the word of God must be interpreted in a two-fold way, viz: literally and spiritually. That its language is not to be read and understood the same as any other book; but that there is a kind of hidden and mystical meaning in its language, peculiar to itself; and that it must not be understood to mean always just what it says. Now, all such ideas are false; and no man holding them, be he learned or unlearned, can ever make progress toward truth.

The writings of prophets and apostles claim to be a revelation of the mind of Deity—designed to make known to mankind those things which, according to the wisdom and goodness of God, are calculated to comfort and otherwise benefit all who are mindful of their instruction. We should not, therefore, open the Bible as a revelation from God, and at the same time think it so enigmatical and mysterious in its nature as to preclude the possibility of our understanding it. When the Lord speaks to man he means to be understood. He, therefore, uses language which man can understand. Nevertheless, Deity designs that his people shall study, and search for the truth. He has endowed man with intellect—the faculty of reason and the power of reflection, that he may be able to study and comprehend the deep things of God. The stimulative effect of this study is not to intoxicate and craze the brain, but rather to strengthen and invigorate man's mental capacity, and to intensify and exalt all the nobler feelings of his nature.

The purpose of Deity concerning this planet and its inhabitants, as made known to the prophets, Jesus and the apostles, is a theme truly sublime and glorious; and its contemplation opens up before the human mind, a boundless, but inviting field of thought. Who does not feel a desire to explore this field? We remark, then, in the outset, that in order to make progress in studying the Scriptures, it is necessary to adopt what is termed the literal system of interpretation, that is, according to the letter of the text, just as you would proceed to read the history of England, the biography of Washington, or any other book. But some one will say this cannot be done, because of parables, symbols and figurative modes of speech, which are frequently employed by the inspired penman; and, therefore, a departure from the literal interpretation is absolutely necessary. By no means—these do not constitute the rule; they are exceptions to it, and even here, where the general narrative may be parabolic or figurative, the language employed is used literally. Words are signs of ideas; and while they may be used figuratively in order to give buoyancy, beauty and force to language, they nevertheless must be understood literally. Whenever we attempt to interpret the language of the Bible otherwise, we at once make it a confused and contradictory book. If it does not mean what it says, who can tell what it does mean? One man may interpret it one way, and so on without end, if we depart from the literal system of interpretation.

Parabolic and symbolic narratives are nearly always explained, and a little patient study is all that is necessary to understand in outline, if not in detail, whatever may be properly termed a parabolic illustration or a symbolic representation. Take for example the parable of the sower, recorded in the eighth chapter of Luke. In the subsequent explanation the sower is the Lord Jesus, the seed the "word of the kingdom" which he proclaimed throughout all the villages and cities of Israel. The four kinds of soil spoken of in the parable are four different classes of persons, and the good soil spoken of "are they who in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Now, the exposition of the above parable is so full and explicit that a little child can hardly mistake its import. Symbolic representations are also explained, so that the diligent Bible student may be able to comprehend their import. We say the diligent Bible student, for we mean such. God will have his people to labor for eternal life. They are to experience a pleasure and delight in meditating upon the Spirit's words. And the more they meditate and study, the stronger they grow. Instead of being exhausted and wearied by their efforts, they become more vigorous. They drink in, through the Spirit's words, a portion of the inexhaustible vitality of God, and are therefore being constantly re-supplied with the energy and life powers of him who is above all—the infinite and eternal. He who refuses to study the word of Deity is unworthy of the reward he has promised. The way of holiness is the way of truth, which makes the knowledge of truth essential to holiness of character. Those who love truth and revere God are diligently studious to learn all that the Lord hath spoken by the mouth of his holy prophets and apostles. They read his word not for a pastime simply, but because they are exceedingly anxious to know what the Spirit has said. They do not take up the Bible with a heavy heart, or with a disposition of lazy indifference, as do thousands of persons who understand not what they read, but with a lively interest and quick perception they *search* the Scriptures with all the avidity of a miner who seeks for the golden ore, or the costly diamond.

Again, another very essential point in the study of the Bible is to "rightly divide the word." Many persons read the Scriptures to no purpose all their days, just because they fail to "*rightly divide the word of truth.*" A man may begin with the book of Genesis and read the Bible through every month in the year, and in the end know but very little indeed concerning the "way of life." In the first place, the books of the Bible are not arranged in chronological order; and in the second place, no one writer confines himself to any one topic in particular. For this reason reading the Scriptures through in a routine manner is no evidence at all of a superior knowledge or understanding of what the "Holy Spirit" has spoken. "No prophecy of the Scripture is of any private interpretation."—2 Pet. 1: 20. It is necessary to compare scripture with scripture, if you would learn the "mind of the Spirit." Do not attempt to interpret a text, passage, or even a prophetic narrative, privately, or by itself alone; but compare it with all that other writers say upon the same subject, and thus get the testimony of all combined. To study the Bible, then, by subjects, is the proper way. Rightly divide the word so as to create harmony instead of discord. Paul charged Timothy to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." To avoid the danger, therefore, of perverting the truth, as well as to succeed in having our minds quickened by its life-giving power, it is necessary to rightly divide it. And to live by the truth, and attain unto the righteousness of obedience, it is necessary to keep it in memory.—*Herald of the Kingdom.*

For the World's Crisis.

HYMN.

Arise, ye saints of God, and sing
The praises of your Savior, King;
Salvation's joyful news proclaim
Through all the world, in his dear name.

Tell men of love, surpassing love,
That dwelt in him, when from above
He came to calm the tempest-tost,
And save the poor, the low, the lost:—

Who bade the prisoners all go free,
From sin and death to quickly flee;
Nor let the cares of worldly strife
Preclude the joys of endless life.

Go, tell of Him of humble birth,
Who yet was king of all the earth,
And went about the sick to heal,
The dead to raise, and life reveal.

Yes, tell of Him who, poor, despised,
Was crowned with thorns and crucified;
Who freely shed his precious blood
To save us from the fiery flood.

O yes, spread this glad news abroad,
That men may love and fear their God,—
Lay up their treasures far above,
Where all is safe and all is love.

And when your noble work is done,
The welcome plaudit, "faithful son,"
Will then be heard, as freely given
By all on earth and all in heaven.

Peru, Ind. H. H. HALL.

For the World's Crisis.

REPORT OF CONN. A. C. CONF.

Met according to notice, Wednesday evening, 7 o'clock P. M., at Square Pond. Discourse by Eld. L. S. Luddington, from Matt. 18: 4, 5, which seemed to arouse a feeling of interest in the minds of the hearers. Thursday, 9.30 A. M., met for business. Reading of Scriptures and prayer by Eld. W. S. Campbell. Minutes of previous conference read and accepted. Usual committees appointed. Missionary matters were talked over, and after due deliberation the following brethren were appointed Missionary Committee:—L. S. Luddington, New Britain; G. W. Denny, New Haven; to stand for the conference year. The subject of a campmeeting for the State of Conn. was suggested, and after a few remarks upon the propriety of such a thing, and all concurring in the opinion that it would be beneficial, the following brethren were appointed a committee of three to attend to the matter, viz., I. B. Potter, West Stafford; Bingham Taylor, New Britain; M. J. Dunham, New Haven. A State Mission Tent was suggested, and the following committee appointed, with instructions to procure a suitable tent, viz., G. W. Denny and B. St. John.

Reports of delegates and preachers, all of which were very interesting and encouraging. This being our annual meeting, the following officers were elected for the ensuing year: Pres., B. Hitchcock; Vice Pres., I. B. Potter; Sec'y, L. F. Moore; Treas., B. St. John.

Preachers present: Elds. W. S. Campbell, B. Hitchcock, B. St. John, I. B. Potter, W. J. Ripley, L. S. Luddington, L. F. Moore, A. Morse, and Bro. J. L. Wood. Delegates present: M. J. Dunham, New Haven; B. Taylor, New Britain; I. Lewis, Square Pond. The usual reports of Sec'y and Treas. were given and adopted.

Thursday eve., discourse by Eld. I. B. Potter, from Matt. 25: 10. After preaching two came forward to be prayed for, and indeed it was a melting time.

Friday, nine A. M., prayer and conference meeting. It was blessed to be there. At $10\frac{1}{2}$ A. M., Eld. W. S. Campbell gave us a good discourse from a part of the first chapter of Hebrews. Friday evening, social meeting, which was moved by the power of God, followed by preaching by Eld. B. Hitchcock, at the close of which three came forward for prayer. Truly God is at work. Give him the glory.

Saturday A. M., prayer meeting. It was a feast, followed by a discourse by Eld. B. St. John. P. M., preaching by Eld. B. Hitchcock, and in the evening also; after which eight came forward to the anxious seat, seeking Jesus. It was indeed a time of rejoicing and weeping.

Sunday. Meetings as usual. Eld. B. St. John supplied the desk. Lord's Supper at six o'clock P. M., followed by a prayer meeting, at which time twelve were inquiring, "What shall we do?" I am sure we have no cause to be discouraged, brethren, for God was with us at Square Pond.

With this report, I would say to the churches in Conn., remember the conference in your prayers, that it may be instrumental and successful in promoting the gospel of our Lord Jesus Christ in our State.

The brethren at S. P. made ample provision for all who came, and we were treated very kindly. Adjourned to meet at New Haven, by invitation of church at "Day's Hall," the first Wednesday in January, at seven o'clock P. M. L. F. MOORE, Sec.

CHRISTIAN COURAGE.—Chrysostom, before the Roman emperor, furnishes us with a most impressive and beautiful example of true christian courage. The emperor threatened him with banishment if he would still remain a christian.

Chrysostom replied, "Thou canst not, for the world is my Father's mansion; thou canst not banish me."

"But I will slay thee," said the emperor.

"Nay, but thou canst not," said the noble champion of faith again; "for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, thou canst not," was the retort; "for in the first place, I have none that thou knowest of; my treasure is in heaven, and my heart is there."

"But I will drive thee away from man, and thou shalt have no friend left."

"Nay, and thou canst not," once more said the faithful witness; "for I have a Friend in heaven, from whom thou canst not separate me. I defy thee. There is nothing thou canst do that can hurt me."

CRITICISM.

I wish people who criticise would use their hearts as much as their heads, and remember that just criticism implies praise as well as blame, and the latter is often less needed than the former. Honest, merited praise, and kind recognition of work well done, is not flattery; it is only encouragement. Yet in every relation of life there are excellent people who consider it a duty to correct blunders, reprove errors, and make you painfully conscious of your inefficiencies, deficiencies and depravities, who would be mortally afraid to praise you to your face, even for the most heroic toil and unselfish sacrifices in good work. The consequence is, that some of the most modest and beautiful natures struggle through years of doubt and discouragement, with but little hope of success, and that, too, when doubt and depression are not *needed*, are in no way a condition of healthful development, but are a hindrance to it.

But, say you, our best friends tell us of our faults. So they do; but if they are wise they tell us of our redeeming traits *too*, so that we may have courage to battle with our weaknesses, and have faith to believe that we shall overcome them. Let your criticism be keen and bright, and as true to its aim as a Damascus sword. But let it be manly and just, and be not afraid to praise as heartily and more gladly than to disapprove.

So when our minister preaches a grand good sermon, I manage to make him feel that it *was* good. I sometimes take him warmly by the hand, and looking into his honest eyes, tell him that I shall be better and truer for having known him. And when my wife does a particularly good or charming thing, I tell her she is one of the best and dearest little women in the world. I am sure that more young ministers, young writers, weary women, and world toilers every where are injured by stern recognition of their faults and failings than by pleasant recognition of their merits and successes.—*Herald of Gospel Liberty.*

SAVE THE DEAD LEAVES.—If every horticulturist and farmer would think for a moment on the nature of fallen leaves—which contain not only the vegetable matter, but the earthly salts, lime, potash, etc., needed for the next season's growth and fertility—and that, too, exactly in this way, by the decomposition of these very fallen leaves, that nature enriches the soil, year after year, in her great forests, it would hardly be possible for such a reflecting horticulturist or farmer to allow these leaves to be swept away by every wind that blows, and finally lost altogether. Nor would he give them away, as many now do. He would rather collect, from week to week, the leaves that fall under each tree, and by digging them under the soil and about the roots, where they will decay, provide in the cheapest manner the best possible food for that tree. If this plan should be tried, we should not see old orchards dying out for want of nourishment; but they would, in this simple manner, receive all the enriching they required. Pear trees, and doubtless the peach, would be greatly benefited by this procedure.

In certain vineyards in France and Italy, the vines are kept in the highest condition by simply burying at their roots every leaf and branch that is pruned off, or falls from the vines at the close of the season. Will not some of our farmers of inquiring minds give this simple process a trial this season?

It is a well known fact that no manure is more eagerly sought for by the florist than leaf manure. It enters largely into the compost prepared for potting. Leaves, collected and mixed with barnyard manure, greatly enhance its value. Therefore gather up the leaves that nothing shall be lost.

CIRCULATION OF THE BIBLE IN RUSSIA.—The *Temoinage* says, that there are now in Russia several men and women who are voluntarily distributing Bibles from house to house. One of them writes, "My work is very cheering. All classes of society gladly receive the New Testament; but in no place has our success been greater than in A——, where several of the priests favor the movement. During the first week of my sojourn there, they came almost every evening to ask for copies of the New Testament. The Bishop purchased no less than 3,000 for a religious library recently established, and the priests, of their own accord, are thinking of procuring a colporteur to distribute the Bible in all the houses of the town. One day, as I was passing the shop of one of the principal tradesmen, I felt constrained to enter, and not only did the purchasers buy the New Testament for themselves, but also mentioned to me families where I ought to call, and everywere I met with a hearty reception." This is a remarkable fact.

BURIAL IN TUSCANY.—Among the middle and lower classes in Tuscany the process of burial is as follows: A pit or excavation, a hundred feet deep, is made, and the sides walled up, covered with a stone, and made air tight. The privilege of burial in these pits or wells is bought at any age for a certain sum paid down and a sum paid annually until the death of the future tenant of the vault. Into these the bodies, enveloped in linen sacks and without coffins, are lowered by a rope. All who pay for the privilege are buried, without regard to sex or family, in the well in use until it is full. When all have thus been filled, the first well is reopened, the bones of its occupants removed and burned to ashes, and the ashes placed in urns, and the well is used for the next applicants in order.

"THY WILL BE DONE."—"I have been forced," said Fletcher, "by many disappointments to look for comfort in nothing but in the comprehensive words, "Thy will be done." A few more trials will convince you experimentally of the heavenly balm they contain to sweeten the pains and heal the wounds that crosses and afflictions may cause.

The experience of every christian who has been afflicted has corresponded to that of Fletcher. To one who is mourning over the loss of his first-born, how far from reaching the case are the topics of consolation often suggested by unskilful friends! All utterly fail till the mourner can say from the heart, "Thy will be done." Then they are not needed.

A QUIET LIFE.—For my part, seeing the victims of fast life falling around me, I have willingly abandoned the apparent advantages of such a life and preferred less popularity, less gains, and the enjoyment of a sound mind in a sound body, the blessings of a quiet, domestic life, and a more restricted, but not a less enjoyable circle of society. I am now approaching my seventy-fifth year. I cannot, indeed say, vigorous as I am, that I have reached this age without the assistance of doctors, for I have had constant attendance of those four famous ones—temperance, exercise, good air, and good hours.—*Wm. Howitt.*

— Dr. Kane, finding a flower under the Humboldt glacier, was more affected by it because it grew beneath the lip and cold bosom of the ice, than he would have been by the most gorgeous garden bloom. So some single struggling grace, in the heart of one far removed from divine influences, may be dearer to God than a whole catalogue of virtues in the life of one more favored of heaven.

— The most powerful way of teaching truth, is to show what it has done for you.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

ANECDOTES OF WEBSTER'S BOYHOOD.

When Daniel Webster was a little fellow at school, the master, one Saturday, held up a new jack-knife, and told the scholars that the boy who would commit to memory the greatest number of verses from the Bible, and recite them on Monday morning, should have that knife. Many of the boys did well, but when it came to Daniel's turn he recited sixty or seventy verses, and said that he had several chapters more. The master gave it up. Daniel got the knife.

When about seven years of age, his father kept a "Yankee tavern," and young Daniel used to entertain the guests by reading to them some of the Psalms of David. Even the rough teamsters, when they pulled up their horses before the house, would say, "Come, let's go in and hear a psalm from Dan. Webster!" His voice at that time was deep, rich, and musical. But, as a schoolboy, he was no elocutionist, or rather his sensitiveness was such that he could not practice. His first effort at fourteen was a failure, for the moment he began he was embarrassed, and burst into tears. He tried it many times, preparing himself carefully, but when his name was called, and he saw all eyes turned upon him, he could not rise. So much for this great orator. Let not timid boys be discouraged.

When he entered school he was behind the other boys in his class; all was new and strange, and he was much depressed. "New boys" often feel the same difficulties. But his teacher encouraged him gently, urged him to think of nothing but his books, and soon all would come out right. Before long he was promoted, and at the close of the second quarter was thus addressed: "Get your cap and books!" He did this in some surprise, and the tutor continued: "Now report yourself to the teacher of the first class, and you, young gentlemen, will take an affectionate leave of your classmate, for you will never see him again."—*Sunday School Advocate.*

A THRICE BLESSED BOY.

A crippled beggar was striving to pick up some old clothes that had been thrown from a window, when a crowd of rude boys gathered about him, mimicking his awkward movements, and hooting at his helplessness and rags. Presently a noble little fellew came up, and pushing through the crowd, helped the poor crippled man to pick up his gifts, and place them in a bundle. Then, slipping a piece of silver into his hand, he was running away, when a voice far above him said, "Little boy with a straw hat, look up." A lady, leaning from an upper window, said earnestly, "God bless you, my little fellow; God will bless you for that." As he walked along, he thought how glad he had made his own heart by doing good. He thought of the poor beggar's grateful look; of the lady's smile, and her approval; and last, and better than all, he could almost hear his heavenly Father whispering, "Blessed are the merciful, for they shall obtain mercy." Little reader, when you have an opportunity of doing good, and feel tempted to neglect it, remember the "*little boy with the straw hat.*"

ONE BRICK UPON ANOTHER.

A boy watched a large building as the workmen from day to day carried up bricks and mortar.

"My son," said his father, "you seem much interested in the bricklayers. Do you think of learning the trade?"

"No," he replied; "I was thinking what a little thing a brick is, and what great houses are built by laying one brick upon another."

"Very true, my son; never forget it. So it is in all great works; all your learning is but one lesson added to another. If a man could walk all around the world it would be by putting one foot before the other. Your whole life will be made up of a succession of moments. Learn from this not to despise little things. Be not discouraged by great labors. They become easy if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember that the large building rose by laying one brick upon another."—*N. W. Presbyterian.*

THE LITTLE DRAWER.

"Where did you get your orderly habits?" I asked of a lady who had never to waste a moment in hunting for things out of their place.

"When I was four years old," she answered, "mother gave me a little drawer to put my clothes in. 'Make it your business, my dear child,' she said, 'to keep that drawer neat and tidy. Let me never find it in disorder.'

"Once she sent for me to come home from a party of little girls, in order to put away a pair of stockings carelessly left on the floor; and I used sometimes to think mother was hard on me; but now I see I owe my good habits to the care I was made to take of that little drawer when I was four years old."

You see how early habits are formed. It is never too soon to begin a good one—*Child's Paper.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address.....$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.

PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.

☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.

☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 681. BOSTON, WEDNESDAY, OCTOBER 28, 1868. VOL. XXVIII.—NO. 7.

The World's Crisis

AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon, at

167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKINSON.

GEO. T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

WAITING.

Long years we have been waiting,
Since first we heard the cry,
"Behold Messiah cometh!
Redemption draweth nigh."
Long years of pain and trial,
Long years of hope deferred,
But still, though faint and weary,
We've trusted in his word.

We've watched the signs that tell us
The Lord will soon appear,
Plainly as budding fig trees
Foretell the summer near;
We've seen the scoffer walking
In unbelief and pride,
And heard from lips unholy,
The word of God denied.

Now wrong and evil triumph,
And make their haughty boast;
While right and truth and justice
Are trampled in the dust.
We've reached the days of peril,
By holy ones foretold,
When men have turned to fables,
And faith and love grow cold.

Long years we have been waiting,
And still we wait in hope,
While earth is wrapped in darkness,
And men in blindness grope;
Still shines the word prophetic,
A light upon our way,
To warn us of its dangers,
And guide us to the Day.

Long years we have been waiting,
And we will wait until
Messiah reigns in glory,
Enthroned on Zion's hill;
We'll watch the signs around us,
With truth our hearts we'll gird;
And while we walk in peril,
We'll trust His holy word.

East Boston, Mass. S. M. H.

THE CHRONOLOGICAL PERIODS OF DAN. 8 AND 9.

BY L. T. CUNNINGHAM.

(*Concluded.*)

We are assured by the angel (v. 26) that "the vision of the evening and the morning which was told is true;" that it was to be "shut up [or sealed"]: "for it shall be for many days [or a long time."] This brings us to an investigation of the chronological period connected with this vision. This period is given in answer to the inquiry, How long the vision, the daily, the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? The answer was, "Unto two thousand and three hundred days: then shall the sanctuary be cleansed." (We have left out the words supplied in the text by our translators, as we think they make the text more ambiguous.) The question is, How long the vision? or, How long shall the vision last? or, How long shall these powers represented in the vision continue? i. e., the Persian, Grecian, and Roman. And he said, "Unto 2300 days."

Now it is evident that 2300 literal days cannot span the duration of these three kingdoms, for either one of them has continued more than forty times that period literally understood; therefore they must symbolize years. Besides, the symbolic character of the vision requires this interpretation. If God takes the less to represent the greater, if he takes a beast to represent a kingdom, he may with the same propriety take a day to represent a year. It appears that Daniel was deeply interested as to the meaning of the vision. (v. 15.) He sought for it. So should we if we regard the honor of God, or our own welfare. After Daniel had sought for the meaning of the vision, there stood before him as the appearance of a man, and a voice from between the banks of Ulai, i. e., over the river, "called and said, Gabriel, make this man understand the vision." "So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man; for at the time of the end shall be the vision" (v. 16, 17;) that is, it shall reach to the end of all that is embraced in the vision.

The angel then says, "Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be"—at the expiration of 2300 years. Here Daniel is informed that this period of time runs through the whole history of the treading under foot of the host and sanctuary.

It appears from the last verse of this chapter that Daniel fainted, and was sick certain days by reason of what he had seen in the vision; for he says he was astonished at the vision, but none understood it; or, literally, none were explaining. (Whiting's trans.) According to the last clause of this verse, Gabriel had not yet obeyed the command in v. 16, to make Daniel understand the vision. But he had explained all the parts of the vision but one; he had not yet given Daniel a clear and distinct explanation of the 2300 days, or years. But Daniel fainted; so Gabriel left him for a season; but after he recovered from his sickness, he continued to revolve this communication of Gabriel in his mind, till it led him to search books, toward the close of the seventy years' captivity. He found that God had revealed to Jeremiah that Jerusalem was to be desolated seventy years. So he began to pray in reference to Jerusalem, and the sanctuary that Gabriel said should be cleansed after 2300 days.

The course Daniel took to obtain more light was an excellent one. I hope we may all follow his example, and meet with similar success: i. e., obtaining light on the time of the Lord's coming. Although Daniel was a little mistaken about the application of the vision, supposing that it related to the restoration of Jerusalem (as his prayer clearly implies,) as he was earnestly seeking for light he says: "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision, being caused to fly swiftly, . . . informed me and talked with me, and said, O Daniel: I am now come forth to give thee skill and understanding, . . . and am come to show thee: for thou art greatly beloved; therefore understand the matter, and consider the vision." (ch. 9: 21–3.) Then he says: "Seventy weeks are determined [or cut off] upon thy people, and upon thy holy city, to finish [or restrain, marg.] the transgression, and make an end of sins [or seal up sins, marg.,] and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." (v. 24.)

By this instruction of Gabriel, we see that he was obedient to the command to make Daniel understand the vision. Now if seventy weeks, or 490 years, of the vision of 2300 have been cut off upon Daniel's people, and holy city, there are but 1810 years more from the time the work of destruction commenced on the Jews and the holy city Jerusalem to the cleansing of the sanctuary. Josephus says the war broke out on Jeruslaem in the twelfth year of Nero." (Wars, b. 2, c. 14, s. 3.) Dion Cassius says Nero began to reign Oct. 15, A. D. 53, which fixes his twelfth year in A. D. 65, in which year the war against Jerusalem commenced. Here the seventy weeks, or 490 years ended. This is the period of time through which the transgression was restrained from desolating Daniel's people and holy city. Reckon back 490 years from A. D. 65, and we reach B. C. 426, the twelfth year of Ahasuerus, or Artaxerxes, where the "pushing" commenced against the Jews. Gabriel tells Daniel that his people and city would continue 490 years from that point; that God would restrain the power that attempted to destroy them at that time.

The 490 years ending in A. D. 65, we have but 1810 years more to complete the 2300, which must consequently end in A. D. 1875. We wish now to call the attention of the reader to the expression, "finish the transgression," in Dan. 9: 24. The word here rendered finish is from the Hebrew word *kahlak*. It occurs eighteen times in the Old Testament. It is defined, (1) to shut up, to confine; (2) to withhold, to retain, to restrain. (Gesenius.) The word is not rendered finish in any other place in the Scriptures; and here the marginal reading is restrain. In all the eighteen passages where the word occurs it has this only signification; that of withholding, or restraining. Therefore the Pagan abomination was restrained from desolating the Jews 490 years from B. C. 426.

We think the Holy Spirit has referred to this point three times in the book of Daniel: (1) in ch, 7: 5, where the ribs are represented as saying to the bear, "Arise, devour much flesh;" i. e., destroy all the Jews. (2) In ch. 8: 4, where the ram is represented as "pushing westward, and northward, and southward, so that no living [or life] might stand before him," where the same work of destruction is symolized as in ch. 7: 5. (3) In ch. 9: 24, where the desolating power, or transgression, is declared restrained 490 years. In these three instances we have a clue given from whence to reckon the seventy weeks, and the "2300 days," or years.

We think enough has been said, and evidence presented, to convince all that the 70 weeks ended A. D. 65, and that the 2300 days will end in 1875. The reason of the confusion and darkness that has formerly existed as to the true point for the termination of the "2300 days" has risen from the attempt to end the 70 weeks at the cross, in A. D. 33, which is contrary to the express language of Gabriel to Daniel. (ch. 9: 24.) The same is true also of the 69 weeks, and 62 weeks. (ch. 9: 25, 26.) All these periods were formerly assigned a common commencement, and made to end at or near the "cross." We will admit there would be some plausibility in ending the 69 weeks at the baptism of Christ, if there was any legitimate starting point that agreed with that supposition. The expression, "unto the Messiah [or Anointed] the Prince" (ch. 9: 25) can only refer to his birth. For an example see Matt. 1: 17—"from the carrying away into Babylon unto Christ," etc.

The former application of the 62 weeks, or 434 years (ch. 9: 26,) with the assumed starting point in B. C. 457, was illegitimate. For how can the 62 weeks, or 434 years, commence B. C. 457, and end in A. D. 30 or 33? The only way this could be made to appear was, to take 49 years of the 483, contained in the 69 weeks, and add them to the 434 years, thus using 49 years twice without warrant. But with this presumption the case could not be made out, for they were really in want of seven years more to make the period reach to the crucifixion of Christ; so the one week was taken from v. 27, and cut into two parts, and by a very unwarrantable process the attempt made to adjust it to the time the Messiah was cut off. Such a process being the work of learned men, it was sanctioned as being all right. But now when the simple statement of the Holy Spirit is understood, and a harmonious termination of the different chronological periods is the result, some are ready to sneeringly inquire, "Who is the author of this new chronology?"

We now come to consider the one week of v. 27: "And he shall confirm the covenant with many for one week." Who is "he" here introduced? We think it is the prince of the Romans, the people of whom it is said (v. 26,) they are to "destroy the city [of Jerusalem] and the sanctuary," etc. "And he [the Roman prince) shall confirm the covenant with many for one week" [i. e., seven years,] which was the length of the war that destroyed Jerusalem. We think this is the covenant brought to view in Deut. 28, where blessings and cursings are laid before the Jews; blessings for obedience, and curses for disobedience, which are in ch. 29: 1, called the words of the covenant. And the Jews accepted the curses, even all of them, when they rejected Christ, crying, "His blood be on us, and our children!" So the Lord made the Roman prince the special rod in his hand in confirming his word in the one week, or seven years' war in which Jerusalem was destroyed.

"And in the midst of the week he shall cause the sacrifice and oblation to cease"—which was fulfilled A. D. 70 when the temple was burnt, and all Jewish sacrifices ceased forever.

We will here present a few comments from the Cottage Bible on Dan. 9: 26–7, on the expression, "But not for himself." "The expression is certainly elliptical. . . . Our translators following the Jews have here placed only a colon; but Dr. Boothroyd and others (in our opinion very judiciously) a full point; here ending the prophecy, so far as concerns the Messiah. 'And the people of the prince.' This certainly ought not to be applied to the Messiah, but to Titus and his army, for the city was not destroyed by Christians, but by the Romans. The wrong pointing led to a faulty division of the verses, confounded two parts of the prophecy perfectly distinct. The Romans destroyed both the city and the sanctuary; and the end thereof was with a flood, attended with nothing but desolation and destruction, till the nation was destroyed, or scattered through the earth. 'And he shall confirm the covenant with many for one week' —that is, of years. Boothroyd, in explanation of this, remarks: The Romans made a league with the Medes, Parthians, and others, that they might be at liberty, with all their strength, to prosecute the war with the Jews. They did so, and in the midst of this period, A. D. 70, all Jewish sacrifices ceased forever. The reckoning days for years and weeks of such years, is not peculiar to the Scriptures. Varro says he was entered into the twelfth week of his years; i. e., his 84th year. (Quoted in Bp. Chandler's Def.")

From the above quotation, we see there are some grammarians and scholars that interpret these verses aside from the Messiah.

I will now notice a criticism of Dan. 9: 26, bearing on the clause: "And after threescore and two weeks." It is claimed that the proper translation of this is, And after these "sixty-two weeks"—making it appear that the same measurement is mentioned again, instead of giving a new one, reaching to another event. All we have to say to this foolish criticism is, that the clause in v. 26, "threescore and two weeks," is the same in the original as the similar clause in the preceding verse, where the seven weeks and threescore and two weeks are introduced: so if the word these should be introduced in v. 26, it should also be in v. 25, which would make nonsense of the Scripture.

There are two more points to which we wish to refer the reader before we close our remarks. We have proved that the 2300 days end in A. D. 1875. The points that we wish to prove briefly are, first, that the 6000 years from the creation will close with these 2300 years.

From creation to the flood are	1656 years.
From the flood to the call of Abraham	428 "
From the promise to the law, by Moses	430 "
Wilderness	40 "
Joshua	25 "
Arnarchy	18 "
Judges	450 "
Samuel	12 "
Kings to captivity	509 "
Captivity	70 "
Cyrus to 12th of Artaxerxes	62 "
From the creation to Artaxerxes' 12th year	3700 "

From this point 2300 years carry us to the end; and 2300 added to 3700 makes just 6000, also making 1875 the beginning of the seventh thousand year of this world's history. —*Voice.*

For the World's Crisis.

THE IMPLEMENTS OF SATAN.

Not being fully posted in regard to all the tools used in Satan's workshop, in these latter days, I can give only a partial list, and more particularly of those that have been in vogue many years. These tools are not adapted for useful work, and the workshop might as well be called a play-house. Let us take a hasty glance at the various implements to be seen here.

For the younger apprentices, we see pieces of board with straight lines and squares drawn upon them. One is for "fox and geese," and is quite suggestive. The fox represents the proprietor (Satan), and the geese, those who enter his service. You may remember that the Book of unerring wisdom describes him as "seeking whom he might devour." Another of these articles is called a checker-board. This seems a more general favorite than the first-mentioned, and, slightly improved, becomes adapted to chess and back-gammon. This word is also suggestive, and would naturally tend to put one on his guard against imposition, yet the apprentices seem to be blindfolded, and quite indifferent and reckless in regard to the result of their labors in this workshop.

But we can hardly stay to notice the many other implements in use here. We see cards and dice in great abundance; roulette tables, billiards, bowling alleys, with rows of glistening decanters, with various colors, all containing "burning fluid," that at the last "biteth like a serpent, and stingeth like an adder."

In the literary department we see countless multitudes of loathsome and disgusting stories of crime, bound in yellow covers, and in other styles also. There is great versatility of talent displayed in this department, from Shakspeare and Byron down to the last "new sensation."

We hardly dare to venture into the department of "modern spiritualism," but some very "innocent" little playthings are becoming so common, that we will just mention the name of *planchette*. In regard to this, as to all the other evil inventions sought out by wicked men, aided by more wicked demons, you can have this good advice gratis, and you will do well to heed it: *Keep away from every thing of the kind!*

All these things are in the path of the wicked; and the wise man says, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away."

Webster, Mass. F. H. Chamberlain.

For the World's Crisis.

THE GOSPEL LOOKING-GLASS.

"But be ye doers of the word, and not hearers only, deceiving your own selves."—James 1: 22.

True position of faithful hearers and doers of the word.	*False position of nominal professors and the world.*
They deny ungodliness and worldly lusts, and live soberly, righteously, and godly. Titus 2: 12.	They profess godliness, but by their fruits and works appear eager for the world as ever. Matt. 7: 20.
Looking for that blessed hope and glorious appearing. 13, 14.	Looking for death to realize their hope. Matt. 7: 26, 27.
Deny themselves of the riches, honors, and pleasures of the world. Forsaking all for Christ. Luke 14: 27, 33.	Holding on to the world, striving to keep in the current, to serve God and mammon. Matt. 6: 24.
Love not the world, spiritual minded, seek the honor which comes from God only; avoid contentions, strife, political affairs and carnal warfare. 1 John 2: 15; Rom. 8: 6; 1 Cor. 3: 21–28; Gal. 5: 22, 25.	Love the world, carnally minded, seek honor one of another, engage in political strifes, contentions, carnal warfare, etc. Gal. 5: 15–26; Rom. 8: 6.
"Lay aside every weight, and run with patience the race set before" them. Heb. 12: 1.	Adorn themselves with gold, pearls, and costly attire. 1 Pet. 3: 3; 1 Tim. 2: 9.
Build plain church edifices, with free seats, where the poor have the gospel preached to them. Matt. 11: 5.	Build expensive decorated church edifices with rented slips, which exclude the poor. 1 John 2: 16; James 2: 3, 2.
Preach and warn the world of righteousness, temperance, and judgment to come. Acts 24: 25.	Mix truth with error, and preach to suit their creed, sect or party. 2 Tim. 4: 3, 4; Titus 1: 10, 11.
Preach that saints and sinners are not rewarded until the second coming of Christ, resurrection and day of judgment. Ezk. 18: 4; Job 21: 30, 32; John 5: 28, 29; Rev. 22: 12.	Preach that saints and sinners have immortal souls which go to heaven or hell at death. John 3: 13; John 13: 33; 1 Tim. 6: 15, 16; 2 Pet. 2: 9; 2 Tim. 3: 7.
Lay not up for themselves treasures upon earth. They seek first the kingdom of God and his righteousness, and rely on the promises for temporal and eternal good. Matt. 6: 19, 21, 26, 33.	Seek for what they shall eat, or drink, or wherewithal to be clothed. Matt. 6: 19, 31; 1 Tim. 6: 9, 10, 11, 5. Heaping to themselves treasures for the last days. James 5: 3.
"Let no corrupt communication proceed out of (their) mouth, but that which is good to the use of edifying." Eph. 4: 29.	Indulge in jesting, joking, idle, vain, worldly conversation. 1 Pet. 2: 1; James 4: 11.
Preach and advocate Bible holiness, perfection, and being dead to sin. Rom. 5: 2, 22; Matt. 5: 48; 1 Thess. 5: 23; 1 Pet. 5: 9; Phil. 3: 14–17; 1 Thess. 4: 7; Jude 24.	They speak ill of those who advocate living holy, perfect, or without committing sin. 1 Peter 2: 21; James 4: 11; 1 John 4: 5, 8; 3: 8, 9, 15; James 3: 14.
Endeavor to do good as they have opportunity, especially to those of the household of faith. Gal. 6: 10; 2 Cor. 9: 1, 9.	Pass by like the priest and Levite on the other side. Luke 10: 37; Matt. 25: 41–45.
Discern the signs of the times, take heed to the sure word of prophecy as a light that shineth in a dark place. 2 Pet. 1: 19; Matt. 24: 32, 33; Luke 12: 35, 36.	Do not discern the signs of the times; "despise prophesyings"; "willingly are ignorant"; "put far away the evil day." Luke 12: 56; 2 Peter 3: 5; 1 Thess. 5: 3.
"Know perfectly" by the tokens and signs from the light of prophecy, when the day of the Lord draweth near. 1 Thess. 5: 2–6; Luke 21: 30–32; 1 John 2: 18, 20, 27.	Classed with scoffers, saying, "Where is the promise of his coming? all things continue as they were since the beginning of the creation." 2 Pet. 3: 3, 2; Jude 16, 18, 19.
They watch, look for, and hasten unto the coming of the Lord. Luke 12: 37; 2 Pet. 3: 12, 14; 1 Pet. 4: 7, 13, 14, 19.	Do not watch, therefore will not know, and that day will consequently overtake them as a thief in the night. Rev. 3: 3.
Proclaim the coming of Christ draws near; "give the household meat in due season." Matt. 24: 44–46.	They say, "My Lord delayeth his coming"; smite their fellow servants, and in festivals, fairs, public suppers, etc., etc., are eating and drinking with the drunken. Matt. 24: 48–51.
They keep the words of Christ's patience, and are kept from the hour of temptation, which should come on all the world to try them that dwell upon the earth. Rev. 3: 10, 11, 12, 22.	Say they are rich, and increased with goods, and have need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked. Rev. 3: 17–20.

Reader, where do you find your position? Where!! S. L. Manley.

Rochester, N. Y.

For the World's Crisis.

A SHORT SERMON.—No. 3.

"Let your speech be alway with grace."—Col. 4: 6.

The elevating effect an adherence to this text would produce, is of itself a sufficient reason why we should respond to its demands. No heart can entertain the principle here unfolded without being moulded thereby into a character in harmony with such a principle. When the fountain is sweet, the stream thereof will be sweet. The waters of a pure fountain may be rendered bitter, should there not be precautionary measures taken to guard against it. So the heart must be curbed and guarded, lest the bitter streams of vice flow into it, and render it productive of the blasphemous and foul-mouthed utterances that disgrace almost every circle in which man acts. The heart is toned and tuned, to a great degree, by its own productions; and when it sends forth words of love, they vibrate with other chords, producing a harmony that finds response only in the pure, the holy, and the good.

However much may be developed in the heart as the result of human culture, we need the direct influences of the Holy Spirit to give melody and grace to our words and deeds. Let a heart be tuned by the concert key of God's eternal Spirit, and every strain chimes with the music of heaven, lifting the soul above earth's dreary wastes, and causing it to drink in the spirit of eternal things.

While the eye of faith views the eternal regions of glory, and sees the verdure of a renewed earth, tinged with the golden hues that light up the eternal day, the ear of faith does not fail of being charmed by the music that blends its matchless strains in one great, grand, universal concert, in which angels and men harmoniously unite, singing redemption's song. This faculty, by which man seems to throw off the chains of mortality, and lose himself amid the visions of future glory (though deceptive in its character), is one of the most pleasing with which he is endowed. Disrobe him of this, and you destroy all pleasure to him but the present. No anticipated joy will ever lift him above the groveling cares of this present life; consequently his feelings, his aspirations and hopes, are narrowed down to the limited range of passing events and present joys. The hand which formed him, in the wonderful image of heaven's Ruler, has so blended each faculty of his being with the ultimate design of his existence, that the realities of present joys only beget within his heart desires for future happiness. By what he really knows of the present, he is enabled to anticipate the future in its wonderful, glorious and transcending developments. Hence the purer his thoughts, words and affections, the more perfect the vision he will enjoy of the future.

The faculty to think and to reason may be reckoned second to that by which we give utterance to thought. Thoughts uttered are doubly reflected upon the mind and heart; so that, while we indulge in evil thoughts, we train the heart to love vice; and the utterance of those thoughts will render it doubly vicious. It becomes us to let our "words be alway with love."

An objection to my position may arise in the mind of some, because it partakes largely of progressive culture. This objection is the result of misapprehending the nature of Christianity. While man is saved by grace alone, he is at the same time saved by humanity alone. For a christian is but a man with the faculties of his being balanced, corrected, and re-adjusted, so that he may occupy a standpoint where he can view in a true light the relationship he sustains to his fellows and his God. The difference between a saint and sinner is, the head and heart of one is level, while the other is not.

Man by nature is like an old, dirty watch, all out of repair. The index hand of his morality may point down, while it should point up. He runs, but he goes wrong; and if you are governed by him, whatever his fate is you will share. He needs cleansing, adjusting, and regulating by some perfect standard; and then he is reliable. Then when he speaks you are rightly instructed, and when he acts the world is blessed. Christianity does not rob man of the functions of his natural being, and transform him into some angelic creature, but it regulates him. No faculty, power, function, or law, that legitimately belongs to him by nature, is rendered dormant by Christianity. If they have been perverted, they must be set right, but not destroyed. The natural heart is enmity against God, so that man by nature is God's enemy. This is the result of perverted affections. He must be corrected, and learn to love God; and proper instruction is the only way by which this can be accomplished.

The means used to instruct are various. It may be by words of men; or it may be by the word of God; and it may be by the influences of the Holy Spirit; or, by all these combined. The circumstances of the individual will develope the appropriate means to be employed. The thunderings of Sinai may be needful to attract the attention of some; while the gentle whisperings of the Spirit will move the hearts of others.

There is nothing so well calculated to soften the heart of man, mellow his disposition, and refine his affections, as kind words, whether he speaks them himself or hears them uttered by another. The suppression of a harsh word not unfrequently saves your fellow a blow, and yourself disgrace; while the indulgence of unkind words often results in the most deadly strifes. Your heart is moulded to a great extent by the music of your own voice; and while it speaks the melodies of love, and gives utterance only to words of kindness, you are forming a character that will eventually emit without exertion all the fruits to which grace is heir. Every sentence you utter only paves the way for another of like character; and every deed you perform but fits you to repeat it with greater ease, whether it be in the direction of good or evil. Your words are not spent when uttered, but created, and set in motion; and it is no easy task to tell their range, unless committed to the trust of some friend who will lock them within the recesses of his heart in safe keeping; yet such a friend is scarce. But unrestrained words, whether of love or hatred, once pencilled upon the canvass of thought, are unlimited in their range.

We have as yet hardly glanced at the importance of words. Words do not grow, but they are manufactured from material treated as worthless; yet amid the transparent folds of which is lodged the life of the world. Thought unclothed is as gold undeveloped, or a diamond unfound; or may be as the poison of asps, or the sting of an adder. Better to ever remain in the sack nature has provided for it than to pain the victim who unfortunately disturbs the slimy den. Words, too, are manufactured with a wonderful machine, wrought with Divine skill, and so elaborately and ingeniously constructed, that it will adjust itself to the requisite form of all kinds of words; so that it will produce hards words, or soft words; bitter words, or sweet words; long words, or short words; cheering words, or terrifying words; consoling words, or disheartening words; profitable words, or destructive words; words of praise, or words of blasphemy; words of prayer, or words of complaint; words of love, or words of hate; words of kindness, or words of envy; besides all other kinds of words, both proper and improper; presenting them in Hebrew, Greek or Latin; German, French, or English; and when the world is filled with them, there is room for as many more; and the material of which they are composed is not diminished by the boundless ocean created thereby.

No wonder words are considered cheap; yet what would life be without them? Silence would reign where now the air is filled with harmonious sounds. Sorrow would sit brooding where now joyous notes drive it from the heart. Vacancy would be felt where fulness now dwells. Hearts now joyous, would break for the want of comfort. Ignorance would darken the world, where knowledge now enlightens it. Inactivity would be the marked characteristic of all. The wheel of science would cease to rule, and the hum of industry would die away in a noiseless atmosphere; while the confused throng would with astonished gaze scatter in hopeless despair, so that the history of Babel's tower would fail as an illustration. Without words, confusion would take the place of order. They constitute the instrument of power by which the worlds are made. God spake and it was done. He commanded, and it stood fast. By their magic power nationalities are created, and multitudes are swayed at the will of the speaker.

They come to us as heaven's example of imitation. God talked with man in Eden; his ear caught the sound, and the organs of speech began to play; and man in speaking was called to imitate his Maker. Notwithstanding words are so easily produced they are of priceless worth. The issues of life are dependent upon them. If adjusted in righteousness they will furnish paths of peace and plenty, and finally unbar heaven's door, with an abundant entrance.

Where do they go? They go where they are sent, and they may be sent where they should not go. On the pinions of faith they are winged to heaven, and by them we hold sweet converse with our Maker. They are the whisperings of the heart going forth to bless, or to curse. Borne on the palms of confidence, they enter the hearts of our friends, sending back the evidence of reciprocated love. These may go forth as a beam of light, causing all to smile with joy. They may be sent to the stricken in heart, bearing the precious ointment of consolation. They may go to the cell of the unfortunate as a reprover, yet so mingled with love, as to wring repentance from the flinty heart; or they are susceptible of being converted into arrows of death, so that with their barbed edges we can tear the mantle of charity in pieces, or storm the very citadel of life.

By them we may spread our track with ruin, and leave behind naught but grief and sorrow. We may speak so that terror shall fill the hearts of all that hear, and make of our whole being an image of disgust. We may say that which will disrobe our own hearts of peace, and set in motion the fires of hell. We may so frame our words as to disperse would-be friends, and create a multitude of enemies. We can send forth the indivisible messengers, so that to feel them begets love, or we may clothe them in such form, as to stir up hatred alone. We may varnish the furniture of the humblest cottage with them, so that contentment shall fill the hearts of its inmates, or we may so stain the outset of a palace by them, that a king may be sorrowful. Our words may go forth with such sweetness of tone, and beauty of arrangement, that the sharpest reproof shall be received with profit; or they may come with that roughness of form as only to harden the subject to whom they are addressed.

They can be made to fall upon our fellows as showers of blessings, or rush upon them as an avalanche, only to bury and freeze them. They may carry the balm of rest to the weary, or they make weary the strong. They may furnish a meal to the beggar, or rob a king of his dinner. They may sheath the sword of conflict, or drench a nation in blood. They may fill a community with virtue, or stir up the depths of iniquity. They are susceptible of causing admiration to spring up in the heart of the savage, or of converting the land of Canaan into a wilderness. Wrong words have caused a race to fall, but right ones responded to result in salvation.

W. R. Fenn.

— Idleness is the sepulchre of a living man.

WHICH IS THE GREATER DIFFICULTY.

It is a little remarkable that in the modern efforts in the school of "Liberalists," to exalt God as manifested in nature, and to decry him as proclaimed in the Bible, that they should not see that almost every moral objection they bring against God as represented in the Bible, lies with much greater weight against God as manifested in nature. Indeed it is much more difficult to reconcile the goodness of God with the manifestations he has made of himself in nature, than to reconcile his goodness with the Bible.

According to our estimate of goodness, all law should discriminate between deeds done by infants and irresponsible persons, and those done by reasoning adults. That human law would be deemed quite monstrous that made no distinction between an act done through the thoughtlessness of a babe, and that same act done by a thinking adult. And were the Bible to represent God as making no distinction between the acts of these two parties, punishing each alike, there might be some apparent cause for finding fault with it. But God as manifested in nature makes no distinction between the acts of a thoughtless babe, and those of a thinking man. The man who knowingly violates a physical law is, we think, punished justly, but an ignorant babe that thrusts its hand into the flame of a candle, thinking to grasp an innocent plaything, is as inflexibly and severely punished as if it had fully known the law it was violating. This is God as manifested in nature.

Again: it is deemed noble and just that under some circumstances man should forgive an offender. It would be deemed wrong in that man who made no distinction between one who having done wrong gloried in his sin, and one who having done wrong earnestly repented of that wrong. To show no more mercy to a repentant sinner than to an unrepentant one, would be deemed hard and unjust; and yet God as manifested in nature shows no discrimination between the repentant and the unrepentant sinner. He who sins against the laws of nature, even though he were to repent weeping tears of blood in his sorrow for his deed, all this would not avail to secure the least mitigation of the penalty. Is it more difficult to justify God as set forth in the Bible, than as thus manifested in nature?

Again: Human law does not propose to make the innocent child suffer the penalty justly visited upon the guilty parents. But God as manifested in nature often does cause the innocent child to suffer equally in the penalty which is due only to the parent; as for instance where the parent by violating the laws of health causes a disease in his own person which he transmits to his offspring. Is it any less difficult to harmonize this with the goodness of God than any thing said in the Bible of God?

And once more: A careful gardener takes pains to remove the weeds, but leaves the good plants. But God as manifested in nature, plucks the good and bad away from this life almost indiscriminately. What more common than to see the good man stricken down by God in the operations of nature, whilst the bad are allowed to remain, to blight all around them as with a moral pestilence. Is this less easy to explain than what is asserted of God in the Bible? The fact is, that in quite every instance where the Liberalist brings an objection against God as taught in the Bible, an almost exact counterpart may be found against God as manifested in nature.

Thus it is objected, that the Bible teaches that God sent a deluge upon the earth that destroyed the guilty and innocent alike. Does not God in nature do precisely the same thing? In 1277 the God of nature visited Holland with a flood which swept into eternity the inhabitants both old and young of forty villages. Ten years later another deluge swallowed up 80,000 of the inhabitants of that land, whilst in the 15th century 100,000 persons of all ages perished there in like manner. If God in nature should do this thing in Holland, is it a thing incredible that he should have done likewise in Central Asia as recorded in the Bible?

It is likewise objected against the Bible that it represents God as destroying the cities of the plain with fire in which guilty and innocent perished alike. But has not God done precisely the same thing in nature? In A. D. 79, God in nature overwhelmed with fire and ashes two cities in Southern Italy, by which a great multitude of all ages were destroyed. Is it then quite unreasonable that this same God should have done the same thing to two cities in the valley of Palestine? Whatever explanation then may be given which reconciles God's dealings in nature with his goodness, will answer equally well to explain and harmonize God with what is said of him in the Bible. These free-thinkers are all agreed that God as revealed in nature is a good God; with how little reason then can they find fault with God as set forth in the Bible? And yet indeed the fact is that the manifestations of God in nature, are almost infinitely harder to reconcile with his goodness, than what is said of him in the Bible. So far then from the Bible being harder to understand than the book of nature, the truth is, the Bible opens its lips to justify God when nature stands dumb.—*Pittsburgh Christian Advocate.*

— The prayer which Socrates taught his disciple Alcibiades deserves a place in the devotions of every christian: "That he should beseech the supreme God to give him what was good for him, even though he should not ask it, and to withhold from him whatever would be hurtful, though he should be so foolish as to pray for it."

— Live to be useful. Live to give light. Live to accomplish the end for which you were made, and quietly and steadily shine on, trying to do good.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 28, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, directing it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

TENT-MEETINGS IN CHICAGO.

Our tent-meetings in Chicago continue to increase in interest. The happy results are beyond what we expected. Before we began, some thought it would be almost useless to attempt to do anything in this city, especially when the political excitement is at its highest pitch; but we felt it would not be wise to wait for Satan to do all his work before we began. We thought it much better to start an opposition line in the name of the Lord. When we consider that Chicago is the hot-bed of political excitement, business enterprise, fashionable wickedness, and that it abounds in formal religion, we have reason to wonder at what we have seen accomplished in the tent-meetings for the past three weeks. Our audiences are large, attentive and intelligent. On account of cold nights, many who wished to attend dare not; yet we frequently have our tent crowded. We have now got up two stoves, which make the tent quite comfortable.

Yesterday (Oct. 18th) was a day of deep interest. We could all say it was good to be there. We have never seen better attention, and the order was excellent. Indeed, everybody treats us with respect. We are much pleased with the kind spirit of the people in Chicago. They are noble-hearted, generous, and remarkable for their earnest zeal in whatever they undertake. If they can be real christians, we may expect to see a great work accomplished in C. The prospect is now bright.

Since our last report, a number have been converted; several backsliders have been reclaimed, and a goodly number are seeking the Lord. The truth is spreading, theology trembles, and saints rejoice. We trust that what we have seen is but the beginning of what we shall see. At the close of the afternoon meeting last Sabbath several requested prayers, and others in the evening. They are astonished at the simplicity of the word of the Lord, and wonder why their ministers do not see it. Some dare not trust their own senses; and because their teachers do not see the light, they conclude we must be wrong, and so turn away, being willing to risk all on what their minister says, rather than believe the Lord means just what he says, when he contradicts their preacher. It is hard reaching that class. But there are many who have moral courage to embrace the truth as fast as they see it, regardless of the speech of people. We find much of this independence in this city, which is a very encouraging feature. The clergy do not rule the people here as much as in most other cities. The people in Chicago are rather noted for doing their own thinking; but many of them can find no time to think about things that relate to a future life. They are all absorbed in the present. It is truly astonishing to see the amount of business performed in this city in a single day. It seems as though every thing was done by the wholesale, and that men would make more trades here in a day than in a week anywhere else. They dash business like an experienced auctioneer. Men become rich in a short time, and accomplish more in five years than most do with the same means in other cities in a single lifetime. A few of this class of men are turning their attention to the blessed hope. One of them has just bought us a meeting-house on Green street, near Madison, in the central part of the city. He paid between five and six thousand dollars for it. It is well located, and will seat some four hundred persons. It was bought of the First United Presbyterian church. It is to be vacated after next Sabbath (Oct. 25th,) when we expect to occupy it. We have reason to believe that this noble-hearted man and some others, have but just begun to help in the great work commenced in Chicago. They feel anxious to see the whole city aroused to an investigation of the evidences of the speedy coming of Jesus, the resurrection of the dead, and the setting up of the everlasting kingdom.

We have been aided in our meetings by the labors of Brn. G. W. Foster, Collins, Schneider, E. Royce, C. C. Ramsey, D. S. Clark, and others. Bro. Ramsey, who will remain as pastor, is highly esteemed by the church for his faithful and judicious labors. Bro. Himes is in the city to-day, and will preach this evening. He is in good cheer, and earnestly engaged in spreading the glad tidings that Jesus is soon coming.

Bro. Collins, to whom we have referred, has just been dismissed from the M. E. Conf. for embracing the Bible doctrine of the destruction of the wicked. Those who know him speak in high praise of his christian character, and as a faithful minister of the New Testament. He is also looking for the speedy coming of Jesus. We have good reason to commend him to all the churches, as a man worthy of their sympathy and support; both of which he needs at the present time. He has given all for Jesus, and is ready to go forth without the camp bearing reproach like his Master. He may be addressed at Evanston, Ill. We hope others will have courage to follow his noble example. It is too late in the day to seek to save a reputation at the expense of the truth. This is the hour for *action*. Men of heroic courage in the Lord are needed at this time, who will not make the least compromise with Satan, or any of his followers, if it costs them their all, and even life itself; but who will on all occasions "STAND UP FOR JESUS," and warn a wicked world of the great truth that the King of kings is at hand to come and set up his kingdom. Who is willing to take the front ranks in the coming conflict with the powers of darkness? It will be no place for cowards, or those who are afraid of losing their reputation; but it is a noble position for a true follower of Jesus. Will you be one of the christian heroes?

THE GRAND LODGE; OR, "THE DIVINE ORDER."

These are titles assumed by the Spiritualists to indicate their association, formed under the direction of the spirits. They also call it a "Temple of Principles—a Masonic Order," and it is intimated we shall "*all* be drawn into one common interest and sing one song at the same time and shout 'glory.'" They propose to have "church and state combined." They admit that "many . . . declare themselves to be the great I Am."

A class of Spiritualists, who have given themselves up fully to follow the spirits, have had a fourteen days convention in Chicago, where "some three hundred individuals took *direct active* part in the ceremonies." One special object of the convention was to devise means to form "a new church and a new state."

A spirit says:—"There is to be a change in the administration of your government. Human government has obtained in this and other nations, but they are now at an end—a Divine government is to be inaugurated." Satan would like to make people believe that the government which he proposes to establish is really a Divine one, a "Theocratic Democracy." But the God of this new system is defined as follows:—"God is principles," God was produced by principles."

SPIRIT MUSINGS.

In the *Banner of Light*, for August 15th, 1868, we find the following:—

"Yes, the stars as they fly through the infinite sky,
Foreshadow *this lesson*, that MAN shall not die."

Yes, that is what Satan said, when he began teaching his lies to the human race. It is strange that so many have been persuaded to believe what he said. It is still more strange that believers in the Bible, and even those who preach the gospel, should help spread the great error that man is naturally immortal. It seems as though it was their darling doctrine, to which they cling with a dying grasp.

BRO. A. A. PHELPS.

Our readers have been interested in the "Notes, Queries, and Objections," from Bro. A. A. Phelps, Rochester, N. Y., relative to the nature of man, and his final destiny. Bro. Phelps has been a prominent minister among the Free Methodists, an earnest and devoted body of christians, very much like the old fashioned Methodists, who have separated from the Episcopal Methodists, because they could not tolerate Free Masonry, and other secret societies, in connection with the fashionable follies and amusements that are now so common among the professed followers of Jesus. During the last year, Bro. Phelps has been examining the Bible with much care relative to its teachings concerning the state of man in death, the final destiny of the wicked, the coming of Christ, and the saint's inheritance. As the result of the examination, he has become convinced that popular theology is not in harmony with the Bible. As this fact became known to his brethren, they endeavored to put on handcuffs, but were unsuccessful.

In a private note to us he says [Bro. Phelps, please pardon us for making this extract from your letter]:—

"I am not yet fully settled on some doctrinal points, but I see much light in the direction of the final destruction of the wicked. I am willing to walk just as fast and as far as the light shines. God knows I am an honest man, and am willing to sacrifice *all* for his dear sake. I have paid something of a price for the liberty of conscience I now enjoy. I *cannot* be a *slave*. I will not be a *bigot*. I am God's free man—'out on the ocean sailing'—awaiting the clear revelation of my Father's will. I know he has a work for me to do, and I am anxious to get into just the right notch. . . . .

Christianity seems a thousand times more precious to me than *Churchanity*. I am wonderfully saved from a narrow, seven-by-nine sectarianism. I want to *be* good, *get* good, and *do* good. I welcome the *truth*. I hail the *light*. I glory in the *cross*. I rejoice in a present salvation from sin. Praise God."

Bro. Phelps is well educated, and has been the corresponding editor, and some of the time acting editor, of the *Free Methodist*, published at Rochester, N.Y. Let us ask the Lord to lead him in all things. We trust he will never regret the step he has taken, which will be understood by reading the following, from the *Free Methodist* of Oct. 8th, 1868:—

FAREWELL MESSAGE.

To whom it may concern.

It becomes my duty to record the fact, already known to some, that I have dissolved my connection with the Free Methodist Church. A few parting words may serve to prevent false impressions and unprofitable conversation. Perhaps nothing will answer so good a purpose as to state the simple facts that have now passed into history.

A year ago last August, while residing in the city of Lockport, N. Y., I received a cordial invitation to preach for the Adventist brethren in Rochester, as soon as I could find it convenient to do so. I replied as follows:

"DEAR BRO. SPENCER:—Your letter of invitation was received yesterday. I dare not refuse you, as God commissions me to 'go into all the world.' If you are doing a good work, you need encouragement. If you are a bad people, you certainly need some gospel preaching. I shall try to publish the simple, saving truth, without any attempt at doctrinal discussion. I hope to do good and get good. If you please, I will endeavor to be with you on Tuesday and Wednesday evenings, Sept. 3d and 4th. I am glad to hear that sinners are getting saved."

I met the aforesaid engagements, and enjoyed the freedom of the Spirit in preaching two sermons in the Advent Hall. I soon learned that this act was considered especially objectionable, and some of our preachers expressed an intention to arrest the passage of my character at the ensuing annual conference. When the time arrived, I was closely catechised in regard to my belief in the immortality of the soul. I confessed that I was investigating the subject, but had not yet reached any new conclusions. I also expressed a determination to continue the investigation, and stated that I should want at least a year to become perfectly satisfied and settled. Thus my case was allowed to pass; though some judged it worthy of greater severity than the majority were disposed to inflict. I was stationed in the city of Rochester. I labored hard during the succeeding year, and could not find time to read and study as much as I desired. However, I carried forward the investigation to some extent, earnestly praying that the Spirit of divine illumination would lead me into all truth. I attended the Advent meetings several times during the year, and on one occasion joined them in partaking of the Lord's Supper.

Another annual conference at length arrived. Met at Parma Centre, N.Y., Sept. 24th, 1868. When my name was called, in the examination of ministerial character, there was a strong desire to know my position on certain doctrines commonly advocated by the Adventists. I replied as follows:

"I deny your right to catechise me in regard to my private opinions. I am a public man. My acts and utterances are before the church. If these are in harmony with the Bible standard of christian character and ministerial duty, there is no just ground of complaint. If they are not, let the evidence be adduced."

My case was laid over, for further consideration. When it was called up again, the following resolution was presented, discussed, and adopted:

"*Resolved*, That the course pursued by A. A. Phelps, in fraternizing and communing with a sect called Adventists, who deny the natural immortality of the soul, is condemned by this conference."

The Lord sweetly blessed and kept me all through the discussion. I had no feeling of ill-will, and no disposition to complain of the above resolution. Viewing the whole subject from their stand-point, the brethren acted according to their honest convictions. I felt, however, that I had no right to barter my liberty of conscience, by letting others decide just what I should believe, and with whom I might affiliate in paying my devotions to God. I could not conscientiously cramp myself into the narrow limits prescribed for me; therefore, in good faith and good feeling, I presented the following paper:

TO THE GENESEE ANNUAL CONFERENCE OF THE FREE METHODIST CHURCH.

DEAR BRETHREN:—Since I espoused the cause of Christ, I have endeavored to maintain my integrity as an earnest, consistent christian. Beginning at the early age of seventeen to herald the tidings of mercy to perishing men, I have tried to be God's faithful mouth-piece during the fifteen years that have succeeded—seven years as a local preacher in the M. E. Church, and eight years in the Free Methodist itinerancy. In both christian knowledge and christian experience, I trust I have not remained *in statu quo*. I have an ardent love for truth, liberty, and goodness, wherever I find them. Much of the bigotry of other days has been replaced in my heart by that gospel charity which "rejoices not in iniquity but rejoices in the truth," by whomsoever promulgated. Since all cannot see exactly alike, I believe christians ought to incorporate in their platform as much liberty as we find in the words of an ancient writer: "*In necessariis, unitas, in non-necessariis, libertas; in omnibus, caritas.*" "In essentials, unity; in non-essentials, liberty; in all things, charity." An application of this rule would banish from the churches that narrowness which cramps the conscience and divides the christian world into so many partisan cliques and clans. Much of the mischief doubtless results from the substitution of human creeds for the New Testament of our Lord Jesus Christ. Tradition is often largely interwoven with those creeds, and too much stress is laid upon a perfect agreement in doctrine, as a condition of church membership. I believe that christian experience, character, and conduct should constitute the test of membership in any ecclesiastical organization. The church belongs to Christ; and every Bible christian has a right to a place within her pale. Head religion will do to make bigots, but it takes heart religion to make christians. "If thy heart be as mine, give me thy hand."

A careful and prayerful study of the Scriptures has led me to these conclusions:

1. Men will be judged, before they are rewarded or punished.

2. Jesus Christ will come the second time before men are judged.

3. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The discrepancy between the views herein expressed and those entertained by the Free Methodist Church, and the unwillingness you feel to have anything said in the direction above indicated, suggest the propriety of my withdrawing from your connection. It should also be stated, as an additional reason for taking this step, that there are several things in the polity and administration of the Free Methodist church which I cannot fully endorse.

In taking my peaceful departure, let me say that there are some principles and many persons connected with your movement, for which I entertain a profound respect. I shall still advocate those principles and love those brethren with whom I have stood shoulder to shoulder in fighting a common foe. Should any of you, on the contrary, feel it your duty to treat me coolly and suspiciously, and so cripple my influence with the poisoned arrows of slander, I shall try to love you still, and pray that God will "lay not this sin to your charge."

"I go out, not knowing whither I go." I have no definite plans for the future. I mean to be good and do good, according to my ability, and the openings of a kind Providence. Eternal life is the blissful goal for which I am running. As God has graciously saved me from the spirit of sectarianism, I desire to be recognized hereafter simply as a Christian. May I share, with you, the fadeless glories of immortality, when all the saints get home! 'Finally, brethren, farewell!'"

A. A. PHELPS.

I stated by way of explaining the first proposition, that my mind was not fully settled on the state of the dead; but I could not admit the doctrine that people, at death, go into a glorious heaven of happiness, or sink into a hell of terrible suffering. This would be receiving rewards and punishments before the parties are pronounced innocent or guilty. I could not believe such a process consistent with the character of a righteous God.

In explanation of the second proposition, I said: "I believe that Jesus Christ is coming, literally and personally, the second time; that when he comes he will raise the dead, judge the world, and establish an everlasting kingdom wherein dwelleth righteousness; that his second coming is near at hand."

On the third proposition I remarked: "I am not fully decided how much ground this proposition ought to cover. My faith in the doctrine of unending torment is jostled. I have serious doubts as to the eternity of evil. It certainly had a beginning; it may have an end. The universe of God may yet be divested of everything contrary to purity and love."

My paper of withdrawal alludes to some things in the polity and administration of the Free Methodist Church from which I dissent. Perhaps I ought to enumerate the following points:

1. Too much reliance upon a human creed. Here is where the conscience is likely to be cramped.

2. Too much "one-man" power. I impugn no man's motives, but am forced to dissent from the policy which the majority so heartily approve, of investing any one—even an angel from heaven—with so much authority and responsibility as attach to the general superintendency in the F. M. Church. Let the burdens and blessings be divided.

3. Too much partyism and division. I have grieved to witness such developments, and longed to see a change for the better. Sometimes the omens have been cheering, but the element of jealousy and uncharitableness too largely prevails, in both the laity and the ministry of the Church.

4. Too much of the spirit of carnal warfare, and too little regard for the precepts of Christ and the principles of the apostolic church on the subject of war and bloodshed.

5. Two orders in the ministry. I regard this as neither scriptural nor sensible. The difference between a Deacon and an Elder, according to Methodist polity, is so slight, that it seems perfectly childish to maintain a distinction. It is assumed that one of the sacraments is more sacred than the other. A Deacon may baptize, and assist in administering the Lord's Supper; but he must not consecrate the elements. I most heartily dissent from all such unscriptural gradations in the ministry.

The conference very kindly and unanimously voted me the following certificate:

"This certifies that the bearer, Rev. A. A. Phelps, has been an acceptable traveling preacher in the Genesee Annual Conference of the Free Methodist Church from its organization, eight years ago. He has filled the office of Secretary during every session of Conference hitherto, with great acceptability. On account of some difference of views on doctrinal points and ecclesiastical policy, he now voluntarily withdraws from the Free Methodist connection. As a conference, we express our entire confidence in his moral integrity and character, and sincerely regret to part with him. Our prayers and best wishes will attend him."

The readers of the *Free Methodist* will see my name replaced by that of Rev. J. W. Reddy, as Corresponding Editor. I shall rejoice in the prosperity of all who love our Lord Jesus Christ. May our footsteps be guided by unerring wisdom, and our labors be crowned with the richest blessings of heaven. Yours in christian love,

A. A. PHELPS.

P.S. My address will be Rochester, N.Y.

A. A. P.

NOW READY.

NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP,"

WITHOUT THE MUSIC.

By the Advent Chris. Pub. Society.

Among the thousands who sing from "The Jubilee Harp," there are many hundreds, especially the aged, to whose eyes the fine print of the Harp is a great discomfort and inconvenience, and who would gladly welcome an edition of the same excellent hymns, in a convenient form, *in large, clear type*. The above work is issued especially for them, and we trust they will find it *just what they want*.

There are hundreds also who sing from the Harp, who never use the notes, and who would therefore be just as well and better pleased with a book containing the same hymns, *without the music*, at a lower price. This book was got up also especially for *them*, and will, no doubt, be to all such just the thing they desire.

This edition of "*The Hymns*" is not, by any means, intended to supercede "*The Harp*." It is designed as a *companion* to it; and is so arranged, with references, that hymns given out from the one can be readily found in the other.

The whole has been carefully revised and corrected, and a brief supplement of choice and popular hymns appended. The type-work was done in our own office, and in a style, we trust, not inferior to that of any other.

It is a volume of 576 pages, containing some 850 Hymns and Anthems, substantially bound in cloth, with sprinkled edges, at 75 cents, single copy; $7.00 per dozen; $55.00 per 100. Bound in leather, gilt edge, $1.00 per copy; $9.50 per dozen; $75.00 per 100. It is cheaper by far than any similar work that we know of in the market. When sent by mail, 16 cts. additional postage. AG'T.

UNITARIANISM.

The Unitarianism of these days is but a *human* system of salvation, substituted for the *divine*. It is modified Spiritualism, and proposes to save all men by persuading them to follow *nature*, insisting that it will finally work its own cure, some as cider becomes clear after a process of fermentation. If the purification does not take place in this life, it will in the next. Some of the most popular Unitarian preachers, like Robert Collyer, assume that all will progress in the world to come,—some growing better, and others more wicked, until they will become sick of sin, and then give it up and become good. The trouble is simply this: it is utterly opposed to the teaching of the Holy Scriptures. It sets Jesus aside as a Savior, and makes man his own Savior, just as the demons teach. People seem very anxious to devise some new plan of salvation by which they can avoid *the cross of Christ*.

The following, from *The Advance*, will give a glimpse of the current of Unitarianism:—

"The late National Unitarian Convention in New York witnessed a lively struggle over a resolution offered by Robert Collyer, which particularly proposed to let down the last slight bar between the denomination and the numberless cliques of free thinkers, and welcome all to fraternity, with no common creed whatever. Dr. Bellows opposed, begging them not to throw themselves into the arms of infidelity. Robert Laird Collier threatened to secede if the resolution was not adopted. A substitute of a modified tone was finally passed."

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$346.73
James Calder	1.00
Mrs. G. P. Pearson	2.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$1319.47
P. S. Ainsworth (on pledge)	25.00
A Sister, at the Chelsea Conference, (Memphis Mission)	5.00
P. W. Higgins, (Norway Mission)	5.00
A. H. Brown (on pledge)	10.00

EUROPEAN MISSION.

Previous acknowledgments	$64.00
A Sister, at the Chelsea Conference	1.00
A Friend in N. B., by H. L. H.	6.00
A. B. Cook, by N. W. W.	1.00

For the World's Crisis.

CONFESSING CHRIST.

To be a consistent follower of the meek and lowly Jesus, we must confess him in all his offices, and by all our words and actions, either by word, pen, or influence. But how many do we see at the present day who make a great bluster about religion, and seem to wield a mighty influence, but are very careful to avoid an open confession of Christ in his present relations to the church, and the proximity of his personal appearing.

In looking over the various religious papers, how seldom do we see anything in relation to this subject, unless it is a slur or ridicule of those who are holding up this truth. We do not know but Christ will say to such, Well done; thou hast confessed me before men, and I will confess thee before my Father. We know the press wields a mighty influence, and those who direct this engine for good or evil are just as responsible for what they print as though it was uttered by the mouth; and just as culpable by neglecting to publish to the world what will please Christ and glorify God, as to neglect it by word of mouth. To whomsoever much is given, of him shall be much required.

Almost every one is glad to confess Christ as a Savior of the world. The Universalists are as loud in this as any, and we know there are many who receive him as a Savior, but not as a king; they admire his virtue, his fortitude, his self-sacrifice upon the cross, and scoff at his coming.

The commands which say, "Thou shalt," are just as imperative as those which say "Thou shalt not." We read that "to him that knoweth to do good, and doeth it not, to him it is sin"; yet we know there are many who are careful not to commit any outbreaking sin by transgressing the law of God, but are remiss in obedience to all the requirements of the gospel. We must conclude by this principle that omission of a known duty is a sin. David says, "Thy commandment is exceeding broad"; and so broad that many will not comprehend its requirements, and stumble into perdition.

Let us be consistent, and confess Christ in all his offices, that when he comes he will confess us before the Father and the holy angels. To confess Christ and please him will cost us all our pride and high-mindedness and self-will. He says, "He that is ashamed of me and my words, of him will I be ashamed." There is a meaning in this sentence, "ashamed of my words." D. N. SMITH.

For the World's Crisis.

DID CHRIST DIE?

Welcome to every believing heart are the words of Jesus. Be it his stern rebuke of possessing demons, the royal authority by which he expelled the crafty traders and hypocritical money changers from the Jewish temple, the gracious invitations and promises of salvation through faith to the perishing, the matchless love he showed by suffering in bearing the sins of a ruined world that he might bring us to God, or the triumphant exclamations of conquest and victory over his foes,—all are precious to, and treasured by, the Christian heart. But as the last words of a friend are treasured with a peculiar affinity of affection and retentiveness of memory, so the last utterances of the Son of God in the last inspired book of the sacred Canon should be the constant companions of our thoughts, shedding light upon our pathway, and breathing faith into our hearts. When next his voice is heard, he will shake not only earth but also heaven.

The references to Christ in the Apocalypse are not meagre or few. He is brought to view either in the first, second, or third person more than one hundred and fifty times. There are not less than seventeen peculiar expressions of himself and his work of grace. We purpose to notice one of them.

"I am he that liveth and was dead, and behold I am alive forevermore, Amen; and have the keys of hell and of death."—Rev. 1: 18.

Jesus Christ "was dead." This is his testimony. We are told that the Son of man died and went into sepulchral rest; but the Son of God lived, and on spirit pinions went to Paradise. It must be admitted,

1. That whatever was denoted by the personal pronoun "I" was "dead." This pronoun when unlimited denotes the whole man. In this instance there are no limitations; hence we conclude that the whole man, divine and human, died. He does not say, I am he whose body was dead; but, I am he who was dead.

2. The salvation of every or any inhabitant of this mundane sphere depends upon the death of the divinely anointed and only begotten Son of God. If only his human nature died, then we have had but a human sacrifice. Human nature in Jesus was the same and no more than human nature elsewhere. According to this nature he was subject to human ills and affliction; he experienced the keenest bitings of hunger. Human woe rolled its grief surges over his heart. Physical weariness must have been the constant companion of his ceaseless toil; and how his heart must have heaved with anguish when in Gethsemane's lone garden the bitterest of bitter grief pressed from him the bloody sweat. If human nature is depraved, his was polluted, for his pedigree were sinners having Adam for their father according to the flesh. And if only his human nature died to redeem man, the death of John Baptist could have redeemed him as well. On this supposition his atonement becomes a myth, and salvation by his blood a sublime failure.

The germ-life of every child is from the father. Not to deny his pre-existence, we believe the divine Record that he was the Son of the Highest through the agency of the Holy Ghost. And if that divine life or nature did not expire upon the cross, you and I and every doomed son of Adam must die eternally in spite of any remedy yet prescribed by Jehovah. But did the Christ of God die? How breathless millions hang in suspense as they await the answer! But they need not wait long. Amid the splendor of the scenery of the Apocalyptic visions, a voice from the throne says, "I am he that liveth and *was dead*." Blessed words of my salvation. That one sentence—how full it is of everlasting blessedness. How it changes the destiny of earth and man. How it pours the light of life into the grave. How it rolls off the life-long burden of those who have been in bondage through fear of death. How it flashes the light of salvation into many dark, sin-chained and death-doomed souls. How in its final results it brings the mighty multitudes of earth into one vast, judgment-bound congregation. How it lifts the sable curtains of mortality and lets the light of immortality stream in through the portals of death. How it lets the music of angels fall upon my ravished ear. And thou Jerusalem, how shall I ever win a home in thy golden palaces? Sweetly falling upon my ear, I hear in heavenly accents a voice saying, "I am the way." I will walk in thee, blessed Jesus, though I go through the gloom of the grave, for thou hast lain there and made its sleep tolerable for me. Blessed Jesus, how I love thee, for thou hast loved me unto death.

Harmonizing with this statement is the prophetic declaration of the Psalmist, "He hath poured out his soul unto death."—Isa. 53: 12. Even the Roman soldiers who had charge of the crucified ones brake not his legs, for "he was *dead* already."—John 19: 33. After his resurrection he confessed he had not been to his Father, where he certainly would have gone if his deathless soul had left this tenement of clay. And Peter affirms that he was "put to death in the flesh, but quickened by the Spirit."—1 Pet. 3: 18.

1. His body died.

2. The "He" that was in the body died also.

3. Both the flesh and that which was in the flesh died. "HE was put to death *in the flesh*."

4. He was quickened by the Spirit of God his Father. "Whom God raised up, having loosed the pains of death."—Acts 2: 24.

The death of our Lord in the gracious results which flow from it, is the moral centre of the universe. Sinners, that purple flood flows for your cleansing. It is your life. Believe it. Its washing shall be your everlasting health. Seek it. Its covering shall make you a secure hiding place in the day of storms and destruction. Flee to it. Destruction for sin and sinners is coming. God shall soon tread his enemies beneath his feet. The fiery billows of the second death shall consume them all. God shall purge his universe from all unrighteousness. Death shall die, and God shall be all in all.

Blackstone, Mass. M. R. PHETTEPLACE.

For the World's Crisis.

"WHERE IS THE CITY?"

(Concluded.)

After Israel finds that he cannot adopt all of the Calvinistic theory, he goes to the Methodists, where there is altogether too much noise; and while he finds much to commend in the spirit of love and zeal manifested, yet on the whole he is more dissatisfied with them than any other, and so he tries the Episcopalians, but they occupy the opposite extreme; too much formality, and too strong a tendency toward Romanism; then he passes on to the Quakers, where he found some very nice people, but after attending one of their silent meetings, and conversing with some of the fraternity, and reading "Quakerism, or the Story of my Life," he decided that the "City" for which he sought was not there.

He next goes to the Swedenborgians, and obtained a knowledge of their doctrine; thence to their twin sister Spiritualism, where he attended sittings, had interviews with "mediums," read their paper, and argued with "believers." Israel argues nobly against their sophisms, and repels their infidelity with the "sword of the Spirit," thrusting the word of prophecy home upon them with an able hand. He next visits the Universalists, hears some good preaching, approves of many of their principles, but thinks their doctrine on the whole has an evil tendency when "gone to seed," and concludes that Origen was right when he said that if true that all men were to be finally saved, it "ought to be kept secret among such as may be fit to receive it, and not publicly exposed."

He next goes to the Unitarians, where he heard a great many excellent exhortations to good works and practical duties, but found them so far in error respecting the grand, fundamental doctrine of the atonement through Jesus Christ, and regeneration, that he could not believe the "City" was among them. Some sentiments given under this head, though put into the mouth of a Unitarian, are worthy of note.

In reply to Israel's inquiry, "You believe, then, in the progress of ideas of Christian truth?" the clergyman says:

"Most certainly. We glory (if the term is ever admissible) in our scope of liberty of thought and enlightenment in the domain of truth. This, though sometimes abused by our people, we hail as our precious, inalienable right. Were I bound to a creed made by any man, I should feel as if chained to Ixion's wheel. There is no bondage like that of the soul in chains of religion. Man's spiritual nature having come from God himself, is allied to the infinite. Hence all attempts at its prescription and limitation are nothing short of positive tyranny, as cruel in its sensations as it is fatal in its capacities for growth. I often think of what that good man, John Robinson, wrote to the Congregational church, which he had founded, after their departure for Plymouth, New England. Here it is:

"'For my part I can not sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go no further than the instruments of their reformation. The Lutherans can not be made to go beyond what Luther saw. Whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light, as that which they first received. I beseech you, remember it is an article of your church covenant,—that you be ready to receive whatever truth shall be made known to you from the written word of God. But I must herewithal exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately our of such thick antichristian darkness, and that perfection of knowledge should break forth at once.'"

The conversation between the clergyman and Israel has many excellent sentiments advanced on both sides, and we think that our inquirer is sound in good gospel faith. He accepts the divine inspiration of the written word, and that the Spirit is the true interpreter, "which does not work by any private interpretation vouchsafed to a Calvin or a Wesley, but is as free to all as the air we breathe. *He that doeth his will* shall know sufficient doctrine for all purposes essential to a good life and a good death. And that will is found in the Bible."

Failing to find the "city" for which he was searching among either of the nine denominations he visited, Israel settles down in this resolution: "Henceforth I will seek to be a disciple of Christ. I will love all men, though they love me not. In whatever place I find a true worker for the good of his fellow men, I will be to him a brother."

The book, as may be inferred, is not very profound; it will never be popular, yet it contains much that is truly valuable. The writer, whether man or woman, is no doubt a member of some one of the churches mentioned, very likely the Congregationalist, and takes this method of bringing out the doctrines and usages of the various denominations; and we think that, with one exception, they are treated with much candor. He teaches that elements of truth are found in all, yet none are free from error. The duty of making *love to God* the basis of union, is made prominent.

Israel made a mistake in the outset in thinking the "city" was to be found among any of the sects; a mistake of which he became convinced at the last, yet he thinks he had found it in the adoption of the principle we have quoted. We hope he may indeed find the city of God when it descends in all its grandeur and glory upon a renewed earth. M. D. W.

For the World's Crisis.

PATIENT IN TRIBULATION.

To be patient in tribulation is a great attainment. Christians often pray for more patience, and God answers their prayers by sending them trials; for "tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts." Paul understood this. He gloried in tribulation, and was willing to be a fool even for Christ's sake. And why was he willing to suffer thus? Because he knew that God's people were to be a tried people; they were to be purified, and fitted for the kingdom for which they suffer.

The Christian is not exempt from all the ills of life. He is liable to disease. His friends sicken and die. He meets with losses and disappointments in common with the rest of mankind. It is true God has a watchful care over his children, and shields them from many things which might sadden and afflict them; but still they are in a world of sin and sorrow, and must suffer the common lot of man.

In addition to this, being of Christ's body, they must be treated as he was treated. It must be so if they belong to him. "All that will live godly in Christ Jesus shall suffer persecution"; and this may come upon them when they are doing the best they can. Truly, under such circumstances they have need of patience.

Jesus tells us to "count it all joy" when we "fall into divers temptations; knowing this, that the trial of your faith worketh patience"; and "let patience have her perfect work, that ye may be perfect and entire, wanting nothing." There is no time, perhaps, when we can better glorify God than being patient in tribulation, lying passive in his hands, waiting his loving will. Helpless, we can only love him and suffer for his sake, knowing it is a Father's hand that chastens us; it is his love that chides us; and out of these trials he will bring us at last, fitted and prepared "for the rest that remaineth." The process is painful, but the result will be glorious.

Goffstown, N. H. JENNIE E. WHIPPLE.

Correspondence.

From Sr. M. E. Otis.

DEAR BRN.:—I have been laboring continually since I last met many of you at the Alton campmeeting, and I trust my labors have not been altogether in vain. I went from the Alton meeting to New Durham, where I spent a few days, speaking one evening at the chapel on the Ridge. Here I met Sr. Buswell and Bro. Stevens. Thursday afternoon we had an interesting time in that place. After listening to an interesting discourse from Eld. J. G. Smith, and a few stirring exhortations from the brethren and sisters, we repaired to the water's side, and witnessed the baptism of a young woman who has lately espoused the cause of Christ.

From New Durham I went to Groton, Vt., and remained two Sabbaths, holding meetings through the week. Here I found quite an interest to hear the truths of the gospel. Bro. F. E. Lang has labored some in this place, and baptized quite a number within a few months, and among them a number of young men, who seem to be steadily journeying on towards the kingdom. A few rose for prayers while I was here. Left Groton for Topsham and preached there one evening; thence to East Montpelier and held two meetings; next to Calais, where I preached one Sabbath and one evening. While here one man went forward in baptism,—a companion of one of the women that went forward in the summer, whom I mentioned a few weeks ago. The companion of the other woman that went forward seems to be in a lamentable condition, and is hardening his heart against every thing that is good. He was absent from home in Mass. at the time his wife was baptized, and on his arrival home, when he learned the step she had taken, great was his wrath against her, and also against myself and the one who

performed the ordinance. He at once forbade her going to any more religious meetings, and seems to take delight in persecuting her for her religion. I was informed that he had written me a letter and forwarded it to Worcester, before he knew that I was on my way to the place, saying that his curses should rest on me for ever for what I had done towards leading his wife astray.

The Lord is at work in this place, and the devil is mad and doing what he can to overthrow the work of the Lord.

Left Calais for Wolcott; and while there attended what was designed to be a small tent-meeting, but on account of cold weather the meeting was held in a school-house. Elds. Wheelock and Durfee were present to speak the word, besides some others.

From Wolcott returned to Calais and held a few more meetings. Some backsliders started anew for the kingdom. Have never seen a better state of feeling there than I found at this time. Regretted to leave the place, but as I had other engagements felt that I must go. Returned to Topsham, and preached through the day, Oct. 11th. After the afternoon meeting left for Groton, where Bro. Lang had preached through the day. At his request spoke in the evening. He has now gone from this place, but will return to baptize some next Saturday.

Last evening I spoke in a hall at Groton village, some five miles from where Bro. Lang has been laboring. Here is great prejudice existing in the minds of people, especially among the Methodists, against the truths held by the Advent people. I spoke from Rev. 6:17. Some left the hall when I began to give them some evidences showing that the day of wrath was near at hand. I have heard from one professor that they liked till I got to that part, and then they left. I expect to remain in this place over the Sabbath, and then intend to visit East Canaan and Danbury, N. H., and then return home to rest for a short time.

Dear brethren and sisters, my heart is in the work. The Lord is coming, and there is work to be done to get people ready for that great day. Who among you will enter into field, and work nobly till Jesus comes, and then receive a penny? Pray for me, that I may stand for the truth, and be the means of getting some light before the people as I go from place to place. Your sister in Christ,

Groton, Oct. 15th. M. E. Otis.

From Sr. F. M. Shimper.

Bro. Grant:—Permit me to acknowledge, to the praise and glory of God, his tender mercy and great goodness to us through the series of meetings in South Vershire, from the seventh to the twelfth of this month.

Bro. Carpenter and family came, and were most gladly welcomed at Bro. J. Harding's, and were cordially invited and received by several other families during the week. Various hindrances prevented the many from abroad and round about, we had earnestly desired should come; but the inhabitants of So. Vershire turned out well, and gave the "word" a candid and interested hearing; thus proving themselves men and women of the "Berean" type. Praise God for a few of this class in Central Vermont. May they speedily be increased manifold.

But the best of all is, God was in the midst, by the power of his Spirit and word. He who had begotten the cry, Lord, help! Lord, glorify thyself! Lord, set thy seal to thy truth! failed not to answer. His servant was especially aided in presenting the glorious gospel of the Son of God. He shunned not to declare the whole counsel of God—the nature of man, the promised kingdom, the prophetic word, etc.; and in its clearness and beautiful harmony commending itself to every one's conscience. O, how was the God of the Bible honored, while earnest listening and falling tears witnessed to the power of truth.

The meeting increased in interest until its close, when some deep feeling manifested, with other previous expressions, gave reason for humble, believing trust that some seed fell into good ground, which will spring up and bear fruit unto eternal life.

Dear brethren and sisters, especially those scattered abroad, who know how to feel for the lonely ones, will you praise God in our behalf, and also pray for us? Pray that the good work may go on; that God's truth may be magnified, and his ever blessed name be honored by its reception and saving power more fully among us. Your sister in the love of truth and hope of eternal life only through Christ, F. M. Shimper.

Vershire, Vt., Oct. 18th.

Bro. A. J. Titus, Westerly, R. I., Oct. 10th, 1868, writes:—"I am satisfied that your doctrine is right and true, and wish to bear my labors in this field, with the brother preachers. I have been a Methodist minister, but feel to go with those true people who are looking for our coming Savior. I preach in Westerly and Charleston, for the Adventists."

Sr. A. E. Smith writes, Oct. 18:—"The Lord is with us doing a great work. Sinners are coming to Christ. We have meetings every night in the mission, and such blessed times as we have. Glory to God. Pray for us, that we may have a great harvest this winter."

For the World's Crisis.

WORCESTER.

Oct. 26th, we had another good day in Worcester. Some seventy dollars were raised for mission and other purposes, for scattering the truth, making in all about $100 for a free-will offering for yesterday. This looks like *doing*, as well as suffering, the will of God. May it provoke to love and good works many others whose treasure otherwise is soon doomed to the flames. Two started in the race for the life to come. May they "so run as to obtain." H. Pratt.

Singular Circumstance.—On Wednesday last Mr. A. C. Warner, a farmer and resident of Woodbridge, N. J., and a visiting acquaintance, were the witnesses of a singular phenomenon which occurred in a meadow in the vicinity of Mr. W.'s house. While conversing they were startled by a loud report, as of an explosion, and on turning their eyes in the direction from whence the detonation proceeded, a moving column of smoke, having the appearance of a whirlwind, was visible. In the progress of this marvellous body it encountered a flock of poultry, which it raised entirely from the ground and carried gracefully along for a number of rods. Geese, hens and turkeys gobbled and cackled their protest and consternation, and made vigorous resistance, but were powerless. The witnesses of this interesting marvel attribute it to the explosion of a meteor, although it left not a trace behind.

Quick Telegraphing.—A dispatch sent from Boston, Sept. 26th, at 11.30 A. M., was received in Smyrna in two hours and twenty minutes.

Obituaries.

Baten. Fell asleep in Jesus, Oct. 17th, after an illness of six years, with consumption, Herman Baten, son of Bro. and Sr. Baten of Rochester, N. Y., aged eighteen years.

They mourn not as those who have no hope, for he would often throw his arms around his mother's neck, and exclaim—"We shall meet by and by in a better land than this, where parting will come no more." He often expressed a desire to be baptized, but his feeble health would not permit. At the funeral I read the 14th chapter of Job, and tried to comfort the hearts of the afflicted with the blessed assurance that there was hope in the death of their son. N. McCulloch.

Hill. Died in North Adams, Mass., Sept. 28th, 1868, of canker rash and inflammation of the brain, Lizzie Rosa Lena, adopted daughter of James H. and Olivia Hill, aged two years, six months, and twelve days.

Words of comfort were spoken by Bro. Wm. I. Blanchard, from 2 Thess. 1:7. Lizzie was a lovely child, intelligent far beyond her years. We mourn, but not as those who have no hope; for we expect to see her again in a little from this.

How we miss thy joyous laugh,
And shouts of childish glee,
And listen oft with throbbing heart
For thy footsteps light and free.

And oft in slumber shall we meet
Thy small mouth's rosy kiss,
And awake with a bitter pang
Thy twining arms to miss.

O. A. Hill.

Phelps. Died in Westfield, Mass., Oct. 11th, Nellie E., only child of Bro. Enoch and Sr. Sarah Phelps, aged six years.

"They shall come again from the land of the enemy." E. O.

Married.

In Biddeford, Oct. 4th, 1868, by Eld. W. H. Mitchell, Caleb C. Marshall and Emma McKenny, both of Biddeford.

Also, by the same, in Kennebunk, Oct. 21st, Lorenzo P. Burnham, of Biddeford, and Ira M. Gasper, of Surry.

At Bridgewater, Vt., Oct. 14th, at the residence of the bride's father, by Elder S. G. Mathewson, of Castleton, Vt., Mr. Stephen French, of Rutland, Vt., and Miss Mary I. Barrows, of the former place.

In Pownal, Vt., Oct. 20th, by Elder E. Owen, Bro. David Towslee of P., and Sr. Ellen E. Otis, of Savoy, Mass.

Summary of News.

FOREIGN.

Cable News.

Paris, Oct. 21. Gen. Serrano has written a letter declaring in favor of a monarchy, as best suited to the state of Spain. He says, however, that the leaders of the revolution have resolved to act entirely in accordance with the voice of the people as to what form of government shall be adopted.

There is a report that Ferdinand has accepted proposals to come forward as a candidate for the throne of Spain.

Madrid, Oct. 22d. The Central Provisional Junta held its last session yesterday. Resolutions were adopted urging the abolition of capital punishment, the removal of convict prisons from Spain to Africa and the Phillipine Islands, and the formation of volunteer rifle associations throughout the country. After recommending all local Provisional Juntas to follow their example, the Central Junta dissolved.

London, Oct. 22. The Prince and Princess Gergenti have arrived at Brighton, and the Queen of Spain is expected at that place.

Madrid, Oct. 23. A large meeting was held here to-day, at which speeches were made and resolves adopted in favor of the abolition of slavery throughout the Spanish dominions.

London, Oct. 24. Dispatches received to-day state that the authorities of Sydney have positive proof that the shooting of Prince Alfred was the result of a deeply laid plot, the details of which will be given to the public in a few days.

Oct. 25. Great Britain, France and Italy have recognized the revolutionary government of Spain.

Dispatches received to-night from Madrid report that the people in Alicante have proclaimed a Federal Republic.

Disturbances have broken out in Malaga and Grenada, and troops have been sent from Madrid to the latter place.

DOMESTIC.

San Francisco, Oct. 21. A heavy shock of an earthquake was felt here at 7.50 this morning. The motion was east and west. Several buildings on Pine, Battery and Sampson streets were thrown down, and a considerable number badly damaged. The ground settled, which threw the buildings out of line, and at the present writing (9 A. M.) no estimate can be made, though it is considered comparatively small. Several severe shocks have followed at intervals since, creating a general alarm among the people. The shock was felt with great severity at San Jose, where a number of buildings were considerably injured.

Oct. 22. A few slight tremors of earthquake have been felt to-day. The casualties do not exceed thirty. Only five persons were killed, though a few more may die.

A survey of the City Hall showed the walls badly cracked and the arches mostly ruined. The Custom House, in which the Post Office is located, was found habitable, and has been reoccupied.

Oct. 23. Another severe shock of earthquake occurred this minute and has sent the people shrieking with terror into the streets. It is impossible at present to ascertain whether any further damage has occurred to the shattered buildings or whether there has been any further loss of life. The streets are thronged with persons in their night clothes, who are waiting in fear to see what shall come next. The atmosphere is thick and the weather warm and sultry.

Some details of the destruction of property in the interior of the State, by the earthquake of the 21st inst., have been received. Alameda county suffered most. The damage to property in Alameda extended in all directions. Back of the town of San Leandro, in the northern part of Alameda county, are numerous fissures in the earth, from some of which issued a cloud of dust, and from others volumes of water. San Leandro creek which has been dry for a month, as is usual at this season of the year, is now a rapidly running stream. In some places hot water and steam rushed from the ground. The village of San Leandro and Hayward's are almost in ruins. The villages are fifteen or twenty miles apart.

The brick buildings are all thrown down, and a hundred tenements have been rendered uninhabitable. Numerous wooden structures were also much damaged.

At Hayward's there is only one building remaining uninjured. The towns of Almeda, Brooklyn and Oakland all suffered severely, and the destruction of property in the towns of San Jose and Redwood was very great.

The damage done by the earthquake will not be less than $3,000,000. Persons in the country noticed an upheaving and opening of the earth in several places. Large masses of rock several tons in weight were detached and rolled down the hill and mountain sides. Trees were violently shaken and water made its appearance where all was dry before. From some streams bubbles containing inflammable gas have risen to the surface.

New York, Oct 22. Mail reports from Peshawus, India, dated the 20th of August, announce that at 7 o'clock that morning Peshawus was visited by an earthquake, at first gentle, but afterwards a very violent one. Bastions were shaken down and sentries buried beneath the wall, but were yet alive. In the city, towers and walls fell in numerous instances, but no lives were lost.

Oct. 23. A Sandwich Island letter confirms the reported subsidence of the southeastern shore of the Island of Hawaii. The Rev. Mr. Coan states that the subsidence is plainly shown by trees which were once on dry land being now in the sea, and rocky islets, once five feet out of water, being now submerged.

The *Tribune's* special from New Orleans, Oct. 23, says outrages and murders are increasing in great numbers throughout the State. This morning a large number of white men crossed from here. Gen. Rousseau stopped the ferry boats and sent a company of infantry to assist the one hundred policemen, who were there, in preserving the peace. The *Evening Star* says: "The long impending conflict seems fairly commenced. Gen. Rousseau has requested two additional regiments. At nine o'clock an armed mob of four hundred men ordered the Metropolitan police to leave Gretna."

A Panama letter states that all the ports are closed. The Government could not raise $12,000 to charter a steamer to take troops to Chiriqui to suppress the rebellion there. An armed force took possession of the American newspaper, *The Chronicle*, and were supposed to be looking for the editor. Some three hundred stand of American arms—the property of a New York firm were seized by the authorities on the 11th, and carried to the barracks.

Australian letters state that the tidal wave caused considerable damage to shipping, and slight shocks of earthquake were felt. The solar eclipse was visible on the 19th of August, and meteors and electrical phenomena were observed all through the month. A meteor fell over the stern of a ship at Crondy Head, on the night of the 19th, and burst, killing the steersman.

St. Louis, Mo., Oct. 23. A dispatch from Hay's City, Kansas, says Col. Carpenter and Capt. Gorham, with the 10th Cavalry, had a brush with 700 Indians—Cheyennes and Arrapahoes—yesterday, at Buffalo station. They killed nine savages and wounded thirty. Our loss was three wounded.

The Grasshopper Plague in Texas.—Immense colonies of grasshoppers are again sweeping over Texas. A letter dated at Belknap describes the advent of the pest. On the 15th ult., at three o'clock in the afternoon, the writer saw in the distant west what he supposed to be the smoke of an immense fire, but which a few minutes observation showed could not be smoke. In about two hours it had approached near enough to show that it was a dense mass of moving matter. From the ground upward as far as the eye could see, on account of their denseness, was an almost solid mass of living, moving insects—grasshoppers. All who saw the sight agree that for every square inch of surface over which they were flying, there must have been no less than one bushel of grasshoppers. This body of insects was moving ahead of a northwest wind. They were some three miles wide, and as long each way as the horizon. They passed in a northeast direction, but left millions behind.

Female Suffrage in England.—At the Sittinbourne revision court the revising barrister for East Kent has allowed forty-eight more ladies the privilege of the franchise. Their names were placed on the lists by the overseers, and he (the barrister) said that he possessed no power to strike them off, no objection having been made against them. Eighty-one women are now entitled to vote in East Kent.

Discovery of a Supposed Buried City.—A letter from the City of Mexico says that in the village of Tayahualco, situated among the lava fields of the valley of Mexico, some workmen digging below one of the large lava fields discovered not only well preserved houses, but even dried up human bodies, which made them believe that a city had been buried there sinilar to Hurculaneum and Pompeii. A sientific commission is going thither to examine the spot.

Remarkable Phenomenon in Tennessee.

August 14th, last, a strange and terrible spectacle was witnessed in Cheatham County, about nineteen miles from the city, on the line of the Nashville and North Western Railroad.

"About one o'clock, while the men employed on the plantation of Joshua Fulgham were going into the field to pluck fodder, the sun being hidden behind clouds at the time, and a general gloom pervading the sky, they were much frightened and confused by the apparent opening of the clouds, judging from the description of the phenomenon, not more than five or six degrees north of the zenith. They judge the cloud to be about three quarters of a mile high. The strange sight attracted their notice. A brilliant whiteish red glare overspread an immense mass of black clouds, in the centre of which appeared a funnel-like aperture about four or five feet in diameter, the sides f which presented the appearence of ragged flames, darting like fiery tongues, and licking and lapping at a large white hot object passing with inconceiveable rapidity down through the apreture. When it left the mass of clouds it did not seem to fall in a perpendicular direction, but sloped at an inclination of some ten or fifteen feet from a plumb line, and grew more intensely bright as it approached the earth. It swept down like a bright angel of destruction. It struck the earth with a sound like a sudden and terrific clap of thunder, and seemed to make the surrounding hills quiver to their foundations. Great numbers of trees on their rocky sides fell, and continued falling for several minutes afterward, making noises like the prolonged reverberations of thunder among the rocky cliffs. The men were about four hundred yards from the place where the firry missive from the sky struck, and were afraid to go and examine the place for several hours afterward. They took courage however, and being joined by numbers of the people from the surrounding neighborhood, they proceeded to the place, and found that it had struck upon a flat ledge of rocks in a wagon-way leading from a farm house to the public road. The fragments of stone were thrown around for several rods in all directions; the ledge, which is said to be three feet thick, without any seams, was disturbed for a distance of about fifty feet, split, and torn up into fragments; the soil which was spread in thin layers all over it, looked as if it had passed through a sieve. At the point where the strange body came in contact with the rock there appeared to be no storm at all, but a very fine, white, floury sort of paste, which was quite hot, and a steam ascended out of the hole in which it had buried itself which was too hot to approach."—*Nashville Press.*

A correspondent of the *Nashville Press and Times* says, under date of Aug. 19th:

"The place where it struck remained hot three days, but a copious shower of rain having fallen, which temporarily swelled the streams and water courses, a large flood poured down on the place from the neighboring hills, sending up a constant and immense column of steam. The earth around the place for several yards was quite hot. This gave the idea that the ærolite which had struck must be of great size. The column of steam continued to ascend all night, and presented a weird spectacle amid the gloom and in the silent depths of the woods. It could be seen from the surrounding hills, like a tall ghost, changing its position betimes, and its form, and gradually, as morning approached, melting away in the light of the rising sun. At ten or eleven o'clock that day, we organized a squad of about ten, with drills and other quarrying tools, and commenced the work of excavation. We found great numbers of rents and cracks in the rocks as we descended. Not much powder was needed after the first blast. We did not propose to work all round the hole, but began five or six yards away from the lips of the orifice and continued to work on that side alone; when we reached a depth of about twenty feet we came to the ærolite, or mass of metal, still hot, and covered outside with a slight film or coating of oxide. It is wedge-shaped, the heavy end being upward. We cannot account for this except on the supposition that it was globular as it descended; but the contact with so dense a body as a mass of limestone, while in a soft condition, pushed backward the mass as it passed through and gave it the cone-shape which it has. It had passed entirely through the ledge of limestone and was embedded in a stratum of the bluish, tough, putty-like clay, very closely packed and impervious to water. This bed of clay, or marl, runs, sloping up the hill, to what extent or distance I don't know, but at the point where the excavation was made it has that inclination. The ærolite we found to measure about seven feet from apex to base, and, at the grratest circumference, about ten feet round. It is specifically very heavy, and the lump cannot weigh less than five or six tons."—*Ex.*

Items.

☞ The Madrid Junta is changing the names of steets in that city, so as to call them in honor of the revolutionists rather than those which remind one of the Queen and her government.

☞ It is remarked that the crop of dead leaves from the trees was never known to be so large as it is this year.

☞ Another immense undertaking, the cost of which is estimated at about four hundred and fifty millions of francs, is under consideration in France. It is called the Maritime Canal of the two Seas," and is to extend from Adge to Bordeaux and Rochefort.

☞ The Queen of Prussia, for many years in feeble health, has been cured by eating freely of grapes daily.

☞ Antonio Garibaldi, a nephew of the General, tends to stand for Nice at the general elections in France.

☞ A Salt Lake letter says Mormonism is on the wane. Only old converts possess hearty belief in the Mormon religion. At least one half the young men are infidels, while the young women have a perverse tendency toward the Gentiles, and never fail to take one for a husband when opportunity offers.

☞ An old man named Robert Dooks, aged seventy-two years, who served as a drummer boy with the British army at the battle of Waterloo, fell from a horse on the prairie near Chicago a few days ago, and was killed.

☞ During some recent excavations at St. Gervais, France, an urn was accidentally broken, exposing to view 7000 silver coins. Although bearing no date, the Greek inscriptions, intermixed with Latin, suggest that they were struck long before the commencement of the Christian era, when Marseilles was the centre of commerce, art and civilization. The coins are in a wonderful state of preservation.

☞ The revolution in Spain has put a sudden and effectual stop to the plots and schemes of the Bourbonists in other sections of Europe, particularly in the newly constructed kingdoms.

☞ The Pope has offered Isabella, recently of Spain, his spiritual consolation, and a home in one of his palaces should she choose to occupy it.

☞ Gen. Prim, the Spanish revolutionist, it seems, is a terrible fellow, whose threats are always carried out to the letter. His famous menace addressed to Queen Isabella two years ago, "Change your system now, madame, or I swear that you shall flee from Spain," terrified the Queen at that time so much that O'Donnell was scarcely able to dissuade her from acceding to Prim's request.

☞ The appointment of the Dean of Cork, (Dr. Magee) to the bishopric of Peterborough is a great ecclesiastical innovation. Many Englishmen have, at different times, been raised to the Irish Episcopal bench, but there are few, if any, instances on record of an Irish clergyman having been appointed to a bishopric in England. The present is believed to be the first case since the Union.

☞ One of the royal generals in Spain recently condemned a child only five years old to be shot, as the son of a rebel. The child, not understanding the situation, moved about, and by extraordinary luck was not touched. The general then cooly threw it an orange, and while stooping to pick it up, a second volley stretched it dead. If this is true, the brute should suffer, wherever he may be found.

☞ A French paper remarks that, if Count Bismark has stirred up the revolution in Spain, he has done good service to France, for it is impossible that what has happened across the Pyrenees should not suggest to Napoleon III. some wholesome reflections. "When a man sees his neighbor's chimney catch fire he sweeps his own."

☞ A terrible avalanche of rocks recently occurred near the Notch House on Mt. Mansfield, Vt. One of them, weighing more than one hundred tons, fell, bounding and crushing its way over and through the forest, a thousand feet or more, cutting the trees off like pipe stems, till it finally lodged within ten rods of the house.

Notices.

Mission Tent for Florida.

Shall the Maine Mission Tent go to Florida on a mission during the coming winter? Bro. Griffin, who is a good and faithful manager, proposes to go with the tent, provided the committee consent and the friends of missions will provide the means. Who that has abundance of means, can do better than to aid such a work? One thousand dollars would sustain such a mission during the winter. We have brethren in the State who could do it single handed, if they would. It remains for them to say what they will do *at once*.

I. C. Wellcome.

The Maine Annual Conference.

Where shall it be held? We have been constantly engaged with the Mission Tent, and could not arrange for the conference. Will those who would like it at their place, notify me at once? Please do it as soon as you see this notice, and we will arrange to have it in November, at the place which seems most proper, as you suggest. Direct to me at Yarmouth. I. C. Wellcome.

Notice.

There are many persons who are too feeble to work hard, others cannot obtain employment that affords much pay. We would say to such that if they would like to canvass for works that are excellent and *very saleable*, we will put them on the right track if they will write us with a stamp to pay for answer. Men and women both can be supplied. Receiving as we are new subscription books from various publishing houses, we know the merits of the works we are prepared to recommend. M. D. Wellcome, *Yarmouth, Me.*

General Conference at Buchanan.

There will be a general social conference of believers in the speedy advent of our Lord Jesus Christ, at Buchanan, Mich., commencing Monday, Nov. 23d, and continuing over the following Lord's day. Elder John Couch, of New Hampshire, will be present to preach the word. Also, Elds. J. V. Himes, Wm. Sheldon, Frank Burr, and many others of our western ministers. We invite all our friends, north, south, east, and west, to be in attendance. Those purposing to make visits east or west this fall or winter, will do well to arrange to stop here during the whole or a portion of the conference. Provision will be made for all who attend. Our hearts are large enough, and our homes are open. Come, and bring a blessing from the Lord with you. Many have long wished for an opportunity to visit this place. Embrace this occasion, and it will do, not only us, but your own soul good.

The General Ministerial Conference will hold an adjourned session at the same time, which will add greatly to the interest of the occasion. Come to the feast. In behalf of the church at Buchanan,

D. R. Mansfield, Pastor.
Wm. L. Himes, Secretary.

General Ministerial Conference.

The Western General Ministerial Advent Christian Conference will meet at Buchanan, Mich., Thursday, Nov. 26th (in connection with the Social Conference), as decided by a vote of the General Conference at its last session. This meeting is not to be regarded as a *special* meeting, but as a *continuation* of our unfinished meeting at De Kalb; hence, all ministers having a good standing in any of the Western Advent Christian Conferences can take part in our deliberations, as specified in the primary call. Let the watchmen rally. We represent a noble cause. Let us honor it in earnest efforts for its promotion.

Wm. Sheldon, Secretary.

Notice.

Providence permitting, the adjourned meeting of the believers in the speedy coming of the Lord, which was held in Enfield Sept. 24th, will meet at Paradise Hall, in Bristol, Conn., on Thursday, Nov. 5th, at seven o'clock P. M., and continue through the week and over the following Sunday.

For the brethren, E. M. Curtiss.
J. W. Whiting.

Conference.

Providence permitting, there will be a conference on New Durham Ridge, to commence Thursday evening, Oct. 29th, and hold over the following Sunday. Brn. J. Couch, A. Ross, and others, are expected. We wish to make one more effort to advance God's cause and save the perishing. Let prayer go up to God for his blessing.

For the brethren, J. G. Smith.

Notice.

There will be a meeting of days at Hollis Centre, Me., commencing Thursday evening, October 29th, and continue over the Lord's day. T. P. S. Hampson, Wm. H. Mitchell, and others, are expected to preach the word. Come all that can to this meeting, and homes will be provided for all.

Timothy S. Carll.

Conference.

The Lord willing, we purpose to hold a conference in Bangor, Me., commencing October 29th, and to hold over the following Sabbath. We hope all of the brothers and sisters will come who are willing to work for the Lord.

In behalf of the Church, J. M. Jewett.

Notice.

The first quarterly meeting with the church at Woodhull, N. Y., will commence Friday evening, Nov. 27th, and continue over the Sunday following. All are invited to attend. J. W. Taylor.

Notice.

To the brethren and sisters scattered abroad, who are interested in the Star of Hope Mission: Sr. Anna E. Smith, Superintendent, can procure the full report of her labors and expenses for the past twelve months, which is got up in pamphlet form. Single copies 15 cents, by the dozen $1.25. The proceeds, after paying the printer's bills, etc., will go to defray the expenses of the mission. They can be had by sending to Anna E. Smith, 14 Laurens Street, New York, or to H. L. Hastings, Scriptural Tract Repository, Boston.

Notice.

Having been released from all contracts and arrangements of public labor, I am now at liberty to go wherever the door may be opened. Application must be made soon. Address Eld. Peter S. W. Deyo, Strawberry Point, Clayton Co., Iowa.

Notice.

Our meetings in South Boston, for the worship of God, will be held hereafter at *"Fraternity Hall,"* No. 120 Broadway, every Sunday, the Lord willing. Come over and help us.

J. N. Berry, Secretary.

Notice.

Elder Thomas Smith, No. 7 Fourth Street, Bangor, Maine, keeps for sale English Bibles and Testaments, American Bible Union Testaments, H. F. Hill's "Saint's Inheritance, or World to Come," with the general variety of Tracts issued by the A. C. P. Society, Boston, Mass.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times. every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
M. Batchelor.....Sunday, Nov. 1st
H. Pratt.....Sunday, Nov. 8th

Chelsea, Mass., (Library Hall.)
L. Boutell.....Sunday, Nov. 1st
M. Batchelor.....Sunday, Nov. 8th
J. S. White.....Sunday, Nov. 15th

South Boston, (Fraternity Hall), 120 Broadway.
T. N. Sherman.....Sunday, Nov. 1st

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
S. W. Thurber.....Sunday, Nov. 1st

Clinton, Mass.....Sunday, Nov. 1st
Worcester.....evening, Nov. 2d
Lowell.....Sunday, Nov. 8th
Casco, Me.....Sunday, Nov. 15th
C. Goodrich.

Abington, Ct.....Sunday, Nov. 1st
Church fellowship meeting the Saturday evening previous. Come all. H. F. Carpenter.

Plymouth, Mass.....Sabbath, Nov. 1st
A. P. Moore.

New Bedford.....Sunday, Nov. 1st
Lynn, Mass.....Sunday, Nov. 8th
J. S. White.

Hyde Park.....Sunday, Nov. 1st
H. Pratt.

Rochester, N. Y.....Sundays, Nov. 8th and 15th
J. Couch.

Stowe, Mass.....evening, Nov. 3d
Lunenburg.....evening, Nov. 4th
Clinton.....evening, Nov. 5th
L. Boutell.

Stratham, N. H.....Nov. 4th and 5th
Exeter, N. H.....Sunday, Nov. 8th
Nashua.....Tuesday, Nov. 10th
Manchester.....Nov. 12th
Goffstown.....Nov. 13th
Clinton, Mass.....Nov. 17th
Worcester.....Nov. 18th and 19th
New Haven, Ct.....Oct. 20th
Bridgeport.....Sunday, Nov. 22d
Star of Hope Mission, New York.....Nov. 23d
Remember the covenant to meet in the closet to pray for the outpouring of the Holy Spirit and a revival of God's work. Anna E. Smith.

Lowell, Mass.....Sabbath, Nov. 1st
J. T. Dixon.

Salem, Mass.....Sunday, Nov. 1st
Bradford, N. H.....Sundays, Nov. 8th and 15th
Joseph W. White.

Square Pond, Ct.....Sunday, Nov. 8th
East Haddam, (Mount Parnassus), A. M. and P. M., Sunday, Nov. 15th.
Goodspeed Landing, (as Bro. Higgins may arrange), evening, Sunday, Nov. 15th. L. F. Moore.

Williamstown, (as Bro. Wheelock may arrange), evenings, Nov. 25th and 26th.
North Adams.....evening, Nov. 27th
Florida, (as Bro. Tower may arrange), evening, Nov. 28th. Will he let me hear from him at N. Adams?
Savoy.....evenings, Nov. 29th and 30th
E. Owen.

Westboro, Mass.....Lord's days, Nov. 1st and 8th
Holden.....Sunday, Nov. 15th
Natick, R. I.....evening, Nov. 24th
Westerly.....evenings, Nov. 25th and 26th
New York City, (as Bro. Cox may arrange), Lord's day, Nov. 29th. C. H. Sweet.

Merideth, (Advent Hall).....Sunday, Nov. 8th
Wm. Walker, 2d.

East Rochester, N. H.....Sunday, Nov. 1st
Barnstead, (White Oak Ground).....Sunday, Nov. 8th
Great Falls, N. H.....Sunday, Nov. 15th
John Parsons.

Loudon Ridge.....Sunday, Nov. 8th
Chichester, (Marden's Corner).....evening, Nov. 12th
Pine Ground.....evening, Nov. 13th
Pittsfield.....Sunday, Nov. 15th
T. W. Piper.

Vernon, Vt.....Sunday, Nov. 1st
T. L. Hall.

Lunenburg, (at Sr. Burage's).....Sunday, Nov. 1st
Florida.....Nov. 8th
North Adams.....Nov. 15th
Hoosac, N. Y.....Sunday, Nov. 22d
H. Hancock.

Alton, N. H.....Sunday, Nov. 8th
Joseph Spinney.

Richmond, (Reed meeting-house).....Sabbath, Nov. 8th
L. F. Cole.

Cheshire Street, Ct.....Sunday, Nov. 1st
G. L. White.

Barkhamsted Hollow.....Sunday, Nov. 8th
Granby.....Sunday, Nov. 15th
S. M. Tatro.

Campton, N. H., (Bump school-house), evening, Nov. 14th, and over Sunday.
Will Bro. Cyrus Nelson meet me there?
A. H. Clark.

Plymouth, N. H., (as Bro. Nelson may arrange), Sunday, Nov. 1st and 8th.
Warren Village.....Sunday, Nov. 15th
Warren Summit, evenings, Nov. 15th, 16th, and 17th
Piermont, (Clay meeting-house).....evening, Nov. 18th
Piermont Village, (at Town Hall), evenings, Nov. 19th and 20th.
Indiana Pond, (Orford).....Saturday evening, Nov. 21st and over the following Sabbath. T. E. Lang, Jr.

Livermore, Me., (at the house of Gardiner Perkins), Saturday evening, Oct. 31st.
At the Mitchell school-house.....Sunday, Nov. 1st
Strickland's Ferry, (at Charles Hammond's) in the evening.
West Leeds.....Sunday, Nov. 8th
Wm. H. Doughty.

Bonny Eagle Falls.....Oct. 25th, Nov. 8th, 22d
Blue Point Scarborough New.....Nov. 1st
Kennebunk Depot, (school-house).....Nov. 15th
Bath, Me.....Nov. 29th
My address is Biddeford, Me., Box 1827.
T. P. S. Hampson.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. Stetson, Pastor.

Bridgewater, evenings through the week, and Sunday, Nov. 1st. J. B. Cook.

Yalesville, Ct.....Sunday, Nov. 1st
S. Woodruff.

Meredith, (Oak Hill meeting-house), Sunday, Nov. 1st
N. Glidden.

Guilford, Conn.....Sunday, Nov. 1st
Durham.....Sunday, Nov. 8th
Killingworth, (Nettleton District).....evening, Nov. 10th
Barnum school-house.....evening, Nov. 11th
Cheshire Street.....Sunday, Nov. 15th
Scitico.....Sunday, Nov. 22d
Wm. A. & M. L. Durand.

Stoneham.....Sunday, Nov. 1st
Charlestown.....Sunday, Nov. 7th
The rest of Nov. not engaged. H. Munger.

Hampton, N. H., (Town House), Sundays, Nov. 1st and 8th, and evenings through the week.
Keene, N. H.....Sundays, Nov. 22d and 29th and evenings through the week. A. Simpson.

South Sutton, N. H.....Sunday, Nov. 1st
C. W. Sargent.

Worcester.....Sundays, Nov. 8th and 15th
Springfield.....Sundays, Nov. 22d and 29th
S. W. Thurber.

Lisbon.....Sunday, Nov. 1st
Shall come on the last train from Lewiston Saturday evening. Z. B. Chase.

Portland, Me.....Sunday, Nov. 1st
James A. Young.

Manchester, N. H.....Sabbath, Nov. 1st
T. M. Preble.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. Eld. Geo. Champlin.

Sutton, (Mill Village).....evening, Nov. 5th
Concord, (at the Bethel).....Sunday, Nov. 8th
Chichester, (Advent Chapel).....evening, Nov. 9th
Barnstead, (Clark meeting-house).....Nov. 10th
Exeter, N. H.....Sunday, Nov. 15th
Lawrence, Mass.....Sunday, Nov. 22d
Wakefield.....evening, Nov. 24th
Lowell.....Sunday, Nov. 29th
J. Pinkham.

Suncook, N. H.....evenings, Nov. 3d to 6th
Manchester, N. H.....Sundays, Nov. 8th and 15th
South Deerfield, N. H., (as Bro. Winslow may arrange), Nov. 17th to 19th.
Lowell, Mass.....Sunday, Nov. 22d
J. K. Bellows.

Wyoming, R. I.....the first Sabbath in each month
Westerly, R. I.....the second Sabbath in each month
Riverpoint, R. I.....the third Sabbath in each month
Bristol, R. I.....the fourth Sabbath in each month
A. Durfee.

Danielsonville, Ct.....Sunday, Nov. 1st
Geo. A. Brown, (or substitute.)

South Creek, Bradford Co., Pa.....Nov. 5th, and over Sunday.
Westfield, Tioga Co., Pa., Nov. 10th, over the following Sunday, and perhaps longer.
Parma, Monroe Co., N. Y., (as Bro. J. Crank may arrange), Nov. 26th, and over Sunday.
Hemlock Lake.....Dec. 11th, and over Sunday
Honeoye, (at the quarterly meeting), Dec. 17th, and over Sunday.
Cohocton, (two days meeting at T. C. Armstrong's school-house), Dec. 26th, and over Sunday.
Blooming Valley, (as brethren there may appoint), and also attend their yearly meeting, Dec. 30th.
C. F. Sweet.

Biddeford, Me.
W. H. Mitchell.....Sunday, Nov. 1st
B. S. Emery.....Sunday, Nov. 8th

Pleasant Valley, Ct.
L. F. Moore.....Sunday, Nov. 1st
E. Owen.....Sunday, Nov. 15th
B. Hitchcock.....Sunday, Nov. 29th

Springfield, Mass.
S. G. Mathewson.....Sunday, Nov. 8th
A. Simpson.....Sunday, Nov. 15th

Wilbraham, Mass.
A. M. Higgins.....Sunday, Nov. 1st
P. S. Butler.....Sundays, Nov. 8th, 15th, 22d and 29th

Concord, N. H., (at the Bethel.)
J. K. Bellows.....Sunday, Nov. 1st
J. Pinkham.....Sunday, Nov. 8th
Anna E. Smith.....Sunday, Nov. 15th
M. Batchelor.....Sunday, Nov. 29th

Portsmouth, N. H.
N. C. Twombly.....Sunday, Nov. 1st

Westfield, Mass.
E. Owen.....Sundays, Nov. 1st and 8th

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Concord, N. H., (Centre Street.)
Enoch Morrill.....Sundays, Oct. 25th and Nov. 1st

Lawrence, Mass., (Advent Chapel.)
Daniel Churchill.....Sunday, Nov. 1st
J. Pinkham.....Sunday, Nov. 22d
H. Munger.....Sunday, Nov. 29th

New Britain, Ct.
F. H. Burbank.....Sunday, Nov. 1st

Wolcottville Circuit.
S. G. Mathewson.....Newfield, Nov. 1st
S. G. Mathewson.....Wolcottville, Nov. 8th
G. L. White.....Newfield, Nov. 15th
B. Hitchcock.....Wolcottville, Nov. 22d

Portsmouth, N. H.
N. C. Twombly.....Sunday, Nov. 1st
R. R. York.....Sunday, Nov. 22d
I. C. Wellcome.....Sunday, Nov. 29th

New York, (corner of Grand and Allen Streets), Sabbath, Oct. 25th, and Nov. 1st.
Kingston, N. H.....Sunday, Nov. 8th and every evening through the week.
Lee, N. H.....Sunday, Nov. 15th
Others wishing my labors, write me at Kingston, care of J. H. Flagg. A. D. Flagg.

Beeby Plains, P. Q.....Sabbath, Nov. 1st
Abigail M. Tripp.

Sandisfield, Mass.....Sunday, Nov. 15th
B. St.John.

Melvin Village, N. H.....Sunday, Nov. 1st
Northwood Narrows.....Sunday, Nov. 8th
W. W. Sutherland.

Great Falls, N. H.....Sunday, Nov. 1st
Wolcott, N. Y.....Sunday, Nov. 8th
Warren J. Hobbs.

North Dana, Mass.....Sunday, Nov. 1st
Northfield.....Nov. 4th
Griswoldville.....Nov. 5th
Florida.....Nov. 6th
Savoy, New State.....Nov. 8th
North Adams.....Nov. 9th
Williamstown, (White Oak Chapel), Nov. 10th and 11th
Pownal, Vt.....Nov. 12th and 13th
Hoosick, N. Y.....Nov. 14th to the 22d
Geo. A. Streeter.

Bristol, Ct.....Sunday, Nov. 1st
B. Hitchcock.

Salisbury, N. H., (Smith's Corner meeting-house), Sunday, Nov. 1st. Simeon Roby.

Scitico, Ct.....Sunday, Nov. 15th
Rand'l. E. Ladd.

Square Pond, Ct.....Sunday, Nov. 1st
P. S. Butler.

Yalesville.....Sunday, Nov. 1st
Prospect.....Sunday, Nov. 8th
Meriden.....Sunday, Nov. 15th
Cheshire Street.....Sunday, Nov. 22d
Wm. Stuart.

East Gloucester, R. I.....Sabbath, Nov. 1st
B. Roberts.

Merideth, (Advent Hall).....Sunday, Nov. 1st
Joseph Kimball.

Albany, N. Y.....Sunday, Nov. 8th, at 10½ A. M.
Troy, at 2½ and 7 P. M. A. H. Brown.

LETTERS RECEIVED.

S M Tatro, S L Manley, W H Mitchell, J B Wadsworth, H Pratt, E Lee, C R White, G W Smith, H Munger, J E Clark, I C Wellcome, E Owen, C Colegrove, I Damman, N McCulloch, D Cambell, W H Spencer, J N Berry, I Lamb, D Cogswell, A B Swaneburg, A N Seymour, W Morphy, J M Snook, A S Chase, J Mason, F M Shimper, M R Phetteplace, R T Woodbury.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—Crisis Office, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
D. Churchill—Lawrence, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Springfield, Mass., Pendleton Avenue, Cor. of Orleans Street.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Richmond, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
B. P. Manning—East Weare, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—Loudon Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
A. Ross—Greenland Depot, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
O. R. Fassett—Minneapolis, Minn.
Philip Rämer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
G. W. Stetson—Clens, Ohio.
H. A. King—Nevada, Ohio.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
P. W. Hough—Mendoro, La Crosse Co., Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
J. Wilbur—Box 382 Janesville, Wis.
H. K. Flagg—Advent Christian Hall 1136, No. 6th Street, St. Louis, Mo.
Wm. M. Ingham—Clementsport, N. S.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Savedd By H. L. Hastings. Cloth $1.00; paper 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.26 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c. by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 460 pp. $1.25.

"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 6c. single copy, by mail; 40c. per dozen.

THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 6c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c; 40c. per dozen.

COMMUNION SERVICE.

Cool waters to the thirsty soul
How sweet!
The parching earth looks up with eager eyes
The first bright drops that glitter from the skies
To greet.

A cooling draught has cheered me
On life's way;
My soul is strengthened to begin anew—
My spirit moistened with a heav'nly dew
To-day.

Father, I thank thee for the joy
Of meeting here;
Oasis on life's desert-strand,
To cheer us in a weary land
So drear.

Dear Savior, here thy dying love
I taste—
Here I each solemn vow renew—
Oh! keep me faithful all life's journey, through
Life's desert waste.

I know that storms and shadows still
Must dim my day;
The fire must burn, the tempest beat;
But still I know my Savior guides my feet
Along the way.

The thorns and briars have torn
Thy weary feet before;
Thou know'st how much I need sweet heav'nly dew
To cheer me on my journey to
The golden shore!

Be Thou my strength, my guide, my stay,
My daily light;
And when death's portals I have passed,
Ah! crown me with the white-robed throng at last,
In mansions bright.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

STILL INCREDULOUS.

How gladly one would find access to the columns of religious and even secular journals, to notify and admonish the incredulous public of the gathering tempest of trouble; but, alas! how reluctant are the managers to admit photographs of impending peril. How greatly and faithfully the people need instruction. Prophecy alone can give a sure account of the situation and the prospect. What exciting dispatches we may soon see; what surprising rumors and revolutions we may hear; what puzzled comments and perplexed cogitations observe. I was just talking with my sister from Buffalo, and I asked her,

"What comments did your ministers in the city make on the great earthquake?"

"None, that I know of," she said.

"Is it possible, that such an extraordinary event could pass without pulpit comment; an event of such fearful significance?"

"I heard of no particular reference to the subject, by any of the ministers."

Ah! with what an awful silence are the lips of religious instructors sealed. Still there is doubtless, here and there, an earnest note of alarm. It seems to me precisely as if the whole force and fury of coming revolutions and judgments would begin to break on the world, aye, and on the church too, before they will believe; and then that the cry will arise indeed, and in earnest, "Behold, the Bridegroom cometh!"

THE TEMPEST THICKENS.

It is manifest enough that a diluvian, or an ante-diluvian, heedlessness characterizes the masses. Fashion is still lugging on her vanities and enormities. My sister just gave me a pencil sketch of that new detestableness (at which I gazed with a kind of mixed feeling of wonder, pity, and ridicule), called the *Grecian bend*. There you have a pretty frolic of fashion. That is a modern phenomenon. There is *one* embodiment of the spirit of the age! Just take *planchette*, and the *Grecian bend*, and you have two of the peculiar evolutions of the time. Exclamations and exclamation points bristle up in one's head at such strange sights and signs. And this may be said to the credit of some of the wise ones, even in Buffalo, that they answer, when interrogated, "Beware of planchette! Keep clear of it. It is mysterious and sinister. Let it alone." Yet this does not prevent the strange implement from going abroad into ever so many even out-of-the-way places; and thousands on thousands, through its agency, are like to be busy and fervent at devil-worshiping.

And now how goes the whirl of the great world in politics, revolution and war? Every thing is ominous. What shall we say of the South? Ætna, Vesuvius, Popocatapetl (figuratively),—such are the volcanic heaps that rear their smoking apices throughout this unhappy realm. A deadly ferocity is seen among the Indian tribes, and the war-fever is firing their merciless bands. What means the revolution in Spain? I will tell you. This is one of ten kingdoms, whose kings are to be chosen by elective franchise; or, at least, so I believe. *Democracy and monarchy* are thus allied, and the *iron and the clay* of the toes in the metallic image show that maturity of the doomed shape when the mountain stone shall shatter it. Let us see if there are not more to come almost immediately. (And Christ coming as a thief, too!)

A BOMB-SHELL AMONG THE BAPTISTS.

Perhaps you have not noticed the surprise and alarm excited in the Baptist ranks by the action of Alexis Caswell, of Providence, R. I., who occupies of all men at this moment, probably, the highest position officially in the whole denomination; as he is President of Brown University, and also of the Missionary Union. At a late session of the Warren Association, he denied any "thus saith the Lord" for the invariable precedence of baptism to the Lord's Supper; thus seeming to shoot an arrow into the joint of the close-communion armor. It has brought and will bring some hailstones around the head of the venerable President. Whether his tall form will stand still erect amid the tempest, time only can show; or whether he will yield to the demand, to resign his high official honors, or recant his implication of an unscriptural rigor in the long time order of restricted communion.

JESUS CHRIST ON HIGH TITLES.

I confess it has seemed to me just a little curious how the edge of one scripture is dulled in our day; and that is, "Be ye not called Rabbi." But there is a way by which a good many learned teachers and ministers manage somehow not to remember this little counsel, or else they understand it a little differently from the letter of the text. Now, you may think it bold and plain to say, though I am sure you will agree with me perfectly, *this reception of titles is an open door to many mischiefs.* It is positively contrary to Christ's command, and, as a consequence, great darkness has been coming into the church for a long time. It may be an agreeable distinction to nestle in one's imagination, or to hold fast with the grasp of conscious possession; but is it not exactly what Jesus said, a disciple must not covet, and must not receive? But look at the great scale of operations, among the colleges and universities, in the distribution of titles and degrees. Who gave authority to a group of christian men to override the prohibition of Christ? Who said to the most learned man living, that he might be a casual or temporary exception to the great rule? How came he to get special license to be made or called a Rabbi? What messenger has ever come down from heaven, more august and authoritative than Jesus of Nazareth, by whose permission a man may innocently or lawfully receive a certification that he is henceforth *Doctor Divinitatis?* "Produce your strong reasons."

Now let us ask honestly if this is not all wrong? Is it not one of the most alarming signs of the times? Is it not a mark of apostasy? Is it not a fearful bar to faith? How can these, who honor one another, "believe"? How can they shake off the old subtlety of the serpent, that a sinner is immortal? Ah! the wily deceiver has got a loop over them, in causing them to champion the lie, that it is not the blessed and only Potentate, who *only* hath immortality.

DOCTRINAL AND PRACTICAL.

And that leads me to say a word of the oft-repeated protest against so much doctrine. "Give us practical preaching. We want practical religion. It is not so much matter how we believe, if we only do right." But it is matter how we believe. Believing right is the very first step towards doing right. The popular perversion of doctrine, the mis-believing, and the mis-preaching, are perfectly shameful. Just for one moment notice what is God's idea of the value and virtue of right doctrine. "Give attendance to doctrine." "Take heed to thyself, and to the doctrine." "Let the Elders have double honor, who labor in word and doctrine." "All scripture is profitable for doctrine." "In doctrine showing incorruptness." "I give you good doctrine." "My doctrine shall drop as the rain." "Speak things which become sound doctrine." And much more.

Fifty-five times in God's word is this word "doctrine" used, and in what varied and almost infinite phraseology is the importance of right teaching set forth. Doctrine is the very beginning and foundation of all right doing; and it is the miserable neglect and perversion of doctrine which has led to untold mischiefs throughout Christendom. As for the word "practise," it is used seven times in the Bible, and always in an evil sense. The fact is, by the various and plain verbiage of doctrine, teaching, testimony, gospel, scripture, word, truth, saying, wisdom, knowledge, instruction, and so on, we have such an emphasis laid on the dignity, the magnitude, the virtue and necessity of *right teaching*, as we can, I apprehend, be in no danger of over-rating. The fact is, a man can scarcely do the first thing truly pleasing to God, without previous instruction. He certainly will get on at a poor rate toward the heavenly kingdom, without some seeds of truth lodged in his mind.

Therefore I say, give us doctrine, pure, true, divine. The children will grow by the milk of the word. Flies floating in the milk, or sediment piled up at the bottom, will make it nauseous to pure eyes and a pure taste. Out with the flies and the sediment! Or, rather, let no such naughtiness in.

CLINTON COLEGROVE.

Sardinia, N. Y.

P. S.—In my article of Oct. 7th, in the last paragraph but one, for "primitive fire" read *punitive* fire. C. C.

MORAL COWARDICE.

He who has not sufficient courage to face the fire of a battery, or the rush of a cavalry charge, is pronounced a coward. If his legs, as Sydney Smith expresses it, get the better of him, and carry him in the opposite direction to the battle, the wits ridicule him, and his officers threaten to shoot him. This shrinking from danger is often a matter of physical constitution only, in which persons differ by natural temperament. Yet when it is not resisted and overcome in necessary emergencies, we assert that there is a lack of manhood; we laugh, we sneer, we denounce, as the mood may be, or as the gravity of the case demands. We call the unfortunate trembler a woman, a girl, a chicken-hearted fellow, until he feels ashamed to present himself among his comrades.

If cowardice be such a disgrace and crime, it is time some of our young men began to blush, who are daily proving themselves to be a most arrant set of cowards, and not possessed of half the courage exhibited by many a girl. They are not men, but a kind of jelly fish, without backbone or other frame-work. Present a temptation, and they yield quicker than if you had presented a pistol. Great boasters they may be (cowards out of danger usually are), but they turn pale and surrender at the first show of opposition. Try them, and see if we exaggerate the matter. Bring the chicken-hearted youths to the test, and notice how their moral courage oozes out in the presence of companions whom they fear, so that their tongues cannot say No to an evil proposal! They know the danger of intoxicating drinks, and that they ought to abstain from their use, for their own sakes, and as an example to others. They know the wishes and prayers in that respect of their parents and friends. Conscience clearly points out the path of duty. But have they the courage to walk therein? Not a bit of it. The first toast in which they are called to unite, the first lady or gentleman that proposes a glass of wine at dinner or party, the first invitation to take a drink in connection with a game of billiards, or base-ball, or cricket, puts to flight all their good resolutions. Their power of resistance dies out at sight of a curled lip or at sound of a sneer. They will go to places of dissipating amusement, which their moral sense condemns, and associate with companions whose influence they feel to be pernicious, and desecrate the Lord's day in a manner which violates all the good habits in which they were trained, and why? If the truth must be confessed, it is because they are *afraid* to do right—afraid of shrugs and winks and jokes; afraid of nicknames, and of being thought to be under home influences, or of being suspected of beginning the christian life!

It is proverbial that duels at the present day are usually fought from cowardice and not from courage. Neither wishes to expose his own life, or take that of the other; but both fear the accusing sneers of the world in case they hesitate to commit the customary crime. This mean and unmanly feeling influences men continually against their secret convictions of duty. It leads them to dishonest extravagance to keep up appearances and vie with rivals, rather than retrench so as to live within their means. It induces them to conform to sinful customs in society and in business rather than appear singular. It restrains them from an open choice of the service of God, and a noble-hearted profession of faith in Christ, lest they excite the wonder or the ridicule of their associates. So true is it, that now as of old, it costs something to follow Jesus, and he who would win heaven must fight the good fight of faith. The finally lost will prove to be a miserable company of cowards, who might have gained a crown and kingdom, but for the lack of courage!—*The Advance.*

THE RESURRECTION DENIED.

Since the publication of our article "The Resurrection a Necessity," we have heard persons proclaim that man will have a future life *without* a resurrection, and that the righteous go to heaven when they die.

In the words of Paul we are constrained to ask, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

If death is the "gate to heaven," why was the great apostle of the Gentiles inspired to say that "if the *dead rise not*, . . . then they also which are fallen asleep in Christ *are perished*"?

If Paul expected to be alive and happy after death, without a literal resurrection from the dust, why does he exclaim, "*What advantageth it me if the dead rise not? let us eat and drink, for to-morrow we die*"?

If the dead who died in the Lord are in heaven, how came it that David was not in heaven some eight hundred years after he died? See Acts 2:34.

Finally: If "all that are *in the graves* shall hear his voice, and shall come forth," how say some among you that the real and responsible being, who alone can *hear* God's voice, never goes into the grave?—*Now and Then.*

For the World's Crisis.

REFLECTIONS.

I am weary, oh, so weary,
That I fain would be at rest,
Fain would lay this aching head
Upon the Savior's breast;
And hear his voice so kindly
Whisper in my ear,—
"How long, poor child, I've sought thee,
Many, oh, many a year;

Sought to turn thy wandering footsteps
From the many ways of sin,
Into the path eternal,
That the righteous enter in;
But oh, thou would'st not listen,
And vain it seemed I cried,
To one who seemed so erring,
And my counsel too defied:

Until in a night of darkness
I sought thee, sad and lone;
I came and found thee wandering,
To lead thee safely home."
Now with his arm around me,
And my head upon his breast,
With the raging storm about me,
I feel that I am blest.

Rockland, R. I. JENNIE M. SMITH.

For the World's Crisis.

LETTER FROM SR. A. E. SMITH.

BRO. GRANT:—I would like, with your permission, to set some things straight before the public. I know that no one could ever do the mighty work that has been done here in this city, and other places where I have labored, and the Devil let them alone. As far as I am concerned individually, it matters but little what people say; but for the sake of the cause of Christ, I think it best to make a few statements to my friends, and enemies also. In the beginning I would say, if the friends will get one of my Reports, they will there learn how I started in mission work, and all the particulars; but as all have not those reports to read, I feel it my duty to make a statement about matters and things. I know it is supposed by the Advent people in New York, and East, that when I commenced to work as missionary, I was a poor woman, and, like hundreds of others, was working merely for a salary. If I had blowed my trumpet at the corners of the streets, how much I was worth, and how much I gave here and there, and what I did for this and that, and how many preachers I have started on their way rejoicing, why, then, Sister Anna would have been a wonderful woman, and no doubt she will be yet, after Jesus comes. We'll wait and see.

First, then, the report that I bought a house in Philadelphia, costing $7000, out of missionary money. I would say, when I bought that house, it was long before I was a missionary in New York, and I bought it with money that I made in business. I had three cutlery stores, and did like all other business people. What money I did not need in my business, I put in real estate, or in what I pleased. When I closed business in Philadelphia, I owned two farms in New Jersey, and a house in Philadelphia. When I began mission work, I began on my own hook, at my own expense, used my own money, sold one farm and used that, sold the other and used part of that, and so kept on using it for the glory of God and the salvation of souls, till I found I had run up to what belonged to my children, and I had no right to use theirs. If any christian Bro. or Sr. wants to know who Sister Smith is, or where she came from, I can furnish them with all the references and recommendations they wish. I have been before the public twenty-five years, with a reputation unspotted; and is it possible that right here, in the midst of the greatest work that is done by any mission in the highways and hedges, I must stop my work, and come down to settle these matters? If I do, God will charge my time to the babblers and mischief-makers and busybodies in other men's matters, and they must settle it in the judgment.

Next, that the Mission House was furnished splendidly, out of mission money. The one that reported this *knows* it is as false as the author of falsehood. In the first place, the house is not furnished in style. The furniture that is in it is my own private property, which I brought with me from Philadelphia, with the exception of what Sr. Holden made me a present of, so that we could be comfortable if we were sick. Some of it I have had twenty-one years, some nineteen, some fourteen, some ten, and some seven years; and since I have been in New York, it has been used for the benefit of missionaries, and I have never charged a cent for the use, or breakage, and wearing out; for I expect to be paid when Jesus comes.

It is said I spend the money to fix up the house. I have not bought any furniture for the mission but six wooden chairs, worth $5, and a lounge, $6. Eleven dollars' worth of furniture, to furnish a four-story house! This woman forgot to say that the mission needed many comforts for the laborers; for she was here to see for herself that the table in the kitchen was two boards nailed together with cross-legs. It was of my own manufacture. She also forgot to say that, for want of chairs to sit in, we had to carry our chairs from the sitting-room to the kitchen, and when we were done carry them back or else stand up. This same woman did say many things, and find fault. She said she supposed my collections were larger than hers. Well, I should not wonder if they were; and they ought to be, when we take into consideration the great difference in our expenses, and that she has a husband to support her.

Again, it was reported that I sent five hundred dollars to Bro. Smith, of missionary money, to build that wooden tent at Alton Bay. Now I did not send him a cent; neither will the tent be paid for out of mission money. Even if it was, would it not be all right? for I had it built for the comfort of missionaries. But the Devil overshot the mark that time, for it has brought out my friends. The tent will not be paid for with mission money, nor my own money either. Thank the Lord.

Again. It was said, "What a waste of money to put up that flag, with the 'Star of Hope Mission' on it. It was ridiculous to waste money so; and that flag never cost less than $30." The man that raised that report, according to his age, I should judge ought to know more about the price of flags, to say the least. Now the history of that mission flag is this: I was telling a friend of mine, an unconverted young man, what a nice tent I would have this summer; and said I, All I want now is our name to float over it, that folks may know where to find us. Said he, I will make you a present of a flag, if you will get the kind that I like. Said he, Get bunting, instead of muslin, and have a decent flag; so he gave me $20, and the flag cost $15. So much for the flag.

And so I can take up the thousand and one stories and set every one of them straight; but I feel that God wants me to spend my time at something better. I should like to see the man, or woman, who can show in one single instance where I ever spent a dollar of mission money, except for mission purposes. I have not only spent my own private means in this work, but the money that I have received for my pictures, and that which has been given me for my own personal use. All has gone into the mission fund. A brother gave me $20 last winter. Said he, This is for your own private use; but all I ever got out of it was a box of Seidlitz powders, for 50 cents; the rest went towards paying the rent. A sister gave me $5.00 for personal use, and I got out of it one bottle of wine when I was sick; the rest was spent on the table, to feed some of those who have talked the worst about the mission.

I would like to know where is the man or woman that will take my place, work hard here day and night two or three weeks in a month, and then run off and labor a whole week for the means to pay this rent, and find the table, and send the means home to keep things moving, and then hurry home to attend to the mission here and at Hackensack. Most of the preachers think it is as much as they can do to take care of one place; but here are two mission churches, besides a host of poor people to look after. I know there is scarcely one in a hundred that understand anything about our hardships, sacrifices, and want of the comforts of a home; especially you, that have nice warm fires, good beds, good food, and kind friends. It is of no use to multiply words about the matter. You never can know until you are placed under the same trials. It has to be endured to be understood.

Now I want to say a word right here, because I do not want to take much of my time in running after the devil's stories, that these stories hurt my influence, hinder the work, and stop the means from coming in to support it; but I can't help what people say. The Lord and I know all about it, and he is my lawyer. I have every confidence in him that he understands the case, no matter what others may say. All I ask is the heartfelt prayers of God's people. If I have but three friends, will you meet me at twelve o'clock every day in secret prayer, that his grace may be sufficient for me? It is not only this persecution that I need grace for, but here is my work. I must keep on laboring, trying to get the means to pay the rent, and supply the table for the laborers, which, was it not for my appointments, would never have been sustained. My books show that there has never been received in donations but about one-third enough to sustain the mission; and I do not keep the books myself. I have a person to take charge of them for me; and was it not that I labored in other churches last winter, the mission would have stopped. I ate no idle bread in any of the churches, nor brought in any divisions, neither did I beg for what I received, as it has been reported. I preached *Jesus*, and never spoke about my mission work, unless it was requested; and in some places did not even mention anything about it, and the friends have said to me afterwards, "O, sister Smith, how I was disappointed. I thought you were going to tell us about your work, and have a collection taken up for you." And so the case stands. The Lord has supplied our wants thus far, and I do not feel afraid to trust him to the end. Yours in the highways and hedges, ANNA E. SMITH.

RECEIPTS. Mrs. Litchenthaler, one barrel of apples and sundries, and $1.00. Mrs. Sarah Pease, South Wilbraham, for rent, $5.00. J. B. Morgan, for rent, $1.00. Chas. Baker, Warren, Mass., $1.00. N. P. Pease, Scitico, Conn., $1.00. Sr. R. E. Ladd, Springfield, Mass., $5.00. A. E. S.

FAMILY PRAYER.

Father, do you pray with your family? Do you every morning and evening collect around you your household as you read them the word of life, and, "lifting up holy hands," offer prayer and suplication to God? If you do not, fearful is the responsibility you assume. It is a lamentable fact that many professing christians entirely neglect this solemn and imperative duty; they never mention the subject of religion to their children; never thank God for the many inestimable blessings they enjoy, never ask for guidance and direction from on high, to aid them in the fulfillment of the great and important responsibilities involved in the parental relation.

Very few are aware of the great influence exerted by family worship, by the prayers, earnest and heartfelt prayers, of father and mother. It associates with religion all the sweet memories of childhood and all the endearments of home. It gives to parental counsel and advice the sanction of religion, and restrains the wayward passions of the soul by the remembrance of a father's care and of a mother's tenderness.

"All things whatsoever ye ask in prayer, believing, ye shall receive." Blessed, glorious promise! Ask that your family may be an honor and a blessing to society; that they may be loving, faithful and devoted followers of Christ, and believing, it shall be granted. Before you go to the labors of the day, to its cares, temptations and anxieties, ask for God's power to uphold you, his counsel to direct you, his Spirit to sanctify you, and his presence to cheer you; and when the shades of evening gather round, when the toils and cares of the day are over, when you look back and review the past, when you see how many sins cluster around you, how many wrong impressions have been made upon the tender minds of your children, and how little you have done for yourself, for your family and for God, then pour out your soul in earnest prayer, that God may forgive you, and that he may give you strength for the morrow.—*Selected.*

For the World's Crisis.

SONG.

Come, brethren; don't grow weary,
But let us journey on;
The moments will not tarry,
The night will soon be gone.
The passing scenes all tell us
That Jesus soon will come,
And give the rest he promised,
In our eternal home.
We shall rest when he comes,
We shall rest when he comes,
There'll be sweet rest,
There'll be sweet rest,
For us when he comes.

Loved ones then will join us,
Who now have passed away;
O'er Eden's plains we'll wander,
Through an eternal day.
But now we're in the army,
And dare not leave our post;
We'll fight until we conquer
The foe's most mighty host.

Our Captain's now in heaven,
Preparing us a home,
A glorious, golden city,
With which he soon will come.
The world, the flesh, and Satan
All strive to hedge our way;
But we'll overcome all evil;
We'll hourly watch and pray.

Gems.

— Patience surpasses learning.

— Make a slow answer to a hasty question.

— Credit lost is like a broken looking-glass.

— Saying and doing do not dine together.

— Never let your honest convictions be laughed down.

— Better to suffer without cause than to have cause for suffering.

— The drying a single tear has more of honest fame than shedding seas of gore.

— Where Satan cannot go himself he takes wine as his messenger.

— If a great man says something strange, beware to mock at it wantonly.

— Procrastination is the kidnapper of souls, and the recruiting officer of hell.

— God's way is to cross man's way, that he may turn from it and live.

— The righteous is greater after his death than during his life.

— The christian, while he holds to, is held by the cross.

— Be diligent and careful to improve the smallest shreds and broken ends of time.

— "Win and wear it," is inscribed on the crown of glory that fadeth not away.

— The chamber of sickness is the chapel of devotion.

— The grace which makes every other grace amiable, is humility.

— Beauty unaccompanied by virtue is a flower without perfume.

— The covetous man makes two cents of one; and a liberal man makes a shilling of it.

— There is no better looking-glass than an old true friend.

— If a man has any religion worth having, he will do his duty and not make a fuss about it. It is the empty kettle that rattles.

— If you would make yourself agreeable wherever you go, listen to the grievances of others, but never relate your own.

— Knowledge, even of gospel truth, is emptiness, unless love, practically exercised toward God and man, accompany it.

— He is the safest who is the farthest from danger; gunpowder must not stand near the fire.

— Sanctified afflictions are like so many artificers, working on the pious man's crown to make it more bright and massive.

— Prayer and meditation have the nature of relatives; they live one by the other, and, like true turtles, they die when out of sight.

— It is as great a mercy to be preserved in health as it is to be delivered from sickness.

— No cloud can overshadow a christian, but the eye of faith will discern a rainbow in it.

— The world is like the wheel of the well, with its two buckets: the full one is ever emptied, and the empty one is ever filled.

— There is a threefold death in the slanderer's tongue: it kills him who slanders, him who is slandered, and him who receives the slander.

— A quarrel is like a squirt of water issuing from a cleft; wider and wider gets the cleft and more and more powerful gets the squirt.

— A habit in a child is at first like a spider's web; if neglected, it becomes a thread of twine; next a cord or rope; finally, a cable—and then, who can break it?

— It is said of Martin Luther that the more he had to do, the more frequently and fervently he prayed. On one occasion he remarked to a friend, "I have so much to do to-day that I shall have to pray three hours."

— A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud: "Madam," said the minister, "when you see a fox's tail peeping out of a hole you may be sure the fox is within."

— Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.

— Benevolence is not to be estimated by the amount given, but by what it costs to give. An English charity recently received an envelope containing six penny stamps, on the inside of which were written these words: "Fasted a meal to give a meal." That was true benevolence.

— To be insensible to the charms of piety, and the beauty of holiness, is to be entirely wanting in the best sense and taste a man can have. Whatever is excellent and desirable in the universe of God centres in holiness. Holiness is the ultimatum of human hopes and happiness.

— When the good and the lovely die, the memory of their good deeds, like the moonbeams on the stormy sea, lights up our darkened hearts and lends to the surrounding gloom a beauty so sad and so sweet that we would not, if we could, dispel the darkness that environs it.

A PRACTICAL RULE.

It is important that our conduct should be right in all our intercourse with our fellow-men. This is one method by which we must let the light shine. We must not only feel right, but do right. A special rule to tell us what to do in every circumstance of life, would have made the Holy Scriptures as large as a complete law library, which would have required years of study to find out our duty. Jesus has given us a rule so short that the poorest memory can master it; so plain that the weakest intellect can understand it; and so comprehensive, that it embraces every duty growing out of all our varied conditions and relations. It is expressed in language most simple and unambiguous. There is not a single hard word in it. It reads as follows: *Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.* Very properly is this called, The Golden Rule.

Are you an employer? Suppose you were in the places of those who work for you; what treatment would you like to receive? Would you want a fair compensation for your labor? Then pay to those who work for you all they fairly earn. Pay them promptly. Let there be no withholding their dues; and do not take advantage of their necessities, and pay them in an article of poorer quality or at a greater price than the market will warrant. A popular, wealthy preacher hired a young man to work for him. At the end of the summer's work, the employer gave him his note for his services. The young man concluded to go west, and wanted the money. The preacher shaved his own note—taking advantage of the other's wants and giving him several dollars less than the face of the note called for. Was this doing as he would be done by? Such a man needs religion. He has not the first element of a true Christian.

Are you in the employment of others? Here the same rule holds. You should be just as industrious, as saving, as careful of their interests as you would have them be of yours, if you were in their place and they were in your position. This is the rule given by inspiration. Any thing short of this is a sin against God. The religion of the Bible is recommended by the faithful conduct of its humblest votaries. Naaman, the Syrian General, was brought to acknowledge the true God through the fidelity of a maid-servant from one of the tribes of Israel. The first individual of any social standing who identified herself with the Methodists in Boston, was a lady who was led to their meetings, and to the cross, by the marked christian conduct of her hired girl—a member of the denomination at that time proscribed and persecuted. The best results follow from observing the requirements of the Bible with those who are in the employment of others, to use all fidelity "in singleness of your heart, as unto Christ; not with eye-service as men-pleasers; but as the servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord."

So if you are buying or selling, or doing anything whatever that affects the interests of others, you have here a rule at once binding and easily understood, and which will always, if observed, keep you in the line of duty.—*Earnest Christian.*

Hygiene.

"This is for your health."—Paul.

For the Hygiene Column.

PHYSIOLOGICAL LETTERS.—No. 7.

My last letter was taken up with a consideration of the predisposing causes of sleep. Before dismissing this topic, let me say a word in behalf of those that are afflicted with a very common infirmity. Do not censure too much your neighbor who has the misfortune to sleep just at the time when respect for the proprieties of the place, if no other consideration, ought to keep him awake. Just reflect how many things there are on a Sabbath morning (or afternoon) that predispose to sleep. First, muscular rest, conjoined often with a sense of fatigue; silence, except the preacher's voice, which may be of just the proper pitch and tone to lull to sleep; sameness of the devotional exercises—a want of anything either in them or in the sermon, that has the charm of variety and novelty. Hence it is that a new preacher coming before a congregation will often succeed admirably in engaging their attention and keeping them awake, just by the strangeness of his manner, even though the matter of his sermons be very commonplace. But more powerful than all these causes is the hot, close air of the room. Heat is more than simply a *predisposing* cause. It calls away blood from the brain to the surface, producing in the nervous centres that *minimum* of arterialization which is the true sleep point. There are few that without a strong effort of the will can resist all these influences. Hence we see the importance of thorough ventilation and shading of meeting-houses, and the utmost care in the warming of them so that people shall rather suffer a little from cold than be too hot. Again, variety in the church service, where practicable, is of use. Last, and perhaps not least, the persistent endeavor on the part of the clergyman to make the sermon and the preliminary sacred exercises as interesting as possible. (*a*) These are a few hints which naturally arise from a consideration of our subject; and they may go for what they are worth.

With regard to the proximate cause of ordinary sleep, I would suggest that we may find an explanation of the whole phenomenon in the state of the circulating vessels, particularly of the smaller capillaries that ramify among the cerebral cells. In sound sleep these vessels are contracted, supplying just enough blood to the nerve vesicles that the requisite reparative processes may be performed. In normal or morbid wakefulness they are relaxed, thus furnishing a more abundant supply of blood to the nerve centres, for the very reason that more blood is needed when the brain is in action. (*b*) Blood is necessary for thought and all the nervous and mental operations; and this is the reason why the brain receives so much, for one-fifth of all the blood in the body goes to the brain.

I shall continue the subject in my next.

(*a*) We see the necessity, if people would enjoy the Sabbath, and profit by it, that they should not work so hard during the week as to induce that overpowering fatigue which impels them to seek sleep on the Sabbath; and, again, that they should indulge sparingly on that day the appetite for food, as stomach repletion favors sleep.

(*b*) Pierquin's experiment, to be given shortly, is to the point.

CHANGE OF DIET.

"In a medical work entitled 'Budd on the Liver,' it is stated that persons living on a diet which excludes butter, sugar, and the hydro-carbons generally, are liable to attacks of griping of the bowels, because sufficient bile is not formed to correct the acidity of the food while passing the bowels.

"Is there any truth in this? I may state that for the last few weeks I have adopted a diet of bread, vegetables, and lean meat exclusively, and, although my general health has improved, I have suffered every morning from griping of the bowels. There has been no diarrhea, however."

If a person lives abnormally for any great length of time, either in regard to eating unhealthful articles of food, using tobacco or alcohol, or by abusing himself in any other way, when he quits the paths of transgression and returns to the "straight and narrow way" of physical righteousness, he must expect more or less disturbance to take place in his system, and to experience more or less pain and inconvenience as the result of the change. A change from bad habits to those which are better gives the system a chance to renovate itself and repair the damage produced by the previous course of wrong doing, a chance which the vital powers are usually very prompt to avail themselves of; hence the disturbances—remedial efforts—which usually take place whenever such change is made; hence the griping of the bowels in the above case, which will be of short duration if the better way is perseveringly continued. I would say, in passing, that the diet in the above case also would be very much improved by the addition of a liberal supply of fruit. Budd's explanation of the matter is entirely erroneous, else how can people live healthfully, as millions do, who do not use butter, sugar, or similar articles of food?—*Herald of Health.*

HULLED CORN.—The old-fashion hulled corn is prepared as follows: To make lye enough for three quarts of corn, take about four quarts of ashes, and boil them an hour in about eight quarts of water. Hard wood ashes are best. After the ashes have settled, turn off the lye, which will be about six quarts. Put the corn into the lye and boil three hours, or until the hulls begin to come off freely. Then take out the corn, put it into cold water and boil again. Keep boiling and changing the water until it is perfectly clear, rubbing the corn with the hands as the water is poured off, to clean off the hulls. The water will need to be changed half a dozen times or more. This will remove all the lye, and make the corn white and soft. It is now ready for use and will keep in cold weather several weeks. It is warmed up and eaten with milk, or like hominy, with syrup. The white dent corn of the south is the best for this purpose. Potash lye is sometimes used, but does not leave the corn so white.

CANNING PEARS.—We take the following from Zion's *Herald*:—

"Take good well ripened pears of medium size—the better the flavor the more satisfactory the preserve—peel carefully, boil in water till soft, then add one fourth as much refined sugar as fruit by measure, boil a few minutes, then take out the pears singly with fork or spoon, and drop into the glass jar until closely packed; then fill up the jar with the hot liquor, being careful to put it in slowly for fear of breaking the jar. Seal immediately, and set away in cool place. If this rule is properly observed the fruit will be white, the liquid clear, and the whole very nice indeed, equal to the best imported French preserves."

CURE FOR NEURALGIA.—Some time since we published, at the request of a friend, a receipt to cure neuralgia. Half a drachm of sal ammonia, in an ounce of camphor water, to be taken a tea-spoonful at a dose, and the dose to be repeated several times, at intervals of five minutes, if the pain be not relieved at once. Half-a-dozen different persons have since tried the receipt, and in every case an immediate cure was effected. In one, the sufferer, a lady, had been affected for more than a week, and her physician was unable to alleviate her sufferings, when a solution of sal ammonia in camphor water relieved her in a few minutes.—*Alta California.*

CLEANLINESS.—There is a homely but very forcible expression (most homely expressions are forcible) that "cleanliness is next to Godliness;" meaning thereby that habits of cleanliness tend not only to health of body, but to that state of moral feeling which becomes man as the chief creature of the Almighty. One of the first acts of mental degradation is neglect of the person; filth and rags are always associated with misery, and often with vice and crime; and this remark applies to nations as well as to individuals; for we find that the nations lowest in the scale of civilization are those which are deprived of political freedom, of domestic comfort and of mental culture.

ANECDOTE OF DR. RUSH.—The Medical and Surgical *Reporter* states that long before the temperance reform, a missionary from the West Indies sought medical advice from Dr. Rush, and when a very unpalatable medicine was prescribed, the patient asked if he could not take a little "good old Jamaica" with it.

"No, sir," the doctor decidedly replied.

"Why, sir, what harm will it do?" demanded the West Indian.

"What harm will it do?" continued Dr. Rush. "I am determined that no man shall rise on the day of judgment and say, 'Dr. Rush made me a drunkard.'" Wise and noble reply.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address.....$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*

Over all business matters, write—*Business.*

Over all articles for the paper, write—*For the Crisis.*

All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.

When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.

PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.

☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.

☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 682. BOSTON, WEDNESDAY, NOVEMBER 4, 1868. VOL. XXVIII.—NO. 8.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
H. H. DICKINSON.

GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE SONG OF A TIRED SERVANT.

"One more day's work for Jesus,"
One less of fruit for me!
But heaven is nearer,
And Christ is dearer
Than yesterday to me.
His love and light
Fill all my soul to-night.

One more day's work for Jesus:
How glorious is my King!
'Tis joy, not duty,
To speak his beauty;
My soul mounts on the wing
At the mere thought
How Christ her life hath bought:

One more day's work for Jesus;
Sweet, sweet the work has been,
To tell the story,
And show the glory
Where Christ's flock enter in.
How it did shine
In this poor heart of mine!

One more day's work for Jesus—
In hope, in faith, in prayer;
His word I've spoken—
His bread I've broken
To souls faint with despair;
And bid them flee
To him who hath saved me.

One more day's work for Jesus—
Yes, a weary day;
But heaven shines clearer,
And rest comes nearer,
At each step of the way:
And Christ in all—
Before his face I fall.

Oh, blessed work for Jesus!
Oh, rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for Him looks sweet.
Lord, if I may,
I'll serve thee more another day.
—*The Christian at Work.*

For the World's Crisis.

THE SECOND COMING OF CHRIST.

All Christendom admit the first coming of Christ to be literal, because they accept the literal interpretation of the prophecies relative to that event. They discover the fatal mistake made by the Jews, in mistaking their meaning; point out the mote which blinded their vision; but fail to perceive the beam in their own eye, relative to his second coming, from the same cause, and tending to the same fatal result.

If a follower of Jesus receives an erroneous idea touching any Bible doctrine, and that idea enlarges, it soon becomes of sufficient capacity to absorb his entire mind. If he meets with difficulties in the inspired record, a few are examined cautiously, carefully pruned to fit the *idea*, until finally the idea becomes all and in all.

If one plain declaration of inspiration is sacrificed upon the altar of tradition, there is no rule to prevent the destruction of the whole. May we be kept from distorting the word of the Lord upon the rack of earthly wisdom. With the example of the first house of Israel, and a variety of views upon the second advent, we wish to present a few thoughts to our brethren, praying that they may be for the glory of God.

Who among the professed followers of Jesus to-day would have recognized the babe of Bethlehem as the promised "Messiah"? Micah 5: 2. How many would have tarried to view that babe for whom room was not found in the inn, the stall of the ox being his birthplace, and the manger his cradle? How many would have done better than that inn-keeper, and invited the mother of Jesus to share their hospitality? How many of the naughty daughters of Zion, who walk with stretched forth neck and wanton eyes (Isa. 3: 16), would have soiled their garments by holding the babe of "Bethlehem"? Who among the learned Rabbis and doctors of divinity would have cried—"Hosanna to the son of David!" as he rode into Jerusalem upon an ass, and a colt the foal of an ass? Zech. 9: 9. Who among their wealthy church members would have asked him to ride in their splendid coaches? Who among them would have asked the "carpenter's son" to supply their pulpit? Who among the amphibious God-and-mammon politicians of to-day would have gone into that upper chamber with the Son of God and his disciples, rather than to the political harangue? Vast numbers of this character manifest more zeal in winning souls to their political god in one campaign, than for Christ in a lifetime. If the political orators of our day truthfully represent their opponents, neither party is worthy the support of an honest man, if they do not speak the truth, then they are liars, and here are two good reasons for remaining "pilgrims and strangers" to political organizations.

But to return. Does not consistency demand, and the Spirit of the Lord teach us, that we apply the same rule of interpretation to the second, as well as the first advent of Jesus Christ?

The first house of Israel would as surely have stumbled over the second advent as the first, by the same method of interpretation. The second house, who contend for the literal fulfillment of the first in all its features, would have made the same fatal mistake there. The ministers and lawyers, doctors and lay members of the church, authorized the crucifixion of the Son of God. They could say Lord, Lord, make long prayers, pay their weekly subscriptions, attend church regularly, hear the prophets read every Sabbath day (Acts 4: 18, 24 and 13: 27), hoping thereby to atone for deeds of damnable infamy, conceived and executed during the other six days of the week. See Matt. 23. All this was the result of cruel unbelief, and terminated by their passing the verdict, "Crucify him, crucify him." "His blood be upon us and our children." If he was to again appear with the same mission, would he be received more favorably at the hands of his friends?

Isa. 53. The prophet asks, "Who hath believed our report?" well knowing that his description of the humiliating and sorrowful character of the "man of sorrows" would not find a lodgment in the hearts of his people. This chapter draped in mourning covers the first advent. The same prophet (25: 8, 9) sees the veil lifted, and death triumphantly swallowed up in victory at the second advent. He suffered at the first; his glorification will follow at the second (1 Pet. 1: 11).

Different views of Christ's coming exist, two or three only of which we shall notice.

1. That he comes at death.

2. That he comes at the destruction of Jerusalem; and

3. One of recent origin and somewhat novel in its features,—"That Christ is to come personally, yet so secretly that not a single sinner who may be living on the earth when he comes will know that he has come; that none of his people will know it except those found at the precise locality of his coming, and these are to inform all other saints that he has come, as no angels attend him to gather his elect. As to the resurrection of the sleeping saints, a faint ray of light foreshadows its probability at some indefinite point in the future; while by what process the earth is to be delivered from the curse doth not yet appear, but it is intimated that it may be accomplished by the united effort of the saints," as no fire is to be used to purify and remove it. We desire to consider these views candidly in the light of divine truth, and especially the latter view, as it is said to be intended for those who are looking for the coming of Christ, and essential that they should receive it.

With our present light neither of these views appear to be correct. If, however, we are wrong, we sincerely desire to be taught the right way by the Spirit of God. We will prayerfully inquire,

1. If death is the "gate to endless joy," and Christ comes at death to open the gate, why do the friends of the believer who is about to enter summon to their aid skillful physicians, and incur vast expense, to prevent an entrance? From this stand-point, was it not strangely inconsistent for Jesus to call Lazarus from there, after having shuffled off this mortal coil, and again, by a resurrection from the dead, restore to him the ills and sorrows of a mortal life? St. John 11. One objection to this view in this case is, that Jesus was absent when Lazarus died, but when he came where he was, Lazarus lived.

Isa. 38. King Hezekiah was told to set his house in order, for he should die and not live. If this view be correct, here certainly was a pleasing prospect of Christ's coming to him, and of a speedy entrance through the gate. The king, however, was exceedingly sad at the tidings, and wept bitterly and prayed to his God, who heard his prayer and closed the gate against him for fifteen years more, which so rejoiced the king that he praised the Lord for it, the reason for which is found in the ninth and tenth verses, where he says he should "not see the Lord, even the Lord in the land of the living," and should "behold man no more with the inhabitants of the world." Evidently the king did not believe Christ would come to him at death, neither that modern Spiritualism is true; for he adds (18, 19,), "Death cannot celebrate thee, the grave cannot praise thee; but the living, he shall praise thee," because "the dead praise not the Lord, neither any that go down into silence."—Ps. 115: 17.

2. Christ coming at the destruction of Jerusalem appears impossible, because the signs of his coming must precede the event, and the beloved John, who listened to those signs as recorded in Matt. 24, was, in A. D. 96, banished to Patmos, where he received a revelation from Jesus Christ containing (6: 12, 17,) the same signs still awaiting fulfillment under the sixth seal. Now as Jerusalem was destroyed about A. D. 70, and the signs of Christ's coming were given to John A. D. 96, Jerusalem was destroyed at least twenty-six years too soon to receive credit for the fulfillment of this prophecy.

3. The secret coming of Christ as previously stated seems to deprive the event of any glory whatever. Says Jesus (Matt. 25: 31), "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." As this is a prophecy, how will the friends of the secret coming avoid the discrepancy between themselves and the apostle (2 Pet. 1: 20), who declares that "no prophecy of the Scripture is of any private interpretation"? Matt. 16: 27:—"For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Could the sleeping saints be rewarded then, while their resurrection is indefinitely postponed in the future? Matt. 24: 30:—"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." We inquire to know by what process this scripture is reduced to a harmony with the view of our friends? Rev. 1: 7:—"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Even so, amen. By what method will every eye be closed? Rom. 2: 5:—"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

Again we request our friends, to whose vision the day of wrath and righteous judgment of God is apparently lost, to aid us in comprehending the import of this passage. Isa. 40: 5:—"And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Must we again come in conflict with the apostle and give this prophecy a private interpretation to preserve the theory in question? The apostle (2 Pet. 1: 16–18) refers to the glory of God (Matt. 17: 1–9) as witnessed by him at the transfiguration, when those holy men prostrated themselves, overwhelmed by the splendor and magnificence of the scene.

The meek Moses exceedingly feared and quaked (Heb. 12: 21, Ex. 19, 24: 16, 17) before the glory of God while in the mount, and the vast mountain itself shook exceedingly, as if to divest itself of the curse, and become the receptacle of that "enduring glory" which will ultimately mantle the whole earth.

If these miniature manifestations of the power and glory of God were so terrible, do we wonder that, when the heaven shall roll together as a scroll, and the great day of his wrath shall come, that the ungodly hosts will seek a hiding-place amid rocks and mountains? The glory and majesty of the "King of kings" will in that day require no scriptural proof of its reality; it will enforce its claims with terrible certainty upon the mourning tribes of earth.

The prophet who pointed out the birthplace of that lovely babe (Micah 5: 2), expressed no more truth than the prophet (Isaiah 26: 21) who said:—"For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth shall also disclose her blood and no more cover her slain." 2 Pet. 3. The apostle presents a vivid and glowing picture of the momentous change which the earth now laden with the curse is to undergo; and when from its fiery ordeal it shall spring forth the new creation of God, the promise (Isa. 15: 17), "Behold I create new heavens and a new earth," finds its fulfillment. With Peter's experience, I apprehend it would be difficult to convince the advocates of the theory under consideration that this chapter was of *traditionary* origin.

If the saints at the point where Christ first comes are to notify the rest of the scattered flock of his coming, we ask, Suppose a brother from New York should appear to brethren in Massachusetts announcing such a fact, and they reply that Jesus said, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not" (Matt. 24: 23, 26), how would the brother making the announcement extricate himself from the unpleasant position of fulfilling this scripture? For, says Jesus (27), "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

The adverb of time (Matt. 24: 23) *then*, clearly proves, with the context, that this scripture does not receive its fulfillment until after the great tribulation upon the church of God, and near the end of time. With the testimony of eye witnesses and inspired witnesses, all uniting to exalt to the highest degree the universal manifestation of the glory and power attending the coronation of "Bethlehem's babe," when he shall be crowned Lord of all, we do not feel justified in degrading an event of such infinite magnitude far beneath the level of earthly glory, neither to accuse the divine law of imperfection and imbecility, by denying the revelation of the righteous judgment of God, in the day when he shall judge the secrets of men by Jesus Christ according to the gospel (Rom. 2: 5, 16; Matt. 16: 27), and "reward every man according to his works."

As the fruits of the Spirit are of a pure and heavenly character, so may we by its holy influence lead upright lives, do the will of God, and then we shall know of the doctrine whether it be of God, or whether men speak of themselves. St. John 7: 17.

Southington, Ct. O. D. WOODRUFF.

For the World's Crisis.

THE ONLY BAPTISM.

"There is . . . one Lord, one faith, one baptism."—*Paul.*

That water baptism is the "one baptism," referred to by Paul, is evident from the fact that there was none other that could be legitimately so called. Baptism signifies to plunge, to dip, to immerse, as all well informed persons know; consequently, where the Scriptures speak of being baptized with the Holy Spirit, baptize is used figuratively. For water baptism being a real ordinance of the apostolic church, and reception of the Holy Spirit by its members being real also, if the latter would be legitimately called baptism, then there would have been two instead of "one baptism." But water baptism being a real and valid baptism, the other is only so in a figurative sense, by which the one is compared with the other as to their final results; that is, in the one case, they are immersed by a plunge into water, and in the other case they are immersed by an outpouring of the Spirit upon them. Now, since baptism signifies to "dip," plunge," it is evident that the whole meaning of the word is brought out in the case of water baptism, and only a part of its meaning in the other case referred to. So if water baptism was practised in the apostolic church, that can only be the one baptism spoken of by the apostle.

The first chapter of Mark begins thus:—"The beginning of the gospel of Jesus Christ the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. . . . And preached, saying, there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Spirit."

Here we find, from the above quotation from Mark, that the baptism of repentance for the remission of sins, as preached by John, was the beginning of the gospel of Jesus Christ the Son of God. It was preparing his way before him. And this same baptism was preached by Peter on the day of Pentecost:—"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. . . . And preached, saying, there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down to unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Spirit."

Here we find, from the above quotation from Mark, that the baptism of repentance for the remission of sins, as preached by John, was the beginning of the gospel of Jesus Christ the Son of God. It was preparing his way before him. And this same baptism was preached by Peter on the day of Pentecost:—"Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts 2: 39. And the same was preached to Paul, when Ananias said to him, "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. And it was Paul, who, finding certain disciples at Ephesus, said to them, "Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Christ Jesus. And when they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them." Acts 19: 1–6. When Paul afterwards wrote to the Ephesians, and exhorted them to keep the unity of the Spirit in the bond of peace, and said, "There is one body, and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism," he could have had no reference to any other baptism than that which had been administered to those Ephesian disciples, spoken of in Acts 17: 1–5. And whenever we examine Paul in relation to this question, we shall find him always consistent with this record in Acts. When he reproved the Corinthian disciples for saying, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," he also said, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" And he then thanked God that he did not baptize many of them, lest they should say that he baptized them in his own name, proving that he referred to water baptism alone. So also in chap. 10: 4, he institutes a comparison between the Mosaic and Christian dispensation, and says, they "were all baptized unto Moses in the cloud and in the sea;" in this way reminding them of their own baptism unto Christ in water.

Again, to the Romans he wrote, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into* death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of the resurrection." Rom. 6: 3–5. That water baptism is here meant, is clear from the use of the same phrase—"buried with him in baptism"—in Col. 2: 12, indicates that he refers to water baptism, having referred in the verse preceding to spirit baptism, as the circumcision made without hands. He thus speaks of Christ's sufficiency as our Lord and Savior: "Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen through the faith of the operation of God who hath raised him from the dead." Col. 2: 8–12.

Water baptism has a saving effect when received by faith in Jesus Christ as the Son of God, but is not essential to the salvation of those who are uncertain in regard to their duty, or have no opportunity to comply therewith. For he that knoweth his Master's will, and doeth it not, shall be beaten with many stripes; but he that knoweth not, nor doeth it, with few stripes. If it was essential to salvation in all cases, as Papists hold in regard to their sprinkling ceremony, which they misname baptism, then no one could have ever received the Holy Spirit till after baptism. Yet there are many christians of our day who have received the Holy Spirit before baptism; so also in the apostolic days, when Peter preached to the Gentiles, the Holy Spirit fell on all them that heard, and Peter "commanded them to be baptized in the name of the Lord Jesus Christ." See Syriac ver., Acts 10: 48. Here the Gentile believers received the Holy Spirit before they received baptism, which could not have been possible if it was absolutely essential to salvation. It has a saving effect, "not the putting away of the filth of the flesh, but by the answer of a good conscience toward God, through the resurrection of Jesus Christ." See 1 Pet. 3: 21.

That water baptism is an ordinance of the christian church, is evident from the fact that Peter and Paul both taught it to Jewish and Gentile christians alike. For Paul said to the Galatians, "As many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." A person might be baptized without being baptized into Christ; but if in the act of baptism they thereby place themselves under the leadership of Jesus Christ, then they would be truly baptized *into* or *unto* him; for *eis* may be rendered either way.

The fact already alluded to, that Peter commanded his Gentile converts to be baptized in the name of the Lord Jesus Christ, after they had received the Holy Spirit, proves water baptism to have been superseded by Spirit baptism; but rather as conducive thereto. For it was expected that those who were baptized should receive the Holy Spirit, by being obedient unto this ordinance, as promised in Acts 2: 38–39. So, "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.") Acts 8: 14–16. With all this evidence before us, how can we doubt in regard to the nature of christian baptism? Is not the teaching of Christ's apostles to be received as authorized by him? and if they taught baptism by immersion in water, do not those who set it aside for sprinkling or Spirit baptism, pervert the gospel of the Son of God? Let us not only believe but obey the gospel. Amen. WILLIAM HOBBS.

* Greek, *eis*—into, or unto.

For the World's Crisis.

WATCHFULNESS.

"Blessed is he that watcheth."—REV. 16: 15.

Watchfulness comprehends the whole care of a christian life. It is a duty enjoined by our Savior in the following language:—"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21: 36. Our Savior requires nothing but what is for our good, the performance of which we should consider our highest privilege. In the common duties and labors of life, nothing can be accomplished with surety or certainty without care and attention; and only by giving heed to the many admonitions to prayer and watchfulness, will any be able to escape the evils and dangers to which they are exposed in this world of sin and temptation, and be made ready to inherit the kingdom of God with all the saints.

Have we chosen the ways of salvation? Then we are brought into contact with Satan, our common enemy, whose intent is evil continually; hence our duty to watch.

First, we should watch against sin, that we may prevent evil. Satan works through the propensities of the natural heart, the motions of the flesh, where Christ condemned sin. Rom. 8: 3. We need, therefore, to watch against corrupt passions and appetites, lest being off our guard they find way into our hearts and affections. "For if ye live according to the flesh, ye shall die; but if by the spirit ye mortify the deeds of the body, ye shall live."—Rom. 8: 13.

Again, to prevent evil, we must watch against the smiles and allurements of the world; for through them Satan betrays us into his hands. Let not mirth and gayety, the giddy fashions and fleeting honors of the world, attract us from the path of obedience. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."—1 John 2: 15–17. May our hearts be fixed upon Christ continually, then we shall lose our affection for the world, and experience a growing attachment for the will and pleasure of our heavenly Master; and with a constant watch over eyes, ears, tongue, may we do the will of God with every member of our body.

Evil speaking is another evil we should be careful to avoid. One of the most dangerous evils we have to guard against is an unruly tongue, and many are the snares into which men are brought by this little ungovernable member. The Psalmist prayed that a watch might be set over the door of his lips.—Ps. 141: 3. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."—1 Pet. 3: 10. May a sense of surrounding danger produce in the heart of every believer a spirit of prayer and watchfulness. The wise man says, "Happy is the man that feareth alway." Prov. 28: 14.

Second, we must watch to do good, by wisely and faithfully improving our talents in the discharge of every duty we owe to God, ourselves, and our fellow men. Our Savior when upon earth went about doing good; his mission was a mission of love and mercy; he labored for the good of mankind, and left us an example that we should follow his steps. It becomes our duty, then, to labor for the good of our fellow men, by administering to their necessities according to the utmost of our ability. "To do good and communicate, forget not; for with such sacrifices God is well pleased." Heb. 13: 16. Not only are we to administer to the temporal wants of the needy, but also to regard their spiritual needs, by laboring for their salvation from sin, and eternal death to which they are exposed. He who is indifferent concerning the spiritual welfare of others, and makes no effort in behalf of the perishing, is well represented by the unprofitable servant, who hid his talent in the earth. Such lack that spirit of vigilance and watchfulness necessary to make them useful instrumentalities in the hand of God for the promotion of good. Our gifts differ according to our ability, and he who has but one talent and improves upon it, is as much a servant of Christ as the one who has five, and needs to have the same care and watchfulness concerning his duties and obligations to his heavenly Master. Then let us all, through faith in prayer, look to God for grace to help in the discharge of every duty devolving upon us as servants of the heavenly King.

Third, watching for the return of the heavenly Bridegroom, is a duty constantly urged upon the church of God. Just before Christ left his chosen people he gave promise to return and fulfill his engagements with them. "Let not your heart be troubled. . . . I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also."—John 4: 1–3. To watch for the coming of the Lord, is to look with expectation, hope, and desire, and a condition of waiting and watching for the coming of the Lord is and has been the true attitude of the people of God through the whole gospel dispensation. Christ never gave his church positive knowledge of the definite time of his return, but commanded them to "watch, for ye know not what hour your Lord doth come." Matt. 24: 46. "Behold I come as a thief: blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."—Rev. 16: 15. Vigilance and watchfulness are made necessary by the uncertainty of the time of the event, yet notwithstanding the absence of absolute knowledge, the waiting church are not without precursors of the coming event; prophecy has marked off the pathway of the church through her long period of waiting and watching, and they who search the inspired word with a view to know and do God's gracious will, watching by faith the fulfillment of predicted events, will not be "in darkness that that day should overtake them as a thief." The nearer the earnest, watchful pilgrim approaches the day of glad deliverance, the more definite will light shine upon his pathway. "The path of the just is as a shining light, that shines more and more unto the perfect day."—Prov. 4: 18. Then "let us watch and be sober."—1 Thess. 5: 6. "Blessed are those servants whom the Lord when he cometh shall find watching."—Luke 12: 37.

Finally, in view of the object to be gained at the appearing of Jesus Christ, may the life and energy of every believer be aroused from slumber to active obedience to the heavenly Master, and to constant watchfulness for the fulfillment of his gracious will. "There is laid up a crown of righteousness which the Lord the righteous judge shall give . . . unto all them that love his appearing." Deliverance from care, sorrow, and death, will be the gladsome reward of the people of God, and eternal life in the paradise of God their glorious inheritance. Dear reader, shall we be there? Have we the evidence of divine acceptance? The Lord give us grace to watch. F. S. AINSWORTH.

South Norwalk, Conn.

FIGHTING.

IS IT RIGHT FOR THE FOLLOWERS OF THE MEEK AND LOWLY SAVIOR TO USE CARNAL WEAPONS?

"Lord, shall we smite with the sword?"—Luke 22: 49. Those who followed the Savior, when they saw the multitude was about to take him, having a sword which the Savior had previously commanded them to buy (Luke 22: 36), naturally supposed that the time had come when they ought to use it. In verse 50 we read:—"And one of them smote the servant of the high priest, and cut off his right ear." When he had committed this deed, the Savior reproved him, and said, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." The reader will discover that the Savior not only condemned the one who smote off the servant's ear, but all who use the sword; for he says all they who use the sword shall perish with it.

But some persons who take the opposite side may ask, Why did the Savior command his disciples to get a sword? See Luke 22: 36:—"But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." If it were not right for christians to use carnal weapons, why did Jesus command them to buy one sword? Why not command them to buy as many swords as would supply the whole company? Why did he allow only ONE? His disciples said unto him in verse 38, "Behold, here are two swords." Hear the Savior's reply; "And he said unto them, it is enough." Now the reader can see plainly that if the Savior designed them for his defense, or that of his disciples, he naturally would have had them all supplied. For what purpose, then, did the Savior command them to buy one sword? Doubtless he knew beforehand that the Jews would come to take him, in the manner which they did, and that he intended that one of his followers should have a sword, that when they approached him, he would use it; then he would be able to condemn not only him, but all who use it. See Matt. 26: 52:—"Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword, shall perish with the sword." Jesus thus condemned all who use the sword. This ought to satisfy all Christendom that the followers of the meek and lowly Savior have no right to use carnal weapons in defense of earthly governments, or for any other cause.

The apostle Paul says, in his letter to the Corinthians (2 Cor. 20: 4):—"For the weapons of our warfare are not carnal." Thus you discover that christians are not associated with those who use carnal weapons. Jesus says in John 18: 26:—"My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." Though Christians are in the world, yet they are not of it; but are hated by those who are of the world. Read John 15: 19:—"If ye were of the world, the world would love his own; but because ye are not of the world, ... therefore the world hateth you."

But the reader may suppose, as many do, notwithstanding the evidence already presented to show that war is antichristian, that the followers of the Savior have a right to use carnal weapons in defense of the government, because the Jews did. Read Paul's letter to the Romans 6: 14:—"For ye are not under the law, but under grace." It is plain, then, according to Paul's letter that the Jews were permitted to use carnal weapons, because they were under the law; but christians cannot use them, because they are under grace.

The Savior contrasts the difference between the Jewish dispensation and the dispensation of grace in his sermon on the Mount. Matt. 5: 38, 39:—"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil." You discover, then, that under the Jewish dispensation they were permitted to resist evil; but now Jesus tells them to resist not evil, and he sets the example himself. Read 1 Pet. 2: 23:—"Who when he was reviled, reviled not again." Christians should follow his steps. Read 1 Pet 2: 21:—"Because Christ also suffered for us, leaving us an example, that we should follow his steps." Surely, then, as Christ is the christian's example, and he did not resist evil, neither can the christian resist evil under any circumstance. Those who embraced the christian religion in the apostolic age, even down to the third century, took Jesus as their example; they would neither fight, vote, belong to worldly societies, or accept of any public office. Read Milman's Gibbon's *History of Rome, vol. 1, pp. 551–2:*

"The christians were not less averse to the business than to the pleasures of this world. The defense of our persons and property they knew not how to reconcile with the patient doctrine which enjoined an unlimited forgiveness of past injuries, and commanded them to invite the repetition of fresh insults. Their simplicity was offended by the use of oaths, by the pomp of magistracy, and by the active contention of public life; nor could their humane ignorance be convinced that it was lawful on any occasion to shed the blood of their fellow creatures, either by the sword of justice, or by that of war; even though their criminal or hostile attempts should threaten the peace and safety of the whole community. It was acknowledged that, under a less perfect law, the powers of the Jewish constitution had been exercised, with the approbation of heaven, by inspired prophets and by anointed kings. The christians felt and confessed that such institutions might be necessary for the present system of the world, and they cheerfully submitted to the authority of their Pagan governors. But while they inculcated maxims of passive obedience, they refused to take any active part in the civil administration or the military defense of the empire. Some indulgence might, perhaps, be granted to those persons who, before their conversion, were already engaged in such violent and sanguinary occupations; but it was impossible that the christians, without renouncing a more sacred duty, could assume the character of soldiers, of magistrates, or of princes. [Gibbons says] This indolent, or even criminal disregard to the public welfare, exposed them to the contempt and reproaches of the Pagans."

Read also Gibbon's *Roman History, vol. 3:*

"The humble christians were sent into the world as sheep among wolves, and since they were not permitted to employ force, even in the defense of their religion, they should be still more criminal if they were tempted to shed the blood of their fellow creatures in disputing the vain privileges or the sordid possessions of this transitory life. Faithful to the doctrine of the apostle who, in the reign of Nero, had preached the duty of unconditional submission, the christians of the first three centuries preserved their conscience pure and innocent of the guilt of secret conspiracy, or open rebellion; while they experienced the rigor of persecution, they were never provoked to meet their tyrants in the field."—p. 249.

Thus the reader can see plainly, according to Gibbon's testimony of the primitive christians, that they would not use carnal weapons, and that they were not of this world; as Jesus said, "I have chosen you out of the world." Dear reader, are you a christian? Can you endorse this truism? If not, allow me to present to you the fruit of the Spirit:—"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5: 22, 23. I ask, Does the soldier possess those fruits? Followers of the meek and lowly Savior, let me admonish you as the Lord did backsliding Israel:—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—Jer. 6: 16. THOMAS J. WHITECAR.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. This prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. God, who at sundry times, and in divers manners, spake unto the Fathers by the prophets, hath in these last days, spoken unto us by his Son, whom he hath appointed heir of all things.—*St. Paul.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 4, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if the names are given.

Neither is it safe to send us your names in advance. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it payable to GEO. T. ADAMS, directing it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and what you wish done with the money obtained on the same, and it will be entirely safe. In the second communication be sure to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

CHICAGO TENT-MEETING.

We have more good news about the tent-meetings in Chicago. The Lord is doing a great and good work here. Our highest expectations are more than realized. The truth is finding many friends in this great and enterprising city. Notwithstanding we commenced our meetings in a most unfavorable time, when men were very much excited in political matters, yet the Spirit of the Lord has arrested the attention of many who had been living in a careless manner, and pressing their way to destruction. They are now rejoicing in the hope of eternal life when Jesus comes. A hallowed influence is going out from the meetings.

We have prayer-meetings every evening from half-past six to half-past seven, then preaching, which is usually followed by a conference meeting, closing at nine o'clock. Some come from three to five miles to the meeting. The influence of the meetings is being felt in all parts of the city, through the conversation of those who attend. One colporteur is scattering tracts for us in the city, and they are aiding much in the circulation of the truth. The time has come when tracts can be used to great advantage. We think more good can be done with a given amount of money put into tracts than in any other way. Let those who cannot preach themselves, help send the little tract messengers to others. Let no opportunity for doing good be lost. Our time for work is nearly ended. The harvest will soon begin. Will the Master reap anything from our labors?

Monday, Oct. 26th. Our meetings for the last two days have been extra good. The one on Saturday evening will be long remembered by those present. Some said it was the best one they ever enjoyed in Chicago. The saints felt great liberty, and we had a shout in the camp. We had a heavenly shower, that was very refreshing. Yesterday was a most lovely day, and our meetings were like the weather. We felt most sensibly that our heavenly Father was smiling upon us, and that we were basking in the sunshine of his countenance. Such days are rare.

At 9.30 we had a precious love-feast, when the hearts of the saints were made to rejoice. We have new testimonies in every meeting. The members of other churches are becoming deeply interested, and are satisfied that the Spirit of the Lord is with us, and they feel willing to unite in the good work. They seem like half-starved persons, who have long been kept on a short allowance of poor food; but since they came to the tent-meetings they are having a rich feast. It is a source of rejoicing to us to see them taking so much comfort while worshiping with us the Lord of hosts. Intelligent members of other denominations are satisfied that the tent-meeting is a movement in the right direction. They confess before us all that the meetings in the popular churches cannot reach the common people. There is so much pride and fashion among the leading members; so much worldliness and cold formality, that the life and power of godliness are crushed out; and those who would give life to the meetings, could they have their liberty, are hushed into silence, or a conformity to the worldly policy of those who are "lovers of pleasures more than lovers of God." The living members of the churches are mourning over the sad state of things, but do not know where to go for food, or to find anything better. Those who have ventured to come to the tent, in opposition to the advice of their minister, and many of their friends, are now ready to exclaim, we have at last found just what we have so long desired. They are rejoicing like young converts. Last evening, one who has been considered the most active and devoted sister in one of the city churches, arose before a large audience, and said she had received more light on the Bible during these tent-meetings, than she had before in the whole forty years that she had been hearing popular preaching. She then urged the ministers to preach the entire mortality of man, as a great Bible truth; also the complete destruction of the wicked, the coming of Jesus and his kingdom; remarking her doubts on these points were all gone. She wondered how she could have been kept in darkness so long with her Bible in her hand. Many others were ready to confirm her statements with a hearty amen.

Yesterday, four were baptized, and others are waiting for the next opportunity to be buried with Christ in baptism. Men who hold the first positions among the business of Chicago are deeply interested in our meetings, and all are ready to put their hands deep into their pockets to furnish the means to carry on the good work. They now talk of building a tabernacle that will hold some four thousand people. They are tired of the way the popular churches are managed. They are delighted with the spirit of the meetings in the tent. Last Sabbath, an intelligent man arose and said, "I am a sinner, but I am much interested in these meetings. I have never before attended any that so accorded with my views of true christianity." He said he had used tobacco, but would give it up for ever, and then spit out what he had in his mouth. Others did the same. He asked us to pray for him. The truth cut like a two-edged sword, and a goodly number were slain by its power, and resolved to sin no more. Dear Brn. and Srs., keep praying for Chicago.

DISCUSSIONS.

We have arranged for two discussions in Chicago; one with Orrin and Abbott, and the other with C. Norwood. The former was a Methodist preacher some thirty years, but is now a rank Spiritualist, who denies the divine inspiration of the Bible. The question for discussion with him is as follows:—"*Do the spirits of men live, and can they communicate with mortals after the death of the physical body?*"

Mr. Norwood was a Universalist, then a Spiritualist, but now claims to have separated from them. He is at the head of the Ortive Church. When asked to explain what he meant by the *Ortive* Church, he said it meant the *Rising* Church. The question for discussion with him is as follows:—"*Will all men live eternally?*" The *time* is not yet set for these discussions.

Spiritualism has a very strong hold in Chicago. They publish three papers in the city.

PERSONAL.

When in Chicago, Bro. J. H. DENNIS called on us. When we began meetings in Rochester, N. Y., he had been attending the theological institution in that city for about two years, preparing for the ministry. He attended the tent-meetings, became deeply interested, and finally concluded to go out and sound the alarm to a wicked world, and try to persuade sinners to prepare for the coming of Jesus. He has now gone to labor with Bro. P. W. Hough, in Wis. He is a promising young man.

BRO. SCHNEIDER, a German Baptist preacher, renders us assistance in our meetings. He is an earnest man, and an ardent lover of the truth. He baptized four last evening. The church, of which he is pastor, have rejected the popular theology and are now rejoicing with him in the blessed hope of the gospel. He is doing a good work among the Germans in Chicago.

BRO. NEEDHAM, the "Irish Evangelist," thinks of spending the winter in Chicago. His labors, and those of Sr. Needham, are appreciated and blest. The Lord is with them, He knew nothing of our views of the Bible when he came to this country, last spring, but now he is quite well satisfied that we have the truth. Sr. Needham (formerly Sr. Annable) is making herself very useful by her active efforts in the vineyard of the Lord.

In conversation with BRO. MOODY, the distinguished leader in the Young Men's Christian Associations, the noted originator of noon-day prayer-meetings in Europe and America, he remarked, that the nominal churches were so low and cold that they led men into infidelity. He is a very *earnest* man, and is throwing his whole energies into the work of arousing the professed church from her awful state of slumber. Great interest is being awakened by his labors. He sees the fearful work which is being done by the Spiritualists, and feels the importance of weapons with which to meet them.

THE PLANCHETTE.

The Planchette is becoming quite popular, and consequently making rapid progress in its diabolical mission. In the last "Religio-Philosophical Journal" (Sept. 12th), a Spiritualist paper published in Chicago, edited by the Hon. S. S. Jones, President of the *first* Spiritualist National Convention, we find the following leading editorial:—

PLANCHETTE—ITS RELATION TO SPIRITUALISM.

This little instrument, so simple and free from complexity, is destined to mark a new era in the progress of spirit manifestations.

Already it is becoming quite a noted article of commerce. All our leading booksellers not only keep it on sale, but put out display bills to induce or decoy customers. Such is even the case we observe at the large book concern of S. C. Griggs & Co., of this city on State street; one of the largest establishments of the kind in Chicago, if not in the west. Appropos to the foregoing is the following dialogue, that lately took place in one of the leading book stores of this city, between the proprietor, who by the way is a prominent member of an orthodox church, and a lady acquaintance of his who is a spiritualist. Observing that he kept Planchette for sale, she ventured to inquire if he had ever tried their efficacy and virtue in his family. To which he answered in the affirmative; observing that they received satisfactory answers and communications.

"Why," said she, manifesting astonishment, "how dare you, with your belief, have any thing to do with spirits?"

"Oh, we have nothing to do with any but good spirits," he complacently replied.

Thus "Planchette" under the guidance of "good spirits," is finding a welcome in thousands of orthodox families, who would admit their unseen friends to audience through no other means or conditions—who would as soon entertain an outlaw as a spirit medium.

In military parlance this might be called a flank movement by our wary agile friends "beyond the river;" and which bids fair to be a complete success. It is almost time that this unassuming and unpretending little instrument received the attention and anathemas of the orthodox press and pulpit. But under the guise of the popular idea of electricity and magnetism it is well received and fostered, even in the "best families."

But the *World's Crisis*, of Boston, whose Editor's olfactories are so noted for sensing devils, already sounds the alarm. He says:

"What is the Planchette? It is an instrument invented in France some twelve years ago, by means of which the demons make communications to those who consult the familiar spirits, more readily than in the common way by rapping on tables, chairs, etc. The following extract from a paper concerning the Planchette, was furnished us by a correspondent:

"'This mysterious instrument, of French origin, will, under the hands of most persons, answer questions propounded to it, without any voluntary action on the part of the operators. The Paris correspondent of the *London Times*, states that the Emperor Napoleon implicitly believes in the supernatural power of this wonderful instrument, and consults it on all great questions.'"

He then says: "We look upon the Planchette as a cunning device of Satan to induce people to consult his demons. By means of this instrument, he purposes to make the consultation with the spirits a popular amusement for fashionable parlors, and among all classes; and thus familiarize the people with these demoniacal manifestations."

Aside from the demonology, we agree with the *Crisis*, that it is a grand *coup de main* for introducing Spiritualism into "fashionable parlors" and all classes. And it is another link in the chain of evidence in support of what we have often heretofore said, that Spiritualism can not be stayed or stopped. For dam its stream in one place and like the walers of a mighty river it will break around and inundate the whole surrounding country.

CHURCH MUSIC.

The style of music now introduced into many fashionable churches is as far from that which should be employed in the worship of our Creator, as that which is heard in the opera house. It is truly alarming to see the great departure from christian simplicity and the spirit of true worship, which has crept in under the cloak of religion. Ungodly men and women are hired to praise the Lord on the Sabbath, and during the rest of the week, they sing at the opera, or perform in the theatre. These are strange times.

The following, from *The Watchman*, gives us an idea of the manner of conducting church singing in New York city:—

"There is scarcely anything that gives our churches so much trouble and annoyance as public music. Our organists, generally, are not religious men. They are Catholics, Jews, Italians, and some of them are notoriously immoral. It is often the case that leading sopranos are Jewesses, who have no sympathy with the christian religion at all. Many are members of stock companies at theatres, or belong to an opera troupe. They leave the boards of the theatre at midnight, take the accustomed hearty meal, perform the worship of sacred song before the sermon, sleep while the minister preaches and prays, and wake up in season to close the performance. Nearly all our choirs are quartette, and if they do not sleep, they amuse themselves to their own satisfaction while the minister performs his part. The expense of a quartette choir is perfectly enormous, and the manner in which they generally behave is a scandal to religion. Some of our churches are trying to cut this Gordian knot, by taking the children of the Sunday school and bringing them into the church to lead the congregation. So far as this has been tried it works well."

Instead of there being evidence of an improvement, there is positive proof that things are growing worse continually and rapidly. Where will these things end? We do not believe the Lord is any better pleased with such music than that at the Indian dance.

ONE KIND OF LIFE.

Some people seem to have strange views about *life*. We hear them talk about "Adamic life," "Christ life," "animal life," "spiritual life," "mortal life" and "immortal life," as though there were so many different kinds of life; but we do not so understand the Scriptures. Life is the state of being alive; animated existence. If one lives forty years, then he has life for that period of time; if he lives eternally, then he has eternal life. This point was well made by Bro. S. G. Mathewson, in a sermon at the last Boston conference, April 2nd. He said, as reported:

"Talk about different kinds of life! Why, life is life, is it not? I do not know anything about Adamic and Christ life; about animal life and spiritual life; about temporal and eternal life; about mortal and immortal life, as differing one from the other in kind. There is but one *kind* of life and that was given to Adam; and if he had been obedient he would have lived right on forever; and that would have been eternal life, would it not? But *he* was cut off from life on account of his transgression; and so are the wicked. Now *this life is given* to the righteous *only*, on account of their faith in Christ; and Paul says, *they are raised* INCORRUPTIBLE, does he not? The wicked do not get the *gift* of *life!* 'For this cause was the gospel preached also to them that are dead, that they, the dead, might be judged according to men in the flesh.'"

THE CHICAGO ARTESIAN WELLS.

Sometime in the summer of 1863, the spirits informed some of their familiars that Petroleum oil might be obtained beneath a certain tract of land near the city of Chicago, about three and one half miles from the court house. The spot selected is thirty-one feet above the level of lake Michigan. In the month of Oct. 1863, a tract of land containing forty acres was purchased, and the boring for the oil commencing in the following December. In the latter part of Nov. 1864, they struck water instead of oil, at the depth of seven hundred and eleven feet. With a single exception, the boring was in the rock the entire distance. A very excellent soft water comes from this well, at the rate of six hundred thousand gallons in twenty-four hours, with a force to carry it about eighty feet above the surface of the earth. The water continues an unceasing flow, having a uniform temperature of fifty-eight degrees. The orifice at the bottom is four and one-fourth inches. The spirits say this water comes from the Rocky mountains.

In May, 1867, a twenty foot overshot wheel and the proper machinery were prepared to bore for another well. This wheel was turned by the water from the first well, carried by its own force up a three and one half inch tube twenty-five feet, and then running upon the wheel. The boring for the second well continued till Nov. 1st, 1867, when they came again to the water at the distance of six hundred and ninety-four inches. The two wells are said to flow over one million of gallons of water per day.

They first formed a "Rock Oil Company," expecting, as the spirits said, to find a fountain of oil; but as water came instead of oil, they changed the association to "The Chicago Artesian Well Company." The corporation is chartered with a capital stock of one million of dollars, which may be increased by the Board of Directors as deemed necessary. The estimated value of the property at present is $235,000.

The company has erected a very large ice house, with room for forty thousand tons of ice. They have converted twenty-five acres into ponds for the formation of ice made from the water flowing from the wells. All other ice is brought to Chicago on the railroads. Geo. A. Shufeldt Jun., A. F. Croskey and Abraham James are prominent men in this enterprise.

The spirits tell their familiars some great stories so as to keep up their courage. The following is a sample:

"It is said by our friends and brothers in the Summer Land, that on this ground, and by this company, will be erected the finest and most magnificent temple ever built on earth, or by human hands. This temple will be dedicated and devoted to the promulgation of the lights and glories of the New Philosophy. Here in these eternal halls will gather all who believe in the fatherhood of God and the brotherhood of man, in the eternal life of the human spirit, and in the progress and education of the human race, and are willing to aid in building up the New Dispensation, can come to these fountains of truth, ever welcomed and ever remembered as links in the great chain which unites mankind in the bands of one common brotherhood.

It is intended that this should be, not a charitable, but a self-supporting and self-sustaining institution. Factories of all kinds will be erected about it; schools and colleges will come in time; and we shall take the little wanderers by the hand, from the filth and the mire of the lower life, and bring them up and train and educate them to be true and useful members of society.

We cannot tell you all that has been pictured out to us, but we do assure you that, in our limited comprehension, it is the grandest and most beautiful project ever conferred by the good angels on mankind."

We were quite interested during our visit to the famous Chicago Artesian Wells; but we saw no proof that departed human spirits had anything to do with them.

OMENS.

It is feared by business men that hard times are approaching. For some time, there has been much money prosperity; but there are tokens of a change. Men have been living very *fast*. Extravagance has run mad in dress, fine houses and furniture, carriages and horses, and expensive pleasure scenes, until bankruptcy is staring many in the face. They have lived on credit till they can go no further. A special despatch from New York to the Chicago *Tribune*, Oct. 26th, says:—

"The opinion is now growing more general, that the extraordinary stringency of the money market will continue for some time, which may result in considerable financial disaster."

NAPOLEON III.

Napoleon III. has now been on the throne of France sixteen years: and despite his treacherous ursurpation of the place, his rigorous rule over the people, his relentless prosecution of his opponents, his enormous expenditures, and his occasional failures in foreign policy, the empire has nevertheless been the most splendid success of the day, and the French nation at this moment stands higher in actual material prosperity, and in real influence among her neighbors, than at any former time in her whole history—even when the Great Napoleon was dazzling the world with his brilliant achievements. And this undoubtedly must and does have a very great effect in forming the feelings of the people towards their government. There is really less disaffection in France to-day, with the empire as a whole, than ever before. A few witty republicans and cultured Orleanists keep up little coteries and centres of revolt, but they never extend their inflammatory influence far. Very many intelligent, far-seeing, liberal minded men of thought object to the petty persecutions of the press, the emptiness of elections, this or that policy in this or that direction; but even they are not enkindled with any desire to overthrow the government—merely to force it into greater liberality, and to make it relieve the nation of some of its irksome and galling restraints—while the great mass of the people simply worship the magic name NAPOLEON.—*Examiner.*

For the World's Crisis.

PERILOUS TIMES.

Additional evidence of the perilous times of the last days (2 Tim. 3: 1), was made manifest on the evening of August 2, 1868. And as all will wish to know something concerning the accusation brought against us, or the reason why we were forbidden the use of the house, and knowing the different colorings generally given to things received second-handed, I will give a correct copy of what was handed to us and can be seen at any time by calling on Elder Sam'l L. Cronce, in Mechanicsburg, Sangamon County, Ill.

"You as men that are preaching up the Resurrection, I do forbid you or your denomination of preaching here any more in the Union Chapel Church, but if you collect here to-night, you must make it your last time, or I shall see further into this matter, for I do not think you have any solid grounds to go upon."

Charity withholds the name of the author, but we need not be surprised when the teachers tell us that they are more interested in the presidential election than they are in the coming of our Lord. Thus you see we were forbidden the use of the house for the same reason precisely that the apostle Paul was arraigned before King Agrippa (Acts 26: 8); hence we are willing to continue to "witness both to small and great, saying none other things than those which the prophets and Moses did say should come to pass." "Therefore we rejoice that we are counted worthy to suffer persecution for Christ's sake, for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Pet. 1: 16.

JOHN NORTH, Sen.
SAM'L L. CRONCE.
Mechanicsburg, Sangamon County, Ill.

For the World's Crisis.

THE JUDGMENT DAY AT HAND.—Just published, on a single sheet, good form, twelve Bible reasons, signs, and proofs, for believing that "the coming of Christ is near, even at the door." Price two cents a copy, with a two cent stamp. Ten copies, fifteen cents and stamp, or more at same rate. Sent by return mail. Direct to S. L. MANLEY, Rochester, N. Y.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$349.73
Mrs. F. M. Shimper	.75
Friends at East Stoneham, Me.	1.40
J. Stockwell, Jun.	.75
M. Post	1.00
Cash	.25
M. Sunderland	5.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1364.47
D. Newton	3.75
Wm. J. Mann (on pledge)	2.00
M. C. B. (pledge paid)	5.00

EUROPEAN MISSION.

Previous acknowledgments	$71.00
P. F. Rambo	.50

For the World's Crisis.

OUR TENT.

The New York State Mission Tent is folded up and laid away for the winter. Its white folds were rendered still whiter by about two inches of snow at our last meeting, which was a strong premonition that our cloth meeting-house must be abandoned for a few months. We have held seven meetings in it this season, beginning our campaign June 11th, and closing up Oct. 15th. Of course many hearts are anxious to know the results. We can give you some of them, and the judgment will disclose the remainder.

Thousands have heard the blessed hope of the gospel; hundreds have been converted to the truth as we preach it, who have not practically put on Christ. Scores have confessed their faith, and forty-five have been buried by baptism in the likeness of Christ's death, in connection with our meetings; and many others have since been baptized, as the result of the tent meetings. This, you say, is good; yes, it is glorious; it paves the way for the advance of the truth at a rapid rate; subscribers are obtained for the *Crisis*; tracts, pamphlets and books are scattered; the truth reaches intelligent minds, that carry it like fire carried by Samson's foxes. Yea, it does just what God designs; that is, to enlighten the world, by giving them an intelligent faith and hope, and thus leave them responsible for the use they make of the blessing.

Our position is bound to revolutionize the theology of the day. Popish rule is losing its influence, and men are becoming more independent in thought. Children are being reared under the influence of truth. The ranks of our army are filling up, and closing up. A warfare is being waged against mysticism and Spiritualism, and those that stand between the fires must soon flee behind the bulwarks of one fort or the other. Our fort is built on the rock Christ Jesus, and faced with flints of truth; and while we are armed with the shield of faith and the sword of the Spirit, which is the word of God, we are safe, and sure of victory. The opposite forces are only protected with the lie of the devil, echoed by heathen philosophy, and re-echoed by modern divines; the proof of which assertion you may find in a work entitled "The Immortality of the Soul," by Mattison, of New Jersey.

The serpent says (Gen. 3: 4), "Ye shall not surely die." Mattison says, "A voice from within speaks those startling words: *Man, thou shalt never die.*" If this is not an echo of the sentiment uttered by the serpent, we do not understand the meaning of good English. O, astounding fact! that tradition's veil should so blind the minds of intelligent men. But, alas! it is so. Thank God, the light of truth is flashing across their pathway, and the frail fortress of error is being riddled from our guns.

Ye men of valor, let the battle roar still louder; and as you are driven from groves and tents by the frosts of approaching winter, let your voices ring in the halls of villages, in school-houses, and in the highways and hedges. I will not say to you *go*, but *come on*. I am home to spend four or five days, then away I must go again, to see what that voice from Arcade, Cattaraugus Co., means.

Another result has followed our summer's campaign, which is very common among soldiers and reformers; that is, threadbare garments, reduced strength, and pockets very light; but full hearts, ready minds, and a clear conscience. Thank God for the whole! It is just what we need to qualify us for the final triumph. This thought may cast reflection on God's stewards. Some of God's stewards have done their duty nobly; the Lord knows who they are, and so do we; while others may withhold from the needy, and find a larger account to settle by and by; then they will be able to respond.

The work is before us, and must be done. O for grace and wisdom to do it right! What we do must be done quickly. The tidal wave of oblivion is roaring in the distance, and will soon put a stop to our labors, by burying the unsaved beneath its resistless flow. Brethren, pray for us, "that the word of the Lord may have free course, and be glorified."

WM. A. FENN.

For the World's Crisis.

FREE PAMPHLET DISTRIBUTION.

BRO. GRANT:—I wish to notice in our paper that I have returned home after a four months tour east, and then west, and that I shall be at home till spring, and attend to correspondents, and giving out my works the same as the past year. I had printed fifteen hundred of "Death not Life" in April last, and bought five hundred of "Pauline," and gave out the last two hundred at Springfield campmeeting; had two thousand more printed in August; three hundred of which, and two hundred more of "Pauline" I took to De Kalb campmeeting, and divided them among ministers and brethren. Over forty preachers were there, and so each could have but a dozen instead of fifty each, which was needed for their wide fields of labor; some want, and write for one hundred for their circuits. One minister just writes for five hundred to divide among preachers in Minn., and take with him to Missouri this winter. I have sent fifty to be given out at most of our tent meetings held in New York this year.

Frequent calls are made by poor and isolated brethren for some to be sent by mail, to start an interest in their barren regions; a few pay by my putting them at first cost.

By these few statements, brethren can see the opportunity I have for giving out *larger works than tracts* to advantage, and the anxiety that exists to obtain them. I have heretofore endeavored to show that the spread of truth demands the spread of such sized works more than of tracts, and that without them the benefit of tracts and occasional preaching is in a great measure lost. One reason is, that a more general outcry against our views has been raised than formerly, and so tracts are too small to do the good they did in years past. They may do well to go with larger works; but no tracts (except a very few of Bro. Grew's) were circulated when the "Six Sermons" did so great a work.

Such has been my experience, and I think I have personally given out as many tracts as any other one, having traveled from two to three thousand miles per year for fifteen years, in eighteen States, and been constantly dealing them out. Scores of letters and personal compensation tell me that pamphlets are seldom sent to new fields and willing readers without producing good effects, but I have known thousands of tracts to produce no apparent good. The cause is, they do not remove enough of the objections against our doctrine, and so the subject is laid aside; so it was with myself till a pamphlet aroused my attention. I have yet to believe that time (if it lasts), will convince brethren that a larger share of donations for the free distribution of our works should be used for giving out pamphlets.

As a work on man, and the intermediate state, I want to see Bro. Grant's four tracts bound together and sent out free. I shall soon buy five hundred more of "Pauline Theology," if means can be obtained; the call for them is urgent. It is not because I publish a pamphlet myself that I feel my proposed plan to be important; that is a mere speck compared with the cause of God and truth, and my prayer is for grace to thus ever feel and act. As to profits, I ran behind two hundred dollars last year.

I have now eleven hundred left of the last two thousand printed, which brethren can send for on the terms named last year,—free, or at first cost, if able to pay. The fifteen hundred printed last April are paid for, but not the last two thousand. Who will yet aid me in this way of spreading truth? I feel thankful to brethren for the help already given.

Last January I gave a statement of donations received, and shall by and by do the same, that all may learn what is done with the money I receive. I will name only two cases out of many, of encouragement to induce further sacrifices in this branch of our labor. In Rochester, three hundred of my work and "Pauline" were dealt out, and two hundred in Eld. Colegrove's field, mostly free; and Eld. C. just writes me that a church of sixty has been raised up there since last June; and brethren tell me that these pamphlets were a great help in both places. What share of the good work they did, God knows.

Again I would remind brethren of the commands of our dear Redeemer,—"Work while the day lasts"; "lay up for yourselves treasures in heaven"; so the soon "burning of the earth, and the works therein" will not burn up your portion. Letters directed to Buffalo, N. Y., will be sure to reach me.

Buffalo, Oct. 27th, 1868. J. BLAIN.

A TRUE CHRISTIAN SPIRIT.

The great work belonging to one who has named upon him the name of the Anointed, is certainly that of the cultivation of a right spirit. There must be a manifest change in his actions, as compared with what they were when he was under no restraint. He is no longer free to exhibit an ungoverned temper, or a spirit of reviling, resentment, or defamation. These are manifestations of that spirit that is not from above, but is from beneath. It is a spirit whose outworkings are from the flesh, and belong to the things which we left behind, when we stretched out to obtain the things which are before. Seeing, then, that it is not a part of the christian order, but is of the world, and consequently leads to death, what inducements can there be for us to cling to it? None whatever.

The apostle Paul, although he had been possessed of a spirit of vengeance toward those who had named upon them the name of Christ, so that he could stand by, with indifference, and witness the cold-blooded murder of our loved brother Stephen; yet, when he had taken upon him the same name, how did he act? "Being reviled," he says, "we bless; being persecuted, we suffer it; being defamed, we entreat." How was it that he did not allow that spirit of vengeance which was in him before to exhibit itself now towards his enemies? Because he appreciated the truth of what he wrote to the Corinthians, saying: "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." Belonging to another, he was no longer free to act out the pleasure of one who was opposed to the will of him who had bought him. Seeing, then, that God could not be glorified by the exhibition of a spirit of reviling, or resentment, he quietly laid it aside and imitated him who said: "I am meek and lowly in heart," who, "when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to him that judgeth righteously."

Brethren, we have the same God for our Father. Cannot we trust our cause with him? He will judge righteously for each one of us as he has for his Son Jesus. Cannot we then afford to wait for the day to reveal it? When the Lord comes "he will bring to light the hidden things of darkness, and make manifest the counsels of the hearts, and then shall every man have praise of God." Let us patiently await the issue, dearly beloved, and never undertake to prosecute our own case. "Vengeance belongeth unto me, I will repay," says God. Let us "roll our care upon him," and quietly discharge our obligations day by day, giving no heed to the defamations or curses of those opposed to us. It may be a gratification to us to give vent to our natural impulses, but when we consider that our great pattern, Jesus, controlled these impulses of the flesh, keeping them in subjection when it would seem almost impossible for them to be restrained, we are not at a loss to discover where our duty lies as imitators of him.—*Herald of the Kingdom.*

☞ It is said that the Presbyterian custom of standing while engaged in prayer had its rise in the dislike which the early followers of that sect felt toward "genuflections," or any custom in use among the "Papists," toward whom they felt the strongest aversion.

For the World's Crisis.

NOTE OF SYMPATHY.

To whomsoever these presents may come, greeting: Whereas, it hath entered the hearts of some (from what motive we know not; God knoweth) to circulate reports concerning our sister, Anna E. Smith, of the "Star of Hope Mission," greatly to her detriment, inasmuch as it is disqualifying her, to a great extent, for that sphere of usefulness in which she has labored so successfully, and is causing her great suffering; while many of the dear ones scattered abroad are deceived, and led to believe that Sister Smith is living idly and luxuriously at the expense of mission contributions; with a fine piano, and other things accordingly; and, upon the whole, "having a nice time of it"; also, that some in Worcester, and elsewhere, who have been identified with the Mission, and have contributed largely thereto, are regretting what they have done, because of the wrong appropriation of their gifts; therefore,

Resolved, That we, as a church, do hereby heartily extend to Sister Smith our sympathy and co-operation in promoting the interests of this great missionary enterprise, to which she has given her time, talents, affections, health and strength; and that we do not regret one dime we have given, or one effort we have made, but only wish we could have done more.

Resolved, That we esteem it a privilege, as well as a duty, to exert our influence to refute the opinion entertained by some that our sister has acted selfishly, or dishonestly. She has not only spent considerable time with us, here in W., but several of us have assisted her at the Mission, some remaining weeks at a time; and we can say that she is in every way worthy of our confidence as a Christian, and our co-operation as a laborer.

We consider her a branch of the "true vine," and one that has borne fruit unto the glory of God; and if she, in the providence of God, is undergoing the refining process, in order that she may bring forth more fruit, we, as sharers in the trials incident to the Christian life, tender her our sympathies, prayers, and best wishes, that she may come out like gold seven times purified, and more than ever fit for the Master's service.

Affectionately submitted to the prayerful consideration of all the scattered ones, by the little flock at

Worcester, Mass. S. C.

Correspondence.

From Bro. A. W. Sibley.

BRO. GRANT:—Through the blessing of our heavenly Father, I have recovered from a typhoid fever with which I have been prostrated for a few weeks. God has been good to me, for which I thank him. Letters for me hereafter should be directed to North Woodstock, N. H. Yours fraternally, A. W. SIBLEY.

Oct. 27th.

From Bro. P. A. Smith.

BRO. GRANT:—I wish to say through the Crisis, for the benefit of those interested, that I left Jacksonville, Sept. 16th. I was sick all the way home, and was not able to get out of the house for two weeks from the time I was taken. I arrived in New York Monday the 20th, and reached home the next day at 11½ o'clock A. M.

I came home from Florida to attend to a suit brought against me by S. K. Sweetman for slander. It came off Friday, the 9th. The counsel for the plaintiff opened the case in a most glowing manner, but on the cross-examination of the first witness, he asked the Court to grant a non-suit, and it was granted. The church in Rochester had been praying for a number of days over the matter, and had the pleasure of seeing their prayers answered in a very marked manner, in the sudden confusion of the first witness, and of the counsel. Bro. C. R. Griggs and Bro. J. A. Trowbridge, of Westboro, Mass., were on hand to testify to facts that had transpired at Westboro, in connection with the plaintiff; and so sure was Bro. Griggs that there was nothing in the case, that he would take the risk for six and a quarter cents in regard to the result of the suit, as to any damages. He and Bro. Trowbridge went home well pleased with their visit to Rochester. Bro. Davis, of Brockport, N. Y., and myself are very grateful for the sympathy and brotherly kindness of Brn. Griggs and Trowbridge, and our dear Bro. J. V. Himes, who so willingly made such great sacrifices to leave their business and homes, and come to our assistance in such trying time of need. We will ever hold them in grateful remembrance. They have shown themselves not only dear and beloved brethren in Christ, but *neighbors*, according to Christ's representation of a man falling among robbers, and the good Samaritan cared for him while the Levite passed by.

If the Lord will, I expect to return to my field of labor, in Florida, about the first of November. That the friends of missions may know how anxious they are to hear in the place where I raised up a church of fifty members, about seventeen miles north-east of Lake City, I wish you would publish the following letter I received from one of the converts. I trust he will forgive me for making it public, as he did not intend it for that purpose. This brother lives in the place above named, although he dated it at Lake City, because they have to come there for their mail. Yours in the blessed hope, P. A. SMITH.

"Brother Smith:—Feeling a deep solicitude in your returning to Florida soon to preach for us again, and wishing very much to hear from you, I . . . write you, hoping . . . that the time will not be long before we shall have the pleasure of hearing many more of those instructive sermons on the Holy Bible, such as we never heard before you came out, and I fear will never hear again, if you should not be permitted to visit us. I think if you only knew how very anxious we all are for you to return, you would not tarry long.

We continue our prayer meetings, though but few seem willing to participate, or engage in prayer at those meetings. None can possibly feel more embarrassed or unworthy to lead in our meetings than myself; yet, I have no desire to evade duty, and am determined to perform it in all things as best I can; and be assured, dear Bro., you are not forgotten when offering up my feeble devotions. Our members all appear deeply devoted to our cause, and I have no doubt that you can double our number at the first meeting when you return. The only trouble is, that you may perhaps entertain radical political sentiments, which you will endeavor to bring up after awhile, etc. The most of us are tired of politics. We want more piety and less politics, and we do not want to hear politics from the pulpit.

I distributed the books and tracts I bought at Olustee, and they have done good. . . . . . With the sincere desire and hope of seeing you soon, . . . very truly your Bro.,

W. A. SHEFFIELD,

Lake City, Fla., Sept. 30th."

From Sr. M. P. Valle.

Dear Brn. and Sisters in Christ:—I left Newark for Memphis Sept. 22nd. I stopped at Philadelphia over one train at Bro. L. Reimer's, and reached Pittsburg the next day, arriving in Cincinnati about ten o'clock at night, after a tedious ride. As it was too late to go further, I put up at the Spencer Hotel. How glad I was to be alone once more in communion with my heavenly Father, thankful for his preserving mercy and watchful care over unworthy me. When the time came for me to pursue my journey, I left for the river, and went on board a packet bound for Louisville, Ky., which left Cincinnati at twelve o'clock. Arrived safely in Louisville near six o'clock the next morning. Staid about two hours, then took a car for Memphis, where I arrived safely Saturday morning, between five and six o'clock. Arrived at our Mission House about nine o'clock, glad enough to end my journey. I met a cordial welcome from two colored sisters, one of whom had taken case of Sr. Northrup during her sickness, and from Bro. Leslie also, who, strange to say, had traveled unbeknown to me in the same train from Pittsburg to Cincinnati; but from there he took another route by rail, and got here on Friday. I blessed and praised the Lord for his goodness to me and for my safe journey hither.

But the Mission House was a solemn place to me. In the Chapel, fronting the pulpit, in a coffin, lay enrobed in the habiliments of death, cold and motionless, one who had labored faithfully in her Master's cause; whose feet had been swift on errands of love and mercy to this people; whose tongue and voice had ever been active in warning and entreating the sinner to come to Christ, and in reclaiming the backslider; whose hands also had ministered to the sick and afflicted, to the poor and needy. All these were actuated by a heart full of love to Christ and his cause. Truly it may be said of her, "She hath done what she could." Having read and admired her letters in the *Crisis*, I anticipated pleasure in her society when I should get here; expecting to help bear her burdens, and share with her the joys and sorrows of a fellow laborer in the mission cause. But this was denied me. Her labors had ended and were well done.

Her funeral was held in our Mission Chapel on the same morning of my arrival, at ten o'clock. Mr. Barnum assisted Bro. Leslie in the services. How the colored people mourned for her! and well they might, for she had been their true friend. As we passed around the grave to return to our homes, each took a handful of earth to cover the coffin, as is the custom here. We left, comforted in our grief, believing that He who once said, "I am the resurrection and the life," will when he comes raise her to immortality in his own likeness, on a new earth where there will be no more death; where I hope to greet her, if I love Jesus.

Now a few words about our Mission House and work. God has been good in providing for this people a neat, comfortable edifice for his worship; located on an elevation of ground in a healthy part of the city, I should judge, and not thickly settled around it. The main part of the building or chapel will seat comfortably three hundred persons, perhaps more. Around the pulpit is a large altar for mourners. On each side of it is a door, one opening into a room used for prayer meetings, Sabbath School infant class, also for day school, which will begin next week. This room will seat upwards of one hundred. The other door opens into a room used as kitchen, dining-room, etc. Underneath this is a cistern. From this room stairs lead to three sleeping apartments. The middle one is now used for family worship, reception room, and for writing purposes. Thus the Lord has favored this people. He is with them and for them, and to him be all the praise and the glory.

I wish you could see how they enjoy these privileges. Nor is it to be wondered at, for many of them leave poor homes to come and worship in this their Sabbath home. They seem anxious to learn to read and understand God's word, and are rather an intelligent class of colored persons, considering how they have been oppressed, and how few educational advantages they have had. There is at present considerable sickness among them, chills and fever being prevalent. Our dear Bro. Leslie has had, and is still having, arduous labors to perform among them. He is their preacher, counsellor, doctor, and nurse. The extreme poverty and suffering of some are painful to him, so working upon his sympathies and nervous system as often to deprive him of sleep; for it is not in his power to aid them all. When his medicine would do them good and raise them, the want of proper nursing and comfortable homes prevent it. Many of them who have health and work hard are kept in poverty, because their white employers oftentimes oppress them and keep from them part of their hard-earned wages; and there is no law to compel them to pay them. They are consequently not sufficiently fed, and poorly clad. Such call forth our deepest sympathies. There are a few more comfortably situated. It causes us to desire that "for the oppression of the poor and sighing of the needy the Lord would now arise."

They all welcome me here, inviting me to their houses; the best of which are not like your eastern homes. They are principally one story frame buildings, not lathed and plastered, but well ventilated of course. I have visited a few families; they treat me to the best they have. How I love to visit God's humble poor! In all their poverty they are happier than earthly princes. They are princes elect, waiting for the King to come. Their treasures are not on this sin-cursed earth. This is an extensive field of labor. O that the Lord would send us the much needed laborers!

There is great interest manifested in our meetings. Bro. Byam is now here, and will assist Bro. Leslie, I believe faithfully. Bro. Leslie baptized three Sabbath before last. Sinners are coming forward for prayers in deep distress for their sins. One was converted last night. She could say, Jesus is my Savior. The prayers of God's people are being answered. There has been no exciting cause, only the plain presentation of God's truth, the "sword of the Spirit."

Remember this church and people at the mercy seat; also the laborers, and unworthy me, that I may be wholly consecrated to the work of the Lord here. Pray in faith; and if the Lord has blessed you in temporal things, may he incline you to aid his worthy poor here; that Jesus may say, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

MARY P. VALLE.

From Bro. J. M. Snook.

BRO. GRANT:—Thinking perhaps some of the dear brethren would like to hear from me through the *Crisis*, I take this opportunity to let them know that I am not idle, but trying to do what I can for my Master in these last hours of time. I felt anxious to be at the Springfield meeting, but duty in this field kept me away. Have been laboring in different places alone, and with others, all summer, in several of which we left churches of those who covenanted to walk together as christians, and help each other bear the scoffs and persecutions of the world.

Bro. Chas. E. Barnes, of Dorchester, Mass., who has given himself to the work of the Lord, came with me to this place, Sept. 23d. We have been laboring together since that time, except about a week when Bro. Barnes was quite sick. Here also the Lord has blessed our labors, which have resulted in the baptism of nine and a church organization of twenty persons. Many others are deeply interested. I feel very much encouraged in Bro. Barnes, and think if the Lord tarries he will be an effective laborer. May the blessing of the Lord be with him.

Sr. M. Whitman, by her labor in talking of the blessed hope and spreading tracts, etc., had in a great measure prepared the way for this meeting. So others labor, and we have entered into their labors. Brethren, pray for the church at Lexington, Mich.

Oct. 15th. J. M. SNOOK.

From Bro. L. F. Cole.

BRO. GRANT:—The Lord by his Spirit is still at work, in the midst of these years, calling wanderers into the fold of safety. Bro. H. D. Reed and myself have just closed a meeting of three days, commencing Thursday evening, Oct. 22nd, at the Dennett school-house in Bowdoin.

Though there was some disappointment felt by the non-arrival of Bro. Haggett, the Lord was with his children owning and blessing them. Such a settling down of the Spirit into the hearts of men is seldom seen as was manifest throughout the entire meeting, recalling the wandering ones, and breaking down the stony hearts of sinners. Truly each one of the children could feel that it was good to be there, and were well rewarded for coming eight, ten, and twelve miles to this feast of fat things; and many hearts were gladdened by the blessed hope of soon seeing Jesus, and reigning in his kingdom. Your Bro. in the bond of love, L. F. COLE.

Yarmouth, Oct. 27th.

The Young Pilgrim for Nov. 1st.

CONTENTS.

"The Four Wishes,"—an interesting and instructive story, showing the vanity of all earthly desires, and that heavenly riches, wisdom, beauty, and glory, are the only things worth seeking for. "I'm Nearer my Journey's End,"—poetry. "Always Doing Good,"—a sweet little story of Mara Pearl, (with a picture.) "The Little Tract Distributer,"—showing how much good one tract from a little girl did. "A Heathen God (with a picture.) "The Ungodly like Chaff," (with a picture.) "The Ancient Use of the Sling." "The Young Pilgrims' Love-Feast." Three little stories for "The Wee Ones." "The Dying Son," ruined by drink. Bible Questions. "The Restitution of All Things." Words to Teachers—"Are you in Earnest?" and "Closing Sunday Schools in Winter."

The Young Pilgrim is issued every other week at 50 cents a year, or 40 cents each for ten copies, and 35 cents each for fifty copies. Subscriptions can commence with October, if desired, and back numbers be sent. W. B. H.

Obituaries.

MERRILL. Died in Winona, Minn., Oct. 7th, 1868, Jonas F., son of Bro. Jonas and Sister Frances Merrill, aged about twenty-four years.

Jonas was joined in marriage last April, by Bro. J. W. White, and a few days after, leaving his young wife, parents and other relatives behind, started for the west. During his stay there his health seemed to decline, and when within a few weeks of his death he was seized with fever, which finally resulted in his death. His companion and parents were unconscious of his dangerous condition until the day before his death, when a telegram reached Kennebunk expressing doubts of his recovery. His father and wife immediately started for W., thinking perhaps they might see him alive but they were not permitted the privilege, for ere they were half way there, the poor young man had died,—died far from home, without a companion or mother to smooth down his pillow, or wipe the death sweat from his fevered brow. But he peacefully fell asleep in Jesus, hoping to meet his loved ones on the other shore, in the resurrection, where fond connections will no more be severed by the ruthless hand of death.

Jonas was a very moral young man, exemplary in all his habits, but was conscious this was not sufficient to save him, for about two weeks before his death, when there seemed a prospect of his recovery and returning to his friends, he gave his heart to God, and found peace in Jesus Christ. He leaves a wife, parents, one brother, two sisters, and many other relatives and friends, to mourn. God bless the mourning ones, and sanctify the bereavement to their good. W. H. MITCHELL.

CASTLE. Sank quietly to rest, in Sutton, P. Q., Oct. 12th, 1868, of consumption, Rolinda, only daughter of Chauncy M. and Jane Castle, aged sixteen years, four months and twelve days.

Nearly two years before her death she embraced religion under the labors of Elder B. S. Reynolds, was baptized, and has ever since maintained a life of true christian piety. She was buried Wednesday, Oct. 14th. A large number of relatives and friends met to sympathise with the afflicted parents, and pay their last tribute of respect to the departed. Words of comfort were spoken by Rev. Hiram Fowler (Methodist), from Luke 20: 36.

During her sickness she manifested christian patience and resignation. She was the first to announce that the final moment had come. She whispered,—"Pa, I think I am dying; don't you? "Oh! happy hour; if I had lungs, how I would praise my Savior. Tell my associates that I died happy, and to meet me on the other shore." The hymn beginning—

"Asleep in Jesus! blessed sleep,"

one of her favorites, was sung at the closing services. BENJ. SWEET.

WOOD. Died in Charleston, S. C., Sept. 22d, on board the brig *Newcelas*, Capt. William D. Wood, of Surry, Me., aged forty-four years.

He leaves a wife and child, aged parents, brothers and sisters, to mourn his loss.

"Afflicted saint, to Christ draw near,
Thy Savior's gracious promise hear;
His faithful word declares to thee,
That as thy day thy strength shall be.
Let not thy heart despond and say,
'How shall I stand the trying day?'
He has engaged by firm decree,
That as thy day thy strength shall be."

A. P. MOORE.

ROOT. Died in Barkhamsted Hollow, Ct., Oct. 23d, 1868, of consumption, Sr. Caroline D. Root, aged twenty-four years.

She fell asleep in Jesus, expecting immortality when he comes to give reward to his saints. Words of comfort were spoken by the writer, from John 14: 18. S. M. TATRO.

☞ Velocipedes are not only the amusement of the Boulevards, but now constitute a convenient manner of seeing a country without walking. Four velocipedes recently drove up to the Hotel de France, at Mans, France, their drivers having started together on a tour from Trouville, whence they velocipeded up to Paris. From the capital they started for Bordeaux, Ferte Bernard and Mans, traveling on an average thirty miles a day.

Summary of News.

FOREIGN.

Cable News.

MADRID, Oct. 27. The Provisional Government has issued a manifesto concerning the administration of the Kingdom. After passing in review the various reforms decreed by the late Central Junta, they proceeded to argue in favor of the decentralization of the administrative power, and conclude by promising to render a faithful account of their doings to the Constituent Cortes. Some Spaniards of advanced liberal ideas advise the sale of Cuba to the United States, as the most direct and speedy method of solving the question of the abolition of slavery.

VIENNA, Oct. 27. The Ministerial bill fixing the basis as to the number and equipment of the army and navy when on a war footing, after much opposition, has been passed by the Reichsrah. It is said that Baron Von Beust gave a number of secret reasons for the passage of the bill, which cased it to be carried through, and this rumor creates some uneasiness.

It is asserted that in his speech in secret session urging the adoption of the measure the Prime Minister alluded to the good relations which existed between Austria and the other great powers, but intimated that in the event of a rupture between Prussia and France, Austria must be ready to guard her own neutrality.

LONDON, Oct. 27. Light shocks of earthquake were felt in various places of Cork county, Ireland, yesterday.

LONDON, Oct. 28. The reports that Great Britain, France and Italy have renewed diplomatic relations with Spain under its revolutionary Government are confirmed. It is authoritatively announced that Prussia and Portugal have also recognized the new Government, and that the Papal Nuncio at Madrid has put himself in communication with the Spanish Minister of Foreign Affairs.

PARIS, Oct. 28. The *Constitutionnel* says the organization of the National Guard is rapidly progressing in the Departments, where the measure is received with great favor by the people.

MADRID, Oct. 28. The Progressista Clubs of this city have formed a union for political purposes. At a recent meeting of the united clubs, Senor Alozaga informed them that Queen Isabella would abdicate in favor of Don Carlos.

The election for members of the Constituent Cortes will take place on the 29th of November.

Senor Ayala, Colonial Minister, has issued a circular announcing that the Colonies will be placed upon the same electoral basis as the rest of Spain.

VIENNA, Oct. 29. The announcement is made by the Ministry, that the interpretation which has been put upon the recent speech of Baron Von Beust, is false, and that the policy of Austria is peace.

The Diet has a bill giving authority to the Government to recruit 40,000 additional soldiers, Baron Von Beust having given a formal assurance that the men to be enlisted will fill up a deficiency in the standing army, and not swell it above the number fixed by law.

Evening. The Ministry have made an explanation to Reichsrath as to the strength of the army. The normal war footing is fixed at 800,000 men, and the preent active force is not to be increased.

LONDON, Oct. 30. Maps, which are said to have been prepared by order of the French Government, have been issued to show that the second Empire has strictly regarded its frontiers as laid down in treaties with the neighboring powers. It is inferred that this explanation is made to cover the Emperor's abandonment of the war policy.

LONDON, 1st. The negotiations for the settlement of the Alabama claims will undoubtedly be completed in a few days. England is willing to pay the American claims.

A Madrid special says that the conservatives favor Ferdinand of Portugal as King of Spain, while the democratic clubs have unanimously selected Gen. Prim for the Chief of the State, on the condition that he will take the title of "The President of the United Provinces of Liberia."

BARCELONA, 1st. All the workshops and manufactories of the city having been closed in consequence of the free trade decrees issued by the Provisional Government, the workmen of the city, deprived of their work, have assembled and are actually threatening to break into the grain stores and bakeries. The military have been called out, and several arrests have been made.

GREAT FLOODS IN ITALY.—Correspondence from Italy reports disastrous floods recently in the northern part of the kingdom. Over the greater part of the north of Italy rain had fallen almost without intermission for thirty days, though not in the Alpine district so as to cause any serious catastrophe; but on the night of Sunday, the 27th of September, a terrific storm broke upon the southern slopes of the Alps, producing in a few hours vast torrents and avalanches, under which roads, houses and villages were swept away, and large tracts of fertile country were sunk in mud and water. The storm of the 27th, however, proved to be only the signal of disasters to come. For a week after, night and day, there was but one continuous storm and cataract of rain, the results of which are not yet known, but which have already covered the whole valley of the Po with a series of inundations. Numerous towns and villages were overflowed and several completely destroyed, involving in some instances large losses of life. The desolation is wide-spread and mournful. The village of Giornico was partially swept away, Bodio wholly so. The whole valley of the Ticino was desolated, and the towns on Lago Maggiore completely engulphed. Many lives were lost, and the inhabitants were obliged to seek safety in boats, the floods sweeping away their houses. No flood like it has been known for one hundred and sixty years.

DOMESTIC.

NEW YORK, Oct. 30. The following is a summary of the progress of the progress of the Cuban revolution:

HAVANA, Oct. 23. Bayams, Holiquin, Jabaras, Las Tunas, Yara and Jignani, all in the Eastern Department, are in insurrection against the government. The government has sent four battalions of infantry, squadron of cavalry, and a field battery to these points. The revolutionists have divided themselves into small bands, with the view to carry on a guerrilla war until their forces are strong enough to cope with the Spanish troops with a fair prospect of success. A considerable band is stationed in the neighborhood of Santiago de Cuba and another near Puerto Principe. The revolutionists have burnt several plantations and are taking the negroes with them as auxiliaries. In several skirmishes with the Spanish troops, the creoles, both black and white, have fought bravely, causing a heavy loss to the Spaniards.

The Cubans all over the Islands are enthusiastic, but are in want of arms. Several Cubans have been arrested in Havana on suspicion. They are confined in the Moro Castle. In the parish of Jesus Maria 40 negroes were arrested last night for having arms in their possession.

OCTOBER 24—9 A. M. Trustworthy information just received states that Agilera, chief of the revolutionary band, has with him between 4000 and 6000 negroes. The artillery sent from this city has stuck in the mud. Heavy rains have fallen in the Eeastern department. The revolutionists have full sway in a large section of the country. The Captain-General is hurrying forward fresh troops in all haste. One of the Spanish mail steamers has just been chartered to carry troops to the scene of action. Great enthusiasm and confidence prevail among the Cubans. If the measure should become necessary, there is a fixed determination to declare immediate emancipation and call on the negroes to arm against the Spaniards.

New York, Oct. 31. A Constantinople dispatch of yesterday's date says the Turkish government has issued a circular to foreign diplomatists declaring that the closing of the Straits of Dardanelles was guaranteed by the treaties of London of 1341 and Paris of 1853. It declares that exceptional favors may be occasionally granted, as in the case of Admiral Farragut, according to the law of the Empire, but that no vessels of war will be allowed to pass the Strait except those having on board an European monarch, or the Chief of an independent State.

Foreign residents at Constantinople consider this document as offering an opportunity to the American government to come forward and institute a new code of maritime laws, as it is not bound by the above mentioned treaties. The American Minister has written minutely to Washington, giving all the details of the case, and asking for instructions. At the same time he has sent his protest against Sarfet Pacha's Circular, stating in substance to that minister that the United States would in no manner recognise the principles contained therein, or assent to such a doctrine.

New York, 2d. It is stated that the insurrectionary movement in Cuba will assume a startling magnitude before long, and that the Captain General will find it necessary to withdraw in haste. The object of the insurgents is an independent government of the island, and there are many prominent parties outside of Cuba deeply interested in the success of the movement.

☞ Potatoes supposed to be seventy-seven years old were planted at Lewisburg, Pa., this season, and yielded nice tubers.

THE WONDERS OF MODERN CHEMISTRY.—About 100 tons of guano from Sombrea, in the West Indies, was reshipped at Southampton, last week for Birmingham, to assist in the manufacture of lucifer matches. Mixed with sulphuric acid, this guano is converted into an excellent manure. If, instead of being made into manure, the phosphoric acid is extracted from it, the extract is made to form the igniting property of lucifer matches. Thus the same material that raises the food of man and beast, lights the cigar. It builds up the hay-rick and wheat-stack, and helps to form the instrument with which the incendiary burns them down. Wealthy farmers, and street Arabs, who sell halfpenny boxes of lucifer matches, are often dependent on the excretions of sea-birds who frequent a desert rock in the West Indies.

POLAND.—How systematically the plan of blotting out Poland is pursued may be judged from the curious action taken lately with regard to the Museum of Wilna. Every object which might remind the people of Polish dominion is to be immediately removed from the Museum, and to be transported forthwith to Moscow, there to be incorporated in the Rumjanzow Museum.

A GREAT CATHEDRAL.—The Roman Catholics of London are about to erect a cathedral that will rival any of the cathedrals of the continent. The site selected is Westminster, near Buckingham Palace. The building is professedly a memorial to the late Cardinal Wiseman, who styled himself, as does his successor, Archbishop of Westminster. It is said that it will be eventually the most spacious and attractive cathedral in the world. The ground alone which it is to occupy has cost no less than $200,000. It will be the first recognized Roman Catholic Cathedral in England since the days of Queen Mary.

ANOTHER FAMINE IN BRITISH INDIA IMMINENT.—Northern India is again threatened with a famine that may revive the recent terrible scenes in Orrisa, where two million of people died of starvation. There was scarcely any hot weather in May and June, and the rains, which began a month before the usual time, have done immense damage. The rice crops, including those which have been sown a second time, are ruined. Orissa, and all the district between Calcutta and the sea, have been deluged. Yet, while this superabundance of moisture has fallen on the coast, the central districts are suffering still more from drouth. The price of bread has greatly advanced already.

EARTHQUAKES AT SEA.—The ship Broughton, which arrived at San Francisco from Glasgow on the 2d inst., felt several shocks of earthquake at sea. The first occurred Sept. 11th. Again on the 18th the officers and crew felt a trembling, as if the vessel had grounded, and at ten o'clock the same night a fog arose, being clear overhead, accompanied with a smell of fire. This continued all night. At nine A. M., next day, the fog cleared off, but the smell continued some time after. The weather was clear at the time, with a heavy sea running.

REV. PHINEAS STOWE.—The many acquaintances of the good friend of the seaman, Rev. Phineas Stowe, will regret to learn that temporary insanity has made it necessary that he should be taken to an Insane Asylum.—*Traveller.*

KUKLUX MURDER.—*Huntsville, (Ala.) Nov. 1st.*—Three hundred members of the Kuklux Klan were parading about last night while a Republican mass meeting was in progress. Fifty or sixty shots were fired. Judge Horton, a marked man, was mortally wounded. Two negroes were killed, and many wounded. Intense excitement prevails.

Notices.

Mission Tent for Florida.

Shall the Maine Mission Tent go to Florida on a mission during the coming winter? Bro. Griffin, who is a good and faithful manager, proposes to go with the tent, provided the committee consent and the friends of missions will provide the means. Who that has abundance of means, can do better than to aid such a work? One thousand dollars would sustain such a mission during the winter. We have brethren in the State who could do it single handed, if they would. It remains for them to say what they will do *at once.*

I. C. WELLCOME.

Maine Annual Conference.

The Maine Annual Conference will hold its next session in Bath, commencing Wednesday evening, at 7 o'clock, Nov. 18th, and continue over the following Sunday. We hope all our preachers will make an effort to attend, and a good delegation of the brethren and sisters, who feel ready to labor for the salvation of sinners. The church and friends in Bath cordially invite us, and will do all they can to entertain those who come. But they have no places for horses. Those who come with teams must provide for them. Several brethren out of the city can take horses. Brethren will call on Brn. N. G. Reed and Samuel Leman, who will direct them to other places.

J. K. PARTRIDGE.
I. C. WELLCOME.

Notice.

Sr. E. S. ennings will commence a series of meetings in Towsley's Hall, in Waterloo, N. Y., commencing Nov. 15th. Brethren, come and aid us.

G. DILLABAUGH.

Notice.

There are many persons who are too feeble to work hard, others cannot obtain employment that affords much pay. We would say to such that if they would like to canvass for works that are excellent and *very saleable*, we will put them on the right track if they will write us with a stamp to pay for answer. Men and women both can be supplied. Receiving as we are new subscription books from various publishing houses, we know the merits of the works we are prepared to recommend. M. D. WELLCOME, *Yarmouth, Me.*

General Conference at Buchanan.

There will be a general social conference of believers in the speedy advent of our Lord Jesus Christ, at Buchanan, Mich., commencing Monday, Nov. 23d, and continuing over the following Lord's day. Elder John Couch, of New Hampshire, will be present to preach the word. Also, Elds. J. V. Himes, Wm. Sheldon, Frank Burr, and many others of our western ministers. We invite all our friends, north, south, east, and west, to be in attendance. Those purposing to make visits east or west this fall or winter, will do well to arrange to stop here during the whole or a portion of the conference. Provision will be made for all who attend. Our hearts are large enough, and our homes are open. Come, and bring a blessing from the Lord with you. Many have long wished for an opportunity to visit this place. Embrace this occasion, and it will do, not only us, but your own soul good.

The General Ministerial Conference will hold an adjourned session at the same time, which will add greatly to the interest of the occasion. Come to the feast. In behalf of the church at Buchanan,

D. R. MANSFIELD, Pastor.
WM. L. HIMES, Secretary.

General Ministerial Conference.

The Western General Ministerial Advent Christian Conference will meet at Buchanan, Mich., Thursday, Nov. 26th (in connection with the Social Conference), as decided by a vote of the General Conference at its last session. This meeting is not to be regarded as a *special* meeting, but as a *continuation* of our unfinished meeting at De Kalb; hence, all ministers having a good standing in any of the Western Advent Christian Conferences can take part in our deliberations, as specified in the primary call. Let the watchmen rally. We represent a noble cause. Let us honor it in earnest efforts for its promotion.

WM. SHELDON, Secretary.

Notice.

The first quarterly meeting with the church at Woodhull, N. Y., will commence Friday evening, Nov. 27th, and continue over the Sunday following. All are invited to attend. J. W. TAYLOR.

Notice.

To the brethren and sisters scattered abroad, who are interested in the Star of Hope Mission: Sr. Anna E. Smith, Superintendent, can procure the full report of her labors and expenses for the past twelve months, which is got up in pamphlet form. Single copies 15 cents, by the dozen $1.25. The proceeds, after paying the printer's bills, etc., will go to defray the expenses of the mission. They can be had by sending to ANNA E. SMITH, 14 Laurens Street, New York, or to H. L. HASTINGS, Scriptural Tract Repository, Boston.

Notice.

Our meetings in South Boston, for the worship of God, will be held hereafter at "*Fraternity Hall*," No. 120 Broadway, every Sunday, the Lord willing. Come over and help us.

J. N. BERRY, Secretary.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
H. Pratt.......Sunday, Nov. 8th
Hiram Munger.......Tuesday evening, Nov. 11th

Chelsea, Mass., (Library Hall.)
M. Batchelor.......Sunday, Nov. 8th
J. S. White.......Sunday, Nov. 15th

Preaching at Charlestown, (Evening Star Hall, No. 22 Main Street), every Lord's day.
H. Munger.......Sunday, Nov. 8th

Lowell.......Sunday, Nov. 8th
Casco, Me.......Thursday, Nov. 12th
and over Sunday, Nov. 15th. C. GOODRICH.

Lynn, Mass.......Sunday, Nov. 8th
J. S. WHITE.

Rochester, N. Y.......Sundays, Nov. 8th and 15th
J. COUCH.

Stoneham.......Thursday evening, Nov. 5th
and Wednesday evening, Nov. 11th.
Lynn.......Thursday evening, Nov. 12th
Lawrence.......Sunday, Nov. 15th
Haverhill.......Monday evening, Nov. 16th
Portsmouth.......Tuesday evening, Nov. 17th
Manchester, N. H.......Nov. 18th
Suncook.......Thursday evening, Nov. 19th
H. MUNGER.

Brockport, N. Y.......Sunday, Nov. 8th
Knowlesville, N. Y.......Sunday, Nov. 22d
I design to spend the entire Sabbath in each of the above named places, and labor as God may direct and help. Let us look for salvation. A. A. PHELPS.

Lockport, N. Y.......Wednesday evening, Nov. 4th
and over the Sabbath, Nov. 8th.
Murray.......Monday evening, Nov. 9th
Brockport.......Tuesday, Nov. 10th
Dansville.......Wednesday, Nov. 11th
Springwater.......Thursday, Nov. 12th
Lewiston.......Friday, Nov. 13th
Fonthill, Ontario Co.......Saturday evening, Nov. 14th
and over the Sabbath, Nov. 15th.
EDWIN T. HIMES.

Westboro, Mass.......Lord's day, Nov. 8th
Holden.......Sunday, Nov. 15th
North Scituate, R. I.......Lord's day, Nov. 22d
Natick, R. I.......evening, Nov. 24th
Westerly.......evenings, Nov. 25th and 26th
New York City, (as Bro. Cox may arrange), Lord's day, Nov. 29th.
Lanesville, Ct.......evening, Dec. 1st
New Prescott.......evening, Dec. 2d
Morris.......evening, Dec. 4th
Wolcottville.......Lord's day, Dec. 6th
Pleasant Valley.......Lord's day, Dec. 13th
C. H. SWEET.

Lunenburg.......evening, Nov. 4th
Clinton.......evening, Nov. 5th
L. BOUTELL.

Stratham, N. H.......Nov. 4th and 5th
Exeter, N. H.......Sunday, Nov. 8th
Nashua.......Tuesday, Nov. 10th
Manchester.......Nov. 12th
Goffstown.......Nov. 13th
Clinton, Mass.......Nov. 17th
Worcester.......Nov. 18th and 19th
New Haven, Ct.......Oct. 20th
Bridgeport.......Sunday, Nov. 22d
Star of Hope Mission, New York.......Nov. 23d
Remember the covenant to meet in the closet to pray for the outpouring of the Holy Spirit and a revival of God's work. ANNA E. SMITH.

Bradford, N. H.......Sundays, Nov. 8th and 15th
JOSEPH W. WHITE.

Square Pond, Ct.......Sunday, Nov. 8th
East Haddam, (Mount Parnassus), A. M. and P. M., Sunday, Nov. 15th.
Goodspeed Landing, (as Bro. Higgins may arrange), evening, Sunday, Nov. 15th. L. F. MOORE.

Durham.......Sunday, Nov. 8th
Killingworth, (Nettleton District).......evening, Nov. 10th
Barnum school-house.......evening, Nov. 11th
Cheshire Street.......Sunday, Nov. 15th
Scitico.......Sunday, Nov. 22d
WM. A. & M. L. DURAND.

Keene, N. H.......Sundays, Nov. 22d and 29th
and evenings through the week. A. SIMPSON.

Worcester.......Sundays, Nov. 8th and 15th
Springfield.......Sundays, Nov. 22d and 29th
S. W. THURBER.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. ELD. GEO. CHAMPLIN.

Sutton, (Mill Village).......evening, Nov. 5th
Concord, (at the Bethel).......Sunday, Nov. 8th
Chichester, (Advent Chapel).......evening, Nov. 9th
Barnstead, (Clark meeting-house).......Nov. 10th
Exeter, N. H.......Sunday, Nov. 15th
Lawrence, Mass.......Sunday, Nov. 22d
Wakefield.......evening, Nov. 24th
Lowell.......Sunday, Nov. 29th
J. PINKHAM.

Manchester, N. H.......Sundays, Nov. 8th and 15th
South Deerfield, N. H., (as Bro. Winslow may arrange), Nov. 17th to 19th.
Lowell, Mass.......Sunday, Nov. 22d
J. K. BELLOWS.

Wolcott, N. Y.......Sunday, Nov. 8th
WARREN J. HOBBS.

Griswoldville.......Nov. 5th
Florida.......Nov. 6th
Savoy, New State.......Nov. 8th
North Adams.......Nov. 9th
Williamstown, (White Oak Chapel), Nov. 10th and 11th
Pownal, Vt.......Nov. 12th and 13th
Hoosick, N. Y.......Nov. 14th to the 22d
GEO. A. STREETER.

Scitico, Ct.......Sunday, Nov. 15th
RAND'L. E. LADD.

Prospect.......Sunday, Nov. 8th
Meriden.......Sunday, Nov. 15th
Cheshire Street.......Sunday, Nov. 22d
WM. STUART.

Albany, N. Y.......Sunday, Nov. 8th, at 10½ A. M.
Troy, at 2½ and 7 P. M. A. H. BROWN.

Williamstown, (as Bro. Wheelock may arrange), evenings, Nov. 25th and 26th.
North Adams.......evening, Nov. 27th
Florida, (as Bro. Tower may arrange), evening, Nov. 28th. Will he let me hear from him at N. Adams?
Savoy.......evenings, Nov. 29th and 30th
E. OWEN.

Merideth, (Advent Hall).......Sunday, Nov. 8th
WM. WALKER, 2d.

Barnstead, (White Oak Ground).......Sunday, Nov. 8th
Great Falls, N. H.......Sunday, Nov. 15th
JOHN PARSONS.

Loudon Ridge.......Sunday, Nov. 8th
Chichester, (Marden's Corner).......evening, Nov. 12th
Pine Ground.......evening, Nov. 13th
Pittsfield.......Sunday, Nov. 15th
T. W. PIPER.

Florida.......Nov. 8th
North Adams.......Nov. 15th
Hoosac, N. Y.......Sunday, Nov. 22d
H. HANCOCK.

Alton, N. H.......Sunday, Nov. 8th
JOSEPH SPINNEY.

Barkhamsted Hollow.......Sunday, Nov. 8th
Granby.......Sunday, Nov. 15th
S. M. TATRO.

Campton, N. H., (Bump school-house), evening, Nov. 14th, and over Sunday.
Will Bro. Cyrus Nelson meet me there?
A. H. CLARK.

Plymouth, N. H., (as Bro. Nelson may arrange), Sunday, Nov. 8th.
Warren Village.......Sunday, Nov. 15th
Warren Summit, evenings, Nov. 15th, 16th, and 17th
Piermont, (Clay meeting-house).......evening, Nov. 18th
Piermont Village, (at Town Hall), evenings, Nov. 19th and 20th.
Indiana Pond, (Orford).......Saturday evening, Nov. 21st and over the following Sabbath. T. E. LANG, JR.

West Leeds.......Sunday, Nov. 8th
WM. H. DOUGHTY.

Bonny Eagle Falls.......Nov. 8th and 22d
Blue Point Scarborough New.......Nov. 1st
Kennebunk Depot, (school-house).......Nov. 15th
Bath, Me.......Nov. 29th
My address is Biddeford, Me., Box 1827.
T. P. S. HAMPSON.

Lee, N. H.......Sunday, Nov. 22d
C. S. EMERSON.

Victory, N. Y.......Sunday, Nov. 8th
Wolcott, N. Y.......Sunday, Nov. 15th
Rose Valley, N. Y.......Sunday, Nov. 22d
E. COTTON.

Farmington Village.......evening, Nov. 12th
and over Sunday, the 15th. S. S. MOONEY.

Charlton (Parker school-house).......Sunday, Nov. 8th
L. M. STODDARD.

Bristol, R. I.......Sunday, Nov. 8th
L. C. & M. MCKINSTRY.

East Rochester.......Sunday, Nov. 8th
Hampton, N. H., (Town Hall).......Sunday, Nov. 15th
J. H. F. VARNEY.

Bragville, Mass.......Thursday evening, Nov. 5th
and over the following Sabbath.
Richmond, R. I., (Clark's Hall).......Sabbath, Nov. 15th
J. T. DIXON.

West Falmouth.......Sunday, Nov. 8th
R. R. YORK.
Bro. Wellcome will fill my appointment at Richmond, (Reed meeting-house), Sunday, Nov. 8th. R. R. Y.

Campton, N. H., (Bump school-house), Sunday, Nov. 8th.
New Hampton, N. H., (at Bro. Pike's), evening, Nov. 11st.
Meredith, (at the new hall near Phinea Dollof's), Sunday, Nov. 22d.
Lake Village, N. H.......Sunday, Nov. 29th
East Canaan, N. H., (at the Chapel), Sunday, Dec. 6th
JOHN H. EVANS.
If these conflict, please write me at Holderness, N. H.

BIDDEFORD, ME.
B. S. Emery.......Sunday, Nov. 8th

PLEASANT VALLEY, CT.
E. Owen.......Sunday, Nov. 15th
B. Hitchcock.......Sunday, Nov. 29th

SPRINGFIELD, MASS.
S. G. Mathewson.......Sunday, Nov. 8th
A. Simpson.......Sunday, Nov. 15th

WILBRAHAM, MASS.
P. S. Butler.......Sundays, Nov. 8th, 15th, 22d and 29th

CONCORD, N. H., (AT THE BETHEL.)
J. Pinkham.......Sunday, Nov. 8th
Anna E. Smith.......Sunday, Nov. 15th
M. Batchelor.......Sunday, Nov. 29th

CONCORD, N. H., (CENTRE STREET.)
A. P. Moore.......Sabbath, Nov. 8th
Hiram Munger.......Sabbath, Nov. 22d

WESTFIELD, MASS.
E. Owen.......Sunday, Nov. 8th

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

LAWRENCE, MASS., (Advent Chapel.)
J. Pinkham.......Sunday, Nov. 22d
H. Munger.......Sunday, Nov. 29th

WOLCOTTVILLE CIRCUIT.
S. G. Mathewson.......Wolcottville, Nov. 8th
G. L. White.......Newfield, Nov. 15th
B. Hitchcock.......Wolcottville, Nov. 22d

PORTSMOUTH, N. H.
A. Ross.......Sunday, Nov. 8th
R. R. York.......Sunday, Nov. 22d
I. C. Wellcome.......Sunday, Nov. 29th

Wyoming, R. I.......the first Sabbath in each month
Westerly, R. I.......the second Sabbath in each month
Riverpoint, R. I.......the third Sabbath in each month
Bristol, R. I.......the fourth Sabbath in each month
A. DURFEE.

Lowell, Mass.......Friday evening, Nov. 6th
Kingston, N. H.......Sunday, Nov. 8th
and every evening through the week.
Lee, N. H.......Sunday, Nov. 15th
Others wishing my labors, write me at Kingston, care of J. H. Fagg. A. D. FLAGG.

Sandisfield, Mass.......Sunday, Nov. 15th
B. ST.JOHN.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

South Creek, Bradford Co., Pa.......Nov. 5th, and over Sunday.
Westfield, Tioga Co., Pa., Nov. 10th, over the following Sunday, and perhaps longer.
Parma, Monroe Co., N. Y., (as Bro. J. Crank may arrange), Nov. 25th, and over Sunday.
Hemlock Lake.......Dec. 11th, and over Sunday
Honeoye, (at the quarterly meeting), Dec. 17th, and over Sunday.
Cohocton, (two days meeting at T. C. Armstrong's school-house), Dec. 25th, and over Sunday.
Blooming Valley, (as brethren there may appoint), and also attend their yearly meeting, Dec. 30th.
C. F. SWEET.

West Falmouth.......Sabbath, Nov. 15th
Hurricane District, evening, Nov. 15th.
L. F. COLE.

East Holderness, N. H., evening, Nov. 4th, through the week, and over Sunday and baptize.
W. W. SUTHERLAND.

Cold Spring, Mass.......Sunday, Nov. 8th
Bristol, Ct.......Sunday, Nov. 15th
Wrightville, Ct.......Sunday, Nov. 22d
WM. J. RIPLEY.

River Point.......Sunday, Nov. 8th
JOSEPH NORTHUP.

Densmore Hill, Vt.......Sunday, Nov. 8th
Marshfield, Vt., (school-house near Bro. Lance's), evening, Nov. 14th.
At the Union meeting-house in the village, Sunday, Nov. 15th. J. A. CLEAVELAND.

New Durham Ridge, N. H., (conference), Saturday, Nov. 7th, at half-past one P. M.
Raccoonborough.......Sunday, Nov. 22d
J. G. SMITH.

Boscawen, N. H., (school-house on High Street), Sunday, Nov. 8th.
Salisbury, N. H., (Smith's Corner meeting-house), Sunday, Nov. 15th. SIMEON ROBY.

Suncook.......evening, Nov. 4th
and through the week. J. K. BELLOWS.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ J. W. SHARICK sends $2.00 for Crisis. Give us your P. O. address.

☞ G. A. STREETER—*Both* received.

LETTERS RECEIVED.

M B Phetteplace, L M Kidder, N B McMurphy, I C Wellcome, J. G Smith, A C Rose, H Pratt, L B Weaver, W H Spencer, G W Denny, L F Moore.

RECEIPTS FOR BOOKS AND TRACTS.

H L Hastings $16 31, J L Chute 50c, G W Burnham 50c, Mrs. C B Turner $7 50, E Bellows $5 00, J Button 87c, W. J. Mann $3 50, A Flavell $14.00, B W Keith 75c, B Geyer 50c, E W Child 50c, C A Perkins $4.20, C. W. McCutchen 50c, P. Fahrney 56c, J P Davis 50c, S Tenny 75c, E Hart $1.20, J L Carney 50c, A Cressey $1.00, C Pennoyer 85c, B Atwood $1.00, Mrs D Levens 36c, G W Vinton $3 30, C B Reynolds $4.00, G Weltz 40c, G W Young $1.40, H T Miller $1.50, C M Pierce $1 00, M C Trow 35c, G W Stetson $8.00, M R Phetteplace 50c, M Stedman 50c, S H Hutchinson $1.00, J C Stoddard $8.00, C. W. Anthony $1.00, A. H. Walker $7.00, J F Mayell $1.25.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—167 Hanover Street, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
D. Churchill—Lawrence, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Westfield, Mass, Lock Box 616.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
B. P. Manning—East Weare, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—Loudon Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
A. Ross—Greenland Depot, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
R. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
B. Roberts—Knightville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
L. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wells Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
M. R. Miles—Wolcott, Wayne Co., N. Y.
Warren J. Hobbs—Wolcott, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "Y. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 631.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE
Advent Christian Publication Society,
No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00

THE GREAT CONTROVERSY between God and man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings Cloth $1.00; paper 50c

STATE OF THE DEAD and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.. roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c. by mail. 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c. by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God by B. F. Snook and Wm. H. Brinkerhoff. 10c

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL. A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2 00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 460 pp. $1.25.

"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

THE BIBLE, OR TRADITION—Which shall we Believe? An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 6c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c; 40c. per dozen.

For the World's Crisis.

BRO. GRANT:—The enclosed article was written for the *Morning Star*, and sent there for publication, with request that it might be returned if the editor did not see fit to publish it. The editor remarks concerning it:—"This article of yours impresses me as on the whole fair and temperate; but doubting the value of a protracted discussion, which would thus be opened, I returned the manuscript according to your wish."

Thus it seems that Mr. Root's statement that "the *Morning Star* is ready to publish any rejoinder which may be sent to it in candor, and the first affirmative article is already published," was unauthorized—a random remark, like many other things said in his articles published against us in the *Star*. I hope that the *Star* will now cease to publish such tirades against us, since they have refused a reply to them. However, I think the editor's note to me declining to publish was in no wise unworthy of his delicate position as editor of a religious journal. I. K. LOMBARD.

WHEREIN ARE ADVENTISTS "INFIDELS?"

MR. EDITOR:—An article appeared in the *Star* for the 12th of Feb. last, signed "S. E. Root," in which he attempts to make it appear that Adventists are infidels. My attention was called to it some time in March by some of my brethren in Bangor,—where Mr. Root resides, and where I have preached frequently in the last year,—with a suggestion that I had better reply to it through the *Star*. I then thought it doubtful whether you would choose to publish a direct reply, and hence did not think it worth while to write. But the article soon gave rise to a correspondence between the author and Bro. Baker, to whom he wrote agreeing to discuss orally, and added, "The *Morning Star* is ready to publish any rejoinder which may be sent to it in candor, and the first affirmative article is already published." And further, he remarks, "I am ready to sustain the ground taken, and with the same readers who have read the first article. . . . I hold myself in readiness to reply, if my position is attacked in the *Morning Star*."

In view of these statements I thought it proper to notice his article with some care, trusting that my reply will not be rejected for lack of "candor." I will here remark by way of explanation that, though I prefer generally to address one filling the sacred office of a *minister of Christ* as "Bro." rather than "Mr.," I am in this case practically compelled to use the latter term. For if he is sincere in charging us with infidelity, he cannot desire our fellowship, and if not sincere in making such a serious charge, he does not deserve our fellowship.

If the charge of infidelity was made in this case only to those who know us, we might well afford to pass it by in silence, as unworthy of notice, assured that our lives, as well as our views, would be a sufficient refutation. And when we remember, too, that the better class of christians have borne the charge in every age, and that even Christ was called a "blasphemer," a "wine-bibber," a "gluttonous man, a friend of publicans and sinners"; was charged with being "beside himself," "mad," having a "devil," "deceiving the people," etc., we need not wonder if, in seeking to follow them, we share in some measure "the fellowship of his sufferings."

But the article from Mr. Root has been read by many, no doubt, who are not sufficiently acquainted with us to decide for themselves how far his charges are just; and who, in their attempt to do justice to the writer, are likely to do injustice to us. There seems in this consideration alone a sufficient reason for noticing the article.

It is a fact worthy of remark that throughout the article Mr. R. has not quoted a passage of Scripture! This seems peculiar indeed in an argument arraigning and condemning us as infidels, when he by such an act claims a superior love for the Bible, assuming to be a sort of guardian of the Scriptures, and defender of the faith! Such omission, however, has been a common fault with those who have assumed the position of "corrector of heretics" in former times, and is no less significant here. But I can assure him that he cannot find a religious article written by an Adventist, one half as long as his, without *several* passages of Scripture.

In harmony with this omission, it must be apparent to any one who will read his article with this idea in view, that he does not there labor to try and condemn us by the Bible, the only Christian standard, but by generally accepted opinion, assuming that the majority must be right as a matter of course!

But is the fact that we are in the minority in a religious issue a sufficient evidence that we are wrong? When the adherents of Christianity have ever been in the minority in comparison with the Pagans, the Protestants in comparison with the Catholics, and, since the days of Constantine, the true believers compares with mere professors, we should hardly do well to despise the minority in a religious issue as being necessarily wrong. And if we compare Noah and his family, comprising eight persons, with the probable millions of sixteen centuries progress; Lot, and his two daughters, with the inhabitants of the four cities of the plain; Joshua and Caleb with the mass of their kindred who fell in the wilderness; Elijah and his faithful "seven thousand" with the five millions of Jews then given to idolatry; the few faithful friends who could be found to stand by Christ in his adversity with the multitudes who followed him in his prosperity; and, in addition to all, if we consider the corruptions of Christianity in past ages, and the degeneracy of the present, we need not wonder that Christ calls his people a "little flock." Luke 12:32. Or, as Adam Clarke renders it, "a double diminutive,—a little, little flock."

Nor will it bear with any more force against us to urge that we are a *despised* minority. For our Master also, whom we love, was "despised and rejected of men." And, in relation to the treatment we might expect, he assured us that "the disciple is not above his master, nor the servant above his lord"; and further declared, "Ye shall be hated of all men." Paul, too, belonged to "a sect every where spoken against," and declared that he was "accounted as the filth of this world and the offscouring of all things," and that "they who will live godly in Christ Jesus shall suffer persecution." And Stephen inquires, "Which of the prophets have not your fathers persecuted?" So, the godly have ever been a persecuted people,—the prophets before Christ, the early believers with Christ, and all the holy since Christ. We observe it in the purer and better days of the Puritans, Baptists, Methodists, Free-will Baptists, and others, as well as Adventists. It grew out of their separation and distinction from the world, and waned away as they became conformed to the world. Persecution for Christ's sake is the christian's glory; the want of it is the worldly professor's shame.

I suspect, however, that the principle hinge on which Mr. Root would have the issue turn against us is, that we are not reputed to be evangelical. His use of this term in his article seems to imply this. But the term has been so often granted to the evil, and refused to the good, and is in general so variously and capriciously applied, that it is a matter of little consequence who bears it, or who bestows it. In its general use, like "the harp of a thousand strings," subject to the fancy or prejudice of the operator, it has served both to approve and condemn most of the doctrines and churches now held as evangelical.

The Catholics reject the Protestants as not evangelical; and the Protestants in turn reject the Catholics for the same reason. The Episcopalians rejected the Puritans and dissenters generally because they dissented from certain corruptions in the established church, borrowed from the Papacy; and the Puritans in turn rejected them because they did not dissent. The Calvinist Baptists were for a long time held off for their ultra views on baptism, election, and close-communion; and they equally rejected others for want of these things; while now there is a practical admission that each other is evangelical, notwithstanding these differences. The Methodists were for a long time rejected with contempt, and called all sorts of hard names by other denominations, because of their doctrines; but now they are quite evangelical, because of the same doctrines. The Free-will Baptists were once despised and hated like the Methodists, and were no more evangelical in the estimation of the "standing order" than the Adventists are today, as viewed by other denominations; but time has wrought her usual changes with them, and now, with grave doubts, they inquire of younger denominations, "Are you evangelical?"

If the term has a definite signification, according to its general application, it must be about the same as the Quaker gave to "orthodox," which he said meant "uppermost." Nor is this an idle remark, for in the history of every denomination of true believers, their earlier days are their *purest* days, and present their noblest deeds of self-denial and piety, and their richest experiences of love and spirituality. And yet, while in the enjoyment of these rich favors and experiences from God, they did not enjoy the credit of being "evangelical" from older churches. Indeed, no church, now enjoying the title, received it till she had measurably departed from the fervor of her first love and become more or less conformed to the world, and especially to the standard of piety in those worldly churches which, like colleges, claim as their peculiar prerogative the right to bestow titles of dignity. This principle is so manifest that the most worldly churches are admitted to be evangelical with the least scruple. So, in view of the fearful price of spirituality and devotion to truth which we must pay in order to secure and retain the title, I dare not commend its possession, nor an ambition to secure it, as generally bestowed.

But if to be evangelical means to be a christian, in the Bible sense of the word; as implying a fervent love for God, his word, and his ways; in meekness, humility, and simplicity; in patience, self-denial, and deadness to the world; I claim that Adventists, though not all I wish they were, nor what they have been, are as truly evangelical as any other believers in our country. It is for these possessions that I love them as brethren, and when I can find a better people, God helping me, I'll love them more.

We will now proceed to notice some of the particular statements of Mr. Root. He lays down as a general principle that "differences of opinion, or of Scripture interpretation, do not constitute infidelity." But what does he mean by quoting this principle here, when he refuses to Adventists the benefit of it? By such a principle he would profess to allow the fullest liberty to differ in opinion, and the broadest license to interpret the Scripture as a man may choose, and still be a christian; but *Adventists*, however faithful to God, his word, and his ways, are only infidels! I can not account for this strange departure from his chosen principle, except on the ground of a common maxim, that "whom a man fears he hates, and whom he hates he fears." However, if Adventists did not encounter such treatment, they would lack an essential characteristic in a follower of Him who "was despised and rejected of men." So we can better afford to suffer it for Christ's sake, than to fail of this essential mark in his disciples.

"All christians," he says, "believe in the second advent of Christ." Then those professors who deny that he will come again,—and there are many such;—are not christians. He says that all christians "believe" in the second advent of Christ. Will he say that they truly love the same? There are but a few who delight to hear on the subject; and yet, all christians delight to hear what they truly believe. I think I may say safely, that a majority of professors of religion dread more than they love the thought of Christ's second coming. Hence their faith in his coming, unlike that which "works by love," partakes too much of that kind of faith which makes them "tremble."

He complains that "Adventists consider the churches as Babylon, in which none can be saved, and teach that all God's people must come out of the churches and join them, or else perish in the overthrow of Babylon." In this he is partly right. A considerable number of preachers and others among us apply the term Babylon to churches generally, Protestant as well as Catholic; but a far larger number apply the term exclusively to the Catholics, while others still are undecided. But it is a very small number, not three in a hundred, who would claim that none can be saved in the churches; though, like other churches, most of us believe that the spiritual advancement of believers would be more promising among ourselves than those opposed to us. And as to wishing others to come and join us, we are probably something like our neighbors about that; but what is of more consequence, honoring our convictions that we are on the right side of the issues between ourselves and others, we would have them unite with us in defense of the right.

His disposition to class us with that "Liberal Christianity, quoting the Scripture to rid itself of Christ and his salvation," may suit his spleen, but it cannot command his candor. So when he charges us with "an open attempt to destroy confidence in evangelical Christianity," because we take exceptions to the worldliness so manifest among professors of religion every where; and with "a clear and undeniable effort to falsify some of the plainest and most important doctrines of the Bible, even at the sacrifice of the Bible itself," because of "the doctrine put forth by Adventists that man is not an immortal being," I think I have reason to feel gratified that it is not my side of the question that has to bear the burden of such service.

Such charges are not very modest, to say the least, but we will accept of them as the expression of his heart, since "out of the abundance of the heart the mouth speaketh." But mere assertions are cheaper than arguments sometimes, though most men would prefer to use arguments when they have them. It is not a difficult thing for Mr. Root to say that "man is an immortal being," but should he seek for evidence to support the assertion, he would find it "the pursuit of knowledge under difficulties," though he claims it to be one of "the plainest . . . doctrines of the Bible." Immortal beings never die. But man does, as all Scripture and experience agree. Job says that "man *dieth* and wasteth away."—Job 14:10. Paul says, "In Adam all die."—1 Cor. 15:22. Again, "it is appointed unto men once to die, and after this the judgment."—Heb. 9:27. Adventists believe this, and hence are called infidels by Mr. R.

He complains that Hudson "attempts to settle the question on purely rational grounds." But is it contrary to the practice of Christian writers generally to inquire whether the Christian system, or any doctrine of that system, is not agreeable to reason? Jehovah says, "Come and let us reason together." Of the same import is the passage from Mr. Root,—his conclusions are established before he reaches the Scripture." Rev. I. M. Post, of St. Louis, wrote a work against our views a few years ago in two parts; the first part took up, and professed to settle the subject in the light of nature; the second in the light of revelation. Prof. Hudson has pursued the same course on our side. Is it infidelity to adopt the orthodox style of reasoning on this question? Mr. Root seems to argue thus. He finds fault with Hudson because he doubts "if an exclusively scriptural argument will prove satisfactory to very many"; as though it is infidelity to talk in such a strain. But Mr. Hudson had evidently learned such "infidelity" from an old book, in which it is declared that "men love darkness rather than ligh,t" and "the natural man receiveth not the things of the Spirit." Probably Mr. Root would do well to try Mr. Hudson's infidelity by this book instead of his own notions.

Another proof that we are infidels is, that "Adventism teaches what infidelity has always taught." If this would prove us infidels, I could as easily prove that those occupying Mr. Root's position on immortality are both heathen and infidels, for his view has been abundantly taught by both. Most of those occupying his side are glad to number the heathen on their side of the question, and they do it so greedily as to get more than belongs to them, often. The statement that "it is a common remark in Advent meetings that if our doctrine is not true we have no confidence in the Bible," is a mistake. I have attended thousands of Advent meetings, of various kinds, as campmeetings, conferences, ordinary preaching meetings, prayer-meetings, etc., I have met with them and preached to them in twelve different States, and I do not remember to have heard anything like it. I know it does not sound like Adventists.

He gives a singular proof that Adventists are infidels in the claim that on the passing of the "43" time "hundreds, if not thousands, threw away their Bibles and became open and avowed infidels," and that "occasional defections have followed since." I think it not improbable but he may find as many such who were once Adventists, and I have no doubt but he can find as many such who were once Freewill Baptists. I will leave with these facts the case of Judas, "one of the twelve." and the numerous apostasies from christianity, even under the superintendence of the apostles, for Mr. Root's consideration, with as much time to draw the moral conclusion as he chooses. But the singular feature in this objection is, that from a body of infidels he should observe in their history "occasional defections" toward infidelity! Does Mr. Root forget in this objection that he was trying to prove us infidels as a body? It would seem so. I think he would find our "infidelity" *generally invisible* to him if he would indulge more candor and less prejudice in his estimate of us.

His quotation from Thurman I pass by with his remarks upon it, since he never was an Adventist, and is never likely to be, judging from present indications. So also with his quotation from Bayne, who with his book is unknown to Adventists. His pretended quotation from Ellis and Read is evidently spurious. I have carefully observed every page in the book, and there is nothing there resembling it. It reads:—"Dr. B. [Bartlett] quotes Ellis and Read as asserting that death to the sinner is extinction of being, and that no amount of the clearest testimony could teach the opposite; that if the Bible should teach the opposite, its teachings would be contradictory; and teaching yea and nay of the same doctrine, we might be fully justified in rending our Bible to pieces, and scattering them to the four winds of heaven as unworthy of the slightest regard."

This quotation is professedly taken from the 341st page of Ellis and Read's book (*Bible vs. Tradition*), but there are but three hundred and eleven pages in the book, index and all. What comes nearest to it is found on page 241, and reads:—"If these exceedingly emphatic expressions do not teach the utter annihilation of the being of the wicked, we ask how can any language possibly teach it?" But no man, and least of all a christian man, can be excused in making this language read as given by Mr. Root. I repeat it, the quotation is spurious. It is evidently made up of Dr. Bartlett's conjectures, with Mr. Root's gloss added. When men resort to such measures as this to maintain their charges against others, they ought to remember that no good cause will accept of such service.

I see nothing else in the article worthy of notice, and hence will draw my reply to a close. I am not ambitious of controversy, and do not choose to invite or provoke a further consideration of the subject. Should Mr. Root continue his side by noticing this reply to him, I shall not feel that I am bound to continue the discussion as a matter of course, though I may add something further, if it seems due. Respectfully yours,

South Exeter, Me., June 10th, 1868.

I. K. LOMBARD.

Human happiness has no security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, nor virtue, nor knowledge has any vigor or immortal hope, except in the principles of christian faith, and in the sanctions of the christian religion.—*President Quincy.*

For the World's Crisis.

A SHORT SERMON.—No. 4.

"Let your speech be alway with grace."—Col. 4:6.

Words! how simple, and yet how wonderful. They are eternal and ceaseless in their roll. They speed their way amid the ocean of thought, written and rewritten and reiterated, finding their way into strange countries, and are transformed into other tongues. They live while the instrument that produced them ceases to exist. Like the ripple on the ocean they roll in unlimited depths. Their home is in heaven, and their record in the book of judgment. By them cometh justification, or by them we are condemned. They send us to prison, or burst the door of confinement. Through them cometh life, or by them we are sentenced to death.

They are the only heralds of knowledge with which the world is blessed. On their bright pinions is wafted the news of the day over land and under the sea. Winged by lightning, or hurled by steam they go to friend or foe. They bring the tidings of victories won, or tell the sad tale of a bloody defeat. They come with the sweet fragrance of friendship's wreath, or they come with the bitterness of long treasured enmity. Their sound may be like the harpings of seraph, or like the moaning of a winter's wind. But go they must, and go they will. The instrument of words is never still. On land or sea, in cold or heat, they constantly greet us with truth or deceit.

There is no excuse for unkind words. They only tend to harden the speaker, and demoralize the hearer. They are the honey of slander, the choice of the vulgar, the oil stone of the backbiter, and the language of fools. Their origin is from beneath, and their only tendency is downward. They are only fit to form chains of vice, by which the virtuous may be bound. They lodge beneath the folds of poverty and filth. They constitute the discordant sounds of the bacchanalian, and the bugle scream of the mob.

They abide nowhere, but as the pestilence seem to spoil the peace of all. He that will harbor them is to be pitied. They should be shunned as poison and treated with disgust. They are the bane of society, and the fruit of ignorance. When converted into slanderous weapons, they are susceptible of inflicting injuries deeper and more damning than all earth's death weapons combined. Better approach that man or woman in the stealthiness of a midnight assassin, and rob them of life so dear, in the suddenness of a pistol's flash, than to array them before a public gaze on a slanderous tongue. Ah! worse. Better inoculate them with disease that would eat them alive, and thus render them objects of sympathy, than to lift them in the arms of slander, so that they shall fall into the lowest depths of ruin, with nought but shame and disgrace to compose their winding sheet.

> Were the hounds of hell all untied,
> And each placed on some innocent's victim's track,
> A wound to compare, might be defied,
> With that inflicted by a slanderous clack.

For this reason does the sin of slander enjoy for its classmates murder, drunkenness, haters of God, inventors of evil things, idolaters, covenant breakers, implacable, unmerciful, who, knowing the judgments of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Some have the faculty of so bridling the tongue as not to speak even to their fellows; and yet at will they can speak of them in the most bitter terms. Listen to he description the apostle James gives of the tongue: "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." What an awful picture! and yet it is no exaggeration; it but faintly draws the dark shadows and blighting curses that an evil tongue is sure to inflict. It is not necessary that guilt should pave the way for the engine of slander to drive its thundering train from house to house; but prejudice, or envy, or jealousy, may constitute its only foundation; so that the innocent may suffer far more than the guilty. Let an innocent person once become the victim of slander, and it is easy to detect guilt where naught but purity dwells. Every act is made to indicate wrong, every look is full of suspicions, and every word is interpreted to mean only evil; and so the train of slander glides on, laden with fiendish store, fired and steamed by coals of hell; until, perhaps, the innocent sufferer shall be overcome, and in grief fall into ruin's yawning gulf.

No sin is more damning in its tendency than the sin of slander; hence there is no sin punishable with a darker threatening by divine retribution than is this. No christian should allow himself to harbor evil thoughts, much less give utterance to them against any, without the most positive proof of guilt; and then it were better to go to such an one with words of kindness, and see if restoration is not preferable to slander or ruin.

WM. A. FENN.

ANCIENT HEBREW CYPHER.

In the "Complete Analysis of the Bible," by Rev. N. West, is a brief sketch of each book, its authenticity, contents, scope, by whom written, etc. In speaking of the book of Jeremiah, the following interesting paragraph occurs:

"There are some peculiarities in his writings, of which the most curious are his use of a sort of secret writing, or cypher, called in Hebrew, 'Atbash,' which is a part of that secret learning of the Rabbins known as the Kabbala. This 'Atbash' consists in turning the Hebrew alphabet end for end, using the last letter instead of the first, the last but one instead of the second, and so on: as if in English we should put z, y, x, w, v, etc., instead of a, b, c, d, e, and should spell 'bad' by writing it yzw. Thus, in chap. 25:26, the word 'Sheshach' is unintelligible; but if, according to the 'Atbash,' 'Babel' (*i. e.* Babylon) be substituted, a clear meaning appears. The same word, Sheshach, appears again, and can be treated in like manner, in chap. 51:41; and the words translated 'in the midst of them that rise up against me,' in the first verse of that chapter, if treated in the above way, become 'Chasdim,' *i. e.* Chaldees."

The above, to say the least, is an interesting idea, and may possibly throw some light on the word Sheshach, in the 25th of Jeremiah, which heretofore has been a somewhat difficult term to explain.

— He that would not have more than he can do to-morrow, must do all he can to-day.

Gems.

— If you would be strong, conquer yourself.

— Be prudent, and be silent.

— Envy is a mean man's homage.

— A good conscience is a continual feast.

— Better the feet slip than the tongue.

— There cannot be a christian whose light in some aspect does not shine.

— Insincere speech is the prime material of insincere action.

— When the sword is ready to pierce you, still hope in God's saving grace.

— The duty of the happy is to help the suffering to bear their woe.

— No man is free who cannot command himself.

— If the fear of the Lord is the *beginning*, is not his love the *perfecting*, of wisdom.

— Religion maintains a living influence in the heart.

— Don't wait for your fervor to cool before you act.

— He is the best scholar who has learned to live well.

— He is a rich man who has God for his friend.

— Modesty is to merit what shades are in a picture; it gives it strength and relief.

— Benefits, like flowers, please while they are fresh.

— Envy is fixed only on merit, and, like sore eyes, is offended with everything that is bright.

— We may travel the world over to find the beautiful; but we must carry it with us, or we shall not find it.

— How all of us would hate and despise the man who should misuse our gifts as we misuse those of heaven.

— A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.

— No man is indifferent in regard to the world's good opinion until he has lost all claim to it.

— A talkative man neither hears nor is heard. He won't listen to others, nor they to him.

— The happiest man is the benevolent one, for he owns stock in the happiness of all mankind.

— The love of God in the heart brings life and light. It regulates our hearts and makes life easy.

— The bleakest adversity may bear us to prosperity. The Arctic wanderer may be floated into a warm latitude on a cake of ice.

— When the Brenton mariner puts to sea, his prayer is: "Keep me, my God!—my boat is so small and thy ocean is so wide!"

— The best way for parents to train up children in the way they should go, is to travel that way occasionally themselves.

— I know one thing—if I stand by the principles of truth and duty, nothing can inflict upon me any permanent harm.

— When there is love in the heart, there are rainbows in the eyes, which cover every black cloud with gorgeous hues.

— If any one speaks evil of you, let your walk in life be such that none will believe him.

— Sorrows are like tempest clouds; when afar off they look black, but when above us scarcely gray.

— Don't cherish your sorrow; when God breaks our idols in pieces, it is not for us to put the broken bits together again.

— The road to ruin is always kept in good repair, and the traveler pays the expenses of it.

— Greatness consists in the facility and power of going down, and not in the facility of going up.

— Truth is one of the Almighty's attributes, and cannot be shamed. Intention constitutes the guilt of any action; execution only stamps its character.

— Let the day have a blessed baptism by giving your first waking thoughts into the bosom of God. The first hour of the morning is the rudder of the day.

— It is one of the worst effects of prosperity to make a man a vortex instead of a fountain; so that, instead of throwing out, he learns only to draw in.

Improve every moment to some valuable purpose. Cultivate an intimate acquaintance with the Scriptures. Reverence the name, the laws, and the worship of God.

— Life, like war, is a series of mistakes; and he is the best christian who wins the most splendid victories by the retrieval of mistakes.

— In the voyage of life we should imitate the ancient mariners, who without losing sight of the earth, trusted to the heavenly signs for their guidance.

— The power, wisdom and goodness of Divine Providence, must every day be believed by him who would live in peace and tranquility of soul.

— Many people fancy themselves friendly when they are only officious. They counsel not so much that you may become wise as that they may be recognized as teachers of wisdom.

— "Though it may not be in your power," said Marcus Aurelius, "to be a naturalist, a poet, an orator, or a mathematician, it is in your power to be a virtuous man, which is the best of all.

— A man might frame and let loose a star to roll in its orbit, and yet not do so memorable a thing before God, as he who lets go a golden orbed thought to roll through the generations of time.

— The Lord takes up none but the forsaken, makes none healthy but the sick, gives sight to none but the blind, makes none alive but the dead, sanctifies none but sinners, and gives wisdom to none but the foolish.

— Passionate reproofs are like medicines given scalding hot; the patient cannot take them. If we wish to do good to those we rebuke, we should labor for meekness of wisdom, and use soft words for hard arguments.

— Never relax in adding to your stock of useful knowledge both by reading and meditation. If you read without meditation, you preach only the thoughts of others; if you meditate without reading, you will gain few ideas.

— A little Swedish girl was walking with her father one night under the starry sky, and intently meditating upon the glories of heaven. At last, looking up to the sky, she said, "Father, I have been thinking, if the wrong side of heaven is so beautiful, what will the right side be?"

It is deservedly accounted a piece of excellent knowledge to understand the laws of the land, how much more to know the statutes of heaven and the laws of eternity,—to know the will and pleasure of the Great Monarch and universal King. I have seen an end of all perfection, but the commandments of God are exceeding broad.—*Sir Christopher Hatton.*

— To see a father treating his sons like elder brothers, and to see sons coveting their father's company and conversation, because they think him the wisest and most agreeable man of their acquaintance, is the most amiable picture the eye can behold; it is a transplanted self-love, as sacred as friendship, as pleasurable as love, and as happy as religion can make it.

THE BOOK OF BOOKS.

It is no small triumph to the friends of Revelation to observe, that our religion has been admitted and defended by men of the most exalted understanding and of the strongest reasoning powers. The single testimony of David Rittenhouse in its favor, outweighs the declamations of the whole nations against it.—*Dr. Rush.*

I must confess to you, that the majesty of the Scriptures astonishes me, and the holiness of the Evangelists speaks to my heart, and has such strong and striking characters of truth, and is moreover so perfectly inimitable, that if it had been the invention of men, the inventors would be greater than the greatest heroes.—*Rosseau.*

Upon that sacred volume I rest my hope of eternal salvation, through the merits and blood of our blessed Lord and Savior Jesus Christ. This book is the bulwark of our republican institutions, the anchor of our present and future safety.—*Andrew Jackson.*

When I began my ministry I used to find many texts where I thought I could improve the reading, and so altered King James. Some fifteen years later, I found less occasion to alter, and now at the end of thirty years study I can only admire the excellence of our common version, and seldom attempt to improve a verse.—*Prof. Stuart.*

I have always found in my scientific studies, that when I could get the Bible to say anything upon the subject, it afforded me a firm platform to stand upon, another round in the ladder by which I could safely ascend.—*Lieut. Maury.*

As the beauty of the world is set off by a graceful variety, so it is with the Scriptures. There are sublime truths that the most aspiring reason of man cannot overstep. There are more plain and easy truths, on which the the weakest capacity may converse with delight and satisfaction. No man is offended with his garden for having a shady thicket in it; neither should we be offended with the word of God, that among so many fair and open walks we here and there meet with a thicket that the eye of human wisdom cannot look through.—*Bishop Hopkins.*

The Bible was written for the people—the common people—the mass—and if God had not meant the word of faith to be understood in a common sense way, he would have prepared the Bible with a dictionary.—*Rev. James Caughey.*

If you have ever tried it, you must have been struck with the few solid thoughts, the few suggestive ideas, which survive the perusal of the most brilliant of human books. Few of them can stand three readings, and of the memorabilia which you had marked in your first reading, on reverting to them you find that many of those were not so striking, or weighty, or original, as you thought. But the word of God is solid, it will stand a thousand readings, and the man who has gone over it the most frequently and carefully is the surest of finding new wonders there.—*Rev. James Hamilton.*

I have for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning immediately after rising from my bed, it employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history or morality, it is invaluable, an inexhaustible mine of knowledge and virtue.—*John Quincy Adams.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

ONLY A NEGATIVE.

"Let me look at your lesson, if it troubles you, Rose."

Rose started as she roused from her reverie, and saw that her father had been studying her face instead of his sermon.

"I did not mean to trouble you, Papa. It is not my lesson, although these fractions *have* troubled me a good deal to-day."

"Something worse than fractions, then?" asked Mr. Fairbanks, tenderly.

"Yes, father, something worse than broken numbers—broken purposes and almost broken courage. The more I try to do right, the more I am sure to do wrong. When I try to be patient, and really think I have been, something that I did not look for comes up, and I speak before I think; and then I am sorry and begin again; and then do the very same thing the next half hour. I am almost sorry—I mean I am almost afraid I never was a christian at all."

Poor Rose. She had come out from a large band of schoolmates alone, and taken her stand for Christ. At home there was so much of joy in the change, and such an atmosphere of tender love around her, that she was very happy in her new hope. At school it was very different. There she found many crosses heavy to bear. She felt keenly that her every act was closely criticised, and at times she felt tempted to resent remarks made by some companion when she failed in any respect to do just right. The words of the sweet hymn

> "Must Jesus bear the cross alone?"

were often in her heart and upon her lips, as she struggled to be more like him in her daily walk before his friends and foes.

A new trial came up during the Algebra recitation that afternoon; and Rose could not forget the wrong feelings she had indulged because some one older than she had been ordered to take the chalk from her and correct an unfinished example which she had been vainly trying to work upon the dreaded blackboard.

"Do you remember, Rose," asked her father presently, "any good man in the Bible who felt very much as you do to-night?"

"I do not know who you mean, father."

"Take your Bible and read the 15th verse of the 7th of Romans."

Rose found the place and read:

"For that which I do I allow not: for what I would that I do not; but what I hate, that do I."

Rose did not stop with one verse. Her eye ran along over the next and the next, her face growing brighter and brighter until at length a smile broke all over it like sunshine from a cloud.

"Ah! you have got to the 25th verse, Rose, and that shows you where to look for help. If Paul had not *felt* this struggle between right and wrong, he would not have rejoiced so heartily that through Christ he could have the victory."

No more was said, just then. The pencil soon began to fly over the slate, and the pen to glide along the wide-lined sermon paper.

The next Sabbath Rose listened with eagerness as her father spoke of a religious life;—the failures in duty, the envy, impatience, and other faults which weary the christian, and at times almost lead him into the den of the Giant Despair. Then he said, "When the Artist takes your photograph, you know the first impression is faint—the outline is there, and correctly traced, but looking at that alone, you would hardly recognise the original. When, however, it has been subjected to the chemical process which completes the picture, it stands out clearly and beautifully the exact likeness of yourself."

Rose was comforted. "Only a Negative! Only a Negative!" she repeated to herself, walking slowly homeward. "I do not suppose *any* one is perfect here, but if Christ is our pattern there will came a time when we shall be like him—'brought out' into a true and faithful picture. Only a Negative! but I hope I shall become more and more like the pattern, *here*; and not feel quite discouraged when I do fail, remembering that we are to be '*like* him when we shall see him as he is.'" —"*Advance.*"

BE KIND TO ONE ANOTHER.

"Be ye kindly affectioned one to another, with brotherly love."—Rom. 12. 10.

> Whatever brawls disturb the street,
> There should be peace at home;
> Where sisters dwell, and brothers meet,
> Quarrels should never come.
>
> Pardon, O Lord! our childish rage;
> Our little brawls remove;
> That as we grow to riper age,
> Our hearts may all be love.

SOME GOOD COMPARISONS.

A little boy who had plenty of cents, dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a *tin* penny. It was as light as a scrap of tin.

Another boy put a penny in, and as he did so, looked around with a self-applauding gaze, as if he had done some great thing. His was a *brass* penny. It was not the gift of a "lowly heart," but of a proud spirit.

A third gave a penny, saying to himself, "I suppose I must because all the others do." That was an *iron* penny. It was the gift of a cold, hard heart.

As a fourth boy dropped his penny in the box, he shed a tear, and in his heart said, "Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable." That was a *silver* penny. It was the gift of a heart full of pity.

But there was one scholar who gave his cent with a throbbing heart, saying to himself, "For thy sake, O loving Jesus, I give this penny, hoping that the poor heathen whom thou lovest, will believe in thee, and become thy disciples." That was a *golden* penny, because it was the gift of love.

All our actions may be compared in this way. Children, did you ever stop to consider the motives for your conduct, and the spirit in which you act? It is not obedience to do in a pettish manner what you are told to do. "God knoweth the heart."—*Advent Review.*

> I love the Lamb who died for me,
> I love his little lamb to be;
> I love the Bible, where I find
> How good my Savior was, and kind;
> I love beside his cross to stay;
> I love the grave where Jesus lay;
> I love his people and their ways,
> I love with them to pray and praise;
> I love the Father and the Son,
> I love the Spirit he sent down;
> I love to think the time will come
> When I shall be with him at home.

THE PROMISE KEPT.

The following, from an exchange, is worth reading. A mother, on the green hills of Vermont, was holding by the right hand a son, sixteen years old, mad with a love of the sea. And as she stood by the garden gate one morning, she said: "Edward, they tell me, for I never saw the ocean, that the great temptation of a seaman's life is drink. Promise me, before you quit your mother's hand, that you will never drink." "And," said he (for he told me the story,) "I gave the promise, and I went the broad globe over, Calcutta and the Mediterranean, San Francisco, the Cape of Good Hope, the North Pole and the South. I saw them all in forty years, and I never saw a glass of liquor that my mother's form by the gate did not rise before me; and to-day I am innocent of the taste of liquor." Was not that sweet evidence of the power of a single word? Yet this was not half. "For," said he, "yesterday there came into my counting-room a man of forty years, and asked me, 'Do you know me?' 'No.' 'Well,' said he, 'I was once brought drunk into your presence on ship-board; you were a passenger; the captain kicked me aside; you took me to your berth and kept me there till I had slept off the intoxication; you then asked me if I had a mother. I said I had never known a word from her lips. You told me of yours at the garden gate, and to-day I am master of one of the finest packets in New York; and I came to ask you to come and see me.'"

HE HAS NO MOTHER.

Sitting one day in the schoolroom, I overheard a conversation between a sister and brother. The little boy complained of insults or wrongs received from another little boy. His little face was flushed with anger. The sister listened a while; and then, turning away she answered. "I don't want to hear another word. Willie has no mother." The brother's lips were silent; the rebuke came home to him; and, stealing away, he muttered, "I never thought of that." He thought of his own mother, and the loneliness of "Willie" compared with his own happy lot. "He has no mother." Do we think of it when want comes to the orphan, and rude words assail him? Has the little wanderer a mother to listen to his little sorrows? Speak gently to him, then.—*S. S. Visitor.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address.....$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE.

Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 683. BOSTON, WEDNESDAY, NOVEMBER 11, 1868. VOL. XXVIII.—NO. 9.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKINSON.

GEO. T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE NEW EARTH.

On Zion's heights, oh, let me stand,
With palm and timbrel in my hand;
And shouting victory o'er the past,
To sing redemption's song at last.

With all the chosen saints of God,
Through persecutions dark have trod;
But now exalted to the land,
Made pure and bright at God's command.

O, let my feet press lightly there,
The new-made earth surpassing fair,
And slake my thirst at life's fair stream,
While Christ is my immortal theme.

O, let me stand on Zion's height,
Where the day will ne'er be closed by night,
Nor pained to think 'twill pass away,
But one eternal round of day.

Portland, Me. William C. Clark.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

ERROR IN A MIRROR: OR, AN OLD LIE SPIED.

Such is the dogma of the immortality of the soul. A mere dogma, a tradition, an hypothesis. A folly, a fable, an apostasy. Not merely dubitable, or debatable, but supposed, assumed, invented. Now how noticeably it happens, that not only from this false premise proceed directly false conclusions, but if we take one of the conclusions for a premise, the original fable is deduced from it. Thus from the root-fable grow the foul stocks of life in death, or life after death, and life eternal in misery, and fruitless wishing for death amid throes which thrive because of life which knows no death, or a so-called death which never dies. Now, assume for the moment the consciousness of the dead, or that death is only intensified life. Deny or pervert the word of God so as to make death mean life. Call dying living, call sleeping waking, call captivity freedom, make darkness light, make the worse best, understand words by contraries, believe God's word, only believe it exactly opposite in its meaning to its expression.

If a dead man is alive, then there is an immortal soul, then there is eternal misery. Or take death deathless, and wo endless, take misery in hell inextinct and inextinguishable, take torture and writhing and howling, take cursing and groaning and roaring for ever, make it a premise, and then you find this paganism of immortal soul issuing and proceeding from it. But if, on the contrary, a dead man is dead, and knows nothing, be assured he is not immortal. Thus, if any one of the deductions from the first premise is true, if any of the offspring of the parent-dogma be recognized, then you can reason backward and demonstrate the parent from the offspring, the root from the stock, or the immortality of the soul from its sequences. But if any of the sequences be false, then all is false, and the immortality of the soul is nowhere.

NEITHER SIN NOR MISERY ENDLESS.

Now let us take a look at a well-known verse in chapter first of James. "Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." It may be lawfully asked, Where is the sphere for the development of lust? Clearly on earth, and in this earthly and sinful state. For lust, as "unlawful desire," is a phenomenon and energy of a sinful mind, a carnal and fallen nature. It implies the existence of some object that excites and attracts its aim, whether in the working of covetousness, lasciviousness, or appetite. The "conception" of lust we understand to be its cherished exercise and allowed indulgences. It conceives, in the working and determinations of the will, as well as in acts following. The fruit is sin. The sphere, the theatre of sinful energies and acts, is on earth; it is in the probation of time, the limit of human life.

Have we the slightest intimation in God's word that hell is a theatre of lust? Are lost "immortal souls" devoured with this insatiable fire? That will do for the polytheistic heathenism to teach. That will do for the philosophy of the nation that invented the fable of Tantalus. But still it must be admitted that the theology of the nineteenth century teaches loudly and earnestly the endless activity of evil amid Gehennic flames, and on desolate, dreadful wastes. Does the Bible teach it? Is lust inflamed on those fiery wastes? Is it quenchless and inconsumable in the pit of wo? Does it rage in a bottomless abyss? Both the nutriment and victims of lust are earthly. Here are the inspirations of its baneful force. And so too of its sequent, sin, the ready sequent of incipient concupiscence. And where is sin found? On what soil does it flourish? Where are its incitements? Where are its products, various, dismal and dreadful? Who does not know that its diverse and awful fruit is seen and reaped here, in pain, sickness, desolation, and temporal death, while the Bible foretells its final and irreparable issue of eternal death?

Is it true, then, that sin is capable of being "finished"? Clearly so, by an implication, equal in force to an express affirmation. And why, then, shall we credit the doctrine of learned divinity which negates the word of God, and proclaims of sin an incapability of completion? Does not the "world of wo" by their showing teem with sin and sinners? Is not the immortal heart of the flaming victim forever eruptive with fruitless bitterness? Can the inexhaustible fountain of rage ever have its excesses suppressed or extinguished? Is not the popular theology fixed and immovable in contradicting such an absurdity as that sin can ever be finished? Is eternity long enough for the fury of the damned to exhaust itself, or for their wretched repinings ever to know oblivion?

According to the Bible, it is sin when it is finished that bringeth forth death. But if never finished, is it capable of this parturition? And so, then, let not this theology ever speak of death as the fate of the lost. It is certainly taking an unwarrantable liberty, in this view, to characterize the perdition of the lost as in any sense a death, if the sin that causes it is never finished; because, according to the Bible, it is sin finished that brings forth death.

Now it is better to believe the word of the Lord. Sin will be finished. Whether we take it as a completed act, or series of acts, the result is the same. Is it not singular that the phraseology should not be harmonious with the expository orthodoxy of our time? Why not have said, inspired James, that sin is the penalty of sin? Why not have said that sin shall be eternal? Why not have intimated eternal sin coupled with eternal misery? Why not have opened a glimpse of sin unfinished, forever vainly trying to bring forth death, but making a miserable abortion of torment forever? According to that theology, sin is never finished. Or if it is finished once, it is finished a thousand million times in eternity, and yet never finished after all. It brings forth death a thousand million times also, and that which is brought forth is never death after all. It is in fact openly represented to be an eternal dying; but oh, the amazing and monstrous spectacle of an eternal dying that never can die! Is that dying, that never can die? Is that going that never goes? Is that living that never lives?

To die is to stop living. To be dying is to be in the act and process of ceasing to live, or that which immediately precedes a cessation of life. But if death does not really occur, then the process preceding is not dying. It may be distressed living, but dying it is not. How much less is it death? And yet so perplexed and extraordinary is the tenor and tenet of theological opinion, that living in misery is death. Why, it is the opposite, is it not? If death is not death, then we should like to inquire whether sin is really sin? Is there not some mistake here? Does not the Bible in speaking of sin intend to represent something else, for example, weakness, accident, misfortune, or vagary? Why should the accepted and diplomatized theology stop at one act of mis-construction?

Now from James we learn that sin is finished or completed; that sin finished brings forth death, not dying. But if it brought forth dying, dying would end in death, or else it would not be dying. The dictum of a "dying that never dies," * therefore, is just fit to go along with the other falsehood of Satan, that Adam and Eve should never die if they sinned. No, I am not so sure that it is fit to go along with it. For the saying of the enemy was simply an insinuating and audacious lie. But this is a lie, absurd, perplexed, and inconsistent in its very expression; a lie not only in fact, but a puzzle and a falsehood in enunciation.

Thus it is meant to teach that the wicked shall never die. It actually represents their portion to be death. And yet it implies that this death is a wonderful life, whereas whatever is death never needs to die. In short, what incongruity and incomprehensibleness! Only think of a sleep that can never sleep. How much sleep is there in it, then? Only think of a resting that never rests; of a breath that never breathes; of a seeing that never sees; of a thinking that never thinks; of a knowing that never knows! What kind of seeing, thinking and knowing have we in the theories that are most earnestly advocated? Let us be sober and sensible and true.

Now it is something worth knowing, and worth the while to know, that death is an extinction, which will include not only the sinner, but his sin; not only the sin, but the soil where it grows, the fountain from which it emanates. If the sinner can not be reformed or saved, the best possible that can be done is annihilation. Modern theology proposes to preserve both sin and sinner; proposes to give the sinner a tremendous stimulus to sin to all eternity; proposes to give him a theatre for the exacerbation of his dreadful moral disease, the license of eternal duration for his crimes, in some fiery or dreadful enclosure, where sin and torment shall forever be running a race,—where sin is never finished, and death never comes,—where wo is ever rampant, and wrath never satisfied,—where wickedness and terrors are magnified on a scale of vehemence which no imagination can conceive, no wisdom modify, no ages exhaust, and no power abolish.

Where, to-day, may be a Bosphorus of bitterness, shall be, by and by, a Pacific Ocean of both guilt and wo. Where, to-day, is the dismal confusion of exasperated and desperate outcries of agony, shall one day be such a hurly-burly of unprecedented and awful howlings as would almost threaten to shake down the fire-proof prison walls of perdition. A perdition, alas! that is only a perpetuation eternally of ten thousand wretches in life, double locked with the griping fetters of guilt and pain. Well, we must leave the subject for to-day, and leave the "immortality of the soul" that bringeth forth "eternal torment"; leave the fervent champions of this heterodoxy to their deep contemplations of this great mystery. May the Lord lead some, aye, as many as he will, to know and confess the truth. Clinton Colegrove.

Sardinia, N. Y.

* It is a violation of propriety to speak of a death that dies, or a death that never dies. There is no perspicuity or meaning in such an expression. It is true, symbolically, in revelation, death is cast into the lake of fire. By which we learn that death will never devastate earth again. If, however, we press the expressions above to the utmost, we might conclude that if death should die, the victims of death would come to life again, or that there never would be any additions to their number. If death can never die, then either those who are dead will remain eternally dead, or else there will be continually new victims of this dread destroyer to all eternity. When death is cast into the lake of fire, the work of death is forever arrested, but none of its victims, we know, are delivered, because whosoever was not found in the book of life was cast into the same lake, and destroyed in the same fire. That it is temporal death which is destroyed, we infer from *hades* being precipitated with it. And after the resurrected wicked are destroyed, there is not much probability of any further work for death forever.

For the World's Crisis.

"A LITTLE WHILE."

There is no subject of more thrilling interest to the faithful followers of Christ than the subject of his second coming. In him centre our deepest affections, and the brightest rays of hope cluster around the dawn of that glorious day. Then faith will be changed to joyful sight; tears and sorrow will be wiped away; long severed ties will be eternally united; and we shall behold him whom we have longed for, of whom we have loved to talk about, and for whom we have waited with prayerful and anxious hearts. The evidences of his soon coming are like the ruling orb of night, around which the lesser lights revolve in unison, the combined rays of which shed glorious light upon a world, struggling under the enormous load of iniquity, and groaning under the darkness of Satanic rule.

The thought that he is *near* is a joyful one. It cheers the lonely, weary heart, and bids the waiting flock look up, for the dawning of redemption's morning already illuminates their pathway. A glorious crown awaits the faithful. They shall be "kings and priests unto God, and shall reign upon the earth." The rapidly accumulating evidence which assures us that our King is soon to come forth in royal majesty, when we shall behold him in his beauty, and be made like him, makes the lonely, waiting bride weary of this world, and long and pray for the Bridegroom's return. Then will high heaven's gorgeous domes re-echo the declaration:

"'Tis done! the resurrection's past, the recompense is given,
The wicked sent to hopeless death, the righteous to life in heaven."

But once this majestic personage was the world-despised babe of Bethlehem; and in tracing the history of the "man of sorrows," we find much that has always been of interest to his followers, and especially to us as his professed people. Says John: "The word was made flesh and dwelt among us, and we beheld his glory, a glory as of the only begotten of the Father."—John 1. 14.

In following Christ through this vale of tears, we find that faithfulness was marked indelibly upon all his work. He did all his Father gave him to do. "I gave unto them the words which though gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." While he was with them, he was their counsellor and their joy. He gave them the words of eternal life, and led them like a heavenly shepherd, as he truly was. "While I was with them in the world, I kept them in thy name; those whom thou gavest I have kept, and none of them is lost." No wonder that his disciples loved him; he was a light to them in the darkness, and their joy in the hour of sorrow. He had watched over them with the tenderness of parental care, and they had come to look upon him as their long promised Prince and Deliverer.

In him they expected to realize their fondest hopes, and firmly believed he would restore to them the kingdom, and sit in imperial majesty upon David's throne. So firmly was this fixed upon their minds, that even after he had risen from the dead, they asked him the question, "Wilt thou at this time restore the kingdom to Israel?" His coronation was the glorious truth, that so enwrapped their very senses, that they entirely overlooked those prophesies relating to his *incarnation*, though he had diligently explained this point to them. They were looking forward, in strange contrast to the present Christian world, who seem to overlook the many promises which were the source of their joy, and are looking backward.

The love of his followers was so great for him, that it is no wonder that their hearts were made sad, and they were troubled when he attempted to explain to them that he was soon to leave them. Says he: "A little while and ye shall not see me, and again a little while and ye shall see me, because I go to the Father."—John 16. 16. They did not understand it; and the record says their hearts were troubled. It is not to be wondered at, as they had looked upon him with such bright anticipations. While he was with them their eyes had beheld his miracle-working power; they handled with their hands, and their ears had heard his words of cheer.

But now he tells them that it is but a little while that he can stay with them; and his majestic voice, as if to add to their sorrow, rings into their hearts: "Little children, yet a little while I am with you. Ye shall seek me, and whither I go ye cannot come." If he had told them that in a little while they would come to him, it would have been most joyful news to them. But he had no such message for them; and those who teach this theory had better examine their chart again, and see if they are not advocating human inventions without even the Divine sanction.

Christ would not leave his disciples comfortless. He knew their anguish; he knew the depths of sorrow that filled their hearts, and hence in sweet words of encouragement we hear him saying, "Nevertheless I tell you the truth; it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Let not your hearts be troubled; ye believe in God, believe also in me. . . . I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

Jesus after his resurrection continues to instruct them with much patience concerning the kingdom of God; and afterwards they saw more clearly why it was expedient for him to go away, as the Holy Spirit, which was to lead them into all truth, brought it out with renewed power to their minds. Through the illuminating rays of the Holy Spirit, they saw clearly that "our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory. Concerning the time when they should receive this glory, they were steadfastly and continually looking forward to the glorious appearing of our Lord Jesus Christ, who is to give them a crown that "fadeth not away." This was the hope of the early church, this is my hope, and the hope set forth in the gospel.

One thing is quite plain from this declaration, that this "little while" covers the time that he will be absent from the church—his waiting bride. But he says, "A little while and ye shall see me," and as they are now dead, and in the land of forgetfulness, it plainly declares the necessity of their resurrection. Therefore when he comes, they will see him and all the saints of God; for the Lord himself shall descend from heaven with the voices of the archangels, and the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them to meet the Lord in the air. Then with the saints of all ages shall we meet—meet in holy communion, never to be separated,—always with Christ through the ceaseless ages of eternity.

I bless God that this "little while" is almost ended. Though Christ has been gone eighteen hundred years, yet compared with the eternity that his people will dwell with him, it is but a little while. The "bright and morning" star begins to rise! Morning dawns! O waiting bride, O chosen people, go forth to meet thy God. Sinner, prepare for the judgment. The day of mercy is rapidly fleeting; it will soon be gone, forever gone!

Rochester, N. Y. Wm. H. Spencer.

For the World's Crisis.

A SHORT SERMON.—No. 5.

"Let your speech be alway with grace."—Col. 4: 6.

Again we say, "Let your words be alway with love." Speak kindly to the wayward, and take heed lest you fall. Remember the crimson stream can make the foulest clean. Are you clothed and in your right mind? remember that it is Christ who has thus robed you, and that his righteousness alone can hide your shame. Are you blessed with hope? remember that it is Christ who gave it thee, and who bids all to come and receive the same. Shall I despise him for whom Christ died? Can I look with a Pharisaic spirit upon yonder publican, and say or feel to thank God that I am not as other men are? Should I not fear the same rebuke long since uttered by Christ? Can the spirit of a loving Jesus possess me, and not lead my heart in the same channel in which he walked? Must he love the sinner, and I hate him? If I have put on Christ, then I must walk in him, and bear something of the fruits which characterized him; otherwise, I may doubt whether I know him.

It is not the prerogative of a christian to look with indifference upon the interests of Christ, whom he is called to represent, in completing the work he began when here. I wonder not at the reckless indifference manifest on the part of sinners relative to their eternal interests, while they in so doing only reflect the shadows that professors of religion cast upon them.

The influence of a church is salutary only while the ruling principle with them is love. Let this predominate, and from it will radiate the light of heavenly grace, causing sunshine and peace to rest within its sacred fold; while all around is felt the healing beams of salvation's glow.

Buried beneath love's boundless deep,
Let Christ's church securely dwell,
While their sacred vows they keep,
Trusting the hand that doeth all things well.
Should storms and tempests threat'ning roar,
And darkness deep becloud the sky,
As was the church in days of yore,
So are we guarded from on high.
While we each other's sorrows feel,
And for each other strive to live,
We thus shall to the world reveal
The love for which Christ died to give;
And from death's dark and dreary way
Some sorrowing souls shall come,
And from their sinning turn away,
And find with us a home.
Let words of kindness be our theme,
While longer here we stay,
And then with heavenly love serene
We'll shine in endless day.

No christian or body of christians can ever develope a true christian character, bereft of that overwhelming and transcending principle which underlies the whole structure of Christianity. Without it we are powerless; with it we become invincible. We may have in our possession arguments that will confound the devil, and yet fail to win a single soul, without this principle of love. We may build fine houses and decorate them with unlimited wealth, dedicate them to God, and pass through all the forms of life, and yet be but a dead carcass in the eyes of heaven. That soul who dreams of future joys, while his heart does not pulsate with this principle predominating, is only painting the scenes of fancy, to be blotted out amid the folds of everlasting night.

Deceive not thyself, vain hoper; for while envy, hatred and jealousy reign in thy bosom, there can be no responsive chord that will chime with love's melodious song.

O that heaven's flood-gates would open and send down its torrents, burying us beneath its living waters; so that our words ever should be with love! Wm. A. Fenn.

For the World's Crisis.

WHAT CONSTITUTES CHRISTIANITY?

This is an important question, and one in which all should have an interest; not only as a people, but as individuals, each having an important part to perform in the work of obtaining the prize which is set before us at the end of the christian race. And as the prize, which is "the gift of God,—eternal life,"—is given only "to him that overcometh," it becomes necessary for us to endeavor to overcome, through the grace and mercy of God, all the obstacles which lie in our pathway, and by continually comparing our everyday life with the pattern given us by our heavenly Master in his word, seek to "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us." (Heb. 12: 1.)

Doubtless, we all have something of an idea what real christianity is, but it is one thing to know the way, and another to walk in it; and in order to give us a better understanding of the term christianity, we will refer to the word of God, which is "profitable for doctrine, for reproof, for correction," and "for instruction in righteousness." By the term *Christian*, we do not understand that it means simply one who *professes* christianity, yet who could hardly be recognized as such by the gospel standard; but one who seeks to follow and *obey* Christ in *all* things. He is represented as our great pattern, and we know that with him for our guide, we need fear no evil so long as we sincerely trust in him. "For even hereunto were ye called; because Christ also suffered for us, leaving us an *example*, that ye should follow his steps." (1 Peter, 2: 21.) Here, then, is our example placed before us, which we as christians are called upon to follow; not by seeking to please ourselves, or the world, but seek to do the will of him who "did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again." And can it be that we are seeking to please him, that we are running "with patience the race set before us," when we are continually doing many things which we know are not consistent with the life of a true follower of Christ? Is it right that we should profess christianity, and profess to have faith in the Lord, when our very lives are not in accordance with that profession! Let us make an investigation of some of these things, and let Scripture testimony decide in part what real christianity is.

We may *profess* to have faith in our Lord Jesus Christ, and faith that he will save us; but unless we are willing to give up the world, and work out our own salvation with fear and trembling, we have no promise of eternal life, or a home in the kingdom; for "what doth it profit, my brethren, though a man say he hath faith, and have not works? can *faith* save him? . . . But wilt thou know, O vain man, that that faith without works is dead?" (Jas. 2: 14, 29.) Will the true followers of Christ profess to have faith in God, and when called upon to aid others who are much poorer than themselves, and suffering for the want of temporal things, turn a cold shoulder to the calls for the needy, and say that they are poor, and cannot afford to give at present, when the Lord hath promised that he will "withhold no good thing from them that walk uprightly?" We know that there is nothing in this world that we can call our own; but we must use what God has placed in our hands to his honor and glory, and give willingly, not grudgingly, for "the earth is the Lord's and the fulness thereof; the world, and they that dwell therein." (Ps. 24: 1.) Yet how unwilling we are many times to cast our entire confidence in the Lord, and trust him for the things which we need in this life, choosing to share in the blessings which God has given us, and seek to do others good by "giving as the Lord hath prospered us," and make the self-sacrifice which is many times needed to carry on the Lord's work in relieving the sick and distressed, and to help spread the gospel among the poor of this world, and to trust in the Lord, and do good," as we are commanded. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again." (Prov. 19: 17.) May the Lord help us all to believe this, and seek with greater diligence to overcome selfishness, and to "put on charity, which is the bond of perfectness."

Can we be followers of Christ, and speak unkindly to, or of those who have wronged us, or of those who may differ with us in points of doctrine? If we have that "humbleness of mind, meekness, and long-suffering," which we are exhorted to put on as the elect of God," and are forbearing one to another, and forgiving one to another," can we as sincere disciples lay up anything against our brother or sister, or neighbor, and still think that our conduct is approved of God?" "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. 5: 44. How can those who are accustomed to the use of that filthy and poisonous weed,—tobacco,—expect to be one of God's people, and have a home in his kingdom, where all is to be pure, and all things that do offend shall be cast out, and still persist in the habit of using it, when it does them no good, and the money expended for it might do a great deal of good in the Lord's cause? "Wherefore lay apart all filthiness, . . . and receive with meekness the engrafted word, which is able to save your souls." (James 1: 21.)

Some may say they don't believe in being so strict, but so it is recorded, that "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7: 14.) May the Lord help us to be of that "few," and let us all seek to be "doers of the word, and not hearers only," that we may not at last find we have "deceived ourselves," and be cast from the kingdom with those who shall say "Lord, Lord, open unto us," but shall not be able to obtain an entrance. Let us not be of that class who seem to have the form of godliness, but deny the power thereof. Some may think christianity consists of great things, and think that they have become so righteous that nothing but "*deep preaching*," as they understand it, and papers that contain more or less of "*argument*," can do them much good. Yet let such remember that to please God does not consist all the performance of great deeds, for the excuse that we have "done many wonderful works," will avail nothing in the day of judgment; but it is the "meek," the humble and obedient, that are willing to give up *all* for Christ, that are to "inherit the earth;" and "let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10: 12." G. E. Lee.

For the World's Crisis.

THE DUTIES OF THE HOUR.

Bro. Grant:—It appears to me that the duties imperative upon those who are looking for the speedy return of the Savior should be to get men prepared for this great event; and whatever exercises are held religiously, that do not result in the conversion of sinners and the quickening of believers, may be considered almost a failure; for the promises to the church are so broad and explicit, that we can hardly have an excuse if this result is not realized. But to have a revival spirit in the church, and power with God to get men converted, there must be union and concentration of effort. The promise that, if any two can agree as touching any thing they shall ask, it shall be done, should inspire us with hope and confidence; but are there not too many gatherings of christians where there is a lack of union in this work? We know that the Adventism of this nineteenth century has developed or brought to light many important truths which have been in a great measure obscured to the church for centuries past, and they have elicited much discussion and controversy, and too often have been almost idolized, and other important duties omitted in consequence. It is to be feared that too many are more zealous to have the head converted to some peculiar doctrine or theory, than the heart converted to God. We know it is important to understand the Scriptures, but more important to know that our names are written in the Lamb's book of life. We think Paul has set this subject in its true light, saying that he might understand all mysteries and all knowledge, and yet be as sounding brass or a tinkling cymbal.

So we must conclude that something more than doctrinal belief is necessary to insure an entrance into the heavenly city. We admit that Bible classes and public discussions are good in their place, and the truth has been made to shine more brilliantly by these means. But there is a more important mission for the church; and not until it has a just conception of Christ's mission, in his first advent, his labor, prayer, fasting, agony and death, that men may be saved, will it come up to the true standard of christian work.

So we conclude the most important matter in this work is to have the heart converted to God, and the head will then be turned to the true doctrines, and the feet into the paths that lead to eternal life. D. N. Smith.

For the World's Crisis.

"REDEEMING THE TIME." Eph. 5: 16.

On a review of the time misspent, and the opportunities for doing good, which have been misimproved, how intent should we be so to occupy the present as to redeem the past. It is within the experience of almost every believer in the word of God, to have misused more or less of the fleeting hours of probation. Now those hours, with all the privileges that pertained to them, are in the far-fled past; yet, in the above precept the apostle exhorts us to that ardor of purpose, that devotion of spirit, which shall enable us to awake from dead works, and thus measurably retrieve—buy back—the lost moments. Relevant to this Jesus said, "I must work the works of him that sent me while it is day; the night cometh when no man can work."—John 9: 4. So Paul to the Romans:—"Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."—13: 11.

What report has the time past of our lives borne to heaven, to be recorded in the book of remembrance? Is it such as shall meet the approval of that eye which looks not upon sin with the least allowance? O, how important is self-examination! It was with this view that David prayed, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—Ps. 129: 23.

But as a most cogent motive the apostle adds, "Because the days are evil." No sooner had man fallen from his exalted position, than it was said of him that "every imagination of his heart was only evil continually."—Gen: 6: 5. Actuated by the progressive power of this law, we need not marvel that the apostle should say, in his admonition to the church, "because the days are evil." More than eighteen hundred years are numbered with the past since these words were spoken by Paul, and evil has been aggressive and continual.

The powers of darkness have been arrayed against the church of Christ, driving her through seas of tribulation and blood to the wilderness. From the martyr's flame; from dungeons and chains; from the noxious catacombs; from the Alpine hills; from the varied tortures of the Inquisition, the voice of the dying saint ascends, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Evil, most artful in its culture, and gigantic in its development, abounds on every hand, telling with deep significance of events which lie beyond the redemption of time, beyond the calls of mercy, when the great controversy between God and man shall come to a final issue, and

"When fire, from God descending,
Shall sweep this wide earth o'er;
And nations, loud lamenting,
Shall sink to rise no more."

Stoneham, Me. W. A. Manning.

For the World's Crisis.

CHARITY.

Beloved of the Lord:—Charity, as used in the Bible, signifies *love*. Every charitable man, therefore, is a truly pious man; for "he that loveth is begotten of God." Love to Christ smooths the path to walk in all the ordinances of God's house, and wings the feet to travel it. It is the law which impels the crown of obedience. It is the main spring moving the wheel to duty. Love is the marrow of the bones of fidelity; yea, the life o sincere devotion. He that hath love can no more be motionless, than the aspen leaf in the gale. As well may the heart cease to beat as love to obey. "Ye are my friends, if you do whatsoever I command you." Love delights to do all his will. Love never asks what is essential to salvation, but what does Jesus command. We know we love him when we have respect unto all his commandments. And now little children abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. Yes, blessed be God, he is coming soon. We believe it, we watch for it, we look for it, and we long for it, and we live for it. He is our hope. For him we live, for him we labor, for him we suffer, and for him we are separated from the world; and shall "count it all joy," because of our blessed hope. Though the saints are trodden in the dust, (they are like the jewels and diamonds of Bro. Miller's dream), they shine with ten times their former glory.

Charity is not blind. She does not believe that all will be saved; but she seeks to have them. She does not believe that every path will lead to life; but she points men to the strait and narrow way. She loves the Church too well, not to oppose the entrance of error. She too evidently desires the salvation of men not to try to convince them of the truth. Our Savior has said: "Ye shall know the truth, and the truth shall you free."

Charity reasons with and persuades, but never forces men to embrace a creed. She is a child of the light, and will not hold fellowship with the children of darkness. O, how blessed it is to think that we are so near home. Yes, love makes home sound sweet to all the wayworn children. O blessed prospect. Many more disappointments of time, would not quench genuine love. "We love him because he first loved us. "He that shall endure unto the end, the same sall be saved."

Montreal, Nov., 1868. James Morrison.

For the World's Crisis.

COME TO JESUS.

Reader, where are you? If you do not know that you are at the feet of Jesus, clothed in his righteousness, cleansed in his precious blood, then heed this invitation—"Come to Jesus."

No matter what you have been; that is not the question. You may have been on the mountain top, shouting and praising the Lord, and rejoicing in the assurance of his love and favor; but where are you to-day? Are you mourning the loss of your first love?

Do you say—

"Where is the blessedness I knew?"

Return to Him from whom you have strayed, and you will find your question answered. This is your only hope—the only way of escape from the impending wrath. If you stay away from Christ you will surely perish.

"I can but perish if I go;
I am resolved to try;
For if I stay away, I know
I must forever die."

You know how to go; you know the way. Delay not, for the time is short, and the Judge standeth at the door. Repent, for the King of heaven is at hand. Delay not, despair not, but come with an earnest purpose to seek with all your heart till you find Jesus, or perish in the attempt.

"Perhaps he will admit my plea,
Perhaps will hear my prayer;
But if I perish I will pray,
And perish only there."

O, what can hinder you from coming now to Christ, that you may find the fullness of the blessing of his gospel? Whoever you are that may read or hear these words, I entreat you to come to Jesus. However hopeless and dark your way may seem, make the effort, and do it now. Confess all, resign all, and you shall be forgiven, blest and saved with an everlasting salvation. For "this is the promise that he hath promised us, even eternal life."—1 John 2: 25.

Webster, Mass. F. H. Chamberlain.

For the World's Crisis.

PUNCTUALITY.

Punctuality in religious worship is a matter of great importance, yet it is sadly neglected by many congregations of Adventists.

In matters of business punctuality is so necessary that a person who fails to meet his friend at the hour of engagement is hardly considered honest. Ought we to be any less exact and punctual in meeting our engagements with God than with man? I think all will answer no.

We that are journeying about from place to place, frequently see brethren arise and appoint to meet the Lord in that house at seven o'clock, but they do not get there until half or three quarters of an hour after that time. Think you this is well pleasing in the sight of God? Nay, brethren, "these things ought not so to be." No church need ever hope to prosper spiritually while they fail to do as they agree with the Lord. May God help us one and all to be more punctual in the future.

C. H. Sweet.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 11, 1868.

Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained or the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

CHICAGO TENT-MEETING.

We closed our tent-meeting in Chicago Friday evening, Oct. 30th, and occupied the meeting-house Saturday evening and over the Lord's day. The interest continued to increase up to Nov. 2nd, the time we left. We have never seen a better prospect in a city than there is now in Chicago. We were sorry to be obliged to leave, but have left the meetings in faithful hands—Brn. C. C. Ramsey and D. S. Clark—who will continue them for some tiime to come. We did not intend to take down the tent before Nov. 2nd; but on Friday evening, Oct. 3d, we had a very severe storm, which so damaged the tent that we were obliged to take it to the sail-maker for repairs. We hoped to have got it up again on Saturday, but could not get it repaired in season. Many are blessing the Lord that the "Shiloh Tent" ever came to Chicago. We have seen more accomplised than we expected when we began. The Lord has touched the hearts of the people in a special manner, and many are now happy in his love, who a few weeks ago were in the gall of bitterness, and on their way to destruction. Several active, intelligent members of other denominations are joyfully sustaining the blessed hope regardless of the speech of people, and the finger of scorn which they have to bear for Jesus' sake. They truly glory in the cross of Christ. They feel great freedom in the meetings, and we often hear the hearty shout and amen from hearts full of joy and peace. One intelligent man from the Baptist church remarked in one of the love-feasts, that there had never before been such good meetings in Chicago. "All others," he said, "have only been surface work." He felt and spoke like a young convert. He thought the preachers ought all to be present and aid in the work. He said the tent-meetings were testing the churches. Those who opposed would dry up, and be left in darkness. We think there was much truth in his remark.

Our last day in Chicago was a blessed one. This was the first Sabbath in our meeting-house, which is located on Green street, between Madison and Monroe. It will seat four hundred, but is not large enough to hold those who have become interested. Some noble-hearted, wealthy men, who love the truth as it has been presented, are seeking a lot in the heart of the city where they can erect a tabernacle that will seat about three thousand people. They are anxious to see a great work in the city, and we think they will not be disappointed. The time has come to do up our last work in this dispensation. Unless something special is done soon, we expect to see the mass of people confirmed infidels. They have lost their confidence in the religion exhibited in most of the popular churches. It is no slander to say that the standard of piety in them is very low. It is not only low, but continually sinking. This is a well-known fact by those who love the Lord, and are connected with the various denominations. We most firmly believe, as has been said by those who have for the first time attended the tent-meetings, that the truths for the believe of which, we are called infidels and shut out of the churches, are the very ones needed at this time to fit the bride of the Lamb for his coming. On this point we have no doubt.

A few more words about our last Sabbath in Chicago. At half-past nine o'clock we had another of our precious love-feasts. At the close of the morning, afternoon and evening sermons, we had some thrilling testimonies, which took strong hold of many hearts, and made the tears flow freely. Those present had to admit the Spirit of the Lord was there in power. One Methodist class-leader arose and expressed his full satisfaction that he had found the right way at last, and wished to cast in his lot among us. Others did the same. Another arose, and cried bitterly, saying he was a sinner and wished to be a christian. In a few minutes he got up again to tell how light and happy he felt. Another, who arose in the tent the Sabbath before, and said he was a sinner, and decided to give up the use of tobacco, requesting prayers, got up and said he had been a great sinner for forty years; had been a leader in political matters, a swearing beer-drinker, regardless of sacred things till he came to the tent, but was now decided to give up all for Jesus, and be a faithful christian. He is an earnest man, and we expect to hear glad tidings from him soon. He has now found something better than beer or politics. Others made hearty confessions and were blest.

In the evening, at half-past six o'clock, we met for a communion, and had a heavenly one. Over one hundred gathered around the table of the Lord. It was a precious season. At the close of the meeting, twelve came forward for prayers, and consented to become the humble followers of the meek and lowly Jesus. It was hard to break away from the dear friends in C., but we hope to see them again in a few weeks, if it be the Lord's will. Apparently the good work has but just begun. We hope our Brn. and Srs. will keep praying for Chicago, that the whole city may be stirred.

At fifteen minutes past five P. M. Monday, Nov. 2nd, we left Chicago *en route* for Boston. We passed through a fine section of country till we arrived at Niagara Falls. We were delighted with the cars, roads, speed and management on the Mich. Central and Great Western R. Roads. If one wishes speed and comfort between Chicago and Rochester, we should recommend them to take the Great Western and Mich. Central roads. When we arrived at Niagara Falls, we found we could get to Boston just as quick to stop five hours and wait for the 7.25 P. M. train, as we could if we went on direct to Albany, where we would have to wait from one o'clock A. M. till six A. M.; so we concluded to use up the waiting time at the Falls, and visit the majestic Niagara. It is a sublime sight. We shall not attempt a minute description as it would be nothing new to our readers. One might well inquire, Where does all that vast body of water come from that supplies the ceaseless flow that comes thundering along the rocks till it plunges down one hundred and fifty-eight feet, making such a boiling foam as can be seen no where else? One would think Lake Erie must be empty soon, but after centuries are passed, the mighty torrent still continues. After the water passes the cataract it assumes a peculiar color. It looks almost like the bluing water used at the laundry.

They are now building another suspension bridge across the frightful chasm, about a mile above the R. R. suspension bridge, designed for common teams and foot passengers. It is not yet ready for use. We walked out on it some distance, but as the wind was blowing strong, and the bridge, without any railing yet, was uneasy in the breeze, in connection with our tread; we concluded that it might be safer on the land, than to be on that unfinished bridge over two hundred feet above the surging stream below. There were only a few plank laid on the wires, so that the workmen could go across to their work. The superintendent permitted us to go on the bridge, with only one condition; "you must not fall off." After the visit we appreciated his caution. When done, it will afford a nice view of the falls, and a pleasant crossing from the United States to Canada.

We left the Falls at 7.25 P. M. and arrived at Albany about 6 A. M. Just before leaving the station, while reading the word of the Lord, a fine looking gentleman sitting forward of us, who was taking some food, turned around and said, "I see you are taking spiritual food." We replied, "Yes, we choose to take that first." He then inquired, "Are you an Adventist?" We answered in the affirmative. He then said, "What do you think caused me to ask the question?" We replied, "It is not common for any other class of people to be seen reading the Bible in the cars." He said that was the reason. He then introduced himself as Bro. James White, of Battle Creek, Mich. We had a very pleasant visit together on our way to Springfield, and when we parted, we felt glad that we had met; and hoped soon to meet again in the kingdom of God.

We arrived in Boston, Wednesday, 3.40 P. M., and found all well as usual, and things at the office in a prosperous condition, receiving the continued blessing of the Lord. We had a happy greeting with Brn. J. Couch, H. Munger, C. Goodrich, S. W. Thurber, Geo. T. Adams, A. P. Moore, S. Hale, the compossitors, and others whom we met in the office. Thank the Lord for *christian friends*.

HYDE PARK.—Hyde Park is a very pleasant town, eight miles from Boston, on the Hartford and Erie R. R. We spent last Sabbath (8th) there, and had a profitable meeting. Bro. J. G. Hamblin and his son Howard have opened their new hall for the worship of the Lord, and the prospect is good for happy results. The people seemed anxious to hear. It is very evident the time has come when the great truths of the Bible can be presented with much success to the memmembers of all evangelical denominations, provided it is done with a kind and christian spirit. The deaf ears are being opened to hear, as they have not been for many years.

SPIRIT TEACHING.

The spirits of devils teach all sorts of doctrines, but none of them are in harmony with the Bible. The whole system is anti-cnristian in the most absolute sense. In the *Banner of Light* for Sept. 12th, 1868, we find the following question put to a spirit, and his answer:

"Q.—I would like to ask if the controlling influence recognizes as a fact that the power controlling the universe is of itself conscious of human consciousness.

A.—I do not so believe. I believe that the great universal consciousness is expressed thro' forms, human consciousness, and perhaps no where else so perfectly. There is a kind of consciousness that belongs to certain lower spheres of animal existence, but when it rises into the human it becomes more perfect, more beautiful, more elaborate. I cannot conceive of a consciousness apart from form, from that which we perceive around us through our fellows. I do not believe in a God apart from his works. Such a God would be so far beyond my comprehension that I could not worship him. I believe that God acts through his works, and manifests consciousness wherever there are organs adapted to such an expression."

Here we find the spirit expressly declaring that the God they talk about is not "of *itself conscious* of human consciousness." Strange God! *It* does not know any thing about human consciousness, from the fact that it is nothing more than a *principle* in all matter, like attraction, or caloric or electricity. Such is the God of Spiritualism.

"EVERLASTING CONTEMPT."

In Dan. 12: 2, we read of some who "shall awake . . . to everlasting life," and of some who shall awake "to shame and everlasting contempt." Some think they find proof in this passage that wicked men will live eternally. But we fail to see any force in the position. Prof. Hudson remarked on this passage as follows:—

"In a *verbal* argument it is proper to remark that the 'shame' is *not* called eternal. If it were so, and if it were shown that the shame is the feeling of the lost, the argument would be as strong as the word everlasting. But there may be an 'everlasting *contempt*' of those who have no immortality. Men are often despised long after they are dead. The lasting contempt no more proves immortality than when we speak of 'eternal infamy.' And when the everlasting contempt is set over against 'everlasting *life*,' who will argue, from this passage, that the doom may not be everlasting literal death?"

On Matt. 25: 46, he says:—

"'*Everlasting punishment*.' (Matt. 25: 46.) This is the most important of all the phrases we are examining, and it is oftenest cited to prove the immortality of the lost. In reply, I need not repeat what I have said elsewhere. See 'Christ Our Life,' pp. 122–128; 148–153; and the tract, 'Eternal Death in the Literal Sense is Eternal Punishment.' If this position is granted, the Orthodox argument from this passage is at an end. But some of the ablest Orthodox critics on this subject, among them Dr. Hamilton, concede this vital point. And the passage itself puts the everlasting punishment in contrast with everlasting life. If any one insists that the endless life implies *eternal happiness*, and asks what the opposite of that is, I need only reply by remarking that the phrase 'eternal life' directly expresses the idea of *living forever*. Shall we draw inferences of infinite moment from what is implied rather than from what is uttered and declared?

"But some say the opposite of living forever is *dying* forever; to which many add, 'and never dying.' Let others reconcile as they may the idea of *dying ever* and *dying never*. I prefer the plainest statement of the contrast, to be *forever living*, or *forever dead*.

"But the critical argument brings us to the peculiar Greek word here rendered 'punishment.' Yet every one will say that if in a single instance, in the Greek with which the Jews, and especially the Evangelists, were familiar, literal death is called by this name 'punishment,' then this word punishment does not necessarily mean pain or torment. Now the Septuagint or Greek translation of the Old Testament, and the Apocrypha are such Greek books. And in these the word *kolasis*, rendered punishment, occurs about thirty times, and in more than half the instances the actual punishment is literal death. How, then, can eternal *kolasis*, set over against eternal life, prove or even suggest the immortality of those who perish?

"I know it is often urged that *kolasis* is rendered 'torment' in John 4: 18. But the fact that it is once so translated does not prove that it *always* means torment, since it does not prove that death is torment. Hence I need not inquire whether this translation in 1 John 4: 18 is correct or not."

"THE NEW CREATION."

The above heading is the title of a new monthly, which it is proposed to publish in Vineland, N. J. In the prospectus it is said, "The paper will be the organ of the new Divine Order, named The General-Assembly Church of the First Born and Kingdom of God." E. Hale, a Spiritualist, is to be the editor. The spirits are now extra active and earnest, knowing their time is short. They are devising all sorts of plans to lead people away from God and the Bible. They try to make each medium believe that some very important things are to be developed through his or her agency. The spirits are remarkable for their *flattery* of the mediums. They have persuaded each one among hundreds to believe that he is Christ's special medium, leading them to believe that each one is a *Christ*; and that what makes one a Christ, is to adopt the principles taught by the spirits.

We find the following in the "prospectus":

"The cry was made to me at the midnight hour. *Awake! thou that sleepeth! To thy work!* For the Day Star has arisen—the millenial morn approaches with its golden light. Herald it to the world! The glad tidings of great joy to all nations, which kings and prophets waited for, but died without the sight.

It demands early rising, and calls the people to work, and such will be its organ. *The New Creation*, which name denotes nothing less than the *reality* to be brought out by *actual works through human agents*, of a new heaven and a new earth.

I therefore call to all God's *little ones*, scattered up and down the earth, who have been sighing and crying on account of the desolations of Zion, wherever they are found in the churches, (both Catholic and Protestant), and out of them; in every religious name and order, and out of them; to the wandering pilgrims seeking rest, listen to these *glad tidings* as they will be heralded through this paper, *The New Creation*, and come up to our help *early* in the morning of *Triumphant Zion's* experience, as the church—God's everlasting church—is just stepping out of the wilderness, the night of her sorrow being o'er, leaning on the arm of her Beloved." S.

In a letter to us, the Editor, dated Oct. 6th, 1868, says:—

"As you are looking for great events to transpire in these last days, *here is one* you will be compelled to gaze upon in the future, if not now. We know whereof we affirm, and the Spirit witnesses with ours that our testimony is true, and shall accomplish the end whereunto it is sent. He that readeth let him understand. The hour is at hand, and the angel of God's presence is swift to execute the everlasting decrees.

Now are coming forth God's elect, through great tribulation, having washed their robes white in the blood of the Lamb. Their testimonies are like the voice of thunder in our midst, and sudden fear takes hold of the people; and we are witnesses that Zion is now in pain to be delivered. Females are groaning in distress in the spirit to bring forth. Oh, could you have witnessed what I have witnessed in Vineland, with spiritual discernment, you would shout for joy, the promised train having come.

But remember, he first came unto his own, and they received him not; so now he comes unto his own, even the Adventists. Will you receive him? Time must tell.

But we, as God's messengers, must in all humility and lowliness of heart, warn you in God's stead, as the voice of his little ones come to you, through this prospectus, and as it will come through the paper. All, all, must now be tried by their own law; even you who have been so long and truthfully testifying of the second coming of Christ. You who have had great light by listening to the midnight cry, 'Behold the Bridegroom cometh, go ye out to meet him'; listen even now to the rumbling of his chariot wheels; for lo, he comes swift to execute justice and judgment, and who shall be able to stand when he appeareth; for the sound thereof shall go forth like the voice of many waters, and he shall be like a refiner's fire and like fuller's soap. Prepare to meet your God. Thus saith the spirit to God's professed people, the Adventists, whether you will hear or forbear. God's eternal purposes must be accomplished, and who shall stay his hand, or say what doest thou? Yours for the coming of Christ. E. HALE."

Satan is now getting out his very best counterfeits of Christianity and the word of the Lord; but they are easily detected by the saints of the Most High. We expect those who only have the form of godliness, will be led astray by these cunning devices of the devil. He knows Jesus is coming soon, and that the church of Christ is waking up to the subject; hence his policy is to make us believe that the second advent of our Savior is not *literal*, but spiritual in the spiritual manifestation now being witnessed in all parts of the world; and that when the governments of earth are remodeled so as to be in harmony with the teaching of the spirits, then the kingdom of God will be set up, and that will be the beginning of the millenium foretold in the scriptures. To those not well posted in the doctrine of the Bible, Satan's counterfeit is so like the genuine, they receive it as the word of the Lord.

The Scripture doctrine of the entire mortality of man becomes more and more important every day. Thank the Lord for a complete shield against Spiritualism, the last and worst form of infidelity that has ever come against the children of the Lord.

We fear that but few of our readers are aware of the magnitude of the work being accomplished by Spiritualism. Many appear to look upon it as a harmless affair, and think we over-estimate its importance. Did they know all we do, we think they would wonder why we do not sound the alarm with still more earnestness. The whole system is entirely anti-christian, and is rapidly gaining ground in all directions. Christian soldier, gird on your armor and prepare for the conflict.

A MODERN PRAYER-MEETING.

The prayer-meetings in popular churches are any thing but seasons of refreshing to a soul hungering after Jesus. It would be a poor place for a sinner crying for mercy. Such things are not in these meetings. All must go off in the most quiet manner, and in the most approved style, so that the most sensitive worldling would find nothing to disturb his conscience. When describing one of these fashionable prayer-meetings, the Chicago *Advance* says:—

"Bro. Jones, the pastor, enters, fresh from reading the spicy complaint of 'A Layman,' in a recent number of the *Advance*. Deacon Smith follows, and seats himself behind the east stove-pipe. Dea. Brown ditto, behind the west one. Sr. A. takes position in the northeast corner, and Sr. B. in the northwest. A few other friends scatter themselves over the house, being careful to select seats as far from each other as possible. Bro. Jones opens briefly and appropriately, still having in mind 'Layman's' strictures, and then invites remarks and prayers. A deathly silence ensues. Everybody looks solemnly toward the floor. Sr. A. at length sighs, and nibbles at a bit of caraway. Sr. B. moves slightly, and the creak of the seat is a decided relief. Dea. Smith finally rises, and says with mild despair, 'Let us pray.' He goes through with the memorable prayer-meeting round, including 'God's ancient covenant people, the Jews,' and succeeds in putting three sisters and two brethren to sleep. There is an awful pause, and then somebody gets up, and with a woebegone gaze at his boots says he 'don't know as he has anything to say, but hates to see the time wasted.' So the hour wears away, and the benediction is pronounced. Once outside the door, those stolid faces wear a look of life, hand clasps hand, and finally chit-chat freely flows."

"DO NOT DECEIVE."

Some parents carelessly learn their children to be deceivers, in consequence of their own example. Parents should never do what they do not wish their children to imitate. The little folks are always on the watch, and may be expected to do and say what they observe in their parents. It is sad to see how careless many parents are in relation to their example before their children.

These thoughts have been suggested by the following:—

"Robert Hall's love of sincerity in words and actions was constantly apparent. Once while he was spending an evening at the house of a friend, a lady who was there on a visit retired, that her little girl of four years old might go to bed. She returned in about half an hour, and said to a lady near her, 'She has gone to sleep. I put on my night-cap, and lay down by her, and she soon dropped off.' Mr. Hall, who overheard this, said: 'Excuse me, madam; do you wish your child to grow up a liar?' 'O, dear, no, sir; I should be shocked at such a thing.' 'Then bear with me, when I say, you must never *act* a lie before her. Children are very quick observers, and soon learn that that which assumes to be what it is not is a lie, whether acted or spoken. This was uttered with a kindness which precluded offense, yet with a seriousness that could not be forgotten."

BRO. HENRY GIBBS, 182 Fulton Avenue, Brooklyn, Long Island, wishes to say that meetings are held in New York, corner of Grand and Allen streets. Brethren passing through or stopping in New York, are invited to worship with them.

EXPENSIVE MEETING HOUSES.—Several hundred churches can profit by this hint from *The Congregationalist:*

It is sometimes a great mistake for a society, weak in numbers an finances, to attempt to build an expensive church, such as may be wanted after a few years. A much wiser course would be to do as did Dr. Lord's society, thirty years ago, in Buffalo. They built for temporary use, a plain edifice, twenty-five by seventy-five, open to the roof, with a single aisle and seats for four hundred, costing $3000. Externally it had a rough appearance, but it was nevertheless popular as a religious home. Such a building, made simply convenient and comfortable, is more attractive than a half finished church, and the difficult problem of meeting the cost of a more expensive house is thus postponed till the day of large numbers and means.

— Our best actions are often those of which we are unconscious; but this can never be unless we are always yearning to do good.

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 29th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$358.88
Joseph Starr	1.00
A. Corey	.50
A Friend (R. M. C.)	2.00
A. Osgood	2.50
R. Tuttle	.25
A. L. Densmore	2 00
Mrs. M. Drury	10.00
Mrs. C. Bragg	.50
Mrs. P. Deetrick	.55

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$15.20
Isaac Richards	1.00
Mrs. C. Bragg	.50
Joseph Starr	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS; P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1375.22
Wilson A. Thomas (pledge paid)	6.00
A. L. Densmore " "	10 00
Joseph Starr	1.00
Amount collected of church in Rochester, N. Y., by Bro. N. McCulloch, on pledges made	15.50

For the World's Crisis.

OUR WINTER CAMPAIGN.

As the Lord has seemed to delay his coming, and many are disappointed, our system of operations is somewhat confused, and the enemies of our faith will take every advantage of us possible. While some have thrown away their armor, and are retreating, others think victory is ours. The battle is waxing hotter. Come, brethren, all that are loyal, rally again, and let each one take the field, and say to the Captain of our salvation, What wilt thou have me to do? The work is varied, and the workmen will have different stations and work to do. It is a warfare. While one is cool-headed, slow in motion, and determined in purpose, he is just the man to take charge of a bombarding battalion, pitch his tent in sight and shot of the enemy, and keep cool, while the cavalry scour the country and learn the state of things.

When General Grant commenced on island No. 10, the rebels laughed him to scorn; but a steady bombardment attracted the attention in that direction; our different armies kept off around, doing the work assigned to them; all striving together, yet in a separate work. After a steady, long pull, island No. 10 surrendered, and all rejoiced. Next, Richmond was attacked in the same cool, steady way. The enemy trembled when they laughed, knowing right well others were at work out in the country, cutting off their supplies. All worked together, but in different localities, until the time had fully come, and the warriors all saw it. A letter was sent from Sheridan to Grant. It was short and cool: "Gen. Grant, I think if the enemy was pushed now, he would surrender.—Sheridan."

Answer of Grant: "Push him, then." This act ended the war, and all rejoiced,—the Corporal as well as the General; the nurse in the hospital, as well as the President; all that had done what they could rejoiced together.

Now, brethren, if we are not calculated to take charge of a bombarding squadron, we may act as corporal; take our trip out in the country school-houses, and do what we can. If God has given others a bombarding position, to stay weeks in a place, don't find fault because you have to scout in the woods. Perhaps you can't fill any other position yet. The Captain knows best. So let us all keep to work, and when our victory is won, we all can rejoice together. There are many anxious hearers out back, and they must have light. We, as a people, can do more this winter than ever before, if we are all united, and willing to work wherever God, our Captain, has placed us. If you can't throw a bomb, throw a shot, if it is small. If you can't throw either, nurse the sick. These are all necessary to a victory. HIRAM MUNGER.

For the World's Crisis.

DIXFIELD TENT MEETING.

The Maine Mission Tent was pitched in Dixfield village, Oct. 15th, and meetings commenced, but the weather being cold, we held meetings in the tent only two days, and then occupied the Universalist meeting-house, which was kindly offered us. This town has been noted for many years as a hard place to propagate christianity. It was first settled by an infidel, some eighty years ago; since then, the only religious society which has taken root, is the Universalist. There are many who profess that dogma, but many more who seem entirely careless about any religion, and from all we learned of them, the mass seem to have no confidence in the reliability of the Bible. The people are very intellectual and enterprising; they claim to have raised up seven ministers, and many lawyers and docters. All things considered, we got a fair hearing during eleven days. While some were indifferent, and others opposed, many came with ears to hear. The gospel seemed entirely new to them. They admitted they never heard such things preached before. Many did not know the Bible read so. When shown that it did, they thought we could not know anything by what the Bible said. The Universalist minister (who, by the way, does not preach to them) tried his skill in questioning, disputing and opposing what we preached during two evenings; showing, not only us, but the congregation, his ignorance of the Scriptures, and his unbelief of them. Some of his people were ashamed of him. They do not own him as their minister, he having been educated in the Unitarian school.

The word of the Lord never shone clearer than when brought in contrast with the fables of men. Some could not help seeing and confessing it. Some of the Universalists seemed deeply awakened. Several Methodist brethren and sisters, who attended our meetings, became much interested in the gospel of the kingdom, and the evidences of Jesu's soon coming. One of the lawyers gave us the use of his grounds and lumber for our tents; another lawyer, who is an unconverted man, showed us much kindness, and deeply sympathized with our efforts to publish the gospel of the kingdom. One Lord's day, he took six of us to the National House to dine. At the close of our meetings, he gave each of us a special invitation to return and preach more. We did what we could to sow good seed. May God bless it to the salvation of some perishing sinners, and the advancement of some christians in the knowledge of the truth. We had no houses in the place, and therefore made our lodging tent our home. Brethren and sisters came in from Carthage, Weld, Byron, Mexico, Roxbury, Penn, Hartford, Livermore, and East Dixfield, bringing us an abundance of provisions, and aiding us much in our social meetings, which, by the blessing of the Lord, were made heavenly places in Christ. Our collections at this meeting met a little more than half our current expenses. The money, we think, was well expended. Cold weather, with two snow storms, admonished us to pack our tents, which we did Oct. 26th, to lay them by until another spring, or forever, if the Lord shall come before then. But until he does come, let us not slacken, but double our diligence.

In this second summer's experience in tenting, we are still more fully convinced that it is the most economical, important, useful mode of mission labor we have yet adopted. Shall it not be fully sustained by those who have the means? And shall it not be increased, if time continue, another year? It certainly should be. I. C. WELLCOME.

Yarmouth, Me., Oct. 29th, 1868.

For the World's Crisis.

A REQUEST.

I have been sick since the Springfield meeting with chills and fever. I had made my calculation to go South or West this winter, and preach and scatter tracts. I desire the prayers of God's children that I may be restored to health, and go on my mission. I only ask the prayers of those who believe that Jesus will heal the sick *now*.

Wolcott, N. Y. M. R. MILES.

For the World's Crisis.

MY "FAREWELL MESSAGE."

This document, which appeared several weeks ago in the columns of "*The Free Methodist*," is now ready for circulation in tract form, beautifully executed. I have been induced to send it out in this convenient form for the double purpose of defending my own position, and gratifying the wishes of my anxious friends. I have on hand a full supply.

Two copies, postage paid	10 cts.
Eight copies, " "	25 cts.
Fifty copies, " "	$1.80.

Rochester, N. Y. A. A. PHELPS.

For the World's Crisis.

CORRECTION.

The article on "Baptism," in the Crisis of Nov. 4th, for "would," in first paragraph, twelfth line, read *could*. The third paragraph should be omitted, it being a mixed collection of matter contained in the paragraph which precedes and follows it. In last paragraph, for "proves water baptism to have been superseded," read, proves water baptism *not* to have been superseded. WM. HOBBS.

For the World's Crisis.

CORRECTION.

A wrong impression has been received by some concerning the Greek word rendered *grave* in John 5: 28. It is said by some who profess to be teachers, that the Greek word, rendered *grave* in this text, should never be rendered grave, but "a place of remembrance." What are the facts? *Mneemion* is the Greek word, and is rendered tomb and tombs five times, sepulchre twenty-nine times; and in every instance it has reference to the place of the dead. In twenty-six of the twenty-nine times where it is rendered sepulchre, it refers to the tomb of Joseph. Twice out of the five times, where it is rendered tomb, it refers to the same place. The following are the places where *mneemion* is rendered grave or graves:

First, in Matt. 27: 52: "And the *graves* were opened, and many bodies of the saints that slept arose, and came out of the *graves* after his resurrection." Here are two instances where *mneemion* is rendered gravés. Does this mean the literal grave, or a place of remembrance? Another is found in Luke 11: 44: "For ye are as *graves* which appear not." The next is found in John 5: 28: "All that are in the *graves* shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The next is concerning Lazarus. John 11: 17: "He found that he had lain in the *grave* four days already." 31st verse. "She goeth unto the *grave* to weep there." 38th verse. He "cometh to the *grave*." John 12: 17. "When he called Lazarus out of the *grave*." Do these texts refer to the literal grave? The Greek word *mneemion* is properly rendered grave, and in every instance refers to the literal grave. What shall we do with it? I think the honest will say accept it. Amen, let us be honest. "Evil communications corrupt good manners. Awake to to righteousness and sin not, for some have not the knowledge of God. I speak this (says Paul) to your shame."

For the flock, H. PRATT.

For the World's Crisis.

BATH, ME.

Sunday, Nov. 1st, we visited the church in Bath, in company with Bro. R. R. York, and found them prospering in the Lord. They enjoy a continual work of reformation, and are always in working order. The Lord has done great things for them. We baptized three believing souls into the death of Christ, and received eleven into the church by the right hand of fellowship. Others are coming along. Blessed be God. Bro. York's health is somewhat improved; yet he is not able to endure much mental labor. May the Lord restore him to health to enter again into the field earnestly, to gather souls to Christ.

I. C. WELLCOME.

NEW FORM.

The Advance praises the pastor of the Pearl St. church at Hartford for saying, "We will now listen to the singing of hymn so and so," instead of the usual form, "Let us sing," etc., and calls that "a new outbreak of honesty in the pulpit." An outbreak of something besides honesty, we should say. The same honesty would require the pastor to say, "Now you will listen to my prayers," instead of "Let us pray." Participation in worship no more requires that all sing, than that all pray in the church.—*Springfield Republican.*

— No man can tell whether he is rich or poor by turning to his ledger. It is the *heart* that makes a man rich. He is rich or poor according to what he *is*, not according to what he *has*.

Correspondence.

From Bro. J. B. Wadsworth.

BRO. GRANT:—I am feeling very unwell to-day. I have symptoms of billious fever. I have had high fevers at night, but they have much abated. The colored people have offered me a hall if I will remain longer. A white man, who has a good many houses here, said I could have one of his that would seat about one hundred free of cost; and said I could stay at his house as long as I chose. How strange it is; until now, no one seemed to appreciate much I have said; they hardly noticed me. When I came here I was short of funds; did not have money enough to get me a room. Some nights I had to go to the country for shelter. Sometimes it would be in the woods. I could not get any work. So you see I had a trial of it. How wisely have all things worked for my good. My faith has been made stronger. When I was taken sick, friends would send me money, just as I needed it. I will give you the names of those who have sent me money and tracts: C. Green, M. D., Phila., $2.25, and pocket maps of about eight States, and tracts two or three times, pens, and one lead pencil with a foot rule. I have not received the last tracts he speaks of (leaflets), but did the court-plasters. Mrs. Stokes, through the same address, $1. Wm. P. Hathaway, through Dr. Leslie, $2, afterwards $3 more. T. Parker, through J. V. Himes, $2. C. Colegrove $1, and afterwards sent $1 more, and one hundred cards for swearers, the very thing to leave or place in some conspicuous place. One swearer told me the few words on the card did him more good than a sermon ever did. He once was a great swearer and drunkard, "but," said he, "since I first saw you, I have not used a half dozen bad words." To let the good brother know what a change there has been wrought in him, a few days ago he bade me farewell, never expecting to see me again, as he thought I would leave here the first of Oct. Said he, "Pray for me. I want to become a christian. If I never meet you any more on this earth, I want to live with you on the renewed earth." I have seen this man often for three months, and I have not heard him use a half dozen profane words. He is completely changed; so all say who know him. I have hope of meeting him in the kingdom. Mrs. G. P. Persons, Hockanum, Conn., $1.35. D. Cogswell, Dansville, N. Y., I do not remember how much; but it was either $1 or $5. When I was sick, I got his letter misplaced; but it did me much good, for it came about the time I was sick. S. R. Mattair, Jacksonville, Fla., $7. A. French, Jacksonville, $1. G. W. Place, Dement, Ill., $2. Frederick Corker, Locklain, N. Y., $5. H. F. Carpenter, $5. J. D. Rogers, Earlville, Lasall Co., Ill., $1, and about fifty children's Pilgrim papers. I would not care if I had one thousand to put in all the Sunday Schools in the city (I mean to all who would appreciate them). There is some excellent reading matter in them. I stepped into a shoe-shop and read a few pieces to some shoe-makers; and as I was about to leave, one of them raised up with a sigh, and said, "I wish you could come and read for us every day; I will give you my up-stair room. It will seat about sixty. You can have it to teach in at night." The children's paper is better for the colored people than the *Crisis* or the *Voice*, as so few are just beginning to read. God bless Bro. Rogers and his children for the papers. S. Harper, Cooperstown, N. Y., $2. $2.50 with no name to the letter.

Being here reminds me of the Florida trip. It was my intention when at Savannah, Ga., to have gone to Thomasville for a situation, in order to get money to travel on again. When I was within a hundred miles of Jacksonville, Fla., I was deeply impressed to go there, although about eighty miles out of my way in going to Thomasville, Ga. When I arrived at Jacksonville, I met with Brn. Smith and Wilson. After narrating to them my travels, I said to Bro. Smith, My intention is to go to Tamperberg, and as soon as I raise some money, to go on again. Bro. Wilson, and others of like faith, would not allow me, but fitted me out with all I needed,—a suit of clothes, knapsack, satchel, tracts, and also money. One brother there invited me into his store, and said, "Any thing you want is yours." Bless the Lord. And here, just about the time I was to leave to raise some money, your letter came, stating you would send me some help. A day or two after, I received an order to draw on the postmaster for $50, signed Geo. T. Adams. After getting such things as I really needed, I have about $20 left. So you see what it has cost me while sick. I have not seen but a few well days since I came here, and I don't think I shall have much health till winter, or change of climate. I shall stop here a few days longer, as I have such fine offers.

One might say, Why did not all these good things come before now? I must say, I believe that God has ordered it all, and it has come to suit him. I shall work wherever I see the best opening. I did intend to go to New Orleans, the next place, but physicians and friends advise me to keep away until frost; then I think to spend the most of the winter in Louisiana and Texas, although the Presbyterian *Index*, of New Orleans, says there is no soft place for preachers; so the path before me is a rough one. I desire the prayers of all the brethren and sisters.

Some body sent me nine pamphlets on the Kingdom of God and the Signs of the Times, and others adapted to suit the times. I tied two to a string and put them at the post-office. Many read them. I also put a good many tracts of different kinds there, and they were soon taken away, one at a time. At churches and post-offices are good places to work, for there you meet with all classes. I have plenty of tracts for the present. Thank you and Bro. Himes and friends for the many favors I have received. I am responsible for the use to which I put the tracts and money that are entrusted to my care; I feel that they are the Lord's, and that I am accountable for any misdemeanor on my part; therefore pray that the tracts I scatter may be distributed to the glory of God, and that I may be kept from the hands of wicked men. My road is before me. They tell me it is a rough one. Somebody must plough it. Why may it not be me? Brethren and sisters, help me, and you will share the reward. There is enough for us all. I will write again soon, and will tell you where to send me more tracts, and the children's old papers if you choose.

In conclusion, let me beg, do for mercy's sake, for Jesus' sake, send help to the South. The poor blacks and whites are starving for the want of spiritual help. Come. Don't be

ashamed nor afraid to come. If you are too proud to come, then stay away. We have seed enough of that kind. Yours in love,

J. B. WADSWORTH.

Mobile, Ala., Oct. 8th, 1868.

"Voice" please copy.

From Bro. D. D. Reed.

BRO. GRANT:—The good work is prospering all through these regions. It is a great field in which to labor. God is with this truth in very deed. I think I shall labor here at present. I have my tent all put up in boxes, and the poles all cut up, and the irons all taken off and packed, ready to ship for California. About the time I was ready to go, they put up the fare and freight so high, I saw it would cost me from four to five hundred dollars to get them with myself and tent; so I think I shall labor with Bro. Fassett in these regions for awhile. Perhaps it is all for the best. The Lord's will be done. I think this is the highest state of perfection in this life, at all times and in all places to say in our hearts, Thy will be done, and not mine. I feel that to-day; for all of God's ways are just and right. Let us all seek to know our place and keep in it, that when Jesus comes he may say, "Well done." In hope,

D. D. REED.

Minneapolis, Minn., Oct. 30th, 1868.

From Bro. N. B. McMurphy.

To the Brethren and Sisters scattered abroad:—Grace, mercy and peace be with you all; and the love of God, and joy in the Holy Spirit dwell in your hearts till Jesus comes to take his chosen ones home. The prospect of his coming never looked brighter than now. Let us hold on to the blessed hope set before us; keep ourelves unspotted from the world, put on the whole armor of God, fight valiantly the good fight of faith. Many are the storms of life, but we can bear them in the strength of Jesus. Many trials come in our own pathway, but they only make us stronger, if we bear them *patiently*.

There is happiness in doing good and keeping God's law, that is known only to them that have had the experience. It is good to be a follower of the meek and lowly Savior. Soon he will come in his glory, and give his faithful ones a crown of life. If we overcome the world, with its sins and follies, we shall reign with him forever. Glorious thought to live with Jesus forever? How it animates my poor heart to think of this, while buffeting the storms and trials of life, being tempted, often times bearing the scoffs and reproaches of a cold and heartless world. I do indeed rejoice that these things are soon to end. All glory to God for his goodness and mercy to me, and to the children of men. His loving kindness endureth forever. Let us strive on a little longer, keep our eye on the leading star, ready for every good word and work. Pray for me that I may keep the armor on, work a little longer, and meet you all on the other shore. Yours, looking for the blessed hope, and the glorious appearing of our Lord and Savior Jesus Christ, to redeem his people from every nation, kindred and tongue.

NELSON B. MCMURPHY.

Hooksett, N. H.

From Sr. S. E. Teeple.

Dear pilgrims of like precious faith:—May grace, mercy and peace abide with you, and keep you blameless till Jesus comes. But few of you that read these lines have I ever seen; but for a few years I have been thinking much of meeting and greeting you in the kingdom of God. It is good to meet here with those we love, but what must it be to be there, when earth's eventful story is all told; when disease and death will be no more; when no temptation nor trials will ever have admittance; when God's

"Own soft hand shall wipe the tear
From every weeping eye;
And pains and groans, and griefs and fears,
And death itself shall die."

I am looking for that time to dawn. I am sighing and groaning with the groaning creation. I am waiting for the redemption of this vile body. I am sighing for rest. O when will Jesus come? When will deliverance be given? We are still waiting, but we shall not wait in vain, for he that is to come will come and will not tarry. I am trying to live by faith, and hope at last to come off conqueror and meet all the loved of earth in the paradise of God.

I enclose my mite for the continuance of the *Crisis*, for I prize its weekly visits. It affords me nearly all the preaching I have. God bless the Editor, the writer, and the reader; and though sundered far, by faith we meet around one common mercy-seat. I love the cause of God, the truth of God, the people of God; and I love to work for God. Your sister in hope,

SUSAN E. TEEPLE.

Hotchkissville, Ct., Nov. 1st, 1868.

From Sister M. E. Streeter.

BRO. GRANT:—I wish to write a few lines to the saints through our much loved paper, the World's Crisis. First let me say that, since campmeeting, I have been called to pass through trying scenes. Immediately after campmeeting, Sister Thera was taken a great deal worse with erysipelas, and never suffered worse in all her life, and is still suffering severely; and I wish to say to her correspondents that she has not been able to write one word for over four weeks. But she has recieved all their kind letters, which have been very cheering to her, and also their timely aid which has come in time of need, for which you have our earnest prayers, and many, very many thanks. God bless you one and all for the good you have done us.

To the sisters in Calmus, Clinton County, Iowa, she would say, God bless you from the the crown of your head to the sole of your feet for your generous present to her in her deep affliction. She wishes you all to keep writing, and she will answer as soon as she is able to write again. You can never know how much good your letters have done her in her trying situation, deprived as she is of meeting with the dear saints from time to time as they meet to worship God. O, if you could only know her awful suffering, you would deeply pity her and cheer her constantly by your good letters of love to her. And beside all this extra suffering of dear sister Thera, my eldest sister, and her husband, who live only a few steps from us, were taken very sick with typhoid fever, the week after campmeeting, and have been very sick ever since. I have been called in two or three times to see her die, but through the great mercy of God, in answer to our earnest prayers, we trust she is out of danger. Two weeks ago, my youngest sister, who boards with me, was taken very sick with the dysentary, and I have had the care of her, and her babe, only seven months old, which has nearly worn me down. She is not able to do any thing yet. Now I would ask all God's praying children to pray for me that I may have strength as my day may be.

O, how sweet it is to know in the midst of trials and cares, that Jesus loves us. It is blessed to know that we can nestle close to Jesus, and feel his loving arms around us, pressing us close to his loving bosom, and whispering words of peace to our weary, tired hearts. Bless the Lord that I ever gave up all for the Lord, and was willing to make a sacrifice to him of all, casting all my cares and burdens on the Lord, and trusting in him for all I have. Yes it is blessed to live where we can look up to God, and ask him to "Give us this day our daily bread." I love to live in this way, for he has said no good thing will he withhold from them that walk uprightly, and I do know that I try to walk uprightly, and to live so that I feel his approbation daily; and to-day I can say with the poet:—

"If ever I loved thee, dear Jesus, 'tis now."

O, I do feel blessed good in the Lord while worn down with overworking myself, and cares and anxieties. What could I do if it were not for this blssed hope that we are so near the port of endless rest. I do bless the Lord to-day for what I feel in my heart, and that we are so near the time for Jesus to come and end all these trying scenes, for in the kingdom there will be no more sickness, no more pain, no more distress no more parting with my dear husband, who is earnestly seeking a bride for his Master.

To those who have written me such heart-cheering letters I would say, God bless you, for your letters are worth more than gold and silver in my deep trials and sorrows. Do write again and often, and I will answer as soon as I am able and can get time. Do pray for me and us all, for we need your prayers in our afflictions. Your sister in Jesus,

MARY E. STREETER.

N. Dana, Mass. Oct. 4th 1868.

BRO. G. W. TURNER, Augusta, Wis., Oct. 27th, writes:—"I find myself this evening away up in northern Wisconsin, in altogether a new field. I was invited up here some two months ago, and there was a good interest started. There seemed to be no one to follow it up. I was persuaded to leave my former field of labor, where I had been for eleven years, and remove here, where I hope to honor God and do good to my fellow men till the Master comes."

HEAT IN NEVADA SILVER MINES.—A curious fact, which corroborates the theory of some geologists that the interior of the earth is a mass of melted rock, has been lately brought to notice in regard to the Nevada silver mines. Heat is the chief enemy encountered after reaching a great depth, and, instead of pumping out water the miners have to pump in air. A Nevada paper says:

The increase in the heat of our mines is now beginning to give many of our mining companies more trouble, and is proving a great obstacle to mining operations in those levels lying below a depth of one thousand feet, than any veins or pocket deposits of water yet encountered. A number of the leading companies on the Comstock are now engaged in putting in engines to be used expressly for driving fans for furnishing air to the lower levels, forcing it through large tubes of galvanized iron. With this great increase of heat in our mines comes a great decrease of water; in fact, in our deepest mine—the Bullion, which has attained the depth of twelve hundred feet—not a drop of water is to be seen; it is as dry as a lime-kiln and as hot as an oven. In the lower workings of the Chollar-Potosi mine, which are a perpendicular depth of eleven hundred feet below the surface, the thermometer now stands at one hundred degrees—a frightful heat to be endured by a human being engaged in a kind of labor calling for severe muscular exertion. Here, also, we find the water to have decreased till there is at the present time a very insignificant amount, it being necessary to run the pump but four hours out of the twenty-four.

A LESSON AND A WARNING FOR THE BONAPARTES.—A Paris paper in an article headed "The Spanish Revolution and its teachings," moralizes as follows upon the interview between the reigning family of France and the ex-reigning family of Spain on the day when Isabella II. fled from her kingdom:

"The Emperor, though doubtless impressed with the sad grandeur of the spectacle, maintained a calm and dignified attitude, befitting a prince who thinks and reflects. Not so, if we may believe report, the Empress. At the sight of this Queen, who had been her sovereign, coming with her son, fallen like herself to ask an asylum in France, the Empress burst into tears and sobbed violently. The Prince Imperial had been brought to the meeting, and it is allowable to suppose that his mother, when she saw the young Prince of Asturias flying from his country, could not avoid the thought that a like destiny may possibly await her own son.

The Empress is a Spaniard; she has breathed the same air, lived in the same circle, and been imbued with the same ideas as the exiled Spanish Queen. The fall of this throne is a check for those ideas to which it is impossible that those who share them should be insensible. If in a country where they were thought to be firmly established, these principles have broken down, it is impossible to deny the inference that they cannot be very solid in France. It was, we may respectfully suppose, in order that he might profit by the lesson, that the Prince Imperial was brought by his father to the painful interview. No tutor, no books, could impress on a youthful mind such valuable teaching as this acted page of contemporary history which paternal solicitude has placed under the eyes of the heir apparent to the French throne."

GOOD HUMOR.—Keep in good humor. It is not great calamities that embitter existence; it is the petty vexations, the small jealousies, the little disappointments, the minor miseries, that make the heart heavy and the temper sour. Don't let them. Anger is a pure waste of vitality; it is always foolish, and always disgraceful, except in some very rare cases, when it is kindled by seeing wrong done to another; and even that noble rage seldom mends the matter. Keep in good humor.

No man does his best except when he is cheerful. A light heart makes nimble hands, and keeps the mind free and alert. No misfortune is so great as one that sours the temper. Until cheerfulness is lost, nothing is lost. Keep in good humor.

— When I commenced my duties as Prof. of Theology, I feared that the frequency with which I should have to pass over the same portions of Scripture would abate the interest in my own mind in reading them. But after more than fifty years of study, it is my experience that with every class my interest increases.—*President Woods.*

— The soul of man sways hither and thither like the sea, tossed by restless yearnings, and passions, and fears; and there is no shore against which it can break and rest, but the bosom of its God.

Obituaries.

TEWKSBURY. Died in Concord, N. H., Oct. 8th, 1868, Bro. Henry Tewksbury, aged forty-six years.

Bro. T. had a limb badly crushed by the cars at Manchester, which required amputation, and he survived the shock but a short time, when he calmly fell asleep in Jesus. His last words were expressions of praise to God for his great mercy in saving him through the merits of Jesus' death. He had commenced to labor publicly in the Lord's vineyard to good acceptance and much profit, we trust. He left a wife and four children, who suffer a great bereavement, but are comforted with the blessed expectation of very soon meeting the kind husband and affectionate father, where the enemy death can come no more.

J. COUCH.

GAGE. Died in Dover, N. H., Oct. 17th, 1868 Sr. Jane L. Gage, aged twenty-six years and four months.

Her sickness was fever, terminating in consumption, and although she suffered much, she bore it with great patience. Sister Jane professed faith in Christ about six years ago. Her sickness found her in a low state of mind, but the Savior that had blessed her so many times during those years that she bore the cross, again appeared in his former loveliness, and then she felt that she had rather be laid away than ever sin against so kind a Savior again. Our sister leaves loved ones to mourn her loss. Words of comfort were spoken by the writer at her funeral, by request of the deceased.

J. G. SMITH.

PINKHAM. Died of diphtheria, at Haverhill, Mass., Oct. 20th, 1868, Emma Belle, daughter of Thomas F. and Caroline Pinkham, aged three years and nine months.

The funeral services were conducted by H. L. Hastings. The prayers of the people of God are desired that this affliction may be sanctified to the parents, and that God may give consolation to the broken-hearted and the sad.

"So fades the lovely blooming flower,
Cut down and withered in an hour."

H. L. H.

HOLT. Died in Blackstone, Mass., after a brief illness, on Tuesday, Oct. 13th, 1868, Susan D., wife of Bro. Enoch Holt.

Severe is the affliction of our brother and his children, but her labors and suffering are over. She maintained her christian integrity unto the end. She peacefully sleeps, awaiting the quickening voice of the great Life-Giver.

M. R. PHETTEPLACE.

Summary of News.

DOMESTIC.

THE REBELLION IN CUBA.—New York, Nov. 4. An Havana special says that the whole Island is in an excited state, and that business is prostrated on account of the distrust and alarm of the people. The Captain General is strangely reticent. A deputation of leading citizens, who called upon him, were insulted by an officer of his household, and the leaders were ordered to Spain.

A telegram from the American consul, asking that a few United States war vessels be sent there, was refused transmission over the wires. The insurgents are six thousand strong, numbering many Spaniards, and their cry is "Spain, Prim and Serrano, and down with Taxation." The troops number ten thousand, and are acknowledged to be insufficient to suppress the rebellion. Lersundi, it is said, has received ample instructions from the Provisional Government. The news by the Cadiz steamer is anxiously expected.

REMARKABLE PHENOMENA.—Some very strange occurrences were recently observed at the port of Talcahuano, in Chili. At two A. M. on the 14th of September, the waters of the sea were discovered to be hot, while the fish cast on shore were cooked. The sea was perfectly calm at the time, but later in the morning much agitation was noticed. No one cared to sleep, for fear of another inundation. On the night of the 15th, shortly after midnight, the wind suddenly fell calm, the tide rose to the breakwaters, and a strange noise, dull and prolonged, was heard, and though it appeared subterraneous and distant, it was perceivable in every direction; and though there was not air enough to stir a feather, the sea swelled and the tide ran with great violence. The ships swung round rapidly, and the anchor chains, shaken by a powerful force, produced a sharp metallic sound; the currents were frhm the Quiriquina Island to the River Andalien, and *vice versa*.

PERSECUTION OF MISSIONARIES IN CHINA.—The Shanghai *Recorder* gives the particulars of a recent outrage committed on Rev. Mr. Taylor and his party of missionaries near Chinkeang. Their house was surrounded by a mob of eight or ten thousand people, who broke into it, destroyed all their property, and then set fire to it. The inmates were forced to throw the children from the upper windows, and the women were obliged to follow at the risk of their lives. The ladies belonging to the mission, have all more or less suffered from wounds and bruises, and the Rev. Mr. Reed had his eyes so severely injured, that there are very serious doubts of his ever recovering his sight. The outrage was caused by the literary class, who spread a report that the missionaries boiled up children to use them for medicine.

EARTHQUAKE IN IRELAND.—On Saturday, October 24th, severe shocks of earthquake, followed by a loud rumbling noise, were felt at two places near Mallow, in Cork county, Ireland. It is stated that houses were much shaken, furniture was broken, and the occupants of the houses were greatly terrified. At the time the shocks were felt it was blowing a hurricane.

Items.

☞ Ratazzi is in Paris, where he is trying to get the French government to remove the men it has in the Roman territory to keep the Pope from being upset by the Italian Catholics. Should he succeed, he will be restored to the Premiership of the Italian Ministry, which he lost a year ago, when Garibaldi's last run on Rome broke down. The College of Cardinals, under the Presidency of the Pope, are discussing the ways and means of increasing their army, should the French force be withdrawn. They'd better save their time and their money, for they'll be able to raise no force that could keep the Italian soldiery out of Rome.

☞ There is a church near Bergen, Prussia, made entirely of rags, and capable of holding nearly a thousand persons. It is circular within and octagonal without. The relieves outside, and the statues within, the roof, the ceiling the Corinthian capitals, are all of paper mache, rendered waterproof by saturation in vitriol, lime water, whey and white of eggs.

☞ The Pope has lately summoned to Rome Dr. Malagadi, of Fano, a physician in whom he has great confidence, and who has carefully examined his leg. The frequent suppuration is regarded by the doctor as a bad symptom, and he is understood to have spoken despondingly of the Pope's condition. The Holy Father, however, is very active and appears to be in good health.

☞ The Free Church of Scotland, since its separation from the Establishment in 1843, when nearly 500 clergymen voluntarily resigned their homes and livings, has built 900 churches, 650 manses, 3 theological colleges, 2 normal or training institutions, and 500 schools.

☞ The Emperor Francis Joseph has just sent to the Pope, as a mark of fillial devotion, a magnificent Roman Missal, on which the best workmen of Vienna have been engaged for several years past. The cover is ornamented with precious stones set in gold.

☞ It is calculated that since the establishment of the decimal system in France, gold and silver money has been coined by the Paris mint to the amount of no less than twenty-eight hundred millions of dollars.

☞ A gentleman of this city, recently returned from California via Salt Lake City, is confident that the Pacific Railroad, from Omaha to San Francisco, will be completed by the first of August, 1869.

☞ The great cupola over the dome of the Holy Tomb has at last been completed, and the Governor of Palestine, as well as the general consuls of France and Russia, have signed the protocol.

☞ In almost all the cities and towns of Spain, the statues of saints and the crucifixes placed at the corners of the streets, and lighted during the night by a lamp, have been removed.

☞ A medallion carpet, from the Paris Exposition, is to be put down on the parlor of a lady residing on Fifth avenue, New York, who paid $11,000 for it.

☞ The Pope is said to be a Free Mason, despite his bull of excommunication against the fraternity.

☞ The smoke from the volcanic eruption in the Sandwich Islands was seen one thousand miles from the islands, and at half that distance was so dense that officers of ships were prevented from making their observations.

☞ The recent conspiracy against the Sultan of Turkey is said to have been instigated by foreigners and directed against the existence of Turkey as an independent State. It had extensive ramifications among all classes.

☞ It is now thought that if the Queen of Spain had made a sudden visit to Cuba, her subjects there would have hailed her presence with rapture and she might still have been "Queen of the Antilles."

☞ One of the effects of the revolution in Spain may be the cutting off of $1,000,000 in gold, ecclesiastical dues sent annually to Rome.

☞ It is said that all the foreign ministers at Washington—including the English and Turkish—are Catholics.

☞ The glaciers of the Chamounix are gradually diminishing, which fact is accounted for by French *savants* to the increasing moderation of the temperature, caused by the removal of woods, the clearing of uncultivated grounds, the opening out of roads and ways and also to the removal of hedges.

☞ All the vessels arriving at Valparaiso have encountered severe storms, and passed through large fields of ice, but met with comparatively little damage.

☞ The Chinese have contracted the habit of covering their umbrellas, rooms and houses, everything, in short, with old European stamps, which they buy by thousands and millions.

Notices.

Mission Tent for Florida.

Shall the Maine Mission Tent go to Florida on a mission during the coming winter? Bro. Griffin, who is a good and faithful manager, proposes to go with the tent, provided the committee consent and the friends of missions will provide the means. Who that has abundance of means, can do better than to aid such a work? One thousand dollars would sustain such a mission during the winter. We have brethren in the State who could do it single handed, if they would. It remains for them to say what they will do *at once*.

I. C. WELLCOME.

Maine Annual Conference.

The Maine Annual Conference will hold its next session in Bath, commencing Wednesday evening, at 7 o'clock, Nov. 18th, and continue over the following Sunday. We hope all our preachers will make an effort to attend, and a good delegation of the brethren and sisters, who feel ready to labor for the salvation of sinners. The church and friends in Bath cordially invite us, and will do all they can to entertain those who come. But they have no places for horses. Those who come with teams must provide for them. Several brethren out of the city can take horses. Brethren will call on Brn. N. G. Reed and Samuel Leman, who will direct them to other places.

J. K. PARTRIDGE.
I. C. WELLCOME.

Notice.

The Second Advent Chapel at Locustville, Hopf kinton, R. I., will be dedicated to the worship of God, on Thursday, Nov. 26th, 1868. The meetings are to be protracted over the following Sabbath, and longer if the interest demands. Brethren and preachers from abroad are invited to attend. Come, brethren and sisters, with a mind to work for God, and the salvation of dying men.

For the church, A. DURFEE.

Notice.

The next session of the Maine Central Quarterly Conference will be held at the Town House, in Rome, commencing Nov. 26th, at 7 o'clock P. M., and holding over the following Sunday. Brethren and sisters are invited to attend and unite in the worship of the Lord and the work of saving souls.

WILLIAM A. KNIGHT, Sec.

Notice.

If the Lord will, we will commence a meeting in Casco, Me., Thursday evening, Nov. 12th, and continue as long as duty may demand. We hope to see a general gathering of the saints.

L. BOUTELL.
C. GOODRICH.

General Conference at Buchanan.

There will be a general social conference of believers in the speedy advent of our Lord Jesus Christ, at Buchanan, Mich., commencing Monday, Nov. 23d, and continuing over the following Lord's day. Elder John Couch, of New Hampshire, will be present to preach the word. Also, Elds. J. V. Himes, Wm. Sheldon, Frank Burr, and many others of our western ministers. We invite all our friends, north, south, east, and west, to be in attendance. Those purposing to make visits east or west this fall or winter, will do well to arrange to stop here during the whole or a portion of the conference. Provision will be made for all who attend. Our hearts are large enough, and our homes are open. Come, and bring a blessing from the Lord with you. Many have long wished for an opportunity to visit this place. Embrace this occasion, and it will do, not only us, but your own soul good.

The General Ministerial Conference will hold an adjourned session at the same time, which will add greatly to the interest of the occasion. Come to the feast. In behalf of the church at Buchanan,

D. R. MANSFIELD, Pastor.

WM. L. HIMES, Secretary.

General Ministerial Conference.

The Western General Ministerial Advent Christian Conferenee will meet at Buchanan, Mich., Thursday, Nov. 26th (in connection with the Social Conference), as decided by a vote of the General Conference at its last session. This meeting is not to be regarded as a *special* meeting, but as a *continuation* of our unfinished meeting at De Kalb; hence, all ministers having a good standing in any of the Western Advent Christian Conferences can take part in our deliberations, as specified in the primary call. Let the watchmen rally. We represent a noble cause. Let us honor it in earnest efforts for its promotion.

WM. SHELDON, Secretary.

Notice.

The first quarterly meeting with the church at Woodhull, N. Y., will commence Friday evening, Nov. 27th, and continue over the Sunday following. All are invited to attend. J. W. TAYLOR.

Notice.

Having removed to Westfield, Mass., I desire my mail addressed particularly to Lock Box 616, there being two other persons of my address residing there. By observing the above, much confusion may be avoided.

E. OWEN.

Notice.

Sr. E. S. Jennings will commence a series of meetings in Towsley's Hall, in Waterloo, N. Y., commencing Nov. 15th. Brethren, come and aid us.

G. DILLABAUGH.

Notice.

To the brethren and sisters scattered abroad, who are interested in the Star of Hope Mission: Sr. Anna E. Smith, Superintendent, can procure the full report of her labors and expenses for the past twelve months, which is got up in pamphlet form. Single copies 15 cents, by the dozen $1.25. The proceeds, after paying the printer's bills, etc., will go to defray the expenses of the mission. They can be had by sending to ANNA E. SMITH, 14 Laurens Street, New York, or to H. L. HASTINGS, Scriptural Tract Repository, Boston.

Notice.

There are many persons who are too feeble to work hard, others cannot obtain employment that affords much pay. We would say to such that if they would like to canvass for works that are excellent and *very saleable*, we will put them on the right track if they will write us with a stamp to pay for answer. Men and women both can be supplied. Receiving as we are new subscription books from various publishing houses, we know the merits of the works we are prepared to recommend.

M. D. WELLCOME, *Yarmouth, Me.*

Notice.

Our meetings in South Boston, for the worship of God, will be held hereafter at "*Fraternity Hall*," No. 120 Broadway, every Sunday, the Lord willing. Come over and help us.

J. N. BERRY, Secretary.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

Notice.

Having been released from all contracts and arrangements of public labor, I am now at liberty to go wherever the door may be opened. Application must be made soon. Address Eld. PETER S. W. DEYO, Strawberry Point, Clayton Co., Iowa.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

Henry Pratt..........Sunday, Nov. 15th
D. M. Leavitt..........Sunday, Dec. 6th

Chelsea, Mass., (Library Hall.)

J. S. White..........Sunday, Nov. 15th
A. P. Moore..........Sunday, Nov. 22d
M. Batchelor..........Sunday, Nov. 29th
A. Simpson..........Dec. 6th and 13th

South Boston, (Fraternity Hall), 120 Broadway.

Enoch Morrill..........Sunday, Nov. 15th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

E. Douglas, Mass., (baptism)......Nov. 14th and 15th
MILES GRANT.

HYDE PARK, (Hamblin Hall.)

A. Ross..........Sunday, Nov. 15th
M. Grant..........Monday evening, Nov. 16th
M. Batchelor..........Sunday, Nov. 22d

Casco, Me..........Thursday, Nov. 12th and over Sunday, Nov. 15th. C. GOODRICH.

Knowlesville, N. Y..........Sunday, Nov. 22d
I design to spend the entire Sabbath in each of the above named places, and labor as God may direct and help. Let us look for salvation. A. A. PHELPS.

Rochester, N. Y..........Sunday, Nov. 15th
J. COUCH.

Lynn..........Thursday evening, Nov. 12th
Lawrence..........Sunday, Nov. 15th
Haverhill..........Monday evening, Nov. 16th
Portsmouth..........Tuesday evening, Nov. 17th
Manchester, N. H..........Nov. 18th
Suncook..........Thursday evening, Nov. 19th
H. MUNGER.

Lynn, Mass., (Essex Hall)..........Sunday, Nov. 15th
GEO. W. BROWN, (from Orrington, Me.

Melvin Village, N. H..........Sabbath, Nov. 15th
Manchester, N. H..........Sundays, Nov. 22d and 29th
D. M. LEAVITT.

Portland, Me..........Sunday, Nov. 15th
Brunswick, (Yellow school-house)..........Nov. 29th
R. R. YORK.

Suncook..........Saturday evening, Dec. 5th
Allenstown..........Sunday, Dec. 6th
L. E. SAULPAUGH.

North Somers, Ct..........Sunday, Nov. 15th
Woodstock Valley..........Sunday, Nov. 22d
I. B. POTTER.

Richmond, Me., (Reed meeting-house)..........Nov. 22d
E. M. HAGGETT.

Vernon..........Sunday, Nov. 15th
A. M. HIGGINS.

Manchester, N. H..........Sunday, Nov. 29th
J. G. SMITH.

South Sutton..........Sunday, Nov. 29th
Sutton Mills..........Sunday, Dec. 20th
C. W. SARGENT.

West Bethel, (on Camp Brook), Saturday evening, Nov. 28th, and Sunday, the 29th.
J. A. CLEAVELAND.

Dansville, N. Y..........Sabbath, Nov. 22d
Rogersville, Tuesday and Wednesday evenings, Nov. 24th and 25th.
Woodhull, (at quarterly meeting with Bro. Taylor), Nov 27th to 29th. Will stay in the vicinity two weeks, if desired.
Attend the Honeoye conference. Can go to any parts after Dec. 20th, as the Lord directs. Direct Dansville, N. Y., care of D. Cogswell, till Dec. 15th, or South Butler, N. Y. B. P. STEVENS.

Meriden..........Sunday, Nov. 15th
Cheshire Street..........Sunday, Nov. 22d
Hartford, Conn..........Sunday, Nov. 29th
New Haven, Conn..........Sunday, Dec. 6th
West Haven, Conn..........Sunday, Dec. 13th
New York, (Cooper Institute)..........Sunday, Dec. 20th
WM. STUART.

Greene, Me., (near the station)......evening, Nov. 19th
North Leeds..........evening, Nov. 20th
Livermore Falls, evening, Nov. 21st, and over Lord's day
Jay Bridge..........evening, Nov. 23d
Jay Intervale..........evening, Nov. 24th
Canton Point..........evening, Nov. 25th
Canton, (Treat school-house)..........evening, Nov. 26th
Fish school-house..........evening, Nov. 27th
East Dixfield..........evening, Nov. 28th
Dixfield Centre..........Lord's day, Nov. 29th
Carthage, (Berry's Mills)..........evening, Nov. 30th
Weld Village..........evening, Dec. 1st
From there to Phillips and Strong, as the way opens.
Z. B. CHASE.
If these conflict, please write me at Auburn, Me.

Newton Centre, Mass., (where Bro. Richardson may appoint), Wednesday evening, Nov. 11th.
West Deerfield, N. H., Wednesday evening, Nov. 25th
ENOCH MORRILL.

Dover, N. H..........Sunday, Nov. 15th
Ossipee, N. H., Sunday, Nov. 22d, through the week, and over the following Lord's day, as brethren may arrange. L. C. & M. MCKINSTRY.
We would say to friends in N. H. and Vt., who have requested us to visit them, or any others who wish us to do so, that if they will write us at Ossipee Corner, N. H., we will try to arrange to visit them.

Dansville..........Wednesday, Nov. 11th
Springwater..........Thursday, Nov. 12th
Lewiston..........Friday, Nov. 13th
Fonthill, Ontario Co......Saturday evening, Nov. 14th and over the Sabbath, Nov. 15th.
EDWIN T. HIMES.

Holden..........Sunday, Nov. 15th
North Scituate, R. I..........Lord's day, Nov. 22d
Natick, R. I..........evening, Nov. 24th
Westerly..........evenings, Nov. 25th and 26th
New York City, (as Bro. Cox may arrange), Lord's day, Nov. 29th.
Lanesville, Ct..........evening, Dec. 1st
New Prescott..........evening, Dec. 2d
Morris..........evening, Dec. 4th
Wolcottville..........Lord's day, Dec. 6th
Pleasant Valley..........Lord's day, Dec. 13th
C. H. SWEET.

Manchester..........Nov. 12th
Goffstown..........Nov. 13th
Clinton, Mass..........Nov. 17th
Worcester..........Nov. 18th and 19th
New Haven, Ct..........Oct. 20th
Bridgeport..........Sunday, Nov. 22d
Star of Hope Mission, New York..........Nov. 23d
Remember the covenant to meet in the closet to pray for the outpouring of the Holy Spirit and a revival of God's work. ANNA E. SMITH.

Bradford, N. H..........Sunday, Nov. 15th
JOSEPH W. WHITE.

East Haddam, (Mount Parnassus), A. M. and P. M., Sunday, Nov. 15th.
Goodspeed Landing, (as Bro. Higgins may arrange), evening, Sunday, Nov. 15th.
New Britain, Ct..........Sunday, Nov. 22d
New York, (Cooper Institute), A. M. and P. M., Sunday, Dec. 13th. 24th street in the evening.
L. P. MOORE.

Cheshire Street..........Sunday, Nov. 15th
Scitico..........Sunday, Nov. 22d
WM. A. & M. L. DURAND.

Keene, N. H..........Sundays, Nov. 22d and 29th and evenings through the week. A. SIMPSON.

Worcester..........Sunday, Nov. 15th
Springfield..........Sundays, Nov. 22d and 29th
S. W. THURBER.

Bristol, Ct..........Sunday, Nov. 15th
Wrightville, Ct..........Sunday, Nov. 22d
WM. J. RIPLEY.

Marshfield, Vt., (school-house near Bro. Lance's), evening, Nov. 14th.
At the Union meeting-house in the village, Sunday, Nov. 15th. J. A. CLEAVELAND.

Salisbury, N. H., (Smith's Corner meeting-house), Sunday, Nov. 15th. SIMEON ROBY.

Lee, N. H..........Sunday, Nov. 15th
Others wishing my labors, write me at Kingston, care of J. H. Flagg. A. D. FLAGG.

Sandisfield, Mass..........Sunday, Nov. 15th
B. ST. JOHN.

Westfield, Tioga Co., Pa., Nov. 10th, over the following Sunday, and perhaps longer.
As Addison Dewey may appoint, three miles west of Mansfield, Tioga Co., Pa., Thursday evening, Nov. 19th, and continue over the following Sunday.
Parma, Monroe Co., N. Y., (as Bro. J. Crank may arrange), Nov. 25th, and over Sunday.
Hemlock Lake..........Dec. 11th, and over Sunday
Honeoye, (at the quarterly meeting), Dec. 17th, and over Sunday.
Cohocton, (two days meeting at T. C. Armstrong's school-house), Dec. 25th, and over Sunday.
Blooming Valley, (as brethren there may appoint), and also attend their yearly meeting, Dec. 30th.
C. F. SWEET.

West Falmouth..........Sabbath, Nov. 15th
Hurricane District, evening, Nov. 15th.
L. F. COLE.

Exeter, N. H..........Sunday, Nov. 15th
Lawrence, Mass..........Sunday, Nov. 22d
Wakefield..........evening, Nov. 24th
Lowell..........Sunday, Nov. 29th
J. PINKHAM.

Manchester, N. H..........Sunday, Nov. 15th
South Deerfield, N. H., (as Bro. Winslow may arrange), Nov. 17th to 19th.
Lowell, Mass..........Sunday, Nov. 22d
J. K. BELLOWS.

Scitico, Ct..........Sunday, Nov. 15th
SAMU'L E. LADD.

Williamstown, (as Bro. Wheelock may arrange), evenings, Nov. 25th and 26th.
North Adams..........evening, Nov. 27th
Florida, (as Bro. Tower may arrange), evening, Nov. 28th. Will he let me hear from him at N. Adams?
Savoy..........evenings, Nov. 29th and 30th
E. OWEN.

PLEASANT VALLEY, CT.

E. Owen..........Sunday, Nov. 15th
B. Hitchcock..........Sunday, Nov. 29th

SPRINGFIELD, MASS.

A. Simpson..........Sunday, Nov. 15th

WILBRAHAM, MASS.

P. S. Butler..........Sundays, Nov. 15th, 22d, and 29th

CONCORD, N. H., (AT THE BETHEL.)

Anna E. Smith..........Sunday, Nov. 15th
M. Batchelor..........Sunday, Nov. 29th

CONCORD, N. H., (CENTRE STREET.)

A. P. Moore (or supply)..........Sabbath, Nov. 15th
Hiram Munger..........Sabbath, Nov. 22d

ROCHESTER, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

LAWRENCE, MASS., (Advent Chapel.)

J. Pinkham..........Sunday, Nov. 22d
H. Munger..........Sunday, Nov. 29th

WOLCOTTVILLE CIRCUIT.

G. L. White..........Newfield, Nov. 15th
B. Hitchcock..........Wolcottville, Nov. 22d

PORTSMOUTH, N. H.

R. R. York..........Sunday, Nov. 22d
L. C. Wellcome..........Sunday, Nov. 29th

BIDDEFORD, ME.

B. S. Emery..........Sunday, Nov. 15th
James A. Libby..........Sunday, Nov. 22d
J. W. White..........Sunday, Nov. 29th
W. H. Mitchell..........Sunday, Dec. 6th
B. S. Emery..........Sunday, Dec. 13th
A. Damon..........Sunday, Dec. 20th
N. C. Twombly..........Sunday, Nov. 27th

CHARLESTOWN, R. I.

Preaching Wednesday evenings. Prayer meeting Saturday evenings, at Bro. Thos. Rogers' house. Sundays at the meeting-house.

Wyoming, R. I.......the first Sabbath in each month
Westerly, R. I.......the second Sabbath in each month
Riverpoint, R. I.......the third Sabbath in each month
Bristol, R. I.......the fourth Sabbath in each month
A. DURFEE.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. ELD. GEO. CHAMPLIN.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Williamstown, (White Oak Chapel), Nov. 10th and 11th
Pownal, Vt..........Nov. 12th and 13th
Hoosick, N. Y..........Nov. 14th to the 22d
GEO. A. STREETER.

Bonny Eagle Falls..........Sunday, Nov. 22d
Blue Point Scarborough New..........Nov. 1st
Kennebunk Depot, (school-house)..........Nov. 15th
Bath, Me..........Nov. 29th
My address is Biddeford, Me., Box 1827.
T. P. S. HAMPSON.

Lee, N. H..........Sunday, Nov. 22d
C. S. EMERSON.

Great Falls, N. H..........Sunday, Nov. 15th
JOHN PARSONS.

Chichester, (Marden's Corner)......evening, Nov. 12th
Pine Ground..........evening, Nov. 13th
Pittsfield..........Sunday, Nov. 15th
T. W. PIPER.

Wolcott, N. Y..........Sunday, Nov. 15th
Rose Valley, N. Y..........Sunday, Nov. 22d
E. COTTON.

Farmington Village..........evening, Nov. 12th and over Sunday, the 15th. S. S. MOONEY.

Hampton, N. H., (Town Hall)..........Sunday, Nov. 15th
J. H. F. VARNEY.

Richmond, R. I., (Clark's Hall)..........Sabbath, Nov. 15th
J. T. DIXON.

New Hampton, N. H., (at Bro. Pike's), evening, Nov. 21st.
Meredith, (at the new hall near Phineas Dolloff's), Sunday, Nov. 22d.
Lake Village, N. H..........Sunday, Nov. 29th
East Canaan, N. H., (at the Chapel), Sunday, Dec. 6th
JOHN H. EVANS.
If these conflict, please write me at Holderness, N. H.

North Adams..........Nov. 15th
Hoosac, N. Y..........Sunday, Nov. 22d
H. HANCOCK.

Granby..........Sunday, Nov. 15th
Barkhamsted Hollow, Ct..........Sunday, Nov. 22d
S. M. TATRO.

Campton, N. H., (Bump school-house), evening, Nov. 14th, and over Sunday.
Will Bro. Cyrus Nelson meet me there?
A. H. CLARK.

Warren Village..........Sunday, Nov. 15th
Warren Summit, evenings, Nov. 15th, 16th, and 17th
Piermont, (Clay meeting-house)......evening, Nov. 18th
Piermont Village, (at Town Hall), evenings, Nov. 19th and 20th.
Indiana Pond, (Orford)....Saturday evening, Nov. 21st and over the following Sabbath. T. E. LANG, JR.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ P. F. WILLOUGHBY—Will make all right.

☞ BRO. J. B. WADSWORTH'S P. O. address is Box 1587, New Orleans, La.

☞ SR. ELLEN L. CRUMB'S P. O. address is changed to Dorrville, R. I.

LETTERS RECEIVED.

H Munger, H B Sevey, B T Davis, G F Morse, G W Turner, A Corey, S E Teeple, W A Fenn, H Hastings, D D Reed, J Morrison, H Pratt, G E Lee, L B Weaver, L S Luddington, F H Chamberlain, I C Wellcome, N B McMurphy.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.
☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion..........12 pp.
2. Did the World make itself?..........16 pp., 4c.
3. Is God Everybody, and Everybody God?..16 pp., 4c.
4. Have we any need of the Bible?.......24 pp., 4c.
5. Who wrote the New Testament?.........16 pp., 4c.
6. Is the Gospel Fact or Fable?..........16 pp., 4c.
7. Can we believe Christ and his Apostles?..16 pp. 4c.
8. Prophecy..........32 pp., 5c.
9. Moses and the Prophets..........28 pp., 5c.
10. Infidelity among the Stars..........28 pp., 5c.
11. Daylight before Sunrise..........36 pp., 5c.
12. Telescopic Views of Scripture.........32 pp., 5c.
13. Science, or Faith?..........32 pp., 5c.

For the SET, (making 304 pp.).......50c. postpaid.
Address all orders to MILES GRANT, Boston, Mass.

LEAFLETS FOR LETTERS.

1. Home..........16 pp.
2. Life Insurance..........10 pp.
3. Lost! Lost!..........8 pp.
4. Brother, shall we meet?..........8 pp.
5. About God (for children)..........4 pp.
6. Worth Knowing..........4 pp.
7. Peace in Christ..........4 pp.
8. Now..........4 pp.

The above *practical* tracts, envelope size, will be sent, *postpaid*—
One set (64 pp.)..........6c.
1200 pp..........$1.00
1800 pp., (by express, *not prepaid*)..........$1.00
Address all orders to MILES GRANT, Boston, Mass.

"WHAT IS MAN?" A Bible view of his creation with the meaning of "Soul," "Spirit," and an exposition of the "Rich Man and Lazarus," "Thief on the Cross," and "Souls under the Altar." By Miles Grant.

This is a work of 128 pp., containing four tracts bound together. Every body should have a copy. Price 25 cents postpaid.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Savedd By H. L. Hastings. Cloth $1.00; paper 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 5c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c. roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God By Wm. Shepherd. 20c.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—167 Hanover Street, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
D Churchill—Lawrence, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo A. Brown—Plymouth, Mass.
E. Owen—Westfield, Mass, Lock Box 616.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Richmond, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
B. P. Manning—East Weare, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
D. M. Leavitt—Holderness, N. H.
John Knowles—Lake Village, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—Loudon Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
A. Ross—Greenland Depot, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
J. T. Dixon—Rocky Brook, R. I.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
M. R. Miles—Wolcott, Wayne Co., N. Y.
Warren J. Hobbs—Wolcott, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
G. W. Stetson—Clena, Ohio.
H. A. King—Nevada, Ohio.
Wm. Stewart—1814 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
E. Cotton—Edenboro, Pa., Erie Co.
Wm. Deverell—Keswick, C. W.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich
J. R. Preston—Wallaceville, Wayne Co., Mich.
Wm. McCullock—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
P. W. Hough—Mendoro, La Crosse Co., Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
J. Wilbur—Box 882 Janesville, Wis.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
H. K. Flagg—Advent Christian Hall 1126, No. 5th Street, St. Louis, Mo.
Wm. M. Ingham—Clementsport, N. S.
D. D. Reed—Minneapolis, Minn.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.

For the World's Crisis.

WAITING.

Inscribed to L. W.

"All the days of my appointed time will I wait till my change come."

So long, oh pitying Christ, upon this bed of anguish,
Tossing in pain, and rest delays to come,
Through weary years of woe compelled to languish,
Longing in vain for the far peaceful home.

Longing for rest, to be released forever
From restless nights, and morn without a sun;
Crying to thee, who only canst deliver;
And yet thy chariot wheels refuse to come.

So long debarred from all the outward glory,
From spring's sweet breath and summer's radiant bloom,
And autumn's gorgeous, ever-changing story,—
They pass unheeded, shadowed by the gloom.

That settles round me, shutting out the promise,—
"As thy day is thy strength shall also be";
Pressed to my lips for aye the bitter chalice
Which I must drain; grant, Lord, unmurmuringly.

Unmurmuringly, thy grace is all-sufficient,
My needs cannot outrun that blest supply;
Tempted and tossed, yet will I cling persistent
To this sure rock, as earthly comforts fly.

Till my change come, my appointed time I'm waiting;
Dear Father, is it long thy smitten child must stay,
Ere with the blood-bought, happy throng awaking,
I rise to be with thee? oh, joyful day!

Thou knowest how I long for its appearing;
Dear Savior, help me still the cross to bear,
To patient wait, as slowly I am nearing
The rest so longed for, I with thee shall share.

ATHERTON.

For the World's Crisis.

STAR OF HOPE MISSION.

MR. EDITOR:—Some one tells us that "variety is the spice of life," and if this be true, perhaps some of your readers may be interested in a few lines from one who is an entire stranger, and has not heretofore had the pleasure to drop a line of any kind to your valuable paper.

This morning, a copy of the *Crisis* fell into my hands, and after glancing at some very precious little gems, my eye rested on a letter from Sr. A. E. Smith, of the "Star of Hope Mission," N. Y. Well, sir, I have had the pleasure to abide at that place since its anniversary meeting, Oct. 13th, 1868, and though I may suppose the manuscript came to you from this place, I had never seen it, and it therefore came to me through your columns with as much interest as to any of your readers.

Sr. Smith is not in New York, that I may ask her any questions about it, but I take it for granted that she has certainly had good cause to write such a letter, or she would not have stopped her work long enough to do it. Now, while the subject is fresh in the minds of your readers, and Sister Smith is not here to consult, I want to add just a word in regard to the mission.

I have recently come from the city of "Brotherly Love," and have, for one of my years, seen the inside of many institutions, but nothing just like this. There was still plenty there of mission labor, but the Lord distinctly directed my steps here, at least for a time; and I am taking notes by the way. Some voice here seemed to say very distinctly to me, "Come over to Macedonia and help us." Accordingly I was here at the appointed day to begin with this mission its second year, and, if possible, to help on this great and good work. I found the field white, and the laborers few. We held council after council, prayed time after time, to know how we should best reach all classes of people in this vicinity, and best glorify God. The result was, to hold more meetings, fill up the Sabbath School room, prepare a place for a day nursery, where poor women might leave little ones while they go out to work, etc. This we did at once. Then we must have the front converted into a store, in which we might wait on all who made application to the house for food, medicine, clothing, or anything else. We proposed to the Superintendent that, while we had an office of this kind, we might just as well have shelves and counter in it, and invite some of our friends to give us small wares to sell on commission. The great, big, generous heart said, Yes, yes; I am going shortly down east, and having several appointments, shall be gone some time; but if you will have this thing go on at home, you shall have these facilities to go on with. I suppose you want a carpenter and some lumber? Yes, to begin with, that will do.

The preacher woman vanished, donned her clerical robes, and in a few moments was there again with saw, plane and hammer in hand. Now, brother, I have come to the place where I cannot describe; but you and your readers may imagine how the missionary spirit went into that lumber and brought out the required furniture. Plane, hammer and saw,—saw, hammer and plane, were the music of the mission for the next three days, and there stood the store and dispensary, ready for the sick, hungry and needy. She works *hard* and *fast*, quiet, and subdued (I guess she studies her sermons to go East at the same time, for I never saw her sit down to do it), scarcely taking time to eat; but she hears the clock strike twelve (noonday). The saw half through the board, and there it stands, the door slams, and she is gone—where? why, her testimony in your paper is, that she met a few in covenant at that moment, all praying God to bless and prosper the "Star of Hope Mission." May the Lord bless and reward that little company, and will they allow me to report, as I stand watchword, that he is now hearing, and graciously doing what you ask.

Sister Smith has done what she could to set us all in working order; gave us our several orders, to take the responsibility of home duties, and free her mind, while she shall go out and remind the people once more that Jesus is coming again to establish his kingdom. We are on our beat at home, going our solemn rounds of duty among the dirty and degraded of New York. We are here to clinch every nail of truth she may drive anywhere, and have strong faith that united effort *can not fail* to produce mighty results. May the Lord attend his word wherever she preaches to-day, as you might suppose he would do could you only hear the earnest prayers of these devoted sable children she has gathered around her at home. They hold her right up on their faith before Father, and look anxiously to welcome her home again.

I notice in her letter that some Sanballat and their friends have been greatly exercised about the finery in the institution. I assure you, brother, that I have not been able to find it, though I have sought for it carefully the last three weeks. I am not *very* proud, but, for one of the family, would be able to enjoy a few more comforts than I see here. I have long been a missionary, and must tell you that I always had quite as good accommodations as I find at Laurens St. We all eat with a tin spoon, and contentment, and think it great gain. And though Sister tells you how few chairs we have, I sit very comfortably, as I write to you, on the upturned end of a small box. I might tell you some other items, but I fear you might think we were complaining. No, no. Not a bit of it. We have a mind to work, and a fine field to work in. We do have a good many comforts, and one of the greatest is a regular family altar, some good corn cakes, and something always to eat out of our spoons, or drink from our bowls.

I see nothing wrong here, only that our Sister has had her hands too full, her heart too generous, to support this one, and that, who come with some claim on her purse. They still come, but we gently remind them that a new year has been opened at the Home,—a new leaf turned over; and the Secretary (Mrs. Dow), is ever on hand (Superintendent present or absent) to take account of all that comes in or goes out this year, to be reported systematically. We think we have commenced the year right, and we do it with a full set of books strictly kept, if for no other purpose, to screen our Superintendent for all coming time from all censure and blame.

It seems to us now, that it is necessary to make a note of many things which her own pen would be too modest to name, and yet they make up the account. I consider that this is the exact time and place to set things in a proper light. I am opposed to waiting till this sister has worn herself out in the work, and then we bury her under a marble monument, with the inscription that her life was a *whole sacrifice* to the outcasts of society, and that she fed, clothed, warmed and taught those for whom the multitude did not care. All this and many more wonderful things may truthfully be cut on it, but the better way is that we, who want to be *all the Lord's*, shall take hold of this work with her, and lead the blind, halt and lame into the narrow way of life. We would say to her, in the language of one of Bunyan's characters, "Pilgrim, keep your head above the water. I feel the bottom, that it is good. Your feet are on a Rock, and while your heart and hands are turned toward the throne, you certainly are safe." Keep it in mind that the disciple is not above his Lord; and remember, too, that the many temples named for St. Peter and Paul were not reared during their lifetime, but after they had suffered all manner of persecutions, and were horribly murdered.

But enough of this now. Should it be likely to interest your readers, I am ready to furnish you some incidents of what goes on at the Mission from time to time. I am done with the Superintendent now, and ready to report to you of our *work itself*. I preferred to say of her what I have while she is not at home, lest out of some sensitive feeling she might choose to direct our pen to some other subject, while she innocently suffered on, quietly and alone.

Our meetings are full of the Holy Spirit, as illustrated last Friday night at our conference meeting. An old veteran of the cross rose and said that he preached to a humble little church every Friday night. Constantly he missed some of the flock, and on inquiry he often found they had strayed to some place which they called the Laurens St. Mission. "I thought," said he, "I too would find it, and here I am, to say with one of old, 'The half hath not been told me.' O, bless the Lord that I have found the Mission. I feel that God is here, and I wish I had found the place long ago." In the family we constantly are made to feel that "it is more blessed to give than to receive."

A few mornings since, a woman, whom we know to be an honest, hard working woman, came to ask the loan of ten cents, to buy her some coal, wood, and tea. Said she had nothing for her supper, and felt as if she would like a little bite of breakfast. We had the pleasure to direct her to the kitchen, where she was fed and warmed, and then selected a suitable place to add to her scanty wardrobe, whereby she might be more comfortable while she went out to scrub. As her back was bared, to show us how hardly she had been dealt with in the past, the sight gave us a sensation of pain and sickness. Long furrows had been made and healed repeatedly from her shoulders down; and though she is a contraband, a stranger in this city, with *not one* relative out of a large family, scattered during the war, she earns enough to rent a room, which she highly prizes as *her home*, where she has *liberty* whether she has food or not. The donors to the "Star of Hope" are her friends; and when she cannot possibly avoid it, she applies to them through the mission.

We could go on, and show you a genteel poor man coming to the Dispensary morning and evening, with a painful and dangerous disease on his hand. Here he receives the attentions of some Mary or Martha of the mission; and a warm poultice, with a few kind words, lights up his countenance, while he tells us that he will now come to our religious meetings.

We might still continue, and tell you of one of the little ones of this flock, in deep affliction and poverty, to-day sitting beside the cold remains of a husband, who has just fallen asleep in Jesus, and she knows not where, nor how, to get means for the cheapest christian burial. Certainly, she comes to the mission; and this morning, one of the missionaries goes to the house of mourning, bearing a part of the needed fund, and some shoes to cover the little innocent feet, that to-morrow shall follow to the mission (for burial services) for the last time, and then to the lonely grave, a dear christian father. May the orphan's God make our Home to them a blessing. Come, go with us when you will, and visit our sick; look in upon our children; listen to our singing, and you will go away convinced that this is none other than a "Star of Hope."

Yours, etc.,
E. S. M., *Resident Physician.*

"Star of Hope Mission," No. 14 Laurens Street, New York, Nov. 1st, 1868.

— A preacher once inquired of Garrick, the comedian, "Why is it that you theatrical performers, who deal only in fiction, have so much power over your audiences, while we clergymen who deal in truth, have so little power over ours? Garrick replied, "The reason is that we treat fiction as though it were truth, while you treat truth as though it were fiction."

— When the celebrated Haydn was asked how all his sacred music was so cheerful, the great composer replied, "I cannot make it otherwise. I write according to the thoughts I feel; when I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen. And since God has given me a cheerful heart, it will be pardoned in me if I serve him with a cheerful spirit."

For the World's Crisis.

ABBOTT'S NAPOLEON.

THE HISTORY OF NAPOLEON III., EMPEROR OF THE FRENCH. Including a brief narrative of all the most important events which have occurred in Europe since the fall of Napoleon I. until the present time. By John S. C. Abbott.*

Very appropriately, if not prophetically, did the wisest of men say that "of making many books there is no end." The mighty steam-press is groaning daily beneath the weight of its printed sheets, which are to go forth to the world bearing upon their pages that which shall instruct, enlighten and elevate; or that which shall pander to a vitiated taste, demoralize and debase. Books, like companions, always make an impression upon the mind either for good or evil, and the requirement, "Take heed how you *read*," is equally authoritative with the command, "Take heed how you *hear*." Thousands of worthless novels are flooding the land, to be eagerly caught up and read by as many trifling minds. But thousands also of good, solid, instructive volumes are teeming from the press, and cordially welcomed by as many appreciative hearts. An ardent lover of *such* books, we are always ready to employ our pen in their favor.

In entering upon our present work of review, we are not forgetful of the fact that the very name associated with the volume before us will awaken prejudice in some minds, and lead them to turn a cold shoulder to that, and to what we have to say about it. The author of Napoleon I. will not be received with favor by those who rudely assailed and harshly criticised that work, and not the work only, but even impugned the motives of the writer.

Of course, when a volume is cast upon the uncertain waves of public opinion, it is expected that reviewers will express their opinions openly and frankly *pro* or *con*, and that critic who candidly and courteously dissents from the author, is much more respected than the cynic or the flatterer. But no reviewer has a right to cast aspersions upon the author.

Our opinions respecting the Napoleonic dynasty have, as we must admit, been formed by the representations made to us mainly through English literature; and who can for a moment admit that such testimony is wholly impartial?

The author of this work is a citizen of our republic, and a Protestant clergyman; and our respect for his relation ought to lead us to believe that he would not be likely to entertain too favorable opinions of monarchal government and the Papal church. He assures us in his "Preface" that in "writing the history of the restoration of the empire under Napoleon III., he has been laborious in investigation, and conscientious in statement." Of the truth of the former statement we have abundant evidence in the volume before us; of the latter we accept his word for that. He tells us that from the commencement of the restored empire in 1852, unto the present time, he has carefully studied all its movements. Twice he has visited France in order to observe the practical operations of the government. He has conversed with distinguished French gentlemen of the different political and religious parties, and has carefully listened to the observations of intelligent foreigners from the different nationalities of Europe and America residing in Paris. He also collected from London and Paris every book and pamphlet he could find upon the subject of the empire, whether from the pen of friend or foe.

Thus furnished, he assures us that he has written this book with as honest and earnest a desire to present the truth as it is possible for him to possess. It has been his aim to make every statement so accurate as to stand the test of the severest scrutiny. On every page almost we are cited to the source from whence he collects the records now given to the American reader. We therefore accept our author's statements given in the Preface, and enter upon a perusal of the volume with an unprejudiced mind.

The subjects presented for our consideration are those sketched in brief by the writer:

"The Revolution of 1789, sweeping away in blood and flame the throne of the ancient kings; the republic, with its convulsions, its anarchy, its reign of terror, over whose woes even angels might weep; the empire of Napoleon I., dazzling the world with its power and glory; the alliance of all the dynasties of Europe to crush the republican empire; the long and bloody struggle; the overthrow of Napoleon; the restoration of the throne of the Bourbons by foreign armies; the expulsion of Charles X.; the rise and fall of Louis Philippe; the transient republic; the recall of the exiled Bonapartes; the election to the presidency of Louis Napoleon; the *coup d'etat*; the restored empire; the brilliant reign of Napoleon III.; his internal policy; his foreign policy; the Roman question; the Roman campaign; the Mexican invasion; the liberation of Italy; the re-organization of Germany;—such are the subjects which are involved in the career of Napoleon III. . . .

"Perhaps no man has been more unscrupulously assailed than Napoleon III. There is scarcely a crime of which he has not been accused. All the epithets in the vocabulary of vituperation have been exhausted in application to him, and yet you may search all his multiplied addresses and his voluminous writings in vain to find one angry word in reply. He is always the refined and courteous gentleman.

"It is a remarkable fact that Napoleon III. occupies a space in the journals of Christendom larger, probably, than that of all the other sovereigns of earth united. One can scarcely take up a newspaper, in Europe or America, which does not contain some allusion to the French; and the writer submits the question, whether there is not found in this narrative a more reasonable explanation of the fact than in the popular rumors which are floating in the air."

This volume is a royal octavo of about seven hundred pages, medium type, and differing from the majority of books in the brevity of its margin. It contains a vast amount of important information, written in a very fascinating style. It is illustrated with nine, first-class steel engravings, executed by the best artists in Paris. The first represents the emperor in his prime; a portrait of his father, Louis, King of Holland; a portrait of Queen Hortense, his mother, and the young Louis Napoleon, a child of seven years by her side. We have also a family group—the emperor, the empress, and the prince imperial, in the quietude of home; the Chateau of Arenburg, in whose retirement the emperor spent most of the years of his early youth; the castle of Ham, where he languished in captivity for six years; the palace of the Tuileries, the city residence of the emperor as seen from the court of the Louvre; the palace of Foun-tain-bleau, the favorite country retreat of the royal family; and a bird's-eye view of the Great Exposition in its central buildings and surroundings. The portraits are taken from paintings in the royal palace.

This volume, to the student of prophecy, who has regarded the Napoleon dynasty as marked in the prophetic word, will possess an interest and value such as the carnal reader cannot possess. He has here embodied every thing connected with the life of this man, after whom the world wonders, from his birth to the present time, that is of any importance. In our next, we will give a brief biographical sketch of Napoleon III.

M. D. W.

NOTE. We would say to those who wish to learn more particularly respecting the work, if they will write, enclosing a stamp, we will send them a descriptive circular. The price of the work, substantially bound in muslin, green and gold, is $4.00; in morocco, sprinkled edges, $5.00. Ministers ordering the work through us, can have it at a discount.

M. D. W.

*B. B. Russell, Publisher, Boston.

"THE LAMBS."

And is it true, as I am told,
That there are lambs within the fold
Of God's beloved Son?
That Jesus Christ with tender care
Will in his arms most gently bear
The helpless little one.

And I a little straying lamb,
May come to Jesus as I am,
Though goodness I have none;
May now be folded in his breast,
As birds within the parent's nest,
And be his little one.

And he can do all this for me,
Because in sorrow on the tree
He once for sinners hung;
And having put their sins away,
He now rejoices, day by day,
To cleanse the little one.

Others there are who love me too;
But who with all their love could do
What Jesus Christ has done?
Then if he teaches me to pray,
I'll surely go to him and say,
"Lord, keep thy little one."

Then by this gracious Shepherd fed,
And by his mercy gently led
Where living waters run,
My greatest pleasure will be this,
That I'm a little lamb of his
Who loves the little one.

Selected by KATE N. CHAFFEE.
South Wilbraham, Mass.

EFFECTS OF CHRISTIANITY.

The religion of Christ is a religion of love; its law is the religion of kindness, and its exercises are the exercises of benevolence. It shuts out the parade of grandeur, and the circle of worldly pleasures. It delights to visit the abodes of misery and the retreats of sorrow. It whispers its consolations to the dejected mind, and administers relief to the wants of the sufferer.

Religion is a love that comforts the poor widow and the orphan, and brings relief to weary souls. It brings glad tidings to the captive soul and sets at liberty them that are bound. It has comforted many a poor soldier while in the prison cell. When every hope was gone, Jesus condescended to bless him with the hope of heaven. This hope is for all of us to enjoy. "Seek, and you shall find, knock, and it shall be opened unto you."

Paganism could glory in her heroes, her lawgivers, her philosophers, her orators, and her poets; but Christianity exhibits a Founder who went about doing good, and his disciples in every age have devoted their time, their talents, their property and their influence to instruct and bless mankind.—*Earnest Christian.*

Gems.

— All we possess is from God, not fortune.

— Iron sharpens iron; scholar, the scholar.

— Truth which cuts the conscience, cures the soul.

— In prosperity, caution; in adversity, patience.

— Benefits, like flowers, please only when fresh.

— Great is peace: it is to the land what leaven is to the dough.

— No man can avoid his own company, so he had best make it as good as possible.

— We must tell some men a great deal to teach them a little.

— To the heart that is full of kindness every other heart beats in kindness.

— Nothing can be accomplished without labor, and with it nothing can be too difficult.

— All is right everywhere when the *heart* is right.

— There is only one thing worse than ignorance, and that is conceit.—Of all intractable fools an overwise man is the worst.

— They who respect themselves will be honored; but they who do not care about their character will be despised.

Our knowledge is as the rivulet, narrow and shallow; our ignorance as the sea, vast and profound.

— He who has not forgiven an enemy, has never yet tasted one of the most sublime enjoyments of life.

— Working and thinking should go together; the thinker working, and the worker thinking.

— The lives of three are no lives; that of the too compassionate, of the man with a temper, and the misanthrope.

— It is as difficult for revenge to act without exciting suspicion, as for a rattlesnake to stir without making a noise.

— There is not a stream of trouble so deep and swift-running that we may not cross safely over it, if we have courage to steer and strength to pull.

— Bible promises are like the beams of the sun, which shine as freely in at the window of the poor man's cottage as the rich man's palace.

— By religion I mean a steady choice and affectionate adherence to God, as the paramount object of our hearts, and the supreme sum and centre of our happiness.

— "The poor ye have always with you." and if you have the ability to succor, and withhold relief, your religion would perplex an inspired apostle.

— God will accept your first attempts to serve him not as a perfect work, but as a beginning. The first little blades of wheat are as pleasant to the farmer's eyes as the whole field waving with grain.

There is no test of the christian character so severe as prosperity. Through its means many fail who have stood proof against all the direct assaults of Satan. The smilles of the world are more to be dreaded than its frowns.

— Truth needs no policies, no strategems, nor licensings to make her victorious; these are the shifts that error uses against her power. Give her but power, and do not bind her when she sleeps.

TO PREVENT MICE GNAWING YOUNG TREES.—Late in the fall, just before snow comes, scrape all the leaves and rubbish away from the roots of the trees, then spread leached ashes close to the tree, one inch thick all around, and a foot wide. I have tried this method five years, without having my trees injured, where before most all of them had been killed by mice.—*Ex.*

TO WHAT SECT DO YOU BELONG?

Pray, said a friend the other day, what is the name of the sect of christians to which you belong?

To no sect at all, sir, was the reply.

What, then you are an infidel?

No, sir, my claim is that of a disciple of the Lord Jesus Christ.

Oh, then, you belong to the sect of Nazarenes, of which Paul was the ring-leader. I thought you must belong to one of the numerous sects now in existence.

The term *sect*, sir, is classed by an apostle as one of the "works of the flesh;" and if you, like the enemies of old, choose to designate the followers of the Lord by that opprobrious name, the responsibility rests with yourself, and not with me. I shall firmly maintain that I am not a sectarian, nor do I belong to a sect—that is, if those with whom I associate understand their dignity and profession.

Oh, continued this friend, christianity never did exist without a sect; and in the nature of things, never can. Paul himself said, "there must needs be sects," so that it cannot be otherwise.

Yes, the apostle did say, "there must needs be sects;" but mark, he adds, *that the approved may be made manifest.*" Now, the question is, were those *approved*, a sect? I affirm not; and can prove that a christian, or a disciple of Christ, may exist, without being justly chargeable with that reproachful epithet.

But suppose, said he, that government should have occasion to send to you, inquiring what name you assume, pray what answer would you give?

I claim to be a disciple of Christ, or a christian. This would be my reply.

But, continued our friend, that would not satisfy the government. You must designate the party to which you belong; and who is your leader?

Well, sir, this I would most cheerfully do by saying, that Christ is my only leader, and those who receive his teachings and keep his commandments the party to which I belong.

Now, continued this inquisitive and persevering inquirer, if you were to be honest, would you not have to acknowledge some man as your leader?

No, sir; no more those who in Corinth, Phillippi, and other cities, who understood their proper standing, were converted to Paul, or Cephas, or any other of the ambassadors of Christ. I am ready at all times to acknowledge my obligation to those from whom I obtain a more clear, full, and practical knowledge of the divine requirements, but not to acknowledge any man as my leader.

It is only those who have but glimmering views of the "liberty wherewith Christ makes his people free," that are the followers of men. Christ is the Captain of our salvation! his laws and institutions are our delight! and all those who submit thereto, in heart and affection, enjoy a serenity of soul which those who bow to an inferior standard are strangers to.—*Herald of the Kingdom.*

THE DUTIES OF A MOTHER.

She should be firm, gentle, kind, always ready to attend to her child.

She should never laugh at him, at what he does that is cunning; never allow him to think of his looks, except to be neat and clean in all his habits.

She should teach him to obey a look, to respect those older than himself. She should never make a command without seeing that it is performed in the right manner.

Never speak of a child's faults or foibles, or remarks before him; it is a sure way to spoil a child.

Never reprove a child while excited, nor let your voice be raised when correcting him. Strive to inspire love, not dread; respect, not fear. Remember you are training and educating a soul for eternity.

Teach your child to wait upon himself; to put away a thing when done with it. But do not forget that you were once a child. The griefs of little ones are too often neglected; they are great for them. Bear patiently with them, and never in any way rouse their anger, if it can be avoided.

Teach a child to be useful whenever opportunity may offer.

IS SEEING BELIEVING?

Let him that thinks he knows, take heed lest he make mistakes. The following paragraph from "*Once a Week*," is a curious and instructive illustration of how easy it is to be in error:—

Here is a row of ordinary capital letters and figures:

SSSSXXXXZZZZ33338888

They are such as are made up of two parts of equal shapes. Look carefully at these, and you will perceive that the upper halves of the characters are a very little smaller than the lower halves—so little that an ordinary eye will declare them to be of equal size. Now turn the page upside down, and without any careful looking you will see that this difference in size is very much exaggerated—that the real top half of the letter is very much smaller than the bottom half. It will be seen from this that there is a tendency in the eye to enlarge the upper part of any object upon which it looks. We might draw two circles of unequal size, and so place them that they should appear equal.

PROOF READING.

There are a good many people who think proof-reading one of the easiest things in the world, and who get very impatient over mistakes in books and newspapers. A writer in *The Galaxy* gives some very interesting instances of typographical errors. He mentions one edition of the Bible which contained 6,000 mistakes. He gives the following example of the difficulties in the way of getting out a perfect book. Some professors of the University at Edinburgh resolved to publish a book which should be a model of typographical accuracy. Six proof-readers were employed, and after it was thought to be perfect, the sheets were pasted up in the hall of the University, and a reward of two hundred and fifty dollars was offered for every mistake that should be discovered. When the book was printed, it was found that it contained several errors, one being in the title page, another in the first line in the first chapter. The only books that are believed to be entirely free from errors, are an Oxford edition of the Bible, a London and Leipsic Horace, and an American reprint of Dante.—*Ex.*

BEAUTIFUL SWISS CUSTOM.—The horn of the Alps is employed in the mountainous districts of Switzerland, not solely to the sound of the cow call, but for another purpose, solemn and religious. As soon as the sun has disappeared in the valleys, and its last rays are just glimmering on the snowy summits of the mountains, the herdsman who dwells on the loftiest, takes his horn and trumpets forth —"Praise God the Lord!" All the herdsmen in the neighborhood take their horns and repeat the words. This often continues a quarter of an hour, while on all sides the mountains echo the name of God. A solemn stillness follows; every individual offers his secret prayer on bended knees and uncovered head. By this time it is quite dark. "Good night!" trumpets forth the herdsman on the loftiest summit. "Good night!" is repeated on all the mountains from the horns of the herdsmen and the clefts of the rocks. Then each lies down to rest.

— He who sees much evil, has much in himself. "Charity thinketh no evil," being the fruit of a pure spirit. A truthful spirit has unbounded faith in the truth. He who is honest with God, knows that God will be faithful to him.

Hygiene.

"This is for your health."—PAUL.

For the Hygiene Column.

PHYSIOLOGICAL LETTERS.—No. 8.

The majority of the readers of the *Crisis* will not probably take much interest in the present chapter. It is not easy to render attractive and interesting any theories as to the causes of sleep, and the vascular condition of the brain during sleep.

The proximate cause of sleep is believed to be a diminished supply of arterial blood to the cerebral nervous centres. The heart arteries and smaller vessels receive an impression from the brain and general system, or from some medicinal agent, which, acting as an *ultimate* cause, does somewhat retard and somewhat diminish the arterial stream.

Did you ever contrast the sleeping with the waking pulse? If you will take the pains to do so, you will find that invariably the sleeping pulse is slower by some ten to twenty beats than the waking pulse. Less blood is needed in the brain, and consequently less blood goes there. Ordinarily the procuring cause of this state is in the brain itself. The heart cannot beat, and the arteries cannot contract without nerve force, and this nerve force originates in the cells of the brain, and when the material for the evolution of this force becomes scant, a sense of fatigue ensues, which, by acting on the heart and blood vessels, depresses them, and gives rise to that slackened condition of the circulation to which I have referred.

It requires little effort on the part of nature to inject the *waking-state* quantity of blood into the brain—a slight impression made on the nervous centres calls forth nerve force and stimulates the heart and arteries to send on more blood, and the capillary vessels soon become filled to their greatest capacity. The senses and mental faculties are now wide awake. It will be seen from the above, that the intellect and sensibilities are certain brain functions, which are superadded to the general function of nutrition, and dependent on it; and by a divine intelligence seems to animate and govern the life cells in selecting and elaborating from the blood those materials which are necessary for the nutrition and development of the body, so the mental faculties —the products of an exquisitely formed nervous organization—bespeak divinity in man,

"There's a divinity that stirs within us."

In accordance with the view given of the conditions requisite to sleep, we have an explanation of the manner in which cold applications to the head sometimes induce sleep. It is by stimulating and thus *constringing* the extreme capillaries of the nerve centres, and thereby lessening the quantity of arterial blood in the brain. Warmth to the feet, sinapisms to the nape of the neck, and the eating of a hearty meal, doubtless act on the principle of derivation,—calling away blood from the brain. From experience, however, we cannot advise eating a hearty meal as preliminary to sleep, except to those that are blessed with an excellent digestion. Undigested food is too apt to occasion pain and discomfort, engaging the attention, and precluding sleep.

One more paper will finish the causes of sleep, and then we shall enter a more interesting field.

H.

THE ART OF BREATHING.

The first, last, and one of the most important acts of life is to breathe, and there can be nothing more essential to life and health than to properly perform this function, and yet a majority of our civilized and enlightened people are utterly ignorant of the first principles of a correct inspiration. Millions of human beings pass through life performing this act upward of twenty-five thousand times every day, or more than six hundred and fifty millions of times in a life-time of seventy years, and yet they neither know why they do it, nor how to do it as it should be done. The consequence is their health is impaired in various ways, their vitality unnecessarily wasted, and their lives greatly shortened.

The conditions necessary for natural and healthful breathing are:

1. Pure air to breathe.
2. Freedom of motion of the respiratory organs.
3. A correct mode of inspiration.
4. Suitable physical exercise.

Most people think if they "go out to take the air" for half an hour a day that they fulfill the first requirement, even if they are shut up in close, unventilated rooms all the rest of the twenty-four hours, and many there are who do not even do as much as that. What the lungs require to purify and vitalize the blood, and give the finishing touch to the process of digestion, is pure air all the time, night and day.

The second condition, and equal in importance, requires an erect bodily position and an unrestrained movement of the chest and abdomen. A bent position of the body, with the shoulders drooping forward, habitual with many at all times, and often temporarily assumed by others, as when engaged in certain occupations, or when sleeping with the head elevated by bolsters and pillows, prevents the free expansion of the chest and lessens the amount of air inspired. So also, to a far greater extent, does compression of the chest and abdomen by corsets and tight clothing diminish the inspiratory power of the lungs, and weaken all the powers of life.

As many as nine-tenths of the women of this country, and probably one-half of the men, scarcely ever use the principal respiratory muscle of the body—the diaphragm—in breathing. Tight clothing and a cramped bodily position prevent its action. The consequence is the chest is only expanded laterally, and the lungs but partially filled with air. When the diaphragm acts naturally, as it only can do when the body is unconstrained, it presses the stomach, liver, and bowels downward and outward at each inspiration, and the contraction of the abdominal muscles returns them to their position at each expiration, thus keeping up a constant motion of the digestive organs, which is essential to their normal and healthful action. Without this motion they can not act properly, and torpidity of the liver, constipation of the bowels, and other digestive derangements, are thereby induced.

An example of the artificial mode of breathing can be seen in any fashionably dressed lady; the upper portion of the chest expands laboredly, because unnaturally, and that is all—there is no expansion of the lower part of the chest, of the sides, or the abdomen, as there is with those persons who have lived uprightly, physically speaking, and who have never tried to improve upon God's beautiful handiwork of the "human form divine" by pinching and squeezing themselves in accordance with the behests of Dame Fashion. New born children always breath correctly, as do animals of every kind. Look at them, examine them carefully, and go imitate them. In a natural inspiration the principal visible motion is in the abdomen. The upper portion of the chest expands slightly, the lower portion of the chest and the sides expand more, and the abdomen most of all.

Do not breathe through the mouth—the nose is the true entrance to the lungs, the mouth to the stomach. The natural position of the mouth is, closed, and it should only open to eat, to drink, and to talk; the natural position of the nostrils is, open, and they never close, as, while life lasts, breathing never ceases.

Physical exercise is equally important in promoting the healthful action of the lungs, as it is of every other organ of the body. It hastens the frequency of breathing, and causes a greater quantity of air to enter the lungs at each inspiration, thus greatly increasing the quantity of inspired air, and more perfectly purifying and vitalizing the blood.—*Herald of Health.*

LIGHT AND AIR.

Warmth, however, and an atmosphere containing a due amount of moisture, are not enough to secure health without insuring the daily presence of a sufficient amount of light. The dark side of a street is far more subject to disease than the light side. Sir James Wylie found three times as many cases of disease on the shaded side of the barracks at St. Petersburg as on the other side. Dupuytren is said to have wrought a cure in the case of a lady in a seemingly desperate condition, by simply removing her from her dark quarters to a brighter residence, and keeping her as much as possible in the daylight. There is no better testimony on any such point than that of Miss Florence Nightingale. What she says of the value of light to those who are ill indicates no less its necessity for those who are well:

"Second only to fresh air, however. I should be inclined to rank light in importance for the sick. Direct sunlight, not only daylight, is necessary for speedy recovery. Instances could be given almost endless, where in dark wards with a northern aspect, even when thoroughly warmed, or in wards with borrowed light, even thoroughly ventilated, the sick could not by any means be made speedily to recover."

Very few persons seem to have a due sense of the luxury and benefit of *aprication*, or immersion in the sunshine bath, which every fair day will furnish gratuitously to all applicants. One ancient man, very poor, and very simple in most matters, whose clay-pipe I sometimes replenish for him, is almost the only person I happen to know who seems really to enjoy the sunshine as much as if he were a vegetable. That these humbler creatures enjoy it, if they enjoy anything, we may guess by their actions. The passion of the sunflower for "her god" is famous in song. But there are examples of still more ardent devotion than hers. Mr. Jesse tells how a potato, left in a dark cellar with only one opening, sent its shoot twenty feet to get at the light through that little crevice.—*Oliver Wendell Holmes, in Atlantic Almanac.*

CONSTIPATION.

"Please inform me of the cause, means of relief, and mode of cure, for constipation of the bowels."

It is generally the result of sedentary occupations and lack of exercise, or the use of fine, concentrated food, or both. Temporary relief may usually be obtained by the employment of enemas of tepid water. When it is attended with pain or griping, the hot fomentation to the abdomen should also be used. To effect a cure, the dietetic and other habits which produced it must be discontinued. The diet should consist principally of good, ripe fruits, coarse bread, cracked wheat, oat and rye meal mush, etc. No sugar or fine flour. Daily, active exercise in the open air is important. No occupation should be followed in which the body is kept in a bent or cramped position. Kneading, shaking, and percussion of the abdomen will be found very useful and efficient, also any gymnastic exercises in which the body is bent, compressed, or twisted. These exercises should be practiced regularly every day, and with as much vigor as possible without producing pain or soreness.—*Herald of Health.*

LYING IN BED.—It is often a question among people who are unacquainted with the anatomy and physiology of men, whether lying with the head exalted or level with the body, is the most wholesome. Most, consulting their own ease on this point, argue in favor of that which they prefer. Now, although many delight in bolstering up their heads at night, and sleep soundly without injury, yet we declare it to be a dangerous habit. The vessels in which the blood passes from the heart to the head are always lessened in their cavities when the head is resting in bed higher than the body; therefore, in all diseases attended with fever, the head should be pretty nearly on a level with the body; and people ought to accustom themselves to sleep thus, and avoid danger.—*Medical Journal.*

CURIOSITIES.—A physician who prescribes tobacco and alcoholic liquors for his patients and does not use them himself. Who ever heard of one?

A drug physician who is willing to take his own remedies when he is sick.

A Hygienic physician who is *not* willing to take his own remedies when he is sick.

A civilized adult human being who is perfectly healthy in every respect.—*Ex.*

WORTH KNOWING.—A poison of any conceiveable description and degree of potency, which has been swallowed intentionally or by accident, may be rendered almost instantaneously harmless by swallowing two gills of sweet oil. An individual with a very strong constitution should take twice the quantity. The oil will neutralize every form of vegetable or mineral poison with which physicians are acquainted.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance.................$2.50 a year.
Five copies six months to one address.....$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM:
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.
TERMS:
Payable always in advance.
[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 684. BOSTON, WEDNESDAY, NOVEMBER 18, 1868. VOL. XXVIII.—NO. 10.

The World's Crisis

AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon, at

167 HANOVER STREET, BOSTON.

MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKINSON.

GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

AN OLD STORY.

I've been reading an old, old story,
Of the fair and starlit morn,
When in Bethlehem's humble manger
The child of sweet Mary was born.

Of the shepherds, their flocks that were watching;
Of the STAR, lighting valley and hill,
And the song which the angels were chanting,
The new song of "Peace and Good-will!"

I read how he stood in the temple,
And taught the learned men;
How they looked on the child, and wondered,
And answered him not again.

I read how he spoke to Galilee's waves,
Till the storm was hushed and still;
How he wept with Lazarus' sisters,
And the dead were alive at his will.

And I read how he prayed in Gethsemane,
The while his disciples slept,—
How he prayed that the cup might pass from him;
And how, as I read, I wept.

I read of the hill of Calvary,
How they mocked him, and pierced his side;
And how, crying, "Father, forgive them!"
He bowed his dear head and died.

And so I finished the story,—
So wondrous, so old, and so rare,—
And, closing with reverent hand the book,
My heart said a voiceless prayer:

That he who blessed little children,
He who for sinners was slain,
Would shelter 'neath wings of his mercy,
Our souls from the wind and the rain;—

Would wash us in pity's sweet fountain,
Till every sin was forgiven;
And, leading us close in his footsteps,
Make us more meet for heaven.

Selected by J. N. BERRY.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

DEATH BY DROWNING.

Let us, with an earnest love for the true intent of the divine word, ponder another scripture. "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Now we have to contemplate the question of a penalty. Or if not a penalty in the judicial sense, certainly the natural and necessary result of a wrong volition. The penalty is to be "drowned in perdition." And is this something to be comprehended? Is the *meaning* to be taken according to the *statement?* Is the drowning a consequence of the sin? and is it like the sin, a thing *consummated?* Or is it, on the other hand, eternally *un*consummated? Is the drowning perpetually in process, and never finished? Is it an ordeal making no progress toward the *finis*, death? For, clearly, however urgent the suffering, and terrible the struggle, no progress is made toward the result declared in the text, if the end is infinitely distant. And yet in every case ever seen, or known, or reported, in all the experience of suffering and destruction on earth among men, the result of drowning is *death*. The only alternative of hope is *rescue*. If there is no rescue, there neither is, nor can be life. And if this is not the apostle's meaning, why did he employ language representing ideas in regard to which nothing but the constraint of theological misconceptions could cause a mistake? Surely there can be no mistake. To be *drowned* is not to be drowning for an indefinite time. If this were so, where were the consummation? To be eternally *drowning in perdition* positively excludes the possibility of the consummation of the clearly annexed penalty. The declaration is therefore in that case made void and false. But not only is an eternally drowning man *never drowned*, but it furnishes to the mind the suggestion of at least a possible *deliverance*, and in the mind more or less infected with the theories of Universalism the suggestion is easily developed into a sort of confidence. But we know perfectly that a *drowned* man is a *dead* man. And the death is a vital element in the casualty, or else the drowning is not complete. In such a case there is hope of resuscitation, and the drowning was accomplished only so far as the brief ordeal of suffering was concerned, while by universal consent the unfortunate victim was not really drowned after all; and the proof is furnished in his perfect restoration, and visible presence among men.

Is this the penalty meant by the apostle; viz., a drowning *almost*, but not quite accomplished, or, in other words, a brief though terrible moment of struggle and agony, followed by health and restoration to the old *status?* Why, then, did he not say *baptized* in perdition? for then he would have made his meaning evident, since in baptism the candidate has not only an *immersion*, but an *emersion*. And this baptism into death would be simply the guaranty of resurrection and life to come after. This would be rather a queer penalty for persistent covetousness, and the impetuous pursuit of gain. It was therefore with intelligent direction from above that the sacred writer used the phraseology we find in the text. Of all drowning we know the issue to be death.

Now there is no jurisprudence on earth, no penal code in any nation not barbarian, that I know of, nor even a legalized abomination of Paganism, that ordains drowning as a penalty, which has the peculiarity of being skilfully and indefinitely *protracted*. It was reserved to Romanism (mainly perhaps) to devise and practise the accursed horror of strangling slowly, by repeated immersions, or by the distillation of water drops into the open mouth. It is true we have occasionally read of cases of repeated sousings, but in the first place, what judicial or legislative wisdom would deliberately propose or solemnly sanction such a device, except in an age apostatized and depraved from every rule of justice or sentiment of propriety? And in the next place, how long would the tortured victim survive the shocks to the nervous system, the violent checks to respiration, the weariness of fruitless and desperate struggles? Would not death sooner or later ensue upon the inquisitorial cruelty?

There is an obvious and a mighty difference between heathenized and Bible theology. In one case capital punishment is, in its essential feature, *agony;* in the other *death*. In the one it is *life in torment;* in the other it is *loss of life*. In the one it is *living to suffer;* in the other it is such a swift and overwhelming infliction that, with whatever incident of pain, the issue is literal and eternal extinction. Is there not a difference? How strange is the prevailing affection for educated error! How singular the homage of tradition! You shall see on every side the courage, the perseverance, the tenacity of faith in the untrue. You shall see, what shall I say? The sacred pride of opinion! The unity and intensity of adhesion to doctrines baseless as air, but affirmed to be built on revelation. Yes, it is strange, but true. It is a phenomenon of the age, a marvel of the nineteenth century. The christian civilization of this era, the polished proficiency of schools, the theology and eloquence of the pulpit, are infected with the colossal and subtle error of something indestructible and eternal in man. There remains yet the great awakening, the startling discovery, that *the immortality of the soul is a fable*. Yes, a delusion, a fantasy, a snare. And were not the day of judgment now so near, it could be put in an appendix of some new edition of "Mrs. Opie on Lying."

According to the Bible, "the foolish and hurtful lusts," which a frenzied eagerness for wealth begets, "drown men in destruction." Their gravity is too great for the victim to float, or else they paralyze action and destroy a power of escape. Can a man bound and bundled float in a raging sea? No. The entanglements of riches drown the possessor. The hurtful lusts disable him. They do *drown* him, and never is there a hint in the passage of an Adamic immortality in the sinner forever struggling with the doom of death, and perpetually lifting him up to the surface to catch a breath, to counteract the doom. In fact, according to the almost universal pulpit and Bible-class theory, this "immortality" is for ever more or less successfully contending with death, and resisting and defeating it. But just take a look at the theological sea of death. There, you behold an agitated and boundless waste, encumbered with struggling forms of myriads of hapless creatures, battling for life, battling for death, battling against hope, enraged, desperate, drowning for ever, and never drowned; sinking, rising, suffocating; spouting little seas of Tartarean brine from their mouths; with starting eye-balls, longing to die, but judicially condemned to *live*. How dare any man say the penalty of sin is *life*, in spite of the decree of the Most High that the sinner shall *die?* Aye, and it is not alone a sea loaded and thronging with sinners judged and damned after the solemn assize of the great day, but an ocean alive with ante-judgment prisoners and sufferers, a perfect labyrinth of immortal souls, immaterial human monads, threading their way blindly in endless zigzags through the terrors of interminable vastness. Such is orthodoxy!

But to escape this dilemma, some may say this scripture is figurative; that the drowning in perdition is by no means literal. But if so, the thing meant, the truth taught in the figure is positive and clear; viz., that the fate of the over-encumbered victim is *equivalent* to that of being drowned. The apostle in Romans inquires—"What fruit had ye then in those things whereof ye are now ashamed? *for the end of those things is death.*" To be *drowned* is to be *dead*. To be *drowned in destruction* is plain enough. To be drowned in *destruction and perdition* is yet more emphatic. But there is a painful necessity, from the stress of a long-held vagary, to hold ever ready for the defense of error endeared by age and acquaintance; an elasticity of mind that can bend simple truth to labored interpretation. The theory of a *man alive* after he is *dead* (alive in hell, both before and after the judgment), lies at the bottom of all the floundering, and is the copious fountain of strained interpretations and utterly unscriptural suppositions. "We do, we must, we shall believe the dead are not dead"—practically aver the votaries of ecclesiastical Platonism; "the dead are alive, awake, and therefore the one part full of pain, and the other ecstacized with joy, by being gone like the pardoned thief to Paradise."

And so the lame and decrepit stature of Egyptio-Hellenic theology will limp and flounder on, perhaps. But not for long. There is a day of *discovery* coming. We conclude there will be some *surprises* then. If it is at the day of judgment, that will help to show why it is justly called a *day of wonders*.

C. COLEGROVE.

— It is a poor relief from sorrow to fly to the distractions of the world; as well might a lost and wearied bird, suspended over the abyss of the tempestuous ocean, seek a resting place on its heaving waves, as the child of trouble to seek a place of repose amid the bustling cares and intoxicating pleasures of earth.

THE SPIRIT OF MAN—WHAT IS IT?

The words *spirit* and *soul* are not the same in meaning, as is generally supposed. We know that religious teachers and authors use these words interchangeably, as meaning the same thing. This is a mistake, and a serious one, which we can not pass over in silence. The soul is one thing, and the spirit quite another thing—a distinction with a difference. Because religious teachers use these words, as if they were identical in meaning, it does not make it so.

PHANTASMA.

This word only occurs twice in the New Testament,—Matt. 14: 26, Mark 6: 49; and is translated Spirit. The disciples saw Jesus walking on the sea, and thought they saw a *phantom*, or in other words a shadow, a fancied vision or apparition, or what people would vulgarly call a ghost. The disciples, seeing Jesus walking on the sea, could not at first believe what they saw, and therefore supposed that they saw a phantom, or shadow reflected upon the water's surface. This, to our mind, is the simple meaning of the text. Phantoms, be it remembered, are not real beings. Sometimes we think that the imaginary notions of a soul or spirit, which many people affirm leaves the body at death to enjoy the bliss of heaven, or woes of hell, could with propriety be called phantomology, or ghostology. Such a spirit as many people suppose inhabits human bodies, has no more real existence than the ghosts of some old woman's story, rehearsed for the purpose of amusing and frightening children. The word of the Lord is a perfect antidote for all fabulous ghost stories, and for all kinds of spiritualisms. No man who believes the word of the Lord will ever be troubled with ghosts, nor will he be guilty of inquiring through some silly spiritual medium after his dead friends.

PNEUMA.

This word corresponds to the Hebrew word *roo-agh*, and occurs in the Greek text upwards of three hundred times. The word comes from *pneo*, to blow, breathe, etc., and is defined by Liddell and Scott as follows, "wind," "air," "the air we breathe," "the breath of life," "the spirit, a living being," "feeling," i.e., a disposition of mind. From the foregoing definitions, the reader will see at once what is the primary meaning of the word.

Pneuma occurs in all those passages where the Spirit of God or Holy Spirit is referred to; as for example, "Blasphemy against the Holy (*pneuma*) Spirit shall not be forgiven unto men."—Matt. 12: 31. "It is not ye that speak, but the (*pneuma*) Spirit of your Father, which speaketh in you."—Matt. 10: 20. *Pneuma* is translated spirit in those passages where a state of feeling or disposition of mind is spoken of. For example, "The (*pneuma*) Spirit is willing, but the flesh is weak."—Matt. 26: 4. The disciples felt a willingness to watch with Jesus, but through bodily weakness they could not. Spirit, in this text, signifies a disposition of mind, and nothing more. Again, "Blessed are the poor in (*pneuma*) *spirit*."—Matt. 5: 3. To be poor in spirit is not to exhibit the pride and arrogance of wealth, or to put on the lofty look of the worldly minded. The Lord loveth those who are truly poor in spirit, and of a contrite heart; they shall be blessed, "for theirs is the kingdom of God." In the above text, a state of feeling is indicated, as must be evident to every one. Paul says, Be "not slothful in business, fervent in *spirit*, serving the Lord." Rom. 12: 11. In this text *spirit* also indicates a disposition of mind.

Pneuma is rendered ghost twice in Matt. 27: 50; John 19: 30. Both of these passages have reference to our Lord's death on the cross. "Jesus, when he had cried again with a loud voice, yielded up the (*pneuma*) ghost." In the "Diaglott" it is rendered thus: "Then Jesus, crying out with a loud voice, *expired*." Wakefield and Campbell also render it expired. This is doubtless the correct rendering. Jesus yielded up his breath and died, is the idea.

Pneuma is sometimes rendered spirit in the common version, where it evidently means the breath of life. The word primarily signifies *wind, air*, breath of life, etc. Hence, the word can be very properly used to represent the atmosphere we breathe, by which all breathing creatures live. "As the body without the (*pneuma*) *spirit* is dead," so "faith without works is dead." James 2: 25. In this text, *pneuma* should be rendered breath; it is so in the "Diaglott," also by Wakefield, and breath is inserted in the margin of our English Bibles. What works are to faith, breath is to the body. When the Lord takes away from man his breath, he dies, and returns to dust. And unless there is a resurrection from the dead, future life is impossible. No man who has ever fallen under the power of death, can ever live again, except by a resurrection from the dead. Paul makes this matter plain when he says, "If the dead rise not, then they who have fallen asleep in Christ are perished."—1 Cor. 15. Say not, then, that the dead are praising God in heaven, or howling with the damned in hell, when, in fact, they are sleeping the profound slumber of death. O that men would believe the word of the Lord, and give to the winds the doctrines of men. O, my soul, take shelter behind the rock of truth, and rejoice in hope of eternal life, through a resurrection from the dead.

Another example we have in the account of the daughter of Jairus. Jesus said, "Maid, arise; and her (*pneuma*) *spirit* came again, and she arose straightway."—Luke 8: 55. The word spirit, in this text, evidently means *breath*, and is so rendered by Wakefield and others. Does any one suppose, that Jesus called her immortal spirit back from the realms of bliss in heaven? When Jesus raised Lazarus from the dead, did he call him from heaven, or from the grave? Modern theology affirms that the spirit is the real, thinking, responsible man, and cannot die. If this is so, then Jesus did not raise the daughter of Jairus from the dead, because she never died. If man is immortal, he cannot die, and it is all nonsense to talk of raising a deathless man from the dead. The doctrine of the resurrection is nullified by man's speculations about immortal souls, and deathless spirits. To believe that man is immortal, is equivalent to a denial of the glorious and sublime doctrine of the resurrection. Dear reader, take heed how you believe and advocate that which nullifies God's word. In the foregoing example, Jesus actually raised the maid from a state of death, and as the result, her life came back to her again. But to affirm that an immortal disembodied spirit came into the body again, is an assumption groundless and absurd. What spirit then, is it that came back to the daughter Jairus, when Jesus restored her to life? We answer, the (*pneuma*) *breath* of life. No other spirit had departed, therefore, no other could return.

The martyr Stephen, while suffering from the violence of his persecutors, prayed the Lord to receive his spirit. Acts 7: 59. That is, says an objector, he desired the Lord to receive his immortal soul, or his undying spirit. But we do not see why it was necessary for such a man as Stephen to pray thus. Did he not know that Jesus would receive his spirit? Did he not know that his immortal spirit would emigrate to heaven, and to God, just as soon as it left the body? Why then pray for what he knew must come to pass, necessarily? The fact is, Stephen desired the Lord to receive, or take away his (*pneuma*) *breath* or spirit, that he might be relieved from the pain and torture inflicted upon him. This is the obvious meaning of Stephen's prayer. He commits his life to the Lord, and desires him to receive, or take it away, knowing, as expressed by Paul, "I know on whom I have believed, and am persuaded that he is able to keep that I have committed unto him *unto that day*." After Stephen had finished his prayer, by asking the Lord not to lay this sin to their charge, it is said that he fell asleep," or in other words, died. But the question arises, did Stephen really fall asleep? If, according to modern theology, Stephen moved away to heaven, to enjoy the society of angels, and the happy spirits, then we ask how could it be said that Stephen died? Stephen did not die, he did not fall asleep, but, on the contrary, he was made alive, and awoke in heaven, and in the presence of his God, if the teaching of clergymen and theology is true. Surely no one will fail to see the contrast between the Bible and the sayings of theological teachers. The Bible says Stephen fell asleep—died, whereas a modern clergyman will stand up and affirm that Stephen did not fall asleep, but simply awoke in heaven, to know more than all the living. Dear reader, which will you believe, the word of God, or the word of men?

SPIRIT MEANS PERSON.

The Greek word *pneuma*, rendered spirit, in 1 John 4: 1–5; is representative of a person, or persons. "Believe not every *spirit*, (*person*) but try the *spirits* (*persons*) whether they be of God, because many false prophets have gone out into the world." The spirits referred to in the above passage, are false teachers, who alloyed, or corrupted the gospel with the pernicious fables and doctrines of men. The world has been cursed with such spirits as these ever since the days of the apostles. There has never been a scarcity of false teachers. As in the days of the apostles, so now, it is well to try them, and see whether they be of God or not. Try them by the infallible word of God. "If they speak not according to this word, it is because there is no light in them."

We have now briefly examined the use of the word *pueuma*, in the New Testament, and have not been able to find a single passage where it represents, what is termed by clergymen, an immortal; intelligent spirit entity in man. We conclude, therefore, that the Bible does not teach that man is immortal, or that he is conscious between death and the resurrection. We can find no text that teaches that there is in man's body a spirit being, which on the dissolution of the body, rises up to praise God in heaven, or sinks down to wail with the damned in hell. David says, "the dead praise not the Lord, neither any that go down into silence." We believe it. We do not, therefore, have any sympathy for, or affinity with, that system of teaching which seeks to corrupt the gospel, with the speculations of heathen philosophy, about immortal souls, or deathless spirits. We care not what Socrates and Plato of the Greeks, or Cicero, of the Romans taught. Their reasonings upon the subject of future life, only exhibit the strugglings of great minds to find out what God alone is able to make manifest. The question with us should be, what does the word of the Lord teach? What has God made known in his word concerning a future existence, and not what are the speculations of man, should be our motto. In our examination and investigation of this subject, we have endeavored to keep close to the Bible.

In conclusion, then, on this part of the subject, we remark, that both in the Old and New Testaments, the word spirit is used to represent,

I. A personal being, as applied to God and angels, and,

II. To represent that Omnipotent power and creative energy, by which all things are created, termed in the Scriptures the Spirit of God, Holy Spirit, etc. This spirit power moved upon the waters in the morn of creation. Gen. 1: 2. "By His Spirit he hath garnished the heavens." Job. 26: 13. By his Spirit the prophets and the apostles spake the words of God, wrought signs and wonders among the people. Jesus was raised from the dead by his Spirit, and by which the saints also will be raised up, and their mortal bodies quickened unto eternal life. See Rom. 6: 4; 8: 11.

III. To represent a state of feeling, a disposition of mind. Under this head, the word spirit is frequently employed by inspired penmen. If the reader will put himself to the trouble of looking into Cruden's Concordance, he will be enabled to see to his own satisfaction, how the word is used, to represent the various states of feeling, dispositinn, etc.

IV. To represent the atmosphere surrounding our globe, which from the fact of its containing the vitality that comes from God, is termed the "breath, or spirit of life."—*Herald of the Kingdom*.

"CHOOSE THOU FOR ME."

Thy way, not mine, O God!
However dark it be;
Lead me by thine own hand,
Choose out my path for me!

I dare not choose my lot,
I would not if I might;
Choose thou for me, O God!
So shall I walk aright.

The kingdom that I seek
Is thine, so let the way
That leads to it be thine,
Else I must surely stray.

Take thou my cup, and it
With joy or sorrow fill,
As best to thee may seem,
Choose thou my good or ill.

Choose thou for me my friends,
My sickness or my health,
Choose thou my cares for me,
My poverty or wealth.

Not mine, not mine the choice
In thing or great or small,
Be thou my guide, my strength,
My wisdom and my all.

—*Home Guardian.*

IS FAITH THE GIFT OF GOD?

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Eph. 2: 8, 9.

There are two explanations of these verses which have given rise to two different theories in regard to the origin of faith. One takes as its authority the English text only, and makes faith to be *the gift of God*. The other takes as its authority the original Greek text, and affirms that faith is *not* the gift of God.

There is apparantly a great difference between these two explanations, but the difference is not so great as it seems. When accurate definitions and statements are made on both sides they will be found, to harmonize in every respect.

It will be evident to every Greek scholar, by a reference to the original, that our English version does not give an accurate translation, although it may be easily explained so as to express the original. A full rendering of the Greek would be thus; "For by grace are ye saved through faith; and that not of yourselves: it (salvation) is the gift of God, etc." The word "it" is neuter, while the word "faith" is feminine. The former, therefore, cannot be made to refer to the latter.

In what sense is faith the gift of God? It is the gift of God in the sense that the Spirit shows us the things of God—shows us our sinfulness and need of regeneration—shows us the willingness of God to help us, his love for us and interest in us—shows us Christ THE WAY, and how worthy of our confidence he is; and thus we are led by the Spirit, without any violation of our free moral agency, to have faith in God. Our faith is the *natural result* of the previous revelation of "the things of God."

In what sense is faith *not* the gift of God? It is not the gift of God in the sense that he bestows upon us a *new faculty*. We do not receive it *directly* from God as we receive "the gift of the Holy Spirit." As one has expressed it, "Faith is not *injected* into us."

I have faith in my fellow-man when I have proof of his honesty, integrity, etc. In the same way I have faith in God when I see how worthy of confidence he is, and how true to all his promises. As it is theSpirit of God that leads us to the exercise of faith, and as by nature we do not have faith in God, so he may be said to *give* us faith. This is agreed to by all. But whether faith is the gift of God or not, let no man boast, for our salvation is "not of works, lest any man should boast." It is all of FREE GRACE. It is of more importance to have faith than to know how you receive it.—*Church Union*.

For the World's Crisis.

"SEVEN SABBATHS SHALL BE COMPLETE."

MR. EDITOR:—Will you allow a few more comparisons of Scripture with Scripture, on certain points in that "all of Scripture," which Paul declares to "be profitable for our instruction." I will endeavor to select such examples of illustration as have not already been started. By turning to the 23d of Leviticus, and onward a few chapters, we find a pretty full illustration of God's original mode of reckoning time by *sevens*, or "sabbaths," which term is nearly of the same import. I do not wish to offer my own opinion, nor will I quote any other uninspired man's views on what I wish to offer for the consideration of your readers. Nor will I indeed go outside the lids of the Bible for any fact not *universally* acknowledged to be true.

Premising the general object, take for illustration the generally acknowledged fact that God in fitting up our globe for the residence of man, employed six days, and the completion of the first Sabbath of days was a day of rest, and declared to be holy. The declared object of the Exodus out of Egypt was the *rest* of Canaan. This was, as near as can be ascertained by Bible chronology, 350 Sabbaths of years. It will require a Sabbath of millenniums to finish the Bible analogy, and "complete" the *seventh* and last great Sabbath of all Sabbaths.

Let us then look after the six Sabbaths which must precede the millennial, or seventh great Sabbath. My text will be the 23d of Leviticus, and "my context" the Bible in general. Let it be remembered that in following Bible analogy, even, we are never to estimate it beyond its relative value; yet we may, by tracing the course of the foretold events already fulfilled, gain many delightful views of God's providential arrangements in respect to the great outlines of predicted future events.

Our first inquiry will be, how many sevens, or Sabbaths, have "been complete" in the past? 1st. The Sabbath of days was "complete" the first week of creation, crowned by a "rest." 2. The Sabbath of weeks was complete forty-nine days after its commencement, crowned by the day of Pentecost. To understand how this second Sabbath of the series has been honored, call to mind the glorious outpouring of the Holy Spirit on the apostles, and the conversion of three hundred souls at one time. This was fifty days after the Passover, and the first fruits of the barley harvest. This memorable event and the "feast of weeks" was long celebrated in the Christian church. The apostle of the Gentiles regarded it with much interest, as we find in Acts 20: 16. "For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hastened, if it were possible for him to be at Jerusalem the day of Pentecost."

3. We pass to the third Sabbath in the series, which is the Sabbath of Feasts. (See Lev. 23: 4.) "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons." 1. Feast of the Passover (verse 5.) 2. Feast of unleavened bread (v. 6.) 3. Feast of harvest (v. 10.) 4. Feast of weeks (v. 21.) 5. Feast of trumpets (v. 24.) 6. Feast of atonement (v. 27.) 7. Feast of tabernacles (v. 34.) Thus we see the third Sabbath has been "complete." The crown of this Sabbath was the feast of tabernacles, terminated by a galaxy of the lesser Sabbaths, as the reader will see by perusing the whole chapter.

4. Next in order is the Sabbath of months. "Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath."—Lev. 23: 38–39. This "completed" the Sabbath of months.

D. C.

(*To be continued.*)

For the World's Crisis.

THE TEN VIRGINS.

Dear Brethren and Sisters, I know that much has been said on this subject, but I wish to call your mind to one idea that is most prominent in this parable, the fact that we must be *watching*. The Lord has taken from an eastern wedding, an idea with which they were familiar, and says, "the kingdom of heaven" or the church, is "likened unto ten virgins," etc. They were all ready, and went out to meet the bridegroom. He delayed to come, or tarried. During the time of tarrying, the virgins slumbered and slept. Some, seemingly, give up all idea of his coming, and are drawn away with the busy cares of the present, and the all-important work, that of being ready, left undone. They are content with their position, and time passes on unobserved by them; but the rest of the virgins did not give up the idea but what he would come, and so the lamp was ever burning. They were ever ready, and waiting all the time. Whatever they were called to do, their eye was on the watch for the coming of the bridegroom. At length, while all these virgins were in this state, moving on with time, all of a sudden a cry was heard, the bridegroom is coming. This aroused the attention of all. They started up, but O how sad the fate of some. They had let their lamps go out. The very thing that would give them a place in the procession was wanting. They cry, What shall we do? Help us to get ready. Buy for yourselves, was the reply. "And while they went to buy," the procession came along; then those whose lamps were all ready, and burning brightly, took their places in the company, and moved on to the house, and went in "and the door was *shut*."

In a little way off you see the other virgins running for the door. They knock, but a voice from within is heard, "I know you not." In vain they plead, "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works"? but the answer comes back, "I know you not"; or "I never knew you." Matt. 7: 22. Having fully set before the mind of his disciples these two classes, and seeing that the ready ones were the ones that went in, and the others left out; he said unto them, in words they might understand, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." As we take this position, and look back and follow the path of the church down to this point of time, we find them traveling on from one point to another; first, the desolation spoken of by Daniel; second, the darkening of the sun; third, of the moon; fourth, the stars shall fall; fifth, the powers of the heaven shall be shaken. Here let me remark that I believe the Master meant just what he said,—"The powers that are in heaven shall be shaken." Mark 13: 25. It is in harmony with Peter:—"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise." 2 Pet. 3: 10. "And the heaven departed as a scroll." Rev. 6: 14. "Yet once more I shake not the earth only, but also heaven." Heb. 12: 26. So we expect that "the powers of the heaven (not earth) shall be shaken," or moved away; "and then shall appear the sign of the Son of man; and then shall all the tribes of earth mourn." Now where are we? What yet remains? Nothing, save the shaking of the powers of heaven; therefore *watch*.

I cannot give you my position more clearly, than to quote the words uttered a long time ago, by William Cunninghame, as found in "The Voice of the Church," page 7. He says: "If we who have marked every sign in the spiritual horizon for a long series of years, were now asked, Is there any sign of his coming yet accomplished? We should be constrained to answer, to our view not one sign remains unaccomplished. If we were further asked, Shall he come this year? our answer would be, we know not; but this much we know and believe, that Christ is near at hand, even at the door." Then, dear brethren and sisters, *watch*, "lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, *watch*." Mark 13: 36, 37. Be ready. May writer and reader be found thus when the Master comes, is the prayer of

BRO. GEO. A. STREETER.

PERSEVERE.

"Lord, what shall this man do?"—John 21: 21.

How often do we see temperance men who have long been active and faithful in disseminating and sustaining the principles of temperance, sink down at last in heart-weariness and discouragement, and say, "it is of no use, my fellow temperance men, and the community generally, who ought to be as much interested as I, will do nothing to enforce the law, or to save the youth of our community from the ruin of intemperance." My brother, if by such feelings you are tempted to remit individual effort in the cause, there is a lesson for you in the incidents related in the paragraph from which our heading is quoted. Jesus said to Peter, "Follow me." But he, instead of yielding implicit obedience, turning about, and looking to see what other disciples were doing, and asking, "Lord, what shall this man do? elicited from the great Master the rebuke, "What is that to thee? Follow thou me." Do not concern thyself with the faithfulness or otherwise of thy fellow disciples. To their own master they stand or fall. Thy duty is thy own, measured only by thy responsibility to me, not by their performance or neglect of what is incumbent on them, and never will the final Judge accept thee saying, "Well done! good and faithful servant," unless thou hast been "good and faithful." Never, "thou hast done as well as thy associates, enter thou." The measure of thy responsibility is, the ability God hath given thee, and the opportunity he has given thee for the exercise of that ability; and remember, if from want of co-operation or any other cause, except personal unfaithfulness or indiscretion, thy measure of success fall short of thy desire, remember that it is written, not, "every man shall receive his own reward according to his own"—success; but, "according to his own *labor*." Nor yet again, the reward he has merited by his own labor, for it is written, "When ye have *done all*, say, we are unprofitable servants." We have only done our duty, and deserve no reward, but God in his sovereign goodness, promises a reward, proportioned not to success but to *labor*. Then pluck up heart, my brother, and labor on, not to earn a reward, for a mercenary spirit will get from God only condemnation. But while striving to do good, it is right to "have respect to the recompense of reward."

And a word to those whose lack of effort has been cause of discouragement to your brethren. Have you not already perceived that God makes no distinction in his requirements, that he says to you as truly as to others, "*Whatsoever* thy hand findeth to do, do it with thy might." Not one good thing, or one class of good works only, but, "*Whatsoever*", thus including temperance with every other good word and work. Wherefore, brethren, "let us not be weary in well doing, *for in due season we shall reap if we faint not*." There, brethren, is a promise worthy of our confidence. If we persevere we shall prevail at last. The promise is, not this year, but, "in due time," and who so well knows when that is as God who gave the promise. If we faithfully, unitedly, perseveringly perform the condition, he in "due time" will perform the promise.—*State League.*

For the World's Crisis

THE GOSPEL MESSAGE.

John the Baptist came preaching repentance and saying, "Repent ye; for the kingdom of heaven is at hand." Matt. 3: 2. And when Jesus sent out his twelve apostles, he told them to "preach, saying, the kingdom of heaven is at hand." Matt. 10: 7. The great motive for repentance presented at that time was the nearness of the time for the coming of the kingdom, or the KING, for he was indeed "at hand," although the kingdom was not at that time manifested, "set up," nor established. For when that kingdom is revealed, "it will break in pieces and consume" all other kingdoms, and we need not argue that christianity has never done this, or that it never will. Christianity is, and has ever been as a lamb in the midst of wolves, and is from necessity as well as from choice non-resistant. But when the kingdom of heaven comes in power and glory, and the Lion of the tribe of Judah appears to take vengeance on his enemies, then all the kingdoms of the earth will be dashed in pieces, consumed, swept away, like chaff before the wind. The true gospel message is the same to-day that it was in the days of John the Baptist. "Repent, for the kingdom of heaven is at hand."

The same that Peter and John preached in the temple: "Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you." "Who hath ears to hear" this message of the truth? O, reader, if you are not yet at peace with God, hasten to repent, confess and forsake your sins, for "the kingdom of heaven is at hand."

Webster, Mass. F. H. CHAMBERLAIN.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 18, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any person* may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

☞ We purpose to attend the National Convention of the Christian Associations, to be held in New York the 17th to the 19th of November.

TRACTS.

We are more and more satisfied that but few are aware of the good that may be accomplished by sending out tracts. We are anxious to do more the coming season than ever before. We find the people are greedy to get hold of the tracts. They are now ready to read. Prejudice against us is fast giving away, like dew and frost before a warm sun. This is a favored time for work in the vineyard of the Lord. The ground is ready, who will help sow the seed?

Many are mourning because they cannot do more for the Lord. They wish they could talk like Bro. A., then they would be willing to speak in meeting, or anywhere else. Perhaps that same one can spare a dollar, five, ten or more, to scatter tracts, and they will speak for him, while he may be at work earning more money to pay for more tracts. Others are out of work, and would be glad to spend some time in distributing tracts, but have not the money to pay for them. Come, Brn. and Srs. let us be whole-hearted in this good-work. It is a safe investment. Let the tract fund increase rapidly. Lend to the Lord.

"NEVER DIE."

Bro. Kankle, in behalf of a minister at Baraboo, Wis., wishes an explanation of John 11: 26—"And whosoever liveth and believeth in me shall never die. Believest thou this?"

In order to understand this verse, we need to read the three that precede it, as follows: "Jesus saith unto her [Martha,] Thy brother [Lazarus] shall rise again. Martha saith unto him, I know that he shall rise again in the *resurrection* at the *last day*. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead [like Lazarus,] yet shall he live" [in the resurrection at the last day.]

But how will it be with those who will be alive at that time, and believe in Christ? Must they die, and remain dead for a short time and then be raised from the dead? Jesus settles this question by the next verse: "And whosoever *liveth* and *believeth* in me [at the time when he shall raise the *dead* believers,] shall never die. Believest thou this?" This was something new to Martha, that there would be some who would *never* die. Paul repeats this doctrine in 1 Cor. 15: 51—"Behold, I show you a mystery; we shall not all sleep," i. e., die. He then goes on to say that those christians who are alive when "the trumpet shall sound, and the dead shall be raised," will "be changed in a moment, in the twinkling of an eye, at the last trump;" hence, as Jesus says, *they* "shall never die."

SECRET SOCIETIES.

We have long been satisfied that secret societies are not in harmony with a pure christianity; but have been got up as a substitute, a counterfeit, for the purpose of mingling together the world and religion. We have known a number of devoted christians, who after becoming such, said they found it necessary to withdraw from the secret societies to which they had belonged. They felt sure it was not for the glory of the Lord that they should longer remain connected with such institutions. We think it is high time that all who wish to keep unspotted from the world, and be ready for the coming of Jesus, should come out from all the worldly associations, and trust in the Lord, instead of the secret societies.

We are pleased with the report of the Wisconsin convention relative to these societies. It is expressed as follows:—

"There are other more secret orders—as that of Free-Masonry—which we disapprove for the following reasons: Their organized and perpetual secrecy we deem contrary to the openness of freedom of the one model society of Jesus Christ, and discordant with the genius and institutions of republican governments; their unconditional oaths are inconsistent with the liberty of a sound christian conscience, and a proper sense of accountability to God; their sworn obligations to fellow-members, together with their secrecy, practically operate in some cases to thwart the ends of justice before human tribunals, and result in unjust distinctions and iniquitous favoritism in society; their intimate and secret communions sometimes bring good men into protracted and injurious contact with bad men; their boasted superior principles of benevolence are only those of mutual insurance, and sometimes of friendship; their claim to a religion which, if practiced, is sufficient for life here and for admission to heaven, is not grounded upon any doctrines of divine atonement and regeneration, but upon good works; while embracing some good moral principles in their faith, and some christians in their membership, and yet ignoring the leading characteristics of the christian religion, they endanger souls by supplanting the true church in the minds of many, and by drawing off some from their christian allegiance. We recommend the members and ministers of our churches to withhold themselves from such societies, but we advise testimony and exhortation rather than discipline with those who have entered into such relations. With some evils the application of reason and scripture is the best and sufficient antidote."

"MY VOTE."

The following appeared in the Boston *Journal*, Nov. 7th. It was probably taken from a Rochester paper:—

"A SINGULAR VOTE.—On Tuesday a man appeared at the Rochester polls and presented a piece of paper indorsed "My Vote," upon which the following was plainly written. The Inspectors declined to receive the paper:

'MY VOTE. I was once a guilty rebel against the best government in the universe, but have been freely pardoned.

I was once an alien from God and the Commonwealth of Israel, but have been brought nigh by the blood of Jesus, and am now a fellow citizen with the saints.

For several years my name has been registered in the 'Lamb's Book of Life.'

I hereby vote for Jesus Christ to come back to this revolted realm, ascend his majestic throne, overturn the kingdom of darkness, destroy the works of the devil, gather his scattered people, and reign as King of the saints—not four years merely, but forever and ever!" A. A PHELPS.

Our readers will recollect Bro. Phelps as the one who asked several questions through the Crisis relative to the nature of man and the punishment of the wicked; also as the one whose "Farewell Message" to the Free Methodists was recently published in the Crisis. He has since been preaching to good acceptance to the church in Rochester. He has a heart to labor in the cause of Christ. We trust he will find plenty of open doors, notwithstanding some who once esteemed him have now given the cold shoulder because he does not believe in the doctrine of eternal torment for the finally impenitent. He has made a noble sacrifice for the sake of the truth, and we trust he will never be sorry.

A QUESTION.

BRO. GRANT:—If the greater portion of the human family are to be lost, including our wives, our children, and our kindred, how can the saved ever enjoy the heavenly world with the knowledge of such a fact?

Respectfully yours, ALBERT F. MORSE.
Willington, Ct.

If the lost were to be eternally writhing in agony, within speaking distance and in sight of the righteous, as taught by the theology of the day, we should be unable to give a satisfactory answer; but when we learn from the Scriptures that the wicked are to "be as though they had not been,"—"not be remembered, nor come into mind," then all looks right, and consistent with the character of our heavenly Father.

MESMERISM AND SPIRITUALISM.

All Spiritualists and spirits, so far as we know, admit that Mesmerism and Spiritualism are governed by the same laws; and claim that the only difference between the two is this: Mesmerism is what a man does while in the body, before death; and Spiritualism is what he does out of the body after death. The following questions put to the spirits at the office of the *Banner of Light*, and their answers are samples of their uniform teaching:—

"Q.—Is not the law of mesmerism the same as Spiritualism?

A.—It certainly is. Both are branches from the same trunk. The same life pervades both.

Q.—You said that mesmerism was the same thing. I wish you to state other forms, if you can.

A. Psychology is another.

Q. Clairvoyance?

A. Yes; clairvoyance may be called the most extensive. It embraces the whole."—*Banner of Light, Sept. 19th*, 1868.

With these facts before us, it is very evident that no real spirit friends are present, or seen by the medium, any more than the objects seen by the mesmerized peason are actually present. The objects seen by the person under mesmeric control exist only in the operator's mind; so in Spiritualism; the objects seen by the medium may be found in the mind of the controlling demon; but are not present in the circle. This may be easily shown as follows: let the medium point to the spot in the room where she thinks she sees some spirit friend; then let some person in a normal state go and put his hand all about the place where the medium sees the spirit, and he will not feel any thing there more than in any other place. So it is in mesmerism. The person under mesmeric control thinks he sees real objects in a certain spot in the room; but let one who is not mesmerized examine the place, and he will find nothing of the objects seen by the other. Why not? Because they are only in the operator's mind who is controlling the medium. He can cause his subject to see whatever he pleases; so it is with the demons, who are deceiving their mediums, and leading them into the worst form of infidelity, and the direct road to destruction.

"VICTORY AND PEACE."

In the Albany Morning *Express*, Nov. 4th, we find the leading editorial headed, "THE TRIUMPH OF THE NATION." We could not help thinking, as we read the article, that in this nation *man* is honored more than God. The following is the first part of the article in the *Express:*

"Thank God! The great triumph has been won. True democracy has vindicated itself. The nation has been saved. Weary with the exciting agitation and the exacting strain of prolonged strife, we rest this morning in tranquil repose. Through the awful sacrifices of war and the dread turmoil of acrimonious political struggle, we breathe at last the invigorating, exhilarating air of assured peace. By the simple ballot, falling silently as the noiseless snow-flake, yet potent as the monarch's decree, the people have chosen Ulysses S. Grant as their President. In that name there is victory and peace.

The nation reveres its great savior. This splendid tribute is the expression of its profound gratitude for his matchless services. Yet that is not all of it. For Grant, the hero, it has all honor. But it is Grant, the embodiment of a great cause, the incarnation of a great purpose, that it has chosen to the Presidency. The taciturn hero of Appomattox, has its deepest admiration and homage. But it is the champion of peace assured and loyalty triumphant that carried its overwhelming suffrages. Not merely the past but the future, not the glory of war but the security of peace, inspired the majestic voice of yesterday. It is not only for what Grant has done, but for what he will do, that the people have called him to the chief magistracy of the nation."

As said Patrick Henry at the opening of the war of the revolution, "Gentlemen may cry peace, peace; but there is *no peace*." There may be a short calm, like that before a mighty storm, but dark clouds bode the coming of terrible scenes not far in the future. O what blindness has come over the people in relation to coming events. This happens because they have rejected the Lord and his word.

SR. ABBY ORDWAY, *Saugus Centre, Mass.*, writes:—

"*Bro. Grant:*—I write to express my gratitude (if it were possible), for the receipt of the Crisis for one year, free. It has been to me preaching, prayer and conference meeting. Isolated as I am, I should be very much grieved to do without it."

We have many such letters. Shall this class, who cannot pay for the paper, who have no other preaching, or conference meeting, be deprived of this source of comfort? We think we hear many voices say *No*. Then can you not send us something to help pay for the free papers that are sent weekly to several hundred of the Lord's poor children?

QUERIES AND ANSWERS.

BRO. GRANT:—Please answer the following questions through the Crisis, and oblige a "Scripture searcher."

1. What is meant by the "whole world" in John 21: 25?
2. Give me all the proof in Scripture that Christ's kingdom will be on earth.
3. Why did not Christ want Mary to touch him?
4. What was the end of Peter:

N. W. RANDELL.

1. Other translations make John 21: 25 quite plain. Wakefield's reads as follows:—"Now there are also many other things, which Jesus did; but, if they were written every one, I do not think that the world *even then*, would receive the books which should be written. Amen."

Thompson renders it as follows:—"There are indeed many other things which Jesus did. With respect to them, if they were all committed to writing, one by one, even then I do not think that the world would cordially receive the books written. Amen."

2. We have not time now to give "*all* the proof in Scripture that Christ's kingdom will be on earth." We can find no proof that it will be any where else. In Matt. 5: 5, Jesus says: "Blessed are the meek for they shall inherit the earth." Said the Lord to the prophet Isaiah; "Behold, I create a new heaven and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65: 17. Said Peter, "Nevertheless we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13.

The Revelator, in vision, heard the redeemed singing of Jesus as follows;—"Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5: 9-10.

In Rev. 21: 1, John says: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

After the prophet Daniel had been shown the four great monarchies that were to hold sway over the earth, he says: "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. 7: 18. Again he says: "The kingdom and dominion and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7: 27.

Said the apostle James:—"Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."

In Matt. 25: 31-34, we find Jesus instructing his disciples as follows:—

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom preared for you from the foundation of the world."

It will be seen that the saints do not inherit the kingdom till Christ comes. In Rev. 11: 15, we find the time for Christ to receive the kingdom is not till after the seventh angel sounded; "and there were great voices in heaven, saying, The kingdoms of *this world* are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." These Scriptures we consider sufficient to settle the matter for ever.

3. In answer to the third inquiry, we would give Thompson's translation, which, we think gives the true idea in the text:—"Jesus saith to her, Cling not to me, . . . but go to my brethren and tell them I am about to ascend to my Father, and to my God and your God." Mary did not like to leave him; hence he said "*cling* not to me;" but go and tell the good news that I am raised from the dead.

4. Peter was crucified with his head downwards, in compliance with his own request.

SHOULD CHRISTIANS FIGHT?—If any wish to get the above named tract, they can obtain it of Bro. Thomas Whitecar, 814 Swanson Street, Philadelphia. Price 40 cts. per one hundred, postpaid.

ERRATA.—Bro. Grant:—In my article on Napoleon, the last paragraph has an awkward typographical error. For "carnal reader," it should read casual reader. M. D. W.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as Agents in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments..............$358.89

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1407.72
Wm. Baker	25.00
E. Stetson (Norway Mission)	1.00

ANNUAL REPORT
Of the American Advent Mission Society,
FOR THE YEAR ENDING AUG. 24, 1868.

The third Annual Meeting of the American Advent Mission Society was held at Springfield, Mass., Aug. 26th, 1868, the President, Eld. Joshua V. Himes, in the Chair.

Prayer was offered by Eld. B. W. Wilkins, of Tennessee.

The following members were present:

Ministers—P. W. Hough, B. W. Wilkins, H. K. Flagg, H. H. Dickenson, S. G. Mathewson, A. Ross, I. I. Leslie, L. T. Cunningham, D. Cogswell, P. S. Butler, L. Boutell, S. C. Hancock, J. Blain, A. D. Flagg, E. Moulton, D. V. Corey, M. R. Miles, C. H. Sweet, O. D. Eastman, A. W. Sibley, J. V. Himes, A. M. Higgins, Elam Burnham, T. Jones, B. St. John, J. K. Bellows, H. A. King, E. Owen, B. Hitchcock, J. Couch, G. A. Streeter, G. W. Brown, A. H. Brown, T J. Cox, C. H. Leverton, L. C. McKinstry, and H. F. Carpenter.

Delegates—M. Smith, Moses Smith, O. D. Newell, E. W. Smith, E. K. Byam, W. M. Hall, E. Buckingham, A. Andrews, Henry Little, J. S. Morriss, E. G. Kingsbury, S. Ayers, H. P. Coburn, and Geo. T. Adams, member of the Board of the A. C. Association.

On motion, the Secretary's minutes of the last annual session were read, and adopted.

Voted, that a committee of three be appointed by the Chair to prepare business to come before the meeting.

The Chair appointed as that commitee, Brn. J. Couch, L. Boutell, and A. W. Sibley.

Adjourned to the call of the Chair.

Thursday, Aug. 27, 9½ o'clock, A. M. Met according to adjournment, the President in the Chair.

The Committee on Business reported the following order, which was approved:

1. That the Chair appoint a Nominating Committee, to nominate officers for the ensuing year.

2. That the Society accept the offer of the Camp-meeting Committee, and hold their meeting, when the President and Missionaries will make their annual reports, in front of the preachers' stand.

The Chair appointed as Committee on Nominations, Brn. O. D. Eastman, S. G. Mathewson, and E. G. Kingsbury.

While the Committee on Nominations retired, and were preparing to report, Eld. H. K. Flagg, and Dr. I. I. Leslie, made some very interesting remarks on our Missions South.

Adjourned, subject to the call of the Chair.

Friday, Aug. 29, 10 o'clock, A. M. Met in front of the preachers' stand, the President in the Chair.

The following order of exercises was observed.

1. Singing of the 65th hymn in the *The Jubilee Harp*.
2. Prayer by Eld. B. W. Wilkins, of Tennessee.
3. Singing of the 450th hymn in *The Harp*.
4. Report of the Executive Board of the Society by the President; which was adopted.
5. Reading of the Report of the Missions in Missouri, by Eld. H. K. Flagg.
6. Reading of the Report of the Mission in Tennessee, by Dr. I. I. Leslie.

Adjourned to meet after the afternoon service from the stand. A W SIBLEY, Secretary.

Saturday, Aug. 29, 3½ o'clock P. M. Met as adjourned, the President in the Chair.

The Secretary being absent, I. I. Leslie was chosen Secretary *pro tem.*

The Treasurer's Report was called for, read, ann adopted.

Treasurer's Report.

GEO. T. ADAMS, Treasurer A. A. M. Society, in account with the same.

DR.	
Aug. 25, 1868.	
To cash received from Aug. 22, 1867, to Aug. 25, 1868	$5,844 31

CR.	
By cash paid out as follows:—	
Balance due the Treasurer, being the excess of expenditures over receipts as per last year's report	$ 43 03
Paid Missionaries, Teachers, and Agent connected with the Memphis Mission	2,149 43
Paid for land at Memphis, for Chapel	1,600 00
" for Mission at St. Louis, Mo.	750 00
" for Mission in Florida	644 14
" for Mission in Norway (O. Bendixon)	259 15
" for books, tracts, papers, and assistance rendered various parties south	363 01
" expenses of the A. A. M. tent, and Bro. Reed's tent	149 09
" expense of forwarding goods South, postal orders, and sundries	77 21
	$6,035 09
Excess of expenditures ove. receipts	$190 78

GEO. T. ADAMS, Treasurer A. A. M. Society.

I have examined the report and vouchers of the Treasurer of the A. A. M. Society, and find them correct.

Aug. 27. D. MATHEWSON, *Auditor.*

The Nominating Committee appointed at a previous meeting made their report.

One of the nominated list declining, the name of S. W. Thurber was substituted.

The following nominated list was elected:

President—Joshua V. Himes.
Vice-President—Sidney Hall and C. S. Sherman.
Secretary—A. W. Sibley.
Treasurer—Geo. T. Adams.
Auditor—D. Mathewson.
Executive Board—J. V. Himes, A. W. Sibley, Geo. T. Adams, L. Boutell, L. T. Cunningham, S. W. Thurber, and D. Mathewson.

After the election of officers, the meeting adjourned formally.

I. I. LESLIE, Secretary *pro tem.*

In consequence of its length, the Annual Report is omitted. It can be had in tract form.

For Bro. J. B. Wadsworth.

Wm. Baker..............$25.00.

NEW MUSIC.

"O I must be a Lover of the Lord," and "Gathered in the Morning." On one sheet. Price 5 cts., postage 2 cts. Also, "Blessed Tidings." Price 5 cts., postage 2 cts.

For sale at this office. AG'T.

For the World's Crisis.

REPORT OF THE UNION FEMALE MISSIONARY ASSOCIATION.

This Association held its fourth annual meeting at the Springfield campmeeting, commencing Aug. 26th, 1868. Meeting opened by prayer. Report of the last meeting was read, after which the following sisters reported their labors during the past year: A. E. Smith, M. L. Durand, A. M. Tripp, M. Otis, E. L. Crumb, M. D. Wellcome, J. Hitchcock, H. B. Hastings. These reports were interesting, and showed the deep interest of God's handmaids in the work of saving sinners. Adjourned to meet Thursday morning.

Thursday, Aug. 27th. Met according to adjournment. After prayer, listened to the remaining reports of laboring sisters. The following sisters reported: E. Azerene, — Warner, L. M. Stoddard, L. A. Mirick, M. McKinstry, — Tatro, E. S. Jennings. These reports were also interesting.

Voted, That the Constitution be read, after which those who wished to become members of this Association were requested to hand in their names, with the required fees. (See list of names.)

Voted, To elect the officers for the ensuing year. Officers elected as follows:

For *President*, Sister E. S. Jennings. For *Vice President*, Sr. A. E. Smith. For *Secretary* and *Treas.*, M. McKinstry. For *Assist. Secretary*, M. L. Durand. The time having arrived for preaching, *Voted* to adjourn.

Friday, Aug. 28th. Met according to adjournment. After the opening preliminaries, the President gave a short address, for the purpose of showing to those interested the object of this Association; after which a committee of three was chosen to take the names of those who wished to join and aid in this work. This meeting was one of very great encouragement to the sisters who labor in the gospel. A goodly number joined, paying the required fees for membership (See list of names), and one good brother pledged $500 to the Association, to be had when needed. May the Lord bless him abundantly, and give him a crown of life in the kingdom.

Called for the reading of the Treasurer's report, which was as follows:

M. MCKINSTRY, *Treasurer*, in account with the U. F. M. Association.

DR.	
To Cash received at last annual meeting, Aug. 24th, 1867	$126.00

CR.	
By Cash paid to Annie R. Smith, August 24th, 1867, by vote of the Association	$26.00
For printing minutes	15 00
Miscellaneous expenses	1.00
Total	$42.00
August, 1868, balance in treasury	$84.00

M. MCKINSTRY, *Treasurer.*

The report was accepted and adopted.

Voted, That the "Relief Committee" consider the wants of missionaries, etc., and appropriate such portions of the funds to them as they deem proper.

Voted, That each sister feel under obligation to solicit aid for this Association, that the work of the Lord may be carried forward successfully, and the wants of missionaries relieved. After a few exhortations by those interested in female labor in the gospel, adjourned to meet at the call of the Secretary.

Names of members who joined during this session, with the amount paid:—

Cora C. Smith $2.00, S. F. Brown $5.00, P. Marsh $5.00, D. E. Atwood $5.00, E. L. Briggs $1.00, N. Harris $10.00, R. Palby $1.00, S. Anderson $1.00, M. Sunderland $5.00, Geo. Tilley $10.00, also pledged $500. C. H. Hudson $1.00, R. White $1.00, B. W. Leonard 1.00, L. Butler $5.00, a sister 50 cents, Mrs. R. Taylor $1.00, J. Shorey $1.00, S. Baller $1.00, J. Wiswell $1.00, W. J. Merrill $1.00, G. Gray $1.00, A. Morse $2.00, M. J. Hammond $1.00, L. A. Gardner $1.00, C. M. Clemence $1.00, M. J. Benson (renewed) $1.00, an old lady 10 cts., M. Mayhew amount not stated, M. Throp $1.00, L. M. Stoddard amount not stated, J. E. Cheney $1.00, L. E. Newell amount not stated, C. L. Wheaton $1.00, E. Miles $1.00, A. H. Owen $1.00, L. P. Watkins $2.00, A. A. Stedman amount not stated, D. Cogswell $5, R. Taylor $1.00, A. S. Breed 1.00, F. Clark $1.00, A. Stout $1.00, J. Pestle $1.00, S. Beman $1.00, A. Bishop $1.00, B. Beach $5.00, a friend $1.00, a friend $5.00, L. D. Merrill $1.00, T. H. Humes $1.00, C. A. Phillips $1.00, a friend 25 cts., A. W. Levis $1.00, Mary Howe 25 cents, S. R. Thomas 50 cts., A. E. Whitington $1.00, R. S. $1.00.

M. MCKINSTRY, *Secretary.*

This report should have been published before, but on account of other duties, taking care of the sick, etc., it has been neglected till now. Please excuse the seeming neglect.

M. MC'K.

For the World's Crisis.

THE PILGRIM BAND.

BRO. GRANT:—While at the Springfield campmeeting, a company of sisters met every day alone in the woods, to spend a little time in prayer. We met the same at Wilbraham last year; but this year, many more met with us, and the Lord made one in our midst. Many souls were blest, and some backsliders were reclaimed. They were precious seasons indeed, and we gave our company the name of "The Pilgrim Band," and covenanted together to spend a little time each day in prayer, especially for each other. It was proposed that each one occasionally should write a short article for the Crisis, headed "To the Pilgrim Band." It would be heart-cheering to hear from each other. MRS. O. D. WOODRUFF.

Southington, Ct.

For the World's Crisis.

SETTING A CHAIR FOR JESUS.

A good sister of our acquaintance, a few days since, in preparing the table for supper, set an extra chair, plate, etc., saying she would set a chair for Jesus. Presently a brother in Christ called at the house, and was the recipient of her hospitality, occupying at the table the place she had in her mind prepared for Jesus. This circumstance is suggestive of an important principle in our holy religion,—"Given to hospitality." D. N. SMITH.

CHARITY MEASURE.—Men measure their charities by a peculiar standard.—A man who has but a dollar in his pocket, would give a penny for almost any purpose. If he had a hundred dollars, he might give one; carry it higher and there comes a falling off. One hundred would be considered too large a sum for him who has ten thousand, while a present of one thousand would be deemed miraculous from a man worth one hundred thousand—yet the proportion is the same throughout, and the poor man's penny, the widow's mite, is more than the rich man's high sounding and widely trumpeted benefaction.

Correspondence.

From Bro. H. K. Flagg.

BRO. GRANT:—Peace and quietness begins to reign again in this city; and the fear of riots and bloodshed have given place to the cheerfulness of other days. How glad we are to look upon the national election as a thing of the past. Although our people took no part whatever in the political strife of the past few weeks or months, yet we could not but feel a deep interest in the success of the principles which might give peace to our people. By the advice of our Mayor, we closed all our schools and some of the meetings during the election excitement. The hotels, saloons and all other places where liquor was sold, were closed by order of the Mayor also; and all children, black or white, were forbidden to go out on the street from Monday at six P. M., till Wednesday morning. The day of election was very quiet indeed. O how many times I have thought what a happy time, comparatively speaking, we should have, if all such places could be closed forever. We are looking for that time; and praise God for the evidences that it is so near; when there will be no fighting, no pain, no death. Yes, and we are called upon, not to elect our coming King, but to make our own calling and election sure.

We are at work, as usual, trying to lead sinners to love God. I baptized six last Sabbath; five white and one colored. Our meetings are interesting. All but five of those baptized were converted in our church during my absence east. Bro. Floyd from Philadelphia, Pa., has been with us nearly two weeks, and preached for us at different places of worship to good acceptance. Our brethren do enjoy a good visit from our eastern friends, and especially those who can tell them about] the coming kingdom They have heard me three long years; and why should not a new gift or talent be as refreshing to them as to our brethren and sisters east?

Our schools are prospering; our meetings are interesting; and although we are not having many conversions, yet we are united and working in harmony with each other. There is at present a good prospect, should time continue, of future success. A white man at Catskill has sent me word by my son-in-law, who preached there last Sabbath, that he will deed us, as a free gift, a nice spot of ground to put a house of worship on, and also furnish us all the timber standing to build with. The colored people will cut the timber, and put up the frame, if I will cover it. Now if we could promise the Government that we would use the house as a school, and sustain it, they would furnish the aid for the lumber to cover it; but I dare not at present make that promise. If brethren east would only send us $75 for that purpose, I think it would enable me to finish the house for them. We are cramped for just such aid. I leave all in the hands of the Lord. But I feel almost discouraged. I want to do more than I am able to do. There are a great many colored people over there, and not a place to meet and worship in, except a little log house, with, I think, one small window. I let them have a little money to buy some boards to lay a floor, so as not to use the ground for that purpose. I expect to go and preach there next Lord's day. Bro. Floyd will preach here. Bro. Macon will preach at Benton Barracks, where I have leased a hall for one month. Arthur Waite will preach at Lowell, and Bro. Decatur expects to preach at East St. Louis, to a small colored Baptist church, who own their house of worship, which they built some two years ago. They promise to come into our mission.

We are doing all we can; but we need aid. Will our friends help us? I have received since my return, from private sources, from Bro. Charles Shepard, Wisconsin. $5.00. From Bro. L. Boutwell, two barrels, containing one nice bed, and some clothing, which was very acceptable indeed. The bed I gave to my daughter, who had none of her own. She has been, and is, devoting all her time to teaching, and I did not know of any one needing it more than she. Our quarterly conference was interesting, and gave us new strength and zeal for work.

Your brother in the blessed hope,
H. K. FLAGG.

St. Louis, Mo., Nov. 4th, 1868.

From Bro. I. I. Leslie.

BRO. GRANT:—The Lord is with us here, and Satan too. The last month has been one of great labor and trial. There has been considerable persecution, all coming from those who call themselves the people of God. The Devil works against us through professed christians. You know that much of the persecution which God's true people have suffered in every age, has come from the professed church of Christ. Our most bitter enemies here are church members. But in the midst of all the opposition of the combined churches in this city, the Lord has given us six souls during the month. I have baptized these into Christ, and all are rejoicing in the hope of soon seeing him. Sickness among us has considerably abated, and the warm, pleasant weather the last week has cheered many poor, nearly broken-hearted ones, and checked those diseases which are the result of chilly and rainy weather, unprotected feet and unclad bodies. O how the poor suffer here. But many of them are rich in faith and heirs of the kingdom. There is longing here for the kingdom to come. That part of the Lord's prayer is sweet to this poor people. Never could a people more desire the coming of the Lord than this. They have nothing to hold them here. They are ready and long to "take wings" and fly away to meet their coming Savior.

Our views in relation to the end of the wicked and the reward of the righteous are extending beyond the limits of our church and congregation. The doctrine of going to heaven or hell when we die, is being shaken to its foundations (if it has any) wherever we have got a hearing. The ministers, of course, do all they can to prevent the people from hearing and thinking upon the subject of the Lord's coming, and the crown and reward being given to them. But the truth gets into the hearts of many, and remains in spite of the efforts to prevent it. Praise the Lord. We are not laboring in vain. The seed sown will germinate and yield a harvest. Pray for us still, and we will work on until the Master comes. I. I. LESLIE.

P. S. Since I returned I have received a barrel of clothing from the church in Worcester, Mass. Thanks to those dear children of God. Also a package of children's garments, made and given me, when I was at home, by an invalid sister in Natick, Mass. This dear one has the use of her left arm only, and with this she has made, during the past summer, many garments for the poor children in our missions. Some of the children here are feeling warmer by her one hand. I also hear, through Bro. Boutell, that a barrel of clothing is on its way from Conn. Bro. B. is at work for the poor here. God bless him.

I. I. L.

From Bro. J. B. Wadsworth.

BRO. GRANT:—I have been told not to put off any thing for to-morrow that can be done to-day. For a few days I have felt as if I had done nothing; for, really, I have been puzzled in my mind to know how or where to begin. New Orleans has long been on my mind. I have a little feared it; but I have at last reached this wicked city. I arrived here in time to be at church last Sabbath. In the forenoon I visited the African Baptist church. In the afternoon I went to the Methodist church; heard an instructive discourse. I was not there long, before I was informed by the sexton that the church was built by northern people. It is free for every body. But few except the northern people worship there. I saw about half a dozen colored people there. The southern and northern and black man seem to have their place of worship distinct from each other. Previous to the war this was not so bad. In many localities, they made no difference as to their worshiping the Lord in a house together; but malice, enmity, and numerous other evils, have rooted out that good spirit, and it must be very painful to the Christian to see such a state of affairs; for we are taught of God to love one another, and, indeed, to do it towards all the brethren, and increase more and more; for every creature of God is good, and nothing is to be refused.

This city has some from nearly all nations in it. The southern people may not be the worst people in the world. There may be others fully as vicious. The time is not far distant when we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, whether it be good or bad.

O, brethren and sisters, let us do what little we can for the perishing ones of this city. You send me what tracts you have read, and have no further use for, and I will dispose of them for you. They can be sent from here to all parts of the country. I think to visit cars, boats, in fact, to go wherever the Lord would have me to go. Here is work enough for a dozen better workers than I am, for the short time I have to stop here. This city is as black as night. She is wallowing in the mire of pollution, sinking in the jaws of everlasting destruction. O send me some printed advice, and pray that I may deliver it to the honor and glory of God. Each grain of the advice may all fall in good soil, come forth, and bear mighty fruits.

I think to stop here till Jan. 1st, if means will permit. To save money, I thought best to rent me a room and board myself; so I have rented me a room for $5.00 per month. I have a good blanket, and my knapsack will answer for my pillow. I have a box that Bro. Himes sent me full of tracts. It will do for a chair. My cooking utensils cost me seventy-five cts., and I can board myself for about $1.00 per week; so the $5.00 for the room, making in all $9.00 per month, save about $11.00 per month by boarding myself. My post-office box is 1587, New Orleans, La. My health is good. Your Bro., waiting for the time when we can praise the Lord for ever. Remember me often in your prayers.

J. B. WADSWORTH.

From Sr. Hattie Hastings.

Dear readers of the *Crisis*:—It is a privilege for me to address Father's family through the columns of our family paper, the *Crisis*. I left Boston the first of October, stopping in Worcester and Conn. a few days with friends, who helped me on my "journey after a godly sort." Came to New York, and found a resting-spot at the "Star of Hope Mission," as do all missionaries going South, whether interested in that mission or not. Sister Smith's generous heart is always open to cheer the traveler on his way, and help poor pilgrims on their journey. I have feared this mission would stop for lack of means; but I see no reason why it should. If our sisters keep their faces turned Zionward, and not stop by the way, or be turned from their purpose, they shall never be moved. That they are well adapted to this work the devil well knows. Who can say that God has not blessed their efforts? Who else could go into the garrets, and wade through filth and dirt, and be obliged to hold their breath while there for the terrible stench that exists; then down into the cellars, which are as much worse as you can think? Show me the brother or sister that would be willing to give up their children and a pleasant, quiet home for such kind of work as this, and I will show you a christian. I know what it is. I have been a missionary in the garrets and cellars; the narrow streets with horse stables in some corner of terrible filth, too degrading for human beings; and there is no work on earth that takes hold of a person's finer feelings like this, and no work that needs to be done so much.

God has prospered this mission. Infidels, backsliders, the most infamous, and worst of sinners, have been converted. Houses of ill-fame have been broken up, the haunts of vice and drunkenness, thieves and robbers, have yielded to the gentle influence of God's Spirit, through the labors of these missionaries. Satan looks on, and sees what God has done through them, and determines that he will stop the work. He is a shrewd being, and knows just how and when to strike. And so he tries one thing after another, until he gets hold of the tool of jealousy; and he knows these persons, like the best of christians, have their faults. Now he says, I'll stir up jealousy between them, and among their best friends, and when I get the ball moving, I shall accomplish my object; so he listens, waits, and watches, and when the body is tired and sick, and worn down with constant toil and labor, a word may be spoken in an unguarded moment, thoughtlessly perhaps. Now is the time, and he whispers in the ear, for whom he says it was intended, *That was meant for you*; then the spirit of jealousy begins to work like leaven. Now the ball has commenced rolling, and who does not know that it is hard stopping it until it gets to the bottom of the hill. When it once gets started, let it go. It will go faster than you can, if you try ever so hard. And it will stop when it gets to the bottom. All the lies that stick to it can not stand the genial rays of heaven's sunlight, down in the valley of humiliation. You know

they are false, and some of your best friends know they are false, and, best of all, God knows it too.

No person taking a public stand for Christ will escape the slanderer's tongue. Cruel jealousy and envy are two of the greatest enemies in the cause of God. But God, who is for us, is more than all they who are against us. The Star of Hope Mission was started in the fear of God, sanctioned by his Spirit, blest by revivals; and any one free from prejudice, visiting New York, if they will go with Srs. Smith or Boide, visit some of these places, and stop at one of the prayer-meetings, cannot help seeing that God is with them of a truth. Who dares to take the responsibility of throwing hindrances in the way of these laborers? Who dares to withhold the means needed to sustain this work, when God tells them to give of their abundance?

I have been a missionary in the northern cities, and now I am laboring in this southern field. Some get the idea it is much harder and more discouraging here than at the north; but they are mistaken. The hardest and the most laborious of all missions I have ever visited, north or south, is the Star-of-Hope Mission. The God of Israel, that led his people safely through the Red Sea, will hear the prayers of his dark-skinned people; and since my last visit there, I have no fears that the work will stop. May God bless all the missions, and show us what our duty is. Be as charitable for one as you are for another; and if you are tempted to expose the faults of any of the laborers, remember you have faults, but you do not wish to be cast aside.

I have heard some say that a large amount of money has been expended on that mission. Yes, we know it. Suppose that seventeen or eighteen hundred dollars have been spent to support it; have not other missions cost double that sum? and yet it may be all right. The question is, Is any body saved? I answer, Yes, a church of many members, thank God! May he bless and sustain the Star-of-Hope Mission.

And now, dear brethren and sisters, I ask you to remember in particular the wants and needs of this mission, and now and then breathe a prayer to God for all the missions. Yours in the gospel field,

MRS. H. L. HASTINGS.

Darlington, S. C., Oct. 30th, 1868.

From Sister E. S. Jennings.

To the saints scattered abroad; *greeting*:—After an absence of nearly two months, I am once more in Western New York, where I have spent the past two years preaching in several counties, opening a number of new fields, and gaining an entrance into many places where no man of our faith could have got a hearing; in some of which good churches have been raised up, and the doors are open for God's faithful servants to preach the views we entertain. I could also name at least four meeting-houses, of different denominations, where I have been admitted to preach while both minister and people have *outwardly* joined hands with me, rejoicing in the effect of the gospel, until they have thought best to draw in their *own* net in order to ascertain *their* gain; and finding that instead of increasing in number (as their selfiih hearts had led them to suppose,) they were decreasing, and lovers of truth were apparent in their midst As a result, they have barred their doors and shut their hearts; but I know of no instance where it has not turned out for the furtherance of the gospel, although its results to them have been spiritual death, and the hatred of outsiders. Retirement, ease and quiet, are more congenial to my nature than a life before the public; but the call breaks upon my ear from old fields and new ones, from destitute and neglected ones, "Come and help us." And though a cold winter is at hand, already spreading her white sheet over the faded flowers and fallen leaves, my heart responds to the call; even though it takes me from warm, cosy, rooms surrounded with ferinds, and with all that I need for my comfort, while I only preach to them on Sunday.

For three months last winter I preached nearly every evening; and my health and heart is good for another cammpaign, and ready for the coming struggle; but O how great the harvest; and where are the faithful laborers? I hear of preachers, of ministers, Drs. of Divinity, and theological seminaries; but when I look for prudent, faithful laborers, workers, with hearts willing, and hands ready (if need be), I have to pray "send them into the field." I thank God there are some such; others are halting; may they only wait for the heavenly endowment.

Permit me to say to those friends in various parts, who have during last spring and summer solicited my labors in a series of meetings, when the evenings were of a suitable length, that I count no solicitation, or indefinite engagement, of any force, unless repeated; as a year, or even six months, may have wrought many changes in many places, both in feeling and circumstances. Those who are expecting me to meet such engagements, will therefore write me now, stating their *present wishes* and circumstances, and though my calls are many, I will try to do the best I can for you. My chief anxiety is to know just where my Lord would have me go; for experience has taught me that only there may I expect his blessing and his presence. May he direct our hearts into the patient waiting for his Son from heaven.

Your sister in hope,

E. S. JENNINGS.

Honeoye, Ont. Co., N. Y., Nov. 3d, 1868.

From Bro. B. F. Davis.

BRO. GRANT:—I love to think of the good time coming, when Father's children will get through with the troubles and trials of this wicked world, and be gathered into the kingdom of Jesus, never to part any more for ever. When we look around us, and see the sin, wickedness, and misery that there is, my heart is pained, and I am led to say, How long, O Lord, how long will this state of wickedness last? I do not expect it will be any better till Jesus comes, and wicked men and devils are all destroyed, and the earth restored back to its Eden beauty and glory. Then it will be a blessed land indeed. Glory to God for the prospect. I long for the time to come when our dead friends will live again.

Dear brothers and sisters, walk right out on the promises of God. They are yea and amen in Christ Jesus. Lift up your heads, and rejoice, knowing that your redemption draweth nigh. I believe it. Bless the Lord. This generation shall not pass, said our blessed Lord. Who can doubt it? Can the Savior lie? No, never, never.

We are having some very good meetings in Lewiston. Some have had moral courage enough to come out and embrace the truth and fall in love with Jesus. Others are inquiring the way to Zion. Bless the Lord.

Lewiston, Me. B. F. DAVIS.

LONG ARTICLES.—Some time ago, *The Independent* gave a few excellent hints on the way to write a good newspaper article, and among the rest the following, which ought not to be forgotten:

"*Short* articles are always the ones most likely to be read, and of course long ones are those most likely to be unread. One column is better than two, and sometimes half a column is better than either. Two columns need a very weighty theme and a first-class writer. On this subject every writer may judge of others by himself. Seldom has he the time or patience to wade through a long article; and what is true of himself, is equally true of nine men out of ten. The writers who write for the greatest number of readers do not exceed a column of any ordinary sized newspaper."

Obituaries.

WILSON. Died in Lee, N. H., Oct. 22d, 1868, Samuel G. Wilson, aged sixty years and nine days.

Funeral at the Union meeting-house, attended by Bro. Joseph Harvey, who preached a most instructive sermon to a crowded house. He leaves four children. Pray for them. Ever may their father's virtues be cherished in their memories. His friends were numerous, gained by his kind and generous heart. L. A. DUDGIN.

BELL.—Died at Portsmouth, N. H., Oct. 27th, E. A. Bell, daughter of Samuel and Mary J. Hanscom, aged 21 years and six months.

She died in hope, and sleeps in Jesus. Funeral services were conducted by the writer. Sermon from 1 Peter 1: 3. JOSEPH W. WHITE.

LORING. Drowned in the harbor of Barbadoes, June 35th, 1868, Mr. George A. Loring, son of John and Philena Loring, aged forty-two years and nine months. H. D. REED.

WEBBER. Died in Gardiner, Aug. 27th, 1868, La Forrest Webber, aged sixteen years and six months.

"When blooming youth are snatched away
By death's resistless hand,
Our hearts the mournful tribute pay,
Which pity must demand."

H. D. REED.

SHOFF. Died in Pittsburg, N. H., Sept. 5th, 1868, of fever, Elsa, daughter of John and Lucinda Shoff, aged one year and one month.

D. N. CHADSEY.

HUGHES. Died in Ridge Prairie, Ill., July 12th, 1868, of cholera infantum, Thomas Honley, son of Edwin and Elizabeth Hughes, aged nine months and eight days. M. R. P.

Married.

In Lake Village, N. H., Nov. 6th, by Eld. T. W. Piper, Mr. NOAH C. GILMAN and Miss ELLEN M. SLEEPER, both of L. V.

Summary of News.

FOREIGN.

Cable News.

LONDON, Nov. 15. The election attracts the attention of all classes of people, and but little business will be done during the week. The cotton trade at Liverpool will be suspended on Tuesday and Wednesday, and the breadstuffs market will probably be closed on those days. In London the stock exchange will be closed on Tuesday.

Sanguine Liberals estimate that Mr. Gladstone will have a majority of one hundred and thirty in the next House of Commons.

The prosecution by the French Government of the parties who promoted the subscription for a monument over the grave of M. Bandin, one of the victims of the *coup d'etat* of the 2d of December, has resulted in the conviction of several journalists and other, all of whom have been heavily fined and additionally punished by a suspension of their rights. The decision of the Court in these cases causes much popular indignation in Paris, and symptoms of unusual agitation have appeared. The police and military authorities in the city are taking extraordinary precautions against a disturbance of the public order.

The French Government has commenced a prosecution against the Gaulois newspaper for an infraction of the press law.

New York, Nov. 12. Cable specials say that the Pope, through his Nuncio at Madrid, still refuses to recognize the new Spanish Government.

Paris, Nov. 13. At a council of Ministers held at the Tuileries, proof was adduced of the existence of a conspiracy for the overthrow of the existing order of affairs in France, and a resolution was adopted providing for the use of the most vigorous measures for its suppression. The public journals will be exempted from interference if they refrain from inciting the people against the government.

At a meeting of French Bishops and Cardinals at Rome, several reformatory measures were introduced, which, to the surprise of the Conservatives, were favorably received by a majority. One of these was to revise the Council of Trent decision concerning the celibacy of the Catholic clergy and declaring that they could marry, and the other was to abolish the Latin liturgy and substitute for it the language of the nation in which the service is performed. These measures will be reported to the Ecumenical Council soon to be held.

DOMESTIC.

HAVANA, NOV. 15. The rebels have appeared on the railroad track between Neuvitas and Puerto Principe. They captured a train of cars with a number of passengers on board. Four of the latter were retained as prisoners, and the others were allowed to proceed to their destination on hand cars. The baggage cars were plundered of their contents and the railroad track torn up for a considerable distance.

GRAND SCHEME FOR THE INVASION AND ANNEXATION OF CUBA.—A grand scheme is at present on foot in New York, among a band of adventurous Americans, for the capture and conquest of the beautiful "Queen of the Antilles." The enterprise is only in embryo as yet, but not many weeks will be required to bring it to maturity. The News says:—

"The leaders in this movement are men of daring, who will reck not what danger may attend the undertaking. Several of them fought beside the ill-starred Walker on the plains of Nicaragua. The programme of the leaders is briefly this:

Part of the population of the Island of Cuba is in a state of rank disaffection to the ruling power, and is prepared to co-operate with any friendly expeditionary force that may invade the island with the object of overturning the existing government and establishing a republic that will join the United States in the same manner as Texas. It is contemplated to fit out a volunteer expeditionary army of 2,500. They must be all fellows of infinite pluck, and ready for any thing desperate. Emissaries will be dispatched to the island to apprise the revolutionary element before-hand of the intended design and concert measures for mutual co-operation. A native of high rank and considerable military genius has rendered much aid in the arranging of the plan of invasion. The invaders, however, will be nearly all Americans, who are deeply imbued with the idea that the beautiful Island Queen ought by right to be annexed to and abiding under the friendly shadow of this Western Republic. When the force is equipped and ready, it will start from these shores in fast-sailing steamers, and commence operations upon effecting a landing within a convenient distance of the city of Havanna. This will also be the signal for an instant uprising simultaneously all over the island. The result of the enterprise is probmatical, though it may be regarded as a project not altogether impossible.

The only delay at present to the carrying out of the enterprise is said to be "a want of the necessary funds;" but these it is expected will be forthcoming in abundance as soon as the enterprise shall be a little further under way."

WOMEN'S SUFFRAGE CONVENTION.—It is understood that a call is issued this week, signed by Rev. Drs. Clarke and Manning, Mrs. Julia Ward Howe, Mrs. Sarah Shaw Russell, Mrs. L. Maria Child and others, inviting the public to attend a Convention in behalf of Women's Suffrage, at Horticultural Hall, in this city, on Wednesday and Thursday, the 18th and 19th of November.

The Display of Meteors.

A correspondent furnishes the following:

Last night, Nov. 13th, seemed to be reserved to this region for the meteoric display, about which so much has been said of late. The two preceding great November showers were seen from different parts of the globe. It was not expected that another great shower would follow this year; but it was expected, however, that there would be last night the usual number of meteors occurring at the annual showers. It seems that the great meteoric swarm has not entirely passed the orbit of the earth.

The writer witnessed this spectacle from his window from three to near six o'clock this morning, having the bright star *Benetnasch* in the centre of the field of view from three to four o'clock, and keeping to the same azimuth the rest of the time. The radius of the field of view was about thirty degrees. From three to four o'clock one hundred and ninety-eight meteors were seen within this field, and from half-past four to half-past five o'clock, two hundred and forty-three. During this time nine were recorded by the brilliancy of their light alone, having appeared out of the field of view in the east. These must have been very brilliant.

Many of the meteors left trains of light visible for near a minute. One which passed little above the star *Cor Coroli*, at five thirty, downward towards a point below *Benetnasch* left a train visible for seven minutes, and it then became invisible by reason of daylight. The train was full ten degrees long at first, and perfectly straight; but it soon began to crook into the form of a serpent, and finally became a mass of light something larger than the moon, and drifted away in the direction the meteor moved. It resembled, in form, the great Jenny Lind meteor seen here many years ago. The meteors seemed to increase in number as daylight came on. Bright meteors were seen to the last dropping down into the dawn. Judging from the number of meteors visible in this area, there must have been seen at least seven hundred an hour. The sky was perfectly clear, and the air tranquil, all the time. The absence of the moon was favorable.

With few exceptions the meteors moved in lines which, continued back, would converge in or near the Sickle in *Leo*.

Special Despatch to the Traveller.

Vassar College Observatory, Poughkeepsie, Nov. 14, 1868.—Thirty-five hundred brilliant meteors were observed here last night and this morning.

[To the Associated Press.]

POUGHKEEPSIE, N. Y., Nov. 14.—The display of meteors here last night was very fine. One magnificent meteor lasted several minutes. It represented a ball of fire as large as a man's head, with a trail of great length and width.

HARTFORD, CT., Nov. 14.—Four observers last night counted three hundred meteors, at the rate of over ten a miuute. The display was greatest after one o'clock A. M.

NATIONAL CHRISTIAN CONVENTION.—A call signed by a large number of the most distinguished clergymen and laymen of evangelical denominations in the United States, has been issued, inviting their brethren, both lay and clerical, to meet in convention in the Reformed Protestant Dutch Church, corner 5th Avenue and 29th street, in the city of New York, from the 17th to the 20th days of this month. The object is to "more freely develop christian zeal and render efficient the gifts and energies of the church of Christ," that the indifference of multitudes to the claims of the goswel, and the tendency to irreligion in our country may be overcome. A list of eighteen topics for discussion has been prepared, in which well known clergymen and laymen will deliver introductory essays.

☞ The Turkish Government has made a contract with a house in Boston for the purchase of one hundred revolving guns. The agitations in the Danubian provinces are said to be the cause of the present military preparations.

☞ The Lynn Reporter states that Mr. Hiram Marble, so well known for his connexion with the remarkable work of excavation at Dungeon Rock, died at his residence near the spot at an early hour Tuesday morning.

☞ A fine meteoric display was witnessed in England Saturday night.

Notices.

Mission Tent for Florida.

Shall the Maine Mission Tent go to Florida on a mission during the coming winter? Bro. Griffin, who is a good and faithful manager, proposes to go with the tent, provided the committee consent and the friends of missions will provide the means. Who that has abundance of means, can do better than to aid such a work? One thousand dollars would sustain such a mission during the winter. We have brethren in the State who could do it single handed, if they would. It remains for them to say what they will do *at once*.

I. C. WELLCOME.

Maine Annual Conference.

The Maine Annual Conference will hold its next session in Bath, commencing Wednesday evening, at 7 o'clock, Nov. 18th, and continue over the following Sunday. We hope all our preachers will make an effort to attend, and a good delegation of the brethren and sisters, who feel ready to labor for the salvation of sinners. The church and friends in Bath cordially invite us, and will do all they can to entertain those who come. But they have no places for horses. Those who come with teams must provide for them. Several brethren out of the city can take horses. Brethren will call on Brn. N. G. Reed and Samuel Leman, who will direct them to other places. J. K. PARTRIDGE.

I. C. WELLCOME.

Notice.

The Second Advent Chapel at Locustville, Hopkinton, R. I., will be dedicated to the worship of God, on Thursday, Nov. 26th, 1868. The meetings are to be protracted over the following Sabbath, and longer if the interest demands. Brethren and preachers from abroad are invited to attend. Come, brethren and sisters, with a mind to work for God, and the salvation of dying men.

For the church, A. DURFEE.

Notice.

The next session of the Maine Central Quarterly Conference will be held at the Town House, in Rome, commencing Nov. 26th, at 7 o'clock P. M., and holding over the following Sunday. Brethren and sisters are invited to attend and unite in the worship of the Lord and the work of saving souls.

WILLIAM A. KNIGHT, Sec.

General Conference at Buchanan.

There will be a general social conference of believers in the speedy advent of our Lord Jesus Christ, at Buchanan, Mich., commencing Monday, Nov. 23d, and continuing over the following Lord's day. Elder John Couch, of New Hampshire, will be present to preach the word. Also, Elds. J. V. Himes, Wm. Sheldon, Frank Burr, and many others of our western ministers. We invite all our friends, north, south, east, and west, to be in attendance. Those purposing to make visits east or west this fall or winter, will do well to arrange to stop here during the whole or a portion of the conference. Provision will be made for all who attend. Our hearts are large enough, and our homes are open. Come, and bring a blessing from the Lord with you. Many have long wished for an opportunity to visit this place. Embrace this occasion, and it will do, not only us, but your own soul good.

The General Ministerial Conference will hold an adjourned session at the same time, which will add greatly to the interest of the occasion. Come to the feast. In behalf of the church at Buchanan,

D. R. MANSFIELD, Pastor.

WM. L. HIMES, Secretary.

General Ministerial Conference.

The Western General Ministerial Advent Christian Conference will meet at Buchanan, Mich., Thursday, Nov. 26th (in connection with the Social Conference), as decided by a vote of the General Conference at its last session. This meeting is not to be regarded as a *special* meeting, but as a *continuation* of our unfinished meeting at De Kalb; hence, all ministers having a good standing in any of the Western Advent Christian Conferences can take part in our deliberations, as specified in the primary call. Let the watchmen rally. We represent a noble cause. Let us honor it in earnest efforts for its promotion.

WM. SHELDON, Secretary.

Conference.

The next regular quarterly meeting in Ohio, for the Norwalk and Fairfield districts, will be held at the latter place, in the Advent Chapel, on Saturday, at 1½ o'clock P. M., and Sunday at 10.30 A. M., of Dec. 5th and 6th. A full attendance is desired.

G. W. STETSON, Pastor.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Narramore, (Eagle Block) Rochester, N. Y.

Conference.

The Lord willing, the first quarterly session of the N. H. State Conference, for the present conference year, will held at Barnstead, (Clark meeting house), commencing Thursday evening, Nov. 19th, to hold over the Sabbath. It is hoped that our preaching brethren will make an effort to attend. May the Lord greatly bless.

For Committee. T. W. PIPER.

Thanksgiving Meeting.

If the Lord will, there will be a meeting at Carr's Corner, Dexter, Me., Thanksgiving day, Nov. 26th. Brethren and sisters are invited to come and give thanks with us, praying that the blessing of the Lord may attend. O. G. TRUNDY.

Notice.

The first quarterly meeting with the church at Woodhull, N. Y., will commence Friday evening, Nov. 27th, and continue over the Sunday following. All are invited to attend. J. W. TAYLOR.

Notice.

Our meetings in South Boston, for the worship of God, will be held hereafter at "*Fraternity Hall*," No. 120 Broadway, every Sunday, the Lord willing. Come over and help us.

J. N. BERRY, Secretary.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

T. M. PREBLE..........Sunday, Nov. 22d
A. ROSS..........Sunday, Nov. 29th
D. M. LEAVITT..........Sunday, Dec. 6th
J. K. BELLOWS..........Sunday, Dec. 13th
J. A. CLEAVELAND..........Sunday, Dec. 20th
S. W. THURBER..........Sunday, Dec. 27th

Chelsea, Mass., (Library Hall.)

A. P. MOORE..........Sunday, Nov. 22d
C. GOODRICH..........Sunday, Nov. 29th
A. SIMPSON..........Dec. 6th and 13th
T. M. PREBLE..........Sunday, Dec. 20th

South Boston, (Fraternity Hall), 120 Broadway.

Enoch Morrill..........Sabbath, Nov. 22d
J. K. Bellows..........Sunday, Dec. 6th

Preaching at Charlstown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

D. M. Leavitt..........Sundays, Dec. 13th and 20th

Worcester, Mass..........Sunday, Nov. 22d
MILES GRANT.

HYDE PARK, (Hamblin Hall.)

M. Batchelor..........Sunday, Nov. 22d

Knowlesville, N. Y..........Sunday, Nov. 22d
I design to spend the entire Sabbath in each of the above named places, and labor as God may direct and help. Let us look for salvation. A. A. PHELPS.

Manchester, N. H..........Nov. 18th
Suncook..........Thursday evening, Nov. 19th
H. MUNGER.

Manchester, N. H..........Sundays, Nov. 22d and 29th
D. M. LEAVITT.

Brunswick, (Yellow school-house)..........Nov. 29th
R. R. YORK.

Peru, Me., (where Albion Knight may appoint), evening, Dec. 3d, and over the following Sunday.
J. T. JORDAN.

Williamstown, (as Bro. Wheelock may arrange), evenings, Nov. 25th and 26th.
North Adams..........evening, Nov. 27th
Florida, (as Bro. Tower may arrange), evening, Nov. 28th. Will he let me hear from him at N. Adams?
Vernon, Vt..........Sunday, Nov. 29th
Westfield..........Dec. 6th and 13th
E. OWEN.

Hampton, N. H., (Town Hall)..........Sabbath, Nov. 22d
J. H. F. VARNEY.

Richmond, R. I., (Clark's Hall), Thanksgiving day Nov. 26th. J. T. DIXON.

Springwater Valley, (as Bro. Withington may appoint), Sunday, Nov. 22d.
Murray..........evening, Nov. 23d
Knowlesville..........evening, Nov. 24th
M. R. MILES.

East Rochester, N. H..........Sunday, Nov. 22d
Strafford, N. H., (Robert's school-house), Nov. 29th
WM. BODGE.

Kingston Plains, (Bro. Gale's meeting-house), evening, Nov. 18th, every evening through the week, and over the Sabbath, the 22d.
Kingston, (up town school-house), evenings, Nov. 23d, 24th and 25th. A. D. FLAGG.
P. S. Cannot go to Chichester at present. A. D. F.

West Deerfield, N. H., Wednesday evening, Nov. 25th
Chichester, (Pine Ground Chapel)..........Sabbath, Nov. 29th
ENOCH MORRILL.

Westfield, Mass..........Sunday, Nov. 22d
B. ST. JOHN.

Bristol, Conn., (Fireman's Hall)..........Sunday, Nov. 22d
CHAS. C. BARKER.

Bradford, N. H..........Sunday, Nov. 22d
Biddeford, Me..........Sunday, Nov. 29th
JOSEPH W. WHITE.

Rose Valley, N. Y..........Sunday, Nov. 22d
Wolcott, N. Y..........Sunday, Nov. 29th
Victory, N. Y..........Sunday, Dec. 6th
South Butler, N. Y..........Sunday, Dec. 13th
Honeoye, N. Y., (to the quarterly conference), Dec. 17th. R. COTTON.

Lowell, Mass..........Sunday, Nov. 22d
Nashua, N. H..........Sunday, Nov. 29th
J. K. BELLOWS.

Abington, Ct..........Sabbath, Nov. 22d
MARY E. OTIS.

Suncook..........Saturday evening, Dec. 5th
Allenstown..........Sunday, Dec. 6th
L. E. SAULPAUGH.

Richmond, Me., (Reed meeting-house)..........Nov. 22d
E. M. HAGGETT.

Manchester, N. H..........Sunday, Nov. 29th
J. G. SMITH.

Lake Village..........Sunday, Nov. 22d
South Sutton..........Sunday, Nov. 29th
Sutton Mills..........Sunday, Dec. 20th
C. W. SARGENT.

West Bethel, (on Camp Brook), Saturday evening, Nov. 21st, and Sunday, the 22d.
J. A. CLEAVELAND.

Dansville, N. Y..........Sabbath, Nov. 22d
Rogersville, Tuesday and Wednesday evenings, Nov. 24th and 25th.
Woodhull, (at quarterly meeting with Bro. Taylor), Nov 27th to 29th. Will stay in the vicinity two weeks, if desired.
Attend the Honeoye conference. Can go to any parts after Dec. 20th, as the Lord directs. Direct Dansville, N. Y., care of D. Cogswell, till Dec. 15th, or South Butler, N. Y. B. P. STEVENS.

Cheshire Street..........Sunday, Nov. 22d
Hartford, Conn..........Sunday, Nov. 29th
New Haven, Conn..........Sunday, Dec. 6th
West Haven Conn..........Sunday, Dec. 13th
New York, (Cooper Institute)..........Sunday, Dec. 20th
WM. STUART.

Ossipee, N. H., Sunday, Nov. 29th, through the week, and over the following Lord's day, as brethren may arrange. L. C. & M. MCKINSTRY.
Detained at Concord, N. H., on account of sickness.
We would say to friends in N. H. and Vt., who have requested us to visit them, or any others who wish us to do so, that if they will write us at Ossipee Corner, N. H., we will try to arrange to visit them.

North Scituate, R. I..........Lord's day, Nov. 22d
Natick, R. I..........evening, Nov. 24th
Westerly..........evenings, Nov. 25th and 26th
New York City, (as Bro. Cox may arrange), Lord's day, Nov. 29th.
Lanesville, Ct..........evening, Dec. 1st
New Prescott..........evening, Dec. 2d
Morris..........evening, Dec. 4th
Wolcottville..........Lord's day, Dec. 6th
Pleasant Valley..........Lord's day, Dec. 13th
C. H. SWEET.

Worcester..........Nov. 18th and 19th
New Haven, Ct..........Oct. 20th
Bridgeport..........Sunday, Nov. 22d
Star of Hope Mission, New York..........Nov. 23d
Remember the covenant to meet in the closet to pray for the outpouring of the Holy Spirit and a revival of God's work. ANNA E. SMITH.

Keene, N. H..........Sundays, Nov. 22d and 29th and evenings through the week. A. SIMPSON.

Springfield..........Sundays, Nov. 22d and 29th
S. W. THURBER.

Wrightville, Ct..........Sunday, Nov. 22d
WM. J. RIPLEY.

As Addison Dewey may appoint, three miles west of Mansfield, Tioga Co., Pa., Thursday evening, Nov. 19th, and continue over the following Sunday.
Farma, Monroe Co., N. Y., (as Bro. J. Crank may arrange), Nov. 25th, and over Sunday.
Hemlock Lake..........Dec. 11th, and over Sunday
Honeoye, (at the quarterly meeting), Dec. 17th, and over Sunday.
Cohocton, (two days meeting at T. C. Armstrong's school-house), Dec. 26th, and over Sunday.
Blooming Valley, (as brethren there may appoint), and also attend their yearly meeting, Dec. 30th.
C. P. SWEET.

Lawrence, Mass..........Sunday, Nov. 22d
Wakefield..........evening, Nov. 24th
Lowell..........Sunday, Nov. 29th
J. PINKHAM.

Scitico..........Sunday, Nov. 22d
Square Pond, Ct..........Sunday, Nov. 29th
WM. A. & M. L. DURAND.

PLEASANT VALLEY, CT.
B. Hitchcock..........Sunday, Nov. 29th

WILBRAHAM, MASS.
P. S. Butler..........Sundays, Nov. 22d and 29th

CONCORD, N. H., (AT THE BETHEL.)
M. Batchelor..........Sunday, Nov. 29th

CONCORD, N. H., (CENTRE STREET.)
Hiram Munger..........Sabbath, Nov. 22d
A. W. Sibley..........Sunday, Nov. 29th
A. Ross..........Sundays, Dec. 20th and 27th

ROCHESTER, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

WOLCOTTVILLE CIRCUIT.
B. Hitchcock..........Wolcottville, Nov. 22d

PORTSMOUTH, N. H.
R. R. York..........Sunday, Nov. 22d
I. C. Wellcome..........Sunday, Nov. 29th

LAWRENCE, MASS., (Advent Chapel.)
J. Pinkham..........Sunday, Nov. 22d
M. Boutell..........Friday evening, Nov. 27th
H. Munger..........Sunday, Nov. 29th
A. Ross..........Sundays, Dec. 6th and 13th

BIDDEFORD, ME.
James A. Libby..........Sunday, Nov. 22d
J. W. White..........Sunday, Nov. 29th
W. H. Mitchell..........Sunday, Dec. 6th
B. S. Emery..........Sunday, Dec. 13th
A. Damon..........Sunday, Dec. 20th
N. C. Twombly..........Sunday, Dec. 27th

CHARLESTOWN, R. I.
Preaching Wednesday evenings. Prayer meeting Saturday evenings, at Bro. Thos. Rogers' house. Sundays at the meeting-house.

Wyoming, R. I..........the first Sabbath in each month
Westerly, R. I..........the second Sabbath in each month
Riverpoint, R. I..........the third Sabbath in each month
Bristol, R. I..........the fourth Sabbath in each month
A. DURFEE.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. ELD. GEO. CHAMPLIN.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Bonny Eagle Falls..........Sunday, Nov. 22d
Blue Point Scarborough New..........Nov. 1st
Kennebunk Depot, (school-house)..........Nov. 15th
Bath, Me..........Nov. 29th
My address is Biddeford, Me., Box 1827.
T. P. S. HAMPSON.

Lee, N. H..........Sunday, Nov. 22d
C. S. EMERSON.

New Hampton, N. H., (at Bro. Pike's), evening, Nov. 21st.
Meredith, (at the new hall near Phineas Dolloff's), Sunday, Nov. 22d.
Lake Village, N. H..........Sunday, Nov. 29th
East Canaan, N. H., (at the Chapel), Sunday, Dec. 6th
JOHN H. EVANS.
If these conflict, please write me at Holderness, N. H.

Hoosac, N. Y..........Sunday, Nov. 22d
H. HANCOCK.

Barkhamsted Hollow, Ct..........Sunday, Nov. 22d
S. M. TATRO.

Piermont, (Clay meeting-house)..........evening, Nov. 18th
Piermont Village, (at Town Hall), evenings, Nov. 19th and 20th.
Indiana Pond, (Orford)..........Saturday evening, Nov. 21st and over the following Sabbath. T. E. LANG, JR.

New Britain, Ct..........Sunday, Nov. 22d
East Haddam, (Mt. Parnassus), A. M. and P. M., Sundays, Nov. 29th and Dec. 27th.
Goodspeed Landing..........evenings, Nov. 28th and 29th
Scitico, Ct..........Sunday, Dec. 6th
New York, (Cooper Institute), A. M. and P. M., Sunday, Dec. 13th. 24th street in the evening.
Square Pond..........Sunday, Dec. 20th
Goodspeed Landing, evenings, Dec. 25th, 26th, and 27th
L. F. MOORE.

So. Atkinson (Dore neighborhood)..........Dec. 5th and 6th
Sangerville (French's Mills)..........evenings Dec. 8th, 9th, and 10th.
Bangor..........Dec. 13th
Cushing and vicinity..........Dec. 15th to 28th
China (Week's Mills)..........Dec. 31st, and over Sunday
Bangor..........Jan. 10th
Machiasport (for four weeks)..........Jan. 14th
Will Bro Tozier please meet me at Machiasport?
I. K. LOMBARD.

Meredith, (at the new hall near Phineas Dolloff's) Sunday, Nov. 22d. (Baptism.)
JOHN H. EVANS.
S. JULIA BUSWELL.

"The Union," Wyandotte Co., Ohio, (as Bro. John Maccy may arrange and give notice), from Thursday or Friday evening, Nov. 26th or 27th, and over Sunday, the 29th. G. W. STETSON.

At Bro. Henry Johnson's..........evening, Nov. 21st
At the school-house near Bro. Henry Johnson's, Sunday, Nov. 22d. SIMEON ROBY.

Woodhull Conference..........Friday, Nov. 27th
Dansville..........Sunday, Dec. 6th
Rogersville, Friday evening, Dec. 11th, and over Sunday.
Honeoye Conference..........Dec. 17th and 20th
J. WENDELL.

North Somers..........Sunday, Nov. 29th
A. MORSE.

Granby, Salmon Brook..........Sunday, Nov. 29th
J. L. WOOD.

New Durham Ridge, N. H..........Sunday, Nov. 22d
W. H. MCDANIELS.

Woodstock Valley, Ct..........Sunday, Nov. 29th
Warehouse Point..........Sunday, Dec. 6th
I. B. POTTER.

Lovely Street, Ct..........Sunday, Nov. 22d
Bristol, Ct..........Sunday, Nov. 29th
S. WOODRUFF.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.
☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

LEAFLETS FOR LETTERS.

1. Home..........16 pp.
2. Life Insurance..........16 pp.
3. Lost! Lost!..........8 pp.
4. Brother, shall we meet?..........8 pp.
5. About God (for children)..........4 pp.
6. Worth Knowing..........4 pp.
7. Peace in Christ..........4 pp.
8. Now..........4 pp.

The above *practical* tracts, envelope size, will be sent, *postpaid*—
One set (64 pp.)..........6c.
1200 pp..........$1.00
1800 pp., (by express, not prepaid)..........$1.00
Address all orders to MILES GRANT, Boston, Mass.

WORK FOR WINTER WITH PAY.

A book that will benefit those who buy it.

"THE PLAN OF REDEMPTION."

Second Edition Enlarged.

What the Brethren say of it.

FROM ELD. P. W. HOUGH.

"DEAR BRO. WELLCOME:—I am sorry I did not take a dozen of 'The Plan of Redemption.' It is the choicest book on that subject I ever read. I wish it could be put into the hands of all who would read it. It is just the work for this time. I have sent for more. I think there will soon be a great call for them in the west. I shall do all I can to sell it, for I believe we have no book published that is more needed.

Yours in the christian hope, P. W. HOUGH.

Mendona, Wis., Sept. 28th, 1868."

FROM ELD. M. B. PATTERSON.

"DEAR BRO. WELLCOME:—I have improved my spare moments recently in examining the book, 'The Plan of Redemption,' for myself, and now I am better able to present it in its proper light to others. I must say here that it is the most comprehensive and instructive work that I ever examined on any theological subject whatever.

M. B. PATTERSON.

Richmond, Oct. 27th, 1868."

All who want to engage in selling such a work, to benefit their fellow men, and earn what they can, may address I. C. WELLCOME, Yarmouth, Me., with post stamp, for terms. Our terms are liberal and safe. Retailed at $1.25. Sold at the Crisis office. 460 pages.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ NATHANIEL REED sends us $1.00 for Crisis. Give us your P. O. address.

LETTERS RECEIVED.

B J Burnett, J N Berry, H Pratt, J Couch, J Parker, T M Preble, M D W, C H Hurd, A D Flagg, I I Leslie, F H Chamberlain, A J Cole, M W Piper, H K Flagg, S P Howland, I C Wellcome, D B Rogers, E S Jennings, W V Carneross, M H Richardson, J B Wadsworth, A A Phelps, Wm. Hobbs, A Corey, B F Davis, L C McKinstry, W H Spencer, D Cogswell, Wm Johnston, C C Bragg, O Brown, C H Baker, I K Lombard, O W Kimball, S Titus.

BOOKS AND TRACTS SENT.

BY MAIL—S T Woodward, F H Beamish, N Tuttle J W Warman, E A Gardner, G W Rathbone, B F Borden, B Martin, C Weth, E N Chaffee, M A Pierce, M F Coburn, A Churchill, E M Fitch, R Worthington, A W Patton, E Bean, J S Gidding, H A Cressey, C Doremius G H Bundy, L M Kidder, H Sawyer, A N Hitchcock, L P Bush, V Davis, Rev. Mr. Darrow, H E Corbin, J G Sterling, S J Gaylord, N A G Wilcox, H Stearns, M Clark, J Tracy, J F Nute, Dr. M R Carson, J Vosburg, S D Remick, J E Clough, G Harvey, C B Stewark, G W Lear, J S Ames, Wm H Cook, D Wark, E W Waters, Geo W Burnham, J Button, F M Shimper, N R Sage, Thos L Bangs, B W Keith, L A Wheeler, J B Cook, H Hathaway, E W Childs, I Balp, W J Mann, I Guyer, Wm Morrill, D Bowell, J H & W L Vandazee, D Faheny, C W Cutchen, C B Turner, S F Leavitt, S H Hutchinson, A T Rice, Wm Nichols, C W Anthony, S Whitney, Wm Lucas, J S Ames, A F Coburn, A Cressy, L Charon, F L Carney, N C Twambly, J S Ames, M Fenton, J P Davis, E Hart, J M Andrews, C Pennoyer, J C Rogers, H Leavins, B Atwood, J. C. Stoddard, J Wheeler, M C Trow, G W Young, J F Rathgeber, S S Pickering, Mrs. B Peck, M D Steadman, H L Miller, J Fl-ey, G Wiley, E D Phelps, H C Aborn, S Harper, E V B Edgerly, A Mundell, O Ensign, J Churchill, J M Jewett, F Carr, O Ensign, C J Lougee, E B Card, J C Wheeler, B Burgess, Wm Walker, B Taylor, A Fitzs, C M Pierce, J Leach, H L Fuller, G P Hayes, R McCarthy, Robt. Martin, J Cunningham, E Tuttle, A Palmer, J W R-by, P B Mullen, Wm Phelps, John Brown, S Losey, J Carr, S Tenney, A L Densmore, Dr. Lewis Coon, L K Mershom, Eld C Pike, S L Manley, E A Prescott, E Barromy, J B Walker, H C Aborn, Geo F Clark, J C Mussey, Wm Johnston, L I McClinton, C C Bragg, J and S Griffin, C F Williams, J N Biemis.

BY EXPRESS—E C Stewart, L Reimer, Geo F Haines, D M Leavitt, Thos. B. Reynolds, G W Stetson, H F Carpenter, S Hall, A H Walker, M Grant, J V Himes, E Bellows, A Flavel, Chas. Perkins, A H Walker, J Earle, H Holden, B Taylor.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—167 Hanover Street, Boston, Mass.
J. S. White—68 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
D Churchill—Lawrence, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
M. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Westfield, Mass, Lock Box 616.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. R. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
I. C. Wellcome—Yarmouth, Me.
L. F. Cole—Yarmouth, Me.
Wm. H. Mitchell—Kennebunk, Me.
A. D. Reed—Richmond, Me.
N. G. Reed—Bath, Me.
S. K. Partridge—North Whitefield, Me.
H. B. Sevey—Mt. Vernon, Me.
J. A. Libby—West Poland, Me.
Jared Whitman—Mechanics Falls, Me.
Jesse Gay—Casco, Me.
Austin Taylor—Byron, Me.
Thomas Smith—Bangor, Me.
Thomas Rhynes—Augusta, Me.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Richmond, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
B. P. Manning—East Weare, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
D. M. Leavitt—Holderness, N. H.
A. W. Sibley—Lincoln, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—London Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
A. Ross—Greenland Depot, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
R. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
J. T. Dixon—Rocky Brook, R. I.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wallis Treat—Middlebury, Ct.
B. S. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
M. R. Miles—Wolcott, Wayne Co., N. Y.
Warren J. Hobbs—Wolcott, N. Y.
C. P. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
G. W. Stetson—Clena, Ohio.
H. A. King—Nevada, Ohio.
Wm. Stewart—1814 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
R. Cotton—Edenboro, Pa., Erie Co.
Wm. Deverell—Keswick, C. W.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Wallaceville, Wayne Co., Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
Eld. A. P. Dugger—Simpson, Iowa.
P. W. Hough—Menadoro, La Cross Co., Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
J. Wilbur—Box 882 Janesville, Wis.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
Wm. M. Ingham—Clementsport, N. S.
D. D. Reed—Minneapolis, Minn.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
Eld. G. W. Green—Box 10, Memphis, Clark Co., Ind.

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion..........12 pp.
2. Did the World make itself?..........16 pp., 4c.
3. Is God Everybody, and Everybody God?..........16 pp., 4c.
4. Have we any need of the Bible?..........24 pp., 4c.
5. Who wrote the New Testament?..........16 pp., 4c.
6. Is the Gospel Fact or Fable?..........16 pp., 4c.
7. Can we believe Christ and his Apostles?..........16 pp., 4c.
8. Prophecy..........32 pp., 5c.
9. Moses and the Prophets..........28 pp., 5c.
10. Infidelity among the Stars..........28 pp., 5c.
11. Daylight before Sunrise..........28 pp., 5c.
12. Telescopic Views of Scripture..........32 pp., 5c.
13. Science, or Faith?..........32 pp., 5c.

For the Set, (making 304 pp.)..........50c. postpaid

Address all orders to MILES GRANT, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Savedd By H. L. Hastings. Cloth $1.00; paper 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 23c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.. roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Prise, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 5c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c. by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 224. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 460 pp. $1.25.

"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 32. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 80 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 25c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail, 25c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 6c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c; 45c. per dozen.

TARRY WITH ME.

Tarry with me, O my Savior,
For the storm is bleak and shrill;
Give me grace, that I may ever
Strive to do thy holy will.
If in thee I have found favor,
Let thy light around me shine,
Till my weak and sinful nature
Shall be swallowed up in thine.

Tarry with me, O my Savior,
While I journey here below;
For within each earth-born pleasure
Lurks unseen a deadly foe.
Guide me by thy love and counsel,
Through this wilderness of sin;
If I have not loved thee freely,
Help me, Savior, to begin.

Tarry with me, O my Savior,
For my life is ebbing fast;
And the trials and temptations
Journey with us to the last.
Linger near me when forsaken
By the friends I once could deem;
Linger near me when is broken
Friendship's brightest, purest dream.

Tarry with me, O my Savior,
For the tempest rudely blows;
And my heart is faint and weary,
Striving with my carnal foes.
Savior, look with great compassion
In the chamber of my heart;
If there's aught of thy displeasure,
Gently let it all depart.

Tarry with me, O my Savior,
Let me lean upon thy breast,
As did John, the blest disciple,
When I calmly sink to rest.
May thy counsel ever guide me,
Till I reach the promised shore,
Where the angel choir are waiting,
Waiting to invite me o'er.

Selected by L. M. Kidder.

For the World's Crisis.

TWO RESURRECTIONS.

Part of a sermon delivered by Bro. H. Munger, by request, in N. Y., upon the evidences of two classes coming up to judgment. Text, Psalms 73: 20.

This text, in its connection, is talking about the prosperity of the wicked in this world. David, no doubt, was at a loss to know what advantage the righteous had over the wicked. So it seems, by reading twenty-two verses, his human reasoning was puzzled, and he was inclined to believe that the wicked were much better off here. They had more than heart could wish, and David was in trouble all the day long, and had cleansed his heart in vain. For, if they died easy, and had no pangs in their death, and that was the end of all suffering to them, he was inclined to believe or adopt the pleasing doctrine of the non-resuscitation, or living of the wicked again. But to bring David out straight, God let him go into his sanctuary and see the end of the wicked, after they are waked up out of their sleep. God despises their image. They must live again, to have an image after they wake up. This light from God's sanctuary cleared David from the non-resurrection doctrine, and it will others.

Next Dan. 12: 2. Here are two classes that wake up to judgment. Next Jesus says, in John 5: 28 and 29, all the righteous and wicked shall come out of their graves alive to be rewarded. This statement of Jesus must stand as truth. Hark, and hear what Paul's hope was, as found in Acts 24: 15. His expectation was that there would be a resurrection, or living again, of the just and the unjust, as David and Jesus did. Now if Christ died for the Adamic transgression, he paid that debt. What did the broken law claim of Christ to satisfy the demand against Adam? Was it to be eternally dead, as some say? If so, Christ is dead yet, if he ever died, and has not risen, and the dead in Christ have perished; so says Paul. 1 Cor. 15: 12–23. Here are two orders, and two classes. Just as true as Christ died because of sin; just so true saint and sinner must die that same death, and just so true saint and sinner must come up to the Adamic life again, by virtue of the second Adam, and be judged for the deeds done in the body. The wicked that died *in* their sins will then die *for* their sins, as the Scriptures say, after they are judged and sentenced to "the second death." They must have a second life, to fulfill the Scriptures.

Out of the many that Christ brought to life, there is no evidence that but one was a virtuous man, and that was Lazarus, and he died again. One thing is certain, he was not immortal when he awoke; so it does not follow that rising up from the grave means immortality. It was not so in the arrangement of Christ, to show the order of the resurrection or coming to life again. The rising is going up after the change comes. See 1 Thess. 4: 13–17. Here we have the order again,—the righteous waked up before the change takes place. Do read it again carefully. Paul says in 1 Cor. 15, "we shall not all sleep, but we shall all be changed." This shows that the righteous dead will need changing after they wake up, which agrees exactly with Paul in Thess., and in Christ's own case. He was not changed thirty-nine days after he took his life again. Paul says he brought life and immortality to light, so we could see it. How? Life first, immortality after life. This was so in his case, certainly. Those that came out of their graves when or immediately after he did (see Matt. 27: 51–53), came out—not mummies, but mortal, living beings, and walked into the holy city; i. e., Jerusalem, and appeared unto many. Here we have the same order again. No immortality by coming up to life.

Once more, and I have done. I will go back to the oldest scholar on this theological point. He walked with God three hundred years, and no one will question his veracity. Jude says (14, 15,) Enoch was a prophet, and walked with God three hundred years. And he prophesied about Christ's coming to judgment, and gave the order and object of his coming, i. e., to convince all the ungodly —not a part—of their ungodly speeches made against him (God). Read this 15th verse again. He is coming to execute judgment upon all righteous and wicked—two classes, and convince the wicked especially of their wickedness. Will he convince a dead mummy and send him into hell-fire? Jude, as well as Enoch, David, Ezekiel, Daniel, Christ, and the apostles, all harmonize.

Talk about God's so loving the world that he would lay by his attribute of justice! You might as well say that God so loved the race that he would not make an element that would drown or burn men if they disobeyed the laws of nature.

The broken law of God did not claim of Christ eternal sleep, nor to go to hell-fire at death, from the fact he is not in either position, and both positions are incorrect. The truth is between these two extremes. Coming forth is not rising to meet the Lord in the air. There are three positions now before the public: first, all will come out of their graves immortal. If so, the doctrine of universal salvation is true, or will be at the time of the resurrection.

The second position, that the wicked never will wake up to come to judgment, is designed to head off the other; when in fact the Scriptures show another view; i. e., they will all come forth, but the wicked will not be changed, which is necessary before being caught up. When the watchmen see eye to eye, I believe it will be from this stand-point. Amen.

For the World's Crisis.

THE CHRISTIAN'S HOPE.

What a blessed hope is the christian's. What comfort and consolation it affords the weary, suffering child of God, as he toils along amid the thorny path that leads to life and eternal blessedness. While he journeys homeward to the celestial city, he is oft times heard singing, when those he loves are torn from him by the cruel hand of death:

"In that bright world no tears will flow,
Death ne'er can enter there;
For all who gain that heavenly land,
Shall be as angels are."

This sweet hope that I cherish and cling to so closely, is my joy in sorrow; my light and comfort in distress. Truly this hope is as an anchor to my soul, both sure and steadfast. Praise God for this blessed hope. I would not give up my hope for anything and everything that could be seen, thought of or imagined.

What a vast difference between a worldly hope and a gospel hope. My hope leads me to expect an entrance in to the kingdom of God, where there shall be no more pain, no more want, no more suffering, for all these things shall have passed away and life and immortality shall forever last. This is my hope to-day, as I lie and suffer extreme pain. Soon, very soon I expect to be free from them all. O blessed hope! Well may it be called a "helmet," the hope of salvation. Praise the good Lord, this hope is *ours;* that whether awake or asleep we are the Lord's, and that by and by our hope will be consumated, and changed to glad fruition, faith lost in sight, and prayer turned to praise. No wonder that the beloved apostle exclaims, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a *lively hope*, by the resurrection of Jesus Christ from the dead." And what are we to hope for? An "inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you." Praise Jesus, bless his holy name for this sweet hope; a hope that frees us from all that can harm or annoy us. O how cheering is the hope for a land free from all these things, to be redeemed, delivered, and be made forever free from all these ills; tears all wiped away by God's own soft hand, as we stand on Mount Zion with all that countless throng, and join in the glad songs of the redeemed ones of God.

Is this hope mine? Can I hope for all these things? Yes, if I but endure to the end, I shall see the King in his beauty. The morn will soon dawn, the shadows flee away, and his sweet melodious voice will be heard calling to his saints, Children, come home. How sweet to their ears will it be. Then parents, brothers, sisters, meet and clasp glad hands in the better land. Husbands and wives will there meet again, and there be united forever. O, what a hope is ours. What blessed realities cluster round it. O, let us be good.

Luthera B. Weaver.

No. Dana, Mass.

For the World's Crisis.

CONFORMITY TO THE WORLD.

"And be not conform ed to this world."—Rom. 12: 2

Bro. Grant:—I have felt it my duty to say something to the church in relation to this subject. I feel quite incompetent, yet I speak in behalf of my Lord in view of the solemn responsibility that rests upon all the watchmen to speak faithfully, that we may not be found guilty before God in that great day just before us. May the Lord guide our pen.

What does the apostle mean by this expression? Does he not mean that we should present ourselves to God a living offering, for God to use as he shall please? If so, then he would control all our affections and passions in harmony with his law. Then shall we understand that this world is unlike the laws of God? If so, in what sense?

1st. The world demands our sympathy, that it may control our passions in sin, in direct opposition to righteousness and true holiness. Then a conformity to the spirit of the world would be to please vain eyes and ears, and to gratify our passions and lusts. Perhaps it would be proper to give the definition of the word heart: "The seat of the affections and passions; as love, joy, grief, enmity, and courage, pleasure, etc." Now if the Lord means what he says, then we understand him when he says, "My son, give me thine heart." Then all these before-mentioned passions must be given to the Lord, to control or use to his glory. Then when we adhere to the injunction, "Be not conformed to this world; but be ye transformed," we shall understand that God demands all of this to be a christian. Hear James on this point: "Doth a fountain send forth at the same place sweet water and bitter?"—James 3: 11. This is plain. A conformity to the world in one of these vain passions would be to reject the other. O Lord, help us to feel this. Are we acting out our passions in sympathy with Christ or against him?

Question. Which way do our passions run in politics? Hear Jesus say, "My kingdom is not of this world"; if it was, "then would my servants fight." There is no fighting passions found in grace; hence that worldly passion is changed to a heavenly thirsting for the coming kingdom of Jesus Christ.

How is it with the passion of talking? Hear the words of Inspiration: "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise."—Prov. 10: 19. "The lips of the righteous feed many."—ver. 21. Look on the other side: "For the sin of their mouth, and the words of their lips, let them even be taken in their pride; and for cursing and lying which they speak."—Ps. 59: 12. Then we need wisdom to order our conversation.

But what about the sight of the eye? Hear what Peter says: "Having eyes full of adultery, and that cannot cease from sin; beguilling unstable souls; an heart they have exercised with covetous practices; cursed children."—2 Pet. 2: 14. Must not this passion be transformed? Again, do our eyes love to see vanity? Do we love to see the vain fashions of the world, such as the Lord forbids in his word? or do we love to please others' eyes? Have we got that passion? do we indulge in that passion? Do we ornament our bodies, and our heads? Do we conform to the world, or to Christ? "Be not conformed to this world, but be ye transformed by the renewing of your mind." By yielding to one, we reject the other. The Spirit of Christ only goes with that passion, or mind, which keeps the word of God. Then if we yield to the vile passion, do we not lose the spirit of Christ? Ye cannot serve two opposites at the same time.

Does the divine testimony forbid us from decorating our bodies? Most assuredly. Hear the apostle: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."—1 Pet. 3: 3. Do our eyes fancy wearing gold on the hand, or in the ear, or any where? Do we like the gold chain and watch, with all the fixings? Have we got that passion, so much against the Spirit of truth? Are we thus conformed to the world, and claiming to be waiting for him, living in open violation of God's word? Hark! hear Jesus speak: "My words . . . shall judge him in the last day." Paul says: "Not with broidered hair, or gold, or pearls, or costly array."—1 Tim. 2: 9. Is it a passion of the world to wear costly array? Some may think it will do, and that the Lord will accept the sacrifice if they give away their old silks and fine dresses that have gone out of fashion, and buy a new one that will cost fifty or sixty dollars. Can we deceive the Judge of all the earth? Can we indulge in ornamenting our houses to please our own passion and others' eyes, saying in the inmost soul we must be like other folks? By what rule shall we live? by the Scriptures, or some other rule? Will you decide this question? What does the apostle say? "Be not conformed to this world." Now to be conformed is to follow in the same habit. God's word never condemns any habit necessary to our comfort. Vain, costly things, for show, do not add to our comfort.

My dear brethren, do you think that the Lord means what he says? or do you think you have done so much for the cause that he will let you in any how? The law reads to every one, "Strait is the gate." It means so. Self-indulgence is forbidden in every case, rich or poor. Let me quote the text once more: "Be not conformed to this world; but be ye transformed by the renewing of your mind."

I. Damman.

APOSTOLIC PREACHING.

The apostles never preached death nor man's mortality, to persuade to the performance of any duty. They never told their audiences that they were dying assemblies, that life was very short and uncertain, and that death was very near; nor urged these as arguments to persuade them to a life of holiness. They never cried, repent, for you are mortal and dying. They never cried, believe in the Lord Jesus Christ, for sickness will soon come; the dying hour will soon come the heart-rending, final farewell to weeping friends will soon come; the unchangeable grave-clothes, the narrow coffin, the mournful procession, will soon come; and soon you will be laid in the dark, lonely, silent grave, to be devoured by corruption and the worms. No, no; this was not their style of preaching. They never said to believers, suffering persecution, imprisonment, martydom for the name of Jesus, by way of consolation, you will soon die and be with the Lord Christ in paradise, where your blessedness will be perfect and eternal. They never said to those mourning the death of near relatives, of dearly beloved ones who had died in the faith, believe in Christ, and live a holy and godly life, and you will soon go to them. They never told believers that there is a kingdom and a throne awaiting them above the skies. They never taught such doctrines, never uttered such sentiments. All *these*, grand, impressive and powerful as they may seem, are wholly the devices of men, and utterly subversive of the doctrines and teachings of the apostles, who learned their theology from the lips of Jesus, and spoke as they were moved by the Holy Ghost. Such doctrines were never taught in the first and purest ages of Christianity; but always the coming kingdom of Christ on earth. It was not till Romanism began to infuse her errors into the church and the Pope became the vicar of Christ on earth, that these human doctrines were preached, which in their abounding, so obscured gospel light, that the gloom of the dark ages followed as the consequence. They never preached man's dying and going away beyond the skies, but always Christ and his coming; and after the resurrection, their remaining with him here and reigning on the earth. Their teaching and preaching everywhere most clearly prove this. The climax of the songs of the redeemed, which John heard before the throne, declares the same truth: "We shall reign on the earth." And the great voices which he heard in heaven reechoed it, when they cried: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

The apostles preached the coming of Christ to the conversion of all nations, the ushering in of the millennium, and the establishment of his kingdom on earth. They never preached a millennium previous to his coming, but always subsequent, and always coupled his appearing and kingdom, as he himself always did. There can be no millennium till the antichristian powers are destroyed; and they positively declare that it is only the Lord's coming that shall destroy these. 2 Thess. 2: 8: The mystery of iniquity, that Wicked, shall work, till the Lord shall consume him with the spirit of his mouth, and destroy him with the brightness of his coming, or appearing. But we cannot enlarge upon this, which is taught alike by prophets, by Christ, by apostles, and by the vision-seer of Patmos. Suffice it to say, on all occasions, and for all purposes, the apostles preached the second and glorious coming of the Lord Jesus Christ. With them it was not the cross alone; it was also the crown of life, the crown of immortality. It was not Christ hanging on the tree; it was also Christ coming in his own and his Father's glory. It was not Christ sleeping in Joseph's tomb; it was Jesus coming in his resurrection power, and causing all that are in their graves to hear his voice and come forth. It was not his having gone to heaven that they so frequently preached, but his coming again to sit upon the throne of his father David, and rule the nations of the earth; the kingdoms of this world having become his kingdom, their eyes were ever turned to the coming of their Lord; their heart and affections were ever set upon it, and hence, they were forever feeling and saying, preaching by word and action: "Now are we the sons of God, but it doth not yet appear what we shall be, but when he shall appear, we shall be like him, for we shall see him as he is." The apostles preached the coming of Christ to the restitution of all things. The apostles preached the coming of Christ to reign here eternally in glory. But we must now forbear, having already trespassed upon space and patience. —*The Israelite Indeed.*

For the World's Crisis.

MEMORIAL.

On the Death of Sr. F. C. Northrup, of the Memphis (Tenn.) Mission.

Sister, thy toil is o'er,
Thy works shall follow thee;
The Spirit speaks the living word,
"Blest they who die in Christ the Lord,"
Theirs immortality!
Oh, morn arise,
When from the skies
The Judge shall come, and give his saints the prize.

Sister, the word of life,
That gave thee peace with God,
Was dealt by thee to souls in need,
Who feasted on the heavenly bread,
And learned of Jesus' blood.
O faithful band!
Soon ye shall stand
Approved and welcomed to the King's right hand.

Sister, thy lonely grave,
Scorned by the proud of earth,
Is watched in that sad southern land,
By an unseen angelic band,
Till Jesus call thee forth.
Sleep, sister, sleep,
In hope we weep,
And wait till the Good Shepherd calls his sheep.

Newark, N. J. John Lyle.

ROME.

The Pope's Proclamations to Protestant and other Non-Catholics—Letter to the Bishops of Eastern Churches.

Rome, Oct. 3d. The Pope has issued lately two proclamations of considerable importance, the first in date being addressed to the hierarchy of the Eastern churches, Greek and Armenian, whose prelates, although looked on by the Holy See as schismatics, are still acknowledged by the Roman church as bishops by apostolic succession, and as such exhorted in a style totally different from the language addressed to "all Protestants and other non-Catholics," in which the Anglican church and its hierarchy are totally ignored, or only classed among the "religious societies" whose derelictions are to be deplored. This second apostolic letter appears to me to be of sufficient universal interest to send you a free rendering from the Latin of the entire document. It is entitled "Letters apostolic of our most sacred Lord, Pius, by divine providence, ninth Pope of the name, to Protestants and other non-Catholics," and runs as follows: It will be already known to you all that we, although undeserving, being raised to this chair of Peter, and thereby given supreme rule over the whole Catholic church confided to our care by the Lord Jesus Christ, have judged it fitting to convoke the bishops of the whole world, to unite them together in the Ecumenical Council, to be celebrated in the coming year, in order that with these venerable brethren summoned to share in our solicitude, we may adopt all those councils which may be found most suitable and needful for the dissipation of the darkness of so many pestilent errors that prevail and pervert souls everywhere, as well as to the end of securing the daily increase and amplification, in those nations committed to our vigilance, of the kingdom of the true faith, of true justice, and the true peace of God. And these being chiefly entrusted to that most close and loving bond of union by which our venerable brethren, who have never failed during the whole term of our Pontificate to give brilliant proofs of fidelity, love and obedience to us and to this our Holy See, are wonderfully linked together with us and this our See, we hope that like other general councils in past ages the council convened by us at the present time, may, by the favor of divine grace, produce copious and joyful fruits to the greater glory of God and the eternal salvation of mankind.

Therefore, sustained by this hope, and incited and impelled by the loving kindness of our Lord Jesus Christ, who gave his soul for the salvation of the whole human race, we cannot refrain from addressing in paternal and apostolic language, all those who acknowledging the same Jesus Christ as the Redeemer, and glorying in the name of christians, still profess not the true faith of Christ, nor follow the communion of the Catholic church. And we do this admonishing, exhorting, and beseeching them seriously to consider and reflect as to whether they follow the way prescribed by the same Christ our Lord, which alone leads to eternal salvation. And assuredly none can deny that the same Jesus Christ, in order that the fruits of his redemption might be applicable to all generations of mankind, did build here on earth, on Peter, the only church which is one, catholic, holy, and apostolic, and on her conferred every needful power to preserve entire and inviolate the deposit of the true faith, and to teach that faith to all peoples, races, and nations, in order that by baptism all men should be united to his mystic body and that new life of grace be in them preserved and perfected, without which no one can merit and obtain eternal salvation; and that this same church which constitutes his mystical body should endure and prosper, firm and immutable in her own nature until the consummation of all time, to supply his children with the means of salvation. Now, whoever will well consider and meditate the condition in which the various religious societies find themselves at war among themselves, and separated from the Catholic church, which from the days of our Lord Jesus Christ and his apostles, uninterruptedly by means of her sacred and legitimate pastors has ever exercised, and at the present day exercises, the divine power confided to her by the same Christ our Lord, must easily feel assured that no one society among them, not the whole of them put together, constitute in any way, or are at all that one and Catholic church, when they are evidently divided from the catholic unity. Since wanting that living authority established by God, which especially teaches matters of faith and habits of discipline, directing and governing in all things which regard eternal salvation, these societies vary continually in their doctrines, with a fickleness and instability that can never cease. Surely every one can readily understand and see openly and clearly that this is entirely opposed to the Church instituted by God, in which truth must continue ever stable, and not subject to any change, even as the deposit intrusted to be preserved by the Church in its integrity, and for the safe custody of which the presence and aid of the Holy Spirit was promised in perpetuity. None, moreover, can be ignorant that from these dissensions in doctrines and opinions arise also civil disunion, and that they originate the innumerable sects and communions which day by day are propagated to the extreme injury of the christian and civil republic.

Wherefore, all those who recognize religion as the foundation of all human society, ought likewise to recognize and confess what injury such division of principles in religious associations has exercised throughout civilization, and how strongly the rejection of the authority constituted by God to govern the persuasions of the human intellect, and to direct the actions of men, both in private and social life, has excited, promoted, and nourished these most unhappy perturbations of the affairs of the day, by which almost every nation has been agitated in a miserable and grievous manner. Therefore, now, all those not holding the doctrine of the unity and verity of the Catholic church should embrace the opportunity of the Council, by which the Catholic church, subscribed to by their ancestors, offers a new argument of her intimate unity and vital power, and seconding the true need of their hearts endeavor to deliver themselves from a state in which they cannot feel sure of their own salvation. Nor should they omit to offer up the most fervent prayers to the Lord of mercy that he would be pleased to throw down the wall of separation, dissipate the mists of error, and lead them back to the bosom of Holy Mother Church, wherein their ancestors possessed the saving paths of life, and wherein alone is perfectly preserved and taught the doctrine of Jesus Christ and the mysteries of heavenly grace dispensed.

We then, as holding the office of supreme apostolic ministry, confided to us by the same Christ our Lord, feel bound to fulfill with utmost diligence all the duties of the good shepherd, and to follow after and seek to embrace in fatherly love all mankind throughout the world, wherefore we send these our letters to all christians separate from us, exhorting and beseeching them again and again to hasten to return to the one only fold, since from the depths of our soul we desire their salvation above all things, and one day to have to answer before our same judge, if, as far as lay within our power, we had not pointed out and prepared for them the way to secure eternal salvation. In every prayer with acts of grace we will assuredly never cease our efforts by day and night humbly to beseech the eternal Shepherd of souls to grant them an abundance of heavenly gifts and graces. And as here upon earth we, although, hold the office of his vicar, so we await with open arms and ardent anxiety the return to the Catholic church of her wandering children, that we may receive them with all love into the house of the heavenly Father, and enrich them with his inexhaustible treasures. Since on this most desired return to the truth and to communion with the Catholic church depends not their individual salvation only, but in a great measure the salvation of all christianity, and because the whole universe can never enjoy true peace till there be but one fold and one shepherd.

Given at Rome, at St. Peter's, 13th September, 1868, in the twenty-third year of our pontificate.

The letter to the bishops of the Eastern churches, which bears the date of the 8th of last month, contains a warm invitation in the name of their common faith to return to that communion with the Catholic church which their predecessors of old gloried in, and to attend the coming council even as the bishops of their communion failed not to do when invited to the second Council of Lyons, held by Pope Gregory X., in 1274, and to the Council of Florence held by Eugenius IV., in 1439 (both of which it may be remembered were specially for the end and purpose of the reunion of Eastern and Western churches.) His Holiness desires in his letter to recall to their memory with what care and indefatigable labor the fathers of the Oriental church sought, by precept and example, to cultivate a perfect union with the Apostolic See, their hearts being full of the love and charity of him who with his blood purchased peace and reconciliation for all men whose prayer to the Father was, "I beseech thee that these may be one as we also are."—*The World.*

Gems.

— Love makes drudgery delightful.

— Satan's clock is ever too fast or too slow.

— Go not where there is no room for Christ.

— Better a sanctified heart than a silver tongue.

— As a ship without ballast, so are empty hearts.

— Trouble is often God's lever for sin's removal.

— Reason is never more reasonable than when it counts unreasonable on reason to rely.

— As the sun to the blind, so is Scripture without faith.

— Do the right thing always, for it will be beneficial to yourself and others.

— The persons who live on the failings of their neighbors, will never die of starvation.

— He who is cautious and prudent is generally secure from many dangers to which others are exposed.

— Benefit your friends that they may love you still more dearly; benefit your enemies that they may become your friends.

— An hour's industry will do more to produce cheerfulness, suppress evil humors, and retrieve our affairs, than a month's moaning.

— Courage does not consist in feeling no fear, but in conqeuring fear. He is the hero who, seeing the lions, goes straight on.

— The true motives of our actions, like the real pipes of an organ, are sometimes concealed. Then the gilded and the hollow pretext is placed in front for show.

— Luther's counsel to a candidate was contained in these words: "Go boldly into the pulpit, open your mouth like a man, and be brief.

— When Plato was told that his enemies were making very free use of his name, he quietly replied:—"I will endeavor to live so that no one will believe them."

— Any business is more respectable than what is termed loafing. A young man had better sell clams by the pailful than hang around public resorts, murdering time and his own reputation.

— In company, set a guard upon your tongue, in solitude, upon your heart. The most ignorant have knowledge enough to discover the faults of others; the most clear-sighted are blind to their own.

— A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a christian whose light in some aspect does not shine.

— A holy silence allays all tumults in the mind, and makes a man in patience to possess his own soul, which, next to his possession of God, is the choicest and sweetest possession in all the world.

— Two things, well considered, would prevent many quarrels; first, to have ascertained whether we are not disputing about terms rather than things; and secondly, to examine whether that on which we differ, is worth contending about.

— Labor is of noble birth, but prayer is the daughter of heaven; labor has a place near the throne, but prayer touches the golden scepter; labor, Martha-like, is busy with much serving, but prayer sits with Mary *at the feet of Jesus.*

— Genuine, neighborly love knows no distinction of person. It is like the sun, which does not ask on what it shall shine, or what it shall warm; but shines and warms by the very laws of its own being. So there is nothing hidden from its light and heat.

— Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimension of objects which were dimly and confusedly discerned during the night.

— To know evil of others, and not speak it, is sometimes discretion. To speak evil of others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion.

— The saints are sustained by the Spirit under their weaknesses; supported by him under their troubles; recovered by him when they are under spiritual decay; assisted by him in all their conflicts with their spiritual enemies, till they enter the kingdom of eternal rest.

For the World's Crisis.

BE DOERS OF THE WORD.

The net-work of God's providences is wonderful. His warp is stretched all along our pathway; and if we furnish the filling, there will be a garment for us at the end which will shield us from the coming storm. But if we neglect to fill up or improve these opportunities, we may stand before the Judge naked, and hear from his lips, Ye did it not to my brethren or me.

We often hear of circumstances of this kind. I recollect of reading, in Sister A. E. Smith's report of her labors, of receiving articles of clothing, etc., and those in need of these things were at hand to receive them. The same principle is often exemplified in preaching and in social meetings. The preacher's mind is directed to a certain text, and he, as it were, fires at random; but there are those who listen who need the very meat he is giving. So we should sow beside all waters, and remember the words of Inspiration, "Blessed is he that considereth the poor. The Lord will deliver him in the time of trouble." Job also said, "The cause which I knew not, I searched out." We must infer from this that we are not to wait, in all cases, to be asked for help, but to search for opportunities for relieving those in need. Shall we lay up treasure in heaven?

D. N. Smith.

Good advice about doing Good.—Why do you begin to do good so far off? This is a ruling error. Begin in the centre, and work outwards. If you do not love your wife, do not pretend to such love for the people of the antipodes. If you let some family grudge, some peccadillo, some undesirable gesture, sour your visage toward a sister or a daughter, pray cease to preach beneficence on a large scale. Begin not next door, but within your own door; with your next neighbor, whether relative, servant, or superior. Account the man you meet the man you are to bless. Give him such things as you have. "How can I make him or her happier?" This is the question.—*Charles Quill.*

A "Swearing-Room."—From one of the American papers, we learn that a person, having the appearance of a gentleman, was recently using very profane language in one of the public rooms of a hotel in Baltimore; when he was told by the landlord that such language was very disagreeable there, but that there was a private room fitted up for a "swearing-room," where he might swear to his heart's content. The man took the rebuke kindly, and was heard to swear no more.—*British Workman.*

A Receipt for Soap.—An economical family of Pittsfield, whose soap bills were eighty cents a month, have for the same amount of money, which the ingredients of the following cost, made an excellent quality of hard soap, which has lasted the same family over a year, or a saving of over one thousand per cent: Take six pounds of sal-soda, six pounds of grease, and three pounds quick-lime. Thoroughly mix the soda and lime in four gallons of water, pour off from the sediment, put in the grease and boil twenty minutes; pour off and before entirely cold cut in bars. Try it, and report.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to obtain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"DID YOU SWEAR, PAPA?"

Flora was at the window watching for papa. She was growing impatient, for it was almost time for the stars to come out, and she wanted to give him a good-night kiss. Presently Flora's quick ears caught the sound of a familiar footstep, and with a cry of joy she bounded away to meet her father. Before she reached the gate, a gentleman who was passing stopped to speak with him.

Suddenly the sunny face became clouded, and slowly the child turned towards the house; she sat down in her own little chair, and covered her face with her hands.

The mother seeing her, said, "Is Flora sick to-night?" "No, mamma;" and then the little head was bowed again. The mother took her in her arms, and said, "Will not Flora tell me what troubles her?" "I know I must keep nothing from my mother," Flora answered. "I was watching for papa, and when he came I ran out to meet him, but some one called him, and while I waited for the man to go away, I heard some one swear. Do you think it was my papa?"

The mother knew not what to answer. She knew that her husband frequently took the name of God in vain, but to her sorrowing little one she could not say this.

Flora slipped from her mother's arms into her little chair, and again buried her face in her hands, when her father came in. He had missed the bright face and bounding step of his little one, and when he entered the house, and she did not come to meet him, thought she must be ill. Taking her in his arms, he said tenderly, "Is my little Flora sick to-night?" "No, papa." "What has troubled my darling, then?" After a moment's hesitation, Flora said, "When I was waiting for you just now, I heard some one swear, and I think it was the man on this side of the fence. Was it you, papa? Did you swear?"

It was hard to meet the gaze of those clear eyes. What would not the father at that moment have given could he have answered, "No, Flora, your father did not swear." From the silence and the averted gaze, Flora's quick intuition gathered the truth, and she would not be comforted.

Never before in the presence of his child had an oath escaped this father's lips, and he was grieved that his little daughter's faith in him should be so shaken. If before his child he stood condemned, how can he appear before the Judge of all the earth?

TAKING A STAND.

Tom ——— was invited to the room of a friend, where he found a party of young men.

"Will you smoke, Tom?" Tom did not smoke. He said he had given up smoking, and he meant to stick to it.

"A little hot punch, Tom?"

"No, sir," very decidedly.

"We are getting up a club, Tom, and want you, as a member of the old croquet club, to join the new one."

Tom still declined; and when asked why, he frankly told why. Members of the old croquet club occasionally drank whiskey; and what assurance was there that they would not do the same thing again, or worse? In clubs or associations of any kind, bad habits of the few, often drag the whole club down, and bring its members to disgrace. "So I must stay out," said Tom, "even at the cost of losing a friend."

On his way home, Tom was joined by another of the company.

"I was so glad to hear you say 'No,' Tom," cried the young man, who wanted to, but did not quite dare to take the lead.

Oh! how many thousands of young people, not quite strong enough to say "No" themselves, hail with thankful joy the "No" of a companion. They need holding up. We are not all oaks, able to breast temptation alone. We need support, assistance, the comfort of a strong, brave heart to lean upon.

There is wonderful power in a clear, decided "No." It braces the person who says it; it braces every right-minded person who hears him. Oh! if the boys, and the girls too, would only be true to their consciences, to their convictions of right, to their christian training, there would not be so many, many sad wrecks among us.

"Be steadfast," says Paul, "immovable, always abounding in the work of the Lord;" and I am sure it is a noble part of his work to strengthen the weak.—*Child's Paper.*

THE RIGHT WAY TO BEGIN.

A little girl once said, "O mother, how very hard it is to do right! I don't think I shall ever be able."

"Have you really tried, my dear?"

"Oh! yes; I try every day. When I awake, before I get up, I say to myself, 'I will be good all the day; I will be gentle and kind; I will obey my parents and teachers; I will not quarrel; I will always tell the truth.' But then, mother, I don't know how it is, I do so often forget. Then, when evening comes, I have to say, 'There now! what is the use of trying? I have been in a passion; I have been disobedient; and once or twice, mother, you know, I have said what was not true."

The dear child seemed very much ashamed while saying this, so her mother looked kindly at her, and only said,

"My dear, I do not think you have *begun* right."

The little girl looked up wonderingly, and her parent went on:

"The first thing is to have a new heart; have you asked for this?"

"No, mother, I am afraid not."

"Then, my child, do so at once. Good fruit, you know, can only come from a good tree. If your heart is wrong, your conduct will be wrong. You cannot make it right yourself, with all your good resolutions; but ask God, for Christ's sake, to help you. He will give you his Holy Spirit, and you will not find it any longer impossible to do right."

My dear young reader, are *you*, in all things, trying to do right? And have you begun in *the right way?*

WASHING.

Come, children, now, and have a wash,
And then rub nice and dry:
For washing's very good for health;
And I will tell you why.
The skin is full of tiny holes,—
Pores, as the learned call;
Such thousands!—it would take a life
To try and count them all.
And through these a moisture fine—
Too fine by far to see—
Passes from off the blood, and leaves
The vessels cool and free.
Now, if these holes are choked with dirt,
The moisture can't get through,
But turns again into the blood;
Which it ought not to do.
For thence will many evils spring,—
Feverish heat and sores;
And all because the dirt has filled
Those wondrous little pores.

The Freedman.

STORY OF A DOG.

Many people laugh at the idea of being careful of a dog's feelings, as if it were the height of absurdity; and yet it is a fact that some dogs are exquisitely sensitive to pain, shame and mortification, as any human being. See, when a dog is spoken harshly to, what a universal droop seems to come over him. His head and ears sink, his tail drops and slinks between his legs, and his whole air seems to say, "I wish I could sink into the earth to hide myself!"

Prince's young master, without knowing it, was the means of inflicting the most terrible mortification on him at one time. It was very hot weather, and Prince, being a shaggy dog, lay panting, and lolling his tongue out, apparently suffering from the heat.

"I declare," said young master George, "I do believe Prince would be more comfortable for being sheared." And so forwith he took him and began divesting him of his coat. Prince took it all very obediently; but when he appeared without his usual attire, every one saluted him with roars of laughter, and Prince was dreadfully mortified. He broke away from his master, and scampered off home at a desparate pace, ran down cellar, and disappeared from view. His young master was quite distressed that Prince took the matter to heart; he followed him in vain, calling "Prince, Prince!" No Prince appeared. He lighted a candle and searched the cellar, and found the poor creature cowering away in the darkest nook under the stairs. Prince was not to comforted; he slunk deeper and deeper into the darkness and crouched on the ground when he saw his master, and for a long time refused to take food. The family all visited and condolled with him, and finally his sorrows were somewhat abated; but he would not be persuaded to leave the cellar for nearly a week. Perhaps by that time he indulged the hope that the hair was beginning to grow again, and all were careful not to destroy the illusion by any jests or comments on his appearance.—*Queer Little People, by Mrs. Stowe.*

QUESTIONS.

1. If a man drink thirty cents worth of liquor in a day, how long will it take him to drink up an acre of ground worth a hundred dollars?
2. Why will a duck swim and a chicken drown in the water?
3. In what respect is the lion like the cat?
4. Repeat the shortest chapter in the Bible.
5. How many times do we draw our breath in an hour?
6. How far are we from the sun?
7. Are the inhabitants of the earth nearest the sun in summer or in winter?
8. How many varieties of flowers are known to grow on the earth?

The World's Crisis
AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance........$1.50 a year.
Five copies six months to one address....$5.00.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private*.
Over all business matters, write—*Business*.
Over all articles for the paper, write—*For the Crisis*.
All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.
When the names of new subscribers are sent, please say they are new, and it will save much labor.
Private Letters.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, Boston, Mass.

PUBLISHED ALSO AT THE SAME OFFICE.
Semi-monthly,
THE YOUNG PILGRIM:
An Illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.
TERMS:
Payable always in advance.
[illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 685. BOSTON, WEDNESDAY, NOVEMBER 25, 1868. VOL. XXVIII.—NO. 11.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKINSON.

GEO. T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

STAND FAST.

"And having done all, stand."—Eph. 6: 13.

Can you stand for God though you stand alone,
With your heart at rest and your soul secure;
With your feet on the rock and eye on the throne,
Can you stand and toil, and stand and endure?

Can you stand for God 'mid the storm's wild wail,
Can you stand when the tempests ride the air;
Can you stand when earthly hopes shall fail,
Can you stand for God and never despair?

Can you stand for God when your heart grows faint,
And your sad soul looks through the blinding tears,
Can you stand without murmuring or complaint,
Through the tedious days and the toilsome years?

Can you stand for God while the witching smile,
And the siren song and the world's caress
Unite their charms with the serpent's guile,—
Can you stand with only God to bless?

Can you stand in the faith, though the time be long,
Though the night be dark and the day-star dim;
Can you stand and in his own strength be strong,
Till at last you are found in peace of him?

Can you stand?—then stand in the strength of God,
Through the waning years of this world of woe;—
When the golden streets are by pilgrims trod,
You shall stand within and his glory know.

—*Zion's Herald.*

For the World's Crisis.

"ADVENTISM CONSIDERED."

A Review of Rev. W. Post's Work purporting to expose the Errors of "Adventism."

I.—Introductory Remarks.

Duty often imposes unpleasant tasks upon men. Precious pearls may lie buried deep amid the debris of human superstructures; and, though an unpleasant task to clear away the rubbish and extricate them from their obscurity, yet, when brought to the light, shine forth with renewed and glorious lustre.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
While error wounded writhes in pain,
And dies amid her votaries."

There is a class among the popular school of theologians who seemingly stand in the shoes of infallibility regarding the interpretation of Revelation, and virulently oppose those who have stepped out of sectarian stocks, choosing to think for themselves, rather than to run the risk of losing eternal life by adopting the theory of some one else for their faith. We shall not here question their honesty. They may think that they are doing God service in opposing those who differ with them theologically; but we certainly think they would honor God more by cultivating christian charity.

We are an advocate of the greatest freedom of thought consistent with an earnest, vital christianity. We believe in freedom that steps far outside of *creeds*, and that shakes off the iron chains of *church-anity*. Dr. Dodds truthfully remarks: "Had not some master spirit dared to freely speak and write their thoughts, then these professed friends of truth and knowledge, who now oppose every theory that may appear new or strange, would have been destitute of that knowledge which they have obtained from books, the product of other men's thoughts; and not daring to think for themselves, they would have forever remained in mental darkness."

The publication which it has become our duty to examine, entitled "Adventism Considered and its Errors Exposed," is plainly a work either of willful misrepresentation, or of ignorance on the part of the author. To be charitable, we hope the latter may be true.

The work is so contrary to the Scriptures in theology, and so unfair in its representation of a class of people who hold views radically differing from his own, that we have waited for other and abler pens to place the matter in its true light, and thus give the public an opportunity to see both sides. With none but the feelings of christian love for all who may differ from the thoughts which we shall advance, we sincerely ask a candid, honest consideration of the Scripture arguments we shall advance. We want *truth*. It makes no difference under under what banner it may be found; truth is the satisfying portion for which we seek. But what is truth? may be asked. "Thy word is truth," is the apostolic answer, and in this investigation we shall ask you to search diligently God's word; and my prayer is that the Spirit of truth may lead you into *all* truth.

The principal theme before us for discussion is *future punishment*. We first propose to examine Scripturally the theology—the ground-work of the author, and by finding this wholly unsound, both philosophically and scripturally, we shall be able to easily answer his objections and criticisms brought against Adventism (so-called).

II.—"Is there no future punishment?"

It has been truly said: *"He that will not reason is a knave; he that dares not reason is a bigot; he that cannot reason is a fool; but he that reasons fearlessly is a man."*

Mr. Post makes quite an effort to show that Adventists do not believe in future punishment; but any one at all posted in regard to what they do believe, will readily see the falsity of this position, and will further see that his main object is to excite prejudice in the minds of those who are not posted. But he will not succeed largely. He says:—"It is asserted that God is *love*, that it so entirely governs his conduct toward man, as not to admit the idea of future punishment, and therefore the doctrine is not valid."

This is a gross misrepresentation of their views as a people. They truly believe that "*God is love*," but they also believe that he is a God of justice;—that his love is so great that he "gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life" (John 3: 16); that "*the wages of sin is* death," but the gift of God is eternal life."—Rom. 6: 23. While they believe in future punishment, they believe the nature of that punishment is consistent with both the *love* and *justice* of God. Mr. Post intimates in one place that Adventists "do not admit the idea of future punishment," but in another place he makes a quotation which entirely overthrows his whole claim.

Matt. 24: 46, is the strongest text adduced to favor the endless existence of the lost in torment. It reads: "And these shall go away into everlasting punishment; but the righteous into life eternal." This passage teaches simply two things. (1.) It teaches plainly the doctrine of future punishment, which we firmly believe. (2.) It teaches that future punishment is everlasting—unending; but *not a word does it say in regard to the* nature *of that punishment*. But why did not Christ say something here about the *nature* of the punishment? We answer, because he had explained that point plainly at other times. It is all assumption on the part of those who claim that this passage teaches the eternal misery of the lost. Albert Barnes says: "The word used here is the same in the original as that used to express the eternal life of the righteous." That proves that the punishment is of the *same duration* as the reward of the righteous, but does not by any means prove the *nature* of that punishment. We will not claim for this passage a limited meaning. If this passage implies any thing in regard to the nature of the punishment, it must imply something very opposite from endless misery, for the same term when applied to the righteous proves their *eternal freedom from death*, and *death* is the very opposite of *life*.

But let us put another passage beside the one we have quoted, and see if we do not obtain additional light. 2 Thess. 1: 7–9. "The Lord Jesus shall be revealed from heaven with his mighty angels, in *flaming fire*, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; *who shall be* punished with everlasting destruction, from the presence of the Lord, and from the glory of his power." This passage not only shows the *duration* of the punishment, but also plainly shows the nature of that punishment, which is destruction; and this is in harmony with the whole Scriptures. It will not avail our opponents by saying that the word "*from*" means a *separation* from God. According to their theory, that God is everywhere present, it makes such a condition impossible. *God is the* source *from whence this destruction comes.* That this is the true sense, may easily be seen from numerous passages (see Acts 3: 19; Rev. 20: 9; 2 Kings 1: 10, 12, 14, etc.) Macknight translates the passage thus: "These wicked men, being raised from the dead, shall suffer punishment, even everlasting destruction, by fire issuing from the presence of the Lord." That *suffering* may be attendant upon the execution of the penalty, we do not deny; but suffering *is no part of the penalty* for sin. "*The wages of sin is* death"—not *eternal life* in misery. We will now make a comparison of the two views of future punishment.

III.—The Modern Theological View of the Condition of the Lost.

The popular theory regarding future punishment is that all the unrighteous, who are capable of distinguishing between good and evil, the moment they quit the mortal strand, are hurled into a burning hell, where they suffer excruciating pain and torment to all eternity. At the judgment, they are brought forth from their deplorable place to again be judged, and be remanded back to the blackness of eternal despair. The celebrated Robert Pollock very plainly presents this doctrine. We quote him because his views are considered orthodox by the most eminent of the popular school of divines. He draws a picture of an imaginary transit from earth to heaven. The etherial traveler passes a fearful and unknown abode of creatures, whom he took to be of heavenly make originally. Ascending up on steady wings, he reaches the sphere of the celestials, all anxiety to understand the history of this dreadful locality which he had passed, and commences the inquiry thus:—

"Eternal Justice, sons of God, tell me, if ye can tell,
What then I saw, what then I heard? Wide was the place,
And deep as wide, and ruinous as deep;
Beneath I saw a lake of burning fire, with tempest tossed
Perpetually; and still the waves of fiery darkness 'gainst
The rocks of dark damnation broke, and music made
Of melancholy sort; and overhead, and all around,
Wind warred with wind, storm howled to storm, and lightning
Forked lightning crossed; and thunder answered thunder,
Muttering sounds of sullen wrath; and as far as sight could
Pierce, or down descend in caves of hopeless depths, through
All that dungeon of unfading fire, I saw most miserable
Beings walk, burning continually, yet unconsumed;
Forever wasting, yet enduring still; dying perpetually,
Yet never dead; some wandered lonely in the desert of flames,
And some in full encounter fiercely met, with curses
Loud, and blasphemies, that made the cheek of darkness pale;
And as they fought, and cursed, and gnashed their teeth, and wished to die,
Their hollow eyes did utter streams of woe, and to their
Thirsty lips presented frequent cups of burning gall;
There were groans that ended not, and sighs that always sighed;
Sighed; and tears that ever wept and ever fell, but
Not in mercy's sight. And as I listened, I heard these
Beings curse Almighty God, and curse the Lamb,
And curse the earth, the resurrection morn, and seek,
And ever vainly seek, for utter death. And to their
Everlasting anguish, still the thunders from above
Responding spoke these words, which through all the
Caverns of perdition fearfully echoing, fell on every
Ear, "Ye knew your duty, but ye did it not."

This is not an exaggerated picture, but is the faith of a majority of Christendom, and which is but a duplicate of heathen mythology. Comments and criticisms upon the absurdities of this system of future punishment will be found in its appropriate place in this review.

IV.—The Scriptural View of the Nature of Future Punishment.

We have already made some remarks on this point, so that the reader has got an idea of the nature of our argument. As to an inexhaustible mine of wealth we go to the Scriptures. Whatever we may find to be God's plan, we may rest assured of its perfect execution. He will never turn aside from his purpose, for his magnificent plan has for its foundation justice, mercy, love and truth.

"Firm as a rock thy truth must stand,
When rolling years shall cease to move."

As an introductory to this subject, we will state that the whole argument for the endless torment of the wicked rests upon the *assumption* that they are *naturally* immortal. We say this is *assumption*, for it is without foundation in the Scriptures. The fact that the terms immortal and immortality, when applied to man, are never applied to him in this life, but to the righteous in the world to come, proves the mortality of the human race; therefore God holds out immortality as an object to seek after, by patient continuance in well doing, to be awarded to those who overcome, at the resurrection of the dead.

John, as the forerunner of Christ, thus speaks of him: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but he will *burn up the chaff with unquenchable fire*."—Matt. 3: 12. This is a positive passage. The wicked amid the intense fires of *Gehenna* are described as the most combustible material—*chaff*; and thence the work of complete consumption will be speedily accomplished; for the process of consumption cannot be arrested, as the fires are *unquenchable*. The fires cannot be *extinguished*, but will "*consume the chaff*" (the *wicked*), and will "*leave them neither root nor branch*."—Mal. 4: 1. No metaphysical reasoning can deprive this passage of the plain import that the wicked in the *gehenna fire* lose their existence; they *cease to exist as beings*, and the divine statement that they "*become ashes*," fully corroborates this. It is a complete *loss of life*. The very idea conveyed by the word "*consumed*" requires that the thing to which it is applied shall decrease, and its own inherent existence grow less and less, and which must continue, unless the consuming process is arrested. But Inspiration compares them to "chaff," "stubble," "tares," "withered branches," etc., and declares that the consuming process shall not be arrested, but that they shall be "*consumed*." This passage alone proves that the theory of the inherent immortality of the wicked is false, and if there was not another passage in the Bible on the subject, this alone shows the *nature* of future punishment, which is the *eternal loss of existence*; and *unquenchable fire* is the agent to accomplish the purpose of Deity.

"The term "*eternal fire*" if anything strengthens the position we have taken, that the fire into which the wicked will be cast after the judgment will consume them. An instance of the use of this term is in relation to the destruction of the cities of the plain, upon which God rained fire and brimstone, and utterly destroyed, or consumed, both them and their inhabitants. The apostle Jude speaks of the inhabitants of "Sodom and Gomorrah, and the cities round about them, in like manner giving themselves over to fornication and going after strange flesh, are set forth for *an example*, suffering the vengeance of eternal fire."—Jude 7. Here we have the strongest language that can probably be adduced by our opponent to prove the duration of the fires of hell; but if it can be ascertained that this fire, according to the nature of circumstances, cannot be endless, then such an idea cannot be proved by any language contained in the Scriptures. What are the facts in relation to those fires, which consumed those cities? They have long since expired, and not a trace of them remains. The spot is marked by the Dead Sea, which to-day stands a monument of God's vengeance. Now mark the point. This destruction is not said to be the *effect* of the vengeance of eternal fire, but the utter consumption of those cities *by* fire and brimstone, and is set forth for an example to all who should afterwards live ungodly. Therefore from God himself we learn the *nature* of future punishment; that as surely as those cities were destroyed and their inhabitants punished, so surely will the wicked not go unpunished; that as surely as the instrument used by the heaven-sent angels, under the supervision of God, was *fire and brimstone*, so surely will the angelic executioners of Jehovah's vengeance employ eternal fire and brimstone in the coming day of his wrath; and as that fire did actually consume those cities and their devoted inhabitants, reducing them to ashes, so certainly will the fires of *gehenna* consume those who are cast into it. As the fires with which those inhabitants were consumed did cease to burn, so will the fires into which the wicked are cast cease to burn, when they have been utterly "*consumed*." Therefore the wicked cease to live, cease to exist as beings; are annihilated in the sense that they return to the elements from whence they were taken. Then will the divine decree be accomplished, "Of dust thou art, and unto dust thou shalt return." They deserve *death*, for they would not believe on the Lord Jesus that they might be saved. O sinner, come to Jesus. Salvation is free. Accept him, believe on him, humble yourself before him, and you will reap *life eternal* in the world to come.

Our space will not permit me to adduce the mass of scriptures that stand like an iron pillar to sustain the position we have taken. We subscribe a few of the many passages bearing on this subject. Ps. 37: 10,—"For yet a little while and the wicked *shall not be*; yea, thou shalt diligently consider his *place*, and it *shall not be*." Ps. 37: 20, 35; Deut. 15: 19; Ps. 7: 11, 12; Matt. 4: 16; John 5: 24; 8: 51; Rom. 5: 21; 6: 23; 7: 5, 10, 13; 8: 6; 2 Cor. 2: 16; 7: 10; Heb. 2: 15; James 1: 15; 2 Pet. 3: 12; Job 31: 3, 23; 21: 30; Isa. 1: 28; Matt. 7: 13; Rom. 9: 22; 1 Thess. 5: 3; 2 Thess. 1: 9; 1 Tim. 6: 9; 2 Pet. 3: 1–16; Job 20: 3–7; Ps. 68: 2; Isa. 41: 11; Job. 6: 18; John 10: 28; Rom. 2: 12; 2 Pet. 3: 9; 2: 12.

If this is not evidence enough to convince any man, then we must think he would not believe though one rose from the dead. The evidence on this point is nowhere near being exhausted. We shall, in our next article, further show that our opponent's position, as well as being scripturally wrong, is also philosophically false. We will also examine the objections and criticisms against Adventism.

Rochester, N. Y. Wm. H. Spencer.

(*To be continued.*)

ENDLESS SUFFERINGS NOT THE DOCTRINE OF SCRIPTURE.

By Thomas Davis, M. A., Incumbent of Roundhay, Yorkshire.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7: 13, 14.

Although, as stated in the previous discourse, the very essence of religion is love to God; although love cannot be yielded simply in obedience to a command; although it is undeniable that it can only be exercised towards one who is seen to be lovely—there are not a few persons who seem to feel that there can be no danger whatever of exaggerating the strictness or severity of the Almighty. All the danger, in their view, lies on the side of overstating his mercy. From such persons I am constrained to differ greatly. Kindness is the key to the human heart. There are few among the race of men who cannot be touched by the influence of love. The great difficulty is to persuade men that God really does love them; that he feels a paternal interest in them; that all which concerns them concerns him; that he willeth not that any should perish; that he will pardon them the instant they repent and turn to him in sincerity of heart; and that to open a way for their salvation, compatible with the principles of his government, he in very deed and truth gave up his own dear Son to live on this earth in human form, and after much and varied suffering to die amidst scorn and contempt upon a cross. In fewer words, our main difficulty is, not to persuade men that God will punish the wicked according to the measure of their sinfulness, but to inspire them with a living faith in this most amazing of all truths: that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Some amongst you will hardly give credit to it; but this I am persuaded is a fact, that, leaving all punishment out of account, it would come this day like a flood of light upon many souls in this church, could they simply believe that God loves them—tenderly, divinely loves them; that they occupy, so to speak, a place in his heart; that they are not lost and out of sight amidst the innumerable creatures of his hands; but that his eye is ever on them; and that no loving earthly father ever so welcomed a prodigal to his home, as God, the great Father, would welcome them, if they would truly turn to him.

Doubtless, we *must* speak of punishment; we must tell men plainly, as Scripture does, that God will judge every man according to his works; for God is a Ruler as well as a Father. We must warn them that indignation and wrath, tribulation and anguish, await all impenitent transgressors; and, if we do not exceed the truth, denouncing everlasting misery, eternal woe, unending despair, of which the Bible says nothing, if we except two or three passages which the Old Testament sufficiently explains (and to which next Sunday I shall ask your attention,) I say that if we warn wisely, and do not misstate what is written in Scripture, men, for the most part, will readily believe us; for conscience tells them, and they cannot deny it, that they do deserve heavy punishment. But, I repeat, our more difficult task is to convince them after all God will remit such punishment, if they repent and believe the gospel. It seems too amazing to be true, that still there is an open heaven before them, and that they, even they, may, if they will, dwell in it forever.

Still, whether believed or not, we must proclaim the good tidings: and there is little hope—I grant that there is some, but there is little hope—of those who are not thus won to godliness. For the sake of sinners who do need terror, and, indeed, of the good who occasionally need it, we must declare that the Lord God is to the wicked "a consuming fire," not an eternally tormenting, but a consuming or destroying fire. Yet our delight must be, and our chief dependence, to set forth the truth that "God is love;" and that the very warnings of his wrath are, rightly apprehended, a proof of it. It was love, brethren, and nothing else, that prompted the utterance of the texts before us. And, if it be properly understood, you will, without difficulty, believe this; but once give to the word "destruction" a meaning which it does not bear according to the custom of any language, and then to believe that God is love, and to trust him, delight in him, and praise him unfeignedly, is too hard a task for the human spirit. True, men persuade themselves that they perform it; but, as I intimated on a former occasion, they profess to believe a frightful dogma; they honestly think that they do believe it; but the very fact that they will not think of it, that they find it too dreadful to think of, and, still more, that not a few of them can eat, drink, sleep, and be merry—all this is to me a proof that with the lips the doctrine is admitted, but in the depths of the soul it is rejected. Nay, let me speak out my whole heart. I believe that in countless cases flesh and blood could not sustain the clear, firm, undoubting conviction that the alternative before us is everlasting happiness in heaven, or everlasting misery in hell.

Of those who have had most faith in it, some have been oppressed and appalled, and some, dreading the temptations of the world, and taught by mistaken priests, have shut themselves out from all commerce with mankind; they have fled away from the sweet influences and kindly ordered discipline of home, to live where the heart withers, and nothing that is most lovely can flourish.

Hence I return to our subject; one of the most practical of all subjects, if true religion be love, and to love God we must know him. "This is life eternal, that they might *know* thee, the only true God, and Jesus Christ, whom thou hast sent;" and no pains that we can take can be too great to ascertain what God really is, and how he will deal with the children of men.

Those who are not sensible of this will, of course, feel little interest in any explanation of our text. I hope, however, better things.

Perhaps it is a subject well suited for to-day,* in which we are reminded of the duty of self-denial. For be assured that there are men to whom to eat, to drink, to sleep temperately is but a small matter compared with uttering at the impulse of conscience that which they know and painfully feel may greatly offend those whom they would gladly please, and whose approval and kindly regards they value and desire to enjoy.

But we must not forget that he who hath put his hand to the plough and looketh back is not fit for the kingdom of God. Natural feelings, worldly interests, all must be sacrificed to truth and duty. Truth and duty have often required this; and probably they will to the end of time.

Putting together all the passages which teach, either expressly or constructively, that the end of sinners is absolute destruction, the number, it is believed, may be counted by hundreds. Sometimes the word used is, as in the text, "destruction" itself; and destruction, we say, cannot mean endless preservation in misery. Sometimes it is "death;" and death, we say, cannot mean eternal life in suffering. Sometimes it is being "burnt up like chaff;" and being burnt up like chaff, we contend, cannot mean being kept unconsumed, like the bush of old, in the flames. Sometimes it is "being devoured" (as in the Scripture, "Judgment and fiery indignation shall devour them;") and being devoured, we assert, cannot rightly be thought to signify being kept whole and living to undergo suffering forever. So of several other expressions, such as "to perish," "to be slain," "to be killed," "to lose life," "to be consumed," "to reap corruption," "to be blotted out," "to be rooted up," "to be cut off," "to be cut down," "to be dashed in pieces," "to be lost," "to be ground to powder," "to be cut asunder," "to be cast away," "to have the house broken up," "to be torn in pieces," "to be put away as dross," "to melt away," "not to abide forever," "to be as nothing."

Many of these are doubtless figurative phrases; but if they do not indicate finality, no language would suffice to do so. Add to all this the remarkable fact, that Satan is represented as a "murderer from the beginning;" not one who keeps eternally alive to torment; and also as the "destroyer" ("Apollyon;") not one who preserves forever in misery. Jesus, on the other hand, is called "our life," as opposed to Satan the murderer. In the Syriac, which is the oldest copy of the New Testament, he is styled the "Life-giver," a very significant and instructive title. Then he is also called our "Savior," as opposed to Satan in his character of "destroyer;" and similar remarks might be made regarding some other titles of our Lord. In fact the doctrine for which I am contenning especially exalts the Redeemer of men. We are not immortal independently of him, and indebted to him that we are immortal in happiness, instead of being immortal in woe; but for immortality itself, in other words, for eternal life, our only right trust is Jesus Christ. In the fullest sense that you can give to the declaration, he is our life. We derive from him spiritual life. And by spiritual life I mean life through his indwelling Spirit; holy, happy, eternal life; not holiness alone, nor happiness alone, nor simply holiness and happiness combined, but with this, life itself; never ending vital existence.

Those who differ from us give to the term life a forced and unnatural meaning. To borrow the language of Dr. Whately, "Life as applied to the condition of the righteous, is usually understood to mean happy life. And that theirs will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word 'life' does of itself necessarily imply happiness. If so, indeed, it would be a mere tautology to speak of a 'happy life,' and a contradiction to speak of a 'miserable life,' which we know is not the case according to the usage of any language. In all ages and countries 'life' and the words answering to it in other languages have always been applied in ordinary discourse to a wretched life no less properly than to a happy one. Life therefore in the received sense of the word would apply equally to the condition of the blest and of the condemned, supposing these to be destined to continue forever in misery. And yet to their condition the words life and immortality never are applied in Scripture." †

I ask your attention to this fact. Search the Bible from beginning to end, and nowhere will you find sinners addressed as immortal beings. I do not mean as beings who survive the grave, but as absolutely immortal, or endowed with eternal life. Common as it is to do so in sermons, they are never warned in Scripture as they value their immortal souls to shun sin; never warned there as they value their immortal souls to repent and believe in Jesus Christ.—*Bible Repository.*

(*To be concluded.*)

* First Sunday in Lent.
† Scripture Revelations of a Future State.

For the World's Crisis.

KNOW AND OBEY.

"Who shall be punished with everlasting destruction."—2 Thess. 1: 9.

How many advocates and defenders of the doctrine of the destruction of the wicked quote this text, who in reality see only four words in it and the connection. Those four words are, "punished with everlasting destruction." But there are two other words to which I would like to call attention. They are to be found in the verse preceding the clause we have noticed. The words are *know* and *obey*. Reader, did you ever consider those words in their full import? Let you and I ask ourselves, Do we *know* God and *obey* the gospel of our Lord Jesus Christ? It is of great consequence that we should know whether we are in this class or not. Jesus says, If ye had known me, ye should have known my Father also." Do we know Christ? Have we made his acquaintance? If we have, we must love him, for he is the One altogether lovely. If we do not love him, it is proof that we do not know him.

The Holy Spirit has tried to make us acquainted with him. This is his office, to lead us to Christ. How often he has brought to our minds the invitations of Christ. How often he has made us feel that Christ war, as it were, knocking at our door, wishing to come in, that we might know him; that we might sup with him and he with us; and we have (I tremble to say it) silenced the voice of the Spirit. We have refused to become acquainted with God through Christ. Fellow creature, it is a terrible truth, that you and I have the power delivered to us to resist the Holy Spirit; yes, to *quench* it. Are we doing so? O friend, we hear his voice to-day. Now I will obey the command, "Harden not your heart." Will you with me? Let us imitate no longer those whose carcases fell in the wilderness long ago, nor those who are likened to them by the martyr Stephen. Let us bow ous stiff necks to Christ. If we humble ourselves he will exalt us in due time. Let us fall on that stone, even though it break our uncircumcised hearts; he will heal our poor hearts, and fill us with peace and joy, and put his law in us. My heart says, if I stay away from my Redeemer, if I withhold from him my heart and love, I ought to "be punished with everlasting destruction." How is it with you, friend?

Do we *obey* the gospel? Have we repented? This is one of the requirements of the gospel. Have we a penitent spirit? "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord." Have we done so? Are we "striving against sin"? Have we "crucified the flesh, with its affections and lusts"? Are we "careful to maintain good works"? Are we doing "good to all men as we have opportunity"? Do we pray ever, occasionally, or without ceasing? Do we seek the kingdom of God and his righteousness, believing the promise connected with it? or do we love the world and the things thereof?

Do we exhort one another, or when we meet do we talk of every thing else but religion? Do we use hospitality? Do we add to our faith virtue, etc.? If we are living in a state of indifference to any or all of these requirements, can we be said to obey the gospel? Jesus says, "He that heareth my words and *doeth* them, shall be likened unto a man who builded his house upon a rock"; and he that heareth his words and *doeth them not*, is likened to the man who built his house on the sand. You know the rest. Is it safe to tempt God by presuming on his mercy longer? O, no. By the grace of God we will do so no longer. We will deny ourselves, take up our cross daily, and follow that blessed One who is the author of eternal salvation to all that obey him. The Lord will help us.

W. Morphy.

For the World's Crisis.

DO YOU NEED A FRIEND?

Bro. Grant:—I have just been reading a little tract entitled "Christ's Intercession;" and it is *so good*, I copy a part of it and send it to you for publication in the Crisis.

F. H. C.

"Does any reader of this tract need a friend? In such a world as this, how many hearts there are that ought to respond to that appeal. How many there are who feel, "I am alone!" How many have found one idol after another broken, one staff after another failing, one fountain after another dried, as they have traveled through the wilderness of this world. If there is one who wants a friend, let that one behold at the right hand of God an unfailing friend, the Lord Jesus Christ. Let that one repose his aching head upon the bosom of that unfailing friend, Jesus Christ, the Lord. There is One, living at God's right hand, of matchless tenderness. There is One, who never dies. There is One who never fails, never disappoints, never forsakes, never changes his mind, never breaks off friendship. (Think of this: *never breaks off friendship*.) That One, the Lord Jesus, I commend to all who need a friend. No one in this fallen world ever need be friendless, while the Lord Jesus Christ lives to intercede at the right hand of God.

Reader, beware of regarding the Lord Jesus Christ only as one that is dead. Here, I believe, many greatly err. They think much of his death, and it is right that they should do so. But we ought not to stop short there. We ought to remember that he not only died and went to the grave, but that he rose again, and is alive. We ought to remember, that he is now sitting on the right hand of God, to do a work as real, as true, as important to us as the work which he did when he shed his blood. Christ lives, and is not dead. He lives as truly as any one of ourselves. He sees us, hears us, knows us, and is acting as a priest in heaven on behalf of his believing people. The thought of his being alive ought to have as great and important place in our minds as the thought of his death upon the cross.

Reader, let us rejoice that Christ died for us, but let us not forget to also rejoice that he intercedes for us before his Father's face. Above all, let us never rest until we know and feel that we ourselves are among those for whom he intercedes."

I trust it will not be out of place here to add a quotation from Acts 1: 11. "This same Jesus, which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven."

Webster, Mass. F. H. Chamberlain.

For the World's Crisis.

DID CHRIST DIE FOR ALL MEN?

Answer, Yes. Proof, Heb. 2: 9:—"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Was man's condition changed by the death of Christ? Yes, most certainly. What was this change? Answer: from a state of condemnation to a state of reconciliation to God; or, in other words, from a state of helplessness to a state of power of choice. Proof, 2 Cor. 5: 19:—"To wit, that God was in Christ, reconciling the world unto himself; not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Again, Heb. 1: 3:—"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

Can a man die when his sins are purged, or separated, or cleansed? Answer: Yes. The christian can die, and does die, after his sins are washed away. Under what penalty? The one pronounced against Adam's race. Proof, 1 Cor. 15: 21:—"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." So sinners can die under the penalty pronounced on Adam's race, notwithstanding they have been reconciled to God by the death of his Son from the condemnation by Adam's transgression. More yet.

I. Damman.

"VAIN PHILOSOPHY."

[We would like much to have the Methodist papers, all over the land, republish the following sensible article from the pen of the venerable Dr. Bond, in 1854, then Editor of the *Christian Advocate* of this city. It was a response to a correspondent.]—*Herald of Life.*

We have deeply felt the importance of the subjects to which our correspondent refers: "The relations of the spiritual to the material world, and the disposition made of the soul on its separation from the body." We have consulted philosophy and philosophers in regard to these subjects with no success. Philosophy, applied to spiritual things, constitutes what is called natural theology, and from natural theology is derived what is called natural religion. Now natural theology must be derived from natural phenomena; that is, from the works of creation, as they are exhibited to our senses, and from the providential government and superintendence manifested in these works. Both in antiquity and modern times men of the greatest ability and most patient industry have inquired of the phenomena of nature and providence, and have ended in nothing but vain speculations in respect to spiritual things. Their theories are vain imaginations, unsupported by proof which carries conviction to the judgment, or satisfaction to the longings of human nature after sure and certain hope in respect to the future.

At the very threshold of the temple of knowledge, the philosophers of both ancient and modern times have met with an insurmountable obstacle to their progress. They could not proceed a single step without answering the inquiry, Has man an immaterial spirit in him,—something distinct from, and capable of existing independently of matter? They found the opinion everywhere prevalent that he had; but how did it originate? Tradition had handed down the belief from the earliest ages, but mixed up with the most puerile conceits and absurd superstitions. Could it stand the test of philosophical inquiry? One thing was perceived at the outset. The question as to the existence of spirit could not be subjected to ordinary philosophical tests. Philosophy examined matter, its qualities and laws, as it was presented to the senses; but spirit was neither tangible nor visible—was not cognizant of any sense. How then could its existence be demonstrated? If any attempt to demonstrate the existence of spirit by the operations of mind, the argument was met by the objection that no one was so well and accurately acquainted with the powers of which material organization was capable as to be assured that no peculiarity of organization was competent to perform functions attributed to the mind. It was not more inscrutable than the *thinking* of subordinate animals, and the functions which are performed by what is called life in vegetables. It excelled these in degree, but so might human organization excel in degree all other forms of life.

But if philosophy could not demonstrate the existence of an immaterial spirit in man, it could not assure us of a future state of existence.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 25, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable in advance, at the rate of $2.00 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders [illegible]

[illegible] Post Office Address. Ag't.

THANKSGIVING PRAYER-MEETING.

It is proposed to have a general Thanksgiving prayer-meeting, at the Lowell Street Chapel, cor. of Canseway and Lowell streets, Boston, Thursday evening, Nov. 26th, commencing at 7½ o'clock. We hope to see a large gathering of the friends of Jesus. Come, let us meet and give him thanks and praise for our rich blessings, consecrate all we have to his service, and make speedy preparation to meet him at his coming.

Let every one who comes try to persuade some new one to come with him. If possible, get an unconverted person, or a backslider to come. Please go into the closet and pray before starting for the meeting.

EAST DOUGLAS.

We had the pleasure of spending Sabbath, Nov. 15th, with the church in East Douglas, Mass. It was a rich feast of fat things that we enjoyed. There are some shining lights in that church, whose influence is blessed. The audiences were large and attentive. Several inspiring testimonies followed the sermons. At noon, five happy souls were buried with Christ in baptism. Their obedience brought them great peace and joy.

At the close of the evening discourse, a man of gray hairs arose and said: "A hit bird flutters. I have used tobacco some forty years, and have indulged occasionally in a glass of liquor; but I now renounce them forever." Others came to the same conclusion, and were blessed by the Lord.

At the close of the public service, we went to Bro. E. Hough's house for the communion, where we enjoyed, as we did nearly a year since, one of the best communion seasons we ever experienced. About thirty gathered around the table, and all spoke of the love of Jesus before we parted. It was a Pentecostal season, and a heart-searching time. Husband confessed faults to his wife, wife to the husband, and parent to children. Tears flowed freely, and our cups were all filled with rejoicing. There was no cold, dead formality on the occasion, but a living reality to the scene. A vacant chair was at the head of the table, but we felt a strong hope of soon seeing Jesus seated at "the marriage supper of the Lamb," with all the host of the redeemed ones.

NATIONAL CHRISTIAN CONVENTION.

It was our privilege to attend the National Christian Convention, held in the Reformed Church, corner of Fifth Avenue and 29th Street, New York. We were much pleased with the unsectarian spirit of the convention, and the earnest, practical element manifested in many of its members. It was a move in the right direction. The following extract from the report of the doings the second day of the convention, as given in the New York *Tribune* Nov. 19th, will give the reader a fair idea of the character of the proceedings:—

The second day's session of the National Christian Convention was commenced in the Reformed Church on the corner of Fifth avenue and Twenty-ninth street, at ten o'clock yesterday morning. After the morning prayer meeting was concluded, Dr. Crosby took the chair, and the Convention proceeded to business. The first in order was the report of the committee on the topics discussed during the previous day. The committee reported in substance as follows on the first topic: "How can the christian activities of the entire membership of any particular church be best organized and developed?" In general by conformity to the principles and practices which distinguish the constitutions of the early christian churches. In particular by recognition of the doctrine of universal preacherhood of believers; of the duty of christians of all classes and conditions to engage in direct effort for the evangelization of the world in accordance with the prophecy which found fulfillment in the days of Pentecost: "It shall come to pass in the last days that I will pour out my spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my handmaidens will I pour out my spirit, and they shall prophesy." First, by recognition of the indispensable necessity of the influences of the Holy Spirit to labor successfully in the great work agreeably to the words of the blessed Lord to his disciples; "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses to me in Jerusalem, and Judea, and Samaria, and to the ends of the earth." 2d, By the recognition of a regular radiation of effort and influence from the centre of christian light and heats to the centre of darkness and death. Each going out into the sphere of kingship next to that of friendship, and next to that of neighborship, or, in the words just quoted, "first to Jerusalem, then to Judea," etc. 3d. By recognition of the importance of such definition and distribution of christian work as will suggest and secure employment to every character of capacity. So that Timothy the younger, as well as Paul the aged; so that the prophetess Anna, and Simeon the just; so that the servant, one Sevius, as well as Philemon, his master, may disburden his soul of the responsibility of a dying world.

The committee on the topic, "How can the people in rural districts be reached by gospel influences," reported as follows: In general, by such a revival of apostolic zeal as will call out the entire energies of the church: 1st. More particularly in remembering that people in the rural districts are much like people everywhere else. They are to be reached by churches, Sunday-schools, christian associations, Bible readers, tract distributors, district prayer-meetings, and, in a word, by all the agencies of aggressive christianity. 2d. More especially by churches made so attractive in the sanctuaries, services, and societies as to constrain the attendance of all people religiously inclined. 3d. By an efficient day school in every neighborhood where even two or three believers can be found to assist it, and who through Bible instruction, and christian literature shall bring the great salvation directly to the pupils, and through them, indirectly, to their friends and relatives. And, 4th, by the volunteer itinerant efforts of christian associations for the evangelization of communities utterly destitute of living witnesses for Jesus. The third topic, "How and by whom can open air services be most profitably held?" was thus reported on. 1st. As the Lord Jesus has called his people especially to the work of witness-bearing, all who are truly the subjects of Divine grace may profitably testify to others of their experience, and especially to those of the same occupation or position in life with themselves. "Come ye that fear the Lord and hear what he hath done for my soul." 2d. For large audiences, and especially in cities and towns, the best talent as to both gifts and graces should be secured, as our Lord has taught in his educating by a long discipline of the fishermen he called to his service, and in his subsidizing to his work the logic and learning of the great apostle of the Gentiles. 3d. Such services should be modeled after those of Christ and his disciples. They should be composed almost exclusively of preaching—short and simple, affectionate and inviting—to which may be added lively, familiar singing. 4th. Such services, moreover, should be so conducted as not to interfere with the stated services of the sanctuary in the community where they are held. The first topic yesterday, "Woman's Work in the Church," was opened by the Rev. George Washburn of Constantinople. The theory that woman has no place in the church, said he, deprives America of about two-thirds of its christian force. If any one doubts this, let him ask the Christian Commission. Ask the soldiers and the thousands of the poor and despised people who have been raised up to man and womanhood by our mothers and sisters. Wherever there is a work that woman can do better than man, that work is hers. The work of a deaconess is one of much importance, whether the office exists or not. Such an office existed in the apostolic church, which letters still extant plainly show. The work of a deaconess in the primitive church is to care for the poor and the orphans, and to bring to bear the influence of a woman's love. Another department of woman's work is among the inmates of jails and hospitals. It is a shame that in this age the offices belonging to woman are not restored to her. There should be fifty women in the field where now there is one.

In the East the greatest obstacle to the missionary efforts are the women. They weave influences about the hearts of the young, so that it is almost impossible to uproot the seed planted in early life. These women cannot be reached by men, and only the work of a christian woman can have the desired effect. We need trained women in the church; we want a place where they can be educated for this field. The churches should open recruiting offices for them. A home should also be established, so that when our sisters return from foreign or domestic mission work they may find a place of welcome and of rest. Suppose we open in this city a "House" under the care of the church. Here all women who desire to enlist in the service of the Lord can be trained and educated. Mr. McDougall highly eulogized the labors of the nuns in Canada. He said the strength of the Catholic church lay in the sisterhood which it had established. We should adopt all the advantages of the female department of the Catholic church, leaving out the disadvantages. Mr. Trask of Massachusetts, said that notwithstanding the words of Paul, the orthodox folks were beginning to believe that a woman had a right to breathe, sing, and even speak in church. If they are not to talk they should not be allowed to sing. Mr. Canfield of Syracuse, gave up his time for the discussion of this question by other gentlemen. The Rev. Mr. Blair of New York, said he was glad to see that so many were in favor of adopting this element of strength. The great want of Protestantism is the the aid of woman. We are weak because we have rejected the noblest of mankind from the work which Christ gave us to do. Mr. Dyer of New York said that he belonged to a church where the prayers of women had formerly been ignored, but at last, when they were recognized, the church attained a mighty power,—one of the greatest powers in this land. Dr. Cora spoke of female Bible classes in England, and the wonderful work they are doing. The speaker called particular attention to the effectiveness of females at prayer-meetings.

The second topic: "Why do so many churches fail to reach the poor?" was opened by the Rev. Cyrus D. Foss. He said those agencies aimed directly at the poor were ineffectual on account of the prejudices which the poor themselves entertained against such societies. The principal reason why the poor are not reached is because the churches have no particular desire to touch this class. The most they do is to plant their batteries inside of stone edifices, whence they expect to shoot the grace of God into the poor districts of the city. When a poor man goes to church he receives no welcome, and is only met at the door by the usher who informs him that the pews are to let. The poor cannot be reached until they are received as brothers and sisters. The style of preaching which we have now-a-days does much to drive away these people. The gospel was made for promiscuous assemblages and not for a few of the select. When the great priest came the priesthood ended, and to-day we are all ministers in the Lord Jesus Christ. The great want of the church is impulse and fewer doctrines and methods. Many churches are an offense to God and a joy to the devil. We want to get at the central ideas of christianity, and not run after details. We want more heroic workers. Dr. Van Doren of New Jersey said that Christ, the greatest of all preachers, was heard by the poor gladly. Yet theologians study Him who said, "When thou makest a feast, call in the poor, the maimed, and the blind." Mr. Adams, of Connecticut, denounced the renting of pews. He knew very well that churches must be supported, but let him pay who is able, and let the rich pay the burdens of the poor. He closed by hoping that the time would come when pew rent would be abolished.

Dr. Waterbury of Brooklyn said, the key-note of Christianity was free religion, and he hoped the Free Church system would finally prevail. Christ set an example, which the Christians of this age would do well to follow. As ministers of the gospel, we must go out ourselves and preach to the poor. One good sermon is enough on a Sabbath, and the rest of the day should be devoted to those who cannot go to church. Dr. Crosby said that in our anxiety for the poor, we must not forget the rich; the rich of New York are worse heathens than the poor. We want to get at the rich. The only way to solve this question is, have the pew rents reduced to a small sum. In my church, said he, all come, both the rich and the poor. Dr. Blair said amen to what Dr. Crosby advocated. Dr. Trumble of the Chapel of the Ascension, N.Y., said that the idea of building chapels and calling them mission chapels was a disgrace. We want to blot out this stigma which has been put on Christ's churches. The line of demarcation should be obliterated, and the poor made to feel that they are brothers and sisters in Christ Jesus. Mr. Reynolds of Kingston heartily indorsed the sentiments just uttered. Mr. Moody of Chicago said many churches do not want the poor, they are too expensive; you can't get the poor to take the gospel in pewter spoons while the rich are fed from golden ladles. Christians should not receive men as paupers. We can reach the poor if we do as Christ did. Mr. Banvard of New Jersey, Mr. Farish of Pittsburgh, and Mr. Parvin of Philadelphia followed. The report of the business was then read, and the topic resumed. Mr. Broadman of Rome urged that the poor be visited more frequently. He did not believe in the plan of making broad distinctions between the rich and the poor. They should treat each other as belonging to one common brotherhood. Mr. Harkness of Jersey City reviewed the plan formerly practiced by the Church of England in relation to the question under discussion. Mr. McMillan said the women made our churches theatres of fashion, thus driving the common people away from the house of God. The speaker alluded to a certain rich lady in Cincinnati, who wore only one dress during the winter. Mr. Petruvett of this State said the great want of the people is sympathy. The Convention then took a recess uneil 2 o'clock. . . .

AFTERNOON SESSION.

The next topic—"By what means can we reach those who do not come to our churches?" was opened by D. L. Moody, Esq., who said: We have divided our city (Chicago) into fifty-two districts, and, by the help of the churches, we visit every family once in thirty days. Instead of using tracts, we circulate papers. We have more Sunday school scholars, in proportion to the size of the city, than can be found in any other place in the Union. Our churches, many of them, are too fine. You can never reach the masses with operatic singing. Three or four unconverted people singing in a gallery are enough to make any one keep away from church. A man who knows how to preach can draw a crowd, and where there is a crowd poor folks will come. When Mr. Spurgeon preached at Agricultural Hall in London, men came barefooted to hear him preach. In Chicago we send out men with cheap handbills, inviting the people to come to church. I had rather preach to those who hang around billiard saloons, said he, than to hardened sinners who have heard theology for fifteen or twenty years. Let William E. Dodge go down to Cooper Institute and preach, and the people will be sure to come. Mr. Moody gave a touching and interesting description of the meetings held in the drinking saloons of Chicago, during the recital of which many were affected to tears. Mr. McDougall, of Montreal, spoke of the great influence wielded by the press. This power should be more sought after by the church. Religious newspapers will soon get a large circulation if they are only good for any thing. The people are tired of dry weekly religious reading. We want live Christian daily papers. Mr. Hastings, of Boston, said the only way to catch fish was to go where the fish are. The press is too little appreciated by the church. The trouble is, we are waiting for the pastors, the women, or some one beside ourselves. We want good business common sense at work for God. Mr. House of Cincinnati followed with interesting facts on this subject. Opera singing and poor preaching are doing much to keep people from church. Christianity means business, and it should be conducted in a business manner. Out of the thirty-nine Protestant churches in Cincinnaii, but very few of them are filled on Sunday. Mr. Grant, of Boston, said: We want men baptized with the spirit of God and with the work in which they are engaged. Open air meetings will do much to extend the gospel among those who never go to church. People feel at home on common grounds, as our parks, commons, etc. When we go to work in earnest, infidels will begin to tremble. Fashionable religion and written sermons will not make people christians. Mr. Morse said the gospel was made for promiscuous assemblages. We must therefore make our congregations promiscuous, and not aristocratic and exclusive. Mr. Trumbull, of Boston, said any fool could sell goods to those who were anxious to buy. The question is, can we give the gospel to those who don't want it? The way to do this is to make it acceptable to everybody. Mr. Blair, of New York, believed in carrying the gospel into the business of the week. He advocated a religious newspaper that would compare with the best secular sheets, and sell for two cents a copy. A resolution was here passed congratulating the convention that steps had been taken to organize a liberal Christian Convention in London.

The next topic, "What is the work of Young Men's Christian Associations?" was opened by Mr. Cephas Brainard. He said that it seemed almost impossible to present any thing new on this subject. The gathering and training of young men for christian work was of great importance. A young man can do more toward converting his companion than an older person. A band of well-trained young men can do almost any thing they may undertake, if they go to work in the right spirit. The training up of the young is a noble work, and more noble when it is for a christian purpose. Mr. Moody said that the great work of the Young Men's Christian Association was to sweep off from the face of the earth sectarianism, [Great and loud applause, and cries of "Amen."] What we want to do is, to fuse, to gather, not freeze. When I first joined the church, said he, I thought all the religion in the world was in my church or denomination, but now I begin to find out that there is some christianity even in the Presbyterian church.

EARTHQUAKES AND TIDAL WAVES.

Daily papers are being loaded with accounts and opinions concerning earthquakes and tidal waves in various parts of the world. The tidal waves are becoming truly alarming. This looks some like fulfilling the prophecy of Jesus concerning the roaring of the sea and waves. This is named as one of the last signs to be seen before the coming of Christ. This, with other things, is to cause men's hearts to fail "them for fear, and for looking after those things which are coming on the earth." Luke 21: 25–26.

The following articles from different papers will give some idea of the feeling that is being awakened in the hearts of careless men:

The following is an account of a tidal wave in New Zealand:—

"A letter from New Zealand, Aug. 28th, speaks of an extraordinary tidal wave at several points. At Wellington the tide kept rising and falling two or three times an hour, from low water to extreme high water. It caused immense excitement in the town. Every one expected a great earthquake; and when a shock came, the people darted out of their houses like rabbits out of their burrows. At Oamaru the tide rose and fell fifteen feet in fifteen minutes; and at Lyttleton it receded suddenly to six feet below extreme low water level, and then came in with such a rush that it tore all the shipping away from the wharves, and caused tremendous confusion and considerable damage. The tidal wave fell on the island of Hawaii, destroying a number of houses, and causing much loss of property."

Says the New York *Herald* of Nov. 19th, 1868:—

"We have the intelligence, by way of San Francisco, that destructive storms of wind and rain had swept over Northwestern Mexico, doing immense damage and causing great suffering and loss of life; that the city of Alamos, in the State of Sonora, with a population of seven thousand, had been destroyed by floods and whirlwinds; that Loreto and some smaller towns in the peninsula of Lower California were entirely demolished; that whole herds of cattle had been swept away, and groves of oranges and other crops totally ruined, and that the Yaqui and Mayo rivers in Sonora were swollen to a height of forty feet—rivers which, during their long dry summer, in their course to the California Gulf, are absorbed in the intervening desert sands. In other parts of Mexico, meantime, the inhabitants of towns and villages had been frightened from their houses by earthquakes, thus showing the elements under the earth, as well as the elements above it to be in dreadful commotion.

In both hemispheres, but especially upon this Continent and among the adjacent islands, these visitations of tornadoes, floods and earthquakes, with their tidal waves and fissures emitting gas, fire, smoke steam and boiling water, are becoming alarmingly frequent. Last autumn they had them all in high revelry at St. Thomas and the neighboring islands, and such terrific hurricanes of rattling hail along the southern frontier of Texas as were never known there before back to the first occupation of the country by the Spaniards. This year the line of operations of these celestial and subterranean phenomena, appears to be (with the recurrence of the meteors) along the Pacific side of the Continent, and may be traced to the late disastrous convulsions of the dry land and the sea along the western coast of South America. Violent storms follow in the track of earthquakes, and such storms doubtless result from the derangement of the atmospheric equilibrium by the disturbing gases and electrical forces arising from these subterranean outbreaks.

It is so remarkable, at all events, that this year, as last year, we have an eruption of Vesuvious simultaneously with these shakings of the earth in the West Indian latitudes, and near the time of the earth's collision with that strange nebulous formation in the heavens which gives us those wonderful meteoric showers—it is so remarkable we say, that all these things should come together, that we cannot resist the conclusion that these meteors, earthquakes and volcanoes, have much to do with the unparalleled hurricanes and inundations all over the world of these latter days."

Says the New York *Sun* of Nov. 19th:

"THE UNIVERSAL EARTHQUAKES.—When the world was coming to an end a little while ago, the Rev. Dr. CUMMING, desirous of economizing his income, and expecting every day that there would be something too much of fire upon his hearthstone without troubling him to find fuel for it, used to buy his coal by the bushel. We hear that he had slightly increased the quantity as his daily allowance, and was beginning to lose faith somewhat in his own prophecies, when the weary old earth, enraged at his apostasy, began to tumble about its inner fires, and shake its ancient shore and seas, and the mushroom cities of men, to bring him back to reason and pious prognostication. If this is not the reason why the earth is so mad just now, we don't know what is. Such a universal pother in the bowels of the planet was never known before in human experience. Wicked men of science have, it is true, been profane enough to say that the primeval hell beneath earth's ribs was fast cooling, when it wasn't; and this may have led to the late demonstrations, although one is sorry to attribute vindictive feeling to so august, wise, and venerable a body astronomic.

Certain it is that a great rebellion has taken place for some cause or other, and that the earth has been shaken from centre to circumference. So far from there being any decrease of vigor in the igneous energies, they are more active than ever. Etna and Vesuvious, and Hecla, that pretty toy of the Icelanders, are henceforth to be set down as among the prettiest fireworks of the creation, and have been completely shorn of what used to be considered their grandeur and sublimity, by the tremendous rock-rendings, and oceanic fires which have made the Pacific islands so famous and so terrible. All over the globe, as by a general conspiracy and premeditated simultaneous movement, there has been a regular Walpurgis hellabaloo, and fiery dance of destruction and death. Vesuvious and the Tahitian volcanoes roared to each other at the same moment in voices of primeval thunder, across the immeasurable brine, which writhed with a new and unheard of agony, wrecking great ships in its wrath, and swallowing their ruins like so many grains of sand.

This dreadful outburst is hardly over before a mighty wave of earthquake sweeps over New Zealand, and at the same time the volcanoes of Peru were most active, and San Francisco shook through all her bones at the rumbling, tumbling, shaking, and roaring of the earthquakes in California. Even those countries which for ages have grown corn and wine upon the surface of extinct volcanes have been subjected to the terrors of this fiery visitation. Nature seems to have renewed her youth and vigor, and reannounces herself upon this large scale to justify her pretensions. The wise old grandfathers of Ireland and England laughed at the idea of an earthquake troubling such old and respectable countries as those, and insisted upon it, that the more rabid and furious energies of the earth had long since expended their strength in those parts, and left the laboring peasant to toil in peace on twelve shillings a week, and pay house-rent and fuel, and keep his average family of five children. And yet Ireland came in for its shake that made Paddy tremble in his bogs, and pray lustily for whiskey to keep his courage up. Then England came in its share of the hubbub, and the cathedral town of Worcester, and the beautiful watering place of Leamington tottered and reeled like a drunken man. What is the meaning of it all? Perhaps some Copperhead Convention has had a sitting "between decks," and the Cyclops have kicked them out."

Says the New York *Tribune* of Nov. 12th, 1868:—

EARTHQUAKES AND TIDAL WAVES.—Later and fuller details are every day increasing the interest with which scientific observers regard the recent earthquakes and tidal disturbances, and confirming our first impression that these convulsions of nature would prove to be among the most remarkable and extensive of which there is any written record. They have been experienced at short intervals during the last three months, and there is no reason to suppose that we have yet felt the last of them, the latest having been reported only a week ago. The shocks have followed no particular direction, and been confined to no particular quarter of the earth. Beginning in the middle of the Pacific Ocean, they seem to have affected all its eastern shores and southern and western islands, and then, skipping the whole breadth of the North American Continent and the Atlantic Ocean to have broken out in Ireland. We may yet learn that the remoter countries of Asia have likewise been shaken. The first of this great series of convulsions, so far as our intelligence now extends, occured in the Sandwich Islands, eleven days before the terrible disaster in Peru. Violent shocks were felt in different parts of the groupe from the 2d to the 9th of August, accompanied by heavy storms of thunder and lightning. The western coast of South America was devastated by awful earthquakes from the 13th to the 16th of August, and at the same time the shocks were felt again in the Sandwich Islands, though less severely than before. On the 17th there were shocks in New Zeland. About the middle of September shocks were felt by vessels in the Eastern Pacific. On or about the 1st of October they were experienced again in the Sandwich Islands. In California they were felt from the 21st to the 25th, with considerable severity, and were repeated slightly up to the 6th of November. On the 23d of October we hear of earthquakes in Ireland. On the 4th of November there was one at Vancouver Island.

The tidal waves which have accompanied all the most serious of these convulsions are peculiarly interesting subjects of study. It has been remarked, as an evidence of the rapidity with which they travel, that they reached the California coast as early as the morning of the 14th of August, having moved over a distance of 4,000 miles in a little more than 14 hours; but it now appears that their speed is even greater than this, for they were felt in the Sandwich Islands, nearly an equal distance, on the evening of the 16th, only *four* hours after the earthquake in Peru, lasting through the night and obtaining their greatest force the next morning, almost simultaneously with their appearance on the opposite California coast. This would give them a velocity of about a thousand miles an hour. They seem, however, not to have driven in more than one direction at a time. The Sandwich Islands lie north-west of the place of disturbance in Peru. Toward the west and south-west, we have no record of tidal phenomena earlier than the 15th of August, when the waters of Japan and Australia were simultaneously agitated in the same manner. These waves may have been either propagated by fresh convulsions on the South American coast, or revulsions from the disturbances at the Sandwich Islands. We have no sufficient data as yet for determining in what direction the waves traveled, or what was their size or their velocity. We trust that the attention of competent observers may have been drawn to these points; for by means of them it would help to determine the depth of the Pacific Ocean, the size and velocity of waves bearing, as is well known, a fixed ratio to the depth of the water.

A great tidal wave fell upon Hawaii, one of the Sandwich Islands, on the 15th of October, destroying a great many houses and other property. Accepting the generally received theory that these phenomena are caused by earthquakes, we may expect intelligence of another great calamity about that date in some country bordering on the Pacific from which we have yet received no advices. But the disturbances may have arisen in the bed of the ocean, in which case, unless a stray sailing vessel chanced to be within reach of it, no account of the phenomena may ever reach us.

INFORMATION.—Bro. George Needham, the "Irish Evangelist," wishes us to say that we were mistaken in saying he was employed in Chicago by the Young Men's Christian Association. We are glad he can say—

"I have never from my first preaching tour been employed by any church, or society, by any man, or committee, to preach the gospel. I am simply an Evangelist, preaching as the Lord opens doors, and looking to *him only* for food and raiment."

SARATOGA.—Bro. J. L. Knapp, Saratoga, Nov. 7th, writes:—"The tent-meeting was a good success. The seed sown will bring forth fruit. Some told me that the weather and business kept them away from the tent; but they would not again."

We learn that Bro. Knapp has baptized three since the tent-meeting, which was closed Sept. 20th. He says the people are anxious to hear more.

"ADVENT KEEPSAKE,"

Is the title of a very pretty book of 136 pp., size of a small Testament, containing a text for each day of the year, on the subjects of Christ's second coming, the resurrection of the dead, the new earth, promises for the time of trouble, etc., compiled by a believer. It is a pretty present for a friend.

Price forty cents. For sale at the *Review* office, Battle Creek, Mich.

NEW MUSIC.

"O I must be a Lover of the Lord," and "Gathered in the Morning." On one sheet. Price 5 cts., postage 2 cts. Also, "Blessed Tidings." Price 5 cts., postage 2 cts.

For sale at this office. Ag't.

For the World's Crisis.

BOSTON.

The church in this city, worshiping at Lowell street, some two years ago was made up of members from South Boston, Chelsea, Charlestown, and other adjoining towns. Now they have churches in all the above named places, and still Lowell Street church is as full as ever. Another company from the hive are gathering at Hyde Park, and soon we may expect another in Cambridge. Thus we see the Lord has been blowing, or breathing upon his vineyard in Boston, and spices are flowing out. Bro. Adams and Piper, with others, are untiring in their efforts to keep this gospel of the kingdom before the people, and their labor is not in vain. The Sabbath school is flourishing in the right direction. We have spent two Sabbaths with them, and have been filled with their company. They worship in simplicity, and are unreserved in their fellowship.

Yesterday morning's prayer meeting was one of the best I ever attended. That old-fashioned shouting Methodist, Blackman, whom I find in Albany, Southbridge, and every where in meetings, could hardly recover from weeping. God bless him and his, and all the loved ones in Boston, and may their prayers be heard in heaven for us as we return to the vine of the Lord in Rochester. We rejoice to learn from our Elders there that it is still bringing forth much fruit.

Brethren, pray for us. H. PRATT.

For the World's Crisis.

THE MOST DIRECT ARGUMENT.

While laboring with the Mission tent, we hung up a canvass in the rear of the desk, on which is painted in large type,—"For the hour is coming, in the which all that are in the graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

This text is seen and read by every one who visits the tent. Many read and then ponder and re-read it; their eyes are often upon it; after service, some will come and ask where this text is to be found, and are informed.

Thus the facts that there are two classes of mankind, with a great contrast in the destiny of each, and that each must have a resurrection from death to get their reward, are constantly before the Universalist, Spiritualist, and all who deny the resurrection of the dead, either all, or a part. This is one direct argument. There is another.

In several instances persons have come to talk with me about this text, and to cavil, and to evade its clear statements concerning them "that have done evil," and have closed up with, "Well, I don't believe it." This is direct, and more honest than all their other efforts. I. C. WELLCOME.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Camp-meeting, [illegible] Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$378.18
T. J. Philbrick	5.00
A. Steward	10.00
"Peter"	2.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1433.73
Wm. J. Mann (on pledge)	2.50
S. W. (Memphis Mission)	1.00

EUROPEAN MISSION.

Previous acknowledgments	$72.50
Premium on Gold	1.00
M. F. Howard (by J. V. H.)	2.00

For the World's Crisis.

INTRODUCTION.

Having become acquainted with Bro. A. A. Phelps, of this city, and feeling it to be a christian duty to introduce him as a worthy servant of Jesus Christ to the churches of God in New England, I cheerfully embrace this opportunity to do so. Bro. P. has labored among the Methodists as an efficient and highly-esteemed preacher of the gospel for the last fifteen years. He has received from his brethren of that church frequent testimonials of respect, by promotion to places of trust and confidence. He, having an honest heart, and esteeming the truth above place and name in society, when he heard the gospel of the kingdom preached, embraced it joyfully, although he expected that the confession of it would deprive him of friends, place, reputation, and financial interests, all of which were dear to him.

His confession of faith in the great judgment message, and associated truths, was made with the spirit of decision and firmness, and also of meekness which becometh a true christian. His confession is made upon the housetop to his former brethren, and those who are waiting for Jesus' return alike; also to Pharisee and infidel, and all the world, as opportunity is afforded. The bold stand which Bro. P. has taken on the side of truth has resulted in his withdrawal from his former church relations, and to accept invitations to labor with the churches who are waiting for God's Son from heaven. The sacrificing change which he made necessarily resulted in a great trial to him. His former friends have forsaken him; nearly all, excepting Jesus. His prospects of support are all gone, excepting God's promise. He is pecuniarily involved, but has succeeded in procuring a safe backer. He is thrust out into a new field of labor, with new tools put into his hands, which makes it seem as if he was doing the work of an apprentice; but the Master Workman has promised to give him skill and understanding, and to accept the work of an honest effort at his hands. Therefore Bro. P.'s trial is ending in victory, for his experience is like that of a bird relieved from its cage; or a king from the perils of a bloody war. He has a family to support, and is a little involved in debt. There is an opening for him to go into business, which would give him support and the privilege of preaching occasionally; but I think that he has talents which should yield greater interest to the Lord than can be obtained in that way.

Take the muzzle off from him, and let him eat while treading out the corn. The brethren at Springfield, Mass., have given Bro. P. a kind invitation to labor through the month of January with them, and he has consented to go to S. and commence his labors the second Sabbath in January, and could remain in New England two or three months if duty required it. I propose (and this is all voluntary on my part) that he remain in N. E. long enough to visit a number of our churches, which I think would result in a mutual benefit to him and to the brethren. I can heartily recommend him as worthy of confidence, both as a preacher and christian. Brethren who wish to write to him can do so by addressing Eld. A. A. Phelps, Rochester, N. Y. J. COUCH.

Rochester, N. Y., Nov. 13th, 1868.

[We wish to endorse what Bro. Couch has said.—ED.

For the World's Crisis.

SHALL MAINE HAVE ANOTHER TENT?

We do not now inquire whether there is room enough to work two tents, means enough to buy a second, or faithful and competent men enough in Maine to manage two tents; we are fully convinced that there is room, means, and that there are the men. We are also fully satisfied that the demand for energetic, faithful and increased effort to save men by publishing the gospel of the grace of God, the good news of his coming kingdom, and the signs of Christ's immediate appearing, were never so great as now. A pure gospel, a living, active, working, self-denying, godly church will acomplish much through the indwelling of the Holy Spirit, in bringing men to Christ. But it must be done *now*, for Jesus is soon coming, and then this work ceases. Men are fast dying and their probation ending. Experience has shown that mission tents call out thousands to hear the truths they do not hear elsewhere; and from living men, who are not too proud to take the stand, the stump, or the way-side, to preach Christ; and not too indolent to go into the high-ways, and hedges after sinners, and erect tents, seat them, and toil in doing it, if by all means they may save some. This work convinces many that some are in earnest, and believe what they preach, and live and work without hire.

The larger denominations are becoming more and more worldly, proud, lazy and blind. Thousands are famishing for lack of the word of life. Many realize the cause of the famine, who have not spoken out. Thank God some are not afraid to. Let us act well our part in the Lord's vineyard. Now is the time to canvass for another tent during this winter, that it may be made and ready for service, if spring opens. If it does not, we shall not need the money expended for it. If it does, we shall need the tent to publish salvation in. Shall we have it? I can say to you that one of the Lord's stewards will furnish ONE HUNDRED DOLLARS towards it, and he is not as able as hundreds of you. He earned it with his own hands. Who will wake up fully and WORK for Christ much more and TALK about it less. Do not think there is not talent in Maine to conduct two tents. There is enough to conduct six. During the time I have been with the tent the past season, I have had the help of Brn. Baker, York, Damman, Lombard, H. S. Mitchell, Hall, S. K. Partridge, Haggett, Goud, Sevey, and others. There are others capable of working a tent, and they should be ready to sacrifice the comforts of home and society to work in tents.

Nov. 18th, 1868. I. C. WELLCOME.

For the World's Crisis.

AGAIN AT HOME.

Our western tour has been a very pleasant one. Having had good health, and no loss or accident befallen us, we first of all render thanks to our Father in heaven for his watchful care over us. We made the acquaintance of many new and excellent friends of Christ and his cause. Their kindness and generosity to us will be held in grateful remembrance. That part of the West which we visited, we very much like; and if it shall so please our heavenly Father, we may yet find a home somewhere in the West. It may be in Illinois, or Wisconsin,—not now decided.

During our journey, I preached in the States of New York, Michigan, Illinois, Iowa, and Wisconsin. Our meetings were holden in Methodist, Baptist, Congregationalist, Presbyterian, and Universalist meeting-houses; in Advent chapels; in halls, tents, school-houses, etc.; and in all I gave fifty-one discourses, besides holding a discussion one evening with a seventh-day brother upon the Sabbath question.

In all our labors few were found to oppose; but many rejoiced to hear the truth, and we hope to see some souls saved in the kingdom of God, as the result of our labors in the West. May we understand our duty, and go *where* and *when* the Lord will be pleased to have us. Those tearful eyes and warm-hearted requests from both saint and sinner for us to come and labor with them in various parts of the West, are strikingly vivid before my mind. May the Lord send them more holy and faithful ministers of Christ, who will "show themselves approved unto God," workmen "that needeth not to be ashamed, rightly dividing the word of truth." Such preachers are greatly needed in these days, when there are so many selfish, lying, corrupt, and hypocritical men, who pretend to be the ministers of Christ; when indeed they are only wolves in sheep's clothing. May the will of God soon "be done in earth as it is in heaven." T. M. PREBLE.

Lynn, Mass., Nov. 10th, 1868.

For the World's Crisis.

STAR OF HOPE MISSION.

BRO. GRANT:—I suppose by this time the readers of the Crisis, who are interested in the Star-of-Hope Mission, would like to hear how the work is prospering in our midst. The Lord is with us truly; and although there has not been as many conversions for the past two or three weeks as at some time, yet the work seems to be among the church. The Lord is fitting up the church for great usefulness. There seems to be a hungering and thirsting after righteousness, an earnest desire for holiness of heart and purity of life. The Lord is hearing and answering the prayers of his people, and is pouring out his Spirit. Praise his holy name.

There are a good many sick in our midst. We have calls about every day to visit and pray with some one, and we have had the pleasure of seeing some of late find the Savior in the sick room; and some, too, who have led very wicked lives. One case I will mention; that of a young woman, who sent last summer for some of us to visit her. She was sick in consumption, and knowing in all probability that she could not live long, desired to find the Savior before she passed away. I, with another sister, went to see her. She was indeed a sad picture, all wasted away with disease. Death, as it were, was staring her in the face, and she was without any hope in Christ. She seemed to be desirous to become a christian, but there was not all that earnestness manifested that we could have desired to see. We talked to her, tried to point out the way; prayed and sung with her, and left her some tracts. I visited her several times afterwards, and each time she seemed to be less in earnest. There seemed to be something she was not willing to give up. Finally, I took another sister with me to see her. She was in another room, and would not see us; so I did not think it worth while to go again; and did not hear anything from her until a few weeks since, when she sent again for us to come and see her. This time she seemed deeply convicted, confessed her sins, renounced her former evil companions, and made up her mind to lead a different life. She confessed she had been living with a man who was not her husband for four years, her lawful husband being yet alive. She made up her mind to give him up, and sent for his wife, and begged her forgiveness, and other matters which were wrong. She settled up as far as lay in her power, and began in earnest to seek her soul's salvation. She plead earnestly for some time, but did not seem to get the blessing she desired.

Finally, one evening, a dear sister and myself went to see her again. We tried to point out the way to approach the Lord by faith, prayed and sung, and before we left the house had the pleasure of seeing her rejoice in the God of her salvation; and since that time she has not been troubled with doubts and fears. Now, when we visit her, we find her with a countenance all radiant with the love of God; and, weak and feeble as she is, she most always has some good hymn to sing to us, and tells us how good the Lord is to her.

Now these things really compensate and encourage us, as we go from place to place, from garret to cellar, among the vilest of the vile, when we can see one soul changed from nature's darkness into the marvelous light of the gospel. I say it richly repays us for all our toil and hard labor in this work. Pray for us, that the Lord may go with us, clothe us with his mighty power, that we may be the humble instruments in his hands of leading many to Christ. Your sister in the highways and hedges, M. E. DOW.

P. S.—Bro. Grant: Please state in connection with this piece that the receipts for the past month will be acknowledged the first of December. M. E. D.

—The mourner over a wasted life may yet be shown that he was fruitful of good when he knew it not. From him there may be going sweet influences like the fragrance of flowers.

Correspondence.

From Bro. J. Bray.

Bro. Grant:—Will you be so good as to put the enclosed letter in the Crisis? My reason for wishing this is, it came to me with no other geographical definitions than what you see,—"Groveland"; and I see by reference to my P. O. Directory that this may be in Michigan, Illinois, Indiana, New York, or Massachusetts. I wish, on behalf of our little church, to thank the good sister, and also to say that we *do intend*, D. V., to build the Lord a house in this city of fashionable vices and false doctrines. We also purpose to get it up, if possible, ready for plastering by the spring; and we wish to obtain all monies subscribed as soon as we can, to pay for our lot. According to this sister's suggestion, which we think is a good one, Will you not favor us with a small space for a time, to be headed—"List of contributions to aid in building a small house of worship in the city of Washington"? We have raised among ourselves about $200. But what is this? Also a widow sends us $1; then this good sister $15. Are there not *several* who both *could* and cheerfully *would* give us help, if the matter was actually brought to their notice by somebody they know? Will not Bro. Grant please speak a word for us? We feel sure it would do us much good. Nobody *knows us*, or who we are, whence we are, or what we do.

On account of differences in doctrines from popular churches of this city, we expect little or no help from *them*; yet "the Lord of hosts is with us, and the God of Jacob is our refuge." We have been in existence one year come next month (Dec.); and "what has God wrought?" Our enemies prophesied that we should all "be dead, buried and forgotten in six months," but blessed be God we never were more alive and in better heart than now. We also are growing stronger daily. We commenced with *nothing*—nothing but God. We formed our church in April with eighteen members, and now we number twenty-seven. We are to baptize another, an excellent lady, on next Lord's day, D. V. O for about $2000! Will not the friends of a pure gospel aid us? Every thing sent to John Bray, Washington, D. C., will be duly accredited in the Crisis. May God bless us, and prosper much more abundantly our humble but honest efforts to honor his word and glorify his name. We seek not *ours*. We *do* all we can, and *give* all we can to build up this beloved little interest. Besides which, we have our families to support, as well as others. Our personal means also are very limited, considering that we live in this "city of magnificent prices." Dear Bro., help us if you possibly can. We are yours in love and truth,

J. Bray.

Washington, D. C., Nov. 18th, 1868.

P. S.—Will the sister please send me another letter, to inform me of her full address, so I can write to her? J. B.

"*Dear Bro. Bray:*—Some of us in this vicinity, who are interested in the cause of the Coming One, have read with a great deal of interest your proposition to build a house of worship, where the good news of the coming kingdom could be proclaimed in the Capital of our nation; and have been hoping that a column for subscriptions would be opened in the Crisis; but as that is not done, we will pledge to send you $15.00 if you decide to build. I will enclose a stamp for you to write what your prospects are, and if you want the money, and when. I think there are many who would give a dollar, more or less, if there was an earnest, systematic effort made. Yours in Christ, M. A. H."

From Bro. A. B. Swanesburg.

Bro. Grant:—It is something over a year since Bro. Hook was here and organized a church in this place; and since that time I have been doing all that I could for the advancement of the cause of my blessed Master. The good Lord has blessed my efforts thus far. Sinners are coming to Jesus, and backsliders are returning to Father's house. The little church in this place is holding fast and advancing. By the help of the Lord, we mean to keep moving forward. I baptized three in this place, who were added to the church. The light of the blessed gospel of the kingdom is shining, and truth is being disseminated through the land. I have been laboring in the midst of opposition and persecution, but by the help of our great, illustrious Leader, we have taken strong hold of the enemy, and since last April have baptized sixteen happy believers, who are now rejoicing in the blessed hope of Jesus' soon coming, to give life and immortality to his children. There are more to go forward soon. The Lord is with us. All praise be to his dear name. I expect to form a church there soon, by adopting the article called "Our Covenant," published in the Crisis, Sept. 16th, which I think is worthy of the notice of every sect, and lover of God and his word.

I have just returned home with health somewhat impaired. I have visited the little church at Charlesville, at Pubmico Beach, that has just been organized at that place by Bro. I. A. Purdy. Bro. P. is a faithful laborer, although his health is failing fast. He needs the prayers of all God's children. This church is increasing in numbers every week. Quite a number were added to the church while I was there. Two were baptized, and two more will go forward the Sabbath following. The Lord is at work with the people in this place. Glory to God that the light of the glorious gospel of the kingdom is shining upon Nova Scotia. I ask the prayers of all God's dear children, that I may be sustained by his all-sufficient grace, until Jesus comes in glory. Yours looking for redemption soon,

A. B. Swanesburg.

Shelburne, N. S., Oct. 6th, 1868.

From Bro. J. B. Wadsworth.

Bro. Grant:—I come to the *Crisis* again, but nothing good to bring, unless rioting suits the ear of a Christian. That seems to be the topic of this place. These are "perilous times." Why should not Christians rejoice, when there are indications of speedy redemption. The *red horse* is taking peace from the earth. The country is in great rage politically. Soon that awful cry will be heard from "the kings of the earth, and the great men, and the chief captains, and the mighty men," and both bond and free men,—"Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." These are they who are covetous, laying up earthly treasures, giving themselves over unto fornication and going after strange flesh; "raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. . . . But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. . . But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Mercy unto you, and peace and love be multiplied, though we may live in different houses, and also in different countries, some rich, some poor; still we may be at peace, and love one another. I meet with christians in my walks, who differ with me in regard to points of doctrine; still I love them, for I feel that they live up to the best light they have, building as we are upon our most holy faith. O let us put on the bond of perfection, that universal love; and there is liberty indeed. There is no condemnation if we walk not after the flesh, but after the Spirit. Brn. and Srs., is not this love sweet?

I still feel it best to remain here until Jan. 1st, after which time I go to Texas, if the Lord is willing. So if there be any who have a few words of printed messages to give to the sinner, or a line of encouragement to your Bro. in the Lord, delay not in sending it. I do not know of any other place where I shall make another stop. Probably I may have an opening to detain me a week or two. I want to scatter a good many tracts here, if I can get them. They can go out to regions far beyond these, and result in much good. My intention is to go through Texas, round by Arkansas, up to Memphis again. Brn. and Srs., will you remember me at the throne of grace? And remember, too, without faith and holiness we cannot enter through the gates into the city of God. Yours in hope,

New Orleans, La. J. B. Wadsworth.

P. S.—Remember my P. O. box is 1587.

From Bro. A. N. Seymour.

Bro. Grant:—The 23d and 24th of Sept. found me at the Ohio State Fair, held in Toledo. Here I fell in company with Bro. H. A. King, of Nevada. By his request, I accompanied him to Paulding county, where he has been laboring since last spring to good acceptance. The Lord has signally blessed his labors in that region, and a good, healthy church has been raised up, rejoicing in the hope of soon seeing Jesus. They are building a pleasant and commodious house in which to worship the true and living God. It is to be dedicated about Dec. 1st, when we hope to see many precious souls added to this church, such as shall be saved. Bro. King is highly esteemed among the people, as he is a very excellent brother, whose heart is ever in sympathy with truth and righteousness, and who is fully consecrated to the glorious work of saving perishing souls. We had the pleasure of speaking to his congregations five times, and we hope some good seed was sown, that will ere long spring up and bear fruit to the praise and glory of God.

At the close of our meetings, Bro. King, by my request, accompanied me to Montpelier, to fill my regular appointments. He preached to three different congregations, and five times in all. His discourses were good, timely, and instructive, and the many who turned out to hear felt that it was not a lost opportunity. May the Lord abundantly bless the word preached, and bring many souls to Christ as the result of our brother's labors. On Sunday evening, at the close of the meeting, we bade each other good bye, with the blessing of the Lord,—he to return to Paulding, and I to my own dear home, hoping soon to meet where sorrows, trials, and farewells will be known no more forever.

Yours in hope of eternal life when Jesus comes,

A. N. Seymour.

Reading, Mich.

From Bro. & Sr. McKinstry.

Dear Brn. and Srs.:—Thinking that you might be desirous of knowing our present situation, and believing that you would sympathize with and pray for us, if you did know, we take this method of informing you that on coming last week to Concord, N. H., where Mother McKinstry resides, we found her so ill as to require our closest attention; and hence have been obliged to withdraw all appointments, and remain here for the present. Mother has been an invalid for ten years, a sufferer from the effects of paralysis, and unable to do any thing for her own support; and hence has been dependent on us, or on the Lord through us. She has not seemed to require our constant attendance until now. We are weary and sad, and can find no consolation except in Christ, or in sadly awakening our "Pilgrim Harp," to sing something of comfort, and blessed be the name of the Lord, he is not unmindful of us. He hears and comforts our tried, waiting hearts. Our appointments are all withdrawn, and we wait here, shut in and dependent on the Lord for means of subsistence. Pray for us. Our P. O. address is Concord, N. H., for the present,

L. C. & M. McKinstry.

PUNSHON ON PREACHING.

Rev. Morley W. Punshon, while presiding at the Canada Wesleyan Conference delivered an address to preachers, in which we find the following excellent suggestions:

Take heed to your preaching. This is, after all, the main thing. If you are no preacher, you are nothing. Let the pulpit be your throne. Who says that the pulpit has become effete? or that it has lost its power? God himself has put the pulpit on the throne. The preacher is not the lecturer, nor the philosopher, nor the critic, but the lifter up of the cross of the Savior. This is your work, O, if you fail here, you miss your way.

If there be any thing in our ministry that does not lead to Christ, it is a strange doctrine; God himself will destroy it; it is a blemish which disfigures the whole; it is but a meteor of the marsh, which may beguile but cannot dissipate the darkness. It suggests the idea of darkness in the blaze of day, like the glare of the city gas light kindled in mockery of the noon. Then preach Christ. You ask me how to preach Christ? In your own style. If you have the imagination of the poet, use it; if you have the eloquence of a Cicero, use it; if you have a quiet style of your own, then be yourself. If you have the polish in the grain, bring it out; don't let the pine grain sneer at the mahogany grain. Don't let us have the class of revival and non-revival brethren. Be lucid as Matthew, if you can, logical as Paul, poetic as Isaiah, tender and melting as John the beloved, and fiery as Ezekiel, only let us feel the power! You need power—power over the conscience. If you speak to the imagination, the poet will beat you; if you speak to the disputer, you will be worsted; but speak to the conscience, and no man can rival you there. You are a Czar of many lands.

Above all be in earnest. Preach wisely; aim at the fifth rib; let there be no affectation; not the bursting of a volcano, but the gentle dawning of the light, that, while it would not wake the slumbering babe, would fill the world with glory.

Aim at success. God's word promises it; "As I live,' saith the Lord, 'my word shall not return void unto me." Trust God. The husbandman patiently waiteth, believeth, for the precious fruit of the earth; so may you. Expect success. You have the power, and you have the promise. May God save us from invoking excuses for want of success, when our barrenness should drive us to our knees! Let us dread, above all things, the curse of an unfaithful ministry. Preach the gospel. Don't fear because of the pride of rank or of wealth; don't be afraid of them, lest you have the guilt of souls on your hands.

Let not the blood of souls be on your skirts. "Deliver me from blood-guiltiness, O God, thou God of my salvation." He who labors for God will get souls. O, that you all may invoke the baptism of the Holy Ghost upon these young brethren. "And let all the people say amen."

For the World's Crisis.

FOLLOW THE LORD.

O that we may learn to trust wholly in the Lord for his direction in all things, and be very careful how we allow ourselves to slide into any form, or practice, outside of the direction of the Holy Spirit of God. In order to be directed by the Spirit of God, we must place ourselves in a position where God can use us to his glory; and the only way to get into that position is to obey the Lord in all of his commandments. Have all of his *ministers* placed themselves in that position? Do we treat every body just as we would like them to treat us? Do we say anything against any one that we would not like them to say against us? In a word, are we governed by the Spirit of Christ in all we do and say?

My dear brother, can you look back in the past and see anything that you may have said or done that has hurt the feelings of some brother or sister? Can you not remember of saying some hard things about some brother in the ministry, because he preached some things a little different from what you see? If so, was it treating him as you would that he should treat you under like circumstances? O may the good Lord search us out. We must be pure in heart. The word of the Lord is the rule. Do unto others as you would that others should do unto you; then, when we have followed the Lord *fully*, we shall have placed ourselves in a position where the Lord can use us to his glory.

Dansville, N. Y. D. Cogswell.

Summary of News.

FOREIGN.

Cable News.

Naples, Nov. 17. The streams of lava ejected by the eruption of Vesuvius have filled and overflowed the Fosse Vetrana and are still following the course of the eruption of 1855. Last night the upper cone discharged columns of ashes, occasionally illuminated by flashes of flame. The spectacle is magnificent and many persons are going to Naples to witness it.

Nov. 19. The eruption of Mount Vesuvius is still very imposing and threatening. All the cones of the volcano emit rumbling sounds and eject large quantities of lava. The lava has set a whole forest of chestnut trees on fire, causing immense devastation. Houses, farms and land are overwhelmed with ruin, and the population of the nearer villages are leaving their houses in great destitution.

A trembling of the earth was felt on the 3d and 6th inst. at Iturbide, fourteen leagues from San Luis Potosi. Many of the inhabitants were frightened and left.

Inundations had caused much damage at San Juan, Bantiala and Tabasco.

DOMESTIC.

St. Louis, Nov. 21. A Salt Lake special to the *Democrat* says that the hanging of the "roughs" at Bear River city, on the 11th inst., previously reported, created great excitement, and yesterday a mob of some two hundred men burned the *Frontier Index* office and jail. The citizens armed themselves and fired on the mob, killing ten and wounding others. It was feared that the whole town would be burned, and the women and children are fleeing for safety. Bear River city is eighty miles east of Salt Lake.

San Francisco, Nov. 17. A terrible wind and rain storm raged over the country from Oct. 15th to the 18th, doing immense damage and causing great suffering and loss of life. The City of Alamos, in the State of Sonora, with a population of seven thousand, was destroyed by floods and whirlwinds. Loreto, Lower California, and several other small towns, were entirely demolished. Herds of cattle were swept away, and orange groves and crops were in some instances totally ruined. The Yaqui and Mayo rivers rose forty feet.

The National Christian Convention, which has closed its three days' session in this city, concluded as the result of its deliberation on the question, "How to reach the masses?" that the principal reason why the gospel has not been more universally diffused was the lack of effort on the part of wealthy churches, and influential christians. As a remedy for this shortcoming, it was urged that there be good congregational singing, free churches, better preaching, shorter sermons, more enthusiasm, less show, attention to the poor, education of women for the church and for the missionary field, daily religious newspapers, and first-class religious literature.—*Tribune.*

An Important Railroad Decision.—An important railroad decision has just been rendered by the Supreme Court of Illinois involving a question of great interest to agriculturists whose lands bound or adjoin any of our railroads. The question arose in several Circuit Courts some years since, and has been litigated with varied fortune, until at last the court of *dernier* resort has heard and determined it forever. Thus it runs: Farms lying contiguous to railroads, whose corner grounds are kept clear of grass, and whose grain fields or stacks take fire from locomotives can recover damage. But where there is negligence on the part of both railroads and farmers in permitting grass and weeds to grow on the railroad land adjoining the tract, and in the fence corners belonging to the farm, so that fire takes on the farm from the railroad, there can be no recovery. Mutual negligence forbids action for damage.

The opinion of the court in the case of the Ohio and Mississippi Railway Company against Samuel Shanifelt, has just been filed at Mt. Vernon, and decides a number of cases on the same question. The subject has been before the courts for years. The decision bears hardly on our farmers, but it is seemingly founded on principle. H. B. Buxton, Esq., counsel for the road, perceived the point distinctly long ago; pressed it before the courts without success, and was advised by eminent lawyers that he must ultimately fail; he has succeeded. The settlement of so important a question is a palpable service to the running roads, and no less to the farmers who lose.

☞ The number of meteors counted at the Cambridge Observatory on the night of the 13th and 14th inst., by three observers, was 4,641. Great care was taken that the number should not be exaggerated by counting the same meteors several times by different observers, so that the number visible was probably somewhat greater than the number counted.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

A. Ross..........Sunday, Nov. 29th
D. M. Leavitt..........Sunday, Dec. 6th
J. K. Bellows..........Sunday, Dec. 13th
J. A. Cleaveland..........Sunday, Dec. 20th
S. W. Thurber..........Sunday, Dec. 27th

Chelsea, Mass., (Library Hall.)

C. Goodrich..........Sunday, Nov. 29th
A. Simpson..........Dec. 6th and 13th
T. M. Preble..........Sunday, Dec. 20th
A. W. Sibley..........Sunday, Nov. 27th

South Boston, (Fraternity Hall), 120 Broadway.

J. K. Bellows..........Sunday, Dec. 6th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

D. M. Leavitt..........Sundays, Dec. 13th and 20th

Hyde Park, Mass..........Sunday, Nov. 29th
Miles Grant.

South Butler, N. Y.......evenings, Nov. 27th and 28th and Sunday, Nov. 29th, all day.
A. A. Phelps.

Lawrence, Mass..........evening, Dec. 4th
Conference at New Durham Ridge, N. H., Dec. 5th and 6th.
Worcester, Mass..........evening, Dec. 11th
South Windsor, Ct..........Sunday, Dec. 13th
Roxbury, Ct., (as L. R. Teeple may arrange), evening. Dec. 16th.
Morris, Ct..........evening, Dec. 17th
Northfield, Ct..........evening, Dec. 18th
Wrightville, Ct..........Sunday, Dec. 20th
C. Goodrich.

Nashua, N. H..........Monday evening, Nov. 30th
Ashburnham, Mass.......Wednesday evening, Dec. 2d
Clinton, Mass..........Thursday evening, Dec. 3d
Lowell, Mass..........Friday evening, Dec. 4th
A. Ross.

North Pownal Vt..........Nov. 25th, 26th and 27th
North Adams, Mass..........Nov. 28th and 29th
Savoy, Mass., (as Bro. Wm. Sherman may arrange), Nov. 30th.
At Bro. N. Mirick's Dec. 1st.
Plainfield, Mass., (Bro. King's)..........Dec. 2d
Hawley, Mass., (Bro. Thayer's)..........Dec. 3d and 4th
Goshen, Mass., (M. Damon's)..........Dec. 5th and 6th
Amherst, Mass., East Street..........Dec. 7th
At home a few days at North Dana, Mass.
Geo. A. Streeter.

Epsom, Marden's Corner, N. H.....Sunday, Nov. 29th
John Parsons.

Hampton, N. H., (Town Hall)......evening, Nov. 27th and over the Sabbath, the 29th.
Lanesville, Ct., evening, Dec. 2d, every evening through the week, and over the Sabbath, Dec. 6th.
Wallingford, Ct.......evenings, Dec. 8th, 9th and 10th
Bristol, Ct..........Sabbath, Dec. 13th
New Britain......evenings, Nov. 16th, 17th, 18th, 19th, and Sabbath, the 20th.
A. D. Flagg.

Portland, Me..........Tuesday evening, Dec. 1st
Lawrence, Mass..........Wednesday evening, Dec. 2d
A. H. Walker.

Lowell, Mass..........Sunday, Nov. 29th
Elliot, Me., (where Bro. Athorn may appoint), Sunday, Dec. 6th.
J. Pinkham.

New Bedford, Mass. ......through the month of Dec.
Matthew Batchelor.

East Canaan, N. H., (at the Chapel), Sunday, Dec. 6th
East Holderness, N. H., (meeting-house), Sunday, Dec. 13th.
John H. Evans.

I would say to the brethren at Lake Village, N. H., that I shall not be able to attend my appointment Nov. 29th, on account of being called to attend to the ordinance of baptism at the Bump school-house, Hampton, N. H. J. M. E.

Suncook, N. H..........evening, Dec. 1st
Clark meeting-house..........Dec. 6th
Northwood Narrows..........Dec. 13th
Meredith, (new Hall, near Phineas Dolloff's), Dec. 20th
Danbury..........Dec. 27th
Z. Ford.

Jasper, N. Y..........Dec. 1st and over Sunday
Honeoye, N. Y.......Dec. 13th, and through the week
J. W. Taylor.

Marshfield, Vt., (in the school-house near Bro. Lance's) Saturday evening, Nov. 28th.
Union meeting-house in the village, Sunday, Nov. 29th
J. A. Cleaveland.

Manchester, N. H..........Sunday, Nov. 29th
D. M. Leavitt.

Brunswick, (Yellow school-house)..........Nov. 29th
R. R. York.

Peru, Me., (where Albion Knight may appoint), evening, Dec. 3d, and over the following Sunday.
J. T. Jordan.

North Adams..........evening, Nov. 27th
Florida, (as Bro. Tower may arrange), evening, Nov. 28th. Will he let me hear from him at N. Adams?
Vernon, Vt..........Sunday, Nov. 29th
Florida..........evening, Dec. 2d
North Adams..........evening, Dec. 3d
Savoy..........evening, Dec. 4th
Westfield..........Dec. 6th and 13th
E. Owen.

Richmond, R. I., (Clark's Hall), Thanksgiving day, Nov. 26th.
J. T. Dixon.

Woodhull Conference..........Friday, Nov. 27th
Dansville..........Sunday, Dec. 6th
Rogersville, Friday evening, Dec. 11th, and over Sunday.
Honeoye Conference..........Dec. 17th and 20th
J. Wendell.

North Somers..........Sunday, Nov. 29th
A. Moser.

Granby, Salmon Brook..........Sunday, Nov. 29th
J. L. Wood.

Woodstock Valley, Ct..........Sunday, Nov. 29th
Warehouse Point..........Sunday, Dec. 6th
I. B. Potter.

Bristol, Ct..........Sunday, Nov. 29th
S. Woodruff.

Strafford, N. H., (Robert's school-house), Nov. 29th
Wm. Bodge.

West Deerfield, N. H., Wednesday evening, Nov. 25th
Chichester, (Pine Ground Chapel)..Sabbath, Nov. 29th
Enoch Morrill.

Biddeford, Me..........Sunday, Nov. 29th
Kennebunkport, Me..........Sunday, Dec. 6th
Joseph W. White.

Wolcott, N. Y..........Sunday, Nov. 29th
Victory, N. Y..........Sunday, Dec. 6th
South Butler, N. Y..........Sunday, Dec. 13th
Honeoye, N. Y., (to the quarterly conference), Dec. 17th.
E. Cotton.

Hampton, N. H., (Town Hall), Dec. 5th, over Sunday, and onward as the Lord may direct.
I. C. Wellcome.

Nashua, N. H..........Sunday, Nov. 29th
J. K. Bellows.

Suncook..........Saturday evening, Dec. 5th
Allenstown..........Sunday, Dec. 6th
L. E. Saulpaugh.

Manchester, N. H..........Sunday, Nov. 29th
J. G. Smith.

South Sutton..........Sunday, Nov. 29th
Sutton Mills..........Sunday, Dec. 20th
C. W. Sargent.

Woodhull, (at quarterly meeting with Bro. Taylor), Nov. 27th to 29th. Will stay in the vicinity two weeks, if desired.
Attend the Honeoye conference. Can go to any parts after Dec. 20th, as the Lord directs. Direct Dansville, N. Y., care of D. Cogswell, till Dec. 15th, or South Butler, N. Y. B. P. Stevens.

Hartford, Conn..........Sunday, Nov. 29th
New Haven, Conn..........Sunday, Dec. 6th
West Haven, Conn..........Sunday, Dec. 13th
New York, (Cooper Institute)..........Sunday, Dec. 20th
Wm. Stuart.

New York City, (as Bro. Cox may arrange), Lord's day, Nov. 29th.
Lanesville, Ct..........evening, Dec. 1st
New Prescott..........evening, Dec. 2d
Morris..........evening, Dec. 4th
Wolcottville..........Lord's day, Dec. 6th
Pleasant Valley..........Lord's day, Dec. 13th
C. H. Sweet.

Keene, N. H..........Sunday, Nov. 29th
A. Simpson.

Springfield..........Sundays, Nov. 22d and 29th
S. W. Thurber.

Parma, Monroe Co., N. Y., (as Bro. J. Crank may arrange), Nov. 25th, and over Sunday.
Hemlock Lake..........Dec. 11th, and over Sunday
Honeoye, (at the quarterly meeting), Dec. 17th, and over Sunday.
Cohocton, (two days meeting at T. C. Armstrong's school-house), Dec. 25th, and over Sunday.
Blooming Valley, (as brethren there may appoint), and also attend their yearly meeting, Dec. 30th.
C. F. Sweet.

Square Pond, Ct..........Sunday, Nov. 29th
Wm. A. & M. L. Durand.

Great Falls, N. H..........Sunday, Nov. 29th
W. H. McDaniels.

Meredith, N. H., (new Advent Hall, near Phineas Dolloff's), Sunday, Nov. 29th. Daniel Churchill.

Bangor, Me..........Sabbath, Nov. 29th
Corinna, Me..........Sabbath, Dec. 6th
Allen Daman.

Meredith, (Dolloff Hall)..........Sunday, Nov. 29th
Lake Village..........Sunday, Dec. 6th
Tuftonborough, (Melvinville)..........Sunday, Dec. 13th
T. E. Lang, Jr.

Farmington Village, N. H..........Sabbath, Dec. 13th and every fourth Sabbath for some time.
S. S. Mooney.

Pleasant Valley, Ct.

B. Hitchcock..........Sunday, Nov. 29th

Wilbraham, Mass.

P. S. Butler..........Sunday, Nov. 29th

Concord, N. H., (at the Bethel.)

M. Batchelor..........Sunday, Nov. 29th
John H. Evans..........Sunday, Dec. 20th
Enoch Morrill..........Sunday, Dec. 27th

Concord, N. H., (Centre Street.)

A. W. Sibley..........Sunday, Nov. 29th
S. W. Thurber..........Sundays, Dec. 6th and 13th
A. Ross..........Sundays, Dec. 20th and 27th
J. A. Cleaveland..........Sunday, Jan. 3d

Rochester, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Portsmouth, N. H.

I. C. Wellcome..........Sunday, Nov. 29th

Lawrence, Mass., (Advent Chapel.)

M. Batchelor..........Friday evening, Nov. 27th
H. Munger..........Sunday, Nov. 29th
A. Ross..........Sundays, Dec. 6th and 13th

Biddeford, Me.

J. W. White..........Sunday, Nov. 29th
W. H. Mitchell..........Sunday, Dec. 6th
B. S. Emery..........Sunday, Dec. 13th
A. Damon..........Sunday, Dec. 20th
N. C. Twombly..........Sunday, Nov. 27th

Springfield, Mass.

P. S. Butler..........Sunday, Dec. 13th
Wm. N. Pile..........Sunday, Dec. 20th
A. A. Phelps..........Jan. 10th, 17th, 24th, and 31st

Worcester, Mass.

S. S. Brewer..........Sunday, Dec. 6th
Wm. N. Pile..........Sunday, Dec. 13th
J. G. Smith..........Sunday, Dec. 20th
J. Couch (if possible)..........Sunday, Dec. 27th

Wolcottville Circuit.

Elliot and St. John..........Newfield, Nov. 29th
C. H. Sweet..........Wolcottville, Dec. 6th
G. L. White..........Newfield, Dec. 13th
B. Hitchcock..........Wolcottville, Dec. 20th
H. H. Dickenson..........Newfield, Dec. 27th
Preaching every Lord's day evening at Wolcottville.

Charlestown, R. I.

Preaching Wednesday evenings. Prayer meeting Saturday evenings, at Bro. Thos. Rogers' house. Sundays at the meeting-house.

Wyoming, R. I.......the first Sabbath in each month
Westerly, R. I.......the second Sabbath in each month
Riverpoint, R. I.......the third Sabbath in each month
Bristol, R. I.......the fourth Sabbath in each month
A. Durfee.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. Eld. Geo. Champlin.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. Stetson, Pastor.

Bath, Me..........Nov. 29th
My address is Biddeford, Me., Box 1827.
T. P. S. Hampson.

East Haddam, (Mt. Parnassus), A. M. and P. M., Sundays, Nov. 29th and Dec. 27th.
Goodspeed Landing......evenings, Nov. 28th and 29th
Scitico, Ct..........Sunday, Dec. 6th
New York, (Cooper Institute), A. M. and P. M., Sunday, Dec. 13th. 24th street in the evening.
Square Pond..........Sunday, Dec. 20th
Goodspeed Landing, evenings, Dec. 25th, 26th, and 27th
L. F. Moore.

So. Atkinson (Dore neighborhood)....Dec. 5th and 6th
Sangerville (French's Mills)..........evenings Dec. 8th 9th, and 10th.
Bangor..........Dec. 13th
Cushing and vicinity..........Dec. 15th to 28th
China (Week's Mills)......Dec. 31st, and over Sunday
Bangor..........Jan. 10th
Machiasport (for four weeks)..........Jan. 14th
Will Bro Tozier please meet me at Machiasport?
I. K. Lombard.

"The Union," Wyandotte Co., Ohio, (as Bro. John Macey may arrange and give notice), from Thursday or Friday evening, Nov. 26th or 27th, and over Sunday, the 29th. G. W. Stetson.

Knowlesville, Orleans Co., N. Y..........Dec. 6th
Wm. A. Fenn.

Danielsonville, Ct..........Sunday, Nov. 29th
Abington, Ct..........Sunday, Dec. 6th
Covenant meeting at Chapel, 6½ P. M., Saturday evening, Dec. 28th. H. F. Carpenter.

North Sutton, N. H., (at Bro. Israel Andrew's), Sunday, Dec. 6th. S. Julia Buswell.

Manchester, N. H..........Sunday, Dec. 13th
If this conflicts, write me at Warner, N. H.
Simeon Roby.

Barkhamsted Hollow..........Sunday, Dec. 6th
S. M. Tatro.

Square Pond, Ct., (Communion)..........Sunday, Dec. 6th
P. S. Butler.

New Britain, Conn..........Sunday, Nov. 29th
G. L. White.

☞ Bro. McKinstry's appointments are withdrawn on account of sickness.

Notices.

Information.

It has come to my knowledge within a few days that there was a cloth tent left at Alton Bay Depot, at campmeeting time, and also a cashmere shawl, found in the Farmington tent, left the year before. The tent was directed to Mr. Piper, Alton Bay Campmeeting, by Niles' Express. The owner can have it by describing the tent and poles, and sending to Mr. David Lawrence, Expressman, Dover, N. H., and paying charges. The shawl can be had by sending to me. Describe.

J. G. Smith.

New Durham, N. H., Nov. 18th, 1868.

Notice.

The Second Advent Chapel at Locustville, Hopkinton, R. I., will be dedicated to the worship of God, on Thursday, Nov. 26th, 1868. The meetings are to be protracted over the following Sabbath, and longer if the interest demands. Brethren and preachers from abroad are invited to attend. Come, brethren and sisters, with a mind to work for God, and the salvation of dying men.

For the church, A. Durfee.

Notice.

The next session of the Maine Central Quarterly Conference will be held at the Town House, in Rome, commencing Nov. 26th, at 7 o'clock P. M., and holding over the following Sunday. Brethren and sisters are invited to attend and unite in the worship of the Lord and the work of saving souls.

William A. Knight, Sec.

Advent Chris. Conf. of N. Y. State.

The Quarterly Advent Christian Conference of New York State will meet at Honeoye, Ontario Co., N. Y., Dec. 17th, 1868. Those who attend the conference will stop at Livonia Station, on the New York and Erie R. R., where teams will probably be in attendance to convey them to Honeoye. It is hoped there will be a full attendance.

J. R. Cooper, Secretary.

General Ministerial Conference.

The Western General Ministerial Advent Christian Conference will meet at Buchanan, Mich., Thursday, Nov. 26th (in connection with the Social Conference), as decided by a vote of the General Conference at its last session. This meeting is not to be regarded as a *special* meeting, but as a *continuation* of our unfinished meeting at De Kalb; hence, all ministers having a good standing in any of the Western Advent Christian Conferences can take part in our deliberations, as specified in the primary call. Let the watchmen rally. We represent a noble cause. Let us honor it in earnest efforts for its promotion.

Wm. Sheldon, Secretary.

Conference.

The next regular quarterly meeting in Ohio, for the Norwalk and Fairfield districts, will be held at the latter place, in the Advent Chapel, on Saturday, at 1½ o'clock P. M., and Sunday at 10.30 A. M., of Dec. 5th and 6th. A full attendance is desired.

G. W. Stetson, Pastor.

Thanksgiving Meeting.

If the Lord will, there will be a meeting at Carr's Corner, Dexter, Me., Thanksgiving day, Nov. 26th. Brethren and sisters are invited to come and give thanks with us, praying that the blessing of the Lord may attend. O. G. Trundy.

Notice.

The first quarterly meeting with the church at Woodhull, N. Y., will commence Friday evening, Nov. 27th, and continue over the Sunday following. All are invited to attend. J. W. Taylor.

Notice.

Will the person who sent 25 cts. for a copy of "*Christian Baptism*," dating their order from Williamsport, Ind., please send *their name*, as the book cannot be sent until it is known who orders it. I. C. Wellcome, Yarmouth, Me.

LETTERS RECEIVED.

I C Wellcome, I K Lombard, [illegible], G W [illegible], [illegible], R H Davis, W H [illegible], [illegible], J Couch, C Colgrove, M D Wellcome, D. C., C Hill, P Cannon, F H Chamberlain, [illegible], J W Taylor, J M Tozier.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—167 Hanover Street, Boston, Mass.
J. S. White—66 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
D. Churchill—Lawrence, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 37 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Westfield, Mass., Lock Box 616.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Britten—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. R. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
I. C. Wellcome—Yarmouth, Me.
L. F. Cole—Yarmouth, Me.
Wm. H. Mitchell—Kennebunk, Me.
A. D. Reed—Richmond, Me.
N. G. Reed—Bath, Me.
S. K. Partridge—North Whitefield, Me.
H. B. Sevey—Mt. Vernon, Me.
J. A. Libby—West Poland, Me.
Jared Whitman—Mechanics Falls, Me.
Jesse Gay—Casco, Me.
Austin Taylor—Byron, Me.
Thomas Smith—Bangor, Me.
Thomas Rhynes—Augusta, Me.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Richmond, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
B. P. Manning—East Weare, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
D. M. Leavitt—Holderness, N. H.
A. W. Sibley—North Woodstock, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—London Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
A. Ross—Greenland Depot, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey.—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
J. T. Dixon—Rocky Brook, R. I.
B. Roberts—Knightsville, R. I.
A. Durfee—Potter Hill, Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
K. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
M. R. Miles—Wolcott, Wayne Co., N. Y.
Warren J. Hobbs—Wolcott, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
G. W. Stetson—Clena, Ohio.
H. A. King—Nevada, Ohio.
Wm. Stewart—1814 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
E. Cotton—Edenboro, Pa., Erie Co.
Wm. Deverell—Keswick, C. W.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Wallaceville, Wayne Co., Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr.—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
P. W. Hough—Meadoro, La Crosse Co., Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
J. Wilbur—Box 382 Janesville, Wis.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
Wm. M. Ingham—Clemensport, N. S.
D. D. Reed—Minneapolis, Minn.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
Eld. G W. Green—Box 16, Memphis, Clark Co., Ind.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.
☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to Miles Grant, *Boston, Mass.*

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion..........12 pp.
2. Did the World make itself?..........16 pp., 4c.
3. Is God Everybody, and Everybody God?..16 pp., 4c.
4. Have we any need of the Bible?..........36 pp., 4c.
5. Who wrote the New Testament?..........16 pp., 4c.
6. Is the Gospel Fact or Fable?..........16 pp., 4c.
7. Can we believe Christ and His Apostles?..16 pp. 4c.
8. Prophecy..........32 pp., 5c.
9. Moses and the Prophets..........28 pp., 5c.
10. Infidelity among the Stars..........28 pp., 5c.
11. Daylight before Sunrise..........36 pp., 5c.
12. Telescopic Views of Scripture..........32 pp., 5c.
13. Science, or Faith?..........32 pp., 5c.

For the Set, (making 304 pp.)..........50c. postpaid.
Address all orders to Miles Grant, Boston, Mass.

LEAFLETS FOR LETTERS.

1. Home..........16 pp.
2. Life Insurance..........[illegible] pp.
3. Lost! Lost!..........8 pp.
4. Brother, shall we meet?..........8 pp.
5. About God (for children)..........4 pp.
6. Worth Knowing..........4 pp.
7. Peace in Christ..........4 pp.
8. New..........4 pp.

The above *practical* tracts, envelope size, will be sent, *postpaid*—
One set (64 pp.)..........5c.
1200 pp..........$1.00
1800 pp., (by express, *not prepaid*)..........$1.00
Address all orders to MILES GRANT, Boston, Mass.

"WHAT IS MAN?" A Bible view of his creation, with the meaning of "Soul," "Spirit," and an exposition of the "Rich Man and Lazarus," "Thief on the Cross," and "Souls under the Altar." By Miles Grant.

This is a work of 128 pp., containing four tracts bound together. Every body should have a copy. Price 25 cents postpaid.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE CHURCH on the coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings, and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Perception of the Church; By H. L. Hastings. 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 30c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 25c; by mail, 28c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth $1.00; paper 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 23c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 30c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 6c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 3c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 80c; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.35 per dozen; postage, 5c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERYBODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with Illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 5c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c. by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 224. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 30c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.35. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "nation of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 400 pp. $1.35.

"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 3c.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 30c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By [illegible]. 3c. single copy by mail; 25c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 25c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail 25c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 6c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c; 40c. per dozen.

For the World's Crisis.

CHANGE.

Change, with its dread palsying hand,
Its sere and deathly shade, is found
Resting at length upon each good
Reared on a mortal base. Around,
O'er and into our hopes and joys the poison creeps
Ever, and marks them for decay; and we,
Cling with tenacious grasp, while nature weeps
Each passing good, as fleeting as we see.

Come, then, O sorrow doomed, and let us find,
Ere yet the canker blights, these richer joys,
Existing and pure, and of immortal mould,
In which we lose our taste for earthly toys,
And from such change that springs draw purest gold.

Firm as the Eternal then our joys shall be,
Rock-founded, deeper than the unfathomed depths;
Mid tempests fierce, mid earth's last throes shall be
Our bliss supreme, our greatest, highest good,
Safe anchored in the vail, beyond time's wasting flood.

Delavan, Wis. C. HILL.

For the World's Crisis.

THE KINGDOM OF GOD.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8:12.

Now it is necessary for us to know the things concerning the kingdom, and where it will be. In Christ's sermon on the mount, he said, "Blessed are the meek, for they shall inherit the earth."—Matt. 5:5. What did Christ speak only of the meek for, if he was speaking only of this life, and that they were blest? What! blest in a place where there are murderers and robbers committing all kinds of depredations? What kind of a blessing would that be? None at all. If anything, it would be a curse to them. Now let us see if we can find any place where it says the wicked shall be cut off. (See Ps. 37:9, 11, 22, 29.) "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." "But the meek shall inherit the earth." Then, at that time, there will be no wicked to disturb the righteous, and then they are blest. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." That is, when the wicked are destroyed. Then there will be no wicked ones to make war with the righteous. Then the saints can "delight themselves in the abundance of peace"; "for such as be blest of him shall inherit the earth; but they that be cursed of him shall be cut off." Surely this must be in the kingdom of God. "The righteous shall inherit the land, and dwell therein forever." In every one of these passages, it says *earth* or *land*, and that the righteous shall inherit it. That shows that the kingdom was not set up on the day of Pentecost, for if it was, the Scripture has failed; for the destruction of the wicked has never taken place.

Again, this gives us no chance for a kingdom in the skies, for it does not once say sky in the passages quoted; but *earth* and *land*. In order to have a kingdom, there must be people there. The Bible plainly teaches that "no man hath ascended up to heaven, but the Son of man that came down from heaven."—John 3:13. Now if no one has gone to heaven but the Son, it would be impossible for a kingdom to be there. And if we do not go to heaven, we must remain on the earth and "never be removed," as Solomon says in Prov. 10:30. "But as truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14:21. Has that ever been fulfilled? Has the glory of the Lord ever filled the whole earth? In all the events that have taken place since the beginning of time, this cannot be found. "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner."—Prov. 11:31. If they are recompensed in the earth, this is where their reward will be. Their reward is not an inheritance in a kingdom in the skies, but in the land that was promised to Abraham, Isaac and Jacob.

This promise is unfulfilled to this day. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Heb. 11:13. They must be resurrected, and the land given to them. And "at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk after the imagination of their evil hearts."—Jer. 3:17. Is not Jerusalem on the earth? Is it in the skies? "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."—ver. 18. The house of Judah and the house of Israel were at war with each other, and never have to this day walked together in peace.

"Behold I come quickly; hold fast that thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."—Rev. 3:11, 12. Do we have any account of its going up into heaven again? "And I will give unto thee, and to thy seed after thee, the *land* wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. 17:8. Is Abraham now inheriting the land of Canaan? No; but will be resurrected, and the land given to him. God could not mean a land of Canaan in the skies; for he said, "Unto thy seed have I given *this land*" (Gen. 15:18); not a land above, but *this* land, "from the river of Egypt unto the great river Euphrates." We all know that these rivers are on the earth.

A kingdom requires land, people to rule over, officers to help rule, a king, territory, capital, and laws by which the people are ruled. If this is all spiritual, then how vain it is for us to seek for a place where there is nothing; for if it is spiritual, it is nothing; but if it is literal, it is something. "And thine house and thy kingdom shall be established forever before thee; thy throne shall be established for ever."—2 Sam. 7:16. If the [illegible] kingdom to come to them? Were they to fly away to it? "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father."—Gen. 26:3. In every place where the inheritance of the saints is spoken of, it says "this land," "earth," or "the promised land." It does not say anything about any other land in the Bible. The only place where it can be found is in some of the orthodox books. Christ says, "I will not drink any more of the fruit of this vine, until that day when I drink it new with you in my Father's kingdom." In order to have wine there must be grape-vines in the kingdom, which could not be if it were spiritual. Would not a literal kingdom be better than a spiritual one? It makes us rejoice to think of receiving immortality and a home on the earth where there is something to comfort us. Let us try and gain the literal kingdom. There we shall be blest for ever.

Baldwin, Kan. SANFORD P. HOWLAND.

[The foregoing is from a boy only twelve years of age.—ED.

For the World's Crisis.

POLITICS.

The excitement of another political campaign is subsiding, and there is time now to draw a full breath and give expression to a sober thought. The presidential question has been warmly contested, and the result is such that the better portion of the community are highly gratified. At all events it seems to be the "least of two evils." The relations of christians to civil government, and their corresponding duty to vote on every political issue that arises have been variously interpreted. The prevailing sentiment is, that christians ought to *vote* to *create* civil governments, and then *fight* to *sustain* them. And this has been the general practice of church members for many centuries.

If, however, the privilege of using the *ballot* imposes the obligation of using the *bullet*, it is clear to my mind that christians ought to stand aloof from both. Nothing is more certain than that the spirit and precepts of the New Testament are flatly opposed to war. Said Jesus: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Worldly kingdoms have always been sustained by the power of the sword. The ethical philosophy of this perverted world is, "might makes right." Not so with our holy religion. The peaceable principles of the gospel were clearly understood by the primitive church, and for the first three centuries they were faithfully carried out. *Christianity* and *war* were regarded as antagonisms. Nor was there any effort to reconcile them, until the spirit of compromise began to diffuse itself through the church of Christ. Worldly emoluments dazzled and blinded the eyes that had formerly viewed only the glory of God, and policy was ruinously substituted for piety. The church ceased to rely alone upon God's omnipotent arm, and went "down to Egypt for help." Her members were no longer a "peculiar people." They adopted the philosophy, conformed to the fashions, indulged in the practices of a guilty and godless world. The conscience was terribly corrupted. The plain precepts of Jesus Christ were disregarded. A religion of *retaliation* was henceforth promulgated, and the dreadful perversion has been perpetuated along the line of succeeding ages. Thousands of men engage in war without having examined its moral bearings. Many soldiers are perfectly honest in their course, and hence God pities their ignorance and saves them despite their unscriptural practice.

But there are some whose light is too clear on this subject to allow them to engage in warlike exploits. Some of these may possibly feel free to *vote*, though they would utterly refuse to *fight*. With others, the connection between the two is so natural and logical, that they conscientiously abstain from both. Nor are such persons to be scouted as fools or fanatics. They "fear God and work righteousness." For myself, I think there is some difference between the existing political parties, but there is so much *policy* and *corruption* in *both*, that I have very little heart to act with either. Indeed, I feel that my dearest affections and interests are associated with that glorious "kingdom to come," from which all caste, cruelty, and corruption will be forever excluded. With such feelings and preferences, I ventured, on the third of November, to put up a third candidate, and vote an independent ticket. Accordingly I deposited at the polls in this city the following:

MY VOTE.

I was once a guilty *rebel* against the best government in the universe, but I have been fully pardoned. I was also an *alien* from God and the Commonwealth of Israel, but have been brought nigh by the blood of Jesus, and am now a fellow citizen with the saints. For several years my name has been "*registered*" in the "*Lamb's book of Life.*" I hereby vote for Jesus Christ to come back to this revolted realm, ascend his majestic throne, overturn the kingdom of darkness, destroy the works of the devil, gather his scattered people, and reign as *King* of the saints—not for years merely—but forever and ever!

Rochester, N. Y. A. A. PHELPS.

WORDS OF WARNING.

The *Alliance* and *Visitor* truly remarks:—"The events of centuries have been crowded into a year. The hand of God should be recognized in these remarkable events."

The *Living Age* has said: "Old things are about to pass away, and we know not what shall be the new. All faces gather blackness, and men's hearts fail them for fear of what is coming on the earth."

The *Christian Luminary* says: "Signs are seen in the heavens and on earth, which plainly teach us the fact that the coming of the Son of man draweth nigh." Another journal has stated, "The world is now just about six thousand years old; it is well to be ready for whatever event may occur."

The *Christian Review* has recorded as follows: "A silent, rapid, irresistible preparation has been making—what will it be? The battle of Armageddon? The Millennium, the personal coming of the Son of man in the clouds of heaven? Nothing in the prophecies withholds his coming, that I have seen, [illegible] in prophecy, and that it is just opening upon the crowning consummation of all prophetic declaration."

Dr. Edward Beecher writes: "The point of prophetic chronology at which the world has now arrived is the interval between the sounding of the sixth and seventh trumpets."

Archdeacon Brown, of England, has said, "That he was strongly impressed with the conviction that our lot had fallen under the solemn period emphatically designated by Daniel as '*the time of the end.*'"

President Hitchcock, of Amherst, has stated, "In a very short time, far shorter than we imagine, all the scenes of futurity will be to us a thrilling reality!"

Daniel Eddy, of Lowell, has also said:—"Time has grown old; six thousand years encircle its weary brow, and with inconceivable rapidity it rushes on to its eternal sepulchre. The great events connected with the winding up of all things are near, are but a step before us, even 'when the Son of man shall come in his glory, and *every eye shall see him*'!"

O, all ye lukewarm churches, followers of the world and its fashions, how is it that ye do not discern the "signs of the times," nor take heed to the "sure word of prophecy"? for, truly, you all "shall see him"!

Vain worldling, heedless youth, profane swearer, sensual, groveling pleasure-seekers, you, also, "shall see him"! Proud, haughty man of ambition or of wealth, covetous lovers of this world, heaping up treasures for the last days, you, too, "shall see him"! Vain and giddy triflers, followers of the fashions and frivolities of the day, you, also, "shall see him"! Ye who turn aside from Christ, from truth and duty, from mercy and humanity's calls, you, also, "shall see him"!

Careless, worldly-minded professor, having a form of godliness, turning your back on Christ, and absorbed in earth's pursuits, take heed, for you also "shall see him"! for *all* betoken, as in the days of Noah and Lot,—in striking fulfillment of prophecy,—the sad condition of a ruined world, and its hastening doom!

Yes, reader, you too "shall see him"! the living, and the righteous dead "shall see him"! the wise and foolish virgins "shall see him"! those who put far away the evil day "shall see him"!—Scribes, Pharisees, hypocrites, "shall see him"! all perverters of God's word "shall see him"! and "all kindreds of the earth *shall wail because of him*"! "for sudden destruction cometh upon them, and they shall not escape." REPENT! "Behold, I come quickly."—*Voice of the Prophets.*

NO MATTER WHAT A MAN BELIEVES, IF HE IS ONLY SINCERE.

This maxim, applied to the weighty concerns of religion, is wonderfully adapted to its end. It saves the trouble of investigation, and allows the utmost license with the Bible. If it is unessential *what* a man believes, why be at the toil of examining for one's self? Surely he who is *sincere* in the adoption of such a rule of faith, is a fool for spending an hour of his joyous existence in humble inquiry into the revealed will of God. Besides, it helps men when they come to a stopping place where they are pressed with the truths of the Bible. Apply this rule, and all is right. Mistake is impossible; or if committed, is perfectly safe.

It helps too, amazingly, in blotting out from the Sacred Oracles some knotty sentences, that declare unwelcome truth. All a man has to do, is *sincerely* to believe that he may discard the record of Inspiration, till his mutilated Bible ceases to annoy his conscience.

But let us test this false principle a little. No matter *what* a man believes, provided he *does* believe it. One man believes that future punishment is eternal, without end,—*another* that there is no future punishment for one of God's creatures, and a *third*, that men will be punished *a limited time*, without troubling himself with the puzzling questions how *long* or how *much*. It is well to know that the maxim above stated, prevails the most among such as are most bitter against the Orthodox. And, pray, what is the height of their offending? What the ground of the amazing difference between themselves and their opponents? Why, merely this; that the Orthordox believe in future punishment, without end. If they are hypocritical in their belief, then surely the doctrine can do no harm, and if *sincere* it is no *matter*, on their own principles.

But let us test this maxim a little further. A man believes that fire will not burn. A child *sincerely believes it*, and thrusts his hand into the blaze of a candle. Does the sincerity of the child prevent his burning? A man, acquainted with the article, believes that arsenic will not poison. He takes it on the sincerity of his belief. Is it no *matter*? Will his blind sincerity save him from death?

On this principle, (for I wish to confine my remarks to faith in serious things,) a minister can console himself, in view of the effect of his preaching upon his hearers. If he has preached error, it is no matter, it is all the same. It is sincerely preached, and sincerely believed, and does no injury.

The followers of the false prophet believe in a heaven of sensual bliss, and revel in licentious pleasures as preparation for eternal felicities. It is all the same as though the object of their faith was the heaven of the christian, into which, without holiness, none shall enter. They are *sincere*, and sincerity is the darling quality of belief.

It is a truth of high standing, that a man is no better than his principles. But the maxim we are considering annihilates this truth by sanctioning the admissiont hat men, however diverse in sentiment, may be equally *good* if equally *sincere*.

I have several things to add by way of inquiry and reply. How is it that sincerity in belief profits? I can conceive of but two ways in which it can possibly profit. And

1st. It either operates to bring what is believed to pass, or it does *not*.

Suppose that it *does* operate to make the thing believed a *validity*. Then it happens that if a man believes that future punishment is eternal, it is eternal. If a man believes that it is limited, it is limited. If a man believes that there is none at all after death, then there is none. So that it turns out that all the contradictory suppositions imaginable are equally true, [illegible] Virtue and vice are one—right and wrong are names without meaning. [illegible] longer. A man believes there is no God, and there is no longer any God. He has ceased to be a reality, and his name and character and attributes have no influence any more than a *poetical fiction*. A man believes there is no hell, and immediately there is none. He believes that man will never die, and inhabits the earth forever. This upsets the world without ceremony. Mingles heaven and hell, the righteous and the wicked, with the utmost ease conceivable. You will not allow that sincerity of belief operates thus to blot out the reality of things.

2d. But if this sincerity does not alter the *nature of things*, how does it profit? A man believes he is treading on safe ground when a precipice is before him. He goes on, plunges off, and is dashed to pieces; how does his belief profit? A man believes it is safe to drink ardent spirit when the pestilence is raging about him, he drinks, and almost as sure as fate, dies. Thousands have tried it, and what is the profit? Berkely taught, and thousands have believed, that the world is made up of ideas; but what has it profited? Has his theory ever clothed the naked, fed the hungry, or enriched the poor?

A man believes it safe to go on board a crazy steamboat; he goes, is scalded to death, and where is the profit?

Apply now this subject to the case in hand. A man believes God will adapt him to the end for which he has made him, in the other world. He is reckless about his destiny, lives and dies an infidel, and wakes up to shame and everlasting contempt in eternity; and what does it profit? A man believes that God will accept him at the judgment without repentance; he neglects to repent, and is lost; and what is his profit? He might as well not believe it, for his misery will be aggravated by his unexpected disappointment. Is it *no* matter what a man believes? Is not truth the reality of things remaining a reality aside from belief or disbelief?—*Christian Soldier.*

Gems.

— Where there is a willing heart, there will be a continual crying to heaven for help.

— We are rich only through what we give, and poor only through what we refuse.

— Prayer does not consist in the elegance of the phrase, but in the strength of the affection.

— The manner in which the parental command is obeyed is of infinitely more importance than the mere fulfilment of it.

— Under the gorgeous tints of the standard of victory, the black crape falls in many a home that never more may put on joy.

— Something of rebellion lurks in the heart of the most submissive, something of mystery in the heart of the most prosaic.

— If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.

— Appearances are often deceitful, hence we should not decide hastily on the unfavorable side.

— Aim to do some permanent good, that your existence may be crowned with usefulness.

— When we are alone, we have our thoughts to watch; in the family, our tempers; in company, our tongues.

— A false friend is like a shadow on a sun dial, which appears in fine weather, but vanishes at the approach of a cloud.

— A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

— God rains his goodness and mercy as wide spread as the dew, and if we lack them, it is because we will not open our hearts to receive them.

— Beware of evil thoughts. Oh the mischief they have done in the world. Bad thoughts come first, bad words follow, and bad deeds bring up the rear. Pray against them. They prepare the way for the enemy.

— The sun may shine, the rain and dew may fall, but that large, crooked tree will never be straight. So it is with bad habits, when once fixed—they are hard things to root out.

— The Bible, which contains the dealings of God with man, from the creation to the advent and ascension of Jesus Christ, is so wonderfully concise, that it can be read through in the brief period of sixty hours.

— If you have been once in company with an idle person, it is enough. You need never go again. You have heard all he knows. And he has had no opportunity of learning anything new; for idle people make no improvement.

— Our homes are like instruments of music. The strings that give melody or discord are the members. If each is rightly attuned they will vibrate in harmony; but a single discordant string jars through the instrument and destroys its sweetness.

— Some old quaint writer has said, "Dead fish go down stream. It is only live ones that can swim against it." Let all christians head up against "all ungodliness and worldly lusts," and live "soberly, righteously, and godly" in this present world.

— It is a very indiscreet and troublesome ambition which cares so much about fame; about what the world says of us; to be always looking in the face of others for approval; to be always anxious about the effect of what we do or say; always to be shouting, to hear the echoes of our own voices.

— The pleasure of a religious man is an easy and portable pleasure, such a one as he carries about in his bosom, without alarming either the eye or the envy of the world. A man putting all his pleasures into this one, is like a traveler putting all his goods into one jewel; the value is the same, and the convenience greater.

— Be reserved, says William Penn, but not sour; grave, but not formal; bold, but not rash; humble, but not servile; patient, but not insensible; constant, but not obstinate; cheerful, but not light; rather be sweet tempered than familiar; familiar rather than intimate, and intimate with very few, and upon good grounds.

To make Cows give Milk.—A Wisconsin farmer says: "If you wish to get a large yield of rich milk, give your cow, three times a day, water slightly warm, slightly salted, in which bran has been stirred at the rate of one quart to two gallons of water. A cow will gain immediately under the effects of it, and will become so much attached to it as to refuse clear water unless very thirsty, but this mess she will drink almost any time, and ask for more. The amount of this drink is an ordinary water-pail full three times daily. The cow will then do her best in return."

To make Vinegar.—To nine gallons of water add two gallons of molasses, and let the mixture stand for six weeks in an open barrel, [illegible]

A COURTEOUS MOTHER.

During the whole of one of last summer's hottest days, I had the good fortune to be seated in a railway car near a mother and four children, whose relations with each other were so rarely beautiful, that the pleasure of watching them was quite enough to make one forget the discomforts of the journey.

It was plain that they were poor; their clothes were coarse and old, and had been made by inexperienced hands. The mother's bonnet alone, would have been enough to have condemned the whole party on any of the world's thoroughfares. I remembered afterwards with shame, that I myself had smiled at the antiquated ugliness; but her face was one which it gave you a sense of rest to look upon—it was so earnest true and strong. It had little comeliness of shape or color in it, it was thin and pale, and livid; she was not young; had worked hard; she had evidently been very ill; but I have seen few faces which gave me such pleasure. I think that she was the wife of a poor clergyman; and I think that clergyman must be one of the Lord's best watchmen of souls. The children—two boys and two girls—were all under the age of twelve, and the youngest one could not speak plainly. They had had a rare treat; they had been visiting the mountains, and they were talking over all the wonders they had seen, with a glow of enthusiastic delight which was to be envied. Only a word-for-word record would do justice to their conversation; no description of it—so free, so pleasant, so genial, no interruptions, no contradictions; and the mother's part borne all the while with such equal interest and eagerness, that no one not seeing her face would dream that she was any other than an elder sister. In the course of the day there were many occasions when it was necessary for her to deny requests, and to ask services, especially from the eldest boy; but no young girl anxious to please a lover could have done either with a more tender der courtesy. She had her reward; for no lover could have been more tender and manly than was this boy of twelve. Their lunch was simple and scanty; but it had the grace of a royal banquet. At the last, the mother produced with much glee, three apples and an orange, of which the children had not known. All eyes fastened on the orange. It was evidently a great rarity. I watched to see if this test would bring out selfishness. There was a little silence; just the shade of a cloud. The mother said: "How shall I divide this? There is one for each of you; and I shall be best off of all, for I expect big tastes from each of you."

"O, give Annie the orange. Annie loves oranges," spoke out the eldest boy, with the sudden air of a conquerer, and at the same time taking the smallest and worst apple himself.

"O yes, let Annie have the orange," echoed the second boy, nine years old.

"Yes, Annie may have the orange, because that is nicer than the apple, and she is a lady, and her brothers are gentlemen," said the mother, quietly. Then there was a merry contest as to who should feed the mother with the largest and most frequent mouthfuls; and so the feast went on. Then Annie pretended to want apple, and exchanged thin golden strips of orange for bites out of the cheeks of Baldwins; and as I sat watching her intently, she suddenly fancied she saw longing in my face, and sprang over to me, holding out a quarter of her orange, and saying, "Don't you want a taste too?" The mother smiled understandingly, when I said, "No, I thank you, you dear, generous little girl; I don't care about oranges."

At noon we had a tedious interval of waiting at a dreary station. We sat for two hours on a narrow platform, which the sun had scorched till it smelled of heat. The oldest boy—the little lover—held the youngest child and talked to her, while the tired mother closed her eyes and rested. Now and then he looked over at her, and then back at the baby; and at last he said confidentially to me (for we had become fast friends by this time): "Isn't it funny, to think that I was ever so small as this baby? And papa says mamma was almost a little girl herself."

The two other children were toiling up and down the banks of the rail-road track, picking ox-eye daisies, buttercups and sorrel. They worked like beavers, and soon the bunches were almost too big for their little hands. Then they came running to give them to their mother. "O dear," thought I, "how that poor tired woman will hate to open her eyes; and she never can take those great bunches of wilting, worthless flowers, in addition to all her bundles and bags." I was mistaken.

"O thank you, my darlings! How kind you were! Poor, hot, tired little flowers, how thirsty they look! If they will only try and keep alive till we get home, we will make them very happy in some water; won't we? And you shall put one bunch by papa's plate, and one by mine."

Sweet and happy, the weary flushed little children stood looking up in her face while she talked, their hearts thrilling with compassion for the drooping flowers, and with delight in the giving of their gift. Then she took great trouble to get a string and tie up the flowers, and then the train came, and we were whirling along again. Soon it grew dark, and little Annie's head nodded. Then I heard the mother say to the oldest boy, "Dear, are you too tired to let little Annie put her head on your shoulder and take a nap? We shall get her home in much better case to see papa if we can manage to give her a little sleep." How many boys of twelve hear such words as these from tired, overburdened mothers?

Soon came the city, the final station, with bustle and noise. I lingered to watch my happy family, hoping to see the father. "Why, papa isn't here!" exclaimed one disappointed little voice after another. "Never mind," said the mother, with a still deeper disappointment in her own tone; "perhaps he had to go to see some poor body who is sick." In the hurry of picking up all the parcels, and the sleepy babies, the poor daises and buttercups were left forgotten in a corner of the rack. I wondered if the mother had not intended this. May I be forgiven the injustice! A few minutes after I passed the little group, standing still just outside of the station, and heard the mother say, "O my darlings, I have forgotten your pretty boquets. I am so sorry! I wonder if I could find them if I went back. Will you all stand still, and not stir from this spot if I go?"

"O, mamma, don't go, don't go. We will get you some more. Don't go," cried all the children.

"Here are your flowers, madam," said I. "I saw that you had forgotten them, and I took them as mementoes of you and your sweet children." She blushed and looked disconcerted. She was evidently unused to people, and shy with all but her children. However she thanked me sweetly, and said:

"I was very sorry about them. The children took such trouble to get them; and I think they will revive in water. They cannot be quite dead."

"They will never die!" said I, with an emphasis which went from my heart to hers. [illegible] ertheless their summers are certain. To such souls as these, all are trees, either here or in God's larger country, are Trees of Life, with twelve manner of fruit and leaves for healing; and it is but little change from the summers here, whose suns burn and make weary, to the summers there, of which "the Lamb is the light."—*Independent.*

INTEMPERANCE.—That intemperance is fearfully on the increase in this country must be apparent to every one who reads the papers, or who has his eyes open when he walks the streets of our cities. Young men, without fear of losing respectability or position in society, are daily and nightly seen visiting saloons, restaurants, etc., and partaking freely of brandy, wine and other liquors. Unless the friends of temperance put forth more vigorous and united efforts, the evil must go on increasing.

Hygiene.

"This is for your health."—PAUL.

For the Hygiene Column.

PHYSIOLOGICAL LETTERS.—No. 9.

The *modus operandi* of opium, and other narcotics in producing sleep, is two-fold.

1st. They have a specific effect upon the brain, altering its nutrition and suspending its functions.

2nd. They indirectly act upon the heart and blood vessels; in this respect differing from a class of medicines known as sedatives, which directly influence the circulation, and have no primary action on the nervous system.

In the operation of narcotics (from *narke*, stupor,) we observe two stages—(1) that of exhilaration of spirits and increased mental activity. The circulation is accelerated; more blood flows to the brain now—there is a quickening of the intellect and sensibilities, as rapidly among the cerebral thought-cells courses the red oxygen stream. (2.) A stage of depression ensues, corresponding to the previous exaltation. The mental activity languishes, because the life current is retarded. The larger the dose of the poison, the more quickly its sedative effect is produced. The same causes which make the blood circulate slowly toward the brain, make it return slowly from the brain, and hence the liability to apoplexy in this stage from passive congestion.

Less blood going *to* the brain diminishes the supply of oxygen to the cerebral cells, and so does a *slackened* arterial circulation, although the blood-vessels may be more than usually full. In both of these ways (*i. e.*, by determining less blood to the brain, and by retarding the blood current) narcotics act, and thus by withholding from the mental cerebral centres, their usual supplies, the inertia of sleep is induced. (*a.*)

The view just given of the mode of action of narcotics is in accordance with the hypothesis of Headland, (*b.*) This eminent writer believes that they act by being attracted to the brain cells and separated by them along with their proper nutritious fluids; they then so affect nutrition and chemical transformations in the cells as to suspend the brain functions. The delirium which attends opium, henbane, etc., is evidence of this commencing perverted action in the nerve centres. The poison has rendered the blood unfit for the purpose of nourishing them; hence these nerve-centres practically say to the heart and arteries, send us no more of that bad blood, it will destroy us. Hence the depression and the retarded circulation, of which I have before spoken. The person by and by awakes from his sleep in a great measure unrefreshed, for the simple reason that a healthy nutrition of the brain has not been effected during the sleep. Therefore, we see how irrational it is for the insomnious to resort to narcotics.

I cannot dismiss this abstruse subject in which occurs so much that is apparently theoretical, without relating the following facts in substantiation of my views. Sir. Astley Cooper had a patient who had lost a portion of his skull. His brain could be distinctly seen beating through the opening of the skull, and whenever he was irritated by any opposition, the pulsation was much more violent, and t became more quiet when he was calm, and the mind was easy," (*c.*)

Dr. Pierquin reports the following case:—A girl in Montpelier had lost a large portion of her scalp and scull. Her brain could be seen for a considerable extent of surface. When she was in a dreamless sleep, her brain was motionless, and low within the cranium; but when her sleep was imperfect and she was agitated with dreams, her brain moved and beat; more blood was sent to it, the arteries expanded, and the brain protruded through the hole in the bone. This protrusion was greater in active than in calm dreams; and when she was awake the same difference was observed, consequent upon the activity and quiescence of her mind. If she was in vigorous thought, the brain swelled, and protrusion was very observable, (*d.*)

(*a*) It will be seen that the phenomenon of insensibility is ascribed to two opposite conditions—first, the insensibility from too much blood, as exemplified in apoplexy; and second, that which arises from too little blood, as exemplified in fainting. True sleep holds the mean between the two.
(*b*) On the "Actions of Medicines."
(*c*) Dr. A. Cooper's Lectures on Surgery, vol. 1, p. 279.
(*d*) Dr. A. Combe's Physiology, p. 147; also, Jarvis' Phys., p. 432. See also the American Annals of Phrenology, No. 1, p. 37.

CURE FOR CANCER.

The following remedy for a cancer, we clipped from one of our exchanges. It is worthy of a trial. If any use the remedy, we wish they would report the result.

"A Milwaukee paper states that some eight months ago Mr. T. B. Mason of that city ascertained that he had a cancer on his face the size of a pin. It was cut out by a doctor and the wound partially healed. Subsequently it grew again, and, while he was at Cincinnati on business, it attained the size of a hickory nut. He remained there since Christmas under treatment, and is now perfectly cured. The process is this: A piece of sticking plaster was put over the cancer, with a circular piece cut out of the centre a little larger than the cancer, and a small circular rim of the healthy skin next to it were exposed. Then a plaster made of chloride of zinc, blood root and wheat flour was spread on a piece of muslin the size of this circular opening, and applied to the cancer for twenty-four hours. On removing it, the cancer will be found burned into, and appear of the color and hardness of an old shoe sole, and the circular rim outside of it will appear white and parboiled, as if scalded by hot steam. The wound is then dressed, and the outside rim soon separates, and the cancer comes out in a hard lump, and the place heals up. The plaster kills the cancer, so that it sloughs out like dead flesh and never grows again. The remedy was discovered by Dr. Fell of London, and has been used by him for six or eight years with unfailing success, and not a case has been known of the reappearance of the cancer when this remedy has been applied."

CURE FOR HYDROPHOBIA.

Mr. Dunbar Moodie, late sheriff of the county of Hastings, writes to the Montreal *News* recommending vinegar and water as a cure for this disease. He tells of a Captain Paul who was bitten by a mad dog on the finger, which soon commenced to swell and gradually increased, extending to the whole arm. A broad red streak extended on each side of the bitten finger up to the shoulder on the outside, and to near the armpit on the inside. He at once took a sharp pen-knife and scarified the finger all around the wound, which bled plentifully. He then moistened some common salt with vinegar, and rubbed it into the wound perseveringly. Gradually the red streaks disappeared until they were confined to the hand. The application of the salt and vinegar produced a copious discharge of watery fluid from the wounds in the hand. He then applied a common flour poultice for some time, until he thought the danger was past.

Several days ago an English lady, on a visit to a friend at Gosport, opposite Portsmouth, was severely bitten by a rabid dog in one of her hands, just as she was about returning in the ferry-boat to Portsmouth. The hand gave her great pain, but on immersing it in salt water the pain gradually abated. In this manner she kept the hand in the salt water all the way back to Portsmouth, which is about a mile from Gosport. By this means the salt water proved an effectual antidote to the poison of the wound from the dog's teeth. Immediately after biting the lady, the dog bit a coachman and a boy, both of whom died of hydrophobia.

TOBACCO AND DISEASE.

It is the nicotine in the stronger tobacco used in England, France and the United States, which proves so pernicious, and the French physicians hold that paralysis is making rapid advance under the abuse of alcohol and tobacco. There has been an enormous increase of insanity and of diseases of the nervous centres in France, chiefly among men; and whenever the history of such cases has been examined, in asylums and hospitals, their connection with tobacco has been obvious. Soldiers and sailors, whose abuse of tobacco is most flagrant, are the most numerous classes in these hospitals, and their cases are the most incurable. The reform of veteran smokers is almost hopeless; but possibly some may be deterred from falling into bad habits by a knowledge of these fatal tendencies. Nervous diseases have increased rapidly in this country, as in France, and paralytic shocks are frequent. If these are owing largely to the use of tobacco, young men will do well to flee temptation and escape the penalty.—*Providence Journal.*

BURYING ALIVE.

Great efforts have been made by scientific men to discover some rule by which death may be infallibly indicated. For years the French government has held out a standing reward of a large amount of money to any one who would discover and communicate a satisfactory test, other than that of actual decomposition, indicated by the skin turning to be black and blue and green, which is conclusive on the subject; but in cold weather this may not take place in many weeks, and to "keep the body" so long would be inconvenient and objectionable on several accounts. A method has recently been given to the French government which will probably take the prize. Hold a lighted candle to any portion of the a body a blister will soon rise; if on puncture it gives out a fluid substance, death has not taken place; if it emits air only, it is perfectly certain that life has become entirely extinct, for which we offer but one reason among others: in case of actual death the blood is congealed—in a sense, there is no moisture, simply a little air; this, being rarified under a flame, raises up the skin: if there is life, the flame causes an inflammation, and nature, in her alarm, sends increased material there for repairs, a kind of glairy fluid, and this, being sent there in excess, causes the skin to rise. Inability to feel the pulse or heart beat, cold skin, or dew on a bit of glass, none of these are conclusive, as there has been life when none of these were observed.—*Hall's Journal of Health.*

EFFECT OF TOBACCO ON BOYS. Dr. Decaisne, while engaged in investigating the influence of tobacco on the circulatory system, had his attention called to the large number of boys between the ages of nine and fifteen years who were addicted to smoking. Of thirty-eight boys who smoked, twenty-seven showed symptoms of disease; thirty-two had various disorders of circulation; *bruit de souffle* in the neck, disordered digestion, palpitation, slowness of intelect, and more or less taste for strong drinks. Eight showed a diminution of the red corpuscles of the blood; three had intermittent pulse; twelve quite frequent epistaxis; ten disordered sleep; and four ulceration of mucous membrane of the mouth.

A CURE FOR DRUNKENNESS.—It is said that a mixture made up as follows, and taken in quantities equal to an ordinary dram, and as often as the desire for strong drink returns, will cure the worst case of drunkenness: Sulphate of iron, five grains; peppermint water, eleven drachms; spirits of nutmeg, one drachm. This preparation acts as a tonic and stimulant, and so partially supplies the place of the accustomed liquor, and prevents the absolute physical and moral prostration that follows a sudden breaking off from the use of stimulating drinks.—*Hall's Journal of Health.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..........$2.00 a year.
Five copies six months to one address....$5.00.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.
CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all business matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of new subscribers are sent, please say they are new, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE

THE YOUNG PILGRIM:
FOR CHILDREN AND YOUTH.
TERMS:
[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 686. BOSTON, WEDNESDAY, DECEMBER 2, 1868. VOL. XXVIII.—NO. 12.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. O. MATHEWSON, WM. H. MITCHELL,
A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
H. H. DICKINSON.

GEO. T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

HYMN.

Salvation! O the charming sound,
So full of bliss, so quickly found;
'Tis music to the sinner's ears,
When in despair and filled with fears.

Of millions who have heard the sound,
A few the pardoning God have found;
While millions turn their ears away,
And never hear, and never pray.

In that frequented awful road
Are sinners traveling from their God;
How dark and gloomy is their state—
How sad and sure will be their fate.

Salvation! as its echoes roll
From east to west, from pole to pole,
May sinners hear the joyful sound,
And then with faith and love abound.

The Savior shed his blood for thee,
And died to make salvation free;
O sinner, hear his pleading voice,
In love he waits, now make your choice.

O choose before he shuts the door,
Or fire shall purge his threshing-floor;
Then all your cries will be in vain,
He comes to judge, and comes to reign.

Peru, Ind. H. H. Hall.

For the World's Crisis.

"ADVENTISM CONSIDERED."

A Review of Rev. W. Post's Work purporting to expose the Errors of "Adventism."

(*Continued.*)

V.—A Theological Contrast.

A class of theologians,—of which Mr. Post is a representative man,—assert that the wicked possess a deathless soul which shall exist in torment as long as the throne of God shall endure, notwithstanding God says, "*The soul that sinneth, it shall die*"; and again, "He which converteth a sinner from the error of his ways, *shall save a soul from death.*" They contend that the nature of the soul is indestructible; but Jesus says, "Fear him which is able to DESTROY *both soul and body in hell.*" Again, they claim that when the righteous die they immediately sing praises in heaven; but the word says, "In the grave who shall give thee thanks?" "*the dead praise not the Lord*"; and the grave cannot give thee thanks; "death cannot celebrate thee; they that go down into the pit cannot hope for truth. The *living*, the *living*, he shall praise thee, as I do this day." They say that the righteous at death go immediately to their reward; but Jesus comforted his disciples by telling them that if he went away, he would *come again* to receive them unto himself, but "*whither I go ye cannot come.*" In reference to his return he says, *Lo, I come*; "*and my reward is with me.*" Hence, none are *rewarded* or punished until the Royal Judge shall come to decide who are entitled to reward or who deserve punishment. Look at these facts, and then decide on which side are the "*perversions,*" the oft-repeated charge brought against the Adventists. Do not the facts that we have already adduced show that *modern theology* and the *doctrine of the Scriptures* are opposite systems? We can not compromise God's truth. We must cling to it and believe it, in preference to all the theological theories of Christendom. When we place God's word upon a system of *guess work*, one has just as good a right to guess its meaning as another; hence arises the multitude of religious sects of the present age.

Before we leave the examination of Mr. Post's theology, we will look at another point, which will show that, as well as his theology being opposite to the Scriptures, it is also far from being harmonious with philosophy.

VI.—The theory of Endless Torment involves moral impossibilities.

It is doubtless generally understood that there are two opinions, embraced in the popular view, respecting the nature of future punishment. One theory is that the instrument of eternal torture is literal fire; and the other opinion is that it consists in *remorse of conscience*, induced by former wickedness. But we should like to have them tell us how *material* fire can produce pain upon an *immaterial thing*. It is a philosophic absurdity. And again, material fire, as the tormenting agent, must have a material foundation; and as they claim the world is to be "burned up," will they tell us where the location of this material fire is? Punishment upon this principle is impossible; for if the fire produced the least *pain* it would prove that they are composed of matter; as such they must of necessity consume away under the effects of this fire. But they deny that the fire has any consuming effect upon them, as they are immortal, and immaterial beings; therefore we will suppose that *other material* is furnished to keep the fire in being, yet it would be harmless to them, for it is claimed they are *immaterial*, and material fire can only affect material substances. Fire is of a consuming nature, and can only be kept in existence when carrying on the work of decomposition; and it must change those things upon which it preys into other formations, or simple elements. If the fire could have any effect upon the wicked, when cast into it, it would consume them until they were turned into the elements from which they were made, which would make their eternal conscious existence an impossibility; and this conclusion is in accordance with the decree of Jehovah, that they shall be "burned up root and branch." Mal. 4: 1.

The species of punishment we will now examine is that called *remorse of conscience*. Upon this point we will add the testimony of a writer of learning and ability:—"While we consider this argument, we wish it to be distinctly borne in mind that those who hold to this idea of eternal torments, also hold that those beings upon whom it is inflicted are vastly superior in wisdom, when in the future state, to what they were while living upon earth; and that those things brought to view in the Scriptures, which they were obliged while here to receive as mere matter of faith, are then all realities and all knowledge. Another circumstance connected with this state, according to their theory, is that death to them is a conquered foe; they can never die. Now we must remember that it is not from the location of the place, or from the existence of any external circumstances or things, which constitutes this form of punishment; but is wholly internal remorse, and one eternal sense of guilt that horrifies their minds.

"Now we will admit, for the sake of argument, that there is a place where these immortal sinners go, and that their punishment consists in a remembrance of their past conduct toward God. It is immaterial now where they are placed, and we will suppose that they are all transported back again to the earth, and also that there are no other inhabitants upon it but themselves, and the probability is that they could not be placed in any other department of God's universe where there is greater derangement, and so little to satisfy their mental and physical wants, as at present exists upon this planet. . . . . . The question is, What is to be done? The first thing proposed in this vast congregation of gigantic minds thus assembled is to consider the nature of their condition. Various are the subjects of discussion, we will suppose, one of which is the superior blessedness of the saints, of which they now have a full view. They are also now fully aware of their eternal exclusion from that abode, and for ever shut out from the presence of Jehovah; the Son of God they never shall behold more; the sounds of angelic voices shall never salute their ears. These facts necessarily create sorrow and regret at their past folly; and they conclude that, were they permitted, they would all be christians. But now the question is, 'What is to be done?'

"Now supposing these beings only to be endowed with common sense; what would be the conclusion to which their investigations would lead? Can it be supposed that they would sit down and mourn and lament their loss to all eternity, at the same time knowing that the things were unalterably fixed; and notwithstanding what their conduct should be in reference to God, they could never be admitted into the society of those who had been righteous while on probation, or at least sufficiently so to have obtained the better place? This idea would be abandoned at once, and philosophy declares that they could never be tormented from any such consideration. They must now make the best of their condition, which indeed they find to be much better than when they were on earth before; and although they must forever be surrounded with hardships, yet they will be nothing in comparison with those once suffered. Then they were in perpetual danger of dying, and could not from the nature of things live but a few years at most, and even the apprehension of that event created a great many evils with which they cannot now be tormented; and also for a great portion of their former lives they were sick, but they now shall never be thus afflicted, for sickness implies death, and where there is no death there can be no sickness. Then also there can be no anxiety in relation to their future state; this now is for ever banished—they understand all about their future condition, and know that they shall die no more. Eternity lies before them! . . . .

"From these considerations, is it not absolutely certain that there could be no punishment arising from such a cause of penal offenses; but on the contrary, place such beings anywhere in the universe, where the punishment was to arise only from internal guilt, and they would indeed be in a happier state than any of which we are at present capable of forming the least conception. Some of the elements composing this future state are superior wisdom, the possession of eternal life; for this theory confers this upon the wicked as well as upon the righteous; hence they are eternally exempt from sickness or death. Now, what if our world, and all its inhabitants, should be changed into such a state as this, would it not be a consummation devoutly to be desired, and would there be a dissenting voice heard, if the proposition should be made for the immediate change? And yet, this would be all the hell this system philosophically admits of, as an eternal habitation."

If this theory of future punishment were true, it shows that there could be no future punishment possible in such a condition, for it proposes absolute reward. This would be true of the most abandoned wretch that ever lived, placed in such a condition of unending existence, with nothing but the remembrance of past conduct to upbraid and torment him. Therefore this theory establishes *universal salvation*. According to these principles of future punishment, in consideration of the nature and constitution of things, instead of eternal punishment, no punishment whatever would be inflicted.

We do not, however, admit these principles to be true, as they plainly contradict both Scripture and philosophy; and we consider the truths of nature to be as infallible as those of Revelation, as they have originated from the same source. But we have previously introduced a principle of future punishment which is *truth*, not only philosophical but Scriptural. This principle assumes that the agent for the accomplishment of Jehovah's purpose is "consuming fire"; that the wicked, having passed through the "resurrection of damnation," as material, organized beings, are "cast into the lake of fire." Rev. 20: 15. As they have had no part in the resurrection which is unto life, not a pulsation of immortality shall ever throb their pulse; therefore as material beings they are susceptible of being acted upon by material fire, and are utterly consumed by its powers.

VII.—A Moral Contrast.

Speaking of the punishment of the wicked, as held by Adventists, Mr. Post makes these remarks:—"What is gained by believing it? Suppose the vain, *non-immortal* theory to be received as truth; what is gained by it? Believing a truth will not save one. To believe that I am *not immortal* will not save me, any sooner than believing I am will. 'Devils believe and tremble.' What good, therefore, is effected to the human family by such a belief? It certainly has no tendency to dissuade from crime, but rather to lull sinners to sleep in their wretched condition, for 'surely' it will soon be over, for '*as the brute dieth so* die *they.*'"

In reply to Mr. P., I might ask, What was the design of God in revealing truth to the human family? Surely, if there is nothing "gained by believing it," then is it *non-essential*, and God is chargeable with the greatest injustice in punishing man for *unbelief*. God's truth is either *essential*, or it is not. And that principle, or theory, which makes it *non*-essential, would annihilate the whole system of christian religion. That theory which would make *some* truths essential and others not, would bring the whole into discredit, for no two religious sects could agree; and who is *divinely inspired* to divide the non-essential from the essential? But the apostle sets the matter in its true light. "Be sanctified through the truth." Therefore the different classes of truths are to have their sanctifying influence upon the christian's life, and thus they become "*sanctified wholly*," that they may be presented "blameless" before Christ at his appearing.

Did error ever sanctify any one? Has not the slanderous error of the endless torture of the lost made more skeptics and infidels than any other error that ever crept into the church?

What were the strong points of argument brought against inspiration and christianity by Voltaire, Volney, Tom Paine, and others of the same fraternity, but heathen philosophy which had been adopted by Romanism and defended by Protestantism. The land is full of infidels; and what is the cause? Is it not true that it can be traced to the fact that they have been brought up to look upon the character of God and christianity by the doctrines of the religious sentiment of an apostate church adopted by Protestantism, which is so unreasonable and unphilosophical that they repudiated both? The tendency of those mystified and unreasonable doctrines are not only seen in those who honestly avow their disbelief in the Bible, but in the wide-spread lack of confidence in the Scriptures which is every where manifested, and the tenacity with which all sectarians stick to their theories in preference to even the Scriptures. This is in substance *infidelity*.

Mr. Post holds forth the doctrine of endless misery as the greatest motive for the conversion of sinners. But does it have this effect? No! The tendency of the doctrine is the reverse. It creates hard and repulsive feelings towards God, which can not be denied. And again, it comes in direct conflict with our views of righteousness and justice, and does create insubordination instead of veneration and obedience to God. It fails to produce upon the mind a reasonable conviction, being so extremely incomprehensible and inconsistent with the nature of things as to cause reason to totter on her throne; thus fails to convince the judgment, and hence presents no motive for repentance.

But how different is the other system of future punishment. (1.) It is harmonious with both Scripture and philosophy. (2.) It is comprehensible even to the common mind, and can not fail to produce a powerful and lasting impression upon the unprejudiced mind, with both the justice of God's character and even a dread of the consequences of sin. Therefore this sentiment does present the strongest motive to repentance; let him but understand that the time is near at hand when the sinner, sin, and the author of sin will be blotted from existence; when God's universe will be [illegible] of every vestige of evil; and an eternal existence with God, his Son, and the combined hosts of heaven in the Paradise of Deity, is the strongest motive that can presented to flee from so awful a fate. (3.) This system of future punishment demolishes infidelity at a blow, and leaves the Romish system of future punishment resting upon a "sandy foundation." (4.) It is practical, as well as being eternal truth. These are facts that no sophistry can obliterate. Christ was manifested that "whosoever *believeth* in him should not *perish*, but have *eternal life.*"—John 3: 15, 16.

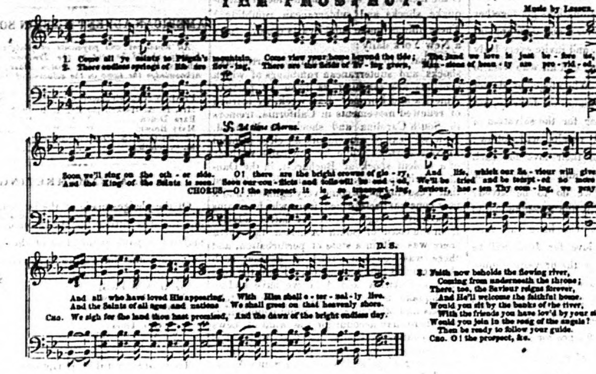
"Oh, seize this moment, mortal man,
And thus avert the final storm,
Nor fear results if it's God's plan;
Bow submissive to his shrine,
For swiftly flies the hours of time.
This offer canst thou, wilt thou spurn?
Canst thou his fearful thunders turn?
Then come before the quenchless fire
Is kindled by Jehovah's Ire;
Life, eternal *life receive*,
It shall thyself from *death* retrieve.
Haste, thou victim, doomed to death,
How canst thou in yon flames be left,
Be cast to wither, waste, and die?
To groan among the damned; oh! why,
Why will ye thus forever die?"

Rochester, N. Y. Wm. H. Spencer.

(*To be continued.*)

THE PROSPECT.

Music by Lesseur.



3. Faith now beholds the flowing river,
Coming from underneath the throne;
There, too, the Saviour reigns forever,
And He'll welcome the faithful home.
Would you sit by the banks of the river,
With the friends you have lov'd by your side?
Would you join in the song of the angels?
Then be ready to follow your guide.
Cho. O! the prospect, &c.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

A LITTLE MORE ON DEATH BY DROWNING.

As the precipitation of the wicked is in the lake of fire, so the immersion (and death by immersion) is in this element. And taking the heat and fierceness into view together with the combustibility of the deposit, we may be sure the evil-doers, as fuel, will be not only drowned, but forthwith consumed. Whatever is drowned in the ocean may be devoured by sharks, or hurled on the sea-beach, or slowly decomposed; and that which is drowned in the "perdition of ungodly men," will be as certainly destroyed. No bellows will re-inflate the breathing-cells, no galvanism re-animate the body, no therapeutics restore warmth or circulation, for naught but ashes can remain after the conflagration of the day of perdition. There will be no occasional victim, of such astounding vitality as to buffet and battle for myriads of ages with the mighty sea of flame; no solitary swimmer here and there resisting the fury of the flood. For there is provision made, or necessity made known, that the wicked shall *die*. The very lusts that prove their ruin, ensure their inundation in the ocean to which they are consigned. Why, indeed, should the wicked live? That period of duration, that state of earth, that special term of lenity or allowance allotted, is gone, never to return. It was a *provisional* arrangement in God's government. No such special arrangement can recur for them. No stay of proceedings, no proclamation of reprieve any more. Must not the wicked die, then? If not, where can they live? Surely not in heaven, for that is a place of holiness. Surely not on earth, for that is the inheritance of the meek. Surely not in some other world, for wickedness must, to say the least, be hedged in, and not suffered to diffuse abroad and contaminate other regions in the universe of God. Surely not in hell, for nothing *human* and *mortal* can survive the devouring vehemence of heat intensified there. Surely there will be found no place for the wicked to live, but there will be a place and time for them to *die*.

But again, why should they live? They can do no good. They can promote the welfare of no being in all the realms of creation. Neither can they enjoy good while possessed of qualities and propensities inimical to peace. The heart unrectified can be no habitation of happiness. But on the other hand, it is a haunt of vicious feeling, and the theatre of an activity ever baneful. A thousand derangements forbid either rest or delight. The moral reconstruction, through repentance and the grace of God, having been neglected, there is wanting the condition necessary to life. For it would be a strange and pernicious proceeding to *immortalize* the wicked and thus perpetuate their misery; and their capacity to do evil. Why should the wicked live, when having in them only at best the conditions of a disjointed, disordered, agonized, and odious life? Why should they live, when pressed down with the awful weight of a crushing condemnation? Why live, when shrunk and dismayed at the retrospect of a wasted and forfeited life, and when dismally conscious of incurable pride, hate, and all the diversified working of internal evil?

But suppose we take a Bible precedent or two, and see if the drowned in Scripture were actually drowned or not. How was it in the flood? Says Moses in the Pentateuch of the effect of the deluge, "*And all flesh died,*" the enumeration following in detail, and including "fowl, and of cattle, and of beast, and of every creeping thing, . . . and every man; . . *all* in whose nostrils was the breath of life . . . *died.*" And the assurance is repeated in the verse following, with striking particularity, "Every living substance was destroyed, . . . both man, and cattle, and the creeping things, and the fowl of the heaven." Depend upon it, there were no fugitive "immortalities" surviving the mighty judgment,—no "deathless souls" with mercurial evasiveness escaping, either amid, or after the desolating catastrophe. There were no "disembodied identities" rising and ascending through the broken bubbles that for a moment specked the flood and vanished. Nor have we the slightest intimation of these lost intelligences being pressed hopelessly down through rifts in the ocean bottom into a *hades* of fire. No! the wicked scoffers of Noah's warning and God's mercy *died*, and died by *drowning*. And be sure, they are dead yet.

How was it, again, with the impetuous horde of Pharaoh, pressing in hot haste after Israel? Did the parted banks of Red Sea brine close over the crowded, floundering host? Did the dreadful surge souse and strangle the headstrong king and his army? Certainly it did, and there was not one straggler spared; not a man of them lived to get back. Gazing over the route they had traversed, Israel saw not one swimmer alive and afloat, although they "saw the Egyptians *dead* upon the seashore." Moses, exulting on the Arabian coast, in his anthem to that God who had rescued Israel, declared that Pharaoh's "chosen captains also *are drowned* in the Red Sea." It would be the silliest perversion of the history, and of common sense, to construe this account into a narrative of cavalry platoons thousands of years strangling, struggling, splashing, and managing to live, and doomed to suffer for an eternity of agony, and forbidden and unable to perish! If they *did* perish, methinks the "drowning in perdition" to come will be no less complete. It will be an *act accomplished*, and not an *infinite failure*.

Or take the case suggested by our Lord, of the man with the millstone around his neck, as an alternative preferable to the malicous misleading of the feeblest christian. A case in which the fate of "drowning" in the operation of the alternative is made a dead certainty, by the appendage to his neck, that draws him down to a depth reached by no dredging hook. Think of a man *living* at the sea-bottom, chained to the ooze with this necklace of granite. Why, the most terrible marine leviathan would die if thus pinioned, and how long must homage of a foul tradition keep the mind in bondage? How long must Christendom wear the millstone of error around its neck, or go on contending with the friendly hand that would detach the dreadful weight, and give liberty to breathe and walk in the dignity and joy of the truth?

Clinton Colegrove.

For the World's Crisis.

"I GO A FISHING."

These were the words of Peter after his Lord was put to death; and he, in his disappointment and sorrow, thought he might as well stop talking about Christ's coming, and go to his former occupation; for he knew not what else to do, for he had trusted that he would have redeemed Israel; but now he was dead, his hope was gone; for, as yet, he did not understand the Scripture, that he must rise from the dead. Now I imagine there are many whose feelings resemble Peter's, who have long been looking for their absent Lord. Times have passed, when they expected his return, and they in their disappointment feel that they must "go a fishing," or go West, or go into something, for their hope has tarried so long that faith begins to grow weak. Their families, too, must be supported, and so off they go, some to one thing and some to another. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and *cares of this life*, and so that day come upon you unawares."—Luke 21: 34. Now, do remember this caution is to us, even us, who do understand the signs of the times, to whom Christ speaks. Now if he tarry, let us wait for him; for he says he will *surely come*, he will not tarry. God's time has not tarried, for the day is appointed and fixed by God, and when that time arrives, he will surely come. It is our time alone that tarries. So let us keep on the watch tower, remembering "the life is more than meat, and the body than raiment," and if we must fish a little longer for the sake of the mortal, let us also fish to gather in the immortal.

Plainfield. Laura Ann Wheeler.

ENDLESS SUFFERINGS NOT THE DOCTRINE OF SCRIPTURE.

By Thomas Davis, M. A., Incumbent of Roundhay, Yorkshire.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7: 13, 14.

(*Concluded.*)

The great Teacher who came down from heaven did on no single occasion address men as naturally imperishable; neither did any one of his apostles. How could they consistently with the doctrine which is the very burden of the gospel, that through faith we live forever; that he that hath the Son hath life; he that hath not the Son of God hath not life? How could they, and preach at the same time that only those who believed in Christ should not perish but have everlasting life? If to perish is to be immortal, words have no certain meaning; and if to die is to live forever, whether in suffering or in bliss, no language can be confidently construed. It is worthy, I think, of especial remark, that the apostle Paul, who pre-eminently, after his Lord's ascension to heaven, and the ampler effusion of the Spirit which succeeded that great event, wrote very copiously on the doctrines of the gospel, never adverts to eternal suffering. Numerous as are his invaluable epistles, various as are the topics of which they treat, frequently as his arguments and earnest exhortations must have suggested a notice of the doctrine, if it had formed part of his faith, no one can point out a single sentence which either expressly or implicitly contains it. Supposing that he held it, he kept it back; he thought it better to be silent regarding it; he counted it needless, and not to be disclosed till men should discover it when their destiny was fixed. But who will believe this of him who, as he would be pure from the blood of all men, made it his purpose honestly and fearlessly to declare all the counsel of God? No one, surely, will affirm that Paul was a man of reticence or cautious reserve regarding sacred truth; and that he was this respecting a doctrine which, if he knew it, and counted it true, it would have been recklessly cruel to withhold, is, we presume, too extravagant a thought to need that a moment should be spent in its refutation. This, however, is not all. Again and again Paul uses the common language, death, destruction, perish, and so forth. Indeed a careless reader of his words, looking too much to one class of passages, might even suppose that he did not hold that the wicked would so much as know a resurrection; but that this would be a destiny peculiar to the righteous, who like himself watched and strove, if by any means they might attain unto the resurrection of the dead.

Such a conclusion, however, would doubtless be erroneous. For another class of passages teach plainly that "every one of us shall give an account of himself to God;" that "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

All that we assert of Paul's doctrine regarding the wicked hereafter is, that it was perfectly consistent with that of the other sacred writers, and knew nothing of eternal misery. As for such language as we find in Tertullian and others, some of which I shall adduce in a subsequent discourse, there is nothing to be found in his writings or addresses that bears even a remote resemblance to it; the difference, be it always remembered, between temporary and eternal anguish being in strictest speech infinite.

Now I think that if the argument rested here, if I could simply establish the fact, that the vast body of Scripture passages teach the ultimate destruction or absolute death of the wicked, consistently with its doctrine that Satan is a destroyer, a murderer, and Jesus a Savior, a Life-giver, the conclusion would be easy to a sound reasoner, not misled by early education. Be it that in a large volume, like the Bible, transmitted to us through strange and amazing vicissitudes, there may be found two or three sentences that seem out of harmony with its general teaching, and, more than this, seem to contain doctrines that represent God as immeasurably severe—are the hundreds of texts to yield to the two or three, or the two or three to yield to the hundreds? Say if you will that they are absolutely contrary, that they cannot in any way be reconciled, what is the wise course, what is the reasonable course, for those who still hold to the Bible as a whole? Surely it must be to accept the many, and wait for a future explanation of the few.

But to my view there is no certain contradiction. The two or three texts in question may perhaps be reconciled with the multitude. And to those I shall soon ask your attention. I will only notice, at the present time, one or two passages that are usually quoted for the common doctrine; but which, however, I do not regard as really presenting much difficulty.

One is the representatation in the second chapter of Genesis, that man became a living soul. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Now we need not spend much time on this. Turn either here or at your homes to a Bible containing the marginal readings, and look at the thirtieth verse of the first chapter of the same book of Genesis. You will there read, "To every beast of the earth, and to every fowl of the air, and every thing that creepeth upon the earth wherein there is life, I have given every green herb for meat." Now the margin will show you that "every thing that creepeth upon the earth" wherein there is life," might have been translated "everything that creepeth upon the earth wherein there is a living soul." Then, for the phrase "the breath of life," you will not need any help from the margin. In the sixth chapter, at the seventeenth verse, you may read, "Behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh" (not simply man, but *all flesh* ("wherein is *the breath of life*;" and the same language is used in the seventh chapter, at the twenty-second verse, in reference, along with man, to fowl, cattle, and creeping thing.

There is another argument about as common, and hardly, I think, stronger, derived from the same book. In order to prove that all men, wicked and good, are immortal, the one immortal for misery, the other immortal for bliss, we are reminded that "God made men in his own image."

The argument of course is this: God made man in his own image. God is immortal; therefore man is immortal. Now, if that argument be good, this also is good, as every competent reasoner will admit. God made man in his own image; God is almighty, therefore man is almighty; or this, God made man in his own image; God is omniscient, therefore man is omniscient.

Those who feel not the force of this answer, perhaps would not be brought to feel it by any more lengthened or elaborate expression of it. But for a moment let us suppose that man was made constitutionally immortal. Would this imply that God gave man eternal life, to be held thenceforth independently of him; and that, let it be used as it might? Was the gift of life absolute; totally unconditional? This were inconsistent with the sovereignty of Omnipotence.

We turn however to the language of Scripture. To man, though made in God's image, death is threatened in case of transgression. The well-known penalty for eating of the forbidden tree is thus expressed: "In the day that thou eatest thereof thou shalt surely die;" or, as it is in the Hebrew, and as the margin shows you, "dying thou shalt die," words of the most emphatic character. Now these words are interpreted to mean *dying thou shalt never die*. Just as destruction is taken to signify eternal preservation in woe; and being burnt up like chaff is taken to signify being kept unconsumed, like the bush in the flames, and that, unlike the bush, forever; so, as I have said, "dying thou shalt die," is construed as meaning *dying thou shalt never die*. Death indeed is threatened, but then it is a "living death;" or, as a recent writer has called it, "a deathless death."

Where do we read of "a living death" or of a "deathless death" in Scripture? Nowhere—nor of anything like it. In strictness, the words have no meaning. You might as well speak of a light darkness, or a white blackness, or a straight crookedness. True, in a kind of bold rhetoric, you may speak of a living death with a meaning which would be well understood. It is the language of hyperbole, or of figurative exaggeration. But to use such a phrase in close argument, or to construe after this manner the words of the Almighty in the original threatening to man, is in the highest degree unreasonable. "Dying thou shalt die," could not have signified either thou shalt never die, or thou shalt endure a living death.

You will naturally ask how it comes to pass that men can so interpret Scripture? They do it, however unintentionally, by what I must term a species of Rationalism. It is a new word, but I suppose it has some meaning; and, if it means anything, it must be reasoning against revelation; not of course reasoning itself, for it is through reasoning that the mind is satisfied that it must bow to the authority of Scripture; but reasoning against what Scripture says, and, confining our attention to the points before us, what it says plainly in numerous passages.

They first reach by a process of reasoning, provably as I think unsound, the dogma of the absolute immortality of all men (of which Scripture says not a word;) and then, by a further process, they arrive at the doctrine of eternal misery for all who shall fail of eternal happiness.

The strongest among the natural proofs of the immortality of the human soul, is, as it appears to me, the aspiration to it, which is common to the race. But then, to what do we aspire? Not, assuredly, to an immortality of woe, but to an immortality of bliss; and that this latter is attainable the aspiration itself is a most powerful evidence. It could not have been given us to delude and disappoint. There would seem to be a falsehood branded in our nature if we may not acquire eternal blessedness.

I must now, brethren, hasten to a close, although there is much to be said.

Again, every one amongst us may choose between life and death. Once more the Savior says to us, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."

Now, I say, take these words in their natural sense. Do not deal irreverently with Scripture, and reason away its plain import. They come from him who is alike the way, the truth, and the life; who is willing to quicken us with that life which he has in himself; that life which alone is eternal, and without which we have no life in us; that is, no life which, compared with that, is worthy of the name. True, his words are very solemn, but the strait gate is as yet open; true, there is a broad way, but the broad way may still be shunned. Why will we refuse immortal life?

May the author and giver of all good incline us to take the narrow way. It is lit by the rays of divine goodness; it runs by the river of life; the sweet flowers of hope and love bloom, and never wither, beside it; and if there be here and there some thorns and tangling briers, the bright prospect is still before us, and soon there is the paradise of bliss.—*Bible Repository.*

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the persons to whom the order is payable, [illegible]

WOULD IT NOT BE WELL

To send the Crisis as a present to some friend who does not now take it? Send it for six months, and then perhaps that friend will be pleased to continue it, and send the pay himself for another volume. Many have done this and seen very happy results. It will make a nice New Year's present, and may be the means of their salvation. We think this would be one of the best means to reach the friends we love, who are not now the friends of Jesus. Try it. It can do no harm, and may do great good. Indeed, is it not our duty to do all in our power to lead as many as possible to the Savior?

IS IT RIGHT?

Is it right to send for poor preachers to hold meetings, and after they have labored faithfully for a number of days, not give them more that two-thirds enough to pay their traveling expenses? How can they pay rent, clothe and feed their families? Will any one take the affirmative of the question at the head of this article? "My brethren, these things ought not so to be." It makes our heart sad when we hear of such things.

It should be remembered that two dollars now will not go much further in a family than one before the war. If the preacher receives ten dollars a Sabbath now, it is about the same as five ten years ago.

Some may reason, that ten dollars for one day is large pay; but what the preacher receives for that one Sabbath day is all he gets for the week to pay traveling expenses and support his family.

Dear Brn., do you wish to send your minister away to his home with a sad heart? If not, do not keep him down to starving point, but make him comfortable like yourselves. This matter needs attention. Think of these things.

WORCESTER.

We enjoyed the privilege of spending the Sabbath, Nov. 22nd, with the church in Worcester, Mass. We have been acquainted with that church for some fourteen years, and we think we never saw it in a better state than the present time. The great reason, we think, is because its members are devising ways and means to spread the truth, and to help the poor and needy. They are doing much to aid in mission work in different parts of the country; while at the same time they are actively engaged in home work. They have prayer-meetings about every evening in the week; and several of the brethren go out and hold meetings in the adjoining districts and towns. They meet in their chapel at nine o'clock Sabbath morning for a prayer and conference meeting, and continue it till time for preaching. We noticed that they prayed much for the one who is to preach to them. This is as it should be; and not to do as is done in some places, come late to meeting, and then watch the preacher for the purpose of finding something in him to criticise.

Their pleasant and commodious chapel was crowded with attentive hearers, many of whom were well known for their intelligence and good report in society. The truth and light are spreading in the city, and new ones are continually becoming interested. Three were baptized at noon, and received sweet peace from the Lord.

During the past few Sabbaths, a Methodist minister has been examining our views of the Scripture, and his sermons have been reported by Bro. E. P. Woodward. We have consented to review them in December, in the Washburn Hall, which has been engaged for that purpose. The review is to begin Dec. 22nd.

GIVE AND RECEIVE.

It is well to give to the poor." He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Who is willing to lend a little to the Lord? He may be sure of pay.

The following is to the point:—

"A year last November," says a missionary agent, "I preached a missionary sermon in the town of ——, and took a subscription. A physician subscribed and paid $5.00. A gentleman standing by told me that the $5.00 was all he had or was worth; that he had lost his property and paid up his debts and moved into town to commence practice, with no other resource than that five dollar bill. He and his wife were obliged to board out, as he was not able to keep house. I resolved at once I would keep watch of that man and see what the Lord would do with him. About a year after this interview I visited the place again, and put up with this physician. I found him keeping house in good style. In conversation with him I brought up the duty of christian benevolence, and spoke of God's faithfulness to fulfil his promises to the liberal. He told me he knew a physician who, the last year, gave away the last five dollars he had in the world, resolving to trust the Lord for the future. During the next summer, while the cholera raged in the country, by a series of events guided, as he believed, by the providence of God, most of the practice was thrown into the hands of this physician, and he had taken in more than $2,500.

I told him I knew him to be the man referred to, and that I had been keeping watch to see what the Lord would do with him." We might speak of numerous instances that have come under our own observation; but the following instance must suffice. Last summer we heard Joseph Mackey, of New York city, relate something of his experience upon this point. He stated that in the three years since he had been converted, he supposed he had given away to religious and benevolent purposes over $12,000, and so far from becoming poorer thereby, his business had increased in value unprecedently, and that his property was then worth immensely more than at the time of his conversion."

THE NATIONAL CHRISTIAN CONVENTION.

We wish to say a word more about the late National Christian Convention, held in New York, Nov. 17th, 18th, and 19th, some report of which was in the last Crisis. So far as we could judge, we think it was a move in the right direction. It was not a *sectarian* gathering of some particular denomination, to devise means to spread the views of their denomination; but a meeting composed of christians from all denominations who feel anxious to see some more effective means adopted for the salvation of the people, than those now in operation among the popular churches. There was much plain talk about the low state of nominal christendom, and an honest inquiry into the cause of the cold formality that now prevails. There appeared to be a union of feeling on the subject, and a deep impression that something must be done immediately, or the people would soon drift into infidelity beyond the reach of christianity as now exhibited in the churches. Able men were present from England, France and Italy; men who seemed in earnest to have something more done to save sinners than has been for the past few years. There were those who could relate rich experiences, and very encouraging results from extra efforts to save the most abandoned in the highways and hedges, in the most degraded streets and lanes of the great cities. There were men who have a faith that shows itself by works, accompanied by the blessing of the Lord in the conversion of wicked men and women. It was a pleasing sight thus to see the active men and women from the different churches uniting in love to labor for the salvation of the unconverted.

It is now purposed to have a WORLD'S CONVENTION in New York next year, to which all christians will be invited; and especially all who are called to preach the everlasting gospel. This will be a very important meeting. Noble-minded men are beginning to see that sectarianism is miserably wrong, and is in direct opposition to the prayer of Jesus for his children, "that *they all may be* ONE, as thou, Father, art in me, and I in thee, that they also may be *one* in us; that the world may believe that thou hast sent me."

It has been one of Satan's special efforts to divide up the church of Christ into a multitude of sects, in order to cripple their influence, and cause the world to disbelieve in the christian religion, because of the strong sectarian, or party feeling manifested by the professed followers of the Savior. Satan has had great success in this direction, and nearly destroyed the vitality in all the sectarian bodies. Many are now waking up to see the devices of the seducer, and are inquiring what can be done to remedy the evil? But one answer can be given,—break down the sectarian walls, and let all the true disciples of Jesus come together in each town, village, and city, and unite as the *church of* CHRIST; not as a Baptist, Methodist, Congregationalist, Adventist, or Presbyterian church; and let the church in each place have no creed but the BIBLE, and no test of fellowship but *christian character*. Of course, those who have sectarian bigotry will oppose such a movement, but the Spirit of the Most High will be upon those who engage in the glorious work.

In thus uniting in *Christ*, no true believer gives up his peculiar views on doctrinal points, which may have caused him to unite with some particular sect; but in the union he says I love *Jesus* and his true children more than my peculiar views, and will allow my brother to think as he pleases on disputed points of doctrine concerning which good men differ.

We should think it very strange to see a loving, happy family divide and scatter to the four winds, because some of its members happened to think differently from the others. We should say that the family ties and interests, and their love and union, should never be severed by such petty things; how much more reason for undivided union in the family of Christ.

It is often truthfully remarked that all real *christians* love each other, though they may think differently on some doctrinal points. They are not the ones who create sects; but they are those who become lukewarm in the service of Christ, and then have just religion enough to contend about doctrines, and cause divisions, and consequent ruin of the life and power of religion in the hearts of all who partake of that contentious spirit. This results in a division, a new meeting, and the *true* followers of Jesus are left to mourn in sadness over the desolations that follow. All will admit these facts. Now what shall be done? Shall we assist the Devil any longer in such work? We are sure that every real lover of Jesus will say *no* with emphasis. But the inquiry comes, How can this evil be remedied? It cannot be done by *one* denomination or sect, but by a union of all the *christians* in the various sects. We do not expect they will do it till they are made to feel the necessity of it, and to see that all sectarianism is opposed to the spirit and teaching of Jesus.

The National Christian Convention was a step in the right direction. The *necessity* is being felt. The Lord is stirring up his children in all parts of the world on this subject; and dear brethren who are looking for the speedy coming of Jesus, let us not be backward in this important work. We are sorry to be obliged to say that we have seen some of the most *rigid sectarianism* among those who *believe* just as we advocate. Much of our influence for good has been lost in consequence. Will not the past suffice? Let us be willing to take the front rank in helping to pull down sectarian walls, by showing that we can unite and labor with all who love *Jesus*. This work can be carried forward only in *kindness* to all; with long-suffering, gentleness, meekness, and much patience and forbearance. But whoever engages in this work may be sure of the blessing of the Lord upon his efforts.

How shall we begin? First, let some *christians* from different denominations get together and talk over this matter; and then appoint a union prayer-meeting, and invite every body to come who loves Jesus, and all who wish to become his followers. When together, do not discuss differences of opinion on doctrine, but at once begin to labor for the salvation of sinners. Two blessed results will follow: the christians will find their love for each other rapidly increasing, and sinners will be inquiring what shall we do to be saved? Such meetings will glorify the Lord, and build up *his church*. Those who have the most truth and the strongest love for Jesus will be the ones who will carry the prevailing influence. No one will have to make any compromise of truth, when he consents to unite and labor with all who love the Savior; he is only extending his influence for good.

It may be inquired what will become of those who are so sectarian and bigoted, that they will not unite to labor with any who differ from them on certain points of doctrine, no matter how much they love the dear Savior? Such must remain as they are till they freeze up entirely, or consent to come to unite with those who truly love Jesus and his appearing.

We believe the time has come for all true *christians* to unite in love, and prepare for "the marriage supper of the Lamb." They are not ready so long as they are divided and separated by the spirit of sectarianism. Such a spirit is carnal. It savors not of Christ. Satan knows it well, and will do all in his power to prevent christian union. He will whisper, "You will lose your *identity*." "You will be making a compromise with error." Not a bit of it. Get behind me Satan, should be the response of every true disciple of Jesus. Let us take a bold position on this important subject, and made a grand rally for the King of kings. Let us set good examples. Where there are two or three congregations in one city or village with hardly means enough to sustain one meeting, let the true friends of the Lord take this matter into immediate consideration, and unite together in a union prayer-meeting, and ask the Lord to revive his work, and bring all his children into happy communion with each other. If any stay away because of sectarian feeling, treat them with much kindness and love, and thus soften and melt away their prejudice.

Our King is coming soon, but how few seem ready to meet him. Something must be done to remove sectarian walls before we can expect to see the bride ready to meet the heavenly Bridegroom. Come, let us all be willing to unite with every one who truly loves Jesus, if he does not think just as we do about all doctrinal points. We cannot convince them we are right by pushing off from their company. Let us show a good spirit as well as a good doctrine; for if we have not the Spirit of Christ, we are none of his.

"THE RELIGION OF RESPECTABILITY."

In the *Advance* of Oct. 25th, we find a sad and truthful statement of facts as to the condition of religion in New York city. The same progress is noticable in all other large cities. Unless something is done soon to assist the common people, they will be beyond the reach of the present religious organizations. Most of the church interest is now confined to the few members of their respective associations, rather than in seeking to save poor, lost sinners. The prayer is common, "O Lord, bless *our* church." Satan has made special efforts to make each church so sectarian, that it only seeks to build up a party interest, that shall cause it to excel in wealth and power. Whenever this is the case, a church must let go of the arm of her Beloved, and sink into a cold, dead formality.

Under the head of "THE RELIGION OF RESPECTABILITY, the *Advance* takes the following from the New York *Church Union*:—

"Something is the matter with the christianity of New York. It does not do the work for which it was established. True, it builds costly temples, and is clothed in purple and fine linen, and fares sumptuously every day. True, it numbers some three hundred congregations all told, and has two thousand clergymen as ministers in New York. True, it gives bountifully. Madison Square congregation over $100,000 last year. True, there are many schools of the prophets supported by the church in New York, and Sabbath schools abound. True, there is no lack of prayer. Fulton street pours forth its refreshing and never-failing fountain these eleven years, and there are 60,000 enlisted soldiers in the army of the church in New York. The church in New York is a failure, because respectability is the god of the same church. The aim of every young clergyman seems to be to get as near to the most respectable point in the city, to get his church on Fifth Avenue if possible, or on some fashionable square, and not to rest day or night till it be accomplished. We do not deny that the ministers of the church in New York have many an hour of enjoyment in humble duty among the poor, but the main thing seems to be to get as far from Water street and the Five Points as possible, and to cluster, if possible around Zion's Hill. One after the other of evangelical clergymen have prevailed upon their people to move up town out of the miserable infected districts.

It is almost universally claimed by those who have deserted the lower wards of the city, that they might have allowed all these costly churches to have stood to this day and remained open as churches for worship each Sunday, but the people would not come to church. For ten years John Allen has been selling bad rum and worse souls to perdition, and the church bell has sounded in his ears every Sunday. Half the people that attend down-town churches now are strangers, and a majority of the remnant are from another part of the city. The people in the lower wards are wretched enough. They are poor, blind and naked; they want christianity in all its primitive healing qualities badly enough, but they don't want the christianity of Fifth Avenue, or of up-town. Take two hundred such jail-birds as Tommy Hadden and Kit Burns and empty them down in any up-town fashionable church, and lo! what a scamper there would be."

WHAT DOES IT MEAN?

The inquiry is being seriously made, What is the meaning of such a multitude of earthquake shocks and subterranean rumblings? These things make stout hearts quail. Says a New York daily:

"What is to be the end of these earthquake shocks and subterranean rumblings of which accounts are reaching us from all parts of America and Europe? Last week, we learned of renewed movements in California, tremors in South Carolina and shocks in England. Now we hear of movements as close at hand as New Jersey; while by the cable we hear of a violent shock at Bucharest, in the Danubian Principalities, and we are also informed that Vesuvius has become very agitated, and a new cone has been formed, from which streams of lava are being ejected. At latest advices from the coast of South America the earth there was still in a state of perturbation, and there was constant dread of another such shattering as lately occurred. From the continents of Africa and Asia we have had no earthquake news, but the absence of telegraphs and other means of rapid communication there may account for the want of news of a character similar to that which has reached us from various parts of the continents of Europe and North and South America. No speculations about these extensive and ominous movements of the earth's crust are of any value. If they do not show that the world is coming to an end, they certainly show that it is being shaken by some force possessed of a power sufficiently tremendous to shatter its solid structure in a way altogether beyond human calculation. But puny man is helpless before it. We cannot discover the agency at whose mercy we are placed, nor could we in any way control it if it were within our knowledge."

BEWARE

Of a woman, with a defective *eye*, who falsely claims to be a sister of Bro. S. G. Mathewson. She is an impostor, laying plans to swindle people out of their money. We speak from experience.

☞ We cannot fill orders for the "Scripture Question Book" at present. AG'T.

NEW MUSIC.

"O I must be a Lover of the Lord," and "Gathered in the Morning." On one sheet. Price 5 cts., postage 2 cts. Also, "Blessed Tidings." Price 5 cts., postage 2 cts.

For sale at this office. AG'T.

For the World's Crisis.

ROCHESTER.

BRO. GRANT:—We returned to this place after an absence of six weeks, and found the church still prospering and rejoicing in hope. The congregation is increased, and the Sabbath school is especially flourishing, though we could not enjoy it with them, as we were called to administer the ordinance of baptism. The church is fully awake to the necessity of having a church building, and we hope they may succeed. Missionary labor seems to be the especial call of those converted here, either at home or abroad; and this is just as it should be every where. One was baptized a few weeks ago, and has started; another goes this week to Michigan; another with his wife to Florida; and so the good seed sown in Rochester, is being scattered by persons, by paper, and tracts, in all lands. May the Lord give the increase. And yet they keep coming. How blessed the proclamation, "Whosoever *will*, let him take the waters of life freely."

H. PRATT.

For the World's Crisis.

ANTICHRIST.

"Straws show which way," etc.

BRO. GRANT:—I send you the following from Dr. Robinson's Calmet, pp. 71, 72.

G. W. S.

"The council of Florence (A. D. 1105.) condemned Fluentius, bishop of that city, for maintaining that antichrist was then born. Abbot Joachim, who lived in the twelfth century, pretended that antichrist was to appear in the sixtieth year of his time. Arnaud de Vileneuve said, antichrist would come A. D. 1326; Francis Melet said, in A. D. 1530, or 1540; John of Paris, A. D. 1560; Cardinal de Cusa, A. D. 1730, or 1734; Peter Daille was of opinion, that, according to his calculations, he must appear in A. D. 1789; Jerome Cardan in A. D. 1800; John Pico, of Mirandola, in A. D. 1994. Events have already confuted the generality of these predictions; and we may affirm, without rashness, that *the rest are not superior in certainty*.

A *tradition* seems to have been received among the ancients, that antichrist should be born of some Jewish family, and of the tribe of Dan. The most ancient commentators on the Revelation were of opinion that John's ommission of the name of Dan, in his enumeration of the tribes of Israel, Rev. 7:5, proceeded from his foreknowledge that antichrist should arise from this tribe, since the Jews are no longer in Judea, or, at least, no longer masters of that country. Why, he will come, say these fathers, *from the other side of the Euphrates*, from Babylonia, where some suppose that the remainder of the ten tribes (and in particular of the tribe of Dan,) subsists still. This opinion is followed by almost all who have written since Jerome, in whose time it was common.

As to the parents of antichrist, interpreters are not agreed. Some think *his father will be a devil*, and his mother some corrupt woman; others think that antichrist will be *himself a devil incarnate*. Hilary thought that *Satan would appear in the person of antichrist*, and endeavor to persuade the world that he is God, *by working false miracles*. As our Lord was born of a virgin, says Hippolytus, *so will antichrist boast of having derived his birth from a virgin also*; but whereas the Son of God took upon him REAL FLESH, antichrist, says the author, *will assume only the appearance, the image, or phantom of flesh*."

Olena, Ohio.

THE TRACT FUND.

[illegible]

Donations for the Tract Fund.

Previous acknowledgments	[illegible]
Mrs. S. Brown	10.00
Thos. W. Brooks	2.50
Jane Gleason	1.00
S. L. Hubbard	.25
A Friend (Charlestown, Ill.)	2.00
A Factory Girl (wages for Oct. 1st)	1.00
A Brother (by Bro. J. G. Hook)	50.00

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$17.50
S. E. Temple	.50
Jane Gleason	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 322, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1426.07
Mrs. E. A. Haskell (by Bro. L. Boutell)	15.00
Ezra Dixon " " " "	5.00
Mary Brown " " " "	1.00
Charles Cody ($1.00 previously ack.)	.25
M. S. Smith	1.00

S. N. A. CAMPMEETING.

Of the pledges made at the late campmeeting, towards fitting up the ground, and remaining unpaid at the close of the same, the following sums have since been received:—

Sr. C. Holden	$20.00
Sr. G. S. Harwood	10.00
Bro. G. S. Harwood	5 00
"Oak Tree"	20.00
Bro. Warren Ide	20.00
" Geo. Tilley	10.00
" Albert Scoville	2.00
" H. D. Sharpe	100.00

There are several subscriptions yet unpaid, and the friends will confer a favor upon the committee if they will forward to the Treasurer the amount of their subscription at once.

GEO T. ADAMS, *Treasurer*.

For the World's Crisis.

THE NORWAY MISSION.

FROM BRO. BENDIXON.

BRO. GRANT:—As I am yet living, struggling for the light, I will not delay of writing to you a few lines, and inform you how I am getting along, as often as I have time and opportunity. I bless the Lord, dear Bro., for his abundant grace to me. Although almost in a barren land, he leads me in green pastures very often; also through many trials, sorrows and difficulties; through evil and good reports, and much evil speaking. I am wonderfully sustained and strengthened by divine power. I can say truly, of my own precious experience, that my Lord is faithful to his promise: "Lo, I am with you alway, even unto the end of the world." This, dear Bro., I have experienced, and my heart is moved with gratitude to my Father, while I am writing. O how confident should we be, in the midst of all the trials and sorrows of this miserable and sinful world, if our faith could be more child-like, to trust in our dear Savior. What cause have we to fear? Alas, what does all our fear and faithlessness issue from? Is it not because our love is so little and waxes so cold? Is it not because we do *too little* for our Master, that we love him so little? O, dear Bro., let me tell you of my own experience; *the more we do for our beloved Master, the more our love grows warm and perfect*. The more we love, the more we labor; and the more we labor, the more we love. I am confident, dear Bro., the more the sweat runs from our brow, in our Master's work, the more that heavenly *dew* from him shall flow into our hearts, and we shall be like the trees planted by the water brooks.

Concerning my mission, I can speak with the deepest feeling, and with the loudest praise to the Lord, when I look back on the few months since I came out here. What was my prospect then? Enemies on every side; all were afraid of me. There was all manner of speaking against me. Letters were sent abroad to warn the people to keep away from me, a backslider and a false prophet; and the people looked at me as a dangerous foe; but through all this, how the Lord kept me and blessed me wherever I went; and now, up to this day, I have been able, through the grace of God, to go through the storms and whirlwind that encompassed me about, and to proclaim the glad tidings of our soon returning King, and the fulfillment of our blessed hope. What have been the results? O praise the Lord. I can truly say, the Lord has been with me. The enemy that arose in such fury against me has fallen back in the rear, and it is only now and then that I hear his voice above the walls. The best of all is, souls have been converted, and not a few. In Drobak (a little town about twenty-six miles from Christiana, where I now have taken up my abode), where they first sent letters to warn the people against me, and some Laodicean christians came to preach and give advice; how does it look now? Praise the Lord, we are a little, healthy looking flock, gathered together, and waiting for the Lord; and some of these were half-dead professors when I came here, who were made afraid by what they heard about me. They nearly lost their breath and died; but look at them now. Come now and tell them anything about that false prophet and backslider, Bendixon, and let me tell you, Bro., that they are ready to give a reason for their hope which is in them, as well as in me. And so it goes on wherever I have been. Souls have been awakened, and in the regions where I have traveled, the people are stirred up, and many have become earnest for their soul's salvation. In Drobak we had no place for our meetings. The schoolrooms were closed against us, and the magistrates did all they could to hinder me; but I laid the matter before the Lord, and told the brethren that if we would pray in faith, and live in love, the Lord would give us a meeting-room; and he has done so already. Praise his holy name. He knew that we were poor, and had nothing but what *he* gives us each day; and so he went and knocked at a man's door, to whom he had given the loan of some property, and told him that he needed some of it for a short time, because he had some poor children walking about, without a house over their heads; and this man, although a great lover of the things of this world, and a total backslider from God, did not shut his door against the Lord, but obedient to the Master's calling he became converted, and when he gave his heart to the Lord, he gave what he had to the Lord's disposition, and then soon after he was convinced that he was to open his house to the Lord's servant. In his house he had two large rooms, for which he had a nice income; but he was the Lord's, and the rooms too. The Lord has given us these rooms, the man, his wife, two of his servant girls, one of the working men, and the others are under conviction. Praise the Lord. These two rooms will hold about two hundred persons, and when we have preaching they are filled to overflowing, and many stand outside. So the Lord prospers us here in this barren, dark, death-shadowed land. The Lord pour out his Spirit upon us, is my constant prayer.

But one thing, dear Bro., grieves me; and that is that I am alone, so far as I know, to proclaim these precious truths. The chief-priest in Christiana has lately begun to preach on the speedy coming of Christ; but what is this, where the Bible truth is mixed up with so much error? What am I to do? It burdens me every day, when I see the people groping in darkness, and the children growing up worse than living devils. What am I to do here, where I am almost alone, as it seems to me? This is the question that goes up from my heart, when I see my inability to travel all over the country. The Lord has told me—One thing more you can do, you can *write*; and how glad I am that I can. As soon as I get any means, if time lasts, I will commence to publish a paper, and some tracts, based on Bible truth, and send these silent preachers far and wide, as the Lord may please to open the way. O that the Lord may bless this our united effort for his own glory and kingdom.

One thing more we can do besides; we can begin a Sunday School, and this I intend to commence next Sunday, if the Lord please; for the children in this town are worse than I ever saw them in New York. The Lord help, is the sigh of my heart. I have bought testaments and tracts with the money I could spare, and sell them for the same price I pay for them, or give them away where they have no money. Last Wednesday I had a meeting for children. I trust that the seed sown will not be without fruit.

Yesterday (Sunday) a great number of children came again to attend the service. God bless his own truth, is my prayer. The brethren and sisters are all willing to take hold of the work.

This is, in short, the true state of things at present. I have a great deal more to write to you about, but have not time now. I am willing to be hungry for the Lord's sake, to bear an evil name, to be called a fool and a fanatic; in short, to be all that the world and the devil hate. O glory to God for such a glorious and high calling. Do not forget us in Norway. The brethren and sisters send you their heartiest greeting, as fellow heirs to the same glorious kingdom; my family likewise; and, lastly, receive my greeting, as one in the blessed hope of the speedy coming of Christ.

O. BENDIXON.

Drobak, Norway, Nov. 11th, 1868.

P. S.—Has Sister Pearson, 97 Monroe St., New York, received my letter? Has Bro. Brown, Rahway, N. J., received my letter? Has Bro. Raymond, Fair Haven, received my letter? or any other? Has Bro. J. V. Himes received my letter, where I asked him for my papers? Please answer through the Crisis, or write to me, and I shall be very glad.

O. B.

For the World's Crisis.

ARE INFANTS SAVED?

Who that has ever stood by the grave of a little child, has not in his sadness remembered the beautiful teachings of the loving Savior, that "of such is the kingdom of heaven." And again the consoling declaration of the prophet, thy children "shall come again from the land of the enemy."

There is a class of theologians of the present day who take a position that virtually denies the resurrection of children. If the position that none will be raised except believers, be a correct one, it must be apparent to all that children being incapable of exercising faith must be left in the grave. While some have accepted the above conclusion, others have been startled by a view of the consequences, and have said they must be raised, because God has said in passages above quoted, that it shall be so. But we ask under what law? for God has never said that he would raise any in opposition to any established law. The law of death was fixed by God himself, while the law of life was revealed by Jesus Christ. The operation of either of these laws must be universal, unless there is a suspension or change in them; and if such is the case, we ask where is it recorded? We think the law governing the salvation of man is laid down in the apostolic declaration, found in 1 Tim. 4:10, "For therefore we both labor and suffer reproach, because we trust in the living God, (God the Savior,) who is the Savior of all men, specially of those that believe." *Bloomfield* translates thus: "*Because our hope and trust is in the promises of God*."

We understand the apostle to teach, that all men in Adam lost their right to life, and consequently are the subjects of death, and would remain forever dead, were not some way devised, by which God could be just and the justifier of him that believeth in Jesus.

The law of life was revealed in Christ Jesus, and by his death he became the Savior of all men from the Adamic penalty, and in the all are comprehended the children. Now exempted from all claims for the violation of the Adamic laws, every person is placed on the same merit or demerit of his own acts; or, in short, as Adam was before he sinned. Who then shall suffer a penalty? Surely none but those, who, as free moral agents, have violated the law; and as children are innocent before God, they shall come forth "from the land of the enmy," under this law; viz., "the law of the spirit of life in Christ Jesus," which "hath made" us "free from the law of sin and *death*."

In regard to those who have by their own acts become sinners, and have not accepted Christ, there can be no eternal life; but to those who do accept him, the special salvation becomes applicable, and they are saved from effect of personal transgression, and receive eternal life. Thus the law of God is honored, children are saved, and we may say to bereaved parents, "Refrain thy voice from weeping, and thine eyes from tears, for thy . . . . children shall come again to their own border."

D.

☞ A physician attributes much of the sickness in winter to the bad effects of coal gas. He says in nine out of ten houses that he enters he notices coal gas in the air they breathe. Many times he finds the damper in the stove pipe closed to save coal, and the result is a room full of gas, not noticed by the inmates, perhaps, but by those who come in from the fresh air.

For the World's Crisis.

TRUTH ONWARDS.

DEAR BRN.:—This is a favored time for the lovers of Christ and his word. I have never seen a time when I thought so much more could be done by faith and corresponding effort as the present. Open doors and hearts are to be found everywhere. There seems to be a growing desire, a hungering for the living word; and our work, under God, is to convert men. This is the time to improve every opportunity to teach, preach, exhort, and use every possible means to reach the people.

I have recently visited some towns in Conn., a number in a Mass., and have just returned after two weeks spent in Maine. The solicitations for labor are urgent. "Come over and help us," "come you must stay," is the continual cry from every quarter. Some among all denominations are becoming interested in our exposition of the Bible. Tradition yields and gives way, truth triumphs gloriously, and has free course. Some are brought to the experimental knowledge of the truth, and angels, with all the good, rejoice together. Amen. Glory to God in the highest.

Then we can add to this the signs that glory will soon be revealed, that redemption will soon be consummated, with the door of Paradise thrown wide open, and all the good bid a hearty welcome, with the sweet words, "Come home."

The certainty is indicated by the earthquakes which are so terrific in their visits, which without a moment's warning, level cities, villages, and buildings to the earth. The tidal waves with their roaring, the upheaving of the moral elements, all, all speak the judgment coming. Then let us all arise in the majesty of the word of God, which is mighty to the saving of all who can be induced to believe it.

Thine, L. BOUTELL.

Chelsea, Nov. 26th, 1868.

For the World's Crisis.

MASS. STATE QUARTERLY CONF. REPORT.

Conference met pursuant to the call of the Pres., in Library Hall, Chelsea, Tuesday evening, Oct. 20th. We enjoyed an excellent prayer-meeting. Adjourned to meet at 2 P. M. to-morrow.

Wednesday, 2 P. M. After spending an hour in prayer and conference, Bro. J. W. Brittan preached. In the evening met for prayer and preaching.

Thursday, 9 A. M. Met for business. The Clerk being absent, Bro. C. Goodrich was chosen to act in that capacity.

Voted, That a committee of three be chosen by the Chair to prepare business for the conference. The following Brn. were chosen as that committee: C. Goodrich, S. W. Thurber, and E. G. Kingsbury, who soon reported the following:

1st. To hear the reports of preachers and delegates. 2nd. To consider the propriety of adopting some system whereby we may bring the forces into the field, so as to work more efficiently to build up the cause of Christ. 3d. To transact such other business as may legitimately be brought before the conference.

The following preachers reported their labors:—L. Boutell, S. W. Thurber, Geo. A. Streeter, J. S. White, J. W. Brittan, C. H. Sweet, G. A. Brown, L. C. McKinstry, E. Morrell, M. Batchelor, J. T. Dixon, Jas. A. Young, C. Goodrich, G. L. Coburn, Jas. A. Libby, H. Munger, J. Couch, A. P. Moore, Elam Burnham.

Lest we take up too much space in our *paper*, I pass over these reports, with the exception of Bro. Burnham's, by saying that they were all encouraging. It has been reported that Bro. Burnham believed in the doctrine of the non-resurrection of the wicked dead; therefore I give his report. He said he felt "that the great truth of the soon coming of Jesus should be kept prominent; and we should labor to get ready and get people ready to meet that event. He never had said that he believed the wicked dead would not be raised. If Jesus had said all the dead *saints* should hear his voice and come forth, then he should preach it; but as Jesus did not say that, but did say '*all* that are in the graves shall hear his voice, and shall come forth,' he had to believe what Jesus said about it."

The following Brn., some of them delegates sent by the churches which they represented. (some were not sent, but being called upon) reported: Bro. Bradford reported Springfield church. Were prospering. Eight or nine converted since campmeeting. Fifty joined since the church was organized. All now in good condition. J. Kingsbury reported church at Charlestown. They had started a church there, and their prospects were good. The people seemed to be interested. E. G. Kingsbury reported Chelsea church. Church united and in working order. Had endeavored to get such men to preach to them as would *build* up the church. Quite a number of preachers lived in Chelsea, but there was no jealousy existing between them, and they get along well. The church had grown up amidst all opposition, and the Lord had been with them.

Bro. Field reported Westfield church:—Thought the church in that place was rising. Had been somewhat disturbed by the preaching of the non-resurrection of the wicked. Had come out from it, and God was blessing them. Had some conversions recently.

Bro. Lee reported Salem church. No evil report to bring. Bro. J. W. White labored with them some time last winter, and sowed good seed, which had sprung up and was bearing good fruit. Bro. Richardson reported New Market, N. H. Great change in that place. The people formerly were very much opposed to the truth. Now they seem to be convicted that we have got the truth.

Bro. Adams reported Lowell St. church. The church prospering. The Lord was with them, and some were coming in and receiving the truth of the Bible. Adjourned to meet Friday, at 9 A. M.

Friday, 9 A. M. Met pursuant to adjournment. After prayer by Bro. Streeter, a resolution was introduced, disapproving of the preaching of the non-reliving of the wicked dead, which was discussed by Brn. White, Thurber, Munger, Boutell, Goodrich, McKinstry and Streeter, which occupied the forenoon, and, on motion of Bro. Thurber, was referred to the following committee: J. S. White, H. Munger, and C. Goodrich. Adjourned to Saturday, 9 A. M.

Saturday, 9 A. M. Met pursuant to adjournment. Prayer by Bro. Couch. The following brethren were admitted as members of the conference: C. H. Sweet, J. S. White, J. A. Young, E. Morrill, A. P. Moore.

The committee offered the following preamble and resolution:—

"Whereas the preaching of the doctrine that there will be no resurrection to life of those who have done evil is a cause of discord, and is deadly in its influence on the spirituality of the church, therefore

Resolved, That this conference disapproves of the preaching of this doctrine to the distraction and division of the church of God, and that we have no fellowship with such a course."

The resolution was discussed at length by Brn. White, Wendell, and others, when it passed by the following vote, the yeas and nays being called. Yeas, 14: Boutell, Couch, Sweet, Thurber, White, Munger, Goodrich, Moore, Morrill, Young,—preachers; Adams, Field, Kingsbury, Maress,—delegates. Nays, 3: Wendell and Burnham (preachers); Lee (delegate). Present, but not voting, L. C. McKinstry. Adjourned till 2 P. M.

2 P. M. Met pursuant to adjournment. Conference opened by prayer, after which the following resolution was presented and passed without discussion:—

"*Resolved*, That it is our duty to carry the glorious truth of the coming of the Lord and the resurrection of the dead into places where it has not been preached, so far as we are able, and that we proceed to raise funds for this purpose." Nearly fifty dollars were raised to give vitality to the first part of the resolution. Conference passed a vote of thanks to the church in Chelsea, for the hospitality extended to them during their sojourn.

Voted, To adjourn to the call of the President and Secretary.

The preaching during the conference, as a whole, was good; and although questions were discussed upon which the Brn. did not all agree, yet the best of feeling was manifested. The following Brn. preached: J. W. Brittan, Ira Morgan, of Ct., C. H. Sweet, M. Batchelor, J. Couch, H. Munger, and J. T. Dixon. The prayer-meetings were excellent, and all felt as though they could go forth with new courage to "fight the good fight of faith." Saturday evening some ten or more came forward, asking the prayers of the children of God. We trust that some seed was sown that will spring up and bear fruit to the glory of God.

Letters were received from Brn. E. Owen, L. T. Cunningham, and E. McCullock. We had no *visitors* at the conference, and this was very gratifying. All, whether preachers or people, were willing to take hold and work, and were interested in forwarding the work.

Voted, That a copy of the minutes of the conference be sent to the "World's Crisis" for publication.

C. Goodrich, Acting *Secretary*.

For the World's Crisis.

LONG SERMONS.

Something has been said in the Crisis of late concerning long sermons. Those who have written upon the subject seem to think that many of our preachers are too lengthy, and they advise us to be short. Not long since, I had the pleasure of listening to one of these writers, and to my surprise, he occupied considerably more than an hour. Brethren, would it not be well to practice in the pulpit what you preach through the Crisis?

C. H. Sweet.

Correspondence.

From Bro. A. N. Seymour.

Bro. Grant:—I have just returned from Argos, Ind., where by request of many friends I have been to preach the "word of life"; and the good seed sown among the friends, and others who came out to hear, I trust will bear much fruit, and shed a savory influence over all. We had a faithful hearing. The church here and in the surrounding country number about one hundred, and many of them are men of ability and means. They have built them a new and neat church, forty by sixty feet, in which they meet to worship God, Brn. Corberly, Barnhill, and Carter, who live among them, preach for them more or less. They are men of ability, and of good report. Bro. S. A. Chaplin, of Pierceton, Ind., preaches to them also once a month, and has done nearly twenty years past. He is a good soldier, and wears well. They love him now as at the beginning. Such are the men we love and admire, and the cause needs more of the same pattern. For a time past some influences have come among them detrimental to their peace and prosperity; but we trust that those noble hearts, which have been united so long in the bonds of love and christian sympathy, will not allow differences of opinion on minor points, at this late hour, to disadjust their confidence in each other, or cause any alienation of feeling. "Let brotherly love continue," says Paul. *Perfect love* is the bond of *union*; and so long as that element of christianity is sought for and ardently sustained, it is hard for the Devil to sow discord, and cause division, coldness, and feelings of discontent.

We enjoyed our visit among these dear friends much; and the meeting, as one Bro. remarked, was the best they had enjoyed for years. May the good Lord greatly multiply such blessed seasons in their midst, for they are the life of the church, and the means that produce conviction upon lost sinners, and lead them to Christ. Should all the members of this church love, admire, and sympathise with each other, as our dear Bro. and Sr. Railsback and family do, who reside in Argos, I am quite sure there would be no schism in the body. They have a family of eight children, seven sons and one daughter. Six of the sons are married and settled near by, and all these children and their wives are rejoicing in the blessed hope. May they continue sowing to the Spirit, that all may be saved when Jesus comes to make up his jewels. May God's blessing attend and extend its sanctifying influence over all the dear saints in that church. May the Lord bless them for their liberality in meeting our necessities. We left them, praying that God's mercy and love might protect them, and that soon we might all meet in the kingdom, where love and friendship know no reverses or separation. Praise the Lord for such a precious hope.

Upon our return home, we visited Assumption Prairie, Lakeville, and Middlebury, Ind., preaching to them, and enjoyed a refresing visit. All appear to be stedfast, watching opportunities to spread abroad the knowledge of salvation. Well, Bro. Grant, I will close by saying that my heart is bound up in the things of the kingdom, and more and more do I love and admire the great plan of salvation proffered to the world by the benevolence and love of our heavenly Father. Yours, in expectation of soon seeing Jesus,

Reading, Mich. A. N. Seymour.

Bro. C. C. Ramsey, Chicago, Nov. 16th, writes:—"I received a line from you this morning, and hasten to reply. You inquire, "How goes the battle?" I reply, It is in our favor. Some of Satan's ranks are continually deserting and joining the army of the Lord. One young man, who has been a traveling agent for some of the first houses, lost his place because he fell into bad habits, and became intemperate and vile; but now he has turned to the Lord, and found peace. Others are seeking. We do not have preaching every night, but we have meetings in three parts of the city, one in the South, one on Blue Island Avenue, and one at my house. All report glorious results. Thursday evening, we have a grand rally of all at the chapel; Friday evening also, at the same places in different parts of the city. Yesterday was a blessed day. I buried seven in baptism. I have no one with me. Bro. Clark went the next week after you did."

Bro. Chas. Lowe, Rochester, N. H., Nov. 20th, writes:—"I write to let you know that I have come into the blessed hope. It is now about three weeks since I came across two brothers in the same hope, in South Paris, Me., and there the Lord opened my eyes to see, and my heart to receive the truth. All glory to God.—Amen. I was babtized in the river at Rochester, N. H., a week last Tuesday. I am now on my way down South on foot, as I can not go any other way just now. I desire to be remembered to all the dear brothers and sisters, with many thanks for their kindness to me. I ask them to pray much for me, that God would grant me grace to continue his faithful servant unto the end, and that he may bless my labors among the people, and that I may speak the whole truth as it is in Jesus."

Married.

In Warner, N. H., Nov. 25th, by Rev. Mr. Heal, Mr. Thomas J. Hardy, of Hopkinton, and Miss Lucy Ann Harriman, of Warner.

Herald of Life, please copy.

In Kennebunk, Nov. 5th, 1868, by Eld. W. H. Mitchell, Charles E. Marshall, of Saco, Me., and Ellen M. Knox, of Exeter, Me.

In Warren, N. H., Nov. 14th, at the house of Bro. Little, by Eld. T. E. Lang, Jr., Bro. H. M. Bowen, of Piermont, N. H., and Sr. Hellen M. Bailey, of Warren, N. H.

In Springfield, Mass., Nov. 11th, by the Rev. G. H. McKnight, Mr. Benjamin Ellis, of Vernon, Ct., and Mrs. Emeline Buckland, of Springfield, Mass.

Obituaries.

Winchester. Died very suddenly, Nov. 11th, in the depot at Rutland, Vt., while on his way to Cleaveland Ohio, Bro. Elhanan Winchester, of Westmoreland, N. H., aged seventy-six years and eleven months.

He was a nephew of the Rev. Elhanan Winchester, of some note as a preacher and writer on the prophecies, whose name he bore. He was a member of the Christian Church in this place for many years; but for a number of years past he has been in full sympathy with the Advent people. He was deeply interested in the doctrine as advocated in the Crisis, which was the only paper he cared to read for several years. He hoped for immortality only through Christ at the resurrection of the just. Discourse at the funeral by the writer, from Luke 12: 40.

Jehiel Claflin.

Blaisdell. Died in Laconia, N. H., Sept. 26th, 1868, of quick consumption, Sr. Susan Blaisdell, aged ninety-five years and five months.

This aged pilgrim and christian mother, although blind, retained her mental faculties to the last, and could converse intelligently of the dark day, which she could distinctly remember. It may be said of her, as she lived the life, so she died the death of the righteous. She leaves a daughter and several grandchildren, who truly mourn for one who was lovely in her life, and whose place at their fireside is now empty. May they choose her God for their portion.

M. S. Horne.

Watson. Died in Natick, R. I., August 10th, 1868, Mary B. Watson, aged thirty-nine years and ten days.

She bore her sickness with christian fortitude and patience. Her hope was in the resurrection of the dead at the coming of Christ, and this was a theme of great interest to her during her mortal pilgrimage. Her relatives, neighbors, and the little band of believers here, all feel her loss; but we expect to soon meet her in the paradise of God. The funeral services were conducted by Eld. A. Durfee.

C. H. Sweet.

Smith. Died in Osage county, Kansas, on the Maraisdes Cygnes river, August 18th, 1868, Sherburne S. Smith, aged sixty-three years.

We have buried him in sadness, on one of nature's terraces in Kansas, in a lonely grave, resting under the benediction of those who die in the Lord, leaving twelve children orphans; but we cherish (in unison with him) the faith that Jesus has the *only* restorative power; and that soon his earthly repose shall be disturbed for a reliving with all the Lord's dead; and we earnestly cry, Great Life-Giver, speedily restore our dear parents from the embrace of death, and bring the sinless, painless, beautiful land of life.

Susie H. Smith.

Clark. Died in Vernon, Vt., Aug. 19th, 1868, Bro. Samuel Clark, aged sixty-six years.

Bro. Clark was converted in Chicopee, some thirty years since, and joined the Baptist church. Some twenty years since he moved to Vernon, Vt., and became a believer in the blessed hope of soon seeing Jesus. He died in the hope of an early birth from the dead. He leaves a wife and five children to mourn their loss.

Sumner Titus.

Harrington. Died in Blandford, Sept. 21st, infant daughter of Thomas and Lucelia Harrington.

A discourse from Isa. 65: 20.

Also, Nov. 10th, of quick consumption, Lucelia, third wife of Thomas Harrington, aged eighteen years.

A discourse from Eccl. 9: 5, by her request. They rest in hope.

S. S. Brazee.

Cooke. Died in Hydeville, Vt., Nov. 17th, 1868, of consumption, Sally M., wife of Wm. Cooke, aged seventy years and seven months.

S. G. Mathewson.

Voice of the West, please copy.

☞ The strongest and cheapest boots and shoes sometimes fail, owing to the shrinking of the wooden pegs. A very simple remedy is to rub petroleum along the line where the upper leather is joined to the sole. When the pegs are saturated with this oil they resist the action of wet and dry weather.

☞ A convenient method of cleaning a jar, bucket, tub or barrel is to place a small quantity of lime on the bottom, and then slacken it with hot water in which as much salt has been dissolved as it will take up. It will purify it like a charm. The vessel should be covered to keep the steam in.

☞ The death penalty was abolished in Belgium by King Leopold. Recently the King of Sweden has refused to sign the death warrant of a woman guilty of poisoning, and announces his determination not to sign another.

☞ Louis Napoleon is buying war material right and left. The granaries, warehouses and arsenals of the empire are filled to overflowing; still the work goes on.

☞ Letters from Rome report that the Roman Government has come to a favorable understanding with the Emperor Napoleon in regard to Italy.

☞ President Grant will have in his gift 53,000 offices, with $30,000,000 annual salaries, and an indefinite amount of "pickings."

☞ A financial panic is prevailing in St. John, N. B. The agent of the St. Stephens Bank is bankrupt and in jail, and the bank suspended yesterday, after standing the run upon it all noon.

☞ There were slight evidences of an earthquake observed at Middleboro, a few days ago, according to a correspondent of the New Bedford Standard.

Summary of News.

FOREIGN.

Cable News.

London, Nov. 29. Apprehensions of bloodshed in Spain are increasing. It is thought that a collision between the Monarchists and Republicans will be an inevitable result of the excited political contest now in progress. Meantime the patriotic fervor of the nation is unabated.

Florence, Nov. 29. Quite a serious outbreak had occurred at Bologna, and new troubles were feared. The disturbance originated through the refusal of the peasants to pay their taxes. Two persons have been killed and seven badly wounded.

Dispatches have been received announcing that Mt. Etna, in Sicily, is in a state of eruption.

London, Nov. 30. It is creditably stated that the Emperor Napoleon is suffering from an attack of diabetus, that he cannot give his full attention to business, and that the Empress daily takes a large share in the details of administration, relieving the Emperor of many of his burdens.

Iron Fortifications and Great Guns.—A letter from Berlin says: "The success which attended the experiments of last summer has induced the Prussian government to employ large blocks of hard cast-metal for the purposes of fortification. A foundry has been established with this object on the artillery experimental ground, by which arrangement it is not necessary to move its ponderous productions any very great distance, whenever it is thought advisable to give Mr. Krupp an opportunity of knocking them to pieces, or endeavoring to do so. A colossal casting, weighing ninety tons, was made there last Friday, in the presence of the Minister of War and numerous military and naval officers, and is unquestionably by far the greatest that has ever been attempted on the Continent. What is considered still more remarkable than the size of this casting was the very short time required for the process. The metal was melted in three large furnaces in the short space of three hours, but the actual casting was completed in forty-five seconds.

The report adds, by way of comparison, that the casting of a steam hammer weighing one hundred tons required in England forty-eight hours.

A hydraulic crane is used for moving these large masses, and does its work so easily that a shield weighing forty tons has been moved several hundred yards and placed on the framework intended to receive it in half an hour. The plates are not fastened together by bolts or screws, but cast in such a shape as to dovetail into each other. It is intended to employ a combination of iron, earthwork and masonry in the new forts, and to adopt the improved methods in the coast defences first, as they are exposed to the heaviest fire.

The Woolwich gun, which has been competing at Berlin with Mr. Krupp's, has shown a deep crack after the two hundred and sixty-fourth round, whereas Krupp's gun has remained unscathed after four hundred rounds, and his friends are of course jubilant. On the other hand, an English seven-inch plate, three inches of steel on four inches of iron, from the Cyclops Works, Sheffield, was too much for Krupp's ninety-six pounder, at least only the point of the shot came through. It has been stated since that only a reduced charge of powder was used on this occasion. The same projectile, however, and with a similar reduced charge, had knocked an eight-inch plate of Austrian manufacture all to pieces. Both Krupp and Borsig have offered to establish works for rolling plates in Prussia."

Terrible Colliery Explosion.—Wigan, England, Nov. 26.—A terrible explosion has occurred in the Arley Mine Colliery. Three hundred men were in the pit at the time, most, if not all, of whom have perished. Thirty-two bodies have thus far been recovered. Hundreds of relatives of the dead are gathered at the mouth of the pit and the scene is heart rending.

Items.

☞ A letter from Russia in the Vienna Presse gives a melancholy picture of the present condition of that country. The harvest in Russia is insufficient for the wants of the population, and incendiary fires and thefts are of constant occurrence. In the government of Viadimir four hundred and fifty thousand roubles have been stolen out of the public chest, and similar robberies have been discovered in Riazan, where fifty-six thousand roubles are deficient, and at Moscow, where the loss amounts to forty-five roubles. These thefts are generally ascribed to officials, and several of them have been dismissed in consequence. At Nijni-Novgorod forged fifty-rouble notes have circulated in such quantities that several merchants have sustained considerable losses.

☞ The Jesuits, who have been driven from almost every country of Europe, Catholic as well as Protestant, are coming to this country in large numbers. The *Liberta Catholica* says that 3429 Jesuits are now employed in missionary work, and it seems that of these there are no less than 759 in the United States—including fathers, scholastics and brother coadjutors.

☞ It has been definitely decided to land the American end of the new French Atlantic Cable on a high knoll on the Duxbury shore, in Plymouth county, Mass. The town has given a lot of land for the terminus, which is now held by Professors Pierce and Whiting of the coast survey, as trustees. From Duxbury the cable will of course communicate with New York by means of land wires.

☞ There has never been a period in the existence of Louisville, Ky., (says the Journal,) when so many workingmen were thrown upon their own resources as at this time. It is estimated that fully three thousand mechanics and laborers of various occupations are now unemployed.

☞ There was a distinct shock of earthquake felt on Staten Island on Sunday last. A feeling of dizziness was experienced by many, who lost no time in getting out of their houses as soon as their bewildered senses would allow them.

☞ Roman trains now carry ten Pontifical carbineers in a compartment by the engine, and as many at the rear, all ready at a moment's notice for action with the brigands. Moreover, all the stations are guarded day and night.

Notices.

A Welcome.

To the "N. Y. State Christian Conference," soon to convene at Honeoye, Ontario Co., N. Y. We heartily welcome you to our midst; not only the ministry, but all lovers of truth are invited to come and engage with us in the work of God. Those coming through Rochester will take the cars at the Genesee Valley depot, and stop at Livonia station, on the Erie road. Honeoye is situated nine miles from the station; accessible by stages which leave for the station twice a day, returning in the afternoon and evening. Those who can, will do well to take the early trains, and arrive in time for the first stage, which leaves the station about noon. Inquire for Bro. A. C. Bishop, with whom I reside, only a few rods from the hall we occupy. Come, all who can, with praying hearts, to brave the difficulties of a somewhat tedious route. We shall welcome you with warm hearts and fires, and provide good, comfortable homes of entertainment, free of charge, without feeling that you are a burden.

N. B. Do not go to Honeoye Falls, as some have done through mistake, as they are two places, and in different counties.

In behalf of the church in Honeoye, Ontario Co., N. Y., E. S. Jennings.

Dedication.

The Lord willing, the new Second Advent Chapel at Bonny Eagle Falls, Me., will be dedicated to God's service on Thursday, Dec. 24th, 1868; after which will be continued a conference meeting the remainder of the week, and over the following Sabbath. Eld. Wm. H. Mitchell and others are expected to be present to preach the word. Brethren and sisters scattered abroad, and preaching brethren, are cordially invited to attend this meeting, and join with us to labor for the advancement of the cause of Christ and truth, and for the salvation of the perishing. Homes will be provided for all who may come.

In behalf of the church, T. P. T. Hampson.

Notice.

By invitation of the church at New Haven, Conn., the next quarterly meeting of the Conn. A. C. Conference will be held in Day's Hall, New Haven, Conn., commencing Wednesday evening, January 6th, 1869. We sincerely hope that *all* the churches will send delegates; and let all preaching brethren make an extra effort to be present. The place of meeting is accessible from all points by R. R. Come in the spirit and bring a blessing with you. Preaching first evening.

L. F. Moore, Secretary.

Pine Swamp, Ct.

Providence permitting, a series of meetings will commence at Pine Swamp, Ct., Tuesday evening, Dec. 15th, to continue over Sunday, and perhaps longer. All who take an interest in the salvation of the perishing are invited to come and labor with us to this end.

A. Elliott.
C. H. Sweet.

The Devil's Harvest Time.

The Devil has special times to gather souls into his nest. Winter is the most favorable time for him to reap in the churches, as the nights are long, and many give themselves up to pleasure and ease, rather than to study and work for Christ, to win souls to him. Let us be awake to aid all we can to discover Satan's snares, and elude his grasp. Now is the time to scatter that little sheet on *Church Fairs and Levees*, entitled "An Admonition." We have published ten thousand copies, and have a few thousands yet. Price, postpaid, $1.00 per one hundred copies, or 20 cts. per dozen.

Yarmouth, Me. I. C. Wellcome.

Advent Chris. Conf. of N. Y. State.

The Quarterly Advent Christian Conference of New York State will meet at Honeoye, Ontario Co., N. Y., Dec. 17th, 1868. Those who attend the conference will stop at Livonia Station, on the New York and Erie R. R., where teams will probably be in attendance to convey them to Honeoye. It is hoped there will be a full attendance.

J. R. Cooper, Secretary.

Conference.

The next regular quarterly meeting in Ohio, for the Norwalk and Fairfield districts, will be held at the latter place, in the Advent Chapel, on Saturday, at 1½ o'clock P. M., and Sunday at 10.30 A. M., of Dec. 5th and 6th. A full attendance is desired.

G. W. Stetson, Pastor.

Notice.

There will be a protracted meeting in Wrightville, Conn., commencing Nov. 29th, and holding through the following week. Brn. Wm. J. Ripley and B. Hitchcock are expected to be present to preach the word. A cordial invitation is extended to all to come and labor at this meeting for the salvation of perishing sinners.

Wm. J. Ripley.
B. Hitchcock.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. Reimer, 809 Coates Street, Philadelphia, Pa.

The Maine Tract Fund.

Wm. H. Mitchell, R. R. York, S. K. Partridge, } *Society Officers.*

It was resolved at the last annual conference that our ministers in the State raise, by subscription or otherwise, ten dollars each for the Maine Tract Fund for 1868. We hope the brethren and sisters will take hold of this matter with the ministry and do their part. All remittances and orders for tracts will be sent to the Agent,

J. A. Libby, West Poland, Maine.

Notice.

Those at the west wishing books, tracts, or charts, can be supplied at Rochester, N. Y., by addressing Dr. J. Naramore, (Eagle Block) Rochester, N. Y.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
D. M. Leavitt.......Sunday, Dec. 6th
J. K. Bellows.......Sunday, Dec. 13th
J. A. Cleaveland.......Sunday, Dec. 20th
S. W. Thurber.......Sunday, Dec. 27th

Chelsea, Mass., (Library Hall.)
A. Simpson.......Dec. 6th and 13th
T. M. Preble.......Sunday, Dec. 20th
A. W. Sibley.......Sunday, Nov. 27th

South Boston, (Fraternity Hall), 120 Broadway.
J. K. Bellows.......Sunday, Dec. 6th

Preaching at Charlstown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
J. W. Brittan.......Sunday, Dec. 6th
D. M. Leavitt.......Sundays, Dec. 13th and 20th

Hyde Park, Mass.......Sunday, Dec. 6th
River Point, R. I.......Sunday, Dec. 13th
Miles Grant.

Notice.—At home in Dec., and can fill appointments within fifty miles of Chicopee Falls. H. Munger.

Lawrence, Mass.......evening, Dec. 4th
Conference at New Durham Ridge, N. H., Dec. 5th and 6th.
Worcester, Mass.......evening, Dec. 11th
South Windsor, Ct.......Sunday, Dec. 13th
Roxbury, Ct., (as L. R. Teeple may arrange), evening, Dec. 16th.
Morris, Ct.......evening, Dec. 17th
Northfield, Ct.......evening, Dec. 18th
Wrightville, Ct.......Sunday, Dec. 20th
C. Goodrich.

Plymouth, Mass.......Dec. 4th
Carver, Mass.......Sunday, Dec. 6th
J. S. White.

Keene, N. H.......Sundays, Dec. 6th and 13th
A. W. Sibley.

Dover, N. H.......Sunday, Dec. 6th
J. G. Smith.

Exeter, N. H.......Sunday, Dec. 6th
Alton Corner.......evening, Dec. 11th
Melvin Village, Tuftonborough.......Sunday, Dec. 13th
Moultonborough Neck, (as Bro. Chas. Goodwin may arrange), evenings, Dec. 15th and 16th.
Meredith, (at the hall near Phineas Dolloff's) evenings, Dec. 17th and 18th.
Lake Village, (North Church).......evening, Dec. 19th and over the following Sabbath.
John Parsons.

Lowell, Mass.......Sunday, Dec. 20th
J. K. Bellows.

Portland, Me.......Tuesday evening, Dec. 8th
Bath, Me.......Wednesday evening, Dec. 9th and over the following Sunday, Dec. 13th.
L. Boutell.

Bristol, R. I.......Sabbath, Dec. 6th
Hyde Park.......Sabbath, Dec. 13th
T. M. Preble.

Lake Village.......evening, Dec. 11th
Manchester.......Sunday, Dec. 13th
Hampton.....Dec. 17th, and over the following Sunday
T. W. Piper.

Durham Center, Ct.......Sunday, Dec. 6th
Cheshire Street.......Sunday, Dec. 13th
Hartford, Ct.......Sunday, Dec. 20th
Wm. A. & M. L. Durand.

Bristol, Ct., (Freeman's Hall).......Sunday, Dec. 6th
Charles C. Barker.

Vernon, Vt.......Sunday, Dec. 13th
Seitico, Ct.......Sunday, Dec. 20th
Square Pond.......Sunday, Dec. 27th
A. M. Higgins.

Byron, Me., (as Bro. Taylor may appoint), Sunday, Dec. 6th.
E. M. Haggett.

Gilford, N. H., (Brown school-house), Sabbath, Dec. 6th
Gilford, (Pond school-house).......Sabbath, Dec. 13th
Meredith, N. H., (Dolloff school-house), Sunday, Dec. 20th, evenings through the week, and over the following Sabbath.
N. Glidden.

Hartford, Ct.......Sunday, Dec. 6th
New Haven, Ct.......Sunday, Dec. 13th
Yalesville, Ct.......Sunday, Jan. 10th
B. Hitchcock.

Unity, N. H., (at Bro. Jos. Kimball's), Saturday evening, Dec. 5th, and Sabbath, Dec. 6th.
Northville, Newport, N. H., Monday evening, Dec. 7th
Frank Nelson.

Elliot, Me., (where Bro. Athorn may appoint), Sunday, Dec. 6th.
Farmington Village, N. H.......evenings, Dec. 9th, 10th, and 11th.
Stockbridge Corner.......Sunday, Dec. 13th
Greenland, (where Bro. Edmonds may appoint), Thursday evening, Dec. 17th, every evening through the week, and over Sunday, Dec. 20th.
Strafford, (Roberts' school-house).......Sunday, Dec. 27th
J. Pinkham.

Williamstown.......Dec. 11th
West Hoosic, N. Y., (Advent Chapel), Dec. 12th, and over the following Sabbath.
North Greenwich, N. Y.......Dec. 14th
Wm. J. Blanchard.

Clark meeting-house.......Dec. 6th
Northwood Narrows.......Dec. 13th
Meredith, (new Hall, near Phineas Dolloff's), Dec. 20th
Danbury.......Dec. 27th
Z. Ford.

Jasper, N. Y.......Dec. 1st and over Sunday
Honeoye, N. Y.......Dec. 13th, and through the week
J. W. Taylor.

Peru, Me., (where Albion Knight may appoint), evening, Dec. 24, and over the following Sunday.
J. T. Jordan.

Ashburnham, Mass.......Wednesday evening, Dec. 2d
Clinton, Mass.......Thursday evening, Dec. 3d
Lowell, Mass.......Friday evening, Dec. 4th
A. Ross.

Plainfield, Mass., (Bro. King's).......Dec. 2d
Hawley, Mass., (Bro. Thayer's).......Dec. 3d and 4th
Goshen, Mass., (M. Damon's).......Dec. 5th and 6th
Amherst, Mass., East Street.......Dec. 7th
At home a few days at North Dana, Mass.
Geo. A. Streeter.

Lanesville, Ct., evening, Dec. 2d, every evening through the week, and over the Sabbath, Dec. 6th.
Wallingford, Ct.......evenings, Dec. 8th, 9th and 10th
Bristol, Ct.......Sabbath, Dec. 13th
New Britain.......evenings, Nov. 16th, 17th, 18th, 19th, and Sabbath, the 20th.
A. D. Flagg.

North Adams.......evening, Dec. 2d
Savoy.......evening, Dec. 4th
Westfield.......Dec. 6th and 13th
E. Owen.

Danville.......Sunday, Dec. 6th
Rogersville, Friday evening, Dec. 11th, and over Sunday.
Honeoye Conference.......Dec. 17th and 20th
J. Wendell.

Warehouse Point.......Sunday, Dec. 6th
I. R. Potter.

Kennebunkport, Me.......Sunday, Dec. 6th
Joseph W. White.

Victory, N. Y.......Sunday, Dec. 6th
South Butler, N. Y.......Sunday, Dec. 13th
Honeoye, N. Y., (to the quarterly conference), Dec. 17th.
E. Cotton.

Hampton, N. H., (Town Hall), Dec. 5th, over Sunday, and onward as the Lord may direct.
I. C. Wellcome.

Suncook.......Saturday evening, Dec. 5th
Allenstown.......Sunday, Dec. 6th
L. R. Saulpaugh.

Sutton Mills.......Sunday, Dec. 20th
C. W. Sargent.

Attend the Honeoye conference. Can go to any parts after Dec. 20th, as the Lord directs. Direct Dansville, N. Y., care of D. Cogswell, till Dec. 15th, or South Butler, N. Y. B. P. Stevens.

New Haven, Conn.......Sunday, Dec. 6th
West Haven, Conn.......Sunday, Dec. 13th
New York, (Cooper Institute).......Sunday, Dec. 20th
Wm. Stuart.

New Prescott.......evening, Dec. 2d
Morris.......evening, Dec. 4th
Wolcottville.......Lord's day, Dec. 6th
Harwinton, Ct.......evenings, Dec. 8th and 9th
Pleasant Valley.......Lord's day, Dec. 13th
Bristol, Ct.......Sunday, Dec. 27th
C. H. Sweet.

Hemlock Lake.......Dec. 11th, and over Sunday
Honeoye, (at the quarterly meeting), Dec. 17th, and over Sunday.
Cohocton, (two days meeting at T. C. Armstrong's school-house), Dec. 26th, and over Sunday.
Blooming Valley, (as brethren there may appoint), and also attend their yearly meeting, Dec. 20th.
C. P. Sweet.

Corinna, Me.......Sabbath, Dec. 6th
Allen Daman.

Lake Village.......Sunday, Dec. 6th
Tuftonborough, (Melvinville).......Sunday, Dec. 13th
T. E. Lang, Jr.

Concord, N. H., (at the Bethel.)
W. W. Sutherland.......Sunday, Dec. 6th
Enoch Morrill.......Sunday, Dec. 27th

Concord, N. H., (Centre Street.)
S. W. Thurber.......Sundays, Dec. 6th and 13th
A. Ross.......Sundays, Dec. 20th and 27th
J. A. Cleaveland.......Sunday, Jan. 3d

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Lawrence, Mass., (Advent Chapel.)
A. Ross.......Sundays, Dec. 6th and 13th

Biddeford, Me.
W. H. Mitchell.......Sunday, Dec. 6th
B. S. Emery.......Sunday, Dec. 13th
A. Damon.......Sunday, Dec. 20th
N. C. Twombly.......Sunday, Nov. 27th

Springfield, Mass.
P. S. Butler.......Sunday, Dec. 13th
Wm. N. Pile.......Sunday, Dec. 20th
A. A. Phelps.......Jan. 10th, 17th, 24th, and 31st

Worcester, Mass.
S. S. Brewer.......Sunday, Dec. 6th
Wm. N. Pile.......Sunday, Dec. 13th
J. G. Smith.......Sunday, Dec. 20th
Miles Grant.......Sunday, Dec. 27th

Wilbraham, Mass.
Dr. A. M. Higgins (communion).......Sunday, Dec. 6th
R. R. Ladd.......Sunday, Dec. 13th

Portsmouth, N. H.
L. Boutell.......Sunday, Dec. 6th
A. P. Moore.......Sunday, Dec. 13th
Miles Grant.......Sunday, Dec. 20th

Danielsonville, Ct.
J. T. Dixon.......Sundays, Dec. 6th and 13th

Wolcottville Circuit.
C. H. Sweet.......Wolcottville, Dec. 6th
G. L. White.......Newfield, Dec. 13th
B. Hitchcock.......Wolcottville, Dec. 20th
H. H. Dickenson.......Newfield, Dec. 27th
Preaching every Lord's day evening at Wolcottville.

Charlestown, R. I.
Preaching Wednesday evenings. Prayer meeting Saturday evenings, at Bro. Thos. Rogers' house. Sundays at the meeting-house.

Wyoming, R. I.......the first Sabbath in each month
Westerly, R. I.......the second Sabbath in each month
Riverpoint, R. I.......the third Sabbath in each month
Bristol, R. I.......the fourth Sabbath in each month
A. Durfee.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month.
Eld. Geo. Champlin.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings.
G. W. Stetson, Pastor.

East Haddam, (Mt. Parnassus), A. M. and P. M., Sunday, Dec. 27th.
Goodspeed Landing.......evenings, Nov. 28th and 29th
Seitico, Ct.......Sunday, Dec. 6th
New York, (Cooper Institute), A. M. and P. M., Sunday, Dec. 13th. 26th street in the evening.
Square Pond.......Sunday, Dec. 20th
Goodspeed Landing, evenings, Dec. 25th, 26th, and 27th
L. F. Moore.

So. Atkinson (Dore neighborhood).......Dec. 5th and 6th
Sangerville (French's Mills).......evenings Dec. 8th, 9th, and 10th.
Bangor.......Dec. 13th
Cushing and vicinity.......Dec. 15th to 28th
China (Week's Mills).......Dec. 31st, and over Sunday
Bangor.......Jan. 10th
Machiasport (for four weeks).......Jan. 14th
Will Bro Tozier please meet me at Machiasport?
I. K. Lombard.

Knowlesville, Orleans Co., N. Y.......Dec. 6th
Wm. A. Fenn.

Abington, Ct.......Sunday, Dec. 6th
Covenant meeting at Chapel, 6½ P. M., Saturday evening, Dec. 28th.
H. F. Carpenter.

North Sutton, N. H., (at Bro. Israel Andrew's), Sunday, Dec. 6th.
S. Julia Buswell.

Manchester, N. H.......Sunday, Dec. 13th
If this conflicts, write me at Warner, N. H.
Simeon Roby.

Barkhamsted Hollow.......Sunday, Dec. 6th
S. M. Tatro.

Square Pond, Ct., (Communion).......Sunday, Dec. 6th
P. S. Butler.

Yalesville, Ct.......Sunday, Dec. 6th
Wm. J. Ripley.

Nottingham, N. H.......Friday evening, Dec. 11th
Exeter.......Saturday evening, Dec. 12th and over the Sabbath.
Seabrook.......Wednesday evening, Dec. 16th
Hampton.......Saturday evening, Dec. 19th and over the Sabbath.
Levi Allen.
David F. Leavitt.

London Ridge.......Saturday evening, Dec. 5th and over the Sabbath.
Levi Allen.

Farmington Village, N. H.......Sabbath, Dec. 13th and every fourth Sabbath for some time.
S. S. Mooney.

Lawrence, Mass.......Wednesday evening, Dec. 2d
A. H. Walker.

New Bedford, Mass.......through the month of Dec.
Matthew Batchelor.

New Britain, Ct.......Sunday, Dec. 6th
Warehouse Point.......Dec. 9th
Springfield, Mass.......Dec. 10th
Worcester.......Dec. 12th
Lynn.......Sunday, Dec. 13th
New Bedford.......Dec. 15th
Head of the River.......Dec. 16th
North Dartmouth.......Dec. 17th
Fairhaven.......Sunday, Dec. 20th
Natick, R. I.......Dec. 23d
Clark's Mills.......Dec. 24th
New York, (Cooper Institute).......Sunday, Dec. 27th
"Blessed are the peace workers."
S. W. Bishop.

East Canaan, N. H., (at the Chapel), Sunday, Dec. 6th
East Holderness, N. H., (meeting-house), Sunday, Dec. 13th.
John H. Evans.

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion.......12 pp.
2. Did the World make itself?.......16 pp., 4c.
3. Is God Everybody, and Everybody God?.......16 pp., 4c.
4. Have we any need of the Bible?.......24 pp., 4c.
5. Who wrote the New Testament?.......16 pp., 4c.
6. Is the Gospel Fact or Fable?.......16 pp., 4c.
7. Can we believe Christ and his Apostles?.......16 pp., 4c.
8. Prophecy.......22 pp., 5c.
9. Moses and the Prophets.......22 pp., 5c.
10. Infidelity among the Stars.......28 pp., 5c.
11. Daylight before Sunrise.......28 pp., 5c.
12. Telescopic Views of Scripture.......22 pp., 5c.
13. Science, or Faith?.......22 pp., 5c.

For the Set, (making 304 pp.).......50c., postpaid.
Address all orders to Miles Grant, Boston, Mass.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

☞ WHO sends us one dollar from Quebec for tracts to send to England?

☞ E. COTTON—Received.

☞ WM. D. COOK—Received.

☞ P. S. BUTLER—The Hymn Books were sent you at Wilbraham the 26th.

LETTERS RECEIVED.

C Colgrove, H H Dickinson, S H Davis, L Boutell, D Campbell, L J Adams, H H Hall, O Bendixon, H Pratt, C H Sweet, S Nichols, Geo E Lee, D Cogswell, W C C Clark.

RECEIPTS FOR BOOKS AND TRACTS.

R Martin $1.75, J W Roby $1.00, A Palmer 35cts, Mrs P B Mullen 50cts, L R Mershon 35cts, L Coon $2.50, A L Densmore 2.00, S Tenny 50cts, E A Prescott 1.00, H C Aborn 1.30, J G Munsey 40cts, R Crawford 1.00, W Johnson 50cts, L I Newland 50cts, C Bragg 50cts, C H Williams 1.74, E H Beazley 1.00, S Hall, 4.50, B F Snook 15.00, T Smith 1.25, H Gibbs 5.00, J C Medford 87cts, M Streeter 2.00, J Flory, 50cts, L Reimer 5.50, H Pratt, 11.50, B B Estes 1.00, G F Haines 5.00, E L Winchester 65cts, H S Hall 2.50, H C Williams 50cts, E Dyess 1.00, F 5cts, F Gould 35cts, J H Luttenton 91cts, W A Whaley 60cts, F Foster 1.00, G W Strong 1.50, S F Rogers 2.50, A Rittenhouse 50cts, A Miller 60cts, N Orcott 35cts, G W Fisher 2.20, A C Reed 60cts, L W Spaulding 1.00.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—167 Hanover Street, Boston, Mass.
J. S. White—95 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
D. Churchill—Lawrence, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee *Falls*, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Westfield, Mass, Lock Box 616.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins.—Palmer, Mass.
W. R. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
I. C. Wellcome—Yarmouth, Me.
L. F. Cole—Yarmouth, Me.
Wm. H. Mitchell—Kennebunk, Me.
A. D. Reed—Richmond, Me.
N. G. Reed—Bath, Me.
S. K. Partridge—North Whitefield, Me.
H. B. Sevey—Mt. Vernon, Me.
J. A. Libby—West Poland, Me.
Jared Whitman—Mechanics Falls, Me.
Jesse Gay—Casco, Me.
Austin Taylor—Byron, Me.
Thomas Smith—Bangor, Me.
Thomas Rhynes—Augusta, Me.
R. R. York—Portland, Me.
N. F. Mason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Richmond, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
B. P. Manning—East Weare, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
D. M. Leavitt—Holderness, N. H.
A. W. Sibley—North Woodstock, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—London Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
A. Ross—Greenland Depot, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
J. T. Dixon—Rocky Brook, R. I.
B. Roberts—Knightsville, R. I.
A. Durfee—Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn.—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Hemlock Lake, N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
M. R. Miles—Wolcott, Wayne Co., N. Y.
Warren J. Hobbs—Wolcott, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
G. W. Stetson—Cleon, Ohio.
H. A. King—Nevada, Ohio.
Wm. Stewart—1814 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
E. Cotton—Edenboro, Pa., Erie Co.
Wm. Deverell—Keswick, C. W.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Wallaceville, Wayne Co., Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr.—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
P. W. Hough—Mendoro, La Cross Co., Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
J. Wilbur—Box 882 Janesville, Wis.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
H. K. Flagg—Advent Christian Hall 1126, No. 5th Street, St. Louis, Mo.
Wm. M. Ingham—Clementsport, N. S.
D. D. Reed—Minneapolis, Minn.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.
Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.
Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to Miles Grant, *Boston, Mass.*

LEAFLETS FOR LETTERS.

1. Home.......16 pp.
2. Life Insurance.......8 pp.
3. Lost! Lost!.......8 pp.
4. Brother, shall we meet?.......8 pp.
5. About God (for children).......4 pp.
6. Worth Knowing.......4 pp.
7. Peace in Christ.......4 pp.
8. New.......4 pp.

The above *practical* tracts, envelope size, will be sent, postpaid—
One set (64 pp.).......6c.
1200 pp.......$1.00
1800 pp., (by express, not prepaid).......$1.00
Address all orders to MILES GRANT, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church; and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Savedd By H. L. Hastings. Cloth $1.00; paper 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c.; roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c. by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 460 pp. $1.25.

"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 40c. per dozen; postage 6c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c; 40c. per dozen.

THE HEAVY END.

One aged woman used the really beautiful expression; "Christ totes the heavy end of my cross."

O, weary was the load I bore,
Dark seemed the way and without end;
No longer am I sad and sore,
"Christ bears the heavy end."

I never read the burden now,
No more beneath its weight I bend,
But joyful to the cross I bow,
"Christ bears the heavy end."

O traveler in life's toilsome way,
Does not the simple message blend
The grace and truth of sacred lay?—
"Christ bears the heavy end."

Does not all sorrow grow more bright
Shared with the heavenly Friend?
From out the shadow comes forth light,—
"Christ bears the heavy end."

From cross to crown, upward ever,
Still let thy patient footsteps tend;
The unseen help shall fail thee never,—
"Christ bears the heavy end."

Selected by KATE N. CHAFFEE.
South Wilbraham, Mass.

For the World's Crisis.

BIOGRAPHICAL SKETCH OF NAPOLEON III.

BY M. D. W.

Mr. Abbott gives a very full and highly interesting account of Napoleon's mother, who was the daughter of Josephine by her first husband, Viscount Alexandre de Beauharnais, and also of her two sons, Napoleon Louis and Louis Napoleon. From this record we purpose to abbreviate a sketch.

After the marriage of Napoleon Bonaparte with Josephine, he treated Hortense with the same affection he would bestow upon his own child. She had formed an attachment for Duroc, one of the young and gallant soldiers of the republic, who afterwards became Grand Marshal of the Palace. Napoleon was intent on having them united in marriage, but Josephine opposed it strenuously. She was aware that many persons had been urging upon him the necessity of having an heir, and that her divorce had been contemplated. She thought to obviate it by a union of Hortense with Napoleon's brother Louis, whose affections had been placed on Emilie Beauharnais, cousin to Hortense. This marriage had been prevented by Napoleon, who thought it would be exceedingly hazardous to the government, just as he was about setting out on an expedition to Egypt. He therefore sent Louis to Toulon on a mission, and before his return Emilie was married to Gen. Lavalette. From this blow to all of his fond hopes Louis never recovered. Napoleon loaded him with honors, and sought by every device to assuage his grief, but in vain.

It was Josephine's policy, as before stated, to unite these two disappointed hearts in marriage union, a step not approved by Napoleon, but to which he yielded. Neither Hortense nor Louis desired the marriage, but crushed and despairing they yielded to the importunities of Josephine, and the ceremony was performed, which effected an outward, but not an inward union. It was a sad wedding, and Hortense wept bitterly. Of course a marriage based on expediency, without love, could not be otherwise than an unhappy one.

Their first child was born in 1803, and received the name of Napoleon Charles. Both Napoleon and Josephine were made very happy by his birth. He was very beautiful, and developed great brilliancy of intellect. He was, without hesitation, adopted as the heir to the throne of France. But when he was entering upon his fifth year, he was taken ill with the croup, and died. It was a terrible blow to all, not more perhaps to the fond mother than to Josephine.

At the time of the death of this child, Louis Napoleon had been about one year king of Holland. Another son had been born to them on the 11th of Oct., 1804, to whom had been given the name of Napoleon Louis. On the 20th of April, 1808, the subject of this sketch was born. Hortense was then in Paris. Napoleon was at the summit of his brilliant career, surrounded with imperial splendor, and all Europe prostrate before him. The birth of the young prince was welcomed by explosions of artillery all along the lines of the army, from Hamburg to Rome, and from the Pyrenees to the Danube.

By a decree of the Senate, which was submitted to the acceptation of the French people, and adopted by 3,621,675 votes, there being but 2,579 in opposition, they were declared the heirs to the imperial throne, should Napoleon and his elder brother Joseph die without children.

There being no congeniality between Louis and Hortense, after the birth of this child, she felt but little disposition to return to her husband, estrangement finally resulted in entire separation. Napoleon thought both were in the fault. "Louis had been spoiled by reading the works of Rosseau. He contrived to agree with his wife only for a few months. Louis was too teasing in his temper; and Hortense was too volatile. Hortense, the virtuous, the devoted, the generous Hortense, was not entirely faultless in her conduct towards her husband."

Days of darkness and gloom began at length to lower over the empire of Napoleon. All Europe was aroused against him, and the majestic fabric of power which he had reared was crumbled to the dust. The allied armies were marching upon the metropolis. All who could escape were flying in dismay. These gathering disasters roused all the heroism of Hortense. She was indignant with Maria Louise for her weakness in abandoning her husband and Paris. "I shall remain," exclaimed Hortense, "and share with the Parisians all their fortunes."

After the surrender of the city, and when all hope was gone, Hortense was urged by her husband to retire with the children, lest they should be seized by the enemy as hostages. She retired to Navarre, where she took refuge with Josephine. Receiving, however, assurance of protection from the Emperor Alexander, she returned again to Paris with her sons. After the departure of Napoleon to Elba, she resided at Malmaison most of the time with her mother. In May 1814, Josephine died in the arms of her daughter. The grief of Hortense was agonizing. Of Josephine it has been truly said, "she never caused the shedding of a single tear." Nine months after the death of Josephine, Napoleon returned to Paris. Hortense was there to welcome him. Maria Louisa and her child were prisoners in Austria. Napoleon was re-elected to the throne by a majority of more than a milion of votes. During the re-inauguration the two princes stood by the side of the Emperor. He presented them separately to the deputations of the people, and of the army, as those in the direct line of inheritance upon which the future interests of France might depend. Louis Napoleon was then seven years of age.

But again the allied armies were on the march for Paris, in columns amounting to near a million of men. The evening before the departure of Napoleon for that fatal campaign, which resulted in his discomfiture at Waterloo, little Louis suddenly opened the door, and with his heart full of grief, fell upon his knees before his uncle, and burst into tears. "What is the matter, Louis?" said the Emperor. "Why do you weep so?" For some moments he could not reply. He then sobbed out, "Sire, my governess has just told me that you are going to the war. Oh, do not go! do not go!" The Emperor was much moved, and passing his hand through his clustering curls, he said, "My child, this is not the first time I have been to the war. Why are you so afflicted?" "O, my dear uncle!" exclaimed the child again, weeping convulsively, "these wicked allies wish to kill you. Let me go with you, my uncle, let me go with you." Napoleon made no reply, but taking Louis upon his knee, pressed him to his heart with manifest emotion. Then, after a few affectionate words to the young prince, he turned to Marshal Soult, who was deeply affected by the scene, and said to him, "Embrace the child, Marshal; he has a warm heart and a noble soul. Perhaps he is to be the hope of my race."

Napoleon again abdicated, but in favor of his son. On the 30th of June, he bade a last adieu to Hortense, and departed for the dismal rock of St. Helena. Louis was almost frantic with grief, and had to be separated by force from his uncle. Hortense concealed her sons for a time, but at length receiving an order from the allies to leave Paris in two hours, she left for Switzerland, intending to take up her residence in a country-seat which she owned in the vicinity of Geneva. Her husband, after a reign as king of Holland for four years, had abdicated, and was now a melancholy wanderer, living as a recluse. Hortense had scarcely entered upon her residence before the Bourbons, alarmed at the nearness of the two young princes to France, entered a remonstrance to the Swiss government, and she was ordered to leave the territory. She then went to Aix in Savoy, where she had formerly established a hospital. Here, by a decision of the Parisian courts, she was compelled to surrender her elder son, Napoleon Louis, to his father. The parting between the two brothers was very affecting.

Soon the Sardinian government found it inexpedient to retain within its borders a family whose name was so much feared by the Bourbons, then reigning in France, and Hortense was compelled to seek another home. She then directed her steps to Constance, in the Grand Duchy of Baden. A cousin of hers had married the Grand Duke of Baden, and she hoped to be allowed by them to remain in the duchy. But, to her sorrow, this permission was not granted. She was told that they were under the control of a higher power, and must therefore request her to leave without delay. Hortense knew not what to do. It was in the month of November, and she was an exile in feeble health, and persecuted by all the powers of Europe. Thus assailed by misfortune, she wrote an imploring letter to the Duke and Duchess, begging permission to remain till spring. She received in reply a private letter, expressive of sympathy, and encouraged thereby, she rented a small house upon the western shore of Lake Constance, where for several months she remained unmolested. Her brother Eugene had married the daughter of the king of Bavaria, and took up his abode near her. In this seclusion she devoted herself assiduously to the education of the young Louis, never allowing him to forget the name he bore, or the political principles his uncle had proclaimed upon the banner of the French empire. Abbe Betrand was his private tutor, and subsequently M. Sebar, professor at the Athenæum at Paris, became his instructor in the classics. He there enjoyed every advantage which a child could enjoy for laying the foundation of a solid and liberal education.

(To be continued.)

For the World's Crisis.

"WHAT SHALL I DO?"

Many are asking the above question. Some who have never found peace in believing are anxiously inquiring, "what shall I do to be saved?" Others who have tasted of the joys of pardon, and who, perhaps, did run well for a season, have lost their enjoyment, lost their peace, lost their evidence of acceptance with God, and they too are asking with aching hearts "what shall we do?" And others still are sadly perplexed with the cares of this life, hardly knowing how it can be possible for them to escape from the difficulties that surround them. The defenceless, weak and helpless poor are trembling at the dread approach of winter, and crying, "what shall we do?" Many who read or hear this are asking the same question. The sad mourner, looking down upon the cold grave, which contains all the most precious of her earthly jewels, asks with broken heart and streaming eyes, "what shall I do?" To all who ask this question I may say it is evident that you need and must have an Advocate who fully understands your case in all its bearings. You need consolation, support, counsel, wisdom and the grace of God that bringeth salvation. Now if you had a case in court, and the ablest advocate in the land should offer you his services, would you not thankfully accept his offer? Well, this is just your position. You have a case in court. If you were fully assured of gaining the case, if you were sure it would be decided in your favor, you could wait patiently, and bear cheerfully all the trials of your lot.

Now you ask, "what shall I do?" You are not able to manage your own case, or to plead your own cause. This is certainly so, and you must admit the fact. You have tried it long enough. It may be ten, or twenty, or forty years; but you are satisfied that it is all in vain, and you must lose all unless you have help. Now where can you find an advocate, able and willing to undertake for you? There is but one, only one name under heaven, given among men; only one Advocate that can plead your cause effectively and successfully, and HE NEVER FAILS. Just give up your case to him. You have tried every other way, now try the only right way. "We have an Advocate with the Father, Jesus Christ, the righteous. And now he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Hasten to secure the services of this great Advocate. Put your case unreservedly into his hands now, without delay. And confiding with *full trust* in him, you will find what you seek and what you need, FULL SALVATION.

Webster, Mass. F. H. CHAMBERLAIN.

For the World's Crisis.

THE DEACON V. S. BIBLE.

On entering a stage coach to ride from Alna where we had just struck our tent, to Mt. Vernon, to hold another meeting, I soon recognized an old acquaintance, and asked if he was not Deacon C. of V? He replied in the affirmative, and inquired *what kind* of gatherings we had with that tent? I gave an account of our meetings, and of our efforts. A lady inquired whether we were believers in immersion? I replied that we were. This seemed to gratify her, and the deacon also; for both were Baptists. The conversation naturally turned upon that subject, and we agreed in mutually condemning the inovations made by the Roman Catholics, which had resulted in sprinkling believers, instead of baptizing them. In *this* we were in harmony and *union;* but presently we alluded to the other inovations; one of which had led the church to look upon heaven above as their home. To this the deacon responded, "If not dwell in heaven, where then?" We replied, the Scriptures promise that "the meek shall inherit the earth," and went on quoting text after text, of the same character, until abruptly interrupted by the deacon, in this language, "Will you please stop talking? I cannot bear such talk. I will thank you to stop. I don't like to hear such stuff. I am very nervous. It irritates me to hear such talk." What! cannot bear to hear the Bible quoted? we asked. "It is not Bible. I will thank you not to refer to it again while we are in the stage coach," responded the deacon in high temper. We promptly promised not to quote another passage from the Bible while in his presence; remarking that we felt but little interest in worldly matters, and had no wish to converse on *them* only where duty required. Thus duty seemed to require us to travel some ten miles without any interesting conversation, as there were only two believers, two Baptists, and one infidel, which composed the coach company. We felt sad indeed, to find a man of such a heart filling the sacred office of deacon, while the Scriptures require that such should "hold the mystery of the faith in a pure conscience." How sadly the Bible is neglected and finally *rejected*, by professed christians. I. C. WELLCOME.

For the World's Crisis.

"SEVEN SABBATHS SHALL BE COMPLETE."—No. 2.

Having glanced at four of the seven Sabbaths to be complete, in the work of redeeming man as a race, and the world he inhabits, it may be well, as we part, to notice the fifth of these Sabbaths, so rapidly increasing in magnitude and importance; to recapitulate, or take a retrospective glance, on a few features of this instructive portion of God's word. Each of these Sabbaths have a crowning glory in the seventh, or closing section of each period embraced. For instance, the holy Sabbath day crowned the six days of creation. The "pentecost fully come"—(seven Sabbaths in one)—crowned the "Sabbath of weeks." (See Lev. 23: 15, 16. This Sabbath has been honored by the great revival at Jerusalem, where Peter quoted the prophecy of Joel as having a typical fulfillment then, but which cannot be completed until God pours out his Spirit upon all flesh, subsequent to the vintage of the wicked and harvest of the age. So, too, the Sabbath of Feasts, commencing with the Passover. The seventh and crowning feast of this series of seven, was the great feast of the atonement. (See Lev. 23: 24, 27.) "In the seventh month, in the first day of the month, shall ye have a Sabbath." . . . "Also on the tenth day of this seventh month, there shall be a day of atonement."

In the Sabbath of MONTHS, we find the crowning *month* introduced as follows: Lev. 23: 38, 39,—"Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day shall be a sabbath, and on the eighth day shall be a sabbath."

FIFTH. We come now to the Sabbath of YEARS. This Sabbath we find described in the twenty-fifth chapter of Leviticus: "And the Lord spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord; thou shalt neither sow thy field nor prune thy vineyard."

This Sabbath demands a seventh part of time to be given to the Lord for rest, as well as the people for occupation. As near as can be ascertained, this law was soon violated by the nation of Israel; but the significance of such a law, given by the God of the universe, is not to be overlooked. By comparing Scripture with Scripture, we may ascertain the intent of this law, as having a bearing on some future developments of his providence, and this will be better understood by considering the next and larger Sabbaths in the series.

SIXTH SABBATH. Although seven Sabbaths were to be complete, yet the sixth Sabbath is the greatest thus far given to man on the earth. A little further on in our chapter it is fully described: "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

As was the case of the Sabbath of weeks, forty-nine days completed the secular portion, but it required the fiftieth day to crown the Sabbath with its sacred significance,—when the day of pentecost was fully come; so here, forty-nine years fill up the body of the great jubilee; but it requires the "fiftieth year" to finish the circle and add the crown. So reads the word of God; and I shall not notice the various opinions of uninspired men which have been advanced to favor one theory or another, as to the length of time embraced in these constantly recurring jubilees.

Leaving the question, therefore, as we find it in the Bible, what practical lesson shall we draw from God's institutions of Sabbath,—beginning with days and ending with jubilees? I say nothing now of millenniums, or the Sabbath of thousand years. It is said by Peter that "one day is with the Lord as a thousand years." He began creation by days, and will probably do his work of new creation by millenniums, when the seventh Sabbath shall be complete.

Israel, as a nation, failed in the observance of *all* the Sabbaths which the Lord their God gave them; but this cannot frustrate the great design which God had in view when such institutions were established. I shall not raise the question whether among these designs God will ever give to Israel another national opportunity to obey "his statutes and his laws." The readers of the Crisis do not care to go into such an inquiry at present. But there must be some lesson of instruction intended for us. Shall we not find it in the fact that here is the great system which God has given us for reckoning time? If so, all our other modes of calculating time must be subordinated to this.

God certainly held Israel, as a nation, responsible for an exact observance of all these institutions as he gave them. If his ordinances thus given were designed to be types of other dispensations in the future, then we must be responsible for a right observance of the things typified. As near as we can ascertain, Israel failed to observe the lesser and the greater jubilees, from about the time Saul was chosen their king. They not only failed to give their land its Sabbath of years (the lesser jubilees), but they entirely forgot the forty-ninth year jubilee, and the crowning year of release, when all captives should go free. God declared that his land should have her Sabbaths; and adding the seventy years' captivity to the long rest of the land since Judah was driven out by the Romans, the land has now had her due. D. CAMPBELL.

For the World's Crisis.

SHOULD CHRISTIANS VOTE?

Come, brother Jones, let's vote to-day,
And give the right our little sway;
Too long indeed we've staid away—
I feel it's so.
Lest wicked men should have their way,
We ought to go.

Well, brother Brown, I used to vote
When in my sins, and all afloat,
With sight bedimmed by many a mote—
So worldly too;
My country's cause thus to promote,
I had in view.

But when God's love had touched my heart,
And bid all filthiness depart,
For this world's strife I had no heart—
'T was not my home;
A stranger here, I'd made a start
For the world to come.

My zeal for politics was gone,
My heart in tenderest love did yearn
For those who make this world their home,
While mercy's free;
I felt what wonders God hath done
For unworthy me.

I praised the Lord, and gladly too,
To find my heart all made anew;
And never have I felt to rue
That happy day,
When politics bid me adieu,
And went away.

Yet how 'twas done, God only knows,
'T was him who dealt the telling blows;
Nor did he his designs disclose,
Till all was o'er—
Till all these subtle, crafty foes
Were found no more.

But "wicked men" may rule, you fear,
And hence you'd have the saints appear,
And cast their votes from year to year,
And seem to say
To all such men—"You can't rule here,
We have the sway."

Is it the part of "strangers" here
In such affairs to interfere?
Was this the lowly, meek career
Of Christ our Head?
How can we do it, and not fear
We're wrongly led?

But why should we the wicked dread,
As though we of ourselves were led?
Think you that God's asleep or dead,
Or far from here?
With his protection round our head,
How can we fear?

His watchful care how can we doubt;
He ever guards us round about,
And puts our enemies to rout
When they appear;
Yes, "all things" our best good promote
When faithful here.

Let *worldly* men the *world* control;
Let politicians call their roll;
Let office-seekers, too, cajole;
But let God's heirs
Beware lest they pollute their soul
By these foul snares!

Our country's in the world to come,
Where we expect our rest and home;
And strangers here we ought to roam,
As we've begun;
Nor ever claim it as our own
Till Jesus comes.

No, brother Brown, I would not dare
To go and vote, and thus declare
That here's my rest and portion fair,
And still protest
That I'm a stranger here, and heir
To *yonder* rest.

No! I had better watch and pray
That God would keep me every day,
And help me walk the narrow way
That leads to life;
Nor let my heart be led astray
To worldly strife.

South Exeter, Me. I. K. LOMBARD.

TWO HOURS AT THE BEDSIDE OF CHLOE LANKTON.

BRO. GRANT:—I send you for insertion in the Crisis an account of a recent visit made by MR. J. C. Garrigues, the publisher of the *Sabbath School Times*, to Chloe Lankton; believing that it will greatly interest its readers, and that many will gladly avail themselves of the opportunity now afforded of securing a copy of the pictures referred to, and thus aid a christian sufferer. M. D. WELLCOME.

It has been my blessed privilege to enjoy, for a brief space, the companionship of that afflicted child of God, Chloe Lankton.

She lives at the village of New Hartford, Litchfield county, Connecticut, near the banks of the Farmington river. I felt a strong desire to see the face and hear the voice of one whose suffering condition has enlisted the sympathy of so many warm christian hearts.

Chloe's home is twenty-two miles west of Hartford, and difficult of access, since no railroad line leads directly to it. Procuring a horse and vehicle, in company with my own thoughts, I started for a drive of forty-four miles alone. Passing beyond the beautiful residences surrounding the city, I soon found myself at the foot of the Talcot mountains, and after crossing them, a few hours' drive brought me to the valley of the Farmington river. On nearing New Hartford, which extends for half a mile along the banks of the stream, I made inquiry of a passer-by for the residence of Chloe Lankton, and was directed to a one story house at the upper end of the village.

Leaving my horse to be cared for, with the home of Chloe in full view, within a hundred yards, I approached the house with a feeling of intense interest, which a long acquaintance with the trying circumstances of its inmate inspired.

On reaching the door, I was met by the aged domestic of seventy, who has so faithfully ministered to the invalid for the past twelve years. On informing her that I was a friend of Chloe Lankton, she invited me in, and bid me welcome.

It was a beautiful day, and through the open window a gentle breeze was fanning the cheek of the helpless sufferer. A sweet smile of welcome lighted up her intelligent features as I entered. I extended my hand, which was clasped within both of her own with the exclamation, "My dear friend, this is a pleasure I did not think to realize this side of heaven; but I expected to meet you there," and then with her heart overflowing with grateful recollections, she inquired after the many personal friends who have been almoners of God's bounty in ministering to her continued temporal necessities. Although they are unseen by her in this life, she looks forward with confident expectation to that time when she shall behold them face to face, where pain and sorrow are forever unknown.

She related to me some of the principal incidents of her life, and knowing the interest they will have for those sympathizing christian friends whose generous contributions we have had the pleasure of acknowledging in the *Times*, I give them, as nearly as recollection serves me, just as I received the narrative from the lips of Chloe herself.

"My dear father was an industrious, careful man, earnestly consistent in his observance of christian duties, while struggling hard with the world to support his family. From a little child I have been an invalid, and ever since I was eighteen years of age I have been utterly helpless. Before I reached my twenty-second year I became hopelessly bedfast, and have lain for thirty-six long years in the manner you now see me, unable to rise. My face looks as if I was in the enjoyment of good health, but my poor body is wasted by a lingering disease that no earthly physician can cure. I often suffer such excruciating pain that for days at a time I can eat no food; and again, for successive nights and days I have no rest, for I cannot sleep; so that it has seemed wonderful that my life should be prolonged. But oh! my dear friend, the presence of Jesus, my precious Savior, alone could sustain me through all these years of afflictive trial. My affectionate mother, who so lovingly ministered to my wants, was long since called away by death, and then I felt that sore sorrow which one in my helpless condition must realize, on losing the nearest, fondest earthly friend. I had three sisters, but they too have departed, and I am left alone. The last of these dear ones I clung to with an affection that knew no yielding; but God saw fit to remove her too, and in his infinite wisdom strengthened me to bear the loss. Why my life is prolonged is known only to him, but oh! what a mercy that the Lord has raised up friends among strangers, who have surrounded me with the comforts that you see in this little home."

And then she described the house in which she had lived from early childhood, and where she was watched over with parental love until both her father and mother were removed by death.

This still continued to be her only shelter until the roof actually rotted away from over her. She said, "In the midst of winter, while the snow was on the ground, the water at times poured through the leaky roof, partly on my bed, until it was inches deep on the floor of the room where I lay in my helplessness. I hired a little boy, with a tin cup and bucket, to bail the water out of my bed room. What should I do? How earnestly I prayed for a home that would protect me. I mentioned the subject to a dear friend in humble circumstances, who offered to use his hard earnings, a part of which he had carefully laid by, and purchase this house where I now am, nearer the village than my old home, generously agreeing to let me have the use of it while I lived, with the understanding that at my decease the property should pass to the hands of his family. Knowing that he could ill afford to make this offer, with a family dependent upon his exertions, I agonized in prayer that my heavenly Father would show me some way to get me a home without such a sacrifice on the part of this dear friend.

"What was my joy to receive, in a few days, the sum of seventy-five dollars from the office of the *Sunday School Times*, money that had been contributed by the sympathizing christian friends who had learned of my case through your paper. It seemed to me a direct answer to my prayer, and I put the whole amount of it sacredly by, not using the smallest amount for pressing need. Other friends, learning of my necessities, sent in their kind donations, until the whole amount was made up, and I am now living in a home of God's own choosing, through the generous contributions of his precious children."

The patient sufferer, whose face all the time was lighted up with a sweet smile, except during brief paroxysms of unusual pain, pointed out with the deepest interest the different articles of furniture in her room, naming, with tearful eyes and grateful expressions, the kind givers who had surrounded her with these comforts. I told her that it would be a great gratification to friends, who by reason of distance will never be permitted to see her in this life, to possess a good photograph of her, and a picture, too, of the home where she now lives, and I asked her if she would give her consent to these pictures being taken for the individuals and Sabbath-schools who contribute to her support.

She expressed a willingness to have it done, if it was thought best, and it gives me pleasure to announce that the pictures have been successfully taken, and will be sold for her benefit. The entire proceeds, beyond the expense of printing them, will be forwarded to her.

Winter approaches, requiring, in addition to her ordinary necessities, a considerable outlay for fuel, and any contribution will be exceedingly acceptable, and be duly acknowledged, as usual, in our columns. Whenever requested, the two pictures will be sent to all donors, where the amount contributed is $1 or more.

ANECDOTE OF JOHN WESLEY.—At one time when Mr. Wesley was traveling in Ireland, his carriage became fixed in the mire, and the harness broke. While he and his companion were laboring to extricate it, a poor man passed by in great distress. Mr. Wesley called to him, and inquired the cause of his distress. He said that he had been unable, through misfortune, to pay his rent of twenty shillings, and his family were just being turned out of doors. "Is that all you need?" said Mr. Wesley, handing him the amount, "here, go and be happy." Then, turning to his companion, he said pleasantly, "You see now why our carriage stopped here in the mud."

— One of the most wonderful cities in the world is Bankok, the capital of Siam. On either side of the wide majestic stream, moored in regular streets and alleys, extending as far as the eye can reach, are upwards of seventy thousand neat little houses, each house floating on a compact raft of bamboos, and the whole intermediate space of the river is one dense mass of chips, junks, and boats of every conceivable shape, color and size.

— The christian is a beggar while on his journey, but a king when it is finished.

Gems.

— First understand, then argue.

— He who saves in little things can be liberal in great ones.

— He who avoids small sins, does not fall into large ones.

— He that pelts every barking dog must pick up a great many stones.

— Forgive thyself nothing, and others much.

— He who blackens others, does not whiten himself.

— He who prays for his neighbor, will be heard first for himself.

— It is better to paint virtue to be imitated, than vice to be shunned.

— Practice flows from principle; for as a man thinks, so will he act.

— Daily actions are measured by present behavior.

— Get good sense, and you will not repine at the want of good luck.

— Wash thy heart in the blood of Jesus, and take a turn on Mount Calvary every day.

— There is a trancendant power in example. We reform others unconsciously when we walk uprightly.

— There are hills in the moral as well as the natural world, and we manage worse about the former than the latter.

— Waiting upon God continually, will abate your unnecessary cares and sweeten you necessary ones.

— Nature preaches cheerfulness in her saddest moods; she covers even forgotten graves with flowers.

— Cling not to thy stay here, neither be weary of it, still living as a saint and begging as a sinner.

— One of the witnesses of the truth, when imprisoned for conscience' sake in Queen Mary's persecution of the church, is said to have thus written to a friend: "A prisoner of Christ. What is this for a poor worm? Such honor have not all his saints. Both the degrees which I took in the university have not set me so high as the honor of becoming a prisoner of the Lord."

— Those who climb highest in the world are not always the happiest. Genius and talent sometimes raise men to such a giddy height that they find themselves above all earthly joys, and yet below all heavenly ones. While perpetual summer blooms in the humble valley, the cheerless mountain summit is crowned with everlasting winter. We do not well to envy those who are above us, for a wise and good providence distributes the blessings of life more equally than we are apt to imagine.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

ROUGH DIAMOND.

We had been on a long journey through the woods of Eastern Maine, and now, on our way back to New York, were idling a few days at Boston.

"*Traveller, Transcript, Evening Journal*, matches two cents a box—*Herald*, last 'dition, sir?" shouted a shrill-piped, ragged little imp on the evening of a cold, wet, bitter day in October, as we stood on the side-walk.

"Matches, sir? two cents a box, sir; to-night's paper, half price—only two cents, sir," persisted the little chap, as the market showed symptoms of decline, and threatened to close decidely flat.

"Get along, Bird's-eye; don't want any," growled Williams.

"They're good matches, sir; two cents a box."

"Don't smoke."

"They're good matches, sir; two cents a box, sir;" coming round my flank.

"No; don't want them, my boy."

The keen, blue face, red, bare feet, ingrained with dirt, and bundle of scanty rags, looked piteously up at me, moved off a little, but still hovered round us. Now I had taken a mental pledge from myself to encourage vagrant children in the streets no more. Somehow, this pledge wouldn't stand by me here, but gave way.

"Give me a box, little one."

"Yes, sir; they don't smell."

"Ah, I have no coppers, little chap; nothing less than a quarter; so never mind, I'll buy from you to-morrow."

"Buy them to-night, if you please; I'm very hun-grey, sir."

His little cold face, which had lightened up, now fell, for from his bundle of papers, I saw his sales had been few that day.

"I'll go for change, sir."

"Well, little one, I'll try you; there is a quarter, now be a good boy, and bring the change to-morrow morning to the Parker House. Ask for Mr. Snow."

"As sure as death, sir, I'll bring the change in the morning," was the promise of young Lucifer as he vanished down Brattle Street with the quarter.

Next morning we visited Bunker Hill, the Great Organ, and the Common.

On our return to Parker's, I inquired:

"Waiter, did a boy call for me to-day?"

"Boy, sir?—call, sir? No, sir."

"Of course, Fred, he didn't. Did you really expect to see the young Arab again?"

"Indeed I did, Charley. I wish he had proved honest."

Later in the evening a small boy was introduced, who wished to speak with me. He was a duodecimo edition of the small octavo of the previous day, got up with less outlay of capital—a shoeless, shirtless, shrunk, ragged, wretched little Arab of the streets. He was so very small and cold and childlike, though with the same shivering feet and frame, thin blue cold face, down which tears had worn their weary channel—that I saw at once the child was not my friend of the previous night.

He stood for a few minutes diving and rummaging into the recesses of his rags; at last little Tom Thumb said:

"Are you the gentleman that bought matches from Sandy yesterday?"

"Yes, my little man."

"Well, here's thirteen cents, (counting out divers coins,) Sandy can't come; he's not well; a cart ran over him this morning and broke his legs, and lost his cap and his matches, and —your ten cents, and—his knife, and—he's not well—and the doc—tor says—he's—dying, and that's all he can give you now." And the poor child, commencing with sobs, ended in a sore fit of crying.

"Are you Sandy's brother?"

"Yes, sir;" and the floodgates of his heart again opened.

"Where do you live? Are your father and mother alive?"

"We live in North Street. My mother is dead, and father's away, and we live there with our mother-in-law," sobbing bitterly.

"Where did this accident happen?"

"In Hanover Street, near Blackstone."

Calling a carriage, were we speedily in North Street. Preceded by my guide, I entered a dark, wide, winding stair, until, climbing many flights in total darkness, he opened a door, whence light maintained feeble, unequal struggle with the dark, close smelling gloom. In a large room, scarcely made visible by one glimmering candle stuck in a bottle, was an over-crowded mass of wretched beings, sleeping on miserable beds spread on the floor, or squatted or reclining on the cold, unfinished boards.

Stepping over a prostrate drunkard, I found little Sandy on a bed of carpenter's shavings on the floor. He was still in his rags, and a torn and scanty coverlet had been thrown over him. Poor lad! he was so changed. His sharp, pallid face was cold and clammy. Beads of the sweat of agony stood on his brow—his bruised and wounded body lay motionless and still, except when a pitiful moaning heaved his little heart.

A kind doctor from the neighborhood had called and left some medicine to soothe the poor lad's agony, (for his case was hopeless, even though he had been taken at first, as he should have been, to the hospital,) but his step-mother had forgotten to administer it. I applied it, and had him placed on a less miserable bed of straw, and feeing a woman, an occupant of the room, to attend him during the night, I gave what directions I could, and left the degraded, squalid home.

Next morning I was there again. With the exception of a broken chair, furniture there was none in that stifling den. Its occupants, said the doctor, whom I found at the sufferer's bed, were the city's dregs, and the poor lad's step-mother, who had taken him from school that she might drink of his earnings, was as deep in infamy as any of them.

For the patient, medical skill was nought, for he was sinking fast. His soul, looking from his light blue eyes, was slowly ebbing out, his pallid cheeks were sunk and thin, but consciousness had returned, and his lamp was flickering before it sunk forever. As I took his feeble hand, a flicker of recognition seemed to gleam across his face.

"I got the change and was comin'—"

"My poor boy, you were very honest. Have you any wish—anything, poor child, I can do for you?"

"Reuby! I'm sure I'm dying—who will take care of you now?"

Little Reuben was instantly in a fit of crying, and threw himself prostrate on the bed. "Oh, Sandy! Sandy! Sandy!" sobbed his little heart.

"I will see to your brother."

"Thank you, sir—don't leave me, Reu—Reu—by, I'm comin'—comin'—"

"Whist, whist!" cried little Reuby, looking up and turning round to implore silence in the room. That moment the calm, faded smile that seemed to have alighted as a momentary visitant upon his face, slowly passed away—the eyes became blank and glazed, and his little life imperceptibly rippled out.

The honest boy lies at Forest Hills, in a little grave in the Strangers' Lot, and little Reuby is at the Home for Little Wanderers, from where I receive excellent accounts of him and from him.

"What of your young Arab, Snow?" said William, the following afternoon. "Was he honest, and is he really ill?"

"Yes, Williams, he was an honest boy, and now he is 'where the wicked cease from troubling, and the weary are at rest.'"

Selected by J. N. B.

A LIE STICKS.

A little newsboy, to sell his paper told a lie The matter came up in Sabbath-school. "Would *you* tell a lie for three cents?" asked a teacher of one of her boys.

"No, ma'am" answered Dick very decidedly.

"For ten cents?"

"No, ma'am."

"For a dollar?"

"No, ma'am."

"For a thousand dollars?"

Dick was staggered. A thousand dollars looked big. O, would it not buy lots of things? While he was thinking, another boy roared out, "*No, ma'am*," behind him.

"Why not?" asked the teacher.

"Because, when the thousand dollars is all gone, and all the things they've got with them are gone too, the lie is there all the same," answered the boy. It is so. A lie *sticks*. Every thing else may be gone, but that is left, and you will have to carry it round with you whether you will or not: a hard, heavy load it is.—*Child's Paper.*

LEANING ON JESUS.

A little girl lay near her death. She had been brought low by a sad and painful disease. Not long before, her step had been as light, and her heart as joyous and gay as any of her companions, but now her body was racked with pain, the icy hand of death had touched her, and she was about to go into eternity.

"Does my little one feel sad at the thought of death?" asked her papa, as he watched the look of pain on her face.

"No, dear papa," said she, smiling; "my hand is all the while in the hand of Jesus, and he will not let it go."

"Are you not afraid, dear child?" asked the minister at another time.

"No; I can not fear while Jesus supports me," she replied quickly.

"But are you not weary with bearing pain?"

She said, "I am leaning on Jesus, and don't mind the pain."

DON'T WRITE THERE.

"Don't write there," said one to a lad who was writing with a diamond on a pane of glass in the window of a hotel.

"Why?" said he.

"Because you can't rub it out."

There are other things which men should not do, because they cannot rub them out. A heart is aching for sympathy, and a cold, perhaps a heartless word is spoken. The impression may be more durable than that of a diamond upon the glass. The inscription on the heart may last forever.

On many a mind and many a heart, sad inscriptions are deeply engraved which no effort can erase. We should be careful what we write on the minds of others.—*Merry's Museum.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address.........$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address.........$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*

Over all business matters, write—*Business.*

Over all articles for the paper, write—*For the Crisis.*

All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.

When the names of new subscribers are sent, please say they are *new*, and it will save much labor.

PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.

☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.

☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE

THE YOUNG PILGRIM;

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 687. BOSTON, WEDNESDAY, DECEMBER 9, 1868. VOL. XXVIII.—NO. 13.

The World's Crisis

AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL,
A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS,
M. BATCHELOR, J. G. HAMBLIN,
H. H. DICKINSON.

GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LOOKING.

Looking, ever looking for the coming of our Lord;
Though a faithless world deride, we calmly rest upon his word,
And upward, ever upward gaze, not ignorant of this thing,
That he in promise is not slack, although long-suffering.

"Since the fathers fell asleep, all things as they were?" Not so;
'Thwart the heavens the day foretelling, twilight's quickening flushes glow;
Signs increase, the morn is breaking; looking, looking would we be,
Till his glorious appearing "as the lightning" we shall see!

On the word that never faileth, this our confidence we build;
Prophecies and promise blending, show our hope well nigh fulfilled;
Faint not, christian, watch and faint not, disappointment is not stored
For the one who, watching, waiteth—looking, looking for the Lord.

Blessed he that watcheth, keeping all his garments pure and white,
Blessed though Christ's coming startle—sudden as "a thief at night";
Are we watching thus, beloved, that in peace we may be found,
Diligent, and pure, and blameless, when our Savior's trump shall sound?

Just a little longer, christian! looking, 'twill not seem too long;
Waiting ages shall be broken, this the triumph of our song;
Come, Lord Jesus, quickly come! thy waiting ones release,
Forth from care and toil of watching, bring into thy perfect peace.

—*Daily Sentinel, Bath, Me.*

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

MAN TO DIE, AND SIN TO END.

Try another text: "*What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.*"—Rom. 6: 21. These beloved Roman brethren were of course ashamed of their sins. The operation of grace was to beget in them an abhorrence of their former ungodly courses. In Gal. 5: 19 occurs a list of carnal deformities and offences, and they are pronounced the *works of the flesh*. Seventeen items make up the enumeration, not reckoning the unnamed sins included in the "such like."

(Parenthetically, now, let me just suggest, these sins are not the hated excesses and transgressions of an *immortal soul;* not the pestilent errors of an immaterial, immortal mind; but with apostolic terseness they are called and defined the works of the flesh. By this we know the real sinner is *a material man*, a descendant of the very Adam that came from the dust of the ground. We can understand these evil energies and motions of sin to belong to that body from which the apostle was "willing to be absent"; to wit, a "mortal body," a "body of sin"; and we have the explicit intimation that even "hatred, variance, emulations, wrath, strife, seditions, heresies, and envyings" are "works of the flesh." Here is a deranged organization. A material man is faulty and fallen. Sin has disordered the whole human nature. The heart, the mind, the will, which are all developed only as a quality and product of *organism*, are vagrant and revolted. Now, it is *not* an immortal soul that is angry, emulous, seditious, envious, heretical and hostile, but a mortal man; for these sins are works of the flesh. In other words, a man, organized and material, thinks and feels evilly. He is out of order, fallen, sinful and wicked. As for his heart, it is proud; as for his mind, it is ambitious and debased; as for his will, it is insubordinate, selfish, and corrupt. It is this very man, reasoning, but material, volitive but depraved, highly organized but fallen, that hates, fights, emulates and envies. There is a law of sin in his members. A disordered organism not merely lugs or lags, in its functions of feeling and thought, but shows you functions perverted, mischievous, villainous.) A long parenthesis, I grant, but I hope not im-pertinent.

Now you see the christian is ashamed of these works of the flesh. All the fruit he had of them was evil. I tell you, he objects to be ruled by those tyrants—hatred, heresy, envy, and the whole miserable oligarchy. The great and good apostle points with unerring finger to the dreadful and certain issue of such a tyranny. "The end of *these things*," says he, "*is death*." Now we have a plain statement, and let us have a simple, hearty faith to accept it. Here is the inevitable finale. Here is an evolution, an eventuality, an *end*,—and this is death. After the pest, comes the penalty. Following the inflammation is the gangrene. Italicise the assertion, it is very simple,—"*the end of these things is death*"; and I believe it. Why mystify and perplex the passage? There is a career of sin, and it moves on to its conclusion. Ah! then, there is a conclusion, to be sure. If there be no repentance, and redemption through the blood of Jesus, the issue is final and fatal. If there is repentance, and faith in the blood and merit and power of the Divine Son, the disastrous issue is forestalled, and the poor sinner comes through a golden door into a hope and inheritance of life. So you see there is going to be an end of sin. Thanks be to God, there is an *end* determined. If death be the end of sins, I can not see the force of that philosophy which alleges a futurity of sin that is to *know no end*. By what license are we to violate the simplest logic, or contradict the plainest statement? Is there the slightest ground for inferring, or warrant for affirming, that the *end* of these things is a *continuation* of them? Is such the allowed variation or peculiarity of logic in *theology*, that by *finis* we are to understand *perpetuity?* How must that invader into the domain of scripture testimony appear before God, who thus subverts a revelation? Yet nothing is more patent than the prevalent fallacy and presumption of affirming that sins are endless and eternal.

"The soul," says this strange theology, "is immortal, and therefore must eternally be sinful." And so we have the spectacle of a heart thoroughly perverted and debased, forever active in uttering its irrepressible language of anger and vileness and revolt. The fountains of murmuring and misery are pouring forth their detestible issues to all eternity. Ten thousand million embittered spirits, blasted with the curse of Omnipotence, and turbid with the most miserable abominations of depraved feeling and imagination, are encumbering the sulphurous air of their prison with vocal and blasphemous resentments. Their indescribable pangs are the stinging stimulus to endless maledictions. Anguish and agony are never a veil to their anger and wickedness. Since they are immortal and can not die, they occupy the mighty epochs of duration with unappeasable murmurs of maddened enmity. Incapable of death, they are growing to be yet more horrible monsters of all impiety. A place called *hell*, in the universe of God, remains a theatre carefully preserved, upon which are enacted inconceivable and ever-increasing excesses of sin and crime, while the penal fire of God flames eruptive and unquenchable, with a fierceness all potent to exasperate and agonize, but impotent to destroy. Sin inherent in an intelligent immortality eternally resists perdition. Talk about an "end of these things," in the vastness of creation, or the aions of eternity? Why, great and mighty Paul, with thy tongue touched by celestial fire, how could you speak of an end of unforgiven sins, if soul and sin are both immortal? For surely this is what we are driven to concede and defend, if there is no extrication from the mazes of idolized modern divinity.

Yet we are bound to credit the short and simple allegation, and conclude that, if the end of unrepented sins is death, *certainly there is an end*. Yes! repeat it, believe it, affirm it, maintain it, and let the sword of the Lord slash into this great image and fiction of the devil, enshrined in the creeds and credences of men. Surely sin is not immortal, yet how can it be otherwise, if it inhere in an impenitent immortality of intelligence that has failed of grace? If the soul is immortal, by the edict of erudite divinity, then of course in this soul lost, but alive, sin, which has achieved its damnation, is also immortal. What a doctrine of our great modern Protestant episcopacy! Ah, rather, what a tradition from the fiend, dignified into such a sacredness that the very scripture which exposes the lie is heard under protest, or dismissed with deprecations. Nevertheless, it is not by the Bible that soul immortal and sin eternal can be shown.

The end of these things is *death*. Death is the loss of life. As the issue and penalty of sin, it includes with an extinction of being the act or process of dying, which is of varying duration, and with varying accompaniment of suffering. In the recognized imminence of the awful penalty, the trembling culprit sees at last in some measure the magnitude of his mighty loss. He realizes the preciousness of the life forfeited and foolishly frittered away. He gazes aghast at the brightness and majesty of that justice in which he reads a doom inexorable as fate. No refuge in the universe meets his eye, nor any signal of reprieve relieves his anxiety. Life and heaven and glory are lost. It is a hopeless case. It is an error of awful magnitude, and admits no reparation. And by what warrant of exaggeration, or addition, or assumption, shall an un-inspired theology magnify or distort the penalty of *death* into a harrowing, horrible, blasted, eternal life; and so, with deforming the plain letter of God's word, provide a prison of fire for the incarceration of immortal rebels, for whose unmitigated agonies some impulse of pity in the heavenly ranks, throughout the epochs of eternity, might seduce or tempt a thought disloyal to eternal justice? Whose dogma or speculation shall rise up to overbear or supersede a "thus saith the Lord"?

If "death be the end of sin," as the text affirms, then it is the end of all, for death is the end of life. If the sinner is dead, his career is finished, and surely he can sin no more. Why re-create or perpetuate by a false imputation of immortality that which is to die? If the sinner's conscience is inscribed with the various and tortuous handwriting of sin; if his heart is marked with its dark engraving, and ruined with its vice and bitterness; clearly with him must perish all the virus, refuse and wretchedness that oppress him. When the fountain is dried there is no stream, and the fire of Malachi's prophecy will be keen and fierce and fearful enough to burn all the malaria and slime of six thousand years of sin and sinners. The stones will be burned white and clean of the blood of murder. The heat that calcines the criminal's bones will surely leave no heart immortal, throbbing un-cased and sensitive in a surge of flame, or vainly trying to die amid the awful spasms of its agonized eternal life. O, fie! thou wretched deformity, and excess of theological opinion—immortality of both sin and sinner!

If on the fourth of July, 1869, I should ride by rail from Omaha to San Francisco, I should know certainly that the California coast would end my westward journey; but if not convinced by the roar of the Pacific surges, rolling in thunder on the beach, I should believe it when I had begun to sink and strangle in the ocean brine. If the ocean be thus an end of the trans-continental highway of iron, just so truly is "death an end of sin." Why complicate so plain a thing with sophism or mystery? It seems to me that I would rather not be thus unwisely occupied.

CLINTON COLEGROVE.

THOUGHTS FOR THE YEAR—1868.

We have now arrived at a period which every one who thinks at all must allow to be critical to the utmost degree. "We stand upon the shore," and see the long gigantic waves rolling in upon us from the ocean. When they shall break upon the beach, and what destruction is to follow none can tell. One by one we can count them, as they advance, and we see them bearing down upon ourselves. Chained to the shore, like the victims of the middle ages, we can neither fly from them nor rise above them; we can only calculate their approach."

France and Austria are preparing on the vastest scale for a deadly conflict with Germany, and perhaps, with Russia. They are rousing up Poland and its desperate warriors to make one last despairing effort for national independence. Prussia, foreseeing the attack, is preparing on an equal scale; arming all her frontier fortresses, forming entrenched camps, filling her magazines, and inventing implements of seven fold destructiveness. Russia is advancing with rapid strides towards our Indian frontiers, and behind her advanced guard she is collecting innumerable hosts, sweeping in a semi-circle through all Central Asia, and gathering all the barbaric tribes of Turkestan between Tartary and Bokhara, to pour them down upon Hindostan. Twice have the tribes of Tartary invaded India—under Genhis Khan, and under Timur, and the third Tartar invasion, under Russian guidance, may be as fatal as that of the Moguls. Russia, not satisfied with Central Asia, is more than ever conspiring for the partition of Turkey, and all the christian subjects of the Ottoman throne, backed and urged on by Russia, are waiting the signal for an universal insurrection. Even gallant little Denmark, in secret alliance with France, is preparing her troops and ships, and openly boasting of her projected vengeance upon Russia.

Above all we must turn our eyes to Italy, where, as far as we can judge, most momentous events are rapidly approaching. It is notorious that the Pope is increassng his army to double its usual strength, and that he is mounting his fortresses with the best modern artillery; in a word, the Pope is openly preparing for an attack which he seems fully to expect. Meanwhile, the Garibaldians are actually, though secretly, at work collecting recruits for a second outbreak against Rome. And, what is most especially important, it is evident that Italy has turned away with abhorrence from the patronage of France, and is leaning her hopes upon an alliance with Prussia. This is most important. For the Italian scheme, worthy of Machiavelli—is to wait till France shall be engaged in war with Prussia, and then to rush down upon Rome and the Papal government and make a fair end of the Papacy, before France, busied on the Rhine, can come to the Holy Father's assistance! But Machiavelli's subtlety did not rescue Italy from the most abject bondage, and the Machiavellian policy of modern Italians will only hasten the downfall of the Italian throne. Should France be victorious on the Rhine, she will then turn all her forces against Italy, avenge the Pope, gain new possession of Rome, overthrow the Italian kingdom, re-establish the Papal government, and, as a matter of course, identify herself altogether with all the three at once; with Rome, with Italy, and with the Papal sovereignty.

Such an event would be most momentous indeed; for it would exhibit the position of the personal antichrist and the characteristics of the "last days." The seven-hilled city will then indeed have become the centre at once of Popery and of Antichristianism—and the Pope will be exactly in the position of the second beast of Revelation the 13th, acting as the agent and vassal of his imperial protector. And who can deny that such events may be near at hand, when he observes the preparations made in France for a war upon the Rhine, and the half-suppressed but glowing hostility kindled throughout Italy against France; when he observes the growing intimacy between Italy and Prussia? The personal antichrist must of necessity be master of Rome, and therefore a great difficulty had arisen from the present condition of Italy. One difficulty has been heaped upon another ever since 1859. Austria was driven from Italy—from Lombardy first, and then from Venetia. Italy was thrown by war into a new and unlooked-for position. Now, it was said, is the time for the personal antichrist to appear, and to take possession of Rome. Now he will become the visible head of the Roman territory and of the Roman world! But all went contrary to expectation. It only became a respectable kingdom under a respectable king. Everything was arranged with decency and decorum. The Pope remained at Rome as the shadow but not the substance of antichrist. And Garibaldi had not the brains, nor Victor Emanuel the will, to set up for the veritable antichrist. Some people thought Italy would immediately become Protestant, being edified, as she ought to be, by the wars, the murders, the love of money, the Indian butcheries, and the Chinese poisonings of holy Protestant nations. But Italy was too wise to imitate such bastard Protestantism, and, unfortunately, too addicted to atheism to imitate any Protestantism at all. Every one, however, felt sure that Italy would settle down, and English Protestantism rubbed its hands in full anticipation of an additional customer. Those hands reeking with Oriental blood—those hands that moved not one finger to help Italy in her agonies! How, then, was the grand structure of apostasy to be built up on the seven-hills? No mere Italian king could ever be so powerful as to erect the throne of antichrist. Italy must fall into more powerful hands than those of the house of Savoy. But now the time may be drawing near for another hand and for another dynasty. Italy, with fury in her heart, and bankruptcy in her exchequer, is watching France, and throwing herself into the arms of Prussia. A war on the Rhine, and Italy will play her last and most desperate game. Set France at defiance, turn her forces against Rome, pour out her wrath upon Napoleon, both in word and deed, and offend beyond the hope of forgiveness. All this is not only probable, but almost certain, should France be occupied on the Rhine; and then, indeed, we shall see a new Italian combination. France mistress of Italy, and the Pope and the Emperor as closely united into one as the centaurs of Grecian mythology. "The centaur," not fabulous, will no longer be a phrase, but a reality.

This Italian question is perhaps the most momentous question of the age—since the destiny of Italy will more than all other things affect the destinies of antichrist and the fate of Christendom—(not antichrist the Pope—but antichrist the man.) And for these grand events the prime mover of the day is preparing with incessant toil and with ceaseless circumspection. The preparations of France we have spoken of before. The deadly nature and terrific rapidity of her engines of war have been noticed by every journal in Europe. Rapidity has become the very genius of the age. Railroads are too slow, we must have telegraphs. Hours are too long, we must compress our anxieties into minutes. Wind and water are too dull, we must transmit our thoughts with fire. Destruction is too merciful when it slays one man in sixty beats of the pendulum, we must slay sixty men in the sixty seconds! The rapidity of phrenzy seems to have taken possession of the age, like some evil spirit. And why? Because God has said that he would make "a short work" upon the earth. And because the Devil is in haste, knowing that his time is short.—*The Last Vials.*

For the World's Crisis.

TO THOSE WHO DO NOT ATTEND PRAYER MEETING

Come, brothers and sisters of like precious faith,
Hear what the Lord by his apostles saith;
Forsake not the assembling of yourselves together,
Confess all your faults and pray for each other.

Come, gather together in the name of the Lord,
Exhort one another and talk on his word;
Come, gird on the armor, the battle is rife,
And the Lord will soon give us eternal life.

'Tis the command of God as much as any other,
That we should assemble ourselves together;
And so much the more as the day draws nigh,
When we expect to see Jesus descending the sky.

Then let us be faithful, obey his commands,
Our loins girt with truth, our lamps in our hands,
All trimmed and burning, our vessels full of oil,
Our garments all clean, without wrinkle or soil.

Fond Du Lac, Wis. C. B. DANKS.

For the World's Crisis.

SIMON MAGUS.

HIS FOLLOWERS NOT ALL DEAD.

The subjoined, from Tillemont's Eccl. Hist., tom. 2, § 5, shows that Simon Magus still has followers in our day, as in the days of Philip and Peter. G. W. S.

"Irenæus says that after Peter had rejected, with horror, his proposal of selling the power of imparting the Holy Spirit, Simon fell into much greater errors and abominations; applying himself to magic more than ever, taking pride in withstanding the apostles, and infecting a great number of persons with his impious errors. For this purpose, it is said, he left Samaria, and traveled through several provinces, seeking places where the gospel had not yet reached, that he might prejudice the minds of men against it. Theodoret says, at Tyre he bought a public prostitute, called Selene or Helene, and carried her with him, committing crimes with her in secret. As to the heresies of Simon, in addition to those imputed to him in Acts 8: 10, the fathers accuse him of affirming that *he* was not only the great power of God, but that he came down as the Father in respect of the Samaritans, as the Son in respect of the Jews, and as the Holy Spirit in respect of the Gentiles; but that it is indifferent which of these names he went by. Jerome quotes these blasphemous expressions out of one of his books; 'I am the word of God; I am the beauty of God; I am the Comforter; I am the Almighty; I am the whole essence of God.' He was the inventor of the Aeons, which were so many persons of whom they composed their deity. His Helene he called the first intelligence, the mother of all things, and sometimes the Holy Ghost, Prunica, or Minerva. He said that by this first intelligence, he had originally a design of creating the angels; but that she, knowing this will of her father, had descended lower, and had produced the angels, and the other spiritual powers, to whom she had given no knowledge of her father; that these angels and powers had afterwards made angels and men; that Helen had passed successively into the bodies of various women (*transmigration*); among others into that of Helen, wife of Menelaus, who occasioned the war of Troy; and at last into the body of this Helen of Tyre. (I wonder if she be not now in some one of our trance speakers.)

"He did not acknowledge Christ to be the Son of God (nor do the Spiritualists of our day), but considered him as a rival, and pretended to be himself the Christ. He believed not the resurrection of the body, but barely a resurrection of the soul. (That is precisely the way that some men are heard to talk in our day; and more is the pity, that it sometimes comes from professedly christian pulpits and ministers.) 'If Satan be transformed, . . what marvel if . . .' He taught that men need not trouble themselves about good works, all actions being indifferent, and that the distinction of actions into good and bad (or evil) was only introduced by the angels, to render men subject to them. He rejected the law of Moses, and said he came to abolish it. He ascribed the Old Testament to the angels, . . . and paid to them an idolatrous worship, pretending that men could not be saved without offering to the Supreme Father abominable sacrifices, by means of the principalities that he placed in each heaven. He offered them his sacrifices, not to obtain assistance from them, but to prevail with them, that they might not oppose men."*

* No wonder John said there were antichrists in his day, nor that some should re-affirm it of the days in which we live.

Olena, Ohio.

THE DEAD SHALL LIVE AGAIN.

Among the many great and precious promises given us by our heavenly Father in the word of inspiration, none are fraught with greater consequences, or better calculated to comfort the christian, than the promise that the *dead* shall *live again*. Since it is appointed unto man once to die; and death being a *fact, not a theory*, for death is the common conquerer of mankind; merciless alike to tender youth and hoary age, to the good and bad, and to all classes and conditions in life. He has filled society with lamentations, and clothed many a mourner in robes of sorrow. His vocation is terrible destruction; and like a conqueror he rideth through the world, leaving his pathway wet with tears and dotted with graves. Each time he comes, it seems to be with the same relentless fury, dealing out to man the cup of bitterness and sorrow. He has no pity. Mothers have knelt before him, and plead for their children in vain; sisters have bowed at his iron throne, and with tearful eyes besought him to revoke the mandate which consigned a brother to the grave, in vain; whole churches, whole nations, have been unable to soften his heart of steel, or move him to one deed of mercy and compassion. Other conquerors have lived a while and died. Alexander and Napoleon are slumbering in their graves. For a short time their banners over defeated armies and prostrate empires waved in triumph. Victory followed them for a while, and gathered its clusters of blood-wet laurels around their heads. But the time of triumph was short. Soon they left the ranks of living men and joined the silent army of the dead. Their dust has mingled with the ashes of beggars and slaves. But death is not yet destroyed. Unlike human tyrants, he holds his sway from age to age, and the monuments of his progress are found through the space of six thousand years. He, with sacrilegious tread, the garden of Eden entered, and following close in the tracks of human sin, marked our first parents as his victims. He has entered into a contest with the mightiest of our race. Patriarchs, prophets, kings, he has consigned to the shades of the sepulchre, and even with the Son of God did the monster grapple, but God by his power raised up Christ from the dead; even so all that believe on Christ, according to the word, though they be bound by the enemy death, yet shall they come forth from their graves, to live again.

Who has not lost a friend, endeared to us by the ties of nature, religion, or marriage? Who has not been called to bury some loved form in the dark earth? What heart has not been torn by having the ties of nature broken? To that heart comes the joyful intelligence, Thy friend shall live again. The grave will give up its dead. Was your friend Christ's? Did he die with faith in Christ? Then he will rise glorious. If you ask when he will rise? I reply, not now. No miracle will Christ put forth to bring him back to life before his time; but, when Jesus comes again, *then* they that sleep in him will appear also, and in all the beauty of immortality and incorruption will they arise from the dust, and sing songs of unceasing praise to God and the Lamb, while endless years roll on.

Let worms devour my wasting flesh,
And crumble all my bones to dust;
My God shall raise my form anew
At the revival of the just.

If you ask, where shall they rise? I reply, the spot whereon they fell. The scene of their death and burial is to be the scene of their resurrection. The sod on which you have stood and wept, in which you have set sweet flowers, and to which you have loved to repair, will be the spot on which their ransomed feet will stand to wait the crown of glory, which will circle their no longer wasted brows. Skepticism will declare this impossible, and answer that the earth is not large enough to hold all who in successive generations have gone down to the grave. But science declares that only a small part of the earth will be needed for this terrible display; and a late writer has shown, by a mathematical calculation, that every objection arising from this source is completely unsound.

Skepticism will tell you that the dust of the body cannot be re-collected, that it enters into the composition of other bodies, and is lost; but faith takes up the argument, and shows that the same power which first made man out of the dust, can keep his scattered particles until they shall be needed at the last day. Hast thou forgotten that Lazarus and the widow of Nain's son were called back again to life, and came forth with the same bodies, the former after he had lain in the grave four days? How beautiful the thought that the trumpet shall sound, the dead shall come forth from the spot whereon they fell. The sailor who found a watery grave, will emerge from his long, deep resting place; the warrior, who fell upon the battlefield, will arise side by side with him who was slain by his own hand, their feuds all ended; whole families will stand together on some green spot, which they have purchased, inclosed, and adorned with care; brother and sister side by side will rise and lock arms together, and long parted friends and families be re-united. If you ask, how they shall rise? I reply, they died with a corruptible body, they shall come forth from the grave with an incorruptible one; the same form, the same flesh, but changed and purified, so that it may exist imperishably forever. They entered the grave as mortal, suffering beings. Their very struggle with death was one of pain. They shall rise immortal, and forever free from pain and death. Their tears and groans were all shed and uttered here. Their sorrows all ended. You saw them weep, you heard them groan; but as you will behold them come forth from their tombs, all these traces will be gone. You loved them in this life; you will love them more when they rise to the dignity of a pure and holy life in the new earth.

If you ask, for what purpose your dead will rise, I reply, they will be raised to be cleared from the legal connection they once held with the dark empire of sin; to be pronounced innocent by Christ, who once bore their load, and to enter with a glorified assembly into the presence of God. They will rise to enjoy all that angels feel of celestial love and peace, and to swell the anthem of heaven, the chorus of the Redeemer, which, beginning upon the outer ranks of the hosts of God, rolls inward, growing deeper and louder, until it gathers and breaks in one full, deep symphony of praise around the throne, "Worthy the Lamb, who once was slain, to receive honor, and power, and glory, and dominion forever and ever!"

Viewed in this light, what a glorious idea the resurrection is. How it destroys the fear of death, and takes away the gloom that gathers around the grave. As we look around, we see the work of death on every side. Rank after rank is falling on the battle-field of life, and the cold earth on which we tread is arched with graves. Men die, and leave long trains of friends, until earth seems to be one vast burial field, and our race made up of the dead and dying only. But soon the change will come when the saints shall shout their triumph over the grave, and their flesh see God.

"O grave, where is thy victory now?
And where, O death, is now thy sting?"

Selected by C. H. HURD.

For the World's Crisis.

SUGAR-COATED BY THE DEVIL.

What is? A great many things are, or people professing religion would not swallow them as readily as they do. One is, the *notion* so prevalent amongst us that we are in the *gleaning* time and that we need not expect the conversion of but *very few*, if any. This may look plausible at first, but I believe it is only a trick of the Devil to get people to *lose their interest* in the conversion and salvation of sinners. Never, till the trumpet sounds, are we to cease to warn men to flee from the wrath to come; to beseech men in Christ's stead to be reconciled to God. I know it takes a mighty effort in these times for men to break away from their sins and "serve the living and true God, and to wait for his Son from heaven;" but there is just as much power in the gospel to-day as ever. The great trouble is, men do not preach as though they *believed* what they preach. People do not *live* as though they expected the judgment of the great day of God Almighty was at hand.

A great amount of labor has been lost because it has not been in the Lord. Perhaps we have been at fault ourselves in not seeing more converted to Christ. It may be that many have labored to *pull down* more than to *build up*. It has been very truthfully said that "more flies can be caught with a spoonfull of molasses than a pail full of vinegar." "He that *winneth* souls is wise," and we are commanded to be as "wise as serpents, and as *harmless* as doves." Can we not reform? At many of our conferences and large gatherings, brethren see at the close of the meeting that there has been very *little*, if *any direct* effort made for the conversion and salvation of sinners. It does seem too bad that a large number of brethren and sisters should be together a week and no one converted. It seems as though many had lost sight of the object of preaching. There is too much preaching at men's *heads*, and not enough at their *hearts* and *consciences*.

The invitation has gone out bidding men to the feast. People are making their excuses. Does the Lord say never mind, let it pass? Nay, but go out quickly "and compel them to come in, that my house may be filled." Find a preacher that does not really feel for the perishing, and you will find one who can contend and even *strive* ("the servant of the Lord must not strive") on points of doctrine, even to the division and distraction of the church. I verily believe that the Devil has got so many to swallow this sugar-coated pill that he has caused many to backslide. People cannot lose their anxiety for the conversion of sinners without backsliding from God. Backslidden preachers are to be dreaded, for they can do more harm than any other class in the world. Brethren, AROUSE YE. Beware of Satan's devices. See the fields all white for the harvest. See the awful perdition that awaits the ungodly. See the multitudes in the "broad road" to the second death. Can you be representatives of him who laid down his life for the perishing, and not have your heart melted, while men are perishing? The work of Christ is left with his church. The responsibility is upon us. If we neglect or refuse to do the work, God will spue us out of his mouth, and raise up others that *will* do the work. The *gospel* is not narrowed down to one or two points. Salvation for the perishing and the lost is the great theme. The *judgment is at hand*. Multitudes are perishing. What is done must be done quickly. Let the work of salvation, which God, Christ and angels are all interested in, rest upon you. The long evenings are upon us. This may be the last winter we may have to labor to save men from the second death. May God roll the *burden* on the church. Sinners will be converted if the church will have the *burden* and the labor. Labor to save souls. Labor to bring men to Christ. May God help us to see the devices of Satan, and not be turned from the great work of saving men.

Boston. A. P. MOORE.

For the World's Crisis.

A SIGN.

"But as the days of Noe were, so shall also the coming of the Son of man be."—Matt. 24: 37. Thus our Savior has given us a sign by which we may know when we are living in close proximity to his second coming. He teaches us that the days which just precede that event are to resemble the days of Noah. In what will this resemblance consist? We are not left to surmise, for he proceeds to inform us, (read verses 38, 39.) They were then given to excess in feasting and pleasures, by which they were disqualified to hear the truth from the faithful man of God and be profited by it; so the flood came upon them unawares, and they all perished. The awful predictions of Noah neither disturbed the festivities of the gay, nor interrupted the social plans of the more sober; so Jesus gives us to understand it will be in the closing days of this dispensation. Read the following description, which the *N. Y. Independent* gives of the proceedings at a modern fashionable dinner table:

"It is very common among people who would be shocked to hear themselves called profligate, wastful, extravagant, or intemperate, to sit three or four hours at a dinner table, to drink half a dozen different kinds of wine, to partake of eight or ten different dishes, to excite their appetites by stimulants, and finally to retire cloyed, stupefied, and verging upon apoplexy and death. Are such habits becoming to rational beings, to say nothing of Republicans and christians?"

It is a fact which cannot be denied, that the people of the world at the present time are fast giving themselves over to feasting and pleasures. And it is not confined to the rich, but the poor also go into these things as far their means will permit them. Look at the parties of pleasure, balls, picnics, donation parties, oyster suppers, and church fairs, throughout our land; and see how they are thronged by professors of religion, while the prayer-meeting is very thinly attended. What effect do these things have upon the people? Why the same it did upon the Antedeluvians. It completely disqualifies them to hear and profit by the truth of the soon coming kingdom, which God is now proclaiming unto this generation through his servants. Is not this likeness as perfect and complete as the camera could possibly reflect it? The Judge standeth at the door. Prepare to meet him.

C. H. SWEET.

For the World's Crisis.

"BE YE ALSO READY."

Get ready, is an appeal that goes forth from God's holy book, and from holy men of God everywhere; but the great question is, what shall we get ready for? Certainly not to enjoy the pleasures and vanities of this world, for they are transitory; neither to enjoy the riches of this world's goods, for these things take to themselves wings and fly away. Neither the enjoyment of its gold and silver, for these will canker. Not ready to enter into the follies and fashions of the present day, for these too will do us no good in a short time. Not ready to enjoy a long life in this world, for this life is but a vapor, and is soon gone. Neither are we to get ready to follow the fables of these last days, for these bring us into darkness.

Now, what are we to be ready for? Ready for the coming, and kingdom of Jesus Christ; ready to enjoy the true riches which are in store for God's faithful children, and lay up for ourselves treasure in heaven, where neither moth nor rust doth corrupt, neither do they canker, but will endure for ever and ever.

Be ready at all times, for every good word and work; ready to deny self, and bear the cross daily. Ready to confess Christ before the world, and to labor faithfully in his glorious cause. Ready to receive the precious truths as they are revealed in the gospel, and as the light shines, to walk in it. Ready to enjoy eternal life, with all the redeemed of the earth.

"Be ye also ready; for in such an hour as ye think not, the Son of man cometh." Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man. "The end of all things is at hand; be ye therefore sober and watchful unto prayer." Stand ready, for time is short. May we all improve our time, so as to please our Lord and Master, and when he comes to make up his jewels, may you and I be found among them. JOHN MORRISON.

New Glasgow, C. E., Sept. 1868.

"I WAS MISTAKEN."—A lively writer has said, "'I was mistaken,' are the three hardest words to pronounce in the English language." Yet it seems but acknowledging that we are wiser than we were before to see our error, and humbler than we were before to own it. But so it is; and Goldsmith observes, that Frederick the Great did himself more honor by his letter to his Senate, stating that he had just lost a great battle by his own fault, than by all the victories he had won. Perhaps our greatest perfection here is not to escape imperfections, but to see and acknowledge, and lament and correct them.

— Christ has instructed many by the way, and been ready to enter into their hearts and dwellings; but, for want of an invitation to tarry, he has gone by.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Dec. 9, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender and the name of the person to whom the order is payable, there is NO SAFETY for their money. Any person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or *World's Crisis*. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

DISCUSSION.

We are to have a discussion with Dr. Morran, in Phenix, R. I., at the Methodist meeting-house, commencing Monday evening, Dec. 7th, to continue six evenings. Subject, the mortality of man. The Dr. is a noted lecturer on popular subjects. In his faith, he is a Scotch Presbyterian.

DEATH.—Our readers will find in another column an article from Bro. C. Colegrove, (formerly a Baptist minister), headed, "Thoughts on a few Things," that will well pay for a careful reading.

BRO. S. W. BISHOP wishes us to say that he is laid up with Sciatic Rheumatism, and consequently cannot fill his appointments east.

CORRECTION.—E. Hale, Vineland, N. J., wishes us to say that we are mistaken in thinking he is a Spiritualist.

WHO CONTROLS ROME?

It has been the opinion of many able writers on Papal power that the decree of Phocas in 607 making Pope Boniface III. the head of all the churches, giving him the world for a diocese, was the date of the beginning of the 1260 years, during which the "times and laws" were to be in the hands of the "little horn." If they began there, they would end in 1867. If so, then in 1867 the Pope must lose control of the "times and laws."

Says Mr. Purden, a noted English writer on prophecy, and a close observer of the signs of the times, "The Emperor Napoleon became master of Rome in 1867. . . . To all intents and purposes Rome is part of the French empire, and the Pope is a SUBJECT of the Emperor."

It will be recollected that Garibaldi attempted to take Rome in 1867, but was prevented by Napoleon. It is very evident that the Pope is completely *subject* to the will of the French Emperor.

CHRISTIAN TEMPERANCE CONVENTION.

An interesting Temperance Convention has been held at the Meionaon, Park St. church, and Music Hall, in Boston, Dec. 2nd and 3d. We are glad to see christian men and ministers taking hold of this subject in earnest. The meetings were largely attended, and the discussions of the various resolutions bearing on the questions, were specially interesting. Nearly all were in favor of advocating *total abstinence* from all intoxicating liquors as a beverage. There is no other safe position. Intoxicating drinks and the Holy Spirit hold nothing in common. One is directly opposed to the other. We have no sympathy with the doctrine that advocates the drinking of cider, lager beer, whiskey and brandy, as right for the followers of Christ. It is too late in the day, with all the light now before the public, to stand up in defense of "moderate drinking." There is no temperate use of what injures us. *Temperance consists in* TOTAL ABSTINENCE *of all unhealthy food and drink; and a moderate use of what is healthy.* No other position is safe for a christian.

We were glad to know that there is a waking up on the subject of tobacco using; and that many begin to see that the use of tobacco in any form tends to produce an appetite for intoxicating drinks. No man can be considered a consistent advocate of temperance, so long as he uses tobacco. Let the friends of Jesus cleanse themselves "from all filthiness of the flesh and spirit." It is too late to parley with these things. Let us cut them off forever; and no longer sanction by our examples the use of what is ruining thousands, both for this life and the one to come.

We fully indorse the following resolution, adopted by the Convention:—

Resolved, That, as intemperance is produced and perpetuated by the social and moderate drinking customs, total abstinence from all intoxicating drink is a christian duty.

Resolved, That the education of the young in the principles and practice of total abstinence is of paramount importance, and it is the bounden duty of pastors, Sabbath school superintendents, teachers and christian parents, by means of the pulpit, the school, the press, the formation of juvenile temperance societies, and the circulation of the pledge among the children and youth, to seek the accomplishment of this end.

Resolved, That the christian press owe a solemn and official duty to the church of Christ and to the world, to use its great influence in forming a correct public sentiment on the subject.

Resolved, That in view of the plain, emphatic and oft-repeated declarations of Scripture concerning drunkenness and the dangers of the wine cup, it is the duty of christian ministers to lift up their voice, earnestly and often, against the wickedness of the vice and its insidious approaches.

Resolved, That in view of the terrible results that are daily occurring from the prescription of intoxicating spirits and all alcoholic preparations as medicines, this Convention does respectfully and earnestly urge all physicians to discourage and avoid their use so far as consistent with their professional duties.

CHRISTIAN ECUMENICAL COUNCIL.

It is now proposed to have two ecumenical councils next year; one by the Catholics at Rome, commencing Dec. 8th; and the other by the Protestants, to be held next autumn, in New York. The Spiritualists also talk of having an ecumenical convention next year. By an *ecumenical* council is meant a *world's* council. In speaking of the proposed ecumenical christian convention, the Boston *Journal* says:—

"The object of the Council will be to produce harmony and good feeling among all denominations of professing christians, and discussions will be had upon all the leading topics which may then agitate the christian world. The importance of such a gathering, to embrace delegates from every quarter of the world, can hardly be over-estimated. It will bring together representatives of all denominations and of every christian nation, and the results of such meeting can but have a very important influence upon the advancement of christianity throughout the world. The Ecumenical Council, called by the Pope, will be held at Rome about the same time, and the calling of these two Councils, the one in America and the other in Italy, seems to indicate that both Protestants and Catholics are about to prepare for increased activity in the work which they have undertaken.

The Council at New York will consist of laymen, as well as clergymen, and among the English christians who have given their approval to the plan and promised their presence is Lord Shaftesbury. It may well be doubted whether the idea of but one christian church will very soon be realized, for the diversities of men's minds naturally lead them to entertain different opinions upon religion as well as other matters. But it is certain that there is a common ground where all christian denominations may meet, and from which, as a stand-point, they can work in harmony and sympathy for the advancement of their common cause. While it is not likely, therefore, that the Council to be held at New York will be able, or even undertake, to break down and remove the barrier of denominational differences, there is every encouragement for hoping that such a meeting will lead to the laying aside of many minor differences and unessential peculiarities, and will simplify and quicken the vital principles of christian faith and enlarge the sphere of christian work. If this can be done, it will be an untold advantage to christianity as an aggressive power, and to the world, which needs to have brought to bear upon it all the power and energy of the Church militant in preparing the way for the Church triumphant."

NAPOLEON'S PLANS.

In the May number of "The Last Vials," published in Torquay, Eng., when speaking of the plans of Napoleon III., the editor says:

The avenger of Napoleon is at hand! The military preparations of France have become the wonder of the age. Nothing like them has been known since Xerxes invaded Greece. The hosts of William the Conqueror would not be missed out of the military array of Napoleon the Third. The great Russian campaign of 1812 has been always looked upon as the mightiest event of modern times. It is the standard of comparison whenever military movements are the theme. But the Third Napoleon transcends the First in the vastness of his preparations as much as in the profoundness of his policy. He has acted for years with that consummate prudence which superficial men have mistaken for imbecility. He allowed Denmark to be broken up by Austria and Prussia; for well he knew that the two plunderers would quarrel for the spoil. He remained silent and passive, that all things might take their course. Austria and Prussia quarrelled for the Danish spoils, and Austria was defeated and laid low. What has been the result? That Austria has now become the vassal of Napoleon, and in place of resisting his ambition will only be too happy in sustaining it, Austria, which was at all times the enemy of the First Napoleon, has become the humble ally of the Third. Has not the Imperial policy been wondrously carried out?

Again: Had Napoleon marched to the Rhine a few years ago he would have been destroyed; for Austria would have joined Prussia against him, and every man in Germany would have taken arms for the honor of the Fatherland; besides, his ambition would have been so conspicuous, that even England and Russia might have joined in an European coalition. But now it is far otherwise. Austria hates Prussia far more than she dreads Napoleon; and the Danish question affords the French government an excuse for war which no one can controvert. Napoleon is not marching to the Rhine; he is only assisting Denmark, or, rather, carrying out the fifth article of the treaty of Prague. That fifth article was inserted by himself with the express object of providing himself with an excuse for a war with Prussia. Now he has a perfect right to assist Denmark, and a still further right to insist on the fulfillment of a treaty. He does not make war for the Rhine, but for this treaty of Prague. Half of Germany will be on his side, the other half indifferent. He will have nothing but Prussia proper to contend with, and France is more than a match for all that Prussia can bring into the field. On his way to Prussia he will have to cross the Rhenish provinces, and if he take possession it will only be the accidents of war,—not by malice prepense; so that he will gain all he wants, with the additional honor of being the patron of the oppressed, and the vindicator of treaties. In all that has hitherto occurred he has shown to the utmost extent some of the most powerful qualities of human character,—patience, silence, and precaution. Not the vulgar silence of the tongue, but the majestic silence of the heart. A fool can hold his tongue, but he can never hold his heart. He has been mocked and ridiculed by the English press as the dupe and plaything of Bismark. He has been represented and caricatured as begging for scraps, and being repulsed even in his humblest request. He has been hated and almost hooted by his own subjects. He has been described by our own shallow press as weak and wavering—as superannuated and worn out. He has endured all obloquy with that majestic silence of the heart—the silence of great deeds—the silence which belongs only to great men. Little men can neither practice nor comprehend it. But what has he been doing amidst this cloud of silence? Like the cloud-compelling Jupiter he has been gathering up his thunderbolts. Woe be to those against whom they shall be launched! He has raised his army to 1,300,000 men. He has exercised his troops in all the evolutions of war. He has trained them to night marches and night attacks. He has hardened their frames by exposure to all weathers—by encampment in the open fields at all seasons—by incessant yet judicious exercise. He has taught them to be familiar with darkness—to take in the twilight like the lions of the desert—to move with order and rapidity amidst the gloom and confusion of midnight. For that most perfect and most powerful of machines—a Napoleonic army—he has provided an equally perfect and powerful arm. He has completed his new rifles, leaving a million in reserve. He has completed his new artillery, and, still more wonderful, he has kept its secret.

Another engine of destruction has been produced under the immediate directions of the Emperor. It is called the 'Mitrailleuse.' By means of this engine a single soldier can discharge fifty musket balls per minute, each ball being effective at one thousand seven hundred yards—about an English mile. If we combine the 'Mitrailleuse' with the new guns and the Chassepot rifles, we shall find that silence is not imbecility, and that the Emperor Napoleon has not been silent in vain. He has expended his strength, not in empty words, but in pregnant deeds. He has been silent that he might the more secretly prepare, and, above all, that he might preserve the fatal secret of his engines of war. He has succeeded; and we believe the day to be at hand when the ridiculed and superannuated monarch will burst upon Europe with one all-withering blaze of power. The dull, dark thunder-cloud will in one instant quiver with insufferable light. We make no pretensions to infallibility, but we believe the thunder-storm to be at hand."

NEW YORK SOCIETY.

It is said that New York society was never so gay and worldly before as at the present time. The extravagance in dress is unparalleled. There is also a rage for scenes of pleasure, such as no christian should countenance. The New York correspondent of the Boston *Journal*, Dec. 3d, says:—

"The season is unusually gay. Places of public amusement are not so much frequented, but private parties, soirees, parlor concerts and private theatricals are the rage. Billiard tables are regarded as much of a necessity in a fashionable, well appointed house as a piano. Small chapels, theatres, or concert rooms, are added to first class residences. At these entertainments parties appear in full dress. The extravagance of female costume is extraordinary. Immense trains are the style. The hair is gathered on to the top of the head, after the fashion of Marie Antoinette, and this is powdered, as was the custom in colonial times in this city. To these fashionable entertainments a select company only is invited. These come by tickets, which are delivered at the door. Nine o'clock is early; eleven is the fashion. No seats are allowed in the rooms, and for two hours the wearied party listen to amateur performers, after which they partake of a supper, which closes between two and three o'clock in the morning. A more wilted, jaded, disgusted, disconsolate set than are the fashionable who turn away from the door in New York, where they have been 'enjoying' themselves, cannot be found on the continent."

FIVE HUNDRED MURDERS.

There is a sad state of things at the south, especially in New Orleans, as may be seen from the following intelligence of Dec. 3d:

"A New Orleans letter says that the report of the committee on peace and order upon the outrages and murders attending the last election, will be in print in a few days. It will show over five hundred murders committed in the last two months, and the prevalence of a system of terrorism so frightful as to prevent the bare possibility of any thing bearing the semblance of a retaliation."

METHODIST AND MASONRY.

Under this caption the *Independent*, week before last, adverted to the fact of the frequent officiating by Freemasons at Methodist Episcopal corner-stone layings. Pertinent to this is the following, from the Chicago correspondent of the *Boston Congregationalist*. In writing of the General Conference in Chicago, this correspondent says:—

"When the churches shall again come into a grapple with Masonry, as the conflict is already thickening, I fear that this great body will be in the same conditon it was in that with slavery, bound down by complicity with it and unable to move until the simpler politics shall have made the reform popular. A vast number of Methodist Episcopal ministers have been led into that rival fellowship, from the desire thereby to increase their influence; and so they have made a covenant with their lips not to deal with this anti-christian and anti-republican institution. Thanks, that the Congregational ministers and members have to so great an extent been preserved from this unhallowed alliance, and so are ready to give their influence in individual and church capacity for the overthrow of that system."—*Banner of Christ.*

ONE TALENT WORKERS.—Of them the *Northwestern Advocate* has these suggestive thoughts:—

It was doubtless not undesigned that he who had but the single talent, is represented as the one of all others who went and buried it, hid it in a napkin. Such a one has most temptation to do so. He naturally thinks that he has so little to invest for God, that it is scarcely worth while to invest it. If he had higher endowments, such as are worthy of God's great cause, then he might well employ them for God, but the yield of his little investment would be so insignificant, that it would amount to nothing, either for God or himself; it would scarcely honor either. In fact, as he reasons, it will be better to let those work who can work better than he. His feeble effort, his ungifted words, his pittance of charity, cannot amount to anything in swelling the aggregate of heavenly successes. So the devil helps him to wrong his master of his due, to rob his God, and thus also secures the inaction of a large part of the church. It is a horrid lullaby hummed by fiends in christian ears. But we must awake. Ten talents scattered among ten individuals, can, in some respects, yield more than ten talents concentrated into one.

If all christians were busy for God, each to the utmost of his ability, the church would at once an hundred fold her power. The giants are working, but the waste of power is with the masses; the eloquent are speaking, but the stammering tongues are silent; the rich and able are giving, but the men of moderate means have not learned as yet, to tithe unto the Lord. . . . A baptism of the million, is the want of the hour. Oh, God! let it fall, speedily, plenteously.

For the World's Crisis.

ROCHESTER.

To-day (Nov. 27th) has been a day of special interest. Our morning meeting was one of those special times in which, as the poet has it, we could

"Sit and sing ourselves away to everlasting bliss."

We felt sure the influence was strong enough to carry the city. Our Sabbath School and Bible class, numbering over one hundred, was near up to that in Boston, which is saying much for such an infantile institution. The afternoon and evening meetings were solemn and profitable. Many are seeking the Lord, while others have recently been made to rejoice in the truth. The prospect for a continued revival was never more hopeful, apparently, than now. Bro. Conolly, one of our devoted brethren, married one of our good singers, and they have gone to Florida to help Bro. Smith. Sr. Searle, one of the salt of the earth, goes to Michigan. You see it requires a river of life to keep up our numbers, which are still increasing. Our hall trembles under the weight of interesting and intelligent listeners to, and believers in, this solemn and glorious message. Give wisdom, give energy, and mighty power, O God, is my prayer.

H. PRATT.

THE TRACT FUND.

At a meeting of the [illegible] Christian Publication Society, held at the [illegible] Church, Boston, [illegible], the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS *for the free distribution of Tracts the ensuing year.*

Resolved, That our preaching brethren be, and hereby are, requested to act as Agents in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$[illegible]
C. S. Sherman	150.00
Ira Hodgkins	2.00
"Well Wisher"	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. *Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$1458.32
C. S. Sherman	100.00
" " (Norway Mission)	15.00
Charles S. Hall (pledge paid)	10.00
"Well Wisher"	5.00
Mrs. Putnam	.40

EUROPEAN MISSION.

Previous acknowledgments	$75.50
C. S. Sherman	25.00
S. A. K. (by W. L. H.)	2.00

For the World's Crisis.

TO THE LOVERS OF CHRIST AND HIS CAUSE IN CONN.

Dear Brn. and Srs. in Christ:—Christ having espoused *our* cause, he very reasonably expects us to make common cause with him in his effort to save us and our fellow men. At our annual conference, recently convened at Square Pond, the feeling was entertained that a greater missionary effort was demanded in our State. There are, manifestly, two reasons for the existing state of the cause.

First, a brother was chosen to act as *missionary*, and (by vote of the conference) was to receive *five dollars per week*. That brother on hearing of his having been appointed to thus act (he was not present when appointed), declined, on the ground that the amount voted for his support was inadequate; and that he could not expect collections to be taken for him where he should labor, for the reason that he was to be paid out of the missionary fund. We think that his reasons for refusing to act were *valid*. And if he had consented to the arrangement, on the terms proposed, he could not have proceeded far on a missionary tour, as the amount contributed for missionary work was very limited indeed; and if the churches have reaped as sparingly as they have sown, they must have gathered a *small crop* of blessings. "GIVE, AND IT SHALL BE GIVEN UNTO YOU; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

Do we *love* the "gospel of the kingdom," and praise the boundless benevolence of its Author? Then let us imitate that benevolence by using our best endeavors to carry the gospel to all who would gladly hear it. "Let him that *heareth say*, Come." Have we heard the invitation? Then are we called upon to extend it to those who have not heard it. If we can not go ourselves, we ought to give as the Lord has prospered us, to enable others to go who can, and are waiting only for *means*.

If the Spirit of Christ moved him to make a great sacrifice to bring the "glad tidings" to us, why will not his Spirit *in us* move us in the same direction? How can we enter into the *joy* of our Lord, if we do not take part in that *work* of his which brings to him such joyful results? or how expect to hear him say, "Well done"? We doubt not that there are many of the Lord's stewards who will dispense means which he has placed in their hands for the work of missions, when satisfied that they will be profitably employed. Well, if the word of the LORD can be relied upon, we have the assurance of this: "Cast thy bread upon the waters; for thou shalt find it after many days. Give a portion to *seven*, and also to *eight*; for thou knowest not what evil shall be upon the earth."—Eccl. 11: 1, 2. We profess to believe that the Lord is soon coming to judge the living and the dead; and that what we do must be done quickly. But even if time was to last another generation, the *present* generation needs to be converted all the same.

Now we ask, in the name of our Lord's cause, that collections be taken by the churches and societies scattered over the State, and forwarded to the committee appointed by the conference to take in hand the work of home missions. Or, let your contributions be an *individual* offering, as you may choose. All monies forwarded to us will be duly credited, judiciously appropriated, and a faithful report given at the proper time.

If you have not the means which you can spare NOW, please *remember this call* when you do get something to spare; for we do not wish to come begging very often. Your contributions can be forwarded to either of the committee whose names are appended to this call.

L. S. LUDINGTON, *New Britain.*
G. W. DENNY, *New Haven.*

For the World's Crisis.

THAT CHURCH.

That church in Windsor, Broome Co., N. Y., is finished (with the exception of blinds, and *without* a steeple) in a plain and commodious manner, and is insured for $800. It was dedicated on the 25th of Oct. Preachers present were Eld. Hitchcock and wife (she preaches), Eld. A. G. Newell, and myself. Eld. Newell and myself went some two hundred miles to attend the dedication, being invited to do so. His traveling expenses were $11.00, which he had to pay himself; not because the little church did not want to remunerate him for his visit; but because of their lack of means, having already exhausted their available funds to build the house of God. There being still a cash debt upon them, they could not do what their hearts inclined them to do, neither towards Bro. Newell or myself; and we cordially bade them God speed, taking the *will* for the *deed*. I paid over my subscription of ten shares—$2.50, and also Bro. E. Finn's, of Scranton; and when it was paid, I had left in all sixteen cents; but I trusted in God for money to pay my fare to my next appointment, and, just as I needed it, it came to hand. I stayed and preached in the new church two Sundays, and baptized one dear soul.

For my traveling expenses for three hundred miles, and time spent, some ten or eleven days, I rec'd $4.25. Now I make this statement to show my dear brethren that the ten shares—$2.50, in the house of God at Windsor, is not all the sacrifice that I am making for the cause of truth and the poor persecuted church there; and what surprises me most is, that not one soul has yet responded to my call for help for those dear brethren. I will not beg of them to do as they would be done by, but leave it just here, saying in the words of Jesus, "Inasmuch as ye did it *not* to one of the least of these, ye did it not to me."

Brethren, God has been pleased, through my instrumentality mainly, to raise up a little church in Windsor, and you have no idea of the vile persecutions they have had to endure. So determined were they to drive from their midst the doctrine of life eternal only through Christ, by a resurrection from the dead, that if our brethren had not built a house, the wicked would have gained a victory over them. But glory be to God, he lives, and Jesus lives, and the church in Windsor lives; and I hope in God that they will live, in spite of the devil.

Now, brethren and sisters of my personal acquaintance, it is you to whom I now address myself. Why is not your name in the following list? and how long will it be until I shall have the pleasure of reporting your name with a contribution of one, two, four, eight, ten, or twenty shares in this house of God for the poor saints?

C. F. Sweet ten shares, E. Finn ten do., J. T. Howland eight do., Sarah S. Lane four do., G. H. Bundy four do., C. M. Shepard four do., a friend four do., Sargent Bohanan four do., Park Dewett six do., M. M. Post three do., Mrs. M. Foss two do., N. Rablee two do., "private" two do., Lyman Town two do., S. A. Macomber two do., Mrs F. Pierce one do., H. A. Cressey one do., J. M. M. Gernard one do.,—in all now received and paid over, $17.50. C. F. SWEET.

For the World's Crisis.

CHICAGO.

BRO. GRANT:—Knowing that there are many friends east of this place, who feel an especial interest in the cause of truth and the salvation of people in Chicago, thousands of whom are brothers, sisters, children, or were associates of some of your readers, I have looked week after week in the Crisis for some word from the flock here, but nothing has been found.

It must be very cheering to you, and other friends, to know that the good work which was going on when you left has not stopped, but, rather, has been continually moving on ever since; and, in some respects, has increased in interest and power. There is less preaching, but more praying; less doctrine and discussion, but more spirituality and strength. One marked feature of the meetings held, at first in the tent, and now in the church and private houses, has been the soundness of the professions made by the penitents. Nearly all, who confessed their sins and promised to forsake them while you were with us, have testified with uncommon unanimity ever since to their happiness, their devotion to Christ and his truth; and their actions seem all the while to be but the out-working of the renewing spirit they evidently possess.

"Great peace have they," and their zeal in working in the vineyard daily is most gratifying to the Lord's older children. New ones are coming along weekly, and the same spirit of uncompromising devotion and labor is exhibited by them as soon as they get into light and liberty.

The prayer-meetings, held four nights each week, are well attended, are seasons of great interest and profit, and the feelings of unity and mutual sympathy evinced by the members of our happy family are particularly pleasing to witness and experience. How good it is to see genuine heart-work, *real piety*, in these days of formal profession; and to know that the name and word of our Father in heaven are being honored by true and saving faith in them.

Some of our number are being tried by sickness, by misfortune, by social and business evils, and in other ways; but there is such a good degree of practical trust in the Lord's promises, designed to meet all these cases, that continual rejoicing and unbroken peace is enjoyed, and strength is gained by every trial. Several have been recently baptized, and a large addition will doubtless be made this week to the membership of the society here.

Bro. Chandler, from Iowa, has been with us a couple of days, feeding the flock with good wholesome meat; and Bro. Couch, from New England, is expected to be here the last of this week; so, under the good care of our blessed Master, we are greatly favored, and ought to bring forth much fruit. In a word, the whole body seems to be in good health, having a brisk circulation, good appetite and digestion, and an abundance of nourishing food; and now may we hope to soon grow to the stature of *men* and *women* in Christ.

Chicago, Dec. 1st. JAY FRANCIS.

For the World's Crisis.

THE TIME OF TROUBLE.

The prophet Daniel has informed us that there is to be, at the time of deliverance, "a time of trouble, such as never was since there was a nation." I think there is an indefinite conclusion among the brethren as to the time when those who are found written in the book will be taken away from this trouble. Some believe that it will be so severe, and the church will suffer so much, as to cause it to cry day and night for Christ to come and deliver it. Others think that the trouble and deliverance will be simultaneous. Let us look at God's dealings with his children in the past. When he destroyed the world with a flood, he had a special regard for Noah and his family; and not until they were safely housed in the ark, and his gentle hand had shut them in, did he permit the thunderbolts of his wrath to be hurled upon the ungodly. At the time of the destruction of Jerusalem, his providential care was seen in the deliverance of his people. Also at the burning of Sodom, the angels said they could do nothing in the fulfillment of their mission, until Lot and his family are taken out of the city. Judging from these providences, we cannot but infer that the same care will be vouchsafed to the little flock at the great consummation. We know that these cases were imperative, for they would have been destroyed with the wicked if they had not been removed.

We are not informed that at the coming of Christ there will be any physical calamity, only perilous times and trouble among nations, iniquity abounding, etc. We can hardly believe there will ever be another time of persecution, when the saints will be put to death, though we know the elements of bloodshed and murder are only pent up, like a volcano, ready to burst forth with all their fury and malignity; and already do we hear of terrible violence, especially in the southern Sodom. It is estimated that for six months past there has been a murder committed every twenty-four hours in the single State of Tennessee. Truly the earth is being filled with violence, and the time of trouble just upon us; but deliverance is also near at hand. Let us watch and pray, that we enter not into the temptation which is to try all who dwell upon the earth. D. N. SMITH.

For the World's Crisis.

THANKSGIVING AT THE "STAR OF HOPE."

BRO. GRANT:—Allow us through your columns to say that, though Thanksgiving morning was a very wet one, it did not hinder the expressman from gladdening our hearts by rolling in a couple of barrels of eatables from those *blessed people* at Worcester. *God bless them*; they seem ever to have us on their hearts; and their hands and purses move accordingly, and they set about making somebody happy in New York. We had shut the doors and windows, and certainly had a devotional appearance; but on the arrival of these barrels, we laid aside all Sunday appearance, and determined at once to see inside of them, just as children of gratitude would do.

Another item to be grateful for was the safe return of Sr. Smith; who, of course was not far off when the head of a barrel was to be removed; and there she stood, peering down into them, like a pious priest praying God to bless some brother, or sister, whose donation her hand rested on. She muttered a considerable long thanksgiving, and a good many blessings, and we that were outside the barrel by turns exclaimed, Amen; God bless them; and we meant it all, and more too.

We then looked up all the donations of the month, or those received since last publication, and here they are, with a hearty thanksgiving to the donors:—One barrel of clothing from Sandy Hill, N. Y.; cash to pay freight, $2.20. Worcester church, Mass., $15. W. E. Hathaway, North Carver, $2. George P. Hays, Rochester, N. H., $1. Newport, N. H., $1. C. H. Baker, Warren, Mass., $1. Mrs. Eunice Turner, $2. Mrs. Wm. Bassett, Birmingham, Mich., $2. From "Left hand," by the hand of G. T. Adams, $1. Sr. C. H. Y., Biddeford, Me., $1. From Charlestown, Ms, no name, $5. Sr. Smith, So. Hadley Falls, $2; "A friend to the blessed cause," same place, $2. Mary Scammon, Cape Elizabeth, Me., $1. John Rathgeber, Freemansburg, Pa., $1. A former barrel, from Worcester, about Oct. 20th. E. S. M.

New York, Nov. 26th.

A HEBREW MISSIONARY IN JERUSALEM.—The *Israelite*, a Jewish paper in Cincinnati, contains an interesting account of a mission to Jerusalem, undertaken by a distinguished Israelite, named Hyman Moses. The *Israelite* says:

"All reports concur in this one point, that the persons now composing the Hebrew population of Palestine, especially the poor, are unfit to earn a livelihood either in their country, or elsewhere. They learn no trade, no spoken languages, none of the necessary rudiments of a common education, and marry at the age of fifteen, to increase the number of their families, in order to claim a larger portion of the charities.

The immigrants from all parts of the civilized world, are the same class of impractical men, pious pilgrims, who consider it a religious duty to live and to die on the sacred soil, and others who have subsisted on charity at home and do the same in Palestine. They maintain that, by their prayers and their reading of the Talmud, they benefit the Israelites all over the world, and look upon themselves as a class of mediators, an office so foreign to Judaism, between the God of Palestine and the people of Israel.

Mr. Hyman Moses, an old and well-to-do gentlemen, left his family and his ease, and then went in person to the Holy Land, to see that the gifts of generous donors should be properly applied."

On arriving near Jerusalem Mr. Moses was received by a large procession, headed by rabbis, and escorted to the Jewish quarter of the city. He was overwhelmed by petitions for help in all forms, and distributed 15,125 francs among the people and their various charitable institutions. There are about nine thousand poor Hebrews in the city. The money was spent much faster than the demand for charity was exhausted, and Mr. Moses was so overrun with petitions, that he left Jerusalem after a stay of six days. He says the condition of the city is most miserable. Old and dilapidated houses shelter a portion only of the inhabitants; many of them have no shelter. No business or industry of any kind distinguishes the thoroughfares of the ancient capital of David and Solomon. Worse than that is the condition of the country. The highways are infested with robbers. Agriculture is at a low ebb, because there is no protection against robbers and murderers, to whose mercy the agriculturist is exposed. The land is a wilderness, and the cities are ruins inhabited by beggars. The most blessed of countries is in the lowest condition; the key to the interior of Asia in the hands of Bedouins.—*Boston Journal.*

THE REMARKABLE SUMMER.—An English paper says: "The past summer will long be remembered among meteorologists as one of extraordinary contrasts. While England and the greater part of the Continent of Europe were scorched to the color of brown paper, and suffering from drought, India was deluged with rain. In Bengal, seventy-eight inches of rain fell in nine months, being eleven inches more than the annual average. In the corresponding period of 1867 the fall was fifty-three inches. Other parts of India suffered. In Guzerat, Ahmedabad and Surat, thousands of houses were washed away, and rice crops rotted one after another. No wonder that the different parties who observed, or tried to observe the eclipse, complain of bad weather and imperfect observations. And in southern Europe the rainfall was excessive. Parts of Italy were so drenched, that prayers for fair weather were offered in the churches; and by recent accounts, we learn that Parma has been partially destroyed by floods. Railways are broken by great gaps; and so rainy is it at Como, that the Empress of Russia and other visitors to the shores of the famous lake find more agreeable quarters in Milan. This, again, is in striking contrast with the delightful Indian summer weather which now prevails in England."

DOING GOOD.—Why do you begin to do good so far off? Begin in the centre, and work outwards. If you do not love your wife, do not pretend to such love for the people of the antipodes. If you let some family grudge, some peccadillo, some undesirable gesture, sour your visage towards a sister or a daughter, pray cease to preach beneficence on a large scale. Begin not next door, but within your own door; with your next neighbor, whether relative, servant or superior. Account the man you meet the man you are to bless. Give him such things as you have. How can I make him or her happier? This is the question.

Correspondence.

From Bro. J. M. Hughes.

BRO. GRANT:—It is with pleasure that I write to you, thanking God for his good hand of keeping me from all harm. I now give you a little sketch of God's delivering me and another christian brother from the hands of wicked men. On the 8th of October I left my home in Brooklyn, and went down South, to a place called Bacon's Castle, Surry Co., Va., to teach school amongst the Freedmen. Everything went on well for a short time. We were doing a good work. Lost men and women were coming into the fold. It would have done you good to see them, and how they love the truth. God blessed our efforts. After I had been there two weeks, Bro. Brundage went about forty miles to preach, and to baptize twenty-five candidates. We asked God to be with him, and to keep him from his enemies. After he had been gone a week, one Saturday night, there was a meeting at the house of one of the colored brethren, and while the meeting was in progress, two of the rebels went and inquired for Bro. Taylor and Brundage; and not finding them, they came up to our house and called our names, and fired three heavy shots, and went off laughing. We thought it was some of the colored men hunting, until Sunday we learned what they had done at the meeting. We were a little alarmed, as Bro. Brundage was away and Bro. Taylor and myself were home alone.

Things went on for a few days. Bro. Taylor preached, and I taught school until Thursday, when I went to Mother Howard's, about ten miles distant. Bro. Taylor taught school for me that day. Just before I started, a neighbor came in and wanted to see Bro. Taylor. After I had gone, she told him that a person had told her we had better go away from the house on Saturday night; that those same men were coming to finish their work. On the same evening we were to have our weekly prayer meeting. We told some of the brethren, and they concluded to have the meeting at our house on Saturday. We had a good time in the Lord. The meeting lasted till two in the morning. Things went on well for a day or two. On Monday night, we had a business meeting of about twelve men. They broke up at ten o'clock. Bro. Taylor and I prepared for our night's rest. It was about fifteen minutes past ten when we put out the light and went to bed. After we had been in bed three quarters of an hour, we heard a great noise. I asked Bro. Taylor if he thought it was white men? He said it was. In a few seconds they came knocking at our door, and demanding us to open. Of course we did not. They used the most terrible language when they found we did not open the door. One of them came with a gun or a pistol and burst out two lights of glass. As it was a log house, it was easy enough to get in. The one that came in at the window, took up a chair and hit Bro. Taylor a severe blow just over the temple, and inflicted a wound an inch and a half deep. By the time that was done, the door was burst open, and they commanded us to get out of bed. Bro. Taylor told them he would if they would give him time. His head was bleeding profusely. He was very weak. They then wanted him to go out doors. So he told them what they had to do or say, do it there, for we were in our own house. They said, "the devil you are." They then pointed pistols at us. I do believe they would have shot us if we had gone out doors. It was the God of Daniel who gave us such fortitude and presence of mind.

I feel to bless the good name of God every time I think of his mighty hand at that time. One of them said, "Why don't you kill him at once?" At that time, one of them hit Bro Taylor with his fist in the right eye. After that they wanted to know what we were down here for. We told them, to preach the gospel to white and black. Then one came to me and asked what I was doing here. I said, I am a teacher. He was just about to do something to me, but one of the others called him away. They would not leave until we would promise to leave the county. We told them we would, so they left on those conditions. It was about twelve o'clock when they went away. A friend came just after they had gone away, and washed Bro. T.'s head. He then laid down, feeling very badly till daylight. A colored man and I sat up till morning. The news spread all around the county the next day. We stopped with neighbors until Thursday when we had to leave the dear people at that place. Bro. Brundage being away, we felt bad to leave him behind. They were not satisfied with what they had done already, but since I have been in New York, I heard from there, and learned they have burnt the house down. I had only a small sum of money to come from there, but the good Lord took care of us.

Some persons thought it hardly my duty to go down there. I believe the Lord sent me; if nothing more it was to teach me to trust God in time of trouble. I always feel it a duty to point dying men and women to the Lamb of God that taketh away the sins of the world, and to warn them of the judgment that is just at the door. I believe that God is just about to arise to shake terribly the the earth. I intend to trust God for all things, keep the faith, and receive the crown of life at the time Paul looked for his.

I am your brother in the faith, and looking for that blessed hope.

JAMES MILTON HUGHES.
Brooklyn, N. Y., Nov. 19th 1868.

From Bro. J. M. Tozier.

BRO. GRANT:—The New Brunswick Mission tent is stored away for the winter. We pitched it in nine places, where we endeavored to proclaim the gospel of the kingdom of God. In some places we met much opposition. In one instance our tent was stoned by a mob, and several large stones thrown through the top of it, and the meeting broken up. Ten guy ropes were cut, and it was with difficulty that the tent was kept standing through the night. Next day (Sabbath) held three meetings, and had good attention, after which the tent was taken down, but not too soon, as the mob began to assemble to finish their work of violence; our tent was down before night, so we escaped their hands.

In other places, our labors were crowned with success. The most was done at Calais, Milltown, Me. Bro. J. R. Hall, of Jacksontown, N. B., and the writer, pitched the tent in that place in the early part of last June. The people showed that they wanted to hear, by the crowds that came to the tent. We preached the word, and God blessed it, and some souls were converted. The place was

new to us. We went there strangers, but never did the heralds of the coming kingdom receive greater proof of good will and affectionate kindness than was then shown to us. After nearly three weeks labor in that place, we left for other fields; but the work went on, and towards fall we returned to Milltown, and pitched the tent on the old spot. Here Bro. M. W. Corliss, who had been my companion and fellow laborer with the tent in the province, and Bro. J. B. Fitch, of N. S., joined us; and from that time the work of God has gone steadily forward up to present date. Forty-five have followed the Lord in baptism, a church of about sixty-four members has been organized, and a large hall procured in which to hold meetings. Bro. Corliss will probably remain there during the winter. Through the rich blessings of the Father of mercies, we trust this work will go on, Rochester like, and that many more precious souls will be converted to God. Yours looking for redemption,
J. M. Tozier.

Woodstock, N. B., Nov. 11th, 1868.

From Bro. H. A. Marsh.

Bro. Grant:—The writer of this letter you will recollect by the circumstance of my giving up the use of tobacco, and at the same time not being a christian. You will also recollect the promise I voluntarily made you the night before you left us, that I would write you. I am now fulfilling that promise. You may feel assured that I am still holding fast, for if I were not, you would not receive this letter, for I would be ashamed to write if I had fallen; but *thank God* for his kindness in keeping me in the faith, and giving me strength to resist all temptation. I thank God for putting into your heart to come to Chicago; for leading me to the tent; for inducing me to throw out that chew of tobacco, and finally turning me to God and convincing me of the error of my ways, that I may do right the balance of my life.

It would do you good to see my home now, and contrast it with what it was before I entered that tent. No more swearing, no more cursing, nor drinking, nor tobacco chewing; but, instead, reading the Scriptures, morning and evening devotion, and none of your cold formalities, but fervent thanks and supplications to our God for his many kindnesses unto me a miserable sinner. You said in your last sermon, you did not think much of a religion that the preacher carried away with him. Neither do many of us in this city. There is much interest, in fact a great interest in all our meetings. It is true our house is not full, but we have a good attendance. It would do you good to attend some of our cottage prayer-metings. The Spirit of God is with us in every meeting.

I will give you a short programme of arrangements, as given out by Bro. Ramsey, commencing on Sabbath morning: half past nine o'clock, prayer-meeting; half past ten, preaching; one, Sabbath School; half past two, preaching; half past six, prayer-meeting; half past seven, preaching. Thus you see how we fill up the Lord's holy day. Now for the week. Prayer-meetings on Tuesday evening at half past seven o'clock, at three different places, and they are all well attended. Then a general prayer-meeting at the church on Thursday evening; in all of which we feel that the Spirit of God is with us. Bro. Ramsey is becoming powerful. I really think I never heard such a sermon as he preached last Sabbath evening, from the text found in 2 Tim. 3: 13. I would like to give you the whole sermon if I could, and had room in this letter. Your brother in Christ,
H. A. Marsh.

Chicago, Dec. 1st 1868.

From Sr. C. C. Smith.

Dear Brn. and Srs.:—As I am sitting and meditating on my (not fashionable, but) comfortable home, the thought of *home* seemed to me so delightful, I was led to cry out, O praise the Lord for that home which the Lord is preparing for his dear children. O how delightful the thought. Surely God has given us this feeling, and if we are only faithful to our heavenly Parent, we shall soon all be at home to part no more. Blessed prospect! a home in the New Jerusalem, to go no more out for ever. Only think of it! a home with Jesus, and all our loved ones, never more to part, but in that eternal home to praise and adore, and rest for ever in the presence of our blessed Lord and Master. Jesus has said it, and he can not lie.

My pilgrimage is almost run, and I am sighing for a home in that ever glorious country where no one will ever say, I am sick, or tired; no tears will be shed; and what is better still, death will be deprived of his sting. We shall no more have cause to weep that we lay our dear loved ones away in the enemy's land. Praise the Lord for the prospect. Let us kindly bear all the scoffs and frowns of a wicked world a few days longer. Let such things bind our hearts more closely together, and to the Lord Jesus Christ.

I do feel like praising my God for the firm and abiding faith that I have of soon seeing the King in his beauty, and being like him. I thank the Lord for that religion that buoys us up above the vanities and foolish things of this world. By the grace of God, I mean to keep on the whole armor, and have my lamp trimmed and burning, waiting and looking for King Jesus. It is more than my meat and drink to be watching and looking for my Father in heaven. A few more trials, and

"We shall lay our armor by,
And dwell with Christ at home."

Let us try to get as many to go home with us as we can.
C. C. Smith.

South Hadley Falls.

Extracts from Letters.

Bro. F. P. Hunt, *McIndoes Falls, Vt., Oct. 5th*, writes:—"I am here alone. There are none of like precious faith within miles of me. Yet I am not alone, for the Crisis comes once a week to cheer my lonely way, and I prize it next to my Bible. It was the means, under God, of awakening me from a backslidden state, two and a half years ago. Since then, I have had many ups and downs. The fact is, I have tried to be a christian, and not let any one know it; but I find it a hard way to get ahead. Now I am determined, through the grace of God assisting me, to take up my cross and follow my dear Savior wherever he may lead.

Is it not time that we all arise, and gird 'on the whole armor of God'? I feel confident that he that shall come will soon come, and will not tarry. Why, it seems to me that he that runneth might see the signs of the times, the nearness of the great and awful day of the Lord. How sublime, yet how dreadful the moment, when the rending heavens shall disclose to our enraptured view the Son of God in all his glory, descending from heaven with a mighty shout, and the voice of the archangel, which shall echo to earth's re- [illegible]

[illegible] noxious bounds. It makes my heart sad, when I contemplate the awful condition of those that know not God, and fear not his name.

I entreat you, fellow sinners, in Christ's stead, be ye reconciled to God, now, this very moment. Do not delay, but flee for your life to the outstretched arms of bleeding mercy. 'Procrastination is the thief of time.' You have no manner of excuse. Come to Jesus. He will save you from your sins, and give you a wedding garment, without which you cannot be at 'the marriage supper of the Lamb.' There is peace in believing, and joy in the Holy Ghost.

How professed christians, men who read their Bibles, can make light of the near advent of our blessed Redeemer, is more than I can tell. Many do more. They scoff at the idea. Some say, 'When are you going up? your time has failed; won't you give it up now?' Nay, bless the Lord, we will not give it up. The signs are thickening every day.

The late terrible earthquakes in South America; the shaking of Gibraltar, with the active state of nearly all the volcanos in the known world; in my opinion these all speak the end near. Even so, come, Lord Jesus. Pray for me, brethren and sisters, that my faith fail not."

Bro. T. P. S. Hampson, *Biddeford, Me.*, writes:—"The Lord has blessed the efforts made by us in Bonny Eagle last February. I had an invitation to visit the people there, and began to preach the word, it being the first time they had had an opportunity of hearing what they call 'our doctrine.' God set it home, and now we have a church, a chapel forty-seven by twenty-seven raised, and will be ready for dedication Dec. 24th. The people flock to hear the word for miles around, and about all in the village, saint and sinner, are favorable to the truth as we believe it. There was no meeting at all in the place nearer than about two miles, where the Methodists have a house.

Bro. Wm. Mitchell has baptized some of the converts, and one Methodist sister, and taken them into the church, and more still remain to be baptized the first opportunity. It will be a church of about twenty or twenty-five members, when we take in what are ready, made up of Baptists, Methodists, and converts. A great field is open to spread the truth. Tracts are wanted, and papers."

Bro. T. P. Kinkennon, *Higginsville, Ill., Oct. 4th*, writes:—"I have been sick and feeble almost all summer, and have not been able to preach much during the summer; but I hope to make up lost time this fall and winter. I have a hard time here among the sects, but with the Bible in one hand, and your treaties on Spiritualism in the other, I can meet the best of them. They have ordered me to quit preaching. They cannot scare me. I am still very thankful to you for the Crisis. It is still a very welcome weekly visitor to myself and family. It is a close watcher of the signs of the times, and a close observer of things in Europe."

Bro. S. Nichols, *Wakefield, Mass., Nov. 23d*, writes:—"'We are waiting, we are watching for the bright prophetic day.' The church in Wakefield (formerly South Reading) feel like trusting in their God. He has done great things for us, and we will praise him. Let us never mind the scoffs nor the frowns of the world. In Jesus' strength we will conquer. 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' The Lord has delivered our feet from falling, and our eyes from tears. As a church, we hope, by the help of God, to have his cause sustained till we see the King in his beauty."

From Bro. and Sr. McKinstry.

Dear Brn. and Srs.:—We are still confined in Concord, watching by the bedside of a sick mother, who is fast running out life's sands. How long we shall be kept waiting for our enemy we know not. He is certainly coming. Our thanks are due to the churches in Concord for assistance in this hour of great need. Others have assisted. We are still dependent on the Lord for means to pay expenses. Your Bro. and Sister,

Concord, N. H. L. C. & M. McKinstry.

Received by the undersigned, from an unknown friend, "The Advent Keepsake," for which I thank the giver, and appreciate the gift.
M. H. Cottle.

Married.

In Livermore, Me., Nov. 26th, 1868, by Elder E. M. Haggett, Josiah W. Hobbs, of Livermore, and Miss Dora L. Bryant, of Turner, Me.

By Eld. Wm. Fenn, R. T. Haskins and Miss Myra Davis, daughter of Wm. B. Davis, all of Rochester, N. Y.

Obituaries.

Ridley. Died in Prospect, Me., Nov. 9th, 1868, John B. Ridley, aged fifty-seven years and six months.

His death was caused by a cancer in his throat, and consumption combined. He was a great sufferer, but he bore it patiently. His trust was in the Lord, and he said that he expected to wake up when Jesus comes. He sought the Lord when about twenty-six years old, and united with the Freewill Baptists; but two years ago last winter, being out of health, so that he could not labor, and there being no meetings in the vicinity, he studied his Bible a great deal, and the Spirit opened his eyes to behold the truth. Since that time, he has ever been ready to speak of the mortality of man and the coming of Christ, and to "contend earnestly for the faith once delivered to the saints." We miss him here, but we "mourn not as others that have no hope," for we expect to meet him in a little while. Words of comfort were spoken by Bro. James Lord.
J. R.

Morgan. Died at Northfield Farms, Mass., Nov. 24th, Bro. Asahel Morgan, aged seventy-eight years.

He was beloved and faithful in life, and peaceful in his sudden death. He has left a devoted christian wife and three affectionate children, to meet no more till the trump of Jesus shall awaken the slumbers of the tomb. Prayer had been offered just before the paralytic shock which closed his earthly life, in which he united. After appropriate services at his house, we laid him in the grave to wait till the glorious dawn of millennial day. We will then hail our brother in immortal triumph and everlasting bliss.
D. R. W.

Summary of News.

FOREIGN.

Cable News.

London, Dec. 2. It is reported that Mr. Disraeli has gone to Windsor to tender the resignation of the Ministry.

Prime Minister Disraeli has published an address, announcing and defending the resignation of the Ministry. He reviews the progress of the resolves in favor of the dis-establishment of the Irish Church, believing the country would not sanction such measure. The government awaited the elections for the holding of which all expedition was used. The result shows that the Ministry cannot command the respect of the House of Commons, therefore they feel it due to their own honor and the policy supported by them, not to continue unnecessarily in office a single day, deeming it more consistent with the attitude they hold, the convenience of public business and influence of their party to resign at once instead of awaiting the meeting of parliament in which they must be in a minority. While taking this course they do not modify their opinions, and are more than ever convinced that Mr. Gladstone's proposition is wrong in principle, and probably impracticable, and one which, if practicable, would be disastrous to the nation. They are ready to support reform in the Church of Ireland, but will still offer uncompromising resistance to the policy [enunciated] by Mr. Gladstone.

The Death of Baron Rothschild.—A letter from Paris says:

"The Baron died during the night without pain. He was fortunate to the last. With scarcely a shudder he passed from this world. It was three in the morning—the family, worn out with constant watching, had retired to rest—there were but two servants near the sick man. All at once the perfect immobility of the body attracted the attention of the servants, and they ascertained that life was extinct. Since then all the family have not left the chamber where the body lies. The furniture, carpets and all, have been taken away, and, according to the Jewish rites, the mourners sit there on the bare floor. Each morning and evening the friends of the family meet to pray in that room. Their clothes are rent, the men do not shave; in this disorder are the outward signs of woe. As the Baron was a most kind and affectionate father and husband, the inward suffering of those bereaved must of course be great. From the Synagogue the body will be taken to Pere la Chaise, washed and perfumed there, and then buried according to the Jewish ceremonial."

DOMESTIC.

New York, Dec. 2. The *Herald* has the following specials from the Indian country:

In the Field, Indian Ter., Nov. 28,
via Hay's City, Dec. 1st.

The Cheyenne village of Black Kettle's band was captured yesterday morning at daylight by the 7th cavalry regiment under Gen. Custer on the north fork of the Washita river. One hundred and fifty Indians were killed and their bodies left in our possession, and fifty-three taken prisoners. An immense amount of property was captured and destroyed, consisting of fifty-one lodges, nearly one thousand horses and mules, arms, ammunition, horse equipments, robes, provisions, etc. Capt. Lewis Hamilton was killed in the first charge. Brev. Lieut. Col. Barnitz was severely if not mortally wounded. Maj. Elliot is missing. One man of the 7th was killed and fourteen wounded. The tribe is badly crippled. The Indians, including women and boys, fought with great desperation from the cover of bushes and grass when driven out of the village. Many of the wounded effected their escape. The victory was complete, and will be a wholesome lesson to the Cheyennes. "Black Kettle," the principal chief, was killed.

The World's Evangelical Alliance.—*Proposed Session in New York City.*—A large meeting was recently held at the house of William E. Dodge, to consult in reference to holding a session of the General Conference of the Evangelical Alliance of the various nations in New York. The Rev. Dr. H. B. Smith said that the American branch of the Alliance had sent an invitation to the General Conference in Amsterdam to hold the next meeting in New York. The Rev. S. I. Prime read the following:

"The Council cannot look without anxiety on the state of the European continental nations, and the many causes which, unless restrained by an Almighty arm, may in an unexpected moment disturb the present tranquility, and endanger the peace of the world; and thus prevent the possibility of the intended conference being held.

The attitude of the Papal power towards nations which have recently asserted the right of self-government, and are in various ways breaking off its yoke, and have proclaimed religious liberty to their subjects, together with its vigorous activity in Protestant countries; and the growth and prevalence still further of various forms of intellectual infidelity and practical atheism in all nations; strongly impress the Council with the conviction that Evangelical christians must be more than ever united and active, nor be slow to fulfill the great duties to which the times so loudly call them."

The following resolution was unanimously adopted:

"That this meeting cordially approves of the plan of holding the next General Conference of the Evangelical Alliance in the city of New York, in the autumn of 1869, and pledges its co-operation to the American branch of the Alliance in this work."

A Strange Discovery.—A queer exhumation was made in the Strip Vein Coal Bank, at Hammandville, Ohio, one day last week. Mr. James Parsons and his two sons were engaged in making the bank, when a huge mass of coal fell down, disclosing a large smooth slate wall, upon the surface of which were found, carved in bold relief, several lines of hieroglyphics. Crowds have visited the place since the discovery, and many good scholars have tried to decipher the characters, but all have failed. No one has been able to tell in what tongue the words are written. How came the mysterious writing in the bowels of the earth, where probably no human eye has ever penetrated? By whom and when was it written? There are several lines, about three inches apart, the first line containing twenty-five words. Attempts have been made to remove the slate wall and bring it out, but on tapping the wall it gave forth a sound that would seem to indicate the existence of a hollow chamber beyond, and the characters would be destroyed in removing it. At last accounts, Dr. Hartshorn, of Mount Union College, had been sent for to examine the writing.

Notices.

Ministerial Conf. at Richmond, Me.

The sixth Ministerial Advent Conference will meet at Richmond, (Reed meeting-house), Tuesday, Jan. 12th, 1869, at half past six o'clock P. M. Preaching at a quarter past seven o'clock. Our preaching brethren are earnestly requested to report themselves, either in person, or by letter, and all preachers in the State, in fellowship with the conference, wishing to become members, are invited to signify their desire by writing to the Secretary before the meeting. Come with hearts filled with love, that we may advance the gospel of the kingdom, and work together for the salvation of the perishing.
N. G. Reed, President.
L. F. Cole, Secretary.

A Welcome.

To the "N. Y. State Christian Conference," soon to convene at Honeoye, Ontario Co., N. Y. We heartily welcome you to our midst; not only the ministry, but all lovers of truth are invited to come and engage with us in the work of God. Those coming through Rochester will take the cars at the Genesee Valley depot, and stop at Livonia station, on the Erie road. Honeoye is situated nine miles from the station; accessible by stages which leave for the station twice a day, returning in the afternoon and evening. Those who can, will do well to take the early trains, and arrive in time for the first stage, which leaves the station about noon. Inquire for Bro. A. C. Bishop, with whom I reside, only a few rods from the hall we occupy. Come, all who can, with praying hearts, to brave the difficulties of a somewhat tedious route. We shall welcome you with warm hearts and fires, and provide good, comfortable homes of entertainment, free of charge, without feeling that you are a burden.

N. B. Do not go to Honeoye Falls, as some have done through mistake, as they are two places, and in different counties.

In behalf of the church in Honeoye, Ontario Co., N. Y.,
E. S. Jennings.

Advent Chris. Conf. of N. Y. State.

The Quarterly Advent Christian Conference of New York State will meet at Honeoye, Ontario Co., N. Y., Dec. 17th, 1868. Those who attend the conference will stop at Livonia Station, on the New York and Erie R. R., where teams will probably be in attendance to convey them to Honeoye. It is hoped there will be a full attendance.
J. R. Cooper, Secretary.

Dedication.

The Lord willing, the new Second Advent Chapel at Bonny Eagle Falls, Me., will be dedicated to God's service on Thursday, Dec. 24th, 1868; after which will be continued a conference meeting the remainder of the week, and over the following Sabbath. Eld. Wm. H. Mitchell and others are expected to be present to preach the word. Brethren and sisters scattered abroad, and preaching brethren, are cordially invited to attend this meeting, and join with us to labor for the advancement of the cause of Christ and truth, and for the salvation of the perishing. Homes will be provided for all who may come.

In behalf of the church, T. P. T. Hampson.

Notice.

By invitation of the church at New Haven, Conn., the next quarterly meeting of the Conn. A. C. Conference will be held in Day's Hall, New Haven, Conn., commencing Wednesday evening, January 6th, 1869. We sincerely hope that all the churches will send delegates; and let all preaching brethren make an extra effort to be present. The place of meeting is accessible from all points by R. R. Come in the spirit and bring a blessing with you. Preaching first evening.
L. F. Moore, Secretary.

[illegible]

Pine Swamp, Ct.

Providence permitting, a series of meetings will commence at Pine Swamp, Ct., Tuesday evening, Dec. 15th, to continue over Sunday, and perhaps longer. All who take an interest in the salvation of the perishing are invited to come and labor with us to this end.
A. Elliott.
C. H. Sweet.

The Devil's Harvest Time.

The Devil has special times to gather souls into his nest. Winter is the most favorable time for him to step in the churches [illegible] and many give themselves up to [illegible] rather than to study and pray [illegible] souls to him. Let us be awake [illegible] all we can to discover Satan's [illegible] loose his grasp. Now is the time to scatter that little sheet on (Black Fears and Lines), entitled "An Admonition." We have published ten thousand copies, and have a few thousand over. Price, postpaid, $1.00 per one hundred copies, or 20 cts. per dozen.
Yarmouth, Me. I. C. Wellcome.

Notice.

To the brethren and sisters scattered abroad, who are interested in the Star of Hope Mission: Sr. Anna E. Smith, Superintendent, can procure the full report of her labors and expenses for the past twelve months, which is got up in pamphlet form. Single copies 15 cents, by the dozen $1.25. The proceeds, after paying the printer's bills, etc., will go to defray the expenses of the mission. They may be had by sending to Anna E. Smith, 14 Laurens Street, New York, or to H. L. Hastings, Scriptural Tract Repository, Boston.

Notice.

There are many persons who are too feeble to work hard, others cannot obtain employment that affords much pay. We would say to such that if they would like to canvass for works that are excellent and very saleable, we will put them on the right track if they will write us with a stamp to pay for answer. Men and women both can be supplied. Recently [illegible] new subscription books from various publishing houses, we know the merits of the works we are prepared to recommend.
M. D. Wellcome, *Yarmouth, Me.*

Notice.

Bro. Peter Mitson is going on a visit East, as far as the province of Quebec, and I would say to the friends and churches that he is a member of the Minnesota Conference, and a faithful laborer in the cause of his Master.
Wm. J. Bursell.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. K. Bellows........Sunday, Dec. 13th
J. A. Cleaveland........Sunday, Dec. 20th
S. W. Thurber........Sunday, Dec. 27th

Chelsea, Mass., (Library Hall.)
A. Simpson........Sunday, Dec. 13th
T. M. Preble........Sunday, Dec. 20th
A. W. Sibley........Sunday, Dec. 27th

South Boston, (Fraternity Hall), 120 Broadway.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
D. M. Leavitt........Sundays, Dec. 13th and 20th
John G. Hook (Baptism)........Sunday, Dec. 27th

River Point, R. I........Sunday, Dec. 13th
Hyde Park (Hyde Park Hall), 7½ o'clock, Thursday evening, Dec. 17th. Subject:—"The cause of the Spiritual Manifestations, showing they proceed from demons, and not from departed human spirits.
Miles Grant.

Danville, N. Y........Sunday, Dec. 13th
Springfield, Mass........Sunday, Jan. 10th
I expect to tarry a short time in Springfield, and possibly I may visit a few other localities, if desired, before returning home.
A. A. Phelps.

Worcester, Mass........evening, Dec. 11th
South Windsor, Ct........Sunday, Dec. 13th
Roxbury, Ct., (as L. R. Teeple may arrange), evening, Dec. 16th.
Morris, Ct........evening, Dec. 17th
Northfield, Ct........evening, Dec. 18th
Wrightville, Ct........Sunday, Dec. 20th
C. Goodrich.

Keene, N. H........Sunday, Dec. 13th
A. W. Sibley.

New Britain........Thursday evening, Dec. 9th
Andover........Sabbath, Dec. 13th
Southington, Ct........evenings, Dec. 15th and 16th
Bristol, Ct........Sunday, Dec. 20th
H. F. Carpenter.

Honeoye Falls, N. Y., Sunday, Dec. 13th, and continue over the following Sunday. Sr. E. S. Jennings will be with me to aid in preaching the word.
Wm. A. Fenn.

Scitico........Sunday, Dec. 13th
Will be at Longmeadow Depot Dec. 27th, P. M. train. Will Bro. Humbleton meet me there?
Hiram Munger.

Alton Corner........evening, Dec. 11th
Melvin Village, Tuftonborough........Sunday, Dec. 13th
Moultonborough Neck, (as Bro. Chas. Goodwin may arrange), evenings, Dec. 15th and 16th.
Meredith, (at the hall near Phineas Dolloff's) evenings, Dec. 17th and 18th.
Lake Village, (North Church)........evening, Dec. 19th and over the following Sabbath.
John Parsons.

Lowell, Mass........Sunday, Dec. 20th
J. K. Bellows.

Bath, Me........Wednesday evening, Dec. 9th and over the following Sunday, Dec. 13th.
L. Boutell.

Hyde Park........Sabbath, Dec. 13th
T. M. Preble.

Lake Village........evening, Dec. 11th
Manchester........Sunday, Dec. 13th
Hampton.....Dec. 17th, and over the following Sunday
T. W. Piper.

Cheshire Street........Sunday, Dec. 13th
Hartford, Ct........Sunday, Dec. 20th
Wm. A. & M. L. Durand.

Vernon, Vt........Sunday, Dec. 13th
Scitico, Ct........Sunday, Dec. 20th
Square Pond........Sunday, Dec. 27th
A. M. Higgins.

Gilford, (Pond school-house)........Sabbath, Dec. 13th
Meredith, N. H., (Dolloff school-house), Sunday, Dec. 20th, evenings through the week, and over the following Sabbath.
N. Glidden.

New Haven, Ct........Sunday, Dec. 13th
Yalesville, Ct........Sunday, Jan. 10th
B. Hitchcock.

Farmington Village, N. H........evenings, Dec. 9th, 10th, and 11th.
Stockbridge Corner........Sunday, Dec. 13th
Greenland, (where Bro. Edmonds may appoint), Thursday evening, Dec. 17th, every evening through the week, and over Sunday, Dec. 20th.
Strafford, (Roberts' school-house)........Sunday, Dec. 27th
J. Pinkham.

Williamstown........Dec. 11th
West Hoosic, N. Y., (Advent Chapel), Dec. 12th, and over the following Sabbath.
North Greenwich, N. Y........Dec. 14th
Wm. J. Blanchard.

Northwood Narrows........Dec. 13th
Meredith, (new Hall, near Phineas Dolloff's)........Dec. 20th
Danbury........Dec. 27th
E. Ford.

Honeoye, N. Y........Dec. 19th, and through the week
J. W. Taylor.

Bristol, Ct........Sabbath, Dec. 13th
New Britain........evenings, Dec. 16th, 17th, 18th, 19th, and Sabbath, the 20th.
A. D. Flagg.

[illegible]
Levi Allen.
David F. Leavitt.

Farmington Village, N. H........Sabbath, Dec. 13th and every fourth Sabbath for some time.
S. S. Mooney.

New Bedford, Mass........through the month of Dec.
Matthew Batchelor.

[illegible]

South Butler, N. Y........Sunday, Dec. 13th
Honeoye, N. Y., (to the quarterly conference), Dec. 17th.
E. Cotton.

[illegible]
R. P. Stevens.

Worcester, Mass.
Wm. H. Pile........Sunday, Dec. 13th
[illegible]........Sunday, Dec. 20th
Miles Grant........Sunday, Dec. 27th

Whitinsville, Mass.
R. R. Ladd........Sunday, Dec. 13th

Portsmouth, N. H.
[illegible]

Daniel[s]onville, Ct.
[illegible]........Sunday, Dec. 13th

[illegible]
[illegible]

Chicopee, Mass.
[illegible]

Rochester, N. H.
Meetings are held at the Advent Hall, Castle Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Lawrence, Mass. (Advent Chapel.)
A. Ross........Sunday, Dec. 13th
J. Cleaveland........Sunday, Dec. 27th

Springfield, Mass.
F. S. Butler........Sunday, Dec. 13th
Wm. H. Pile........Sunday, Dec. 20th
A. A. Phelps........Jan. 10th, 17th, 24th, and 31st

New Britain, Ct.
A. D. Flagg........Dec. 16th, 17th, 18th, 19th, and 20th
B. Hitchcock........Sunday, Jan. 3d

Wolcottville Circuit.
G. L. White........Newfield, Dec. 13th
B. Hitchcock........Wolcottville, Dec. 20th
and remain as long as duty may require.
H. H. Dickenson........Newfield, Dec. 27th
Preaching every Lord's day evening at Wolcottville.

Charlestown, R. I.
Preaching Wednesday evenings. Prayer meeting Saturday evenings, at Bro. Thos. Rogers' house. Sundays at the meeting-house.

Granby, (Salmon Brook), Ct........Sunday, Dec. 13th
J. L. Wood.

Lewiston........Sunday, Dec. 20th
R. R. York.

West Falmouth, Me........Sunday, Dec. 13th
I. C. Wellcome.

Exeter, N. H........Sunday, Dec. 20th
C. S. Emerson.

North Somers, Ct........Sunday, Dec. 13th
L. B. Potter.

Fall River, Mass........Sunday, Dec. 13th and through the following week.
Mary E. Otis.

At Bro. Henry Couch's........evening, Dec. 19th
Salisbury, N. H., (Smith's Corner meeting-house), Sunday, Dec. 20th.
Webster, N. H., (old meeting-house), Sunday, Jan. 3d
Simeon Roby.

West Plymouth, (as Bro. Nelson may arrange), Sunday, Dec. 13th.
Orford, (Quint Town)........Sunday, Dec. 20th
Warren Summit........Sunday, Dec. 27th
A. H. Clark.

Alton Corner, N. H........Sunday, Dec. 13th
Dover, N. H........Sunday, Dec. 20th
East Rochester, N. H........Sunday, Dec. 27th
Strafford, N. H., (Robert's school-house)........Jan. 3d
Wm. Bodge.

Honeoye, at the conference........Dec. 17th and 20th
Springwater Valley, N. Y........Sunday, Dec. 27th
Dansville, N. Y........Sunday, Jan. 3d
Rogersville, N. Y........Sunday, Jan. 10th
and week day evenings, if desired, in those places.
Warren J. Hobbs.

Brimfield, Mass........Sunday, Dec. 13th
Sr. L. M. Stoddard.

South Sandersfield, Mass........Sunday, Dec. 13th
W. J. Ripley.

Great Falls, N. H........Sunday, Dec. 13th
W. H. McDaniels.

Yalesville, Ct........Sunday, Dec. 20th
Lovely Street, Ct........Sunday, Dec. 27th
S. Woodruff.

Byron, Me........Sunday, Dec. 20th
E. M. Haggett.

Manchester, N. H........Sunday, Dec. 27th
Freedom, N. H., (New Chapel)........Sunday, Jan. 10th
Melvin Village, N. H........Sunday, Jan. 17th
D. F. Leavitt.

Redfield Square, N. Y., at 10½ A. M. and 6½ P. M., Sunday, Dec. 13th.
At the South school-house, Monday evening, Dec. 14th
Florence Hill, N. Y., (Crawford school-house), evening, Dec. 15th.
Honeoye, (at the quar. conf.)........Dec. 17th
Dansville........evenings, Dec. 21st and 22d
Rochester........evening, Dec. 23d
South Butler........evenings, Dec. 24th and 25th
Lakeport........evenings, Dec. 29th, 30th, and 31st
C. H. Williams.

Windsor, (Prebble school-house)........Sunday, Dec. 13th
Augusta, (on the east side of the river, at the Stickney school-house), Sunday, Dec. 20th.
Thomas Rines.

Canton, Me., (Fish school-house, on Canton Mountain), evening, Dec. 12th, and over Sunday.
Augusta, Me........Sunday, Dec. 20th
Canaan, Me., (where Bro. Hall may appoint), evening, Dec. 23d, over the following Sunday, and onward as the Lord may direct.
J. C. Wheeler.

Lewiston, Me........Sunday, Dec. 20th
Greene........evenings, Dec. 29th and 30th
Slab City, Leeds........evenings, Dec. 31st and Jan. 1st
Livermore........evening, Jan. 2d
and over the following Sabbath.
Turner, (Snell's Hill)........evening, Jan. 4th
J. T. Jordan.

Haverhill Corner, (as Bro. J. M. Harriman may arrange), evenings, Dec. 10th, 11th, and 12th, and over the following Sabbath.
T. R. Lang, Jr.

Manchester, N. H........Sundays, Dec. 13th and 20th
W. W. Sutherland.

West Haven, Conn........Sunday, Dec. 13th
New York, (Cooper Institute)........Sunday, Dec. 20th
Wm. Stuart.

Pleasant Valley........Lord's day, Dec. 13th
Bristol, Ct........Sunday, Dec. 27th
C. H. Sweet.

Livona Station........Dec. 11th, and over Sunday
Honeoye, (at the quarterly meeting), Dec. 17th, and over Sunday.
Cohocton, (two days meeting at T. C. Armstrong's school-house), Dec. 25th, and over Sunday.
Blooming Valley, (as brethren there may appoint), and also attend their yearly meeting, Dec. 29th.
C. F. Sweet.

East Haddam, (Mt. Parnassus), A. M. and P. M., Sunday, Dec. 27th.
Goodspeed Landing........evenings, Nov. 28th and 29th
Scitico, Ct........Sunday, Dec. 6th
New York, (Cooper Institute), A. M. and P. M., Sunday, Dec. 13th. 24th street in the evening.
Square Pond........Sunday, Dec. 20th
Goodspeed Landing, evenings, Dec. 25th, 26th, and 27th
L. F. Moore.

Wyoming, R. I........the first Sabbath in each month
[illegible]........the second Sabbath in each month
[illegible]........the third Sabbath in each month
Bristol, R. I........the fourth Sabbath in each month
A. Dunbar.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month.
Eld. Geo. Champlin.

Sutton Mills........Sunday, Dec. 20th
C. W. Sargent.

Bangor........Dec. 13th
[illegible]........Dec. 15th to 20th
China (Weeks' Mills)........Dec. 21st, and over Sunday
[illegible]........Jan. 10th
Mechanic Falls (for four weeks)........Jan. 14th
Will Bro. Tozier please meet me at Mechanic Falls?
I. E. Longhard.

Manchester, N. H........Sunday, Dec. 13th
If this conflicts, write me at Warner, N. H.
Simeon Roby.

NEW HYMN BOOK.

"Hymns of the Jubilee Harp."

without the music.

The above work, printed in large, clear type, on beautiful paper, we are ready to fill orders for, at the following prices:— [illegible]

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:— [illegible]

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the Post Office and State in plain letters.

☞ John B. Turner sends $2.00 for Crisis. Please give us your P. O. address.

☞ Will the widow who sent Bro. Bray her last mite, send us her P. O. address?

LETTERS RECEIVED.

M. D. W., L. B. Wooster, A. R. McWhorter, L. Reimer, J. Pruyn, C. H. Williams, W. Sweet, S. L. Manley, H. Hartwell, A. A. Phelps, I. Dummet, H. S. Clark, B. F. Davis, C. Colegrove, C. K. Marshall, D. Campbell, M. A. Northrup, D. Cogswell, H. Pratt, J. G. Hook, A. L. Adams, S. L. Reed, W. A. Fenn, J. C. Hutchison.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brown—Ashburnham Depot, Mass.
L. C. McKinstry—167 Hanover Street, Boston, Mass.
J. S. White—82 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Merrill—Crisis Office, Boston, Mass.
D. Churchill—Lawrence, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
F. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Westfield, Mass., Lock Box 618.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. R. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
E. S. Brewer—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
I. C. Wellcome—Yarmouth, Me.
L. F. Cole—Yarmouth, Me.
Wm. H. Mitchell—Kennebunk, Me.
H. D. Reed—Richmond, Me.
N. G. Reed—Bath, Me.
S. K. Partridge—North Whitefield, Me.
H. B. Sawyer—Mt. Vernon, Me.
J. A. Libby—West Poland, Me.
Jared Whitman—Mechanic Falls, Me.
Jesse Gay—Casco, Me.
Austin Taylor—Byron, Me.
Thomas Smith—Bangor, Me.
Thomas Rhynes—Augusta, Me.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me.
C. Good—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Richmond, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
J. T. Jordan—West Poland, Me.
B. P. Manning—Manchester, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
D. M. Leavitt—Holderness, N. H.
A. W. Sibley—North Woodstock, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
E. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—Loudon Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
A. Ross—Greenland Depot, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. R. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
J. T. Dixon—Rocky Brook, R. I.
B. Roberts—Knightsville, R. I.
A. Durfee—Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
L. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wells Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
R. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Honeoye, Ont. Co., N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
M. R. Miles—Wolcott, Wayne Co., N. Y.
Warren J. Hobbs—Wolcott, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
G. W. Stetson—Cleon, Ohio.
H. A. King—Nevada, Ohio.
Wm. Stewart—1814 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
E. Cotton—Edenboro, Pa., Erie Co.
Wm. Deverell—Keswick, C. W.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Wallaceville, Wayne Co., Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
R. W. Hough—Mendoro, La Cross Co., Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
J. Wilbur—Box 332 Janesville, Wis.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
Wm. M. Ingham—Clemensport, N. S.
D. D. Reed—Minneapolis, Minn.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to Miles Grant, Boston, Mass.

LEAFLETS FOR LETTERS.

1. Home........16 pp.
2. Life Insurance........16 pp.
3. Lost! Lost!........8 pp.
4. Brother, shall we meet?........8 pp.
5. About God (for children)........4 pp.
6. Worth Knowing........4 pp.
7. Peace in Christ........4 pp.
8. Now........4 pp.

The above *practical* tracts, envelope size, will be sent, *postpaid*—
One set (64 pp.)........6c.
[illegible] pp........$1.00
1800 pp., (by express, *not* prepaid)........$1.50

Address all orders to MILES GRANT, Boston, Mass.

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion........12 pp.
2. Did the World make itself?........16 pp., 4c.
3. Is God Everybody, and Everybody God?16 pp., 4c.
4. Have we any need of the Bible?........24 pp., 4c.
5. Who wrote the New Testament?........[illegible] pp., 4c.
6. Is the Gospel Fact or Fable?........[illegible]
7. Can we believe Christ and his Apostles?[illegible]
8. Prophecy........[illegible]
9. Moses and the Prophets........[illegible]
10. Infidelity among the Stars........[illegible]
11. Daylight before Sunrise........[illegible]
12. Telescopic Views of Scripture........[illegible]

No. 167 [illegible]

Works on the Prophecies and the Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth $1.00; paper 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c., roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper cover, 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 5c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 5c.

THE FIRST-DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c, by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 20c; by mail, 22c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL; A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism; What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Good. On the Old and New Covenants; the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 480 pp. $1.25.

"GOD'S PEOPLE ISRAEL, and the Scriptural Millennium," by I. C. Wellcome and Clarkson Good. Price 25c; postage 2c.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 30c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR; a Lecture, by Joseph A. Seiss, D. D. 15c.

OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

THE BIBLE, OR TRADITION—Which shall we Believe? An excellent tract. By S. L. Manley. 4c. single copy by mail; 30c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 50c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail 25c. per 50 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. [illegible]

[illegible]

O ha[illegible] I knew
My s[illegible] forgiven;
When I w[illegible] bright eye could view
The narrow way to heaven;
And O, how narrow was the way,
Compared with sin's broad road;
O Lord, I cried, give me this day
The light of thine abode.

I know thou art the truth and life,
The christian's anchor sure;
O guide me through this world of strife,
And help me to endure.
My weakness, Lord, is very great,
My strength is very small;
Behold my weak and sinful state,
Support me lest I fall.

Then lo, upon my soul was poured
Such joys I never knew;
For then my Savior I adored,
I bade the world adieu;
I loved to do my Master's will;
Was willing to obey;
Then O what peace my heart did fill,
Walking the narrow way.

O blessed choice, full well I know
That in the world to come,
If I am faithful here below,
I soon shall rest at home.
No sorrow there shall dim the brow,
Sighing shall flee away;
O help me, Lord, to serve thee now,
And save me in that day.

Brimfield, Mass. GEO. E. LEE.

For the World's Crisis.

ORTHODOXY, TORMENT, HELL-FIRE.

Perhaps it is not generally known, even by those who claim that the punishment of the wicked will be eternal torment in hell-fire, to what lengths acknowledged orthodox divines have gone in describing the miseries endured by the damned.

Ambrose, Bishop of Milan, who wrote between A. D. 374 and 397, in his sermon of doom's day, says: "When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ear with the hideous yellings and outcries of the damned; in flames the nostrils shall be smothered as it were with brimstone; the tongue, the hand, the foot, and every part, shall fry in flames."

Emmons says: "The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell. And among those it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, 'Amen, hallelujah, praise the Lord.'" —*Sermons*, 16.

Dr. Watts fully equals this, when, in one of his hymns, he describes the torments of children thus:

"There is a never-ending hell,
And never dying pains,
Where children must with demons dwell,
In darkness, fire and chains.
* * * * * * *
Have faith the same with endless shame,
To all the human race;
For hell is crammed with infants damned,
Without a day of grace."

Rev. Jonathan Edwards says: "Reprobate infants are vipers of vengeance, which Jehovah will hold over hell in the tongs of his wrath, until they turn and spit venom in his face."

Richard Benson, a standard Methodist writer, and one of their ablest divines, says: "God is present in hell, in his infinite justice and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture. The presence of God in his vengeance scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there display or manifest his love, so hell would be no hell, if God did not there display his wrath. It is the presence and agency of God which gives every thing virtue and efficacy, without which there can be no life, no sensibility, no power; God is, therefore, himself present in hell, to see to the punishment of these rebels against his government, that it may be adequate to the infinity of their guilt. *His fiery indignation kindles, and his fury feeds the flame of their torment, while his powerful presence and operation maintain their being, and render all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their being will admit.*"

Hear President Edwards, the famous metaphysician and divine of New England: "The woes of sinners in hell will not be a cause of grief to the saints in heaven, but of rejoicing. This rejoicing will be the fruit of an amiable disposition, and a perfect holiness and conformity to Christ. . . . . After your godly parents shall have seen you lie in hell millions of years or ages, in torment day and night, they will not begin to pity you then. They will praise God that his justice appears in the eternity of your misery. The torments in hell will be immeasurably greater than being in a glowing oven, or brick kiln, or fiery furnace."

As terrible as these descriptions of hell torment are, they do not surpass that given by C. H. Spurgeon, of England, the greatest living pulpit orator. Let him speak:

"When thou diest, thy soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells; body and soul will be together, each brimfull of pain, thy soul sweating in its inmost pore drops of blood; and thy body, from head to foot, suffused with agony; conscience, judgment, memory, all tortured; but more; thy head tormented with

"Sullen moans and hollow groans,
And shrieks of tortured ghosts."

Thine heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the feet of pain to travel on; every nerve a string on which the Devil shall ever play his diabolical tune of hell's unutterable lament; thy soul forever and ever aching, and thy body palpitating in unison with thy soul. Fictions, sir? Again I say, they are no fictions, and as God liveth, but solid, stern truth. If God be true, and this Bible be true, what I have said is the truth, and you will find it one day to be so."

These quotations will serve for an example of what has been, and is yet taught as Bible truth. Christ says; "Search the scriptures, for in them ye think ye have eternal life"; and we incline to the opinion that if there was more searching of the living oracles, there would be fewer assertions about the eternal woes of the lost. It would soon be manifest to the inquirer that "all the wicked God will destroy"; "that the wages of sin is *death*, but the gift of God is eternal life through Jesus Christ our Lord." J. M. T.

— Consult duty, not events. We have nothing to do but to mind our duty. O how quiet, as well as holy, would our lives be, had we learned that single lesson, to be careful for nothing, but to do our duty, and leave all consequences to God.

For the World's Crisis.

LETTERS.

"The wilderness. . . . shall be glad; and the desert shall rejoice."

Dear Christian Friends:—From thousands whose faces I shall never look upon, I can hear with heartfelt pleasure through letters published in the Crisis. Often have I read these letters, and found that life, which is the strength of the heart, flowing richly from some soul far away amid the distant hills; and I have thought that this feature of the paper—its little letters, written in simplicity, and like the fresh fields around the writer's humble home, watered by a fountain of living water, was its *light*; like the "light in the window" of which we sing, those letters are lights which look very pleasant to cheer the passer-by. When we write to a dear and familiar friend, we do not write for *show*, but for *friendship*. I have often read the elaborate essays of the learned and titled, in many periodicals and papers, but give me rather the *little letters* from unpretending, but warm-hearted, humble, but active men and women.

Almost the last words spoken on earth by Jesus were these, addressed to the strong man, whose bitter tears had been shed, when the shadows had darkened his heart after the "denial": "Simon, . . . lovest thou me? . . . Feed my lambs." The time of doubt and hesitation had passed by with the fisherman apostle; and true to the faith and love revealed in his soul, he began a work that has now almost filled this vast world. "Feed my lambs" has echoed and re-echoed from sea to sea, from shore to shore; and still the voice is heard. Glorious prophecies are fulfilling. Little children sing hosanna now; not only in Jerusalem, hailing the approach of the lover of little children, but in every land, in every tongue. Blessed jubilee! "Beautiful for situation, the joy of the whole earth, is Mount Zion." While strong men are hurrying to and fro, and publishing with a loud voice the glad tidings of great joy, the glorious gospel of peace; let us, whose homes are in every green spot of our sunny land, do *our work* at home. The same lips are saying to you and me, "Feed my lambs." They are all around us. Happy father and mother, they are in your bosoms, at your side, continually; feed them with the love and hope and joy so freely given you by your Father, who giveth you all things richly to enjoy. Shade not the warm young life by harshness' deadly nightshade; but remember that out of the mouth of your little ones God says he has *perfected praise*; and that they are *his*; and he will judge you in some coming day, if your trust is not sacred in your eyes, and nourished for heaven, to meet love's warm embrace from the same dear Savior who called little children to him and blessed them.

Teacher of day school, or Sabbath school, these little lambs gather around YOU. Take them in your arms, fold them to your bosom, let them feel your hands resting in blessing on their little heads, and never fear but the Lord of life will rest on YOU, though wearily you may toil your life away. Remember that when the Son of man shall appear in his glory, you will surely lift up your head and rejoice, when he calls you to him, and says—"Come, ye blessed of my Father, . . . for I was an hungered, and ye gave me meat; . . . I was a stranger," "sick," and "in prison," and ye ministered unto me. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Your sister, J. M. EATON.

Warner, N. H.

For the World's Crisis.

REPORT OF THE FIFTEENTH MAINE ANNUAL SECOND ADVENT CONF.

According to appointment, conference convened in Bath, Nov. 18th, evening. The time was occupied in preaching the word. Thursday, the 19th, was also spent in preaching, prayer, and testimony. The traveling being bad, the attendance from abroad was small, but the house was well filled with attentive hearers, of the city, to listen to the word, and worship the God of all mercies and grace.

Friday, Nov. 20th, met at 9 A. M., and after prayer the meeting was called to order by the Secretary, for business; the President and Vice President both being absent, Elder I. Damman was chosen President; Eld. H. D. Reed, Vice President; Eld. I. C. Wellcome, Secretary; Eld. R. R. York, Treasurer.

The Chair appointed N. G. Reed, H. D. Reed, and I. C. Wellcome, a committee to bring business before conference. Brn. M. B. Patterson, L. F. Cole, and N. G. Reed, were then received as members of this conference by vote.

Voted, To invite those brethren who are present, and not members of this conference, to participate with us.

Saturday, 21st, 8½ o'clock. Met for business. Opened by prayer.

Voted, That the Chair appoint a committee of two to communicate with Eld. J. C. Wheeler, personally, or by letter. Elders J. A. Libby and E. M. Haggett were appointed said committee. Bro. L. Boutell presented the following:

Resolved, That we sympathize with the *Advent Freedmen's Mission Board*, in their efforts to help the poor and needy colored race, as well as others, to the gospel of the kingdom, with the instructions necessary to restore them into the way of life, and make them wise unto salvation. Carried.

Resolved, That they shall have our sympathies, prayers and means to help sustain them in their mission work, and that we will pledge our hearty co-operation in the good work of relieving the needs of the poverty-stricken and helpless. Carried. The following was then offered:

Resolved, That the mission work now carried on by Bro. and Sr. Hastings, among the Freedmen of the South, and among all, in various directions, by sending out laborers, and in the publication of tracts and papers of a healthful and valuable character, shall receive our hearty sympathy, prayers, and co-operation. Carried.

Voted, That, as the Treasurer is not present to report the finances, relating to the $500 proposed to be raised the last year for mission work, he, and all the ministers engaged in collecting the same, be requested to report to the Ministerial Conference, to be holden in January next; and until then, that they continue their efforts in raising said fund.

SPECIAL ATTENTION.

Resolved, That this conference call especial attention of the lay brethren and sisters in Maine to the fact that in all our efforts to raise money for the tract, tent, and mission causes, *the few* DO ALL, while the many do nothing in these causes, and the ministry do much the largest part of what is done in giving what money is raised. Instance. Of the seventy-six dollars, known to be raised for mission work the last year, five ministers gave seventy dollars of it, while they also spend nearly all their time in publishing the gospel, and support their families mostly from their own earnings. Brethren, "these things ought not so to be." Carried.

Voted, The disbursing committee be the same as was appointed last year, viz., S. K. Partridge, R. R. York, I. C. Wellcome, Wm. H. Mitchell, and I. Damman.

Resolved, That this conference hereby request the conductors of "The World's Crisis" and "The Voice of the West" to refrain from publishing appointments for meetings among us, or as of our people, from all whose names shall be reported to them by the officers of our conferences, as men unworthy of our fellowship, as called of God to preach, or to be received by community as such. Carried.

Resolved, That this conference become united with the "Maine Second Advent Ministerial Conference," and be one body, provided that conference shall accept it at its next session; and if they do not, it is resolved that we meet hereafter at the same time and place with them. Carried.

The remainder of the A. M. was occupied in hearing reports of the state of the cause and the churches, from delegates and ministers; these were very cheering and encouraging, showing a growing and healthful interest in Christ, from many parts of the State. A goodly number have been converted, and many others embraced "the blessed hope." Several churches have been gathered and organized, and many new doors opened for the gospel of the kingdom to be preached. Our preaching and social meetings were well attended at this conference, and the blessing of God was truly manifest. Two were converted, and several others were under deep conviction. The Lord is at work in Bath. Adjourned without date. I. DAMMAN, *President.*

I. C. WELLCOME, *Sec'y.*

Nov. 21st, 1868.

For the World's Crisis.

ACROSTIC.

May God direct you day by day,
In all you do, and all you say;
Loud may sound the tidings sweet,
Enduring every thing you meet,
Scoffs, strifes, until your work's complete.

Great be your peace the journey through,
Rough though the way, and in it few;
Assailed by foes on every hand,
Never may aught unloose the band
That binds you for the promised land,

C. B. D.

For the World's Crisis.

CONFERENCE REPORT.

The first quarterly session of the N. H. State Conference, was held, according to appointment, at Barnstead, Clark Meeting-house, commencing Thursday, evening Nov. 19th, and continued over the following Lord's day. Owing to the appointment not appearing in the paper sooner, our meeting was not large at first; but it soon increased in numbers and interest, to the end. The Lord was truly present to bless. Never did truth shine with more glory; and never can it receive a more candid hearing. The Baptists, who of late have been enjoying a revival interest, united with us in our meeting, which added to the interest. Bro. Haskins is an earnest and faithful watchman, whose labors have been blessed in the Lord in that place. The Lord has been greatly blessing this brother the past year with his truth; during which time he has lost his sky-kingdom and found the one that God prepared from the foundation of the world; also his post millennium, and many of the traditions of the fathers. He is now lifting his warning voice against all of the crying sins of the day; and preaching the coming of Christ at the door. May the Lord greatly bless his labors, and make him mighty, through God, to the pulling down of the strong holds of Satan.

Preachers present at the conference were Brn. Smith, Allen, D. F. Leavitt, Moony, Haskins, Parsons, and the writer. Thursday evening, preaching by Bro. Allen. Friday, A. M., social meeting. P. M., preaching by Bro. Smith. Evening, social meeting. Saturday, A. M., preaching by Bro. Leavitt. P. M., by the writer. Evening, by Bro. Mooney. Lord's day and evening, by the writer. The Lord truly blessed his servants while preaching this gospel of the kingdom, and also blessed the people with ears to hear, and I trust, some at least, with hearts to receive it. The judgment day alone can reveal the work accomplished by such meetings. Therefore, dear brethren and sisters, as we are assured by the fulfilling of the last signs that Jesus gave, that our work must soon be done for a perishing world, let us gird on the armor anew, and in God's name do all we can in publishing the great truths, which God in mercy has given to prepare the church and world for his coming. T. W. PIPER.

Melvin Village, N. H., Nov. 26th, 1868.

HOAG'S VISION.

We are desired to republish Joseph Hoag's vision, as follows:—

On the 8th of 9th mo., in the year 1803, I was one day alone in the field, and observed the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have experienced, for all of my faculties were low, and being brought into silence, I enquired of myself, "What can all this mean?"

I do not recollect ever before, to have been sensible of such feelings, when I heard a voice from heaven saying:—"This which thou seest, and which dims the brightness of the sun, is a sign of the present and future time. I took the forefathers of this country from a land of oppression, and planted them here among the people of the forest; I sustained them, and while they were humble, I blessed and fed them, and they became a numerous people; but now they have become proud and lifted up, and have forgotten me, who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty; and have taken quietude from the land, and suffered a dividing spirit to come among them;—lift up thine eyes and behold!"

And I saw them dividing in great heat. This division began in the church on points of doctrine. It commenced in the Presbyterian society, and went through the various religious denominations, and in its progress and close its effects were the same. Those that dissented went off with high heads and taunting language; but those who kept to their original sentiments appeared exercised and sorrowful; and when the dividing spirit entered the society of Friends, it raged in as high a degree as in any I had before discovered, but those keeping their ancient principles retired by themselves.

It appeared in lodges of Freemasons, and broke out in appearance like a volcano, insomuch that it set the country in an uproar for a length of time.

Then it entered politics in the United States, and did not stop till it had produced a civil war, and an abundance of human blood was shed in the contest.

The Southern States lost their power, and slavery was annihilated from their borders; then a monarchical power arose, took the government of the States, established a National Religion, and made all people tributary to support its expenses.

I saw them take property from Friends to a large amount. I was amazed at beholding all this, and I heard a voice proclaim:—

"This power shall not always stand, but with it I shall chastise my church, till it returns to the faithfulness of its forefathers. Thou seest what is coming on thy native land, for its iniquities and the blood of Africa, the remembrance of which has come up before me."

This vision is yet for many days. I had no idea of writing it for many years, until it became such a burden to my mind, that for my own relief I have written it.

REMARK;—Joseph Hoag was the oldest child of Elijah and Phebe Hoag, and was born in Duchess Co., N. Y. in the year 1762; in 1789 he moved to Charlotte, Vt., where he continued to reside until his death, which was in 1846, in his 84th year.

This vision was revealed to Mr. Hoag sixty-five years ago. It is not known whether it was written the same year or not, as it was taken from his journal kept during life and was not dated at the time it was written.

Mr. Hoag was an eminent and devoted minister of the Society of Friends.

For the World's Crisis.

FAITH vs. OPINION.

These are different things altogether. We all must have *faith* alike, but our opinions differ greatly. "Believe on the Lord Jesus Christ." This is faith. All cannot see all things alike in religious matters, any more than in temporal things. Some believe that Jesus is coming at a certain time; others, just as good and talented, don't see it so. Shall we elbow each other for this difference in, not faith, but opinion? I believe "*all* that are in their graves" will be raised; another, just as sincere, a much better man, far more talented, believes the wicked will not be raised. Shall I strike him for not believing as I do? Must he kick me for not seeing with him? I believe the wicked will be *destroyed*; another thinks they will suffer misery eternally. We both claim to be sincere. If one can't convince the other, must he browbeat, and hook the other with envious horns? I believe immersion is baptism; you believe sprinkling is just as good. We try to convince each other of the truth, but can't; and shall we fight about it? I don't think it is essential to baptize infants; perhaps you do. I can't see any reason for it; you think you do. Must I hit you, or you knock me down for this? Some believe in the "age to come," and the "return of the Jews" to the Holy Land; others don't. Why should they fight about these differences of opinion? I claim we all have a right to our opinions; but have no right to *our faith*, only to *the faith* we *must* all agree in this thing, and we can; we need not agree in opinion to be christians, for we cannot do it in mortal life.

J. N. BERRY.

Gems.

— As you would be lovely in the sight of God, try to be Christ-like. Certainly it is the spirit of Christ within you, which only can make you lovely; the more you resemble him in holiness, the more will you manifest of true excellence; and the more frequent and spiritual your communion with Christ, the more of the loveliness of Christ will be stamped upon your spirits, changing you into the same image, from glory to glory.

— The only way for a man to escape being found out, is to pass for what he is. The only way to maintain a good character, is to deserve it. It is easier to correct our faults than to conceal them.

— We can do a great deal for our friends, but there are some things we cannot do. We cannot repent for them, or die for them. These two things they must do for themselves.

— Two laws are more adequate to the regulation of the whole christian community, than all political institutions together—namely, the love of God, and that of our neighbor.

— Better lie in the dust than rise by wickedness; he that rises by sin, rises with God's curse hanging over his head.

— It were better to perish by a violent death than to live so as to cause one of God's little ones to stumble.

— It has been beautifully said, that "the veil which covers the face of futurity is woven by the hand of mercy."

— Prayer is ever profitable; at night it is our covering; in the morning it is our armor. Prayer should be the key of the day, and the lock of the night.

— Everything short of confession of sin before God, is contending with him.

— Advice which like the snow, softly falls, dwells the longer upon, and sinks the deeper into the mind.

— Every offence forgiven is a power given the offender against the recommission of the same offence.

— Religion is the best armor that a man can have, but the worst cloak.

— Observed duties maintain our credit, but secret duties maintain our life.

— As waters in motion are purest, so saints in affliction are holiest.

— Be always at leisure to do a good action; never make business an excuse for avoiding offices of humanity.

— Nothing can occur beyond the strength of faith to sustain, or transcending the resources of religion to relieve.

— It is easier to perform the moral deeds which the world must witness than to crush the small temptation which comes in our private hours, inciting to a little sin which the world can never know.

— These two things, contradictory as they may seem, must go together: manly dependence and manly independence; manly reliance and manly self-reliance.

— Regret not the golden age that is behind. There is one before, and it beckons you.

— The greatest lack of self-respect is exhibited in thinking continually of self.

— When the good man dies, the tears he in life prevented from flowing, are shed.

— Do not speak well of yourself, if you wish to be spoken well of by others.

— Keep sin away, and leave the rest to God.

POWER OF A PSALM TUNE.—A good deacon, who was naturally a high tempered man, had been used to beat his oxen over their heads, as all his neighbors did. It was observed that, when he became a christian, his cattle were remarkably docile. A friend inquired into the secret. "Why," said the deacon, "formerly, when my oxen were a little contrary, I flew into a passion, and beat them unmercifully. This made the matter worse. Now, when they do not behave well, I go behind the load, and sit down, and sing Old Hundred. I don't know how it is, but the psalm tune has a surprising effect on my oxen."

THE PRESENT MAP OF EUROPE.

The new map of France, of which so much has been said, was issued in Paris on the 28th ultimo. The London *Daily News* has the following comments:

"It can scarcely be to tranquilize the nation that this new map of Europe has been produced. The nation never asked for Nice or Savoy, and has never shown itself particularly proud of the acquisition. Algeria was not a conquest of the Empire, and is not usually regarded as a very valuable addition to the natural resources of France in war or in peace. The French people have had so very little to do with the national affairs for the last eighteen years, that they cannot be supposed to take a warm interest in the Imperial policy, except in so far as that policy threatens to involve them in the calamities of war. But does not the Emperor care to persuade the nation which he has never taken into his counsels? Surely it is to the army, not to the nation, that this map is addressed; and without for an instant suspecting Louis Napoleon of the absurdly Machiavelic design of provoking military susceptibilities instead of allaying them by making the new power of Prussia patent to all eyes, so that every soldier in the Empire may feel himself humiliated, and burn for revenge, we cannot escape the impression that the production of this map is calculated to puzzle and perplex the public mind, and therefore to disturb the confidence in peace, and to exasperate that distrust, which makes men at last, from sheer desperation and despondency, prefer the worst of certainties to the fever and paralysis of perpetual mystification. We should be only too glad to believe that in publishing this map the Emperor had no other thought than peace. But in that case, its appearance ought, according to that logic which the Emperor loves so well, to be followed and completed by a decree reducing the army to a peace footing, and inviting other Powers to do likewise, instead of accompanying the equipment and drill of the Moveable National Guard, and immediately preceding an article in the *Moniteur*, which explains and justifies in its own fashion the maintenance of the Austrian army, at an effective strength of eight hundred thousand men."

WAR OR PEACE.

The Paris *Gaulois* reports that Bismarck has sent the King of Prussia the heads of an entirely pacific speech. This news, headed as "Latest and Important," (says the Paris correspondent of the London *Times*,) has not been thought worth the honors of reproduction by a single morning or evening paper to-day. No doubt the King of Prussia will profess pacific sentiments. Monarchs always do till the moment comes for declaring war; but none but simpletons will believe the *Moniteur* when it says that good feeling prevails among the powers. A specimen of this good feeling is to be found in a Havas despatch, carefully kept back until after Bourse hours, giving an extract from an article in the St. Petersburg *Journal* of yesterday, headed "War or Peace." This article says that the maintainance of peace is "possible," in spite of all the preparations for war, but that if France, after gaining a victory, should cross the Rhine, and if an insurrection in the Grand Duchy of Posen should produce a rising in Poland, the Russian army would then be induced to take the field to re-establish order. The national Russian movement would then take a rapid and energetic extension, and the appearance of the French eagles in Germany, would revive with redoubled force the souvenirs of the first empire.

The solemn fact is, however it may suit various parties to blink it, that owing to the ambitious designs of Napoleon III., and his manifest preparations for an aggressive war, France and Austria on the one side, and Russia on the other, are straining on the start like grayhounds in the slip. I only wonder (adds the *Times*), that Prussia gives France the time to make her preparations. In a few weeks the Mobile National Guard will be organized; and the care taken in the selection of officers—all experienced and active old soldiers—shows that this new and numerically very powerful force must not expect to enjoy the lax discipline of yeomanry or volunteers. Once let them be called out, and the whole fighting army, relieved by them from garrison duty, would be free from action. "Action" is in the mind of the author of the commentary of the map. The object of the treaties of 1815, he says, was to cripple the "action" of France. In another place he says, "France is freer now to act." To act against what? To govern tranquilly within one's own frontiers requires no "action." The article in the St. Petersburg *Journal* is merely the latest fact showing, what is well known, that not a good, but a bad, feeling prevails between France and the two great northern powers. The very concluding phrase of the commentary on the map, may be translated thus: You are afraid to hit me: and that is not a friendly sentiment.

For the World's Crisis.

REASONS FOR BELIEVING THE LORD IS NEAR.

1. Because our opponents allow we are living under the sounding of the sixth trumpet; and nothing can be plainer than that when the seventh trumpet sounds, the Lord comes.

2. Because we have been living some time in the divided state of the fourth kingdom, in the image of David, when the stone is to smite the image.

3. Because, by the best students of prophecy, the periods of Daniel, showing the end of time, are just at their termination.

4. Because the signs in Europe indicate that we are soon to see the whirlwind of the nations, when they will be angry, and right in the midst of strife the Lord will come.

5. Because the Ottoman Empire is in its decline.

6. Because of the increase of knowledge, and because the gospel of the kingdom has been preached as a witness to all nations.

7. Because of the state of society,—so corrupt, notwithstanding all the Bible knowledge and churches.

8. Because the sun has been darkened, and the stars have fallen.

ALBERT S. BURNHAM.

ANCIENT MANUSCRIPTS.

The Rev. Dr. Thomas J. Conant read a paper before the Long Island Historical Society Tuesday evening, "On the Oldest Manuscripts of the Holy Scriptures, and the means of perpetuating perfect copies." The speaker showed how the text which they contain, none of which are of earlier date than the close of the third century, was indentified with that of the sacred autography. This is done through the closely literal versions made soon after the completion of the New Testament, exhibiting word for word, and the very order of word; and through the controversial writings of the first three centuries, which abounded in quotations from the sacred text. It is thus shown that the writers of no ancient author have come down to us so fully attested as those of the New Testament. The lecturer said that in these remarks he referred not merely to what had already been done with the existing materials of criticism, but to what was yet to be attained by the more thorough use of them. He then gave a description of the most ancient manuscripts of the New Testament. The sacred writers themselves may have used sheets made from the Egyptian papyrus, referred to in the Second Epistle of John, the twelfth verse. But the earliest known transcripts of the sacred writings were made on parchment or vellum, the oldest manuscripts being written on those of the finest texture. In form the New Testament MSS. were not rolls like the MSS. of the Hebrew Scriptures, but were in shape and size like modern books, chiefly of the quarto form. The written characters in these ancient MSS. were not of the form we call running hand; each letter was made by itself, having a general resemblance to our printed capitals, without connection with its preceding or following one. So laborious and tedious was the process of writing, that the task was devolved upon professional scribes, and authors often wrote the first draught of their works by dictation to an amanuensis. As another peculiarity in the manner of writing the lecturer stated that there was no separation of words. The text ran on in one unbroken stream of letters, without anything to indicate where one word ended and another began, or even any punctuation to show the beginning and end of sentences. But the initial and terminal forms of inflection, and the regular structure of the principal parts of speech, and the connection and course of thought, left very little uncertainty in regard to these divisions.

A vote of thanks was passed to the lecturer for his very interesting paper.

PRAY.

Life's pilgrim, sad and lonely,
Now peering through shadows drear,
Bereft of hopes that only
Were left thy heart to cheer;
Grieve not, but pray,
That hope's bright ray
May joy impart
To thy sad heart.

Brood not in gloomy sorrow
O'er dangers past and gone,
But rise to greet the morrow,
That will with sunshine come.
Sink not below
The tide of wo,
But earnest pray
For gleams of day.

When sunny joys delight thee
With quiet scenes of peace,
As when dark sorrows blight thee,
And wildest storms increase,—
Thou still should'st pray
For that bright way,
To cheer thy sight
With joyful light.

Hygiene.

"*This is for your health.*"—PAUL.

For the Hygiene Column.

PHYSIOLOGICAL LETTERS.—No. 10.

The access of sleep is sometimes gradual; as when we pass from a dreamy state into one of profound insensibility. In other cases it is quite sudden; one moment we are awake, and the next moment we are unconscious and oblivious of every thing. Oftener, I believe, in the experience of most persons, the approach of sleep is gradual, especially if they are only moderately fatigued.

I will divide ordinary sleep into four stages. 1. The state of partial reverie, in which we find the thoughts and imaginations wandering, and the will only by fits and starts regains its supremacy. The senses are now partially awake. You hear at intervals the ticking of the clock, the whistling of the wind, and are instantly aroused if spoken to.

2. The stage of perfect reverie, a state akin to dreaming. This period is very short, and is succeeded by that of profound sleep: (3) in which state of complete insensibility there is entire suspension of all those nervous and corporeal functions over which the will is accustomed to exercise control. This state bears a very close resemblance to death, so often and so justly compared to sleep. Stop now the action of the heart and lungs, (and to do this you have only got to sever a few nerves), and the individual is dead.

4. The fourth and last stage is that of dreaming, of which I do not intend specially to treat.

From the above statement of the somnolent stages, it might be supposed that the artificial induction of a reverie state might be of use to those that find it difficult to get to sleep. This has been found to be in accordance with experience. A great point has been gained when once the thoughts have been abstracted from the business of the day, and the imagination engaged in pleasing scenes. It is often in the power of individuals to throw themselves at any time into a reverie state, and feel this but the precursor of sleep. Has he ever seen the ocean? He fancies himself there again, listening to the roar of the waves, watching the curling spray, gazing at the sails in the distance. In a trice volition lets go her hold, and the second stage (complete reverie) is ushered in. Now he is off in one of those fishing schooners, tempting the finny tribe with glittering bait; then he fancies himself on a great ocean steamer bound for Europe; then he begins dimly to realize that he is not on the ocean at all, but on the deck of a little steamboat, sailing down the St. Lawrence; he sees the shores on either side, and the rows of French houses, and many a church spire afar off, and he hears the noise of the rushing river; he has no distinct impression where he is going, but thinks of Montreal, and instantly he is there, standing where he has so often stood, on the hill back of the reservoir, with a most beautiful panorama spread out before him of magnificent blocks, churches, gay plantations, gardens, the great St. Lawrence in the distance, with that eighth wonder of the world, Victoria Bridge. Then the curtain falls, the scene closes, and Imagination herself is caught napping, and the third stage, or that of profound sleep, is established. H.

For the Hygiene Column.

A NATURAL WAY TO CURE A COLD.

It is a mystery to many how they took such a cold. The worst colds are not always taken from the worst exposures; and never when we are greatly excited, let the exposure be what it may; but generally by not taking proper care of ourselves after we are exposed. If we remain quiet after getting wet, or sit in a current of air, the cold steals in unawares. It is always safe to exercise immediately after exposure, by rubbing, if in no other way. I have got a bad cold some way, and what to do is the question. Sometimes one can work it off, and sometimes work on a fever, or something worse. If the system is worn down by fatigue, it is in a susceptible state to take cold easily; and if you try to work it off, you have a double load upon nature, and it sinks, especially if the person is advanced in years. I learned a lesson from my father in his old age. When he got cold, he would take the house, sit in a room of ninety degrees, and keep quiet until a change for the better took place, which would be in about twenty-four hours. He took no medicine, except ginger tea, or some simple warming drinks; eat nothing until his appetite called for food; and allowed the whole system to rest. For twenty years he worked on fevers by trying to work off colds. For the last twenty-five years, he adopted the above course, and escaped them. Good sense and experience is little heeded in these days, and perhaps this mode of treatment will be scoffed at by medicine pedlers, but some may be induced to try it, and be benefited. This is my object in writing. H. MUNGER.

For the Hygiene Column.

BRONCHITIS.

I saw an inquiry for a remedy for bronchitis. I can only tell what cured me, after three years standing. I took one ounce of extract of yellow dock; one ounce of sarsaparilla; one ounce of senna. This can be got of any druggist. Then take one and a half pounds of white sugar, dissolve it, and bring it to a boil in one pint and a half of water. Then, when cooled add the extracts and shake well, and you have one quart of syrup. Take one table spoonfull two or three times a day, one half hour before eating. One quart did not cure me, but five did, and I think it will cure any one if there is a medicine that will.

Yours in love, J. HALL.

THE PRINCIPLES OF HYGIENIC MEDICATION.

All healing power is inherent in the living system.

There is no curative virtue in medicines, nor in anything outside the vital organism.

Nature has not provided remedies for diseases.

There is no "law of cure" in the universe; and the only condition of cure is, obedience to physiological law.

Remedial agents do not act on the living system, as is taught in medical books and schools, but are acted on by the vital powers.

Disease is not, as is commonly supposed, an enemy at war with the vital powers, but a remedial effort—a process of purification and reparation. It is not a thing to be destroyed, subdued or suppressed, but an action to be regulated and directed.

True remedial agents are materials and influences which have normal relations to the vital organs, and not drugs or poisons, whose relations are abnormal and anti-vital.

Nature's *materia medica* consists of air, light, temperature, electricity, magnetism, exercise, rest, food, drink, bathing, sleep, clothing, passional influences and mechanical or surgical appliances.

The true healing art consists in supplying the living system with whatever of the above it can use under the circumstances, and not in the administration of poisons, which it must resist and expel.

Drug remedies are themselves causes of disease. If they cure one disease, it is only by producing a drug disease. Every dose diminishes the vitality of the patient.

Drugopathy endeavors to restore health by administering the poisons which produce disease.

Hygeio-Therapy, (erroneously called "Hydropathy," or water Cure,") on the contrary, restores the sick to health by the means which preserve health in well persons.

Diseases are caused by obstructions, the obstructing materials being poisons or impurities of some kind.

The hygienic system removes these obstructions, and leaves the body sound.

Drug medicines add to the causes of obstructions, and change acute into chronic diseases.

To attempt to cure diseases by adding to the causes of disease, is irrational and absurd.

Hygienic medication (Hygeio-Therapy) is not a "one-ideaism" which professes to cure all diseases with "water alone;" nor is it a "Cold Water Cure," as is erroneously believed by many. It adopts all the remedial appliances in existence, with the single exception of poisons.—*Gospel of Health.*

SLEEP.

The following remarks on sleep are so in harmony with nature and common sense that we commend them to the consideration of all. They express the views we have entertained for many years.

There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is, also, that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are these:

1. Those who think most, who do most brain work, require most sleep.

2. That time saved from necessary sleep is infallibly destructive to mind, body, and estate.

3. Give yourself, your children, your servants—give all that are under you, the fullest amount of sleep they will take, compelling them to retire at some regular hour, and to rise the moment they wake; and within a fortnight, nature, with almost the regularity of the sun, will unloose the bands of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself. Nature will never fail to write it out to the observer under the regulations just given.

The World's Crisis
AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address.....$5.50.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,

THE YOUNG PILGRIM:

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 688. BOSTON, WEDNESDAY, DECEMBER 16, 1868. VOL. XXVIII.—NO. 14.

The World's Crisis

AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon, at

167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:

S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:

H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKINSON.

GEO. T. ADAMS,

Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

NEAR JESUS.

I want to live near Jesus,
And never go astray;
To feel that I am growing
More like him every day;
That I am always laying
My treasures up above,
And gaining more the spirit
Of his gentleness and love.

I want such steadfast purpose,
My mission to fulfill,
That it may be my meat and drink
To do my Father's will;
To follow in his footsteps,
Who never turned aside
From the path that leads to heaven,
Though often sorely tried.

Oh, that in his humility
My spirit may be clad!
That I may have the patience
My suffering Savior had;
A heart more disengaged
From earth and earthly things,
Which, through life's varied trials,
To Jesus simply clings.

Oh, I shall live near Jesus,
And never go astray,
And every sin defiling stain
Shall soon be washed away;
And I'll bear my Master's image,
When I see him face to face—
Then earth shall lose the power
Its brightness to deface.

For the World's Crisis.

THE MAN OF SIN.

In the Catholic Testament we find the following comment on 2 Thess. 2: 3;—

"'*The man of sin.*' Here must be meant some particular man, as is evident from the frequent repetition of the Greek article *ho*, *the* man of sin, *the* son of perdition, *the* adversary, or opposer—*ho antikeimenos*. It agrees to the great Antichrist, who will come before the end of the world; but by no means to any Christian bishop, much less to a succession of Christian bishops."

This reasoning is faulty, because it assumes as "evident" what cannot be proved by Scripture usage. In John's second epistle we read, "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is *a deceiver and an antichrist*."—Greek, *ho planos kai ho antikristos*; literally, *the* deceiver and *the* antichrist.

If the author of the above comment could prove that the "many deceivers" spoken of by John meant some particular man, then the man of sin may mean some particular man. But since it is a natural impossibility to prove that many deceivers means some particular man, his arbitrary rule of interpretation fails; for, as we have seen, the Greek article *ho*, twice repeated, is used to designate the many deceivers. "The man of sin," therefore, may mean the Papal succession. And the description given of him agrees to that of the willful king of Dan. 11: 36–37. And that this king represents the Papal succession is evident, because the eleventh chapter of Daniel is devoted to an explanation of the vision of chapter 8; which symbolizes the Medo-Persian, Grecian, and Roman kingdoms, severally represented as "great," "very great," and "exceeding great."

The Roman kingdom is there symbolized by the "little horn," which came out of one of the four horns, that represented the four divisions of the Grecian empire. These horns not only represent kings, but the kingdoms over which they ruled; and the kings were not single individuals, but a lineal succession; for a whole succession of kings is traced, in the explanation, in two of these divisions; namely, in the northern and southern divisions. See Dan. 11: 4–30. And the kingdom, symbolized by the little, or fifth horn of the rough goat, cannot represent Antiochus Epiphanes; for his kingdom was one of the four divisions, and so cannot be represented by the "little horn," which was to come out of one of the four. And then, the prophetic comparison between these kingdoms, represented by the ram, the he-goat, and the fifth horn, that came out of one of the four horns of the goat, applies to Medo-Persia, Grecia, and Rome; for the first became "great," the next "very great," and the last "exceeding great"; whereas, the kingdom of Antiochus was small compared with Medo-Persia, or Grecia.

Now, since the little horn cannot designate any other than the Roman kingdom, and since the eleventh chapter is an explanation of the vision of chapter 8, given to "show that which is noted in the scripture of truth," it follows that the Roman kingdom must be brought to view in this chapter, in some particular manner, commensurate with the character assigned to it in chapter 8. We turn to that explanation, and from verse 4 to 30 we find a lineal succession traced in the northern and southern divisions of the Grecian empire, ending with verse 30, with the end of the reign of Antiochus, with some one or two vague allusions to the Romans. And since the little horn, or Roman kingdom, is not particularly noted before verse 32, and onward, it follows that what is said of the king that was to "do according to his will," is the description given of the lineal succession of the Popes of Rome. For the king there spoken of was to "prosper till the indignation be accomplished," and so cannot designate any *line* of kings of Rome already extinct, because the indignation is not yet accomplished.

If the reader will take Rollins' Ancient History, and adopt his explanation of Dan. 11: from verse 4 to 30, he will get a good interpretation so far; but that is as far as is safe to follow him. The king spoken of in verse 20, he shows was Antiochus, the king of Syria. And the prophetic description of his reign ends with verse 30; for the Septuagint renders the next verse thus: "*And his seed shall stand up, and shall pollute the sanctuary of strength*," "and take away the daily, and shall place the abomination that maketh desolate." (The last two clauses are from the common English version.) And since the expression "stand up" denotes kingly succession, when it is said, "And his seed shall stand up," it denotes the end of the reign of Antiochus, and an untraced succession after him. And since the little horn denotes the Roman power, which was to take away the daily, what is said with reference to the successors of Antiochus, must relate to their agency in interfering in the religion of the Jews, which led to the supremacy of the Romans over them, and to the final establishment of the Roman Catholic religion in the Papal form. For from the setting up of this abomination, there was to be 1335 day-years to the resurrection of Daniel, and the many that sleep in the dust of the earth. For that these days symbolize years, is evident from the introduction, where Daniel says, "A thing was revealed unto Daniel, . . . and the thing was true, but the time appointed was LONG: and he understood the thing, and had understanding of the vision."—Chap. 10: 1.

The 2300 days is called "the time appointed" in the vision, and this must be the time referred to as "long." But why was it called *long*, when it is a short period taken literally? Evidently because it was symbolical, like the vision it measured. And if symbolical, then it could not symbolize any thing but years, in harmony with Scripture usage; else it would be indefinite, and incapable of being understood. But the wise were to understand, and so the days can only be understood by the wise as day-years.

The other periods must, therefore, be of the same relative length. And as the willful king is a Roman king, and was to prosper till the indignation be accomplished, and for 1335 day-years, he denotes the last form of government in Rome; namely, the Papal succession. And since the characteristics of this willful king agree to the man of sin, it follows that they are identical.

The man of sin was to be developed by an apostasy. The willful king was to call to his support such as do wickedly against the holy covenant. Dan. 11: 43. The man of sin was to "exalt himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God." 2 Thess. 3–4. The willful king was to "do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods." Dan. 11: 36. The man of sin is to be destroyed with the brightness of Christ's coming. The willful king was to "prosper till the indignation be accomplished," which can only end at Christ's appearing.

If we compare Papacy with the man of sin, we shall find a wonderful agreement of lineaments. Papacy sits in the temple of God, as the searcher and ruler of the consciences of men; "not as man, but as God." He is preeminently the man of sin, for he claims the exclusive right to self indulgences to sin, and to appoint deputy salesmen, whose name is legion. Their sales are effected more secretly now, however, than in Martin Luther's day. He exalts himself above all that is called God, or that is worshiped; as he admits the existence of an infinite being, and professes to be able to do what God cannot do,—forgive sins before they are committed. This is more than an Atheist can do; for he cannot exalt himself above an infinite being, not having sense enough to believe in anything higher than human nature.

The apostle, after declaring that the day of Christ's return should not come except there come an apostasy first, and that man of sin be revealed, etc., said, "And now ye know what withholdeth that he should be revealed in his time. For the mystery *of the lawless* (Gr. *tas anomias*) doth already work, *only he withholds until now, until from its midst he comes*. (Gr. *monon ho katezon apti heos ek meson genetai*.) And then shall *that wicked* (Gr. *ho anomos*, that lawless) be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." Verses 6–8.

The apostasy which developed the man of sin began its work in the church in Paul's day. The mystery of the lawless was in its incipient stage: for John said of those who confessed not that Jesus Christ is come in the flesh, "This is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4: 3. And this taken in connection with chap. 2: 18–19, proves that he referred to a counterfeit christianity. This finally developed itself, and separated from the original church, and proclaimed itself the holy Roman Catholic church, with the Pope as its supreme head. But oh! say some, the Pope does not deny the Father and Son. That depends on the real meaning of those terms. If they mean what they do in all ordinary cases, he does. For he maintains that the Father and Son were eternally one God; and thereby denies the real filial affection which exists between Christ, as one being, and God as another. This relation Christ's whole life proved to be as real as in any other case. He cried out, in his expiring agony on the cross, "My God, my God, why hast thou forsaken me?" a clear proof that God was a distinct being from himself. And there is any quantity of proof in the Scriptures that he was really and truly the Son of God, and not one God with the Father. All this evidence must be ignored, in order to accommodate a spurious christianity, whose chief professor is the Pope. This accounts for the popularity of this doctrine; for the Revelator says of Papal Rome, "she made all nations drink of the wine of her fornication." Does he confess that Jesus Christ is come in the flesh? He and his church tell us that one of three co-eternal and co-equal persons became incarnate. Could such an unreasonable, unscriptural, and incomprehensible dogma be the test of christianity? Who can prove it? No one. Then why seek to admit that man of sin, reeking with the blood of slaughtered millions, into the fellowship of christians on such a flimsy pretext?

The very profession of the Pope proves him to be the antichrist. He professes to be vicar of Christ; that is, in Christ's place. But Christ is capable of filling his own place, and will not surrender his place to any other. "I am the door," said he, "and he that climbeth up any other way, the same is a thief and a robber." He that would, therefore, take his place, is anti-against-Christ. Anti means, instead of another: Christ's vicar means, instead of Christ.

"Ye have heard that antichrist shall come," said the apostle John. How did they hear of it? From the eighth chapter of Daniel, where it is said of the kingly head of the Roman power, "He shall stand up against the Prince of princes; but he shall be broken without hand." Verse 25. This cannot apply to Pagan Rome, because that has been overcome by the force of arms. It can only apply to the last form of Roman government to be destroyed with the brightness of Christ's appearing. But said John, in continuation, "And even now are there many antichrists, whereby we know that it is the last *hour*. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." 1 John 2: 18–19. This quotation proves that John regarded the antichrist as professedly christian—"they went out from us." They were actuated by the spirit of antichrist. "The mystery of the iniquity doth already work," said Paul. John says further of their teaching, "Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and Son." Verse 22.

On this the Cottage Bible says, "Some, it seems (as Cerinthus), separated Jesus from Christ as two persons, and denied him to be the Son of God." But is not this Cerinthian heresy practically adopted as the creed of the Roman church, and transmitted to popular Protestant churches? Those whose minds are not blunted and blurred by a false system of theology, can see the similarity at a glance. Christians, who entertain such views, find endless perplexities in trying to understand their mysterious absurdities; proving it to be something foreign to their real faith.

Wm. Hobbs.

THE POWER OF INCREASING WORLDLINESS.

Truth to say, the intense power of the worldliness of this world is increasing at such a rate as to render the work of human salvation every day more and more difficult. If Christ could say as to the obstacles in the way of the Word of Life taking root in men's hearts in his day, that the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word so that it becometh unfruitful, how much more now. The thorns that grew then simply as thorns are become now a forest of ship timber, and men make commerce out of them; while the Word itself is cut and cleared away as thorns and underbrush. The old fashioned thorns are become a South American jungle, that you can with difficulty cleave a path through with an axe. The cares of this world accompany you even in the wilderness, and crowd themselves into every omer of your spiritual manna, even as the frogs of Egypt nestled in the people's kneading troughs. Where there is any living thing, they are alive also.

For one veil that the god of this world had in Paul's day woven and drawn before the heart to shut out the light of eternity and the powers of the world to come, there are now a thousand, woven of cloth of gold, and fretted with beautiful imagery. For one inducement to worldliness then, there are a thousand now. And for one capacity of self-indulgence and enjoyment then, there are a thousand now. The deceitfulness of riches has grown with their diffusion and accumulation. There are lotteries for the million, with prizes for every ticket. Satan's baits drop everywhere; the hook and line invisible. Everything is made certain, even medicine. There are life insurance companies, gold mines, and petroleum wells, to be had by witch-hazels; instant advisement of every rise in gold, and every event affecting it, from India to the Amazon; the din of the whole earth's machinery crying out, Be rich! be rich! make haste to be rich! There is no seclusion, no isolation, no defence from the devil's magnetism. He has his conductors pointing at you from every part of the world, to carry off whatever of positive or resisting electricity there may be about you; and tractors to inspire you simultaneously with whatever excitements may be disturbing any other being in the world. There are newspapers, with letters from every part of the world, every morning. There are telegraphs, so that the tremors of the most distant of the devil's earthquakes may be felt across the ocean. Apollyon, as well as Napoleon, can put a girdle around the earth in forty minutes. Even George Francis Train can stir two kingdoms, three thousand miles apart, in one day. . . . .

There are moral operas, attended by church members for the learning of grace and melody. All the amusements of this world are baptized into the service of christianity; all the shows of this world are brought into subjection for the grandeur of christianity; all the pleasures of this world are so deprived of their carnal poison that the sucking child may play on the hole of the asp, and tap the rattlesnake with his spoon, drinking milk from the same porringer. All the world is subdued, like the lion lying down with the lamb; and all to prove the goodness and liberal benevolence of the universal Father; all to demonstrate that what earth has heretofore suffered from was merely the moroseness of a savage, self-crucifying bigotry and Puritanism, and that love inherits all things, and godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come.

Amidst all this, our religion is a great Gulliver caught napping by the Lilliputians, and bound hand and foot, so that it cannot stir without pain. The world has laid hold of every particular hair, and pinned it down as a cable. The pigmies run up and down with their ladders, run across the forehead, down the bridge of the nose, exercise themselves in fearful jumps from the chin to the breast bone and commit all sorts of indignities with impunity. Opera dancers cut their capers on the eyelids. Black Crooks gather half the sheep of the churches into their folds; and, meantime, good taste and a liberal spirit forbid the Ephesian elders from setting up Christ's rules for christian society. Christians must meet the world half way. Christians must meet the world on its own terms, if they ever expect to do good in it. Christian preachers must christianize and inspire the novels and the dramas. Now that slavery is done away, Young Men's Christian Ascociations may abrogate the rule that nothing can be discussed concerning which there is any difference of opinion. All things are good if the digestion is good. The age of Puritanism has lapsed, and cakes and ale shall once more be prevalent among us. We have been trying the virtue there is in stones long enough; now we will try music and dancing. The world is indeed a tough morsel, but still it can be gelatinized, assimilated, converted into a nutritive soup by love, or the potency of an easy good nature; there being nothing injurious in itself, but only by reason of the action of bigotry upon it. The power of love can change the internal relative constitution of the primal forces of morality, the whole substance of the character remaining the same; just as inward heat can effect the law of crystalization so wonderfully as to change the internal structure of prismatic crystals, without any exterior alteration whatever.

"When nature's blush by custom is wiped off,"

says the poet Young, in a very powerful passage in the "Night Thoughts,"

"And conscience, deadened by repeated strokes,
Has into manners naturalized our crimes,
The curse of curses is, our curse to love."

First the blush wiped away by custom, then conscience hardened by habit, then the sin naturalized and sanctioned, when among the Romans to do as the Romans do. This is the grand triumph of the god of this world, with a conscience blinded and seared by custom and example.

Then, by reason of the treason of the church disregarding her opportunities, there is what ought to have been the servant and product of religion continually assuming to take the place of religion as the regenerator and savior of mankind. There is universal suffrage, which, instead of being the fruit of the universal knowledge of truth and duty, and a correspondent obligation upon each for the good of all, is demanded as idiomatic portion of each, the manna of life, the security of all privilege, the preparation and ushering in of that millennium when the pope in every man's belly shall be bound by the setting of every man free from every obligation but the seeking of each his own will, regardless of every other man's rights and wishes. So in all these ways is Satan's kingdom evidently growing; and it is more and more difficult for any man to get out of it, or to persuade others to set their faces to flee from the wrath to come, if indeed there be any wrath to come which, like everything else, is much doubted in an age the watchword of which is becoming that of an arrogant and earth-born criticism, Behold our Man! behold the sovereignty of human genius! instead of that divine revelation, Behold your God!—Rev. G. B. Cheever, *in Independent*.

A STIRRING APPEAL.

O, christians! christians! The Bridegroom is coming, the Judge is at the door! Will you show him your accumulated treasures, your luxurious houses, your costly jewels, your well-filled coffers and satisfactory balances, and say, "There is thy talent"? O, will you point to the blood-washed, white-robed souls—once lost, and outcast, and miserable, and say, "I found them in the streets and lanes, in the highways and hedges, and compelled them to come in, that thy house might be filled"?

Dear young believers, we have need of your or rather, "the Lord hath need of you." We want your time, your strength, your energy, your education, yourselves, for Him who "spared not his own Son for you." Is your alabaster box of ointment too precious for him? Do you say, "To what purpose is this waste?" Ask Mary how much she wasted; ask Moses whether he regrets his choice; ask the apostles to the Gentiles whether he made a mistake when he said, "This one thing I do"; ask the sweet Psalmist of Israel, "What shall I render to the Lord for all his benefits?" Eternity will not be long enough to give the answer.—*The Revival.*

THOUGHTS FOR THE YEAR—1868.

(*Concluded.*)

God has ordained rapidity of judgment. The devil is therefore permitted to display all the rapidity of fury—and men, having cast off God, are carried forward on Satanic wings. Seven years in these days, the seven years of Daniel's week, will perform, easily, the work of seventy years of antiquity. With our ancestors time was measured by years, space by leagues, and life by fortitude. Everything was spread out to its fullest width, and seen, and felt, and endured, in all its minutest parts. With us, feeling and life, and the very globe itself, are gathered up into a point; we gather up the ends of the globe with our electric wires, and the life and passions of the globe with the fiery rapidity of those wires. With our ancestors, those who had not fortitude to live lay down to die. We require no fortitude. We hear the worst in a moment; and the next moment the electric wire transmits some new intelligence to obliterate the past. The past! There is no past with us—it is all compressed into the moment—"one eternal now." Rapidity is the demon that has possessed the age, and hurries it on, like the herd of swine, to perish in the abyss. The Lord has decreed that the time of judgment should be short, because judgment to him is an unwelcome work, and we carry out his decree by our rapidity of action, while we foolishly imagine that we are carrying out our own decree and outstripping the rapidity of God.

The time to be occupied by the judgments of the last days is nowhere revealed in Scripture. But the concluding verses of the 9th of Daniel prove beyond question that the times of the personal antichrist will occupy seven years. One half of the seven years will be employed, as we may suppose, in building up his empire; the remaining half in acting the part of the manifested antichrist. The second half of the seven years is decidedly the true period of the antichristian supremacy. The words of Daniel place this beyond doubt. The former half of the seven years is not clearly traced out. But this much is certain—that seven years are the period of the last crisis. For we must remember that Daniel says nothing whatever of what we commonly call "weeks;" the Hebrew word which Daniel employs simply means "sevens," and it may be sevens of years as much as sevens of days. And that it must mean sevens of years is evident from all that went before, for in the preceding verses, sevens of days would be altogether insufficient for the events which are described. Seven years, then, are the crisis of the dispensation—the end of the end as to the present, and the beginning of the end as to the future. The neutral ground on which heaven and earth, and the powers of darkness are to decide the claim of universal empire. What rapidity of motion will be required to decide so great a claim within so short a time.

The campaign of 1866 decided the fate of an empire in one week, and its rapidity was so marvellous that it is now known in history as the "Seven Days War." The war of 1763—just a century ago—was called the "Seven Years War." Our furious speed and wide-destroying artillery look with scorn on the creeping pace of our ancestors, and have actually compressed the seven years into seven days. Three hundred fold rapidity is the characteristic of our age. But as the empire of creation is to the empire of Germany, so will be the rapidity of the "last days" to the rapidity of the eighteenth century. Not three-hundred fold greater, but thrice three thousand fold. The Lord therefore gives time and space for every form of preparation. He withdraws his restraining power, and permits the whole force of evil to descend upon the earth. The wicked spirits are no longer in the "heavenly places" (Eph. 6,)—they are not walking to and fro as in the time of Job, but flying to and fro. In Job's time everything moved slowly, for there was no hurry; there was leisure enough for the little that was to be done. Even Satan himself was then comparatively slow, for he was contented with walking up and down, but he is flying on those winds of which we know from Scripture he is the Prince. His quick fiery spirit penetrates the brain and produces visions of every deadly weapon which human hands can forge—of every deadly compound which human chemistry can form. He spreads his indignant wings, and covers the mental world with the gloom of conspiracy and revenge. All is conspiracy—all is revenge. Look where you will, that horrid gloom is all that you can see. It is the fearful twilight of the world's departing day. At home, the robbed and murdered Celts rise up in the bodies of their descendants to demand vengeance on the Saxon aggressor.

Our parliament is nothing but an arena for personal ambition—for conspiracy and revenge. The working classes call for vengeance on the aristocracy for ages of unspeakable tyranny. And murder is so common that even children commit murder in mere sport. Abroad, Italy and Poland, and France, and all the Christians of the Turkish empire, and India, and the Fenians of America, and the Americans themselves, all are brooding over wrongs—some imaginary, but too many real—received one from the other; but most of all from England; and above them all is the Third Napoleon, with haggard brow, pondering over the vengeance of St. Helena, and torn with impatience by the delay. England alone sits calm and peaceable, undisturbed by revenge, unconscious of design, and for the best of reasons, having gained all that can be gained by the most unscrupulous violence, having grasped all that she can hold, having shed blood until she was steeped in it to the lips, she has has nothing to revenge, as well as nothing to desire. She has exhausted the tenth commandment already, and she can covet nothing more. And certainly there is one sweet privilege enjoyed by those who commit crimes: namely, that they can hardly be guilty of revenge, for to revenge yourself upon people because you have murdered them, would be a most extravagant waste of criminality. They who commit crimes have sown the wind; and it is but a poor boast that they are waiting quietly until they have reaped the whirlwind; yet such is our position at this day.

The Suez Canal is one of the most important operations of the age. It is a double operation—a work both of union, and of disunion. It unites and disunites the two hemispheres of the globe. That canal, it is said, will be completed in 1869, and will then be available for vessels of all draught, even for ships of war. From the moment of its completion a passage from the Mediterranean to the Indian seas will be opened up for French vessels of war. The great war port of Toulon is situated on the Mediterranean. Corsica and Algeria, both in, or on, the Mediterranean, belong to France. France is, therefore, even now, the predominating power in the Mediterranean; and should she conquer Italy in the approaching struggles he will then be all but absolute in that sea. We permitted ourselves to be coaxed out of our strong position in the Seven Islands by the blundering of Lord Palmerston, and the crafty compliments of Greece—offering the crown to Prince Alfred—when the crown of royalty was not worth a crown of five shillings. But flattery and Palmerston robbed us of our strong position—and left us nothing but Malta, at the extremity of the Mediterranean. France will, consequently, be all but paramount in that sea. Egypt, as we all know, is controlled by French agents even now; and when the Suez canal has been opened for French ships, the entire sea line from Toulon to the extremities of the globe will be in the hands of France. The Suez Canal being altogether a French work, will of course belong to France, and it will prove, as we have said, a momentous work both of union and disunion. France will then be united at Toulon with the remotest islands of the Eastern seas. She can send her ships of war direct from Toulon, through the Egyptian canal to the Red Sea and the Indian Ocean. That Suez Canal will be the spinal chord of one vast empire, and the palpitations of its waves will send a sensation to the opposite extremities of the globe. A word telegraphed from Paris will thrill along the spinal chord to the ends of the Red Sea, and from thence to India and Japan. But what a work of dis-union will it not also prove! How can England and France ever look one another in the face as friends when once that canal shall be in full operation? It is England's direct route to India and Australia. She will require the use of it every day and hour. She will still more require the general privilege of passing through Egypt in her way to India. The canal will be desirable, but the Overland route will be indispensable. Now, let us remember that France is almost mistress of Egypt, even at present; but when the Suez Canal, completed and opened, shall be in her hands, her power and influence will be greater than ever. She will be mistress of Egypt altogether. The famous "Barrage" gives her command already; the completed canal will increase her command into absolute power. Can England allow this? Can we permit the route to India to be at the absolute disposal of our great rival? Can we suffer French war-steamers to pass to and fro by the Mediterranern and by Suez; to and fro from Toulon to the Indian seas, while France may at any moment exclude every English vessel from the canal, and refuse every British soldier permission even to set foot on Egyptian soil? To do this would be to give up our supremacy altogether; and not only to lose it ourselves, but to convey it into the hands of France. We should lose half our empire at once; and France would gain nearly all that we had lost.

In order to understand the question of the Suez canal thoroughly, we must go back to the early period of Napoleon the First. The mission of the Egyptian army, under Napoleon the First, was to conquer Egypt, so as to open a new road to India—where the forces of the French Republic were, if possible, to drive the English from their possessions in the East, and to dry up the sources of their wealth! And, besides this, "to cut through the Isthmus of Suez, and to secure to France the exclusive possession of the Red Sea." Such was both the mission and the prime object of Napoleon the First, in his invasion of the East, exactly seventy years ago. Just seventy years have passed, and the colossal scheme of the First Napoleon, overthrown at Aboukir and the "Nile," has been set up once more upon its feet. The old Grecian colossus fell for ever. The colossus of Napoleon has fallen and risen again. There it stands, bestriding Egypt—and what earthquake of human power can overturn it now? "To invade India by way of the Red Sea, to cut through the Isthmus of Suez, and to attack the English in their Eastern empire." Such were the objects of Napoleon in the mission of 1798; and such are the objects of another Napoleon in the mission of 1868. For Egypt is now little more than a province of France. It is filled with French workmen and French agents, most of whom have been trained to war, and the Suez Canal is to be opened in 1869. Let every one meditate on the importance of these facts, and especially reflect with wonder on the apparition of another Napoleon, to carry out, after seventy years, the vast projects of Napoleon the First, and obliterate all traces of Nelson and the "Nile."

We should be much mistaken, however, if we were to imagine that the subject of military canals was exhausted by our view of the canal of Suez. There is another work of almost equal importance, and almost equally ominous import. The French canal of the Garonne, from the Atlantic to the Mediterranean, has just this day been completed. Gunboats have just passed through it, from sea to sea. It is stated that it is passable not only for gunboats, but for larger vessels, so that from this day France can send her war steamers from Cherbourg and Havre to Toulon and the Mediterranean in a direct line, without crossing the Bay of Biscay, or going round by Gibraltar. In a word, for all such vessels Gibraltar has now been neutralised; and all our control over French movements has been lost. This is most important; conjoined with the Suez Canal, we discover in it the the execution of one vast scheme of French supremacy and of Napoleonic imperialism. By means of those two canals, French troops, war steamers, and munitions of war, can be sent by the shortest route, direct from Cherbourg and the channel, and Toulon, to the Levant, Palestine, Egypt, and the Red Sea. The Grand Napoleonic Waterway has been formed, and is about to be revealed to the startled nations. Guarded on both its banks by the satellites of Napoleon, and shut out from the approach of all mankind without his previous permission. Rapidity again presents itself in these large-minded arrangements. There is no longer the sailing round by the Pillars of Hercules; there is no longer disembarking at Alexandria, and embarking again at Suez; there is still more no longer any dread of English guns from the heights of Gibraltar. The Napoleonic brain has baffled and outreached us all; and while we are boasting of our petty victory over poor savages in Abyssinia, Napoleon has been weaving his iron net-work round the world, and raising up his millions of armed men to guard, and manipulate that net-work. Enervated and debased by our love of money, we are maundering about reform, and glorying over Abyssinia, while the avenger of St. Helena is seizing upon the highways of the globe. Masterly conceptions and rapidity of execution, are two characteristics of this new Napoleonic era. From Cherbourg to the Indian Ocean is now but one short, straight line! The Napoleonic era has begun; the Ides of March have come; but they have not ended yet; and when they have ended, how many Cæsars will have fallen? But the flank of Gibraltar has been turned, and our command of the Mediterranean has been broken up. An ominous commencement for the "Ides of March."—*The Last Vials.*

THE SUCCESSFUL TEACHER.

Frequently, complaints are made, and surprise expressed by individuals, who have never found a blessing rest upon anything they have attempted to do in the service of God. "I have been a Sunday-school teacher for years," says one, "and I have never seen any of my boys or girls converted." The reason most likely is, you have never been really anxious about it; you have never made up your mind that in dependence upon God's sovereign Spirit, converted they should be, and that nothing should be left undone until they were. You have never been led by the Spirit to such a degree of earnestness that you have said, "I cannot live unless God bless me. I cannot rest until I see some of those children saved." Had it been so, you would not have been disappointed.

I will give you an illustration. A pious young lady was requested to teach a class of girls in a Sunday-school. She accepted the invitation, and engaged in the work. She was seen to be very earnest, faithful and affectionate with her youthful charge. In a little while one scholar after another became thoughtful, serious, and anxious, until every member of her class was converted to God. She was then requested to give up her class and take another, in which none of the scholars were pious. After due consideration, she consented. She had not been long in her new class, before similar effects were produced, and ultimately every member of the class cherished a hope in Christ. She was finally induced to give up this class also, and take another class of children, who were unawakened. She had not labored long, when precisely the same results as before followed her labors, every scholar in the class having been brought under the power of the truth. Her work was done. She fell asleep in Jesus, and rests in hope of glory. She cried, "Glory," and departed.

After her death, in her journal was found written:

"*Resolved*, That I will pray once each day for each of my class, by name."

On looking still further into the journal, they found the same resolution written, and re-adopted with a slight addition, as follows:

"*Resolved*, That I will pray once each day for each member of my class, by name, and agonize in prayer."

On looking still further, the same resolution was found written again, with another slight addition, as follows;

"*Resolved*, That I will pray once each day for each member of my class, by name, and agonize in prayer, and expect a blessing."

Dear friend, perhaps you have had occasion to mourn over unsuccessful labors in the Sunday-school. Try a little more praying, and prove if the Lord is not ever willing to grant his Holy Spirit to those who ask it.—*Selected.*

Conversion—When a person is really converted, he will not only abstain from drunkenness, profanity, quarreling, gambling, falsehood, breaking the Sabbath, frequenting theatres, balls, and other openly irreligious acts; but it will also lead him to take a previously inexperienced delight in private, family, and social prayer, in attending religious services, distributing religious reading, visiting the sick and afflicted, and instead of criminally wasting time in reading novels and romances, he will engage as much time as possible in meditating on the sacred truths of the Bible.

— Heaven gives us enough when it gives us opportunity.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Dec. 16, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the sender, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any person may draw the amount named in the order, if these names are given.*

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

DISCUSSION.

We are now, Dec. 9th, engaged in a very interesting discussion with Dr. A. Morron, at Phenix, R. I. Our discussion commenced Monday evening, Dec. 7th, and is to continue every evening during the week. We occupy the basement of the Methodist meeting-house. There is quite a stir in town in relation to the debate. Our friends are rejoicing at the present results, and the bright prospect of the future success. The Dr. is an able man, and a public lecturer on popular subjects. Thus far he has presented no new points, but such as have been frequently met and fully answered. The truth grows brighter every time it is examined; and looks more valuable than ever when contrasted with error. An earnest struggle between the two is now in progress throughout the world; and we may expect the conflict will become more severe as we approach the closing scenes of this world's history. This is no time to be faint-hearted in the work. It is a glorious fight, and victory is sure to the faithful. This is the time for manly deeds on the part of the followers of Jesus; a time when the soldiers of Christ should have on "the whole armor of God," that they may be able to stand against the wiles of the devil. This is the hour for brave men, who dare stand up for the right, if the whole world stand frowning upon their efforts. "Fight the good fight of faith; lay hold on eternal life."

TRACTS.

We have come to a very favored time to scatter tracts, because the people are anxious to read them; especially those which relate to the mortality of man, the destruction of the wicked, and the coming of Christ. These great truths are spreading rapidly among good people, and they are anxious to get tracts treating on these subjects, to put into the hands of their friends. A few years since we could hardly get people to read our tracts, but now there is a great change. Then they knew, without examination, that these things were not true; now, thousands see the light clearly, and others are opening their eyes to see, and ears to hear, what they once called heresy, because it did not agree with their creeds.

The time is at hand when people must either give up the Bible, and turn Spiritualists, or embrace what some call "Materialism," by way of reproach; just as some cry "mad dog" when they wish to have an innocent animal stoned to death. This alarm cry keeps some away from the truth, and others from acknowledging it; but there are others who love it more than reputation or friends; who are standing up with noble boldness in defense of the word of the Lord.

Some are doing all they can to help scatter tracts, and are seeing blessed results. Bro. O. Sherwin, in Chicago, is devoting his time to the work during the winter. Let those who have the money, and not the time to spend, now give us a lift. There are a number of true men, poor in the things of this world, who are willing to devote their time to the work of scattering tracts, without any reward only what the Lord may be pleased to give. Let us keep such men busy.

Then, again, every preacher needs some tracts to scatter as he goes out sowing the precious seed. The tracts left behind are like showers on the seed sown in the field. They keep on preaching when he is gone. Who can spare some money for this glorious object? It is a very *safe* investment. It will produce great profits. Try it. The harvest is ripe. Now is the time to gather in the grain. Come, take some stock in this business. Lend to the Lord. Let us sow *liberally*, and we shall reap *bountifully*.

THE HEALTH REFORMER.

We have just received the Dec. No. of *The Health Reformer*, published at Battle Creek, Mich. We take pleasure in recommending this valuable monthly to our readers. It should be in every family. Price $1. a year. Address Health Institute, Battle Creek, Mich. *The Herald of Health*, published at 15 Laight, St., New York, and the Laws of Life, at "Our Home," Dansville, N. Y., are also valuable health monthlies. We are always glad to welcome their arrival upon our table. People are not half awake to the importance of attending to the laws of health, in their food, drinks, exercise, and fresh air. It is very rare to find a perfectly healthy man or woman. Nearly all are complaining more or less. And it is no wonder that they are sick, when we look at their manner of living. If they would take the "Health Reformer," or some other hygienic work, they would receive much valuable information, which, if followed, would save them from paying doctor's bills and their bad feelings which are now such disagreeable burdens.

PRAYER MEETINGS.

The well-regulated prayer-meeting is a great promoter of spirituality in the church of Christ; and devoted christians always delight in them. Whenever a church gets so cold as to have no prayer-meeting, it must be nigh unto death. There are many ways to break up prayer meetings; a few of which we will notice.

1. Introduce some disputed point of doctrine, on which those attending the meeting honestly differ, and argue the subject in the meeting. It will not be long before the prayer-meeting will become the means of making backsliders instead of christians. Brotherly love and communion will be destroyed, and Satan will be delighted with the results. Many prayer-meetings have been ruined in this way by men who meant well, but not understanding human nature, they took the wrong road to secure the good of the cause of Christ. Jarring notes never produce harmony. We are instructed to "follow after the things which make for *peace*, and things wherewith one may *edify* another." The Greek word rendered "edify," signifies "improvement in piety," "advancement in the divine life," "what promotes edification and christian improvement. Doctrinal disputes never promote "christian improvement," but on the contrary, dry up devotional feelings, and drive away those of the most amiable dispositions, leaving the war spirits to bite and devour each other, and destroy all the good that might otherwise be accomplished.

If we would have good prayer-meetings, they should be so free from doctrinal disputes that no christian will feel that his peculiar views are being assailed. We should not go to the prayer-meeting to make proselytes to our particular views, but to *worship* the Lord by prayer and praise. As soon as we get our minds fixed on some doctrinal point and begin to argue that, we at once break up the devotional feelings, and call the mind off from the Lord to that doctrine. There is a time to teach doctrine, but it is not in the prayer-meeting. The prayer meeting has a special place in the church of Christ, and a special work to accomplish, which is to worship our Creator, unite our hearts to each other in brotherly love; and increase our devotional feelings, which are too often brought to a low state by the chafing influence of our daily intercourse with the world in our business transactions. A man may be backslidden in heart, and not lose his zeal in the defense of his doctrinal opinions. Some of the most zealous defenders of the true doctrine of the Bible are utter strangers to the real enjoyment of the christian religion. They have neither social, family, or closet prayer. Their devotional feelings are dried up; yet they are ever ready to dispute with those who differ from them on doctrinal points. They do not care to hear sermons on practical christianity, and manifest no interest for the salvation of sinners. In this respect they show very little if any connection with Christ, the living vine. His whole aim was to lead men to repentance and holy living. He came to save sinners; and if we have his Spirit, it will lead us to act and feel like him. His Spirit will lead us to pray much, and to love the prayer-meeting properly conducted. His Spirit leads us to love all his children, wherever they are found, and breaks down all sectarian walls. And if we "have not the Spirit of Christ, we are none of his." Are we the Lord's?

2. Prayer-meetings are often killed by long prayers. No one enjoys the long, dry prayers, so common in these days of cold formality. All the examples in the Bible favor short prayers of from one to three minutes; and yet it is common for some to pray from five to fifteen minutes. Let three or four such prayers follow each other, and everybody is tired, and longing to rise from their knees and change their position. And right here we would remark that in many places it has become the custom for the majority of those who attend prayer-meetings to sit on their seats while others pray. This ought not so to be. We know from happy experience that one enjoys the meeting better to humble himself and get down upon his knees with all who pray. It is a very pleasing sight to see all bowed together in prayer; and a very disagreeable one to go into a prayer-meeting while one is engaged in prayer and find the majority, or even any, sitting in their seats; and still worse to find them looking around the room, and ready to gaze at you when you enter. All such appear to be only spectators, who have not come to the meeting to worship God, but to look on and see how the rest do it.

We say again, if we would have good, interesting prayer-meetings, let the prayers be short and fervent. Let each one ask for just what he wants in as few words as possible; not try to make a display of beautiful language, to be heard of men. Then every true disciple of Jesus will heartily unite in the petition, and sinners will feel there is a reality in such worship, and long to be partakers of the rich blessings enjoyed by such worshipers.

3. Prayer-meetings are often rendered burdensome, especially at the beginning, by having too many prayers in succession. It is not pleasant to remain on the knees in a prayer-meeting more than five or ten minutes at a time; and then it is very tedious unless the prayers are short. In ten minutes there should be from three to five prayers. Five would be more interesting than three, as a general rule. When there is a frequent change we do not tire so quick as when one or two occupy the whole time. One can ask for many things in two minutes. We have been in some prayer-meetings where it had become the custom to have all the praying done up at once, at the beginning of the prayer meeting, and then all talking and singing after that. In such cases it is common to have eight or ten prayers, and spend a half an hour or more on the knees. This is very tedious, and all feel relieved when the last one says, Amen. It would be far better to have two or three short prayers, then rise and sing a stanza, with heart-felt praise to the Lord; then two or three short exhortations, one, two or three minutes long; then two or three more short prayers, and thus continue for an hour; and all would say at its close, "What a good meeting we have had. I enjoyed it very much." Then all would be anxious to come again. By such a course, our prayer-meetings would become seasons of heavenly feasting, and we should feel like asking everybody to attend. The Lord would send sinners and backsliders to such meetings, and the church would have a continued revival interest.

There is no objection to several short talks from the same individual; but very serious objections to a long talk of five or ten minutes from any one, even the minister. He should set a good example, and be *short*. If he and others talk long, the little ones feel weaker than ever, and think within themselves, I can't say anything, or pray where there are so many who can do much better than I can; and so they keep still and die. But let the minister and the leading members just say a few words, and make short prayers; then the one-talented feel encouraged, and are prompted to say a few words, and thus gain moral strength to do other duties.

4. Prayer-meetings are often continued *too long*. Ordinarily, one hour is long enough. We are sure all would enjoy them much better, and that a much larger number would attend, if the prayers, exhortations, and songs, which are usually dragged out from an hour and a half to two hours, were all condensed into one hour of earnest work. Such meetings would have double interest and effect over what they have as usually conducted.

5. One other very essential requisite for good prayer-meetings is to *live right out of meeting*. One can not feel free in the Lord when he knows he has not done his duty to his fellow men around him. If he has been out of patience with them, or cheated them in trade, and then meets them in the prayer-meeting, he does not feel like taking any part in the devotional exercises. If he has been scolding in the family, he feels tongue-tied in the meeting. Let every weight be thrown aside, and every christian rally to the prayer-meeting, and the fruits will be blessed.

These are our settled convictions after twenty-six years of observation and experience.

HYDE PARK.

Hyde Park is a new and very pleasant village, eight miles from Boston, on the Hartford and Erie R. R. There are several who reside there that are deeply interested in the "blessed hope," and are in earnest to get the truth before the people. They are making noble sacrifices for this object, and the Lord is blessing the effort. The interest is gradually increasing, and our hopes are bright in favor of seeing some sinners converted. We spent the Sabbath, Dec. 6th, with them; and in the afternoon accepted an invitation to preach for the Methodists. We were much pleased with Bro. Whittecar, the preacher. He manifested a true christian spirit. We found that all spoke well of him. It is pleasing to find a minister free from sectarian bigotry, who is ready to fellowship all who love Jesus.

THE HOLY GHOST OF THE SPIRITUALISTS.

Among the questions put to the spirits that visit the Spiritual circle at the "Banner of Light" office, Boston, we find the following:

"QUES.—By S. Craft, of Ohio: What does the blasphemy against the Holy Ghost mean?

ANS.—To us it means the blasphemy against our own inner consciousness of right. That is the only Holy Ghost that we can perfectly understand, that we can come into perfect rapport with; therefore is the only Holy Ghost that we can blaspheme against."

It will be seen that the spirits deny the Holy Spirit, revealed to us in the Bible. Then if a Spiritualist thinks it right, as taught by many of the spirits, to leave his wife and live with another, that would be obeying his Holy Ghost.

"I PRAY."

We find several are forming the habit of saying in public prayer, "I pray." Would it not be better to say We pray? It is understood that when the preacher, or any other one, prays in public, that he is not only presenting petitions for *himself*, but for all in the meeting; hence it seems more appropriate to say, "We pray," than "I pray." When one says, "I pray," it seems to leave the rest outside of the petition. We have frequently heard a remark to this effect, from those who were in the congregation.

DON'T WORRY.

Many spoil all their peace and joy in this life by a continual worrying about something. They are as seldom at rest as the waves of the sea. If it were not for this sad habit of worrying they might have real sunny times, and rejoice in the Lord; but as it is, their cup of joy is usually empty; and they make all around them feel uncomfortable.

The following from the pen of J. Wm. Van Namke is worth committing to memory:—

"Don't worry! It will do no good. It will not make your burden lighter. It will not dispel the clouds of sorrow from your life sky. It will not avert any coming evil. It will make your troubles none the less.

Don't worry! Have you done your duty in all things? Have you improved every opportunity presented you for doing good to others? Have you employed your time profitably? Have you acted as the spirit within you has guided? If you have, then leave results with a higher power.

Don't worry! It will only make your troubles greater, and life look less bright and attractive. It will bring gray hairs and wrinkles, and make your heart old before its time.

Don't worry! It never did any good yet, and will never do anything but harm.

Work, work; be active, be industrious, be prudent, be careful, but don't worry, or you will never accomplish anything in life.

It is activity, effort, perseverance and energy that lead to success. These, accompanied by cheerfulness and hope, seldom fail to bring happiness, contentment and peace. Cherish them, and be faithful, be trustful, but don't worry."

"HERALD OF PEACE" is the name of a sixteen page quarto, published in Chicago, Ill., by members of the Society of Friends. It is devoted to the cause of Peace and general religious improvement. It is well supported by the most intelligent and active members of the Society of Friends, as well as many others. It numbers among its contributors Professor Thomas Chase, of Haverford College; E. L. Comstock, the well-known missionary and philanthropist; J. H. Douglas, Secretary of the "Peace Association of Friends in America;" Wm. F. Mitchell, of Philadelphia, long an active and efficient laborer among the Freedmen; David Hunt, a veteran minister of Iowa; Prof. D. Satterthwaite, of New York, beside many others, both among Friends and others.

The editorials are practical and pointed. The Children's Department is edited with much care. Altogether it is decidedly the leading paper among the Friends. It is issued at the low price of $1.50 per year.

BRO. INGHAM.—We learn that Bro. Wm. Ingham is in great need of assistance. His address is Lawrence, Mass., Box 56.

For the World's Crisis.

ROCHESTER.

Another day of deep interest has been realized in this place. Our morning meeting was full of interest. We have two blind men, and one deaf one, rejoicing in the offers of that redemption that will open blind eyes, and unstop deaf ears, and cause the lame to leap as a hart. I could almost envy the gifts and graces with which the Son endows these members. But, no! I had rather glory in it. Let God give the more grace to that which is wanting, and let all the people say, Amen.

The evening service closed with the communion, before which we extended the right hand of fellowship to seven or eight who united with the church. Our congregation is quite large, and a deep feeling still pervades throughout. All seem to listen for their lives. The Lord save, is my prayer. H. PRATT.

For the World's Crisis.

A BRIEF LETTER
TO A MINISTER OF THE M. E. CHURCH.

Rochester, N. Y., Nov. 30th, 1868.

DEAR BRO. O.:—Your kind letter of the 19th ult. was duly received. I thank you for the interest you manifest in my behalf. From your stand-point, I am certainly in danger of being poisoned by heresy. You exhibit the christian spirit in trying to reclaim me from what appears to be a ruinous departure from the standard of so-called orthodoxy. Whatever views I may entertain, I mean to possess the spirit of Jesus, and lead a holy life. I never more deeply felt the importance of vital religion, and was never more fully determined to be a whole-hearted christian, than now. I am the Lord's, and he is mine.

I am not so sure that I am running off the old Bible track. I am inclined rather to believe that I am getting more fully upon it. Of this I am assured,—modern theology is largely spiced with heathen fables and unscriptural traditions. The only possible way to make even a plausible case, is to *figure* and *spiritualize* a large portion of the Scriptures away. I am *seriously* impressed that many theological teachers have been playing an unwarranted game with the understandings and consciences of the people. But more is to be attributed to ignorance than to malice.

For some time past my faith in certain doctrines that are commonly taught and believed has been terribly shaken. I resolved to examine the matter more closely. With a full sense of my own weakness and liability to err, I cautiously and prayerfully entered upon the investigation. The result is, a radical change of views on some points, and an earnest desire to understand still others not yet fully settled. The Bible was never so interesting, and truth never so precious. It seems to me that the popular sentiment in regard to man's destiny at death, is calculated to produce almost unlimited confusion in theology. If men, at death, are ushered into a glorious heaven, or cast into an awful hell, as is taught in ten thousand pulpits all over Christendom, what is the use of any resurrection of the dead, or day of judgment? If the above doctrine is true, men are rewarded and punished before they are judged. Is this agreeable to the character of God? Is it in harmony with the Holy Scriptures? I cannot believe it. If you will show me where God is pledged to rally his creatures from the bliss of heaven and the agonies of hell, to be formally judged and then sent back to their glorious rewards or fiery retribution, I will yield the point. The doctrine herein stated is either terribly *true*, or terribly *false!* I believe it is the latter, and so renounce it. Let our theology be rock-founded and fire-proof! May God abundantly bless you. Amen!

Yours in Jesus, A. A. PHELPS.

For the World's Crisis.

PLAN OF REDEMPTION.

BRO. GRANT:—I thought I would add my testimony in favor of this valuable book. I have been reading it of late, and can say it is just the book for the times. It is a book long needed. But few people are conversant with the plan of redemption as revealed in the Bible, and the authors seem to be fully aware of this fact, and have made the subject so plain that the child can understand it. I think the brethren should do all they can to circulate this very important book. No family should be without it. Your brother in Christ,

Canton, Me. ORRILL W. KIMBALL.

For the World's Crisis.

RECEIPTS.—The following sums, to aid in building a meeting-house in Washington, D. C., have been received:—Sister S. L. Wise, Ct., $1,00. Mrs. A. Hardy, $10,00; others $5,00. Mrs. O. Parsons, Me. $2,00.

As a church, we beg these kind brethren and sisters to accept our many thanks. The Lord will keep the "book of remembrance" correctly "against that day."

JOHN BRAY, PASTOR.

For the World's Crisis.

THE NORWAY MISSION.

BRO. GRANT:—In answer to the question of Bro. O. Bendixon, allow me to say through the Crisis that I received his letter, and wrote to him in return about the 18th of October.

Truly yours, A. H. BROWN.

Rahway, N. J.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the [illegible] meeting, Chapin's Grove, [illegible], Aug. [illegible], 1868, the following resolutions were adopted:

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$17.12
Geo. Thompson	1.00
Moriah	.40
E. R. Jenkins	.75
A Friend (Edg., Wis.)	2.50
A Brother (at Lowell Street Chapel)	3.00

POOR FUND.
(To send the Crisis to the Poor.)

Previous acknowledgments	$19.00
A Friend (Edg., Wis.)	1.25

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$1888.82
Church in Brimfield, Mass., (by L. H. Benson.)	3.00
Friends in Providence, R. I., (by Mary J. Sheldon.)	10.00

EUROPEAN MISSION.

Previous acknowledgments	$112.50
B. Newton	10.00

For the World's Crisis.

LETTER FROM BRO. D. N. SMITH.

BRO. GRANT:—When the farmer sows his seed, he must wait for it to germinate, and for the rain and sunshine to ripen it; and must wait several months before he can reap the fruits of his toil; but it is not so in the spiritual harvest. The Savior has said, "Say not ye, There are yet four months, and then cometh harvest." The seeds of life sown in the human heart often bud and blossom and bring forth fruit in a short time. I think there is a lack of wisdom, in many preachers and churches, in this matter of gathering the harvest; for in this enlightened land there are but few who have not heard of the Savior and his mission, and who also know that they are sinners. It is to be feared that many preach without any hope or expectation of seeing immediate conversions, which indicates a want of faith in the promises. There are few congregations in which there can not be found those whose hearts are tender, and if they were sought out and encouraged would enlist in the Lord's army; and if this was made a speciality, there would be more spiritual life in the churches. The age in which we live is emphatically the time of harvest, and it should be the one great work of the church to get men converted and prepared for the coming kingdom, which, we believe, is just at hand.

But how often is it the case that brethren and sisters come together with no higher motive than merely to have what they call a good meeting,—to have their own souls revived, and without any special effort for the salvation of the lost. This is selfish, and not of the Master's spirit; for his whole life was given up for the benefit of others. I know David once said, "Restore unto me the joys of thy salvation; then will I teach transgressors thy ways." This implies backsliding, and if any are in this state, this prayer would be appropriate. But how often do christians get revived, are full of the joys of salvation, and are content to enjoy it all themselves.

I think it cannot be too strongly impressed upon the church that its important mission now is to fish and hunt for souls. I know the proclamation of the advent at hand is important, but we know that doctrine in the head is not grace in the heart; there is something more required for a preparation to meet this event, than a knowledge or belief of its soon appearing. Who will secure stars in his crown of rejoicing by bringing his sheaves with him? D. N. SMITH.

For the World's Crisis.

WORD OF RECONCILIATION.

BRO. GRANT:—Let me express a few thoughts on the passage quoted in my last from 2 Cor. 5: 19. A wrong conception may be taken of the last clause of that verse. Two facts are spoken of in conjunction. It reads thus: "And hath committed unto us (the apostles) the word of reconciliation." What can the apostle mean by this expression, when spoken in conjunction with the rest of the verse, but that God had given his servants the gospel to preach? And what are its requirements? First, God commanded all men every where to repent, and believe on the Lord Jesus Christ, or be ye reconciled to God.

Question: From what sin does the gospel require us to turn away? the original sin, or the actual sin which the sinner has committed? Answer, the actual sin, of course.

Question: How can sinners be reconciled to Christ, and be saved from their own sins, if not rescued first from their helpless state into which they fell by Adam's transgression?

Another thought: how is man accountable, if helpless on account of Adam's transgression? Again, if helpless, how did man get strength or power to believe for eternal life? Read the whole text: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them"; "For when we were yet without strength, in due time Christ died for the ungodly."—Rom. 5: 6. So we understand that by the death of Christ, the Adamic sin was purged from the world; hence it is called a salvation. Proof: "For therefore, we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe."—1 Tim. 4: 10.

Question: Is it not as true that Jesus Christ is the Savior of all men from the Adamic sin, as that he is the Savior of a believer? And as God has pronounced physical death on Adam's race, that penalty must be executed to the end of this age, or the sitting of the judgment on man for actual sin. Taking this view of the atonement, I can understand the prophet Jeremiah when he says (ch. 31: 30), "But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Ezek. 18: 20.

Again, God declares, "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die."—Ezek. 18: 4. God pronounced on Adam's race a *temporal* death, from the fact that a Redeemer was provided, as found in 1 Pet. 1: 19, 20,—"But with the precious blood of Christ, as of a lamb without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you." Again, John 1: 29, "Behold the Lamb of God, which taketh away the sin of the world." From these scriptures, we learn that man has not perished on account of Adam's sin, but must have a redemption from that death, from the fact that there was a ransom found. But the penalty pronounced on sinners for rejecting Christ, no ransom can be found; hence those that do not look on, or believe on Christ, must perish eternally. The judgment pronounced on them is eternal death, to be executed in the "lake of fire and brimstone, which is the second death." So I can see plainly how the wicked must and will be raised up. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. 5: 18. Inasmuch as I have full confidence in Christ and his word, I do not want to be found marveling at his own declarations; when he says, "Marvel not at this, for the hour is coming in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." More yet. I. DAMMAN.

For the World's Crisis.

FROM BRO. H. ZAREMBA.

Translated from a German letter, which I received from a Bro. in St. Joseph, that has just come out from a German Baptist church there because he preferred to believe the word of God, rather than human creeds and traditions.

St. Joseph, Mich., Nov. 27th, 1868.

"DEAR BRO. REIMER:—As I stand quite alone now, it does my heart good to hear something from the children of God. Excuse me therefore, that I again address a few lines to you. I do not know if you received my second letter; if not, I remarked in it, that you might send me some of your last tracts. For as the matter stands here, this tract (Rich Man and Lazarus, Thief on the cross, etc.), might accomplish much good, because the principal arguments they bring up here to prove the immortality of the soul, consist in the rich man and Lazarus, thief on the cross, Christ going to hell at death, and others. I cannot understand how it is, that in this so highly enlightened nineteenth century, people do not seem to have any true idea of the constitution of man, or the plan of salvation in Christ; on the contrary, their ideas contradict the plain word of God.

One instance here may give you a slight idea of the fact. The old Baptist minister in this place, who has been in the ministry for twenty-five years, preaches and believes it without any doubt that Christ did not die; but went to hell after his crucifiction, and there preached to the spirits of the antediluvians. I must confess, under such preaching, no true follower of Christ can be benefited. Sometimes I almost begin to lose courage, and cannot understand how it is possible that intelligent men cannot see such plain truths. Since my last writing, I have received the Crisis regularly; besdies this, I also receive the "Voice of the West;" and I assure you, each time I look for those papers with great eagerness; for they testify truly of the spiritual life among the Adventists. My former Baptist brethren prophecy, that ere long I shall shut up the Bible entirely, and not believe anything at all; but I confess, in the last six months, I have received more light from the word of God, than I did during the fifteen years previous; and the word of God becomes more precious to me every day, and each time I receive additional light on subjects that were hitherto dark to me, my heart rejoices. I wish I could live where a true christian congregation exists. At the time of the last tent-meetings in Chicago, I heard three sermons from Bro. M. Grant, and I am astonished, that christians, who pretend to be in possession of the Holy Spirit, can set down these people (Adventists) as infidels. If the Lord should not come soon, what must become of the whole christendom? Remember me in your prayers, that my light in regard to the plan of salvation, may increase and that I may do my share in building up the cause of Christ!" Your brother in Christ,

H. ZAREMBA.

For the World's Crisis.

CHOICE HOLIDAY GIFT BOOKS.

Believing there are many residing far from bookstores, who would be glad to avail themselves of the information here given, we prepare a list of choice works, for all ages, specially adapted for gifts to friends. It is a time-honored and beautiful custom thus to manifest our regard for each other, and bring joy to many hearts.

SACRED POETS OF ENGLAND AND AMERICA, for three centuries, illustrated with twelve steel engravings. Cloth, $4.00; gilt, $5.00. GLOBE EDITION OF THE POETS, on fine-tinted paper, illustrated with steel engravings, $1.50 per vol. Dante's Poems, Scott's, Milton's, Cowper's, Kirke White's, etc.

YESTERDAY, TO-DAY, AND FOREVER. A rich poem in twelve books, by E. H. Bickersteth, A. M. 12 mo., bevelled boards, gilt top, $2.00. This work is highly commended by the press. The author bases his poem on the view that Christ will reign personally on earth with his saints, and that time near at hand.

STUDIES OF CHARACTER, $1.75; WING-WAFTED SEED, $2.00; THE SAINT'S INHERITANCE, $1.50, and other choice works, by the greatest of Scotland's pulpit orators, Dr. T. Guthrie.

A BOOK FOR EVERY FAMILY, BENEDICITE; or illustration of the power, wisdom and goodness of God as manifested in his works. By G. C. Child. Elegantly printed on tinted paper. Cloth extra, $2.00; gilt, $2.50.

"The most delightful of biographies." IRVING'S LIFE AND LETTERS. 4 vols. Cloth, $9.00; half calf, $15.00.

CHRISTMAS CAROL. Richly illustrated in colors. Gilt, $2.50.

EVENINGS AT HOME. Eight illustrations. Price, $1.50.

THE CHILDREN'S ALBUM OF PRETTY PICTURES, with short and good stories. 350 full page illustrations, handsomely bound, $2.50; cheaper edition, $1.75.

THE BOYS' HOLIDAY BOOK. Thirty-six illustrations. Plain, $6.00. Oil colors.

A TREASURY OF SCRIPTURE STORIES. Colored Plates. $1.25.

ANIMAL SAGACITY. Remarkable incidents, beautifully illustrated. $2.50.

BIBLE JEWELS, by Dr. Newton. Very choice, $1.25.

LIVING JEWELS, by A. L. O. E. 60 cents. *How Peter's pound became a penny.* 45 cts. *How Paul's penny became a pound.* 60 cts.

Cheapest, best of all,—BUNYAN'S PILGRIM'S PROGRESS, handsomely illustrated with 19 oil engravings, and three plain cuts. Complete edition, with sketch of the author; only 50 cts. This beautiful little volume will make thousands of children's hearts glad next Christmas day, no doubt.

Beautiful toy books, about birds and beasts, in oil colors, for 50 cts. All these books will be sent postpaid on receipt of price.

Address H. D. Brown & Co., Boston, Ms. Write name, town, and State *very plain*, and the book will come all right. If you want a catalogue to select from yourself, he will send you one free, if you ask him. We hope these books will gladden many a home and heart in a few days, and thus you have indeed a *"Merry Christmas."*

Correspondence.

From Bro. Wm. Johnston.

ELD. M. GRANT:—Dear brother, I returned from conference (of the church of God) on last Thursday, where I was more strictly catechised in regard to my private opinions than Bro. A. A. Phelps by his Free Methodist brethren. And this is the more astonishing, as the Church of God acknowledges no creed or discipline but the Bible. They charged me with dishonoring the Lord's day, because I verily believe that the seventh day of the week "is the Sabbath of the Lord thy God." But *this*, they said, was not the greatest error I was led into. "I denied the immortality of the soul, and believed that when a man died he lay in the grave as unconscious as a brute beast until the resurrection of the dead." After this statement was made, I was asked the following questions:

Q. "Do you believe in innate immortality; or, in other words, that the soul of man is immortal?"

A. I believe that God only hath immortality, dwelling in the light; and that man must seek it by continuing in well-doing.

Q. "What do you believe will become of the wicked?"

A. They will be punished with everlasting destruction from the presence of the Lord and the glory of his power.

Q. "Then you believe they will be annihilated?"

A. I make use of no such word; it is not to be found in the Bible. When I warn the wicked, I use scriptural expressions only.

Q. "Don't you believe they will be burned up?"

A. The prophet Malachi says, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Here I offered them one hundred and sixty-eight passages of Scripture, which I had fairly written out on the state of the dead and the destiny of the wicked, saying that these passages contained all I believed on these subjects; and that I really believed they *meant just what they said.* A good brother here observed that Bro. Johnston believes as firmly in vital religion as we do, and that as he held all these opinions when he united with us eighteen or nineteen years ago, we ought not to refuse him his license notice, but caution him not to disturb the peace or harmony of the church with them, but keep them to himself. To this I replied, I never use unscriptural phrases in my preaching, such as "triune God," "never-dying soul," "eternal misery," "annihilation," etc., etc.; nor will I consent to do so, but will preach Jesus and him crucified, without urging my private opinions on any one.

After much talk on these subjects, as I am an old man, it was voted unanimously to accept my report, and renew my license. May God bless the dear brethren, and enable them to see the whole truth as it is revealed in the precious Bible. Blessed be God, the time is not far distant when Jesus will come to put an end to all such disputes, and take his humble followers into his kingdom, to live with him for ever. Yours in Christ,

WM. JOHNSTON.

Newport, Pa., Nov. 2nd, 1868.

From Bro. G. A. Streeter.

BRO. GRANT:—While sitting in the Stoneham depot, some time since, waiting for the horse-car to start, these words ran through my mind: "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."—Isa. 26: 4. How good it is to trust in the Lord. I love to work for one who pays up so promptly. He who said, "Go ye into the vineyard and work," has also said, "whatsoever is right, that shall ye receive." Need we fear? Never will a father see his children suffer when he has the means for his support by him; neither will our heavenly Father. Will not the Master see that his word is made good, and that all my wants are supplied? He has, and I expect he ever will, as long as I am on duty; when the rations are gone, I shall conclude that my work is done. But as long as the Master wants me in the field, he knows that I must have some of this world's goods to live on, and my family also; and he knows just how to get it, and when. So I will keep at work as fast as doors open, trusting in him, and he will keep giving; if men do not do their duty, they will have to settle with God, not with me.

So, dear brethren and sisters, "trust in the Lord with all your hearts, and lean not unto your own understanding"; "in all thy ways acknowledge him, and he shall direct thy paths."

I have just returned from the mountains; have been looking up the scattered sheep; have found some new ones too; and praise Jesus' dear name, that there are some sheep scattered over hill and dale, lights to this wicked world; but they must be looked after; the old sheep must be fed as well as the young. Some seem to forget this. When I look back and see where Brn. have been and built up churches, and now have left them, it seems bad. Brn., go feed the poor sheep, as in the days of yore; they are the Master's still. I know it is more pleasing to see a nice large flock together, but the flocks of six, twelve, fifteen, twenty-five, must be fed also. They are scattered. Who will go? I, for one. I have not suffered as much as the Master did yet. Dear brethren and sisters, pray the good Lord to give me wisdom to rightly divide the word of truth to the scattered ones. Thine for the flock, wherever they are,

GEO. A. STREETER.

No. Dana, Mass., Dec., 1868.

SR. JANE GLASSON, Bristol, Ct., Jan. 28th, writes:—"I feel it my duty, as also my desire, to acknowledge that I have been benefited very much since I have been taking and reading that highly esteemed and well beloved paper, the *World's Crisis*. I am rather young in the faith, but I desire the truth in Christ. I have taken much interest in the inquiries that have been answered in this paper. I must say I have been much enlightened, and am led to say from the depth of my soul, Thy word, O Lord, is true. Sanctify me through thy truth. Praise the Lord, I do feel I am growing in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory, both now and for ever. Often, when I read the interesting letters from the brothers and sisters that are laboring in the east, west, north, and south, in the vineyard of the Lord, I rejoice with them, and give God the praise, for he is blessing their labors, and adding souls to their number. I hope and trust they will be stars of rejoicing in their crowns when Jesus comes. My prayers and tears are to God for them,

that he will give them grace in these last day perils. I believe Jesus is soon coming, to give to every one according as his work shall be. May God help us to watch, and be ready every hour, so that when he comes, we shall hear Jesus say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I am trying to be a doer of the word, and not a hearer only. Bro. S. G. Mathewson was with us two evenings, a few weeks ago. It did me good. The words have not yet lost their perfume, thank God. May the Lord bless all the dear saints scattered abroad, and give me, with them, a home in the kingdom when Jesus comes. Your sister, through the love of God in Christ."

Bro. Robert Eden, Somerville, N. J., writes:—"I wish to say to the brethren and sisters of Washington and other places where I am acquainted, that my stay in the country this summer has not improved my health much. My doctor is doubtful of my surviving another winter. So I have concluded to go to Jacksonville, Fla., as my only chance. I have been delighted with Bro. Smith's accounts of the country in the Crisis. I wrote to him, but he could not give me any encouragement, being unable to work, and having a small family; however, if the climate helps me, I may be able to do something to support my family. I trust in God for support and comfort in the undertaking, and believe we shall not want. I hope to meet with some of the saints there. I earnestly request the prayers of all the humble brethren in my behalf. Hoping to meet you all in the renewed earth, where sickness shall never come."

For the World's Crisis.

Read.—Let all readers of the Crisis read carefully Brother C. Colegrove's articles—"Thoughts on a few things"—in the Crisis of Nov. 11th, 18th, Dec. 2nd and 9th.

J. K. Bellows.

Obituaries.

Post. Mrs. Emeline Post, daughter of Bro. Wm. Chandler, of Monticello, Minn., died at the residence of her father, Sept. 27th, 1868, after a lingering and painful illness.

Sr. Post was several years ago converted to God and the faith of the near coming of the Lord, and was baptized by Eld. Thurber, in Canada East, before her father moved his family into this country. She has maintained her christian faith and integrity to the end, and by her faithful christian walk on the esteem of a large community, who testified their respect for her memory by a general attendance at her funeral. The writer preached her funeral sermon in the Methodist chapel in Monticello, which was kindly granted the friends for the occasion. After services, a large procession followed to her grave, and buried her beside her departed mother, where they now sleep side by side, in hope of the "better resurrection." It was a beautiful day, and with the declining sun setting unclouded, we laid her to rest, for the breaking day to dawn at the rising of "the Sun of righteousness."

O. R. Fassett.

Morrell. Died in Newburgh, Me., Nov. 11th, 1868, Sister Jane, wife of Eld. John Morrell, aged sixty-one years.

It is a painful duty to record the death of those of whom it may be said, their price is far above rubies; yet the memory of the just is blessed. In Sr. M. we have all lost a friend, the family a prudent wife and affectionate mother, the church a living member, and the neighborhood a peacemaker. For a full description of her character, please read Prov. 31: 10–31. Her end was very peaceful. Fully resigned to her fate, she entered the gloomy portals shouting, and so fell on sleep; that blessed sleep from which none ever wake to weep. May peace bind up the breaking heart of our Bro., and grant him a good hope of the better resurrection.

L. Dammon.

Cook. Died in Charlestown, Mass., Sr. Rhoda A. Cook, (colored), formerly of Belfast, Me., aged sixty years.

This dear sister embraced the faith of the soon coming of Jesus in 1843, and has ever since been a faithful and earnest laborer, sacrificing all upon the altar of her faith in God, through Jesus Christ, for the cause of truth and the salvation of the perishing. She died in the triumph of faith, expecting very soon that the last trump will sound, when they that are Christ's at his coming shall awake to sing the song of the redeemed.

Mitchell. Died in East Bowdoinham, Nov. 28th, 1868, Bro. Joshua Mitchell, father of Elder H. S. Mitchell, aged sixty-four years and six months.

Bro. M. was converted among the Methodists forty years ago, and he held the office of steward, and was class leader in the Methodist church many years. In 1854 he embraced the blessed hope of the Lord's coming, and all its kindred truths. He selected a text (Col. 3: 3, 4), from which a sermon was preached at his funeral.

H. D. Reed.

Allen. Died in North Springfield, Vt., Nov. 7th, 1868, Sister Lucy C., wife of R. Clark Allen, aged thirty-two years.

Our Sister has been a great sufferer for months, but has borne all with great fortitude and patience, while leaning ever on the arm of her Savior in whom she trusted. May the light of the gospel promises cheer our brother in his affliction, and prepare him to meet the loved one in a better world, where party is never known.

O. P. A.

Jameson. Died at Bradford, N. H., Nov. 29th, Louisa, only daughter of Sharon and Rosilla Jameson.

The funeral services were conducted by the writer. Sermon from Job 14: 14.

Joseph W. White.

Stewart. Died in Exeter, N. H., Nov. 17th, 1868, of disease of the lungs, Sarah Abbie, daughter of Wm. C. and Sarah E. Stewart, aged two years, two months, and twenty-four days.

Summary of News.

FOREIGN.

Cable News.

Constantinople, Dec 6. The Sublime Porte has decided to act vigorously against the Hellenic government if its open assistance to the Cretans is continued. This resolution has been communicated to the ambassadors of the powers protecting Greece. Positive instructions have been sent to the Turkish minister at Athens, which will probably result in the suspension of diplomatic relations. Troops are being sent outside the Dardanelles. The Porte in its ultimatum to the Hellenic government grants a short delay, demands positive explanations, and declares it must have re-assuring guarantees for the future, otherwise the commercial and diplomatic relations will be immediately suspended. The Turkish minister will demand his passports and leave Athens. A new officer has been sent out to take command of the Turkish fleet in the Archipelago. M. Gilesco, the new foreign minister of Roumania, has presented to the Sultan an autograph letter from Prince Charles, reiterating his protestations of allegiance and disclaiming all projects hostile to Turkey.

Paris, Dec. 8. The *Moniteur* says Bismark, soon after his return to Berlin, had an interview with the Embassadors of France, England and Russia, and assured them of his confidence in the maintenance of good feeling between the European powers.

Vienna, Dec. 9. The Emperor Francis Joseph has issued a manifesto addressed to the army, in which he says: "The country wants peace and we must maintain it. I am satisfied with the laws recently adopted for the reorganization of the army throughout the empire. Austria and Hungary are now equally interested in the grandeur and security of the empire. It is my wish that the army, navy and Landwehr ever remain truly united."

Volletta, Dec. 9. Dispatches from Sicily report a fresh eruption of Mt. Etna on Tuesday night. The volcano broke out with increased violence, ejecting flames and lava until five o'clock this morning. The torrents of lava devastated the surrounding country. The ashes from the crater fell on the town of Aci Real and were blown even into the streets of Messina. At last accounts this mountain was enveloped in smoke and labored with deafening detonations. Great crowds have gathered on the northern shore of Malta to witness the magnificent spectacle, which, though one hundred miles distant, is distinctly visible.

Madrid, Dec. 10. The insurrection has assumed a more alarming character than was at first reported. The telegrams from Cadiz announcing the surrender of the insurgents prove to have been erroneous. On the first day of the revolt the insurrectionists succeeded in taking some pieces of artillery and have occupied an important position. General Cabellerodo Rode, at the head of a considerable military force, is preparing for a vigorous assault on Cadiz. The National Guards are employed to keep order and protect property in Madrid. Great excitement prevails in Malaga and other towns at the alarming state of affairs. As yet Cadiz is the only town in revolt. A rising is expected momentarily in Catalonia.

Arms and munitions of war have been landed in Cadiz, and it is said that the party in revolt are well supplied with them. They have also plenty of money and are determined on fighting to the last. The American flag is respected by both parties, and hundreds seek protection from the American Consul at Cadiz. There is no American war vessel in port, and the Danish and Italian vessels are placed at the disposition of the American Consul. Many rich families are leaving Spain for the present. Gen. Prim has gone to Andelusia. The Government is much embarassed, owing to the unsettled state of the country and the impoverished condition of the finances.

News from Cadiz up to a late hour last night has reached here. The insurgents in that city still occupied the Hotel de Ville and the surrounding houses, and have erected barricades. The government troops occupied the custom house and the buildings in the neighborhood up to the city gate.

All the foreign consuls have taken refuge in the custom house. The civil governor of Cadiz fled to San Fernando. The insurgents have forced into their ranks all able-bodied men. The prison convicts and the former rural guards have joined the insurgents.

Telegrams from San Fernando say the movement is reactionary, carried on in the name and with the elements of republicanism. The insurgents were seen to be well supplied with money.

The civil governor of Sarragossa telegraphs that the republicans there intended to attempt to release and arm the convicts, but precautions were taken which prevented the plot from being carried out.

Dec. 11. The proposals of capitulation made by the insurgents in Cadiz were rejected. At the expiration of the armstice, hostilities recommenced. A desperate conflict took place, in which artillery was used by the troops and the insurgents. The loss in killed and wounded was heavy on both sides. The result of the battle was indecisive, and the insurgents still occupy the Hotel de Villa and surrounding district. The rebels have detained within the Hotel de Ville all the foreign consuls they could seize, and hope by this means they will be able to prevent the threatened bombardment of that portion of the city by the vessels of war lying in the harbor.

A great political excitement prevails in Xeres, Malaga, and Tarragona. Gen. Prim is now on his way to the southern provinces, and it is hoped that his presence there will restore tranquility.

Paris, Dec. 11. The *Gaulois* asserts that the insurrectionary movement at Cadiz is instigated by the Ex-Queen Isabella.

London, Dec. 11. No news has yet been received of the bombardment of Cadiz, telegraphic communication being interrupted with Madrid. A dispatch from Madrid, dated Thursday, the 10th inst., says a large number of workmen employed by the Municipality on public works yesterday armed themselves with carbines and with bayonets fastened to sticks, and assumed a threatening attitude, which they still maintain. The national militia were ordered to proceed against them, and several battalions are preparing to march against them. Great efforts are being made to raise a revolution here and the citizens are much alarmed. Placards are posted in the Estramadnia, threatening assassination of all rich citizens who take part in the elections for the Cortes.

Madrid, Dec. 10. An armistice of two days has been agreed to with the insurgents in Cadiz, for the burial of the dead and to allow the women and children to leave the city. At its conclusion a combined attack will be made by the troops and fleet upon that quarter of the city which is occupied by the rebels. The latter have set free and armed seven hundred convicts from the prisons and galleys. It is estimated that the rebels in Cadiz number three thousand fighting men.

London, Dec. 10. The following intelligence from Crete has been received via Athens;

The Turks have captured a strong position in Spakia, where the insurgents had erected block houses. They have also seized a quantity of provisions and war materials intended for the Cretans, and taken possession of the two landing places on the shore of the Island nearest Greece. It is reported that in consequence of these advantages gained by the Turks, the insurrection is dying out.

Paris, Dec. 10. It is reported that the Emperor on his return from Campeign to Paris will accord an audience to Olagaza, and will formally recognize him as the accredited Ambassador of Spain to France.

London, Dec. 10. The new Parliament opened this afternoon by Royal Commission.

Pesth, Dec. 10. The session of the Hungarian Diet was closed with a speech from the throne. Emperor Francis Joseph, speaking as King of Hungary, eulogized the labors of Parliament as tending to establish harmony in all parts of the Monarchy. The army bill, he declared, was a pledge for the integrity of the kingdom and for the continuance of peace. He concluded with the hope that the most cordial feeling with Prussia will be maintained.

London, Dec. 13. Dispatches from Madrid show that affairs in Spain are rapidly approaching a crisis. Admiral Topeta has been dispatched to Cadiz to negotiate with the insurgents, but, according to the latest reports, he has met with no success. An interview was held there between the leading rebels and the representatives of the Provisional Ministry, at which Admiral Topeta was present. The rebels demanded a share in the Government, which was refused by Topeta, who told them that, having long submitted to a worse Government, they must momentarily obey the present one. A proclamamation of the Government, declaring the port of Cadiz blockaded, has been promulgated.

A fleet, consisting of two iron-clads and transports with three thousand troops, will sail on the 15th inst. for Cuba.

Madrid, Dec. 14. The insurrection in Cadiz has terminated with the surrender of the insurgents. Many of them desired to deposit their arms at the American Consulate, instead of delivering them up to the government authorities, but Gen. de Roda refused to allow them so to dispose of their weapons, and held them to a strict compliance with the terms of his proclamation.

About thirty persons have been arrested for attempting to incite workingmen of the city to rebel against the government. The insurgents have given up their arms to the military officers, and the people generally are returning the arms which they had secreted at their homes.

The Late Fatal Colliery Explosion in England.—The explosion of fire damp in the Corley coal mine at Wigan, about fourteen miles from Manchester, England, on the morning of Nov. 26, is thus described in an English paper:

"The explosion occured just after the men had breakfasted. In its immediate vicinity, the whole of the men and boys were killed or seriously injured. There was at once a rush of those uninjured to the pit-eyes, and large numbers were rescued, suffering only from fright. The injured, about twenty in number, were brought away and at once attended to. The task of removing the bodies of the killed was necessarily a very slow and painful one, as the workings took fire. By two o'clock in the afternoon, thirty-eight bodies were brought to the surface, and a large number, variously estimated at from forty to eighty, were missing. The origin of the accident is unknown, as the ventilation was said to be excellent. It is supposed that some workman must have removed the top from his lamp, and that a sudden rush of gas caused the explosion. The atmosphere was very heavy at the time. The bodies were in many cases fearfully disfigured, rendering indentification very difficult.

It is remarkable that all the men brought out were young men, the oldest not being apparently over thirty years of age. A portion of the workings were on fire, rendering it difficult to get at the whole of the bodies. The number of those left in the pit was unknown. Fifty-seven persons, it is thought, were killed and ten others seriously burned by the explosion. At six o'clock in the afternoon the firemen made an inspection and reported that all was safe. Both of the firemen were killed. The workings extend east and west. On the east side, one hundred and fifty men worked, and on the west sixty or seventy. All on the east side escaped; nearly all on the west were killed. Several escaped with burns. A few penetrated the choke damp, and one was restored by artificial respiration; but fifty-six were suffocated, and one died from his burns. The extremity of the workings was not reached until six hours after the explosion."

☞ Numerous Frenchmen having been observed in Baden studying the military aspect of the country, the Baden Government has ordered the arrest of all persons discovered making landscape sketches.

DOMESTIC.

New York, Dec. 10th. An Havana letter of the 5th says that the insurrection was still in progress. Although the Government troops claimed to have triumphed over the insurrectionists at Cabre, the latter are by no means despondent. It is averred that they have twelve or thirteen thousand men in the field and an abundance of current funds wherewith to procure arms and ammunition from the United States. They declared, moreover, that they had already established a Provisional Government, with Aquiles as President and Cespedes as Chief Executive Officer. The state of affairs in the Eastern Department of the Island is pitiable in the extreme.

A Good Move.—The New York *Times* says there is a rumor that some of the great capitalists of that city propose to erect, near their wonderful establishments, perfect and complete houses for their clerks and workmen, supplied with every convenience, to be furnished at *the smallest cost*. There will be reading rooms, rooms for games and for exercise, a good public table, a co-operative laundry, bath house, &c. The *Times* hopes that this is true, and that the millionaires propose to *use* their money as well as to get it, and thus to mark the civilization of the New World by a benificent use of wealth, and not by its vulgar display.

Traces of the Chinese Rebellion.—"Carlton" writes to the Boston *Journal* from China:—"Upon every hand, not only in Nankin, but every mile along the river, are ruins. Residents here say that the destruction of life may be estimated at twenty-five millions. The struggle commenced in the southwest province of Yuuan, on the borders of Burmah. It spreads to Canton; it rolled down the valley of the Yang-te-ze to Shanghai, and down the Yellow river to Peking. Every one of the great cities of the interior fell into the hands of the rebels. They took possession of town and country. It was a struggle in which no quarter was shown by either party. Heads of prisoners were chopped off without compunction, that vengeance might overtake them in the future world. The rebels consumed all that came in their way. Desolation marked their progress. Disease and famine followed them. It was a struggle which lasted nearly twenty years. We look out from the deck of the steamer upon heaps of ruins which mark the site of towns once populous. Captain Friend, of this steamer, saw the last victorious attack of the Imperial troops upon the rebels in this city, the cutting off of heads on the shore, the sinking of thousands of rebels in the river as they attempted to escape. There was no mercy, no compassion, no humanity. The Imperial troops were animated by one desire only—to kill; and that had been the policy of the rebels. It was a terrible harvest which was reaped on these meadows during those years."

Items.

☞ Postmasters are obliged to receive all Treasury notes for stamps and postages, if clearly genuine, no matter how torn or defaced they may be, provided one-twentieth part thereof be not missing; and fractional currency, if not one-tenth part be missing. Such notes and currency received as are unfit for re-issue should be kept separate and distinct, and returned, as occasion requires, to the Treasurer of the United States, Washington, in sums of not less than three dollars, to be exchanged for new.

☞ The questions to be discussed at the forthcoming Ecumenical Council at Rome include the policy of uniting the Catholic and Greek churches; the regulation of the relations between the Church and State, in view of the almost universal transformation of absolute into constitutional governments, and the best mode of providing religious instruction, as a barrier against "the atheism of the day, so destructive to faith and morals."

☞ The London *Times* has a long editorial on the message of President Johnson. Alluding to the Alabama negotiation, it says: "The English Government show every desire to make an arrangement, and it is difficult to believe that the President's Cabinet, or a hostile majority in Congress, will throw over a settlement arrived at after long and laborious negotiations."

☞ Indian troubles continue in Texas. Llane county, for example, is subject to almost monthly incursions of Indians. They have stolen nearly every horse in the county. Within the past year a number of men, women and children have been scalped in that locality.

☞ C. C. Coffin, familiarly known to our readers as C arlton," completed his tour "Around the World," last evening, when, after an absence of two years, he reached this city. Mrs. Carlton accompanied her husband in his protracted wanderings, and bore the fatigue incident to the trip with great courage.

☞ The grading of the Central Pacific Railway has been completed, one hundred and ten miles west of Salt Lake, and the remaining eighty miles to the Pacific end of the track will be graded in three weeks.

☞ The Rothschild who died lately in France, is found to have left an estate of about four hundred millions of dollars. His family is consequently in easy circumstances. In this country he would have passed for a rich man.

☞ The Sultan's eunuchs, chamberlains, pages, pipe bearers, grooms, cooks, etc., number over two thousand persons, for whom some six thousand dishes are daily prepared, which are served at five hundred tables.

☞ In the upper portions of Piscataquis county, Maine, the snow is said to be very deep and badly drifted. Between Monson and Moosehead Lake it is piled up even with the fences, and it is with difficulty that stage teams can force their way through the drifts.

☞ The church of the Good Shepherd, now building in Hartford, Con., by Mrs. Samuel Colt, as a memorial to her deceased husband and children, will be finished in season to hold services on Christmas Day. It is said to be the handsomest ecclesiastical structure in Connecticut.

☞ Kansas City, Dec. 11th. The weather yesterday and to-day was the coldest since 1855. The thermometer this morning was 15 degrees below zero.

Notices.

Notice.

Elder Miles Grant will deliver a course of lectures in Washburn Hall, Worcester, Mass., commencing Tuesday evening, Dec. 22d, and continuing every evening through the week. The lectures are to be a review of several sermons, recently delivered in one of the Methodist churches of this city, against our views on several important points of doctrine contained in the Scriptures.

The week following the review, the church in W. purpose to hold a protracted meeting, commencing Wednesday evening, Dec. 30th, and continuing day and evening through the week, and over the following Sunday. The object of the meeting is the diffusion of gospel light, and the salvation of our fellow men. A cordial invitation is extended to preachers, and all others who feel that God would have them come to this meeting, and labor with us in the cause of truth.

H. M. Blackmer, N. Lazelle, Wm. F. Collier, } Committee.

Ministerial Conf. at Richmond, Me.

The sixth Ministerial Advent Conference will meet at Richmond, (Reed meeting-house), Tuesday, Jan. 12th, 1869, at half past six o'clock P. M. Preaching at a quarter past seven o'clock. Our preaching brethren are earnestly requested to report themselves, either in person, or by letter, and all preachers in the State, in fellowship with the conference, wishing to become members, are invited to signify their desire by writing to the Secretary before the meeting. Come with hearts filled with love, that we may advance the gospel of the kingdom, and work together for the salvation of the perishing.

N. G. Reed, President.
L. F. Cole, Secretary.

Notice.

The Conn. A. C. Conference, which was noticed in the Crisis to be held in New Haven, Wednesday, Jan. 6th, 1869, is postponed until Jan. 27th, 1869. The church in New Haven are building a chapel, and it will not be finished until the 27th, and ready for the reception of the conference, at which time their hearts will be open to receive us with cordial welcome. We have some very important business to attend to at this conference, and we hope that every church in the State will send one or more delegates, and all the ministering brethren will be present. Let all pray that God will crown our efforts with everlasting good.

B. Hitchcock, President.

Notice.

The Lord willing, the adjourned meeting of believers in the speedy coming of the Lord, held at Bristol, Conn., on Nov. 5th, will meet in New Market Hall (Junction of Broad and High streets), Providence, R. I., on Thursday, Jan. 7th, at seven o'clock P. M., and continue over the following Sunday. Brn. George W. Brown of Orrington, Me., William N. Pile of Newark, N. J., and others, are expected to preach the word of life.

For the brethren, Caleb Thompson.

Advent Chris. Conf. of N. Y. State.

The Quarterly Advent Christian Conference of New York State will meet at Honeoye, Ontario Co., N. Y., Dec. 17th, 1868. Those who attend the conference will stop at Livonia Station, on the New York and Erie R. R., where teams will probably be in attendance to convey them to Honeoye. It is hoped there will be a full attendance.

J. R. Cooper, Secretary.

Notice.

The Maine Westerly Quarterly Conference will be held in the Lancaster school-house, in East Bowdoinham, on Thursday, Dec. 24th, 1868, at 10½ o'clock A. M., and hold over the following Sunday. We hope to see a general attendance of brethren and sisters at this conference, prepared to work for the Lord.

C. Goud, President.

R. I. and E. Ct.

This conference will hold its annual session at Bristol, R. I., commencing Wednesday, 2 o'clock P. M., Jan. 6th, 1869. I intend to be there *this* time. Come and see.

H. F. Carpenter, Clerk.

Notice.

Having resigned my position as corresponding Secretary for the Portsmouth church, expecting to leave for a season, all preaching brethren, therefore, wishing to visit the Portsmouth, N. H. Church, will correspond with Bro. Thos. J. Spinney.

T. E. Wood, Ex. Cor. Sec.

Minnesota.

The second quarterly meeting for the present conference year, will meet (Providence not preventing) in the school-house, five miles north of Eyota station, Friday, Dec. 25th.

T. K. Allen, Secretary.

Notice.

There will be a protracted meeting and quarterly conference in West Gardiner, Me., on the evening of Jan. 7th, and continue over the Sabbath, and longer if thought best. Come, brethren and sisters in the Lord, to labor for the salvation of sinners. Call on James Spear.

H. B. Sevey.

Dedication.

The Lord willing, the new Second Advent Chapel at Bonny Eagle Falls, Me., will be dedicated to God's service on Thursday, Dec. 24th, 1868; after which will be continued a conference meeting the remainder of the week, and over the following Sabbath. Eld. Wm. H. Mitchell and others are expected to be present to preach the word. Brethren and sisters scattered abroad, and preaching brethren, are cordially invited to attend this meeting, and join with us to labor for the advancement of the cause of Christ and truth, and for the salvation of the perishing. Homes will be provided for all who may come.

In behalf of the church, T. P. T. Hampson.

Notice.

I shall be at home from Dec. 22nd to Jan. 1st, and I would say to those who have requested me to visit them,—write immediately. I shall come prepared to stay as long as seems duty. I have made up my mind that running from place to place amounts to little. Brethren, let us go to work in earnest; the harvest is almost ripe, the summer is almost ended. Address A. D. Flagg, 339 South Sixth St., Jersey City.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.
J. A. Cleaveland..........Sunday, Dec. 20th
S. W. Thurber..........Sunday, Dec. 27th

Chelsea, Mass., (Library Hall.)
T. M. Preble..........Sunday, Dec. 20th
T. M. Preble..........Sabbaths, Dec. 27th and Jan. 3d

South Boston, (Fraternity Hall), 120 Broadway.

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.
D. M. Leavitt..........Sunday, Dec. 20th
John G. Hook (Baptism)..........Sunday, Dec. 27th

Hyde Park (Hyde Park Hall), 7½ o'clock, Thursday evening, Dec. 17th. Subject:—"The cause of the Spiritual Manifestations, showing they proceed from demons, and not from departed human spirits.
Miles Grant.

Springfield, Mass..........Sunday, Jan. 10th
I expect to tarry a short time in Springfield, and possibly I may visit a few other localities, if desired, before returning home.
A. A. Phelps.

Roxbury, Ct., (as L. R. Teep'e may arrange), evening, Dec. 16th.
Morris, Ct..........evening, Dec. 17th
Northfield, Ct..........evening, Dec. 18th
Wrightville, Ct..........Sunday, Dec. 20th
Kennebunkport, Me., Sundays, Dec. 27th and Jan. 3d
C. Goodrich.

Southington, Ct..........evenings, Dec. 15th and 16th
Bristol, Ct..........Sunday, Dec. 20th
Danielsonville, Ct..........Sunday, Dec. 27th
H. F. Carpenter.

Lynn, Mass..........Sunday, Dec. 27th
Bristol, R. I..........Sunday, Jan. 3d
J. S. White.

Seabrook, N. H..........Saturday evening, Dec. 19th and Sabbath, the 20th.
A. P. Moore.

Keene, N. H..........Sunday, Dec. 20th
Manchester..........Sunday, Jan. 3d
A. W. Sibley.

Pittsfield, N. H..........Friday evening, Dec. 25th and over the following Sabbath.
J. Couch.

North Adams, Mass..........Dec. 19th to the 27th
Geo. A. Streeter.

Chichester, Pine Ground, N. H., (Chapel), Sunday, Dec. 20th.
John M. Quimby.

Danielsonville, Ct..........Sabbath, Dec. 20th
J. T. Dixon.

Brimfield..........Sunday, Dec. 20th
Pleasant Valley, Ct..........Sunday, Dec. 27th
Westfield..........Sundays, Jan. 3d and 10th
E. Owen.

West Abington, Mass..........Sabbath, Dec. 20th
W. S. Campbell.

Stowe, Mass..........Saturday evening, Dec. 19th and Sunday, the 20th.
L. Boutell.

Kennebunkport, Me..........Sunday, Dec. 20th
Joseph W. White.

Wakefield..........evenings, Dec. 24th and 25th
Stoneham, Mass..........Sunday, Dec. 27th
D. M. Leavitt.

East Concord, N. H., (lower school-house), Saturday evening, Dec. 26th.
Enoch Morrill.

Rome, Me..........Sunday, Dec. 20th
Meet the brethren on Saturday before for conference. The brethren that love the liberty of the gospel, living in that region of country, are invited to come and help.
I. Dammon.

Barkhampstead, (South Hollow)..........Sunday, Jan. 3d
S. Woodruff.

Westfield, Mass..........Sunday, Dec. 20th
Woodstock Valley, Conn..........Sunday, Dec. 27th
I. B. Potter.

Rochester, N. H..........Sunday, Dec. 27th
J. G. Smith.

Barnstead, (Clark meeting-house)..........Sunday, Dec. 20th
Marden's Corner..........Sunday, Jan. 3d
Farmington Village..........Sunday, Jan. 19th
S. S. Mooney.

Moultonborough Neck, (as Bro. Chas. Goodwin may arrange), evenings, Dec. 15th and 16th.
Meredith, (at the hall near Phineas Dolloff's) evenings, Dec. 17th and 18th.
Lake Village, (North Church)..........evening, Dec. 19th and over the following Sabbath.
John Parsons.

Honeoye, (at the quarterly meeting), Dec. 17th, and over Sunday.
Cohocton, (two days meeting at T. C. Armstrong's school-house), Dec. 25th, and over Sunday.
Blooming Valley, (as brethren there may appoint), and also attend their yearly meeting, Dec. 30th.
C. F. Sweet.

East Haddam, (Mt. Parnassus), A. M. and P. M., Sunday, Dec. 27th.
Goodspeed Landing..........evenings, Nov. 28th and 29th
Scitico, Ct..........Sunday, Dec. 6th
New York, (Cooper Institute), A. M. and P. M., Sunday, Dec. 13th. 24th street in the evening.
Square Pond..........Sunday, Dec. 20th
Goodspeed Landing, evenings, Dec. 25th, 26th, and 27th
L. F. Moore.

Wyoming, R. I..........the first Sabbath in each month
Westerly, R. I..........the second Sabbath in each month
Riverpoint, R. I..........the third Sabbath in each month
Bristol, R. I..........the fourth Sabbath in each month
A. Durfee.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month.
Eld. Geo. Champlin.

Honeoye, at the conference..........Dec. 17th and 20th
Springwater Valley, N. Y..........Sunday, Dec. 27th
Dansville, N. Y..........Sunday, Jan. 3d
Rogersville, N. Y..........Sunday, Jan. 10th and week day evenings, if desired, in those places.
Warren J. Hobbs.

Sutton Mills..........Sunday, Dec. 20th
C. W. Sargent.

Orford, (Quint Town)..........Sunday, Dec. 20th
Warren Summit..........Sunday, Dec. 27th
A. H. Clark.

Dover, N. H..........Sunday, Dec. 20th
East Rochester, N. H..........Sunday, Dec. 27th
Strafford, N. H., (Robert's school-house)..........Jan. 3d
Wm. Bodge.

Yalesville, Ct..........Sunday, Dec. 20th
Lovely Street, Ct..........Sunday, Dec. 27th
S. Woodruff.

Byron, Me..........Sunday, Dec. 20th
E. M. Haggett.

Manchester, N. H..........Sunday, Dec. 27th
Freedom, N. H., (New Chapel)..........Sunday, Jan. 10th
Melvin Village, N. H..........Sunday, Jan. 17th
D. F. Leavitt.

Honeoye, (at the quar. conf.)..........Dec. 17th
Dansville..........evenings, Dec. 21st and 22d
Rochester..........evening, Dec. 23d
South Butler..........evenings, Dec. 24th and 25th
Lakeport..........evenings, Dec. 29th, 30th, and 31st
C. H. Williams.

Augusta, (on the east side of the river, at the Stickney school-house), Sunday, Dec. 20th.
Thomas Rines.

Augusta, Me..........Sunday, Dec. 20th
Canaan, Me., (where Bro. Hall may appoint), evening, Dec. 23d, over the following Sunday, and onward as the Lord may direct.
J. C. Wheeler.

Lewiston, Me..........Sunday, Dec. 20th
Greene..........evenings, Dec. 29th and 30th
Slab City, Leeds..........evenings, Dec. 31st and Jan. 1st
Livermore..........evening, Jan. 2d and over the following Sabbath.
Turner, (Snell's Hill)..........evening, Jan. 4th
J. T. Jordan.

Manchester, N. H..........Sunday, Dec. 20th
W. W. Sutherland.

New York, (Cooper Institute)..........Sunday, Dec. 20th
Wm. Stuart.

Bristol, Ct..........Sunday, Dec. 27th
C. H. Sweet.

Lowell, Mass..........Sunday, Dec. 20th
J. K. Bellows.

Hampton..........Dec. 17th, and over the following Sunday
T. W. Piper.

Hartford, Ct..........Sunday, Dec. 20th
Wm. A. & M. L. Durand.

Scitico, Ct..........Sunday, Dec. 20th
Square Pond..........Sunday, Dec. 27th
A. M. Higgins.

Meredith, N. H., (Dolloff school-house), Sunday, Dec. 20th, evenings through the week, and over the following Sabbath.
N. Glidden.

Yalesville, Ct..........Sunday, Jan. 10th
Hartford, Ct..........Sunday, Dec 27th
B. Hitchcock.

Bradford, N. H., (Pond meeting-house), Sunday, Dec 27th.
South Sutton, N. H..........Sunday, Dec. 27th
C. H. Fletcher.

Westfield, Mass..........Sunday, Dec. 27th
Wm. J. Ripley.

East Stoneham, Me..........Saturday evening, Dec. 19th and over the Sabbath.
S. Tenney.

Woodhull, N. Y..........A. M., Sunday, Jan. 27th
Harder school-house, evening.
J. W. Taylor.

Rogersville, N. Y., (quarterly meeting), Jan. 2d and 3d
D. Cogswell.
J. W. Taylor.

New York, (corner of Grand and Allen Streets), Sunday, Dec. 27th. Brethren desiring my labors, write me to 19 Orchard Street, New York.
J. K. Bellows.

Cushing and vicinity..........Dec. 15th to 28th
Bristol, Me., (as brethren may appoint), eve., Dec. 28th
Bath..........evening, Dec. 29th
Webster (as Bro. Walker may appoint), eve., Dec. 30th
Richmond, (as Bro. H. D. Reed may appoint), evening, Dec. 31st.
Whitefield..........evening, Jan. 1st
Bangor..........Jan. 10th
Machiasport (for four weeks)..........Jan. 14th
Will Bro Tozier please meet me at Machiasport?
I. K. Lombard.

Bean's Corner, Me..........Sunday, Dec. 20th
Belgrade, (as Bro. Fifield may arrange), eve., Dec. 27th
Livermore, (as brethren may arrange) evening, Jan. 2d and over Sunday.
West Gardiner, (conference), Jan. 7th.
H. B. Sevey.

Lake Village, N. H., (if desired)..........Sunday, Dec. 20th
Ossipee Corner, as Bro. Geo. P. Wiggin may arrange), Sunday, Dec. 27th, through the week, and over the following Lord's day. Where Bro. Stephen Scammon may arrange, Tuesday evening, Jan. 5th, and over the following Lord's day.
Will meet Bro. Scammon at New Market Junction, on the arrival of the A. M. train from Portland, Tuesday, Jan. 5th. His letter has got mislaid, so that we cannot appoint at the place, but he will understand the arrangement.
L. C. & M. McKinstry.

New Britain..........evenings, Nov. 16th, 17th, 18th, 19th, and Sabbath, the 20th.
New York City, (Grand and Allen Streets), Sunday, Dec. 27th, 3 P. M. 24th Street in the evening.
A. D. Flagg.

Greenland, (where Bro. Edmonds may appoint), Thursday evening, Dec. 17th, every evening through the week, and over Sunday, Dec. 20th.
Strafford, (Roberts' school-house)..........Sunday, Dec. 27th
J. Pinkham.

Meredith, (new Hall, near Phineas Dolloff's), Dec. 20th
Danbury..........Dec. 27th
Z. Ford.

Hampton..........Saturday evening, Dec. 19th and over the Sabbath.
Levi Allen.
David F. Leavitt.

New Bedford, Mass...........through the month of Dec.
Matthew Batchelor.

Honeoye Conference..........Dec. 17th and 20th
J. Wendell.

South Butler, N. Y..........Sunday, Dec. 13th
Honeoye, N. Y., (to the quarterly conference), Dec. 17th.
E. Cotton.

Attend the Honeoye conference. Can go to any parts after Dec. 20th, as the Lord directs. Direct Dansville, N. Y., care of D. Cogswell, till Dec. 16th, or South Butler, N. Y.
B. P. Stevens.

Hyde Park.
A. Simpson..........Sunday, Dec. 20th
T. M. Preble..........Sunday, Dec. 27th

Lawrence, Mass., (Advent Chapel.)
J. Cleaveland..........Sunday, Dec. 27th
G. W. Burnham..........Sundays, Jan. 3d and 10th
A. Ross..........Sundays, Jan. 17th and 24th

Worcester, Mass.
J. G. Smith..........Sunday, Dec. 20th
Miles Grant..........Sunday, Dec. 27th

Portsmouth, N. H.
Miles Grant..........Sunday, Dec. 20th
D. Churchill..........Sunday, Dec. 27th
J. G. Smith..........Sunday, Jan. 17th
D. F. Leavitt..........Sunday, Jan. 24th

Concord, N. H., (at the Bethel.)
Enoch Morrill..........Sunday, Dec. 27th
N. Wheeler..........Sunday, Jan. 3d

Concord, N. H., (Centre Street.)
A. Ross..........Sundays, Dec. 20th and 27th
J. A. Cleaveland..........Sunday, Jan. 3d

Biddeford, Me.
A. Damon..........Sunday, Dec. 20th
N. C. Twombly..........Sunday, Dec. 27th
W. H. Mitchell..........Sunday, Jan. 3d
B. S. Emery..........Sunday, Jan. 10th
J. A. Libby..........Sundays, Jan. 17th and 24th

Rochester, N. Y.
Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

Springfield, Mass.
Wm. N. Pile..........Sunday, Dec. 20th
A. A. Phelps..........Jan. 10th, 17th, 24th, and 31st

New Britain, Ct.
A. D. Flagg..........Dec. 16th, 17th, 18th, 19th, and 20th
B. Hitchcock..........Sunday, Jan. 3d

Wolcottville Circuit.
B. Hitchcock..........Wolcottville, Dec. 20th and remain as long as duty may require.
H. H. Dickenson..........Newfield, Dec. 27th
Preaching every Lord's day evening at Wolcottville.

Lewiston..........Sunday, Dec. 20th
R. R. York.

Exeter, N. H..........Sunday, Dec. 20th
C. S. Emerson.

At Brn. Henry Couch's..........evening, Dec. 19th
Salisbury, N. H., (Smith's Corner meeting-house), Sunday, Dec. 20th.
Webster, N. H., (old meeting-house), Sunday, Jan. 3d
Simeon Roby.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings.
G. W. Stetson, Pastor.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 85 cents, postpaid.

Address all orders to Miles Grant, Boston, Mass.

Business.

TO CORRESPONDENTS.

☞ Correspondents should know that we cannot discontinue or send their orders, unless they give us the POST OFFICE and STATE in plain letters.

☞ Will the widow who sent Bro. Bray her last mite, send us her P. O. address?

☞ DAVID THAYER—The money was credited to E. Thayer to Jan. 20th, 1869.

☞ JOHN WARD—It was overlooked. We give you credit.

☞ L. M. COLBY—Please give us your P. O. address, so that we can credit the $1.00 you sent.

☞ MARY M. PARKS—Money order received.

☞ A. B. ANDREWS—D A. Martin's paper goes regularly to him at Des Joachim, Quebec.

LETTERS RECEIVED.

H S Clark, A A Phelps, I Damman, O R Fassett, N E Symonds, C Lowe, W Prescott, S E Stewart, J Bray, C Colegrove, G W Nichols, A G Bartlette, H Pratt, M V Saltmarsh, I Wheeler, I Willoughby, W Lindsay, E M Simonds, M D Wellcome, J Porter, H A Arnold, S D Sinclair, H D Reed, J B Wadsworth, M A Harris, M L Greene, M J Briggs, J W White, M A St. Clair, H Luce, T L Manley, M J Pratt, A Pinnell, J K Bellows, S B Cotton, G A Streeter, A D Flagg, A Ross.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—167 Hanover Street, Boston, Mass.
J. S. White—96 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
D. Churchill—Lawrence, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo A. Brown—Plymouth, Mass.
E. Owen—Westfield, Mass, Lock Box 616.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. R. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brazee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
Wm. M. Ingham—Lawrence, Mass., Box 56.
I. C. Wellcome—Yarmouth, Me.
L. F. Cole—Yarmouth, Me.
Wm. H. Mitchell—Kennebunk, Me.
H. D. Reed—Richmond, Me.
N. G. Reed—Bath, Me.
S. K. Partridge—North Whitefield, Me.
H. B. Sevey—Mt. Vernon, Me.
J. A. Libby—West Poland, Me.
Jared Whitman—Mechanics Falls, Me.
Jesse Gay—Casco, Me.
Austin Taylor—Byron, Me.
Thomas Smith—Bangor, Me.
Thomas Rhynes—Augusta, Me.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me.
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Richmond, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
J. T. Jordan—West Poland, Me.
B. P. Manning—Manchester, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
D. M. Leavitt—Holderness, N. H.
A. W. Sibley—North Woodstock, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—London Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
A. Ross—Greenland Depot, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
J. T. Dixon—Rocky Brook, R. I.
B. Roberts—Knightsville, R. I.
A. Durfee—Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Ira Wyman—Warehousepoint, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Honeoye, Ont. Co., N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
M. R. Miles—Wolcott, Wayne Co., N. Y.
Warren J. Hobbs—Wolcott, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "P. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
G. W. Stetson—Clena, Ohio.
H. A. King—Nevada, Ohio.
Wm. Stewart—1314 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
E. Cotton—Edenboro, Pa., Erie Co.
Wm. Deverell—Keswick, C. W.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Wallaceville, Wayne Co., Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
P. W. Hough—Mendoro, La Cross Co., Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
J. Wilbur—Box 882 Janesville, Wis.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
H. K. Flagg—Advent Christian Hall 1126, No. 6th Street, St. Louis, Mo.
Wm. Sweet—Backsville, Brown Co., Minn.
D. D. Reed—Minneapolis, Minn.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
Eld. G. W. Green—Box 16, Memphis, Clark Co., Ind.

NEW HYMN BOOK.

"Hymns of the Jubilee Harp."

WITHOUT THE MUSIC.

The above work, printed in *large, clear type*, on beautiful paper, we are ready to fill orders for, at the following prices:—

Bound in cloth, with sprinkled edges, 75 cents per copy; $7.00 per dozen; $55.00 per 100.

Bound in leather, gilt edge, $1.00 per copy; $75.00 per 100; when sent by mail, 16 cts. additional postage.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

Fables of Infidelity in Tract Form.

Sent postpaid, as follows:

1. I don't believe in Religion..........12 pp.
2. Did the World make itself?..........16 pp., 4c.
3. Is God Everybody, and Everybody God?..........16 pp., 4c.
4. Have we any need of the Bible?..........24 pp., 4c.
5. Who wrote the New Testament?..........16 pp., 4c.
6. Is the Gospel Fact or Fable?..........16 pp., 4c.
7. Can we believe Christ and his Apostles?..........16 pp. 4c.
8. Prophecy..........32 pp., 5c.
9. Moses and the Prophets..........28 pp., 5c.
10. Infidelity among the Stars..........28 pp., 5c.
11. Daylight before Sunrise..........36 pp., 5c.
12. Telescopic Views of Scripture..........32 pp., 5c.
13. Science, or Faith?..........32 pp., 5c.

For the Set, (making 304 pp.)..........60c. postpaid.

Address all orders to Miles Grant, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth $1.00; paper 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 23c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 3c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 3c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c., roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God. By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By O. P. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 6c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 60c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.26c. Cloth, $1.75; by mail, $2.07.

EVERYBODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c. by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 224. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 460 pp. $1.25.

"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 6c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c; 40c. per dozen.

For the World's Crisis.

LINES.

Written on the Death of Henrietta Young.

Come with me to yonder cottage,
There a weary sufferer lies;
On her cheek the flush of fever,
Light unearthly in her eyes.

Hear her gentle voice of music,
List, she speaks in accents low;
"From your tender, loving presence,
Dearest friends, I soon must go.

Do not mourn in bitter anguish,
Let no tear drops dim your eyes;
Think how soon in Jesus' likeness
Darling Etta will arise.

Soon our King will come in glory,
As the prophets have foretold;
Soon a harp and crown he'll give me,
Soon I'll walk the streets of gold.

I have many precious keepsakes,
Long held sacred in my heart;
Now I leave them with my loved ones,
Peace and comfort to impart.

Take this dollar, bright and golden,
Send it to my suffering friend;*
Tell her 'tis love's last fond token,
Precious gift to her I send.

O may it impart some comfort
To her weary, suffering soul;
Long she's laid in sad affliction,
Blessed Father, make her whole.

Tell dear Thera I will meet her
When our Savior dear shall come,
And with him we'll dwell forever
In our happy, blissful home."

O they can forget her never,
Those who stood around her bed;
In their hearts shall live forever
All the precious things she said.

The soft light of sixteen summers
Rested on her guileless brow;
But the pure and loving maiden
Cheers their hearts no longer now.

And with chastened hearts they're waiting
For Christ's coming in the skies;
And he'll wake their darling Etta,
In his likeness she'll arise.

ANNIE E. MCELLISTER.

Her parents and friends have my heartfelt sympathy in this deep affliction. A. E. M.

Haddonfield, N. J.

* Sr. Luthera B. Weaver.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

THE END AND CUTTING OFF OF LIFE.

We commented in a previous article on the *finis*, fixed in God's counsel, and declared in his word, to the wicked and their wickedness. We hinted at the singular notion, dominating in an alienated theology, that the end is only in seeming; that of sin and sinner there is no end; that a real *finis* is perpetuity; that under the guise of *death* the victim is only intensely, dreadfully, and eternally alive, and his wickedness is everlastingly and ineradicably rooted in him, sprouting and fruiting with an augmenting luxuriance in the fierce, tropical nursery of hell. We quoted apostolic authority for a future *finis* of sin in the death that overtakes and obliterates the sinner. How strangely it strikes the mind, once emancipated from its mis-taught routines of thought, that so much of the prevalent belief on these topics is in unison with the deadly fallacy of the serpent. Did the Lord say that Adam, if disobedient, should *die?* The devil said he should *not*. Upon the decree of the Creator, the creature became *mortal*. But the philosophic pride and dogmatism of man claims and champions his own immortality. If a promised gift through faith in the sinless and second Adam, it is nevertheless affirmed as a present possession. If the menace of death impends over the impenitent, forthwith the genius of the culprit, respited for a little by Divine mercy, has invented a doctrine of eternal life, through the infection of the first falsehood. Theology, of all things, under the highest obligation to simple and perfect loyalty to the word of God, has by demoniac magic become a repository of the very contradiction that let sin, like a black sergeant of dragoons, into the world. The very faith of Christendom has become a harbor for the refuge of the disastrous lie. The practical synonym of immortality with eternal life, as the achievement and reward of patient search and supplication, is destroyed by the subtlety of the Devil's negative of the divine word to Adam; and, behold, presumptuous man reaching forth his unhallowed hand to sunder the twain and proclaim the baseless dogma of immortal life in sin and misery, and the monstrous absurdity of eternal life in death.

But in the name, not only of revelation, but of reason, how can the sinner be immortal? Does sin ever, any how, or any where, conduce to life? Is it not the infallible forerunner and potent producing cause of death? Does it not disorganize and destroy the work of God in the human organism? Or if it at first seem to introduce merely disorder, does not this precede and entail *dissolution?* Nor can it be denied that death is provided as an effective check to a deranging force, by extinguishing the life which is unworthy of preservation. With the sinner perishes his sin. The loss of life is thus a penalty, as well as a lawful consequence. There are two questions, —one of propriety, the other of possibility.

First, why *should* the sinner live? and *second*, how *can* the sinner live? Sin works, and draws and drives on to death. It is for ever at war against life; it is an enemy to life; it is inconsistent with life. If it is an evil here, and a remedy is not accepted through grace, then the real effect of death, according to orthodoxy, is to perpetuate the evil. A life vitiated here, becomes a life far worse vitiated hereafter, and intensifying for ever in both wretchedness and wrong. Let us rather believe God.

Suppose we glance at a little scripture. The Psalmist prays—notice the invocation—"Oh! let the wickedness of the wicked come to an end." If ever a prayer was a prophecy, is not this? If ever a prayer was an inspiration, is not this? If ever a prayer was accepted and remembered, is not this of that number? Aye, we have the answer in an assurance following almost immediately. This is it: "He [that is, God] hath prepared for him the instruments of *death*." But mind it well, *not* the instruments of *torture* as protracted as eternity. Death is the sinner's doom, if he turns not. The instruments are, the sword whet and the bow bent and ready. The glittering edge, the flashing blade, are dreadfully eloquent with executive purpose and power. The arrow aimed waits but the fatal spring of the bow to leap to its mark, and the target is hit in the heart; the thoughtless sinner falls. Here are hinted two ways of the end of wickedness, and beyond comparison the *best*, by repentance. If this be neglected, then the one only and inevitable alternative is *death*. There is no mistake about it. God will do the thing exactly which he has threatened. The wicked man is assigned to death, and that is the end of his wickedness. If he is dead, he will certainly never sin any more. If he is preserved alive in hell, he will sin all the ages of his imprisonment. Will not his rage be as fierce as the fire that shoots its intolerable stings into his soul? Or if wrath and enmity have lapsed into despair, eternal despair will be eternal wickedness; for in despair there is neither love nor faith toward God; and surely whatever is not of faith, or charity, is sin. But, we may be sure that wickedness will end. The Son of God will destroy that old revolted Titan, him that had the power of death; to wit, the devil; and shall a miserable sinner outlive the leonine outlaw, the destroyer, the leader in rebellion, the historical and apocalyptic arch-rebel and liar? No.

Again. "*But the transgressors shall be destroyed together; the end of the wicked shall be cut off.*" By what license from the Almighty shall a prophesied destruction be so misapprehended and metamorphosed, as to signify a miserably and eternally enduring life? Does destruction signify to continue *un*-destroyed? to resist destruction? to elude it, to oppose it, to defeat it, through a fearful and fatal "immortality"? is this to be destroyed? O, thou frenzied, and, must we say, demented theology; from whence is thy dismal nativity? from what cranny hast thou come forth, in thy ghostly stature and habiliments, to range sepulchral and unchecked through Christendom, and to paint thine antrums and eyeholes in reflected ghastliness on our walls? When a farmer wants the caterpillars destroyed in his orchard, he expects the keen flame of the lifted lamp or torch will reach and annihilate the worms' nests. Does he conceive, or connive at a mere mutilation, or semi-combustion? What monster of a man would devise means to torture the reptile he most abhors, a *cobra di capello* or a rattlesnake, for a single day, much less for a week? Every instinct in him would prompt to stamp and strike and crush the venomous thing in an instant. Do wolves *transgress*, by catching and devouring the sheep? The thought of punishment is *death to the depredator*. Does the hawk swoop down on the precious brood of the mother-hen? The rifle bullet, as the effective *finis* to his predatory career, is sped on its errand of fate by the guardian of the invaded domain. Will not "the transgressors be destroyed," as declared? Does not God mean what he says? Why is it such an offense to some, that we do so "literalize the Scriptures" as to receive and believe a plain declaration without doubt or debate, eschewing the snares and labyrinths of spiritualization? O, objector, is it not possible thou mayest some time be convicted to thy confusion, of prejudice or pride in thy disaffection? Not one by one, at death, in an endless immortal-soul procession, have the transgressors been going to their hypothetical perdition of torment, these ages past, to try the mazes of a hell intermediate between death and the judgment, to try a kind of experimental or prefatory life in misery. No! They are not thus destroyed, one by one; destroyed before the judgment; destroyed in disembodied foretaste of woe; destroyed by that misty fiction of a perdition which is only a mutilated, monstrous immortal-life. The Bible contains no such four wonders. "But the transgressors shall be *destroyed together*." I believe it. They will be destroyed at the coming of the Son of man. It will be *destruction*; it will be *judicial*; it will be *entire*; it will be a *simultaneous* perdition of wicked men.

A few words upon the second clause: "the end of the wicked shall be cut off." By what fallacy or sophism shall this be made to disaccord with the other clause? By none at all. Let us see. Suppose it were adduced or alleged that the end of the wicked is not an end in reality, but a continuation of life. Suppose the *end* is something endless. Call it existence without end. Call it an endless life of woe. If that is the logic of evasion, we can come down on such an un-Whateleyism by just citing attention to the very short notice—"the end of the wicked shall be *cut off*." By cutting off this eternity of being, we certainly make an end of the sinner. There is no way to invalidate such a conclusion. But suppose it were submitted in evasion again, that by this expression was meant that when the end of the wicked is cut off, his extinction does not in fact occur, but that the end being death, the act of cutting off this death in fact restores him to life, or indefinitely perpetuates his being. That would be a very singular expedient, if not almost a desperation of reason, and might be met by a not one whit more unreasonable hint, that cutting off the end of linear extension *shortens the line*, and this would simply be to shorten a limited life. But the simple fact we conceive to be that the end of the sinner shall be a *cutting off*. By no possibility will he have either an indefinite extension of life, or an eternal languishing in a fruitless and futile drifting to an end. There will be an end, unlike a natural death, which is practically but a suspension of life, while the judicial end is a final terminus, and an executive act.

If it was necessary to be yet more exact to the reading, we might put it thus: The sinner runs a course; he accomplishes a career. He passes over every point of space in his probation, from his birth to his death, and (the intervening unconsciousness being counted nothing) to the judgment. Here, in unmitigated guilt and remediless ruin, he stands condemned. Thus disclosed, and disallowed at this supreme hour, what shall be done? This, then, is the dreadful end of his iniquity; to wit, detection, conviction, and condemnation. There remains but one act more, the execution of the sentence and the infliction of the penalty of the law. And so the end of the sinner is cut off, and his life is lost. This is the grand catastrophe; and the sinner, in the cutting off of the end, is himself finally and forever cut off; for there is where he is, and he can neither go forward nor backward. His fate is everlasting death, and there is no remedy.

CLINTON COLEGROVE.

Nov. 30th, 1868.

SCANDAL.—It was the saying of an old acquaintance when his attention was called to anything that had a smacking of scandal in it, "I have so much to do, that I cannot hear it. One half of my time is taken up with my own business, the other half with letting alone that of my neighbors." How many excellent opportunities of letting alone other people's business are slighted! and the world is troubled with the interference of people with what does not concern them. Neighborhoods are driven crazy by reports of idle or mischievous people, who watch for occasions of scandal, and lose no opportunity of making it public, regardless of its truth, or of the injury it inflicts upon the feelings of others. Gossip passes for fact, and surmise for history; and the nimble lie runs many a league while the truth is putting on its boots.

— The end of wrath is the beginning of repentance.

For the World's Crisis.

BIOGRAPHICAL SKETCH OF NAPOLEON III.—No. 3.

BY M. D. W.

The summer passed rapidly away. It was spent at a very retired watering place, called the baths of Geiss, among the mountains of Appensell. But the Bourbons, who were sustained on the throne of France by foreign armies, could not feel secure so long as the heirs of Napoleon I. were so near them. Accordingly, in the year 1817, the Grand Duke of Baden received peremptory orders from the allies to immediately expel Hortense and her child from his dominions.

In the extreme north-eastern border of Switzerland, on the southern shores of the Lake of Constance, there is the little canton of Thurgovia. Hortense had occasionally in drives entered the canton, and greatly admired a very beautiful estate called Arenemburg. The authorities of this remote canton granted her permission to take up her residence there: she therefore purchased it for sixty thousand francs. This continued to be her home until her death. Here she devoted herself assiduously to the training of the young Louis. He studied the ancient classics, and several modern languages. His mother never failed to instill into his mind those political principles and moral precepts which she had imbibed from the Emperor, who was then languishing upon the rock of St. Helena. She taught him that his uncle was the chosen Emperor of the French people; that an army of a million of foreigners—combined from despotism, who hated Napoleon, had seized him, torn him from France, and imprisoned him on a rock in the ocean, leaving him there to die miserably; that his brother and himself were the heirs of Napoleon, and the time might yet come when the French people would be strong enough to rise again, and drive from France the kings whom foreigners had imposed upon them, and re-establish the empire in one of his heirs. These instructions, of course, made a deep impression upon the mind of the young prince, and he seems to have early imbibed the idea that he was destined to the throne of France.

In the year 1818, there was a partial reconciliation between Hortense and her husband; and the two brothers, after a separation of nearly two years, enjoyed each other's society for several months. They both entered college at Augsburg.

The year 1830 came. Louis Napoleon was then twenty-two years of age. In July of that year, as he was at home with his mother, the exciting tidings reached them that the French people had again risen, and driven out the Bourbons. All Italy was instantly thrown into a tumult of insurrection. Fifteen years had passed since the allied armies of Europe had overthrown the empire, and restored the monarchy of the old *regime*. Count d' Artois, with the title of Charles X., was now on the throne. Alarmed by the liberal ideas so prevalent in France, he appointed a ministry, every member of which was a known opponent of liberal principles, and especially obnoxious to the French people. The press ventured to utter loud and bitter remonstrances. The king, by the advice of his ministers, issued a decree prohibiting the publication of any journals or pamphlets but such as were authorized by the government. Allison says, quoting from Lamartine, that the king hesitated some time before taking this irrevocable step. "At length, after casting his eyes to heaven, he exclaimed, 'The more I think of it, the more I am convinced that it is impossible for me to do otherwise than I do.' With these words, he signed the ordinances. The ministers all countersigned them in silence; despair was painted on every visage. None really hoped anything from the step; but all felt it was a duty to take it."

On the morning of the 26th of July, the obnoxious ordinances were issued in the *Moniteur*, and were also conspicuously placarded upon the walls of Paris. The excitement they produced was intense. Crowds gathered at all the corners with anxious and agitated countenances. As the ordinances were repeated from month to month, the gathering tumult and indignation indicated to every observant eye that a storm was approaching. As night came on, the tumult increased. Cries of "Down with the Bourbons!" "Death to the Ministry!" resounded through the gloom. The city lamps were extinguished. The pavements were torn up, carts overturned, and furniture thrown from the windows to construct barricades in the streets. Military companies hastily organized. Crowds of students from the military schools swept the streets, shouting the Marsellaise Hymn, thousands swelling the chorus—

"To arms, to arms, ye brave!
The avenging sword unsheathe!
March on, march on; all hearts resolved
On liberty or death."

The next morning, the people and the royal troops came frequently into collision. The strife grew more general and desperate. Whenever the king's troops, infantry and cavalry, endeavored to clear the streets, they were assailed by a murderous fire.

The morning of the 28th ushered in a day of terror and of blood. From all directions, through all the avenues, the mighty mass of an insurgent population rolled on to the point of attack. Every where the people became stronger, the king's forces weaker. On the 29th they were utterly routed, and the Bourbon dynasty was again overthrown. The king abdicated in favor of his grandson, the Duke of Bordeaux, under the title of Henry V.; but when this proclamation was made known, the multitude cried out, "It is not for Henry V. that we have fought. Down with the Bourbons!" The young prince was then ten years of age. As the king took leave of his guards, and received from them their banners, he said, "These standards, which I now take, this child will one day restore to you." This prince, now thirty-seven years in exile, is still regarded, by the old Bourbon party, as the legitimate sovereign of France, under the title of Henry V.

We must pass over the very interesting narration of the events which followed and led to the appointment of the Duke of Orleans to the throne. One brief item we will quote. Lafayette was the one who introduced Louis Philippe to assembled thousands, and openly embraced him in token of his confidence and support. He is said to have made this remark at that time to the Duke: "You know that I am a Republican, and that I regard the Constitution of the United States as the most perfect that has ever existed."

"I think as you do," replied Louis Philippe. "It is impossible to have passed two years in the United States, as I have done, and not be of that opinion. But do you think that in the present state of France, a republican government can be adopted?"

"No," said Lafayette; "that which is necessary for France now, is a throne surrounded by republican institutions; all must be republican."

For some time, the divided parties rendered it uncertain what form the government should assume. At length it was put to the vote—not throughout the empire, but in Paris, and the majority declared for Louis Philippe. Of this Allison writes thus:—

"And thus did a small minority, not exceeding a third of either Chamber, at the dictation of a clique in the anti-chambers of the Duke of Orleans, dispose of the crown to a stranger to the legitimate line, without either consulting the nation, or knowing what form of government is desired."—Allison, ii, 403.

In Dec., 1830, several members of the Bonaparte family held a secret meeting in Rome, a knowledge of which coming to the authorities of the Pontifical government, Louis Napoleon was ordered to immediately leave the Ecclesiastical States. Disregarding this command, he was arrested, and conveyed to the capital of the Grand Duchy of Tuscany, where his elder brother then resided with his father. Just as he arrived, the insurrection broke out there. The patriots appealed to the young princes to give their influence to their cause, and they joined the insurgents, struggling for the liberation of Italy from the Austrian yoke. But they were not able to cope with the power of Austria, and were obliged to retreat before their armies. The elder brother, Napoleon Louis, was taken ill from exhaustion, and died at Torli, March 27th, 1831.

(*To be continued.*)

For the World's Crisis.

MASONIC CHARITY.

"Free and accepted masons" claim that theirs is a charitable institution. Some forty years ago, when many of the lodges and chapters of Boston were broken up, and their "charters" surrendered, the records, or book of receipts and expenditures of old "Saint John's Lodge" came into my hands, to take extracts for publication, which I did. The records covered the space of nineteen years. During that nineteen years, there were entered on the accounts, which I examined, about two thousand dollars as receipts for "makings"; that is, for the *making* of entered appointus, then *announcing* to the "Fellow Craft," and last, exaltation to "the sublime degree of a master mason." The price was then five dollars for each degree.

On the side of expenditures for "refreshments," "breakage," etc., during the same nineteen years, was the same amount as the receipts, except forty dollars given in charity. There were several applications of the widows of masons during the period for aid, but the consideration of the matter was deferred to "the next lodge night," and were not afterwards brought up. The item in the expenditure "for breakage" frequently occurred, and I can best explain that, perhaps, by giving a few lines from one of their songs, which I found in a "Book of Masonic Songs," published by "Brother Isaiah Thomas," of Worcester, Mass. The song runs as follows:—

"The world is all in darkness,
About as they conjecture;
But little think a song and drink
Succeeds each mason's lecture.
Come, landlord, bring a hogshead,
And in a corner place it;
Till it rebound,
With hollow sound,
Each mason here will face it.
Fill to him
To the brim;
Let it round the table roll;
The Divine
Tells you, wine
Cheers the body and the soul."

The presumption is, that after the "song and drink," several *bodies* and *souls* become so "cheerful," that the landlord's cookery was not so well cared for as the "hogshead," and hence a charge for "breakage." D. C.

For the World's Crisis.

WATER BAPTISM.

BRO. GRANT:—I saw in the Crisis, Aug. 19th, 1868, an article on the above heading, from the pen of Sister B. Mathewson, which pleased me much. I am glad that there are writers east who speak out on this subject. I have for more than ten years preached that there was no promise of a baptism of the Holy Spirit this side of the day of Pentecost, and but one exception to that, which was when the Gentiles came in, which makes Paul's word true: "For by one Spirit are we all baptized into one body, whether we be Jew or Gentile." This is the "one baptism" that makes us a one people in Christ Jesus.

The apostle Peter was the leading speaker at Jerusalem, and he called on the multitude to "repent and be baptized, . . . and ye shall receive the gift of the Holy Ghost"; for the promise is to reach to all that "God shall call." Acts 2: 38. But to make it still more plain, that water baptism was a pre-requisite to the gift of the Holy Spirit, see Acts 8: 12–17. Here Philip baptized men and women, and after this Peter and John went there and laid hands on them, that they might receive the Holy Ghost.

Paul found certain disciples, as stated in Acts 19: 1–7, who had received John's baptism, but had not heard about the Holy Ghost. They had been baptized in the name of the Lord Jesus, and when Paul had laid his hands on them they received the Holy Ghost.

Your Bro., PETER S. W. DEYO.

Strawberry Point, Iowa, Sept. 28th.

THE ONE CHERISHED SIN.—Often from my window, on the seashore, I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is that when the tide rises, it rises; and when it ebbs again, it sinks; but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible, enchains it, and will not let it go. Now, stationary christians, see here your state, the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges, sermons, move them not—yes, they move them; a slight elevation by Sabbath tide, and again they sink; but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. If it be so, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill your every sail and waft you onward over the ocean of life, to the heaven of everlasting life.—*Ex.*

LIBERALITY.

"Farmer Johnson is a liberal man, is he not?" said a friend at a meeting to consider the expediency of building a new place of worship.

"I don't know," replied Bro. T.

"Don't know? why, have you not heard that he has offered us £100?"

"O yes," said Bro. T., "I have heard that, but I do not judge of liberality in that way."

"Not by what a man gives? then in what way can you judge of it?"

"Well, what would he have left after he had given it?"

"Have left! I cannot tell; but if I could, what has that to do with it?"

Every thing. I believe as Matthew Henry observes, that we cannot rightly judge of liberality by what a man gives, but by what he has left. The poor widow, who was said by Jesus to have cast more into the treasury than all the rich ones of the temple, was not judged by what she gave, for she only gave two mites; but, giving all, she had nothing left, and it was that which stamped liberality on the act."—*Selected.*

ANTIDOTE AGAINST TOBACCO SMOKE.—A few days since, a getleman found himself on the Orleans railway, in a carriage with six smokers, all puffing away. He said nothing until the train started, when he drew out of his pocket a vial, which he uncorked. Instantly the carriage was filled with a horrible odor, half ammoniacal and half sulphurous. All the smokers cried, "Do cork that vial; you will suffocate us!" He replied: "Beg your pardon, gentlemen; but as you did not ask my permission when you lighted your pipes, which suffocated me, I did not think it necessary to ask your permission when I resorted to the antidote against tobacco smoke." The smokers said nothing for five minutes, when they all gasped (they were really suffocated), "If we extinguish our pipes, will you cork that vial?" "Certainly." The pipes were at once put out.

A GREAT SINNER.—An old negro named Pete was very much troubled about his sins. Perceiving him one day with a very downcast look, his master asked him the cause. "O massa, I'm such a great sinner." "But, Pete," said his master, "you are foolish to take it so much to heart. You never see me troubled about my sins." "I know de reason massa," said Pete; when you go out duck-shooting and kill one duck, and wound anoder, don't you run after de wounded duck?" "Yes, Pete." And the master wondered what was coming next. "Well, massa, dat is de way with you and me; de debbil has got you sure; but as he am not sure of me, he chases dis chile all de time."

JEFFERSON'S OPINION OF WAR.—Never was so much false arithmetic employed on any subject, as that which has been employed to persuade nations that it is their interest to go to war. Were the money which it has cost to gain, at the close of a long war, a little town, or a little territory, the right to cut wood here, or to catch fish there, expended in improving what they already possess, in making roads, opening rivers, building ports, improving the arts, and finding employment for their idle poor, it would render them stronger, much wealthier and happier. This I hope will be our wisdom.—*Jefferson's Virginian, page 250.*

Gems.

— Afflictions are God's polishing brushes.

— Light is sown for the righteous.

— False fears bring true vexations.

— Keep out sin, and all is safe.

— Bold sinning makes faint believing.

— Do the duties of the day, leave the cares of the morrow.

— While serving laboriously, suffer patiently.

— If the soul is out of tune, there is no music.

— God's promises are the buddings of performance.

— Divine assistance is not the nurse of pride.

— With the many, shadow and substance are one.

— Seek not for substance in a world of shadows.

— A handful of mother-wit is worth a bushel of learning.

— Enjoy what little you have, while the fool is looking for more.

— It is better to be cried down on earth than to be cried down in heaven.

— Fill up the void spaces of your time with meditation and prayer.

— If earth were more satisfactory, heaven would be less longed for.

— How sweet to work all day for God, and then lie down at night beneath his smile.

— The "lower orders" are those who do nothing for the good of mankind.

— Love is the password of the Christian, and the entering signal to the brother's affections. Love is the mark of a Christian.

— They are the safest who are most in their closets, who pray not to be seen of men, but to be heard of God.

— Many of the waves of trouble, like those of the ocean, will, if we await them calmly, break at our feet and disappear.

— In a list of your friends, be sure the Lord stands first. But in the list of enemies, let self have the first place.

— Truth is a hardy plant, and when once firmly rooted it covers the whole ground so that error can scarce find root.

— The essence of true nobility is neglect of self. Let the thought of self pass in and the beauty of action is gone, like the bloom from a soiled flower.

— Don't wait for your fervor to cool before you act. The workman at the foundry might as well wait for the molten iron to cool before pouring it into the mould.

— Be thankful for past mercies, before you plead for new favors; this is the way to plead successfully; he that offereth praise glorifieth God.

— A faithful reproof will get more love and honor at the last than a sinful and fawning dissimulation. Although Paul reproved the dissimulation of Peter yet Peter prized the wisdom of Paul.

— Guilt is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lurk and behave itself poorly.

— The cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or as sails are to a ship, to carry me forward to my desired haven.

— We must prune as well as plant, if we would bear much fruit and be Christ's disciples. One of the things applauded in the church of Ephesus was, that *they could not bear them that were evil.*

— Prayer doth not consist in gifted expressions and a volubility of speech, but in a brokenness of heart. Imperfect broken groans from a broken heart, God will accept. A hard heart cannot pray; a broken heart is made up of prayer.

— The finest talents, the most exalted station, the greatest deeds, cannot give one a passport to the favor of God. To obtain it, there is but one way—one way alike to the high and the low, the rich and the poor, the learned and the ignorant, the child and the man; and that is through the Mediator Jesus Christ, who declares himself the way, the truth, and the life.

The Children's Corner.

PLEDGE OF THE TEE COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

CHRISTMAS.

"Merry Christmas comes but once a year,
Then children welcome him with holy cheer;
E'en want may dry his tears in mirth,
And comfort crown the cottage hearth."

Christmas is a universal holiday with the children; the fairy day of their high anticipations. Sacred with them for the good things they hope Santa-Claus will bring from his variety store in New Amsterdam to fill their stockings, and the magic presents they expect the Christ-child to come laden with, from some fairy land, and hang on the Christmas-tree; and you hope to meet your young associates, and have a merry time; all of which is buite natural.

Dear children, are there not higher anticipations and heavenly thoughts connected with Christmas day, the anniversary of the birth-day of the Savior of the world? More than eighteen hundred years ago, Jesus was born in Bethlehem of Judea. On the same day there came wise men from the east to Jerusalem, inquiring for him that was born King of the Jews; and when they had found him, they worshiped him, and presented unto him gifts; hence the origin of Christmas gifts.

When you receive Christmas gifts, you will do well to let your thoughts dwell on the first Christmas the world ever new; the christian's day; the day in which the christian's hope apparently began. If there is one day of more importance, it is the first day of the week, when Jesus came forth from the tomb, bringing the keys of death with him; the day in which the christian's hope is consummated.

Was not the birth of Jesus good tidings of great joy to all people? We have the assurance of the angel, and also of a multitude of the heavenly host that it was.—Luke 2: 10–14. Oh! what sacred memories cluster around Christmas; doubly precious to those who have made friendship with Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Do you not feel constrained to love and obey Him, who took little children in his arms and blessed them?

"Just as the twig is bent the tree's inclined."

Incline, then, your heart unto God, now, in your youth. Commit your ways unto the Lord. Let the precepts of the Holy Bible, be like apples of gold in pictures of silver.

Children, will you not try and see how happy you can make your parents and each other this Christmas day? Be good, and then no danger fear. Use kind words in a kind way, and if you would be very happy, begin by making others happy. Work for Jesus. Love every one that does not love you. Think evil of none expect yourself.

"Thou fairest star, thou brightest star,
In all night's diadem,
O, guide, me to my home afar,
Thou star of Bethlehem."

May you all be guided by the Star of Bethlehem, is the wish of your friend,

A. L. ADAMS.

Somers, Conn., Dec., 1868.

For the "Children's Corner."

IDA AND ANNIE.

"You are so peculiar," said Ida Hall to Annie Thorn, "I hardly know what to think of you sometimes."

"Peculiar! what does that word really mean? Please give us the definition from Webster," said Annie, laughing.

"It is to be singular, odd, and different from any body else."

"I cannot see that I am so."

"Well, you are. Here I have walked several blocks this morning, to get you to go with us to-morrow to a pic-nic out of town, and you decline, saying you have promised to visit May Montier, and one or two other sick persons; then you dress so plain; of course you always look very neat. Now, Annie, you know you are an only daughter, and your father is as rich as mine, and you ought to dress far richer than you do. But you tell me you had rather give your money to the poor, and this I call very peculiar."

"So I had. You know the Bible tells us to visit the poor, the sick, and—"

"O, fie on the Bible; that will do to read when one is dying. I think you had better enjoy yourself while young, and leave that business for ministers' wives and old married women."

"To feed the hungry, clothe the naked, visit the sick, see the tears of gratitude follow one another down the pale cheek, and know that God approves of this act, is of more enjoyment to me than all the pleasures this world can give."

"This is all very good, Annie, but I cannot see how you can mingle in such unrefined society."

"Did you never think," said Annie, "that we were put in this world to do good to one another, and not for our own selfish motives?"

"I know I always think of myself first," said Ida.

"And last, too," said Annie.

"Well, I don't know but I do; but go on, for I am getting very much interested."

Now Ida was a very good-hearted girl, but her training had been very different from Annie's, her mother being of a worldly and showy disposition, while Annie's mother was a real christian.

"Did you ever think, Ida, of the life of Christ? there is nothing in all his life appeals to me like his humility, shown by voluntary contact with the poor and unrefined. He was rich, but became poor for our sakes. He had not where to lay his head, not even one of those poor fishing huts on the shore of Galilee to call his own."

"I have often thought," said Ida, "that he must have been very gentle and refined."

"Yes, he was gentle and kind to all; and, though they were ignorant and poor, he loved them all. He loved the rude fisherman Peter; and John you know was dressed in goat-skin, yet Christ loved him as well as if he had been dressed in fine broadcloth. He loved Martha and Mary, and loved to visit them. But when Christ comes to make up his jewels, all will be made right. The crooked will be made straight, the poor made rich, and all that put their trust in him will be refined and made like Christ. No more sickness, no more sorrow, no more death, no more parting; all will be happiness, joy, and peace. This is why I am willing to lose all the pleasures of this world, that I may gain that which never ends."

Ida listened with tears in her eyes, as the words fell slowly and deeply into her heart. Never before did she learn such a lesson. It had never before occurred to her that there was a higher favor, or condemnation, to gain than the applause and admiration of the most fashionable society in which she lived; but now the light had broken in upon her mind, and she resolved from that time onward to do all in her power to gain that better land.

"I would love to visit the poor and sick with you, some day, Annie, and see for myself."

"I should be happy to have you," said Annie.

In a few days from this, two girls, with well-filled baskets on their arms, enter the Eighth Avenue car, and ride until they come to G. street, where they enter a long court, ascend an old, rickety pair of stairs, enter a long, dark hall, up another flight of stairs, and knock at the door of a little room. They hear a faint voice say, "Come in," and there in one corner, upon a small but neat bed—made so by Annie—lay the wasted form of May Montier. One could see at a glance that she had seen better days, but circumstances had made her penniless; and though her time was short for this world, her trust was in God.

"I am so glad you have come," she said to Annie, while they were putting a few things upon a little stand by the bed-side from their basket. "I feared I should never see you again. I thought to-day would be my last day. O Annie," she said, while tears filled her eyes, "I can never pay you for all your kindness. God will pay you."

"Hush, hush," said Annie, "I have my pay already, and you will be better in a few days; then I will take you from this place."

But true, May's last day but one had come. "Will you pray," she said, "before you leave? for I feel I shall never hear you pray again; and I can die better with your prayer lingering in my ear."

Annie knelt by the bed-side, and such a prayer Ida never before heard, and she gave vent to her feelings in tears, which told more than words. As they bade her farewell, and went from street to street, Ida learned a lesson that day she never forgot. That night, as she laid her head upon her pillow, and thought of the hearts she had made glad that day, she was the happiest in all her life. Day after day, these two girls could be seen with well-filled baskets going on errands of mercy, and many a poor soul was made happy and better when Annie Thorn and Ida Hall entered their door.

N. D. BABCOCK.

East Greenwich, R. I.

SISSY AND GOD.

"Are you not afraid, sissy, to go to bed in the dark?" one of the children asked little Emma Grey. "I no 'fraid," answered the little child, shaking her head, "I no 'fraid. God takes care of sissy, and he's bigger than dark; in dark night papa sleep, mamma sleep, all sleep; God take care of sissy all night; he never sleep."

"But God has so many people to take care of, maybe he will forget sissy."

The child shook her head, "God made sissy, —God never forget sissy; sissy forget God, but God not forget sissy."

"Will sissy forget God?" "Sissy sometimes not think of God; *then* she think, then look up in the sky, and try to see God."

"And *does* sissy see God?" "See God?" she asked, "see God? God *here*," she said, putting her little hand to her heart; "God in the sky, and God *here*; sissy loves God, and sissy don't want to be naughty."

Oh, yes, God will dwell in the hearts of little children, drawing their earliest affections to him, and teaching them by his Spirit to believe in him. The Son of God became a child, and when he grew up, took little children in his arms, to bless them, to convince our poor faith that his redeeming love embraces and overshadows them, and can touch the germ of life with its living warmth, while the little one is glad and trustful in its heavenly Friend. Let us not doubt God's love and care for the little one, but carefully train it for him, and a heavenly transplanting.

DON'T BE ASHAMED.

Don't be ashamed, my lad, if you have a patch on your elbow. It is no mark of disgrace. It speaks well of your industrious mother. For our part, we would rather see a dozen patches on your jacket, than hear one profane or vulgar word escape from you lips. No good boy will shun you because you can not dress as well as your companions; and, if a bad boy laughs at your appearance, say nothing, my lad, but walk on. We know many a rich and good man who was once as poor as you. There is our near neighbor, in particular, now one of our wealthy men, who told us a short time since, that, when a child, he was glad to receive cold food from his neighbor's table. Be good, my boy; and, if you are poor, you will be respected a great deal more than if you were the son of a rich man and addicted to bad habits.

— Never attempt to do anything that is not right. Just as sure as you do you will get into trouble. If you even suspect that anything is wrong, do it not till you are sure your suspicions are groundless.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*

Over all business matters, write—*Business.*

Over all articles for the paper, write—*For the Crisis.*

All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.

When the names of *new* subscribers are sent, please say they are *new*, and it will save much labor.

PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.

☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.

☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE.

Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 689. BOSTON, WEDNESDAY, DECEMBER 23, 1868. VOL. XXVIII.—NO. 15.

The World's Crisis

AND SECOND ADVENT MESSENGER,

Issued every Wednesday Afternoon, at

167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:

S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:

H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKINSON.

GEO. T. ADAMS,

Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

CHRIST IS COMING.

Air.—"We are coming."

In this world of woe and sadness,
Lone pilgrims here we roam;
Looking for that day of gladness,
When we shall rest at home.

Chorus.—Christ is coming, Christ is coming,
Christ is coming, lonely pilgrim;
Christ is coming, Christ is coming,
To take his children home.

Here are trials that afflict us,
But we've a faithful friend,
Ever willing to protect us,
And guide unto the end.

All our trials and temptations
Will surely pass away,
And all our sad afflictions
Be changed for endless day.

Savior, come, thy saints are calling,
O reign forevermore;
Come and bring that happy morning,
When sighing will be o'er.

Yes, my Savior will in glory
Come, with the angel band,
Loud trumpets tell the story,—
'Tis Jesus now at hand.

Then we'll shout and sing his praises,
With all that happy throng,
When all those heavenly voices
Shall sing a new-made song.

Concord, N. H. M. V. Saltmarsh.

For the World's Crisis.

INCREDIBILITY OF THE RESURRECTION.

A right view of faith in the resurrection seems very essential with Paul, and the only accusation that they could truthfully bring against him was that he "cried standing among them touching the resurrection of the dead." The Sadducees ignored it altogether, and tauntingly ask, "Whose wife shall she be, . . . for the seven had her to wife"? Jesus says, "Ye do err not knowing the Scriptures nor the power of God." It becomes us then, in order to avoid the dilemma of the Sadducees, (1) to understand the *Scriptures*; (2) the *power* of God. The resurrection cannot be wrought by natural causes; i. e., by the laws of nature; therefore it cannot be demonstrated by philosophy. What saith the Scriptures? To "*know the Scriptures*," we must learn what they say. To know the power of God, we must have some demonstrations of that power.

1st. We come to the Scriptures, expecting that by learning what they teach, we shall learn all about the resurrection, and by the demonstrations there given, we shall understand there is a *power* that can bring up the dead. Here let it be understood that we are talking about *dead folks*, not souls that have never died, neither particles of earth that have never lived to be created like the ones that have lived. The question is first asked by Job, and when under deep affliction, beset by the Devil and three very grave philosophers; the first trying to make him curse God by taking from him all he had in this life, and almost life itself; the others by taking from him all hope of future life. No wonder he should cry to God for help; and when no prospect appeared for him in this life, but that death must soon ensue, he is anxious to know if *he* can live again, and piteously asks, "If a man die, shall he live again?" We are not informed just how these friends answered, but probably like all other philosophers, that it was not supposable that *these* bodies would live again, but a sort of identity of some other particles would; but Job having sinned, must perish altogether. But this did not comfort Job, and when he got weary with these cavilers, that knew not the Scriptures nor the power of God, Job exclaims, "O that my words were now written! oh, that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for *myself*, and not another." This is Scripture, and may all those miserable comforters, such as Job had, learn them and speak right words, as God declared that Job did. Isaiah, it is said, was threatened with death, and to be sawn asunder, for supposing that his body would rise, but still he preached it. Hear him: "Thy dead men shall live, together with *my dead body shall they rise*." Philosophy would tell him that his body would pass off into other bodies, and vegetation, and we could not suppose that the particles that formed his body would be gathered, but some like them, and the proportion and identity alone preserved. No, says the sweet singer of Israel, "*my dead body*" shall rise. "Awake and sing ye that dwell in dust." *This is Scripture.* The Sadducees did not know it; to them the resurrection was *incredible*.

Mothers were in affliction in the days of Herod. Their babes were killed, and they refused to be comforted; but there was a Scripture for them; and that weeping, sympathetic prophet Jeremiah says, "Refrain thy voice from weeping, and thine eyes from tears; for . . . there is hope in thine end, . . . that thy children shall come again from the land of the enemy." But what would constitute children? Would not an identical formation of similar substance be all that could be expected? No. Unless they get back from the dust those children that they had in sorrow brought forth, and in tenderness nursed, and folded to their bosom, and sorrowed for when dead; then were these words spoken in vain; then were these words *false*. To call something their children that had never been born of them would be but mockery. "*Miserable comforters*"!

No, no, *mothers! Thy children*, those you brought forth, shall come. This is Scripture. People err by not knowing it, nor the *power* of God. Resurrection from *Re*again, and *surgere* to rise, means to re-erect that which has fallen, and with vigor or life, and is not properly applied to inanimate substance.

Having learned what the Scriptures teach concerning the resurrection of the dead, we desire knowledge of the *power*. If it is said that God has the power, and we have faith in it, that is enough; we answer, faith is not knowledge always without demonstration. Has the power of God been demonstrated in this matter, so that we may not only know the Scriptures, but the *power* of God? A few cases in Old Testament times are recorded; but the full development of this power was reserved for "the fullness of times," when God should send forth his Son made of a woman to redeem men. He came to save men, and to raise them up "at the last day." The time is come, said Christ, that "the dead shall hear the voice of the Son of God; and they that hear shall live." Jairus' daughter heard and lived; the widow's son heard and lived; Lazarus heard and lived. But says he, "Marvel not at this; for the hour is coming in the which *all* that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Till Christ was raised all was temporal life. He must be the first fruits of the eternal life, and so God raised him up to die no more, and as he said to John, "I am he that was dead." This asserts individuality as well as identity; and to make the thing positive, and place it beyond doubt or cavil, he says, "Handle me, and see; for a spirit," or an angel, "hath not flesh and bones, as ye see me have." "It is I myself"; "reach hither thy hand, and thrust it into my side"; and put your fingers into the prints of the nails, "and be not faithless, but believing." Here we have the matter demonstrated, and we need not be ignorant of the Scriptures, or the *power* of God.

But, says the objector, these had not corrupted or turned to dust, therefore the thing is not fully demonstrated. But God will have us without excuse, so he raiseth up Lazarus after he was corrupted. "But he had not been scattered to the winds of heaven, or to the depths of the sea." No, but he got him from corruption; so he has power to get them four days after they are dead. "Yes, but after they are all gone into dust, vegetation, and other creatures, it is 'incredible.'" Let us see. "And many *bodies* of the *saints* which slept arose, and came out of the graves, ... and appeared unto many." Had not these returned to dust? This is Scripture, and demonstrates the power of God to fulfill his promise. Here were the first fruits; the harvest must be just as literal, tangible, and individual, or it is not a *resurrection* of the *dead*. Job believed and said, "whom I shall see for *myself*, . . . and not another." Jesus says, "It is I *myself*." Isaiah says, "*Thine eyes* shall see the king in his beauty." But supposing a bone or leg is in California, and an arm in England? "And the bones came together, bone to his bone," and "sinews and the flesh came upon them, and the skin covered them," and they lived. Ezk. 37. This looks like God. It will not make his back ache to scrape earth and sea to get the dead. He *speaks* and it is *done* in a moment, in the twinkling of an eye, and the dead are raised. Blessed be God, this brings comfort, and so says Paul, "Comfort one another with these words." Just as though God would ransack the sea to bring up the dead, when there is enough of the same material in the earth to make up men just like them, and give them a perfect identity. God grant that none of the saints are in the sea, if that be the case; if so, they are lost.

But "what saith the Scriptures"? "The sea gave up the *dead* which were in *it*; and death and *hades* delivered up the dead which were in them, and they were judged, every man according to their works." What, make a man just like me out of matter that never entered into my composition, and judge and reward it instead of me, who have suffered with him? Miserable comforters! There is now a process for embalming, invented by Clark & Co., New York, known as *Nekrosozoic* process, by which decomposition is at once arrested in all its parts, and the corpse looks precisely as it did just after life departed. "Bodies that had been thirteen months embalmed were dissected in New York (so says the Rochester *Union*), in the presence of the most eminent physicians, surgeons and chemists, and found to be as perfect as when first embalmed; . . the flesh soft and flexible, and no rigidity in the muscles." It is supposed that such a body might be raised, and yet it is thought that another body just like that, made up of other matter, would be equally the same, and answer all purposes of the resurrection of the embalmed body, giving it the same mind.

If ever I should die, and this mode of embalming alone would give me *myself* again, as Job says, I do pray that my friends will have me embalmed; for I do want to live for *myself*, and not another. There is a philosophy that teaches that the essential particles of which man is composed—the handful of dust, after the gasses and fluids are passed off—is not nutritious, and does not help form other bodies of beasts or men; but is distinct, though it may pass through other bodies; and this seems to be in harmony with Paul's teaching, for he says, "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." As these are all distinct, one from the other, may it not be possible that there is an individual distinctiveness; and is not this asserted in the text, "To every seed *his own* body. *It* is sown in corruption; *it* is raised in incorruption"; the same *it* that is sown is raised. This was the faith of David, and in view of which he exclaims, "How precious also are thy thoughts unto me, O God! how great is the sum of them." "Thou knowest my down sitting, and mine uprising." Thou "art acquainted with all my ways. There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." "If I ascend up into heaven, thou art there; if I make my bed in (*sheol*) the grave, behold, thou art there." "I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works, and that my soul knoweth right well. *My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eye did see my substance, yet being unperfect*, and in thy book *all my members were written*, which in continuance were fashioned, when as yet there were none of them." Ps. 139.

These were precious thoughts to David, and they are very precious to me. If God recognizes, and records our members ere there are formed; if he regards them when they are formed, so that the very hairs of our head are all numbered, and is watchful over us in the grave, as he was of Moses and of Christ, can we doubt that he that raised up Christ from the dead, will "also quicken" *our* "*mortal* bodies by his Spirit that dwelleth in" us? Even change *these vile* bodies, and fashion them like "his glorious body"? If that that dies rises not, then there is no resurrection of the dead; then they that are fallen asleep "are perished." "Let us eat and drink, for to-morrow we die." To say that something lives that has never lived; or that something will rise that has never suffered or died, is but mocking us in our warfare, and deeply saddening those hearts that God has bid us comfort. May the Lord help us to feed the flock of God with "the sincere milk of the *word*, that" they "may grow thereby," is the prayer of yours in hope, H. Pratt.

For the World's Crisis.

MATERIALISM.—ITS DEFENSE.

There seems to be all abroad a great outcry against "Materialism" in our day; and this is destined to increase the more and more, as "Spiritualism" abounds. The Christian church at large, having greatly departed from the "faith once delivered unto the saints," and left the old landmarks of truth, and fallen almost unconsciously into the lap and embraces of "Spiritualism," now and then arouses from her spiritual reverie, alarmed at its presence in her midst, and lifts up her note of warning throughout all her ranks, that something effectual must be done to stay its progress.

What, then, is "Materialism"? Is it deserving of christian censure and public odium? Let us "prove all things," and "hold fast that which is good." Let us, like the noble Bereans, search "the Scriptures daily," to see if its doctrines be true or false. Let us "in understanding be men."

Materialism in the past, against which the church has uttered her protest and been so justly arrayed, is set forth in the following graphic language of the late Dr. Harris, in his "Posthumous Works," pp. 297–301. He says:—

"According to it, the world may have been indebted for its origin to the will of God; but every thing ever since has proceeded according to law and natural development. According to it, all that we behold is only the result of an impulse given far back in eternity, by a Being ever since far off in space. According to it, creation is now independent of its Creator. It denies his providential government, as if, forsooth, we could conceive of a self-sustained universe, any more than we can of a self-originated creation. It pleads the regularity of nature as a proof that all is resolvable into law; as if, forsooth, law had any meaning apart from mind; or as if God would govern in any way except by law. It represents the Omniscient as if he saw nothing, the Omnipotent as doing nothing, the Omnipresent as universally absent; the All-Sufficient as the author of a universe which excludes his own activity."

"Pantheism," he says, "by its creed goes to the opposite extreme. It professes to find God everywhere. Every sound is his voice, not poetically, but literally; every object is an aspect of him, not sentimentally, but really; every change is but his substance entering into a new relation. Mind and matter in all their boundless varieties are but a modification of him. Materialism gives us a universe without a God—this, the universe itself is God. The Scriptures declare: 'In Him we live, and move, and have our being.' No, says Pantheism; we are him—portions of his very essence. And multitudes are smitten with the pretended sublimity of the notion. It even exceeds the first promise of the tempter: Ye 'shall be as gods,' and assumes that they are gods. We even outstrip Polytheism and Materialism in the career of error. Strictly speaking, it outstrips both these former errors in denying to God any true personal existence."

Thus does Dr. Harris clearly set forth these twin errors, against which the church of God has raised her voice, and most justly, in the past: "Comely are the apples that spring from the dead sea's cursed shore; but within are they dust and ashes, and the hand that plucked them shall rue it."

But what is the Materialism of to-day, against which we are forewarned, and admonished to beware? Strange as it may appear, the Scriptural promises of the Most High, which constitute the only and "blessed hope" of the church of God, have come to be regarded, and called "Materialism"; and the advocates of a literal interpretation of these "exceeding great and precious promises," Materialists. Thus a name, in bad repute from its past association with error, has been given to the truth and its advocates in our age, to bring both into disfavor, reproach, and scorn. It is the old cry of "mad dog" revived, to alarm the people needlessly, and to their disadvantage. It is dressing up the beautiful form of truth, symmetrical and charming in the extreme, in its own native loveliness, with the hideous and unseemly costume of *falsehood*, to frighten "children in understanding," and make them think that they see a Bug-a-boo! But men of understanding know and discover the deception, and shall expose the mask; and those who hope to conceal the truth of God by an unseemly caricature, shall have "their folly" made "manifest unto all men" in due time. Let us not be alarmed; let us approach and see what this "Materialism" is in reality.

1. "Materialism" believes and maintains the doctrine of this Scripture: "*God is.*" Heb. 11: 6. That is, Materialism claims that God exists in identity, and in person; and is a personal being; as he says, "I AM." But says the critic, Jesus declares, "God is a spirit." John 4: 24. Yes, and furthermore, he adds, "They that worship him must worship him in *spirit* and in truth." What do you understand by this clause of the same verse? That we must resolve ourselves into a mere spiritualistic state, and become mere "*spirit*" in order to worship God acceptably? Who will maintain the absurdity? What, then, are we to understand by the text, "God is a spirit," etc., more than this,—that *intelligence* is an attribute of the Divine Being, and that he seeks and demands *intelligent* and *truthful* worship. Who will reason, then, that God is mere intelligence, and thus make a mere attribute of his being, God himself. Away with such ignorance and stupidity of thought in the reading of the word of God, lest we sin against this attribute of the being with whom we have to do, and merit the rebuke of our Lord and Master, as did the Samaritans, through the woman at the well in Samaria: "Ye worship ye know not what."—John 4: 22.

That God is a personal, material being, with organism of shape and parts, is evident from the whole tenor of the Scriptures. The following Scripture is plain: "Let us make man in our image, after our likeness."—Gen. 1: 26. This was true in the creation of the "first man," as "the Son of God" (Luke 3: 38), and prophetic of the final glorification of the second man (Heb. 1: 3), in whom the work is complete in moral, intellectual, and physical glory. The same language of Gen. 1: 26, and 5: 1, is used as descriptive of Adam's son: "Adam . . . . begat a son in his own likeness, after his image." Gen. 5: 3. Hence we reason from this Scripture that as Adam resembled his Maker in conformation, so did Adam's son resemble him in physical organism. That "the moral image of God" alone constituted this "likeness" of Gen. 1: 26, as is mantained, can not be true; for subsequent to man's fall, the same "image" is referred to in the following Scripture: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the *image of God* made he man" (Gen. 9: 6); thus teaching us that man, after his moral fall, retained the "image of God," and that the murder of a man becomes the most heinous of crimes, inasmuch as the murderer strikes at the very image of his Maker.

Again, the promise is given that "the pure in heart . . . . shall see God."—Matt. 5: 8. This promise is given by Jesus Christ himself, and refers to the Father, of whom it is written, "No man hath seen God at any time."—John 1: 18. How can we see God if he has no personal form or shape? And how can we see his face (Rev. 22: 4), if he has no face, or countenance, or physiognomy, to see and behold, study and enjoy?

The Scriptures teach, too, that God is personally resident somewhere in the universe; and not the visionary idea that he is everywhere alike, and no where in particular. He is ever represented as in "heaven," "the heavens," "the heaven of heavens," "the high and holy place"; and Jesus has taught the church to pray thus: "Our Father, which art in heaven." Why has he thus instructed us to address his Father and our Father, his God and our God, if he in person is not there? And why does he affirm that he "came down from heaven," "from the Father," and was to "ascend up where he was before," and "go to the Father," if his Father was not resident in person somewhere in the universe, or if he was equally everywhere in infinite and boundless space?

Dr. Dick, after referring to the grand central sun of the universe, discovered through modern science, thus discourses:—"Here the grandeur and glory of the Deity, of his *physical* and moral perfection, and the immensity of his empire, may strike the mind with more effulgence, and excite more elevated emotions of admiration and rapture, than in any other province of universal nature. In fine, this vast and splendid central universe may constitute that august mansion referred to in Scripture under the designation of the 'throne of the Eternal,' 'the heaven of heavens,' 'the high and holy place,' where God dwells in the light that is inaccessible and full of glory."

Spiritism makes God mere spirit, as do the heathen who have not the "oracles of God," and who are filled with wild fancies and imaginings concerning God and the future state. "The spiritual God of Plato resembled an *idea* rather than a substance," says Gibbon. And is not this the true conception of many professed orthodox divines, writers, and churches? Dr. Huntington, one of the ablest divines and writers of the age, says: "God absolute has no corporality, no shape or lineament," etc. What is he, then? If he has no tangible, actual, palpable substance of some kind, he is nothing, a myth, and without existence. Mohammed made God mere "light," glorious and inapproachable. Modern Spiritualists assert that "God is electricity, is motion and light." And says Dr. Dick, "The image picture presented to the minds of the christian world is a splendid chaotic mass, a dazzling meteor." What is the difference in all these views of the living God, the maker and sovereign ruler of all things? It is mistaking the government of the divine being for God himself, "who . . . dwelleth "in the light which no man can approach unto." 1 Tim. 6: 16.

Materialists, I think, having a knowledge of the true God, can say with Jesus, our Savior and Lord, "We know what we worship; for salvation is of the Jews." To them were given the Scriptures to make wise; and of them came the Redeemer of men, who has revealed his Father unto us. We worship a real, personal, great and good *Being*, whom we expect, if faithful to his grace, one day to see face to face; even our Heavenly Father; not a mere phantom, a non-entity. We worship no such God; but we worship "*the living God*." O. R. Fassett.

(*To be continued.*)

For the World's Crisis.

HOLINESS.

"Holiness, without which no man shall see the Lord."—Heb. 12: 14.

I offer you this text as a subject for self-inquiry. It is a question that concerns all ranks and conditions of men. Some are rich, and some are poor; some learned, and some unlearned; some masters, and some servants; but there is no rank or condition in life, in which a man ought not to be *holy*. Reader, are you? Holiness is the habit of being of one mind with God, according as we find his mind described in Scripture. It is the habit of agreeing in God's judgment; hating what he hates, loving what he loves, and measuring everything in this world by the standard of his word. He who most entirely agrees with God, is the most holy man. A holy man will endeavor to shun every known sin, and keep every known commandment.

Time would fail me if I were to mention all the things which go to make up holiness of character; still I must ask you to bear with me while I name a few things which come uppermost in my thoughts. The days in which we live make me anxious that there should be no mistake upon this subject. How can we know whether we are holy, unless we have a clear view of what constitutes holiness? A holy man will follow after meekness, long-suffering, gentleness, kind temper, and government of his tongue. He will bear much, forbear much, overlook much, and be slow to talk of standing on his rights.

Again, a holy man will follow after temperance, and self-denial; he will labor to mortify the desires of his body; to crucify his flesh with its affections and lusts; to curb his passions; to restrain his carnal inclinations, lest at any time they break loose. O what a word is that of the Lord Jesus to the apostles, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34. Wisdom out of Christ is damning folly. Righteousness out of Christ is guilt and condemnation. Sanctification out of Christ is filth and sin. Redemption out of Christ is bondage and slavery. Would you be holy, would you be partakers of the divine nature, then go to Christ. Wait for nothing, wait for nobody. Linger not, think not to make yourself ready; go and say to him in the words of that beautiful hymn—

"Nothing in my hand I bring,
Simply to the cross I cling;
Naked, flee to thee for dress,
Helpless, look to thee for grace."

Lewiston, Me. B. F. Davis.

(*To be continued.*)

For the World's Crisis.

CHURCH ORDER.

After what form churches should be organized is a question of interest with those looking for the Lord. That some system is needed all are led to feel, to a greater or less extent. But we as a people have educated ourselves to be startled at the word organization. It may be said, I came out from human organization, and if I undertake to "build the things I once destroyed, I make myself a transgressor." Hence, as the result of this wrong education and this fear and dread of system we exist in fragments; whereas, we should be like a well disciplined army, or a building fitly framed by joints and bands, which every part supplieth. Church organization (or a church order, which to some minds would be a term less objectionable) grows out of two considerations:

1. Something to be done.
2. The best method of doing it.

That there is a work of righteousness in this fallen world, at the head of which stands the adorable Redeemer, and for the accomplishment of which Christ hath taken into commission with himself his church, all must see who are at all conversant with the Scriptures. But the best method of executing this work is the question. I think order, and systematized action are needed in the church as well as in other things. An army disorganized is in no condition to operate against a hostile foe. They are demoralized. They are incompetent for the work before them. In order for the mixed multitude to operate successfully against an enemy, order must be brought out of confusion. The army must be organized into companies, regiments, brigades, and divisions. So in planting a State. The first consideration to secure success is order.

All the order we see exemplified in the human character and conduct has been copied from the Divine; so it may be said truthfully "Order is heaven's first law." Order is seen in the planetary system and in the revolutions of the seasons. Order is one the most observable things in vegetable, mineral, and animal kingdoms. We also see one of the most striking exhibitions of divine order in the great and glorious plan of redemption.

First, the promise, and from that in perfect order the different stages of progressive development are seen, until the whole work is represented as a temple completed by the Head Stone being brought forward with shoutings of grace, grace unto it.

From the foregoing considerations, none will deny the propriety of Christ's church, which is taken into company with himself in carring on the work of redemption ("we are workers together with God"), as we shall be in the execution of the work of judgment, ("Know ye not that the saints shall judge the world"), adopting order and rule; but the great question comes home again, What shall that rule and order be? Every loyal subject of the grace of God will say, Bible rule and Bible order. Yes, and let *all* the people say Amen. But we have now reached the real question to be discussed, which is this: Does the New Testament, as to its elements of church government, deal in *principles* or in *detailed actions*; or in other words, is it a code of *laws* of action, or a code of *principles* of action. I claim for it a code of *principles*, never to be varied from under any consideration whatever. It is in all cases the *principle* we are to seek to understand, and labor to carry out. As to the best mode of carrying out the principles of the New Testament, it may be to some extent discretionary, and in the exercise of such discretionary power, we have need to seek for that "wisdom which cometh down from above."

Forms or modes of action may be suited to circumstances and in this there may be variations, and at the same time no departure from right principle. For example, take our Lord's sermon on the mount; in this we have an embodiment of cardinal principles, suited to all circumstances; but subject somewhat to contingencies in their practical workings. So with the prayer that Jesus taught his disciples to pray, "when thou prayest say," etc. Now shall we conclude that we are always to confine ourselves to the same form of words? Of course not. If so we are all common transgressors; for it is a rare thing to hear the Lord's prayer repeated in the assembly of the saints, even where there is much praying; but where do you ever hear one pray in the spirit, but what always breathes fully the sentiment of that prayer. Again, take the commission, "Go ye into all the world and preach the gospel," together with the last crowning message of truth with which this world will ever be favored,—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Now here again is brought out a principle of action, and it is this: the widest extention of "the gospel of the kingdom" as the last and mightiest exertion of the church for the benefit of mankind. But while our Lord makes plain the principle of action, he did not at the same time mention in detail the mode by which this should be accomplished. That is discretionary to quite an extent. Hence we have many things, such as religious periodicals, tract societies, missionary institutions, book concerns, and the like; all of which are designed to contribute something to the accomplishment of this great object; though not one of them is specially named in the Bible in any book, chapter or verse. The earnest zeal manifested on the part of our people to push forward these religious and benevolent enterprises is virtually an indorsement of what we have suggested upon this subject, viz., that prudentialism is not only allowable, but needful. Yet, when we come to the subject of church organization, the enrollment of names, etc., they say, Show us an example in the Scriptures and I am with you. But this we cannot do in so many words, any more than we could give you in Scripture language, an example for a camp-meeting, or the papers, called *World's Crisis*, *The Christian*, or the *Voice of the West*; yet none will deny the utility of all of these in carrying out some very important principles, very plainly stated in the Bible. If we realize the necessity of adopting prudential measures, in order to carry out the great principles of action in extending the knowledge of God, by publishing papers and tracts, and sustaining evangelists, why not, if it will facilitate the working of the plain Scripture principle of social embodiment, have our names enrolled under a sacred agrement to live as the grace of God teaches, while we wait for the mercy of our Lord Jesus Christ, unto eternal life.

I am satisfied in my own mind, could the various societies of Advent people see the importance of a step like this, it would give stability and permanence to the great cause of our coming King, in many places, where now we see the flock of God scattered and distracted.

If we are always to act o na plain principle, and we are left to select the best means circumstances surrounding us will allow, to carry out the principle; then it seems to me there is nothing presumptious in brethren coming together, and as a matter of convenience enrolling their names as a church of Christ. At the present time, I think it a prudential and necessary measure in the most of places. There may be places where such action would add nothing to the interests of the cause, but in my judgment, such places are few. Brethren, let us have right system, which will help and not embarras, the action of a principle. If we are meek God will guide us in judgment. The apostle Paul said he, as a wise master builder, had laid the foundation and another buildeth thereon, but let every one take heed how he buildeth. This shows that it is just as right to build, as it is to lay the foundation; but we are exhorted to take heed how. There is a right way attended with a glorious reward; and there is a wrong way, the results of which will be loss. The right way is to comprehend the proper principle of action, and carry it into practical effect. The wrong way is to have so much system as to become oppressive, intolerant, and dogmatical; or by ignoring all system, and throwing aside every safeguard, to throw open the doors to a promiscuous multitude, who will turn the grace of God into lasciviousness. Many, I am aware, are fearful that should the people called Adventists adopt a system of church organization they would grow into a sect, separate and distinct from other sects; but they, by such means, would become no more an independent sect than they are already; for generally they have either come out from other sects, or been thrust out; so that already, in a separate capacity, they claim the right to establish meetings, administer the ordinances, and ordain ministers; and how could they be any more a sect if they adopt order and system?

I have been induced to offer these suggestions through the *Crisis*. I trust I am understood by the reader. My only motive is to stir the pure midned to a course which will contribute something to the stability of the cause of Christ. A. Ross.

For the World's Crisis.

SPIRITUAL RESURRECTION.

Of all the absurdities arising from spiritual interpretations of the Scriptures, none are more glaring than that of a spiritual resurrection. It is said, "The resurrection is a rising from the grave of spiritual darkness and ignorance to the light and knowledge of spiritual regeneration." Is it? Well let us see how this will fit the ears of the righteous. They have already experienced this kind of resurrection; yet they are promised another. What will the next one be? Is it quite consistent to talk of raising a live mass to life?

Let us now see if it will fit the ears of the wicked any better. They are in a condition which may be fitly compared to death, and bringing them out of that condition might be compared to a resurrection; but the Bible accounts of the resurrection no where representthem as being any better, or in any way morally different after the resurrection from what they were before. They "shall come forth to the resurrection of damnation," (or condemnation). They shall awake "to shame and everlasting contempt," is the language of the Bible concerning them. Most of the fallacious theories with which poor mortals deceive themselves have some specious point to commend them; but this theory does not fit anywhere. It will not apply to the righteous or the wicked. It is loose at both ends, and does not hold together in the middle. Now when we turn to our standard lexicographers, and find the definition of the word resurrection to be, the coming to life of one that was dead; and to our Bibles and find that a resurrection is promised to the just and the unjust, we had better believe it, all of it, and then we shall have a theory of the resurrection by which we can abide.

Birmingham, Mich. Wm. Bassett.

For the World's Crisis.

DUTY OF CHRISTIANS.

The privilege of voting, and the duty of fighting are conjoined. He who votes for magistrates binds himself to fight for them also; for in voting, he agrees to abide by and conform to the magistracy. They may not elect the person he chooses, or enact the laws which he approves; but yet the compact is that the will of the majority shall be the law of the whole. As the Devil always has a majority in every government in this world, no christian can consistently enter into a compact to abide this pleasure; hence he should not vote. The ballot box and the cartridge box are united. Bullets enforce what ballots express. Men who cannot fight to the bitter end have no business to vote for rulers who must fight or perish. One vote makes a foreigner a citizen of this country, and renders him liable to military duty. Christians are pilgrims and strangers on the earth. "Jerusalem which is above is free, and is the mother of us all." Gal. 4: 26. Our citizenship is "in heaven from whence also we look for the Savior, the Lord Jesus Christ." Phil. 3: 20. We can not be citizens of two countries at once. We cannot be loyal subjects of two opposing governments. We cannot consistently make "lower law," and then obey "higher law". The will of the majority makes "lower law," the voice of God makes "higher law." Can we swear to obey the one without swearing to disobey the other? "But," says the objector, "if bad men control the government, the world will be ruined." Would it be any worse than it is? Bad men do control every government under heaven, and they will, and good men are, and always have been in the unpopular minority. Plenty of church members vote the worst tickets, and make the worst laws. No important elections are carried without bribery, bullying, and rascality on both sides. To be honest is to be defeated. Can christians meddle with such abominations? All foreigners have a right to protection while obedient to the laws of the country where they sojourn; though they are not citizens, and have no vote. Governments have no right to oppress strangers; and all that christians ask of them is, that governments will take care of their own ruffians and rowdies, and oblige those who make the laws to obey them. F. P. Ide.

Mount Hope, Conn.

— The prevalence of hypocrisy is a good proof of the value of christianity. What good man thinks of playing the hypocrite and pretending wickedness? But thousands try to ape the saint. Who thinks of counterfeiting notes on a broken bank? A bank whose notes are often counterfeited, must be known as a specie-paying concern.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 23, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

PHENIX DISCUSSSON.

As the Phenix discussion progressed it increased in interest. It is said the town was never stirred up so before upon theological matters. Bibles long neglected were carefully examined; ministers searched the Scriptures, lexicons and commentaries with renewed zeal, to see if these things were as we affirmed. The Dr. labored hard to sustain his positions, and made strong assertions; but found it much easier to assert the immortality of the soul than to produce any Bible proof of his doctrine. The very passage on which he relied most—Matt. 10: 28—proved beyond all controversy that the soul is not immortal; for what is immortal is not susceptible of *destruction*. This the Dr. admitted. He was urged to produce *one* passage that taught the immortality of the soul; but utterly failed in the attempt, because there is no such passage in the Bible.

The following are some of his unproved assertions:—"Moses has been in the spirit-world some one thousand and four hundred years." "Man has an immortal principle." "Lazarus was not raised from the dead." "The soul is the personal identity." "Can't resurrect what has no consciousness. "The mind is never deranged." "The mind never sleeps."

The following are some of his admissions: "The dog has a mind." "What is immortal cannot be destroyed." "Moses was absolutely dead." "When pressure on the brain stops thought, the person will never think again till the pressure is removed."

The theology of the Dr. looked very rickety when compared with the Scriptures. We felt sad to see such noble talents devoted to the defense of such palpable errors. He remarked that his body after death was of no more value than his "old shoes;" and labored hard to show that the resurrection of the *dead* was impossible; using the same arguments as are employed by the Spiritualists; and still claimed to believe in the resurrection of the dead. We pressed him hard, to answer the question —"dead *what?*" He had spent much time to show the *body* could not be raised from the dead; and had asserted that the soul *never dies*. To this we replied, what does not die cannot be raised from the dead; and if, as he affirms, "the soul never dies," where the Bible says, "why should it be thought a thing incredible with you that God should raise the *dead*," (Acts 26: 8,) it can have no reference to something that *never* dies; and if the dead man in the grave is never raised, as claimed by the Dr., then, when he says he believes in the resurrection of the *dead*, what does he mean? Echo answers—"What does he mean?"

The last evening of the debate, the Dr. insisted upon taking a vote on the question, whether it had been proved that man is not possessed of an immortal soul in this life. We objected on the ground that such a vote would tend to stir up strife in the community, remarking that so far as we were *personally* concerned, we should be pleased to have the vote taken. The Dr. was persistent, and put the question; when to his surprise about four to one voted that we had sustained the position that the Scriptures do not teach that man has an immortal soul, that lives on in a conscious state after the death of the body.

After he saw how a large number voted in our favor, he seemed quite uneasy and irritated, and said he thought they did not understand the question, and proposed to put it again. The Methodist minister arose and objected, but the Dr. became more in earnest, and put the question again, and, to his greater surprise, obtained the same results as before.

It was currently reported that popular theology never before had such a shaking in that place. We trust much good will result from the discussion. The lovers of the "blessed hope" were joyful in the Lord, and praised him for his great help in the defense of his word.

The Dr. found it very difficult to advocate the doctrine of eternal torment for the wicked. We discussed this question the last two evenings, having spent four in the examination of the doctrine of the immortality of the soul. It appeared that the Dr. thought if he could prove that the Bible taught the doctrine of *eternal* punishment, that he had gained his case. We replied that we had not a doubt but that the punishment would be *eternal*; but it would be eternal *death*, and not eternal life in misery.

Our friends were delighted with the results of the discussion, and are satisfied that much good will arise from the debate. The Bible has become a new book to many. They can now read and understand what was before very blind and obscure. They now take pleasure in perusing its sacred truths that had been hidden by the fables taught in these last days. There is an earnest conflict between truth and error throughout the country. While the advocates of truth should manifest the meekness of the dove, they should not lack the boldness of the lion, in connection with unlimited perseverance and firmness. Remember Lot's wife. Make no provision for a retreat. *Conquer or die.* Never leave the battle field. Our King will lead to sure victory if we are only true to our high calling. "In the name of God we will set up our banners."

We spent the Sabbath, Dec. 13th, in the chapel at River Point, about a mile and a half from Phenix. We had a most excellent meeting. At the close of the morning sermon we had some fifty testimonies in about twenty minutes. The Spirit of the Lord rested upon us, and we felt it was good to be there. The house was very much crowded, and many had to stand up in the afternoon. It was our birthday, and a happy one in the Lord.

CHRISTMAS PRESENT.

Bro. E. C. Denning, East Cleaveland, Ohio, Dec. 2d, writes:—"The Crisis was sent to me this year as a Christmas present, and it has been a great comfort and consolation to me."

Are there not many who will make the Crisis a Christmas or New Year's gift to some poor Bro. or Sr.? One young man last year gave the money to pay for sending "our paper" to eight poor persons, who had not received the paper before; and informs us he intends to give it to twelve this year. He sent us the money last year, requesting us to hunt up eight of the worthy poor, and send them the paper. This was a pleasant task. Will not many, who have the means, help gladden the hearts of Jesus' poor disciples, by sending them the paper free the coming year?

BE PARTICULAR.

We have often requested those who write for the Crisis to write their own names, and all others, in a very plain manner; but we find it necessary to give "line upon line" on this point; and then many fail to comply with our request. We can guess out words in composition, by the sense; but when we come to *names of persons and places*, our guess-work fails to be accurate; hence we sometimes guess wrong; and then we are blamed for our blunders and mistakes. The other day we received an appointment, dated, as was thought, the 27th of the month. Several examined the figures, and all decided it must be the 27th, but after it was published, we received a note complaining that we made the preacher much trouble by our mistake; and informing us it should have been printed the 12th instead of the 27th. We can only say we did the best we knew how.

In the Crisis of Dec. 2nd, we published an extract from a letter from Bro. Chas. Lowe, giving some good news of his reception of the truth in So. Paris, Me.; and of his baptism at Rochester, N. H. We are now informed that it should have read South Barry, N. Y. and Rochester, N. Y. We spent some time in trying to make out the writing. The best we could make out of the first name was South Paris. The State was not given. We knew of a South Paris in Me. The other name was plainly written Rochester, but no State was named. We then reasoned as follows: If he was in Maine when he received the truth, it is more probable that he was in Rochester, N. H., at his baptism, than in Rochester, N. Y. We are glad to have the privilege of making it right.

We say again, please be *particular*, and write all *names very plainly*.

SPIRIT TEACHING.

The spirits teach directly the opposite of Jesus and the apostles. There is no possibility of harmonizing the two. If Spiritualism is true, the Bible is false, and Christ was the most notorious deceiver ever in the world. If he was not what he claimed to be, and what he instructed the apostles in relation to his character, and mission to this world, as the Son of God, our Savior, then no one could be a greater hypocrite than himself. If he was but a mere *man*, as claimed by the spirits, and their followers, he deserves the contempt of every good being in the universe, because of gross deception. Whoever claims he was no more than any other man, is most inconsistent when he speaks well of Jesus. If he was *only* a mere man, he was not our Savior, but our *deceiver*.

The time has arrived when the friends of Jesus should come out from the world, and let their light shine, standing up boldly for Jesus, at the risk of their all, even life itself. It is too late to compromise with the Devil and his followers. We believe the coming struggle between truth and error, light and darkness, Christ and Belial, will be a conflict without a parallel in the history of the world. Who is willing to take the front rank against the approaching foe? None can stand only as they trust in Jesus, and obey his word. He is our Captain, and will lead to certain victory. The triumph will be eternal, and the glory unending. Shall we meet around the throne of the Lamb, and share in the marriage feast of the Bridegroom King?

CONDITION OF FRANCE.

All eyes are turned to the movements of the French and their noted Emperor. His name is above every name upon our planet. It is expected that he will make some grand movements next year. His step makes the political world tremble. The editor of "The Last Vials," published in Torquay, England, says:—

"France has been converted into one large camp. Military exercises are witnessed in every direction—not only by day, but by night. New and unheard-of evolutions are invented and brought into practice. The troops are taught to throw up entrenchments (extempore) even on the battle field. Portable gunboats for the rivers have been constructed in multitudes. The light cavalry have been taught to cross the rivers by swimming. They have been taught to fight on foot or on horseback. Unheard-of agencies of destruction have been devised, and the secret has been kept. The French are the most intelligent and the most rapid troops in the world. The Germans the slowest and most phlegmatic. The campaign of 1866 was wonderfully rapid it is true. But now, observe why it was so rapid. Because it was fought by German against German. The slow lightning of Prussia was too quick for the slower lightning of Austria, and the campaign was decided at once. The case may be far different when the swift thunderbolt of France is hurled against Prussia, while the Germans are metaphysically debating what sort of thunder they are to use. The campaign may again be decided at once, but with far more momentous results. Rapidity is, in all cases, the master-quality of this age."

COMMON SENSE IN DRESS.

We love to see exhibitions of good common sense; but if there is anything where we see a lack of it, it is in the dress of women as now exhibited by those who follow the foolish fashions of the day. Their styles of dress are neither convenient, tasty, modest, healthful, nor economical. Satan has led them, through the harlots of Paris, who originate the fashions, to depart as far from a becoming, common-sense costume as possible, and is still trying to get up something still more ridiculous in the "Grecian Bend." The Devil will keep up his immodest and costly fashions so long as professed christians will be so silly as to follow them; for by this means he succeeds in seducing them away from Christ, into the spirit and manners of the world. The professed followers of Jesus will never know what it is to "come out from the world and be separate," so long as they follow the fashions of the world. Till this cord is cut, they will find themselves bound, more or less, by Satanic bonds. Those who profess to be the friends of Jesus, and looking for his coming, should come out as decidedly against the unchristian fashions of the day, as they do against picnics, fairs, festivals, circuses, theatres, tobacco, whiskey drinking and rum selling. It is time for christian "women" to "adorn themselves in modest apparel; . . . not with broidered [plaited] hair, or gold, or pearls, or costly array," if they would be ready to meet Jesus at his coming.

Says the Providence *Journal*, Dec. 11th:—

"What our women need first—before the ballot, and essential to the ballot's intelligent use—is emancipation from the ever varying and ridiculous decrees of fashion in dress. The ballot will be only a mockery—only abused, so long as women wear such clothes, and change their styles so often as now."

The following sensible remarks are from the New York *Evening Post*:

"What is needed for women is not an ugly habit or dress, but emancipation from their slavery to the decree of fashion. . . . But we do not see why sensible women should not combine to settle upon some fashion of walking dress, like the very pretty, modest and yet convenient short dress which was generally worn last year, and adhere to that as a street costume, tolerating no arbitrary change of cut prescribed by the fashion tyrants. Then, if they would agree upon some equally sensible and tasteful style of evening dress, and absolutely refuse to change this style, no matter what Paris or London says, their emancipation would be as nearly complete as seems praticable. With such a set system of dress, there would still remain room for the exercise of individual taste in the choice and harmonious arrangement of colors, and in the selection of material. It would be possible to dress as soberly as inclination dictated, and yet woman's lives would be made much easier, and a dress once made would be fairly worn out, as a man's coat is, before it was laid aside or cut up and altered.

As it is now—if you ask your Amelia to wear next week, in a modest evening company, the dress which you thought so becoming to her last winter, and to the manufacture of which, she gave so many hours which you would like to have seen spent with a pleasant book or in the open air; tell her it is harmonious in color, excellent in fit, of the most suitable material; that it is in every way becoming to her, and what will be her answer? She will tell you—with a sigh—that it is out of fashion, that the style has changed, that to wear it would make her ridiculous; and if she is idle and wealthy, she will order a new dress from the dress-maker; if she is poor and has a quick eye, she will sit for the rest of the week in a close room, busily ripping, cutting, adding, deducting, altering, and, at the expense of more dollars and much more time than she could well spare, making the new dress of last winter into a new dress for this winter, no prettier, most probably uglier, certainly not improved in any quality which should make a dress liked or its wearer admired. And so Amelia goes at last to the evening company attired in the latest fashion, but worn out with labor and worry, and comes home cross, and with a dyspepsia.

Men sometimes complain of woman's lack of intelligence, but it is hard to attain universal excellence at twenty-five; and a woman who has to manage her household, give her children the care which a conscientious mother gives them, and then, over and above all this, must run after the ever-changing fashions in dress, has no time, no strength, and presently has no inclination for good books, and no capacity for rational conversation. If men had to pay as much attention to dress as women, they would all, probably, be as uninteresting as dandies are; and a male dandy is a much less interesting or intelligent creature than a female one."

THE BEST PARLOR STOVE.

When there are so many stoves in market, it is somewhat difficult, for those who have had but little experience, to decide which is best. We are satisfied that it is the best economy to get the best stove, as it is the best sewing machine. We have taken some pains, before making a purchase, to ascertain what parlor stove is the most economical in relation to the amount of coal used and heat produced; and the best to keep a continued fire with the least care; and we have come to a very decided conclusion that P. P. STEWART'S* BASE BURNER, manufactured by Fuller, Warren & Co., Troy, N. Y., who are the sole agents, is superior to all others.

* Mr. Stewart died Dec. 13th. The church and the world have lost a valuable man.

MASONIC OATH.—The following is part of the oath of a Royal Arch Mason:—

"I furthermore promise and swear, that I will keep the secrets of a Royal Arch Mason as inviolate in my own breast as in his own before communicated, murder and treason not excepted."

SPIRITUAL RESURRECTION.—Please notice the article of Bro. Bassett on the Spiritual Resurrection.

DR. CLARKE ON THE RESURRECTION.

There are many of the followers of John Wesley, who deny the resurrection of the *body*; and attempt sometimes to claim that they have Dr. Clarke on their side. After quoting Job 14: 10-12, Dr. Clarke says:—Surely, it would be difficult to twist this passage to the denial of the resurrection of the body." The text reads as follows:—

"But man dieth, and wasteth away: yea, man giveth up the Ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

In Dr. Clarke's notes on 1 Cor. 15: 42—"*It is sown in corruption*"—he says:—"The body is *buried* in a state of degradation, decay and corruption. The apostle uses the word *sown* to intimate that the body shall rise again."

In the summing up of his comments on 1 Cor. 15, he says:—"One remark I cannot help making; the doctrine of the *resurrection* seems to have been thought of much more consequence among the primitive christians than *now!* How is this? The apostles were continually insisting upon it, and exciting the followers of God to diligence, obedience, and cheerfulness, through it. And their successors in the present day seldom mention it! So apostles preached; and so primitive christians believed: so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

If man never dies, as many teach, how can he have a resurrection from the dead? It is evident that nominal christendom is fast drifting into Spiritualism, and sustaining the Deceiver, who said man should not die.

"PILGRIM'S PROGRESS" ILLUSTRATED.

Last evening (Dec. 21st) we went to see Bunyan's Pilgrim's Progress, as illustrated by a series of paintings, exhibited at Tremont Temple, Boston, by Mr. J. W. Bain. It was the richest entertainment of the kind we ever witnessed If Mr. Bain ever exhibits these paintings in the neighborhood of the reader, we would recommend him to go and see them.

CHURCH ORDER.—Do not fail to read with care the article from Bro. Ross on Church Order.

DEATH.—We have just received, by telegram from Dr. Leslie, the sad intelligence of the death of Bro. Wilkins, an efficient laborer at the Memphis Mission. He died Dec. 21st, 1868. *For the Board*, L. BOUTELL.

For the World's Crisis.

IN THE VINEYARD.

The Lord having especially manifested his grace to me, in delivering me from the deep afflictions of the several months past, I wish to relieve my mind of a deep conviction of duty, by placing myself in a broader field of usefulness. The Lord has opened the way, and though but a *young* laborer in the vineyard, I place myself at the service of my Master to labor in his vineyard, by holding up Jesus to a perishing world, as the way may open. Any of Father's children in Western New York and vicinity, desiring me to make appointments, will please address me at Rochester, N. Y. WM. H. SPENCER.

Rochester, N. Y.

For the World's Crisis.

ROCHESTER.

Tuesday evening, Dec. 8th, amid the storms of winter, we had a special meeting. One who had been interested a long time said: "After invitations from many respectable members of different churches, I have turned away from their cushioned seats, and their kind solicitations, and have concluded to cast in my lot with this despised people." Being a man in public life for the last twenty years, we shall think it strange if he is not heard from in a public position among us.

Another says: "I heard and believed in 1845, but have wandered far from God; but I want to come back." A young lady asked our prayers, and a young man who had never known Christ said he wanted that life. Another young man from Canada came to my room yesterday, and said, "My father is sick in Hamilton, and I have got to go home. I want some tracts, so that I can show our people about this blessed hope. If I could stay, I would be baptized and join your people."

I think this gospel net has caught about every Canadian that has come into our meetings. I have wondered if they were all so honest-hearted over there; if so, I should like the privilege of casting over on the other side of the lake, and filling the net.

Brethren, work. Work in earnest. Work for your own lives by trying to save others. Work, for the shades of night are upon us! Work, for the last great storm is near at hand! *Endure* unto the end, and the "*Well done*" will be sweet music to your waiting hearts.

Bro. Hobbs was with us Sunday. He says the accounts concerning Rochester have not been exaggerated. The interest in the Sabbath School is astonishing. One started for "Father's house" in the evening; and one from Dr. Shaw's church said, "I have attended here but a few times, but I am fully believing in the doctrine you preach."

Rochester is one of the most important fields in America. If we are permitted time, I hope we shall see an edifice here that will hold thousands, filled with anxious listeners and waiting believers. Pray for Rochester. Pray, believing. H. PRATT.

For the World's Crisis.

CORRECTION.

A mistake occurs in my article, headed, "That Church." I am made to say that "NOT ONE SOUL" has responded to my call, and yet I repeat in the same article that several have. This is the error. The article should read thus: "*Not one soul*" (with whom I have been *associated*, or have *even seen in the past five years*), "has responded" to the call since published. My surprise was at that. For what help came, did not come from the persons that I had expected would help, and that with a willing heart, and a ready hand and mind. C. F. SWEET.

CONCORD, N. H.—The church at Centre Street, are enjoying a refreshing from the presence of the Lord. Backsliders are being reclaimed, and sinners are giving their hearts to God. Nine came forward for prayers last night. S. W. THURBER.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$624.88
H. S. P.	.50
A. Wyeth	1.00
Sister Pease	5.00

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$20.45
Moriah	.50
E. P. Cook	.10
E. C. Deming	.50

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, P. O. *Drawer* 202, *Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$1601.82
P. W. Higgins (by L. Boutell)	5.00
Miss Elizabeth Farnsworth " "	5.00
John D. Smith " "	1.00
Mrs. Hunt " "	.50
Sidney Hall (on pledge)	25.00
A Friend (Foxcraft) on pledge	5.00

EUROPEAN MISSION.

Previous acknowledgments	$122.50
Church at Ottawa, Minn., (by W. L. H.)	6.70
Mrs. Putnam	.50
H. S. P.	1.50

For the World's Crisis.

THE NORWAY MISSION.

FROM BRO. BENDIXON.

BRO. GRANT:—It is with sadness I write this time. Would to God it were otherwise, but I must be satisfied. The last letter I wrote to you, I informed you that the prospect was very bright, and it was so indeed. The Lord had done great things for us around here, and I hope that some precious fruit shall be gathered in at the harvest. I informed you our Sunday School was doing nicely, but now it looks sad. When I look back, since I commenced my labors here, I can trace the Devil all through. At first, I saw the enemy through those who professed to be christians; but he was too stupid in that way, and could not do anything. So he took the opposite course, and attacked me through his ungodly, wicked agents of scoffing, blasphemous men; but in this way he lost ground every day, and the truth took strong hold. This was too much for the Devil and his hosts; but he had one way more, and here he was strongest.

Sunday, the fifteenth of November, I came down to our place of worship, for the purpose of instructing the children, and what did I meet? One came and told me that I should not preach any more there; that I was not fit for a minister, because I did not preach eternal torment for the wicked. I was almost struck to the ground, it came so sudden upon me. I saw in the manner they met me that the Devil was the master of the course pursued. But praise the Lord, I had grace to meet it with the calmness and meekness due to a servant of Jesus. But oh, how I felt it; not for myself so much, as for the name of my dear Savior and his cause. O that wicked one! that wicked one! that great opposer to the truth and its proclaimers.

You understand, Bro., from this, the matter is all about the immortality of the soul. Shall I deny my Lord and his truth for the sake of a good name, and a good reputation? Shall I keep back what is the command of God, for the sake of being esteemed as a preacher? Shall I cut off any thing for the sake of popular opinion, and thus be a man of *wisdom*, loved and favored by those who oppose and deny what they do not understand, and, worst of all, what they *will* not understand? No! by the help of heaven! No! when I gave myself up to be a bearer of the glad tidings of the kingdom of Jesus, I gave up *all*,—my time, my talents, my reputation, my *name*; in one word, I gave *myself* fully, and wholly, and for ever. Praise the Lord. I expected to be scoffed at, mocked at, laughed at, cursed, and perhaps be called Beelzebub. The way to glory is not a way of "flowery beds of ease," neither a way highly esteemed by the world. No, no; it is just the opposite; but glory to Jesus, this is the way *he* went, and I am determined to go too, by the help of God.

Such is the state of things here. I am feared and shunned. False reports go about me, which cause people to condemn me every where. Some pity me, because I am such a good preacher, they say, and am carried away with falsehood, while the Lord has bestowed such great gifts on me. Others, again, say there was never any truth with him; he only came here to make *disturbance*, and make people sin as much as they please, because they shall not be tormented in fire through all eternity. All this, remember, is from those who are called the "awakened folks." Others, again, are weeping because these folks are treating me so badly. God bless them all, and lead them to the truth, is my prayer for them all.

Now, Bro., what am I to do? You will say, you must continue. Well, Bro., but what use is it? I have tried my best. I have kept back nothing of the truth, as far as I know. The Lord has blessed me with many awakened souls, which I fondly trust we shall meet in the kingdom; but now all works against me. They are working on the people to prevent them from opening any house for me; so you see the Devil has closed both hearts and doors. I have only one way left; and that is to leave them, and go back to America again. It is hard, very hard. I have no money to take me back; and to separate from my family comes very hard. I must sell the things I have in the house to pay my passage, and hope to get my family over afterwards. It seems hard, but as it is for the sake of Jesus and his truth, it will work for good. I shall try to be back as soon as possible, if the Lord pleases to help me.

When I hear of the work going on in America, and the cries for laborers through the Crisis, my prayer to the Lord is, help me over there, that I may labor in thy vineyard. I believe the Lord will hear my prayer. Forgive me, Bro., if I ask you for a little assistance. I should never have mentioned it, if I could see any other way. I have laid the matter before the Lord, fully confident that he will do everything for the good of his unworthy children. Pray that I may please him in all my doings. I shall go on my way bearing the testimony of a crucified and risen Savior, that will soon come again in his kingdom, to destroy all devils and opposition to his truth and cause, and bring eternal life, with joy unspeakable, to all his humble and true followers. I ask your prayers for me and mine. Your affectionate Bro., and fellow soldier in the warfare of the cross, patiently waiting for Jesus to come again. Lord, come quickly! Amen. O. BENDIXON.

Drobak, Norway.

For the World's Crisis.

DEATH OF BRO. IRA THOMSON.

BRO. GRANT:—It becomes my painful duty to anounce to the readers of the *Crisis*, the sudden and unexpected death of this well known disciple of Jesus, and patient and devoted lover of the glorious second advent of our Lord. Last Sabbath, Dec. 6th, he was as well as usual, attended meeting all day, and heard Bro. Wm. H. Mitchell preach; enjoyed the preaching very much, said it had been a profitable day to him. He was unusually fervent in prayer at the family altar that morning, when he prayed especially for his beloved wife and all his children.

On returning from church, he conversed for some time on the side walk with a sister whom he desired to see more engaged in the cause of the Savior. The valuable and faithful counsel here given ended the labors of our much loved brother. As he entered the house, it was observed that he trembled violently, and soon fell upon the floor. A blood vessel was ruptured in his head, and he was actually dying from apoplexy. Consciousness seemed to have departed, and his whole body was paralyzed. Physicians were called in who pronounced the case hopeless. Bro. Mitchell prayed for him, kneeling (with the writer of this) beside his dying bed. The scene was exciting and heart-rending. His dear companion pleaded for him to only speak to her once more. But his work was done. He had said his last word, which was in substance a word of advice, to be a faithful christian. It was about half past four in the afternoon when he was stricken down, and he breathed his life out at five o'clock the next morning, Dec. 7th.

For twenty-six years he has been a devoted lover of the second coming of Christ. There at the age of sixty-two years, lay a man of God, who had experienced the vicissitudes incident to the time of trial in the passing of the time, but who had waited for the kingdom of God. His funeral took place on Wednesday, the 10th inst., and was attended by Bro. Daniel Churchill, who spoke words of comfort, of counsel and advice, concerning a thorough preparation to meet him who was sleeping there in our presence.

On account of the long personal acquaintance and warm attachment to the deceased, Bro. Churchill was entirely overcome, and for some moments was unable to speak. When he recovered from the emotion he said, "I feel more like sitting down with the mourners, than I do like trying to speak to them." It was a time really long to be remembered. It was a time of weeping, but with the tears and sorrow of heart, there was good hope.

He wrote and received a great many letters. His letters all had one subject, which in substance may be stated thus:—"The Lord is very soon coming. At all events, be fully prepared to meet him." His numerous friends will remember in their prayers the afflicted widow and his mourning sons and daughter. One son is residing with the lonely mother; two others are at distant places, and the only daughter is the wife of Bro. Theodore Ford, of Concord, N. H. The hand of the Lord is heavy upon them. May the afflicting loss of the much loved one be sanctified to them for their spiritual good. C. P. WHITTEN.

Lowell, Mass., Dec. 13th, 1868.

For the World's Crisis.

SR. C. B. TURNER.

BRO. GRANT:—I learn from good authority that our dear beloved Bro. C. B. Turner's family is in need of help. Now my dear brethren and sisters in Christ, I propose that every one who ever heard Bro. Turner preach, shall send sister Turner 25 cts. each—every one, small or great; and any one who wishes to send more than 25cts., all the better; but do not let any one fail to send the 25 cts. Let some one in each church take it upon them to gather up this amount, and send it altogether from each church. O how soon we can relieve that dear soul of her want, and how good we shall feel when we sit down some of these cold nights, and think, well, now sister Turner has got plenty of wood and and bread, etc., so that her little ones are all comfortable. We shall very soon see our dear Bro. Turner in the kingdom, if we do our duty. Will we not feel glad to think we have provided for his lonely widow and little ones who were so dependent upon him in his life-time! Dear Lord help us all to act cheerfully in this matter. Let us all do this at once. Not put it off one week, and then sister Turner will tell us through the *Crisis* and *Voice* how much it all amounts to. D. COGSWELL.

Dansville, Dec. 21st, 1868.

Voice of the West, please copy.

For the World's Crisis.

WATCH AND PRAY.

These words of the Savior, although uttered more than eighteen hundred years ago, have not, through the long lapse of years which intervene, lost their force and meaning. They are of the same weighty importance to the child of God at the present day, that they were when spoken to the disciples. We are still in an enemy's land, subject to manifold temptations, and dangerous snares, and pits are waiting for our feet. The way seems to grow more and more narrow, and many who once delighted to walk in it, have turned away and are following after strange Gods. Few there are who are willing to come out from the world and bear the reproach of Christ; few whose love and zeal for God and his truth is sufficient to hold them amid the increasing tide of popular evil, which slowly, yet surely, is creeping in around us and quenching the peace and joy, and spiritual life of the many who do not constantly watch and pray. Never, perhaps, was there a time in the history of the church, when the powers of darkness had gained such mighty sway over the human mind, or when iniquity was more abundant than to-day.

The world lieth in wickedness, and knoweth not that the time of its visitation draweth nigh. The cup of earth's abominations runs over. And where, O where are, the faithful ones, who shun not to declare the whole counsel of God, and make known unto the people the fierce wrath and fiery indignation of the Almighty upon all those who despise the riches of his grace, and have pleasure in unrighteousness.

O ye who profess to be the friends of Jesus, awake to a sense of the mighty responsibility resting upon you, as good stewards of the manifold grace of God, and watchmen set to proclaim the avenging sword. Soon the day of accounts will come, and who will be able to stand? Then gird on the whole armor of God, and consecrate your all to him, that your light may shine more brightly and clearly amid the darkness. Then shall you be a power felt and seen by the ungodly, and the name of God will be glorified. E. A. ESSERINE.

Correspondence.

From Bro. J. G. Hook.

BRO. GRANT:—God is saving some poor sinners in this great and wicked city. Sometimes I have been almost discouraged amid my labors here, and thought I should have to leave without seeing any fruit; but praise God, victory has at last turned on Zion's side, though opposition has waxed strong without, and within. There have been several conversions down town, as there is a branch church of the 9th and Spring-Garden Sts. church, lately organized through the instrumentality of Eld. Whitecar and son, and other dear children of God. They worship in a hall over the sixth National Bank, corner of 2nd and Pine Sts. They hold meetings every Sunday at three P. M., and prayer and conference meetings week-day evenings at private houses. God is with them and blessing their labors of love. We labor with them each Sunday P. M. They meet with the regular church annually, which now worships in Melon St., but will in a few weeks return to their old place at 9th and Spring-Garden Sts., as the Presbyterians are going to occupy the house on Melon street.

We had a very interesting conversion last evening in the church on Melon street,—that of a lady, whose father has for many years preached the gospel, formerly among the Baptists, but latterly he has been preaching with us the coming of Jesus. God has answered his many prayers. O will he not rejoice when he hears the glad news. It was an old-fashioned conversion. The trembling power of God was upon her. She could not leave her seat; and after the meeting was closed, we had another season of prayer for her, when she cried for mercy, and found pardon at the hand of God. Glory to his heavenly name. I will rejoice with the angels, while they rejoice around God's burning throne. O what a victory we did gain over the common foe. All glory be to Jesus. Hallelujah!

We have had one precious season at the baptismal waters on the banks of the old Delaware, and six or seven more are waiting an opportunity to be buried with Christ by baptism. Baptism, as Peter says, is a figure of the resurrection of Jesus Christ (1 Pet. 3: 21), therefore we baptize, or bury once, and not thrice, as Christ died once, was buried once, and raised once. The Father and Holy Spirit never died, and never were buried; therefore were never raised; so we are not to show such in figure. Amen. Hallelujah! JOHN G. HOOK.

From Bro. I. Damman.

BRO GRANT:—I would say to the saints that I never felt more need of living strictly a Bible christian than at the present time. Never did we live in a more critical moment since the gospel day commenced than at the present. Men's consciences are "seared as with a hot iron," and they have become quiet and easy about the future, God, heaven, hell, or the Devil. Self-love, indulgence, pride, seeking to please and be pleased with the same, is the general interest; but some are crying to God for salvation for sinners.

Since I returned from Philadelphia, I visited the town of Rome in Maine, and found the cause prostrated with a blighting influence, such as we have seen in many other places, condemning others because they don't believe the seventh day Sabbath or the non-resurrection of the wicked dead. Such an influence is to be shunned as a deadly poison. Death follows them everywhere they go. The coming of our Lord is forgotten, and sinners also. What will be the account of such men in the day of judgment? Lord help me to know nothing among the people, save Christ. I found some in Rome loving the Lord. Some few were reclaimed and commenced family prayers. A revival interest was felt. Some sinners promised me they would seek the Lord.

From there I went to China, where I felt at home among old friends, who had lately resolved to work in harmony with each other to push the cause forward. A number have been reclaimed of late, and some baptized by A. Damon. They have commenced a house to worship in. May God bless that little flock. I had a precious time with them. On my way to Pittsfield, I held a meeting in the west part of China, where they had never heard a sermon on the Second Advent before. Some feeling was manifested. An old man called on me the next morning, spoke of the meeting, and wept when I gave him my hand to leave. God will bless his word when spoken in love. I left the friends, perhaps never to see them again till the judgment.

I now am in Pittsfield, holding a few meetings, hoping to be the means of saving some in the name of the Lord. Some feeling was manifested here for the salvation of the perishing. They have a good school-house to worship in. May God bless the people. Jesus is soon coming. I. DAMMAN.

Pittsfield.

From Sr. C. H. Danks.

BRO. GRANT:—I have thought for a long time that I would write a few lines and let you know how we were getting along since the Fairfield campmeeting. We have not forgotten those precious truths we heard there. I always realize the benefit of such a meeting more after I get home; though I enjoy them exceedingly while in attendance. I had not had the privilege of attending such a meeting (excepting the tent-meeting in this place last summer) for over thirteen years; but I thank the Lord he has kept me; and that the truths I heard from nineteen to twenty years ago in Mass., did not fall on stony ground; neither have the thorns sprung up and choked the word sown in my heart; but I trust it has taken root so deeply that nothing shall be able to remove it; and I pray that it may bear fruit to the glory of God.

We often speak of the good discourses you gave us at Fairfield, especially the one on "trials" and "long-suffering"; we hope we

profited by it. May the Lord guide you at all times, and let you come again to this place if it is his will; if not, may some other faithful watchman come and give us a message right from God. Some that met with us a year ago have grown cold, and have forsaken the assembling of themselves together. O that the Lord would send some one to give us meat in due season, that saints may be quickened, and careless ones aroused. God's true children will be like a city set on a hill that can not be hid. God help us not to put our light under cover, lest it go out; but hold it up and let it shine, and it will light up *our* path and that of others, and will shine brighter and brighter unto the perfect day. Pray for us. Your sister, C. H. DANKS.

Fond Du Lac, Wis.

From Bro. C. P. Dow.

BRO. GRANT:—I am about to leave farming and move to the village, where you discoursed with Mr. Chapin, and hope to be more at liberty and less entangled with the affairs of this life, so that I may better please him who has called me to be a soldier in the "army of the great king." I preach every Sabbath, besides many funeral sermons. I held a meeting of days in Bolton last winter, and saw a precious work there. I baptized fifteen at the time, and since have had as good congregations as I have had for the last five years. I have done but little, and am an unprofitable servant, but hope to do more if God permit, while the last sands fall in time's glass, and the last foretold drama in earth's present troubled history is being accomplished. Let us all seek a right to the tree of life, and enter through the gates into the city of God.

CHAS. P. DOW.

Stanbridge, P. Q. Oct. 11th, 1868.

From Bro. S. A. Tenny.

To the waiting ones scattered abroad:—Dear brethren and sisters in Christ,—I am still in this world of sin and sorrow, trying to serve the Lord Jesus; and mean to try and prove faithful while mortal life shall last. I still love the truth, and am trying to "earnestly contend for the faith which was once delivered unto the saints."—Jude 3. In so doing, I meet with trial, scorn and scoffing from an ungodly world, and from cold, worldly-minded professors; but amid it all, I hear Jesus saying, "I am with you alway, even unto the end of the world."—Matt. 28:20. I can rejoice in hope of a better life at the appearing of the Master. Then we shall be like *Jesus*, for "we shall see him as he is."—1 John 3:2; also Phil. 3:21. Praise God. This will be enough, not only an eternal life *with* Jesus, but to be made *like* him; this will be glorious indeed. Let us all try and be faithful until Jesus comes, and then we will have a share in the kingdom. There are some good brethren and sisters scattered among the hills and vales of Oxford county, who love the truth, and feel that it makes them free, and they are not ashamed to own it. Their number is increasing. Praise God. Eleven have been baptized at North Norway, the present season, by Bro. J. Whitman. Still there is room. Let us all labor faithfully till Jesus comes, and then he will say to us, "Well done." Your brother, waiting for Jesus, S. TENNEY.

For the World's Crisis.

PRAY FOR ME.

I need not say that it is humiliating, and very crossing and painful, to be under the necessity of asking aid in temporal things of our fellow men. It is certainly so, and I trust you have never been in such straitened circumstances are thankful to him who has kept you from such a trial. I earnestly beseech all christians who read this to pray for us, and for a full description of our case, please read from the tenth to the thirteenth verse of the fourth chapter of first Corinthians.

Webster, Mass. F. H. CHAMBERLAIN.

Bro. and Sr. Chamberlain are worthy of sympathy. We know them. They are true disciples of Jesus. Give to the poor and lend to the Lord.—ED.

Obituaries.

HEATH. Died in Lynn, Mass., July 20th, 1868, Sr. Mary K. Heath, wife of Era Heath, aged fifty-six years.

Sr. Heath was one of the favored ones who, in early life, received grace by which she was prepared to listen with rapturous joy to the sweet flowing music of mercy's last message, heralding the swift-coming jubilee for Messiah's royal and long waiting friends. The evenings and mornings of twenty-seven tardily rolling years witnessed her meek and heartfelt devotions, in which was never heard a petition that earth's Nobleman might not immediately return and become her ruler; but her heart, throbbing with eternal love, sent daily despatches by the swift-footed messengers running over Jacob's ladder, to the supreme court of the king eternal, praying that the long-looked-for reign of Immanuel might immediately commence. She lived a christian life, and died in sweet hope of eternal life. She left a husband and two daughters to mourn the loss—no absence—of one much beloved.

The church of Christ has laid away another jewel to be brought out from the dust and darkness of death, polished and glorious, to shine above the radiance of noon-tide, through a cloudless and eternal day. Amen. J. COUCH.

MCKINSTRY. Died in Concord, N. H., Dec. 8th, 1868, my mother, Mrs. M. M. McKinstry, aged sixty-five years and six months.

At last the weary pilgrim is at rest. She died in peace, and fell asleep in Jesus like as a weary child sinks to repose. She was a kind, affectionate christian mother, and memory clings fondly, tearfully, around the acts and words of tender, loving care, which characterized her life. She loved Jesus, and often her testimony has been heard in the little Washington Street Bethel, in favor of Jesus and his love.

Our hearts are sad, and yet we sorrow not as those who have no hope. We asked her the day before she died, if we should read the Bible to her. She selected Jno. 14:1,—"Let not your hearts be troubled," etc. It is a precious legacy to us now that she is gone.

We carried her to Groveland, Mass., where Bro. H. L. Hastings preached a sermon of great sweetness and power, and full of sympathy and consolation, from John 14:1, 2, 3; and then we bore her away to sleep, where the river flows in beauty along, and angels guard her rest, to await the trumpet's call to life and immortality.

> Her languishing head is at rest,
> Her thinking and acting are o'er;
> Her quiet, immovable breast,
> Is heaved by affliction no more.

L. C. MCKINSTRY.

THOMPSON. Died in Lowell, Dec. 7th, Deacon Ira Thompson, aged sixty-two years.

Our beloved brother attended meeting the day previous as usual, and was much interested in hearing the gospel dispensed from Bro. Mitchell, as he responded to it a number of times. At the close of the afternoon he returned to his home, but a short distance. When leaving the house of worship he was apparently as well as usual. When he came into his house, his wife spoke to him, but receiving no answer, she looked at him, and discovered that he was ill, and immediately went to him to assist in getting him into a chair, and at the same time screamed for help, but he fell partially in the chair and on the floor. Help was obtained, they got him on the sofa, and physicians were called in, but they announced there was no help. He lingered apparently unconscious, not speaking after he entered his home, and expired about five o'clock the next morning.

The subject of this notice leaves a wife, three sons and one daughter, an aged father, four brothers, and two sisters. His loss is keenly felt by a large circle of friends. The almost broken-hearted companion feels it is too much for her to bear. The general remark is, he was a good man. He experienced religion in 1842, and united with the Freewill Baptists; but in a few months embraced the doctrine of the soon coming of Christ and its kindred doctrines, of which he remained an ardent lover until his death. The church feel that they have met with a great loss. May the hand of the Lord sustain these mourners, and show them the necessity of a preparation to meet that husband and Father in the morning of the resurrection. Words of comfort were spoken by the writer, from 1 Thess. 4:18. D. CHURCHILL.

Will the *Voice of the West* please copy?

JACKMAN. Died in North Woodstock, N. H., Dec. 3d, 1868, Bro. Lewis Jackman, aged thirty-five years, six months, and twenty-five days.

He sleeps in Jesus. The church of which Bro. Jackman was a faithful member, sustains a great loss in his death. He leaves a wife, two children, and a large circle of relatives and friends to mourn. May this bereavement be sanctified to the good of all who knew him. Funeral services were conducted by the writer, who preached a discourse from the following text: Luke 20:35-36. We were assisted in the services by Bro. Chase and Moody, of the Baptist denomination. May God greatly bless this bereaved family.

A. W. SIBLEY.

PARKER. Died in Worcester, Nov. 23d, Bro. John Parker, aged forty-six years.

Bro. Parker had been a great sufferer for a year past, but he bore with his sufferings in hope of a glorious immortality in the world to come, where neither the chains of slavery or sin will any more trouble him. He had been among us about two years, and gave as we think good evidence of his love to God. May the blessings of the Lord rest upon his lonely companion and her children, and may this death be sanctified to their good and eternal welfare. SAMUEL AYRES.

PRESSEY. Died in Salem, N. H., Nov. 12th, 1868, Lemuel Himes, son of John and Mary Pressey, aged nine years and nine months.

He had exerted his influence to get a number to pledge themselves to help organize a company called "The North Salem Band of Hope," but death defeated the work. He was a strong lover of the *Young Pilgrim*, which he received from some kind hand. He will sleep in Jesus until the bright morning of immortality dawns. H. S. C.

MORRISON. Died of lung fever, at New Hartford, Sabbath morning, Nov. 1st, 1868, Miss Mary Morrison, aged seventy years.

For thirteen years Miss Morrison had been the faithful domestic and friend of Chloe Lankton. Thus, having lost the last of her earthly near and dear ones, Chloe feels more lonely than ever before, and mourns very deeply the loss of her long loved companion.

HALL. Died in Whitefield, Me., Dec. 1st, 1868, Samuel Hall, aged eighty-three years.

He died in hope, and leaves a wife to mourn his loss. S. K. PARTRIDGE.

Summary of News.

FOREIGN.

Cable News.

CADIZ, Dec. 13. In consequence of Gen. De Roda's proclamation the insurgents surrendered their arms to the American Consul, who, according to the arrangement previously made, turned them over to the military authorities. From 8000 to 10,000 troops and nine war vessels were ready to attack the city at noon. All is quiet now. The flag carried by the insurgents was a tricolor. Over 30,000 persons have left the city. There is great distress among those who fled to the adjacent towns. All the foreign consuls and their families, except the Swedish and American, left the city. There are 537 barricades in Cadiz. The American Consul's house was filled with refugees and women and children. Gen. De Roda, who had remained about a mile distant from the walls, entered Cadiz at two o'clock this afternoon with all his troops. The insurgents seem satisfied with the result. Their feelings are undoubtedly in favor of a republic. Five hundred persons were killed and wounded on both sides during the fighting of last week.

MADRID, Dec. 15. Matters are now perfectly tranquil. The government is receiving congratulations from the Provinces on the re-establishment of law and order at Cadiz.

LONDON, Dec. 16. Dispatches from Cadiz of Dec. 10th were stopped on the road. They describe fully the situation of affairs at that time, and state that the Government troops were badly beaten in their encounter with the insurgents. While the fight was progressing, Capt. Farrell, the American Consul, is said to have mounted one of the barricades, in uniform, and holding the American flag in his hand, called upon both parties to stop the struggle and put an end to the bloodshed. The fight was shortly after brought to a close and hostilities ceased. Numerous buildings throughout the city bear evidences of the struggle and the bullet marks on the houses tell plainly of the fierce character of the contest. The City Hall was badly shattered by cannon shots. The vessels in the Bay are filled with people departing for other and more quiet localities. The Government troops are reported to have been guilty of excesses and plundered some of the many deserted houses.

War actually exists between Turkey and Greece, the Greek government having refused compliance with the Sultan's arrogant ultimatum. Fighting has taken place, and there are reports of serious action on the part of the Turks. A Turkish fleet is said to have sailed from the capital to the Archipelago. The Greeks are full of enthusiasm, and purpose carrying the war into Turkey, where, doubtless, they would be joined by thousands of the Sultan's Christian subjects. Should the contest go on, it could not fail to involve other Powers; and this is a reason for whatever doubts may exist as to its being long waged, as the Great Powers may not be disposed to engage in great war at this time.—*Boston Traveller.*

PARIS, Dec. 21. It is reported that Prince Metternich has received instructions from Vienna to act in concert with France on the Eastern difficulty.

The *Presse* represents that the war excitement is as intense in Constantinople as it is in Athens, and states that a Russian flag has been publicly burned in the streets.

PASSAGE THROUGH THE SUEZ CANAL.—The Rob Roy, an English merchant vessel, recently passed through the Suez Canal, and the Captain writes to the London *Times* an account of the present condition of this great undertaking, after thirteen years have been spent in its construction. The paper above mentioned, in its issue of the 2d instant, has this portion of the letter of the master of the Rob Roy, which we copy:—

"The canal, as designed, is about a hundred miles long. Of this length about half is sufficiently advanced for the sea water to reach fifty miles—that is, into the middle of the Isthmus. It is finished to its full breadth, which is a hundred yards, or the width of a considerable river, but not to the intended depth of twenty-six feet. The remaining fifty miles not yet penetrated by the sea water, are in various states of progress: parts are excavated, parts are under water, parts will have to be laid under water which is to be supplied from a great lake not yet filled, while a good many miles have to wait for large blasting operations. To English ears it must sound promising that a good deal of clay has to be cut through; for nothing can be dealt with so successfully in this country as that material. The completion of the southern half of the canal would look like a very long work but for the fact of the immense subsidiary works being completed and a vast mass of appliances being on the spot. The service Canal, from the Nile to the mid point of the salt water Canal, and branching thence to either extremity, is an immense work, not less than a hundred and fifty miles long, and in full use for the supply of fresh water for navigation, and for otherwise assisting the work to be done. The port at the Mediterranean end is an immense work, already available. The sea channel at the Suez end has difficulties, but only such as engineers are familiar with. Forty enormous and very costly dredging machines are at work on different parts of the Canal—chiefly, we conclude, the northern half—discharging mountains of mud, sand and clay over the banks or into barges. The rate of expenditure is put at £200,000 a month, or two and a half millions a year. Our informant calculates that a driving wind, after blowing a month together, will send into the canal, when finished, five hundred tons of sand a day, or fifteen thousand tons in a month. This, however, is no more than a single dredging machine would be able to keep down at a certain moderate cost in coal. The difficulty of keeping up the banks of the canal, exposed as they will be to the warh of steamers and to a surface often agitated by the wind, is a more serious matter, but one which does not enter into the present question. Upon the whole, it does seem a moral certainty that, at least in two or three years—for one year seems out of the question—this great undertaking, worthy of a heroic age, will be brought to what we may fairly call an actual completion. In the course of the year 1871 we may probably see the sea water of one ocean flowing into the other."

Passing Events.

☞ The season just closed has been more disastrous to the shipping on the Western waters than any previous one, and the aggregate accidents to and losses of vessels this year exceed those of any other by 341. The whole number was 1297.

☞ At the suggestion of Henry Ward Beecher, three deaconesses were chosen at the annual meeting of Plymouth Church, Brooklyn, on Friday evening last, to assist the deacons in their duties as visitors to the sick and poor.

☞ A car is building in California for the first through trip to New York over the Pacific Railroad. The finish is to be of California laurel.

☞ A modest and well dressed young woman lately entered a justice's office in Chicago, and requested that the oath of total abstinence be administered to her. She had a love for intoxicating liquor which she could not subdue, and wished to "swear off" entirely. The oath was duly taken.

☞ The population of the Uunited States, taken by revenue officers, approaches thiryt-seven millions, and about a ninth of the whole are colored persons.

☞ The privilege of allowing parties charged with criminal offences to testify in their own behalf, was first pracically carried out in the State of Maine in 1864.

☞ The Sultan of Turkey has about nine hundred wives, but only three are his favorites, each of them of remarkable beauty. Their names are: "Dournel," the New Pearl; "Hairani Dil," the Excellent Heart; and "Eda Dill," the Elegance of the Heart.

☞ A calculation shows that the consumption of cigars is equal to about twenty for every man woman and child in the United States; and of manufactured tobacco, a pound and a quarter.

☞ The inventor of Planchette is said to have cleared over 50,000 already out of the toy.

☞ Kentucky has had an earthquake. It was felt at Paducah at two o'clock on Saturday morning.

☞ Brigham Young is said to be the third largest depositor in the Bank of England.

☞ The marriage ring of Martin Luther is at present being repaired by a jeweler at Waldenburg, Saxony. It is of silver gilt, and bears the following inscription on the inner surface: "D. Martino Luthero Catharina v. Bora, 13 Junii, 1525."

☞ Two thousand workmen are engaged in tearing down churches in Madrid.

☞ Chicago has a "Home" for the reformation of inebriates, which is sustained in part by a tax on the drinking saloons of the city.

☞ English papers describe a remarkable astronomical discovery, by which the character and cause of the brilliant red rays which are always observable at the moment of a total eclipse of the sun, can be determined. The instrument used is a stereoscode of great effectiveness.

☞ The legcay duty to be paid to the French Government by the heirs of the late Baron Rothschild amounts to the enormous sum of tweny millions of francs, or four millions of dollars. His fortune is said to be much larger than was ever imagined.

☞ There is a real idol temple erected and formally established in the United States, at Portland, Oregon. The building is completed, and the Chinamen are actively engaged in furnishing it.

☞ Rev. Mr. Barnaby, Baptist minister at Harwich, 81 years old, has not missed a sermon nor a meal for forty years.

Notices.

Notice.

Elder Miles Grant will deliver a course of lectures in Washburn Hall, Worcester, Mass., commencing Tuesday evening, Dec. 22d, and continuing every evening through the week. The lectures are to be a review of several sermons, recently delivered in one of the Methodist churches of this city, against our views on several important points of doctrine contained in the Scriptures.

The week following the review, the church in W. purpose to hold a protracted meeting, commencing Wednesday evening, Dec. 30th, and continuing day and evening through the week, and over the following Sunday. The object of the meeting is the diffusion of gospel light, and the salvation of our fellow men. A cordial invitation is extended to preachers, and all others who feel that God would have them come to this meeting, and labor with us in the cause of truth. Eld. J. Couch will be present, and A. A. Phelps is expected.

H. M. BLACKMER,
N. LAZELLE,
WM. F. COLLIER, } Committee.

Mass. A. C. Conference.

To the churches in Mass., looking for the consummation of "our hope," greeting: Whereas, the time for holding the next quarterly session of our State conference is at hand; and whereas, the Bethel church in Springfield have requested said session to be holden with them, commencing Wednesday, Jan. 13th, to continue over the following Lord's day; therefore, an invitation is hereby extended to all the Advent churches in the State to send delegates to said session of the conference; also to preachers in this and adjacent States to join with us in one more effort for God. And may God add his blessing.

Per order, E. OWEN, Clerk.

Ministerial Conf. at Richmond, Me.

The sixth Ministerial Advent Conference will meet at Richmond, (Reed meeting-house), Tuesday, Jan. 12th, 1869, at half past six o'clock P. M. Preaching at a quarter past seven o'clock. Our preaching brethren are earnestly requested to report themselves, either in person, or by letter, and all preachers in the State, in fellowship with the conference, wishing to become members, are invited to signify their desire by writing to the Secretary before the meeting. Come with hearts filled with love, that we may advance the gospel of the kingdom, and work together for the salvation of the perishing.

N. G. REED, President.
L. F. COLE, Secretary.

Maine Central Quar. Conference.

The next session of this conference will be held in the Academy, in West Gardiner, commencing Thursday, Jan. 7th, 1869, at seven o'clock P. M., and continue over Sunday. Come, brethren and sisters, let us go up to this meeting prepared to work for the Lord. Ministering brethren are invited. Those coming from abroad will inquire for James Spears, who will direct to places of entertainment. W. A. KNIGHT, Secretary.

Notice.

The annual meeting of the Missouri Advent Christian Conference will be held at the Advent Christian Hall, corner of 5th and Biddle Streets, St. Louis, commencing Saturday morning, Jan. 2d, at 10 A. M., to continue over the Sabbath. A general attendance is requested, as the election of officers for the ensuing year, and other matters of importance, will come before the meeting. Brethren from abroad are cordially invited to be present at this meeting. In behalf of the Board,

HIRAM BEADLE, Secretary.

Watch Meeting.

If the Lord will, there will be a meeting in Westfield, Mass., (where E. A. Eggleston may arrange,) commencing Dec. 31st, and continuing over Sunday, Jan. 3d. H. L. Hastings and others are expected to be present.

Notice.

A protracted meeting is to commence in Waverly Hall, South Framingham, Mass., Tuesday evening, Dec. 29th, and continue over the following Sunday. Preaching every evening through the week, and three times Sunday.

L. BOUTELL.
D. M. LEAVITT.

Notice.

The Conn. A. C. Conference, which was noticed in the Crisis to be held in New Haven, Wednesday, Jan. 6th, 1869, is postponed until Jan. 27th, 1869. The church in New Haven are building a chapel, and it will not be finished until the 27th, and ready for the reception of the conference, at which time their hearts will be open to receive us with cordial welcome. We have some very important business to attend to at this conference, and we hope that every church in the State will send one or more delegates, and all the ministering brethren will be present. Let all pray that God will crown our efforts with everlasting good.

B. HITCHCOCK, President.

Notice.

The Lord willing, the adjourned meeting of believers in the speedy coming of the Lord, held at Bristol, Conn., on Nov. 5th, will meet in New Market Hall (junction of Broad and High streets), Providence, R. I., on Thursday, Jan. 7th, at seven o'clock P. M., and continue over the following Sunday. Brn. George W. Brown of Orrington, Me., William N. Pile of Newark, N. J., and others, are expected to preach the word of life.

For the brethren, CALEB THOMPSON.

Minnesota.

The second quarterly meeting for the present conference year, will meet (Providence not preventing) in the school-house, five miles north of Eyota station, Friday, Dec. 25th.

T. K. ALLEN, Secretary.

Notice.

There will be a protracted meeting and quarterly conference in West Gardiner, Me., on the evening of Jan. 7th, and continue over the Sabbath, and longer if thought best. Come, brethren and sisters in the Lord, to labor for the salvation of sinners. Call on James Spear. H. B. SEVEY.

Notice.

The Maine Westerly Quarterly Conference will be held in the Lancaster school-house, in East Bowdoinham, on Thursday, Dec. 24th, 1868, at 10½ o'clock A. M., and hold over the following Sunday. We hope to see a general attendance of brethren and sisters at this conference, prepared to work for the Lord. C. GOUD, President.

R. I. and E. Ct.

This conference will hold its annual session at Bristol, R. I., commencing Wednesday, 2 o'clock P. M., Jan. 6th, 1869. I intend to be there *this* time. Come and see. H. F. CARPENTER, Clerk.

Notice.

The Christian Chapel, Plymouth, Mass., having been remodeled, will be opened for public worship Sunday, Dec. 27th. H. L. Hastings is expected to preach, or supply.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

S. W. THURBER..........Sunday, Dec. 27th
A. W. SIBLEY..........Tuesday evening, Dec. 29th
H. PRATT..........Sunday, Jan. 10th

Chelsea, Mass., (*Library Hall.*)

A. W. SIBLEY..........Sunday, Jan. 27th
T. M. PREBLE..........Sunday, Jan. 3d
J. S. WHITE..........Sunday, Jan. 10th

Preaching at Charlstown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

John G. Hook (Baptism)..........Sunday, Dec. 27th

Springfield, Mass..........Sunday, Jan. 10th
I expect to tarry a short time in Springfield, and possibly I may visit a few other localities, if desired, before returning home. A. A. PHELPS.

Kennebunkport, Me., Sundays, Dec. 27th and Jan. 3d
Hartford, Ct..........Sunday, Jan. 10th
C. GOODRICH.

Seabrook, Thursday evening..........Dec. 31st
H. L. HASTINGS.

Danielsonville, Ct..........Sunday, Dec. 27th
H. F. CARPENTER.

Lynn, Mass..........Sunday, Dec. 27th
Bristol, R. I..........Sunday, Jan. 3d
J. S. WHITE.

Lynn, Mass..........evening, Dec. 30th
Portsmouth, N. H..........evening, Dec. 31st
Manchester..........Sunday, Jan. 3d
A. W. SIBLEY.

Pittsfield, N. H..........Friday evening, Dec. 25th and over the following Sabbath.
Worcester, Mass..........Sundays, Jan. 3d and 10th
J. COUCH.

Rochester..........Monday evening, Dec. 21st
Edenboro, Pa..........Sunday, Dec. 27th
Blooming Valley, Pa..........Dec. 30th
Pittsburgh, Pa..........January 1st
J. WENDELL.

Abington, Conn..........Sabbath, Dec. 27th
J. T. DIXON.
P. S. I learn that in case of a storm, but few attend meeting. I expect, the Lord willing, to *certainly* be there if it *does* storm. J. T. D.

Melvin Village..........Sunday, Dec. 27th
Lake Village..........Sunday, Jan. 3d
Portsmouth..........Sunday, Jan. 10th
T. W. PIPER.

Scitico, Ct..........Sunday, Jan. 3d
Will be at Longmeadow Depot Saturday, 3 P. M. train, *if not stormy*.
The four following Sundays in Jan. not engaged.
HIRAM MUNGER.

Woodstock Valley, Conn..........Sunday, Dec. 27th
Westerly, R. I..........Friday evening, Jan. 1st over the following Sabbath, and longer if thought best.
I. B. POTTER.

South Weare, N. H., (Buxton's Hall), Sunday, Jan. 10th
Will Brn. living in adjoining towns come over and help, as this is a new field? Services at 11 A. M. and 1 P. M.
East Weare..........Saturday evening, Jan. 9th
C. W. SARGENT.

Scitico, Ct..........Sunday, Jan. 3d
L. F. MOORE.

New Durham Ridge, N. H., conf., Saturday, Jan. 2d and Sunday, Jan. 3d. L. BOUTELL.

Acushnet, Mass..........Sabbath, Dec. 27th
ALLEN DAMON.

East Concord, (Suncook school-house), on the road from Concord to Pittsfield, Sunday, Jan. 3d, and through the week as the interest may demand.
L. E. SAULFAUGH.

West Plymouth..........Friday evening, Jan. 1st
Warren Summit, (Brick school-house, near Bro. Nelson's), Saturday evening, Jan. 2d.
Haverhill, N. H., (Ladd Street Hall), Sunday, Jan. 3d
Piermont, (River school-house), Monday eve., Jan. 4th
Piermont Village..........Tuesday evening, Jan. 5th
The following Sabbath at the Ladd Street Hall, Haverhill, N. H. T. E. LANG, JR.

Plymouth, Me., (or where Bro. Perkins may appoint), Sunday, Jan. 3d.
West Leeds, Me..........Sunday, Jan. 10th
North Turner Village..........Sunday, Jan. 17th
J. C. WHEELER.

Campton, N. H., (Bump school house), Sunday, Dec. 27th.
New Hampton, N. H., (at Bro. Simeon Veazey's), Thursday evening, Dec. 31st.
Merideth Center, N. H., (White school-house), Friday evening, Jan. 1st.
Meridetn, N. H., (at Bro. Lorenzo Dolloff's), Saturday evening, Jan. 2d.
Meredith, N. H., (at the new Hall)....Sunday, Jan. 3d
West Rumney, N. H., (Plain's school-house), Friday evening, Jan. 8th, and over the following Sunday.
JOHN H. EVANS.

Bristol, Ct..........Sunday, Dec. 27th
Southington, Ct..........evening, Dec. 29th
New Britain..........evening, Dec. 30th
Yalesville..........Dec. 31st
Cheshire Street..........January 1st
Wrightville..........Sunday, Jan. 3d
R. I. and E. Ct. Conf..........Jan. 6th
East Douglas, Mass..........Sunday, Jan. 10th
Holden, Mass..........Sunday, Jan. 17th
C. H. SWEET.

Warner Gore, N. H., (at Bro. Andrews'), Sunday, Jan. 17th.
Manchester, N. H..........Sunday, Jan. 24th
SIMEON ROBY.

Stark's, Me..........Sabbath, Jan. 10th
E. M. HAGGETT.

Hartford, Ct..........Sabbath, Jan. 3d
H. PRATT.

Hampton, N. H., (where Bro. Johnson may appoint), Sunday, Dec. 27th. WM. C. STEWART.

Exeter, N. H..........Sunday, Jan. 3d
C. S. EMERSON.

Portland, Me..........Sunday, Dec. 27th
J. A. LIBBY.

Suncook, N. H..........Sunday, Jan. 3d
Manchester, N. H..........Sunday, Jan. 10th
A. STIMSON.

Granby, (Salmon Brook)..........Sabbath, Dec. 27th
J. L. WOOD.

Pleasant Valley..........Sunday, Jan. 10th
H. H. DICKINSON.

Friendship, (new meeting-house)..........Sunday, Jan. 3d
JAS. CARR.

Compton, P. Q., (Harvey school-house)..........Dec. 31st and stop over Lord' day. FREEM MITSON.

Warren Summit..........Sunday, Dec. 27th
A. H. CLARK.

East Rochester, N. H..........Sunday, Dec. 27th
Strafford, N. H., (Robert's school-house)..........Jan. 3d
WM. BODGE.

Lostly Street, Ct..........Sunday, Dec. 27th
S. WOODRUFF.

Manchester, N. H..........Sunday, Dec. 27th
Freedom, N. H., (New Chapel)..........Sunday, Jan. 10th
Melvin Village, N. H..........Sunday, Jan. 17th
D. F. LEAVITT.

South Butler..........evenings, Dec. 24th and 25th
Lakeport..........evenings, Dec. 29th, 30th, and 31st
C. H. WILLIAMS.

Canada, Me., (where Bro. Hall may appoint), evening, Dec. 23d, over the following Sunday, and onward as the Lord may direct. J. C. WHEELER.

Greene..........evenings, Dec. 29th and 30th
Slab City, Leeds..........evenings, Dec. 31st and Jan. 1st
Livermore..........evening, Jan. 2d and over the following Sabbath.
Turner, (Snell's Hill)..........evening, Jan. 4th
J. T. JORDAN.

Hartford, Ct..........Sunday, Dec. 27th
New Haven, Ct..........Sunday, Jan. 10th
My appointment for Yalesville, Ct., is withdrawn.
B. HITCHCOCK.

South Sutton, N. H..........Sunday, Dec. 27th
C. H. FLETCHER.

Westfield, Mass..........Sunday, Dec. 27th
WM. J. RIPLEY.

Woodhull, N. Y..........A. M., Sunday, Jan. 27th
Harder school-house, evening. J. W. TAYLOR.

Rogersville, N. Y., (quarterly meeting), Jan. 2d and 3d
D. COGSWELL.
J. W. TAYLOR.

Ossipee Corner, as Bro. Geo. P. Wiggin may arrange), Sunday, Dec. 27th, through the week, and over the following Lord's day. Where Bro. Stephen Scammon may arrange, Tuesday evening, Jan. 5th, and over the following Lord's day.
Will meet Bro. Scammon at New Market Junction, on the arrival of the A. M. train from Portland, Tuesday, Jan. 5th. His letter has got mislaid, so that we cannot appoint at the place, but he will understand the arrangement. L. C. & M. MCKINSTRY.

Belgrade, (as Bro. Fifield may arrange), eve., Dec. 27th
Livermore, (as brethren may arrange) evening, Jan. 2d and over Sunday.
West Gardiner, (conference), Jan. 7th.
H. B. SEVEY.

New York, (corner of Grand and Allen Streets), Sunday, Dec. 27th. Brethren desiring my labors, write me to 19 Orchard Street, New York. J. K. BELLOWS.

Bristol, Me., (as brethren may appoint), eve., Dec. 28th
Bath..........evening, Dec. 29th
Webster, (as Bro. Walker may appoint), eve., Dec. 30th
Richmond, (as Bro. H. D. Reed may appoint), evening, Dec. 31st.
Whitefield..........evening, Jan. 1st
Bangor..........Jan. 10th
Machiasport (for four weeks)..........Jan. 14th
Will Bro Tozier please meet me at Machiasport?
I. K. LOMBARD.

New York City, (Grand and Allen Streets), Sunday, Dec. 27th, 3 P. M. 24th Street in the evening.
A. D. FLAGG.

Strafford, (Roberts' school-house)..........Sunday, Dec. 27th
J. PINKHAM.

Danbury..........Dec. 27th
Z. FORD.

New Bedford, Mass..........through the month of Dec.
MATTHEW BATCHELOR.

HYDE PARK.

T. M. Preble..........Sunday, Dec. 27th

LAWRENCE, MASS., (Advent Chapel.)

J. Cleaveland..........Sunday, Dec. 27th
G. W. Burnham..........Sundays, Jan. 3d and 10th
A. Ross..........Sundays, Jan. 17th and 24th

WORCESTER, MASS.

Miles Grant..........Sunday, Dec. 27th

PORTSMOUTH, N. H.

D. Churchill..........Sunday, Dec. 27th
J. G. Smith..........Sunday, Jan. 17th
D. F. Leavitt..........Sunday, Jan. 24th

CONCORD, N. H., (AT THE BETHEL.)

Enoch Morrill..........Sunday, Dec. 27th
N. Wheeler..........Sunday, Jan. 3d

CONCORD, N. H., (CENTRE STREET.)

A. Ross..........Sunday, Dec. 27th
J. A. Cleaveland..........Sunday, Jan. 3d

BIDDEFORD, ME.

N. C. Twombly..........Sunday, Dec. 27th
W. H. Mitchell..........Sunday, Jan. 3d
B. S. Emery..........Sunday, Jan. 10th
J. A. Libby..........Sundays, Jan. 17th and 24th

SQUARE POND, CT.

A. M. Higgins..........Sunday, Dec. 27th
P. S. Butler..........Sunday, Jan. 3d
M. L. Durand..........Sunday, Jan. 17th
L. F. Moore..........Sunday, Jan. 24th
P. S. Butler..........Sunday, Feb. 7th
W. J. Ripley..........Sunday, Feb. 14th through the week, and over Sunday, Feb. 21st.

ROCHESTER, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

SPRINGFIELD, MASS.

A. A. Phelps..........Jan. 10th, 17th, 24th, and 31st

NEW BRITAIN, CT.

B. Hitchcock..........Sunday, Jan. 3d

WOLCOTTVILLE CIRCUIT.

H. H. Dickenson..........Newfield, Dec. 27th
Preaching every Lord's day evening at Wolcottville.

Webster, N. H., (old meeting-house), Sunday, Jan. 3d
SIMEON ROBY.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Wyoming, R. I..........the first Sabbath in each month
Westerly, R. I..........the second Sabbath in each month
Riverpoint, R. I..........the third Sabbath in each month
Bristol, R. I..........the fourth Sabbath in each month
A. DURFEE.

Westfield..........Sundays, Jan. 3d and 10th
E. OWEN.

Springfield, Mass..........Sunday, Dec. 27th
WM. H. SPENCER.

Stoneham, Mass..........Sunday, Dec. 27th
D. M. LEAVITT.

Guilford, Ct..........Friday evening, Dec. 25th and over Sunday, Dec. 27th.
Guilford, (East River or Madison Centre, as Bro. Foster may arrange), Monday evening, Dec. 28th.
Nortontown, (school-house)..........Tuesday eve., Dec. 29th
Killingworth, (Nettleton)....Wednesday eve, Dec. 30th
Barnum's, Thursday evening, Dec. 31st.
Chester, (Cedar Lake District)..........Jan. 1st
Durham Centre..........Sunday, Jan. 3d
WM. A. & M. L. DURAND.

West Deerfield, N. H., (where Bro. Moulton may appoint), evening, Dec. 25th.
East Concord, N. H., (lower school-house), Saturday evening, Dec. 26th.
Canterbury, (Republican Hall)..........evening, Dec. 28th
ENOCH MORRILL.

Barkhampstead, (South Hollow)..........Sunday, Jan. 3d
S. WOODRUFF.

Rochester, N. H..........Sunday, Dec. 27th
J. G. SMITH.

Marden's Corner..........Sunday, Jan. 3d
Farmington Village..........Sunday, Jan. 10th
S. S. MOONEY.

Cohocton, (two days meeting at T. C. Armstrong's school-house), Dec. 25th, and over Sunday.
Blooming Valley, (as brethren there may appoint), and also attend their yearly meeting, Dec. 30th.
C. F. SWEET.

Springwater Valley, N. Y..........Sunday, Dec. 27th
Dansville, N. Y..........Sunday, Jan. 3d
Rogersville, N. Y..........Sunday, Jan. 10th
and week day evenings, if desired, in those places.
WARREN J. HOBBS.

NEW MUSIC.

BY GEO. E. LEE.

"Must be a Lover of the Lord," and "Gathered in the Morning."
"The Resurrection Hymn," and "Walk through the Valley."
"'Tis the very same Jesus," and "New Year's Chime."
"The Bleeding Lamb," and "Jesus my Shelter."
"Awake! Awake!" and "The Better Day."
"Over There," and "Hallelujah."
"All to Christ I owe."
"My Jesus, I love thee."
"Blessed Tidings."
"Jesus paid it all."
"The Prospect."
"Calvary."
"Who'll stand up for Jesus?"

Price of the above sheets singly, 5 cts.; 50 cts. per dozen; $3.00 per 100. Postage 2 cts. for twelve copies

SONGS FOR THE CAMP-GROUND.—A sheet containing five pieces of music, and twelve choice hymns, viz: "The Resurrection Hymn," "Over There," "Awake! Awake!" "The Better Day," "Walk through the Valley," "Battling for the Lord," "I will sing for Jesus," "Your Mission," "The Heavenly Meeting," "Jesus our Salvation," "The Fountain of Mercy," and "Singing for Jesus."

SONG SHEETS, No. 1.—Containing "Sunshine," "The Parting Hand," "The Resurrection Hymn," "Consummation," "We shall walk through the Valley in Peace," "I shall know thee in the Morning," "Saint's Coronation Day," "Shall we know each other?" etc.

SONGSHEETS, No. 2.—Containing "Calvary," "'Tis the very same Jesus," "The Shining Land," "Sing to the Lord," "Say, Brother, shall we meet?" "Bright Angels open the Door," "Over There," and "The Little Grave."

Price of the above sheets singly, 15 cts; 10 for $1.00.

For sale at the Crisis Office. AG'T.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ Will the widow who sent Bro. Bray her last mite, send us her P. O. address?

☞ D. STAFFORD—Your date is changed on your paper.

☞ E. COTTON—Received.

☞ CHAS. H. STRATTON—Received.

LETTERS RECEIVED.

A E Smith, S K Paine, G W Stetson, J McCammon, O Whitaker, I C Welcome, L A Crawford, C H Sweet, J A Titus, Dr H, I C Wellcome, C H Williams, H Pratt, A H Pinkham, H Hobbs, A Titus, I Damman, F H Chamberlain.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—167 Hanover Street, Boston, Mass.
J. S. White—86 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
D. Churchill—Lawrence, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo A. Brown—Plymouth, Mass.
E. Owen—Westfield, Mass, Lock Box 616.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
Wm. M. Ingham—Lawrence, Mass., Box 66.
L. C. Wellcome—Yarmouth, Me.
L. F. Cole—Yarmouth, Me.
Wm. H. Mitchell—Kennebunk, Me.
H. D. Reed—Richmond, Me.
N. G. Reed—Bath, Me.
S. K. Partridge—North Whitefield, Me.
H. B. Sevey—Mt. Vernon, Me.
M. W. Corliss—Milltown, Me.
J. A. Libby—West Poland, Me.
Jared Whitman—Mechanics Falls, Me.
Jesse Gay—Casco, Me.
Austin Taylor—Byron, Me.
Thomas Smith—Bangor, Me.
Thomas Rhynes—Augusta, Me.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Richmond, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
J. T. Jordan—West Poland, Me.
B. P. Manning—Manchester, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H.
J. Couch—Concord, N. H.
D. M. Leavitt—Holderness, N. H.
A. W. Sibley—North Woodstock, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—Loudon Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. B. McMurphy—Hooksett, N. H.
A. Ross—Greenland Depot, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
J. T. Dixon—Rocky Brook, R. I.
B. Roberts—Knightsville, R. I.
A. Durfee—Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Honeoye, Ont. Co., N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
M. R. Miles—Wolcott, Wayne Co., N. Y.
Warren J. Hobbs—Wolcott, N. Y.
C. F. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
E. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
C. H. Leverton—Sandy Hill, N. Y.
S. P. Babcock—Malaga, New Jersey.
G. W. Stetson—Clena, Ohio.
H. A. King—Nevada, Ohio.
Wm. Stewart—1814 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Ongley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
R. Cotton—Edenboro, Pa., Erie Co.
Wm. Deverell—Keswick, C. W.
A. N. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. R. Preston—Wallaceville, Wayne Co., Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr.—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
Eld. A. F. Dugger—Simpson, Iowa.
P. W. Hough—Mendoro, La Cross Co., Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
J. Wilbur—Box 332 Janesville, Wis.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.
Wm. Sweet—Sacksville, Brown Co., Minn.
D. D. Reed—Minneapolis, Minn.
O. R. Fassett—Minneapolis, Minn.
Philip Ramer—Winona, Minn.
Ruth M. Rowell—Winona, Minn., Box 621.
Eld. G W. Green—Box 16, Memphis, Clark Co., Ind.

NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP."

WITHOUT THE MUSIC.

The above work, printed in *large, clear type*, on beautiful paper, we are ready to fill orders for, at the following prices:—

Bound in cloth, with sprinkled edges, 75 cents per copy; $7.00 per dozen; $55.00 per 100.

Bound in leather, gilt edge, $1.00 per copy; $75.00 per 100; when sent by mail, 16 cts. additional postage.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

Plain cloth, leather backs, colored edges, $1.00 per copy; $9.00 per dozen.

Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cents per copy additional, when sent by mail.

MILES GRANT'S WORKS.

Spiritualism Unveiled.
What is Man?
The Soul—What is it?
The Spirit—What is it?
The Rich Man and Lazarus.

All the above works, in one volume, *flexible cloth*, in a compact, durable form, for use and preservation, for 35 cents, postpaid.

Address all orders to MILES GRANT, *Boston, Mass.*

LEAFLETS FOR LETTERS.

1. Home..........16 pp.
2. Life Insurance..........8 pp.
3. Lost! Lost!..........8 pp.
4. Brother, shall we meet?..........8 pp.
5. About God (for children)..........4 pp.
6. Worth Knowing..........4 pp.
7. Peace in Christ..........4 pp.
8. Now..........4 pp.

The above practical tracts, envelope size, will be sent, *postpaid*—
One set (64 pp.)..........6c.
1200 pp...........$1.00
1200 pp., (by express, not prepaid)..........$1.00

Address all orders to MILES GRANT, Boston, Mass.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsay. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By L. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 22c.

THE CELESTIAL RAILROAD; or, Modern Pilgrim's Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked; Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth $1.00; paper 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 300 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.35; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c., roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. P. Hudson. Paper cover 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERYBODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c. by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 30c; by mail, 32c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By O. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.25. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 8c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.75.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By L. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 460 pp. $1.25.

"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by L. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.

CHRISTIAN BAPTISM. By L. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By L. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 40c. per dozen.

THE BIBLE, OR TRADITION—Which shall we Believe?" An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 35c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail 35c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 50c. per dozen; postage 8c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c; 40c. per dozen.

For the World's Crisis.

ZION'S HEIGHTS.

What wonders does my Lord portray
In vision to my sight;
I see the realms of endless day,
And rivers of delight.

I see the city's splendor rise,
The temple of our God;
And lo! with joy and great surprise,
I see the heavenly road.

I see the saints on the highway,
Where the redeemed shall walk;
In glory bright, in heaven's noonday,
Which blessings Jesus bought.

I hear celestial harpings now,
In honor to our God;
The saints in concert all do bow
Prostrate before the Lord.

I see the new earth's paradise,
In beautiful array;
And tempted hills rise to my sight,
Where shines eternal day.

Portland, Me. WILLIAM C. CLARK.

For the World's Crisis.

BIOGRAPHICAL SKETCH OF NAPOLEON III.—No. 4.

BY M. D. W.

(Concluded.)

There was no place on the continent to which Hortense could retire with her son Louis, now implicated in a revolutionary rising against Austrian despotism. By a law of the Bourbons, enacted in 1816, the entrance into France of any member of the imperial family was prohibited, under penalty of death. But a revolution banishing the elder branch of the Bourbons, and establishing the Duke of Orleans on the throne, had opened the way, as Hortense hoped, for this prohibition to be less astringent; and in view of past favors shown by Napoleon I. to the Orleans family, she ventured to enter *incognito* with her son Louis, then ill with fever. She wrote a letter to Louis Philippe, imploring his protection, while the prince also wrote, asking permission to join the French army. The king was greatly embarrassed. His throne was by no means secure, and he feared the consequences of granting these requests. Hortense was only allowed to remain one week in the city, and that in privacy. In a few days, an imperative command came for them to depart immediately, and they then took passage for England. Here they spent several months very pleasantly, when a document was received from the authorities of the canton of Thurgogovia, conferring upon Louis Napoleon the right of communal citizenship, stating as a reason for this honor, the many favors which the canton had received from Queen Hortense.

The prince thanked them for the honor conferred, and as a result of this kindly feeling then manifested, they decided to return to Arenemburg. But this they found it exceeding difficult to do, on account of the strict law of banishment which exposed them to death if they violated its restrictions. At length, Louis Philippe granted them to pass through the northern part of France, provided the queen would go disguised, under the title of the Baroness of Arenemburg, and they should both pledge themselves not to enter Paris. They arrived at their calm and peaceful retreat amid the mountains of Switzerland in safety, and here Louis gave himself up to reflection, study, and authorship. He wrote a pamphlet setting forth his political views, entitled "Political Reveries," in which his republican principles were set forth, yet not after the pattern of our own republic. He believed that the representation of the nation should be chosen by all the people without distinction; but he "prefers the monarchial form, because" he says, "I think that government better suited to France, since it gives stronger guaranties for tranquillity, power, and liberty.

"If the Rhine were an ocean, if virtue were always the only moving power, if merit alone secured promotion, then I should wish for a republic, pure and simple. But, surrounded as we are by powerful enemies, who have at their command thousands of soldiers, who can re-enact among us the irruptions of the barbarians, I think that a republic would not be able to repel foreign invasion and to suppress civil agitations without having recourse to vigorous measures which would endanger liberty. I wish for a government which can secure all the advantages of a republic without involving its inconveniences; in a word, a government which shall be strong without despotism, free without anarchy, independent without conquests. The following should be the fundamental principles of such a constitution: The three powers of the State should be the people, the legislative corps, and the emperor. The people should have the elective power, the emperor the legislative power. . . Harmony between the government and the governed can only exist in two ways,—when the people permit themselves to be governed by a single will, and when the chief governs in accordance with the wishes of the people. In the first case it is despotism; in the second it is liberty."

We have quoted thus briefly from the pamphlet to show what Napoleon's views were respecting the form of government, as put forth in the year 1832, as it is said that he claimed to be a republican, and by guile gained the throne. This shows what kind of a republic he advocated; "and it must be conceded," says Smucker, "that the constitution proposed by Louis Napoleon in 1832, has been retained by him, in its leading ideas, through all his subsequent career, until it became, in a great measure, realized by the memorable events of 1852."

Louis Philippe had scarcely taken his seat upon the throne, ere he found himself surrounded by extreme embarrassments. Legitimists, Republicans, Napoleonists, all alike disputed his title to the crown. The first serious efforts to thrust him from the throne were made on the occasion of the funeral of Gen. Lamarque. He was one of the most distinguished generals of Napoleon 1. Arms were secretly distributed, and leaders appointed, each with his particular part assigned. We have not space to detail the scene which followed; but the effort proved unsuccessful.

The Duke of Reichstadt, the only son of Napoleon and of Maria Louisa, and consequently the direct heir of whatever rights Napoleon could transmit, died at Schoenbrunn, near Vienna, on the 22nd of July, 1832, at the age of twenty-one years, and thus was Louis Napoleon brought one step nearer the throne of France, in the line of succession marked out by the Senate, and ratified by the almost unanimous voice of the French people. The decrees which secured the crown to Napoleon I. and his heirs, were presented to the people, to be sanctioned or rejected by the rights of universal suffrage. There were 3,524,254 votes cast. Of these, 3,521,675 were in the affirmative, and but 2,579 in the negative. "History," says Allison, "has recorded no example of so unanimous an approbation of the foundation of a dynasty; no instance of a nation so joyfully taking refuge in the stillness of despotism."—Vol. 2, p. 236.

"From the day of the death of the Duke of Reichstadt, the eyes of all who desired the restoration of the empire were directed to the young Prince Louis Napoleon. He was now the sole heir to the imperial sceptre, after his uncle Joseph, and his own sick and dying father. The hopes which Lafayette, as we have seen in his interview with Josepe Bonaparte, reposes on Napoleon's son, he now transferred to his nephew. Bitterly disappointed in Louis Philippe, whom he had so signally helped to place upon the throne, Lafayette hoped for the establishment of the long-desired republic, under the ægis of the heir of the emperor. This distinguished advocate of popular rights had ever avowed himself a republican in principle, still he affirmed that France needed monarchial forms.

"Every day the government of Louis Philippe was growing more unpopular. Very many of the Liberal or Republican party were turning their eyes to Louis Napoleon as the only hope of France. . . . In all of his writings, he had proved himself the able advocate of popular liberty, proclaiming his faith in universal suffrage, and declaring the will of the people to be the only true foundation of government. He had avowed himself the firm friend of republican principles, while at the same time he had expressed his conviction that, in the present situation of France, *monarchial forms* were essential to the nation."

One of the leading Republicans wrote to the prince from Paris, stating that the life of the king was daily threatened, and assuring him that their eyes were turned to him. "The great name you bear, your opinions, your character, every thing induces us to see in you a point of rallying for the popular cause. Hold yourself ready for action; and when the time shall come, your friends will not fail you."

From his retreat at Arenemburg, Louis Napoleon watched these events with hopeful eye, fully believing the hour was at hand when the people of France would welcome back the heir of the emperor Bonaparte. But he was too much in haste, after all. He did not bide his time as he ought, and the defeat at Strasburg was the result. The tide was turned by the tactics of Col. M. Taillandier, who suddenly cried out in loud and angry tones: "The man before you is not the nephew of the emperor. He is a base deceiver. He is the nephew of Col. Vaudrey. We know him well. This is a plot in favor of Charles X." Great confusion was the result, and in the midst of it Louis Napoleon was seized and imprisoned. Particulars we have not room to give. He was exiled, and came to New York.

Respecting his life during the few months of his stay in that city, there are conflicting accounts. On the one hand, it is said that he was dissipated and profligate. On the other hand, it is stated that these are utterly false, and a long letter written by the Rev. Charles S. Stewart, chaplain of the United States Navy, is given, addressed to the editor of the "National Intelligencer," Washington, D. C., in which he utterly repudiates the stories so rife respecting Louis Napoleon, stating that his intercourse with him was almost daily for two months, and that not for hours only, but of days, and ended only by his departure from New York to hasten to the bedside of his dying mother. He says that his associations were with the first and most distinguished citizens of New York, of whom Washington Irving was one, Chancellor Kent another, and the Hamiltons and Livingstons, and others. He testifies that he never heard a sentiment from him, and never witnessed a feeling, that could detract from his honor and purity as a man, or his dignity as a prince. This letter is very full, and flattering to the character of Napoleon, so far as it came under his own observation, and he published it in 1856. He says there was at the same time, and for about the same period, a Prince Bonaparte resident in New York, whose antecedents in Europe had not been favorable, and his reputation here was not good, and he thinks the acts and character of the one may have been confounded with the other.

Now we are far from believing that Napoleon is a saint, but you know the old adage, "Give the devil his due"; so we give him the benefit of this eulogy, and that of others who testify from acquaintance. But we must not detain you longer to describe the events which followed his return to Arenemburg, and finally led to his establishment upon the throne of France. We are interested in his history, for we believe the Napoleon dynasty to be marked in the prophetic word. We trace a guiding hand in his career just as clearly as we trace it in that of Cyrus, whose work was predicted centuries before his birth. If Cyrus was the Lord's servant, so is Napoleon. Yet this does not constitute them saved men by any means.

We firmly believe that the present form of government in France constitutes the last of the Papal beast; yet we may be mistaken in our application of prophecy. All the world have wondered after its head, whether he be the one predicted, or otherwise. Important events are rapidly culminating. "Earthquakes in divers places," "the sea and waves roaring,"—what are they but precursors of final doom?

For the World's Crisis.

"SEARCH THE SCRIPTURES."

John. 5: 39.

It is very desirable that men should believe aright, and as a consequence act alike, or at least harmoniously. That this will not be effected to any great extent, man's present condition forbids; yet, as far as may be, we should seek a conformity to God's perfect standard—"see eye to eye." The great reason, we apprehend, for the want of harmonious views on the divine plan, is a failure to comply with the injunction of our dear Savior, whose words have a depth of meaning, and an importance of interest not easily expressed, and perhaps never fully understood.

"Search the Scriptures." If any class of persons might be exempt from personal effort in this direction, surely it was those favored with Christ's personal teachings. But no, Jesus, and also his apostles, although teachers sent of God, are ever referring their pupils to the *Word* as their rule of action. The Bereans understood this. Timothy was thus instructed (if we rightly understand Paul's language) by his devoted mother, Eunice; at least, from childhood he knew "the holy Scriptures." How can Christ's prayer be answered "sanctify them through thy truth," if we fail to search and understand it? Truth, like earthly gain, to be appreciated, must be earned; not accepted second hand, but dug out by personal effort. The manner of doing this is that to which we wish to call attention. Get *right* in the sight of God; become childlike, exchange self-will for God's will; receive the Holy Ghost, then "follow on to know the Lord; read and hear freely, then take a good concordance and "try the spirits (doctrines) by the word." Take time, go through the Bible from Genesis to Revelations; get the Bible expression as a whole on the point of inquiry (remember, the witnesses are unimpeachable, any discrepancies, therefore, are only seemingly so), then sum up and bring forth your verdict; declare humbly yet fearlessly your convictions of truth; talk it out, *live* it out; then shall your righteousness be "as the light," and your "judgment as the noonday."

This is emphatically a fastage; so fast that men have almost lost sight of God's order for the attainment of any thing, be it earthly or heavenly. This impetuosity, this recklessness may do to "drown men in destruction and perdition," but to those who "are heirs of salvation," God has appointed a "more excellent way." O, my dear brethren, "cease ye from man;" accept no doctrine from him, be he ever so holy or wise, without proving it by the Word. Then shall we "stand" not "in the wisdom of men but in the power of God." A. BOYNTON.

West Batavia, N. Y.

For the World's Crisis.

"I ONLY SAID IT FOR FUN."

Did you? And still you profess to be a follower of the meek and lowly Jesus, and are looking for his speedy coming. Yet you crack your jokes, join in frivolous and foolish talking, and when your jokes set rather tight, you turn it all by saying, "O, I only said it for fun." How many times we hear this expression coming from the lips of those that profess better things. To such let me ask, Do you believe Christ to be a perfect pattern for us to follow? If so, let me ask again, Do we read of his ever cracking jokes, joining in foolish talking, or joining in any sinful amusement whatever?

Dear brethren and sisters, if Jesus is our example, let us follow him to the letter. O for more Israelites indeed, in whom there is no guile. How few there are at the present day that seem to realize that by their words they shall be justified, and by their words condemned; and that for every idle word they must give an account in the day of judgment. May the Lord help us so to live that the words of our mouths and the meditation of our hearts may be acceptable in his sight, is the prayer of your unworthy sister in Christ, MARY C. WHITAKER.

Newfane, Vt.

For the World's Crisis.

ACTIVE IN DOING GOOD.

In perusing a letter the other day, written by an earnest christian young man to his friend, we found this passage: "I believe in being active in doing good," and we thought the saying was a very suggestive one. The great demand of the church and kingdom of Christ to-day is for active, earnest, wide-awake, christian men and women! Satan is in earnest; all the forces of evil are awake; wicked men are on the alert; time is short; life is passing; souls are perishing; and eternity is just at hand! God calls! duty urges! the Master is near! A great work is to be done!—the world to be redeemed; the gospel preached "to all nations."

These passing moments are golden, eternal in their results! We are living for the future; traveling to the vast, mighty hereafter! The young man above alluded to has the right idea of life—a season of "active" labor for Christ. Not following after the vanities and follies of a wasted existence, but consecrating all, all to Jesus. Noble thought: "Active in doing good." Work for the dear Savior anywhere, everywhere, by thought, word, and deed.

Reader, go into the Sabbath school, the prayer-meeting, to labor and pray; circulate the tract and religious paper; remember the temperance cause also; improve your talent. Live for eternity. "Be active in doing good." Let not your life be a failure. Live for God and souls.—*S. S. Times.—Selected by Chloe Lankton.*

For the World's Crisis.

MASONIC CHASTITY.

A friend of mine belonged to a lodge, where a brother had been "overtaken in a fault," or an act so regarded by a christian community. The Masonic Fraternity, although they have a law of chastity, it is chastity peculiar to themselves; but they could not well avoid dealing with this erring brother in discipline, to save their own credit. He had not technically violated Masonic law, as an appeal to that law on chastity will show. The obligation of an Entered Apprentice does not come specially under the law in question, neither so does the Fellow Crafts-man. They are only taught *generally* that the white Masonic apron, so ostentatiously worn when parading the streets, is an "emblem of innocence." But the law is brought to bear directly upon the Master Mason, in the third degree, and forms a part of his oath and obligation. It is as follows:—

"I furthermore promise and swear, that I will not violate the chastity of a brother Master Mason's wife, mother, sister, daughter, I *knowing them to be such.*"

No female, unless a relative of a brother Master Mason, is protected by this law. But as the Fraternity confine their charities, and other special kind offices, to their own "mystic brotherhood," why not that of chastity? They tell us, that if two Masons meet in opposite armies, and in the midst of a battle see on the opposite side "the grand hailing sign of distress," they are bound to "help to a brother's relief, so as to save his life at the risk of their own." That may be a very good Mason, but a very bad soldier.

But to our case of discipline. Unfortunately the offence was committed on the relative of a Master Mason. But the culprit was dependent on the *saving clause* of his obligation,—"*I knowing her to be such.*" He satisfied the Lodge of his ignorance in this case, and was acquitted. Such is the excellency of Masonic law, in this case, over that of the Bible! Masonic law will be found so generally when put to the test. D. CAMPBELL.

— The cure of an evil tongue must be done at the heart. The weight and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the work-house where is the forge of deceits and slanders; and the tongue is only the outer shop where they are vended, and the door to it. Such ware as is made within, such, and none other can come out.

COVERING THE TRACKS.

BY THOMAS M. CLARK, D. D., LL. D., BISHOP OF RHODE ISLAND.

It is not very easy for one who walks in miry places to *cover his tracks.* Where men go and what they do, is better known than they suppose. By picking their way carefully, and stepping very cautiously, some persons manage to evade observation for a long time; but, sooner or later, their sin is almost sure to find them out. Occasionally a transgressor tries to cover his tracks by assuming the show of extraordinary virtue. This, however, requires, a degree of watchfulness and skill, and I may add, of depravity, of which few are capable. An ingrained, systematic, *conscious* hypocrite is a rare monster. Nothing viler is conceivable. The sharpest anathemas that ever fell from the Savior's lips were hurled against those who, *for a pretence,* made long prayers. *Whited sepulchres!* What a picture this epitaph presents—polished, lustrous marble without; and within, dead men's bones and all uncleanness.

I have had dealings with one or two persons of this class; thank God, only one or two. If such creatures abounded, the world would be uninhabitable.

The following is a true story; I wish it were not. It is possible that the subject of it lives; if he does, I trust that he has long since repented in dust and ashes.

About thirty years ago, a young man presented himself at my door, decently but plainly clad; whose name, slightly altered, I will give as John Slyder. He entered the room with an air of great exhaustion, and after waiting awhile to recover his breath, proceeded to give me his history. It was very brief and simple, he had been left an orphan in early life, and and adopted into the family of a Connecticut farmer. Here he had been treated with shameful neglect and harshness; so overworked and under-fed, and exposed to such severities of weather, as to induce pulmonary disease, under the effects of which he now felt himself to be rapidly approaching his tomb. In order that the short remainder of his days might be passed in peace, he had escaped from the scene of his wretchedness, and found his way on foot to the city of Boston. Friendless and penniless, he now threw himself upon my christian sympathy, and begged my aid. He then went on in a strain of beautiful simplicity and fervor to speak of the comfort he had derived during all those long years of loneliness and sorrow, in the blessed support of the gospel, and all that he desired during the brief space that remained to him on earth, was to be able to do something for his Divine Master, when he should rejoice to lay his poor body in the grave and enter upon his eternal rest.

As he said all this in a tone of tremulous emotion, while at intervals a tear found its way down his pale and haggard cheek, I felt that if ever there was a case where the good offices of christian charity ought to be liberally exercised, it was in behalf of this suffering and saintly youth. I at once assured him, in the name of the church of which I was the Rector, that during the few weeks or months which might be allowed him here, all his temporal wants should be amply provided for. One of the first things to be done, was to buy for him a wire respirator; at that time considered a great protection to consumptives against the rawness of the atmosphere. This he usually wore when he called upon me, but I doubt if he often appeared with it in public at other times.

For nearly a year this young man went in and out amongst us, a pattern, as we thought, of godly living; no one in the parish seemed to be more active in every good word and work; if the weather was such as to allow his presence, he was always at church, and as a teacher in the Sunday school, he was considered to be eminent for his faithfulness and devotion; and whenever he came to my study, I felt rebuked by his superior goodness, and often wished that I could feel myself as far removed from all the vain attractions of the world, as his conversation and demeanor showed him to be.

So it went on until a certain morning, when the door bell rang, and a repulsive, rough-looking man was ushered in.

"I understand, sir," he said, "that you pay John Slyder's bills."

"I have done so, in some cases."

"Well, I've got an account against him, and I can't make him settle. I called to see if you would pay it."

"And may I ask, who you are?"

"My name is T——. and I keep a dance house down in Ann street."

"What are the items in your bill?"

"Why, there is quite a variety of charges; you may look over the account and see for yourself."

"Do you mean to tell me that John Slyder is a visitor at your establishment?"

"Yes, indeed; he'd be a first rate customer if he only paid."

I dismissed the man with the remark that I was not accustomed to discharge such accounts as this, out of church funds, and sat down to meditate.

"Can it be," I thought, "That this young man has been playing a part all this time, and actually obtaining his living by the practice of the vilest hypocrisy?"

"It was a terrible shock to be thus undeceived, but there was no resisting the melancholy conclusion. He had not only come to me, from week to week, with a lie in his mouth, but he had been guilty of the most awful blasphemy. He had not only

"Put on the livery of the court of heaven
To serve the devil in,"

but had earned his livelihood by the display of that livery.

I dreaded the next interview with the young imposter, and rather hoped that he would never cross my threshold again; but in a day or two he turned up, respirator and all, pale and short-breathed as ever, and took his seat in my study. It was evident that he had no suspicion of my having uncovered his tracks, and so he began to talk in his usual strain, which now was so revolting that I could not allow him to work himself up to any of his higher raptures, but, as soon as possible, interrupted him, with the remark:

"Mr. Slyder, I have found you out."

"What do you mean by that?"

"I have had a call from Mr. T——, who says that he keeps a dance house in Ann street."

"How came he to call upon you?"

"He brought a bill against you, which he wished me to pay."

"That is very strange."

"I consider it so."

"I am very much astonished that he should have presented such a bill to you."

"I should think you would be."

Then followed quite a long pause, during which I waited to hear if he had any explanation to offer; but he remained silent. At last I inquired, "Have you anything to say?"

He evidently saw that his case was desperate, and with an air of cool, impertinent assumption, that cannot be described, without the slightest faltering, replied:

"I have this to say, sir, I trust that the present experience may prove to be of service to you. You are not as well acquainted with the ways of the world—you are not as shrewd—as a man in your position should be. Let me tell you this for your information, if you should make careful inquiry, you would find a great many cases among your communicants that would surprise and trouble you as much as mine seems to have done."

Thereupon he rose from his seat; and, before I had time to say a word, bade me good morning very civilly, retired, and I saw his face no more.

Is there any reader of this narrative weak enough to suppose that such an instance as this throws any discredit upon genuine and earnest piety. Remember that, if there were no good money in circulation, there would be no counterfeits, and that even the hypocrite unwittingly testifies to the value of the virtue which he simulates.—*Ledger.*

"THAT'S ME!"—A poor Hottentot, in Southern Africa, lived with a good Dutchman, who kept up family prayer daily. One day he read, "Two men went up to the temple to pray." The poor savage, whose heart was already awakened, looked earnestly at the reader, and whispered, "Now I'll learn to pray." The Dutchman read on: "Lord, I thank thee that I am not as other men." "No, I am not, but I am worse," whispered the Hottentot again. The Dutchman read: "I fast twice in the week, I give tithes of all I possess." "I don't do that; I don't pray in that manner. What shall I do?" said the distressed savage. The good man read on until he came to the publican who "would not lift so much as his eyes to heaven." "That's me," cried his hearer. "Stood afar off," read the other. "That's where I am," said the Hottentot. "But smote upon his breast, saying, God be merciful to me a sinner." "That's me; that's my prayer," cried the poor savage, and smiting on his dark breast, he prayed, "God be merciful to me, a sinner," until, like the poor publican, he went down to his house a saved and happy man.

BE GENTLE.—When you cannot drive, you can always persuade. A gentle word, a kind look, a good natured smile, can work wonders and accomplish miracles. There is a secret pride in every heart that revolts at tyranny. You may order and drive an individual, but you cannot make him respect you. In the domestic circle especially kind words and looks are most essential to connubial felicity. Children should never be spoken harshly to. It does them no good. If they commit a fault, they should be corrected for it in a mild but firm manner, and the impression it makes will prove salutary.

THINK.—Thought engenders thought. Place one idea upon paper—another will follow it, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of. At first your ideas come in lumps, homely and shapeless; but no matter—time and perseverance will arrange and refine them. Learn to think, and you will learn to write; the more you think, the better you express your idea.

SELECTING COWS.—"A Vermonter" gives the following as his rules for selecting a cow: "First, I get a broadside view of the animal, at the distance of about two rods, as I have noticed for years that there was a great similarity in the general proportions of all first-class milkers, being very small in girth just back of their forward legs, as compared with the girth just forward of their hips. I never knew a first-rate milker, of any breed not thus proportioned; so that if this form is wanting in an animal recommended to me, I do not care to look at her more, unless I want a breeder for some other purpose than the dairy. For breeding oxen, I should want a cow of reverse proportions—i. e. larger girth forward. I next feel the size of the milk veins, and trace them to their entrance into the chest, which, in superior cows are large, admitting the ball of the larger finger; if divided, or sub-divided, as is sometimes the case, I judge of the size of each orifice, as I care less for the vein itself, than the orifice. Next I examine, by sight and touch, the udder or bag, which must be capacious in order to hold much milk, with teats wide apart and free from large seed warts, or sores of any kind; I then inquire how long she goes dry before calving, as I don't want a family cow to give milk less than forty-six weeks out of every fifty-two; also as to the quality of milk; and to close, I milk her with my own hands."

Gems.

— True religion begins in prayer, and in prayer more than anything else is it exercised.

— Some men make themselves a great name by the perpetual ruin of their good one.

— Keep aloof from sadness, for sadness is sickness of the soul.

— Avoid evil speaking, and give your counsel to him who will accept it.

— Keep thy tongue carefully; it may honor, it may also condemn thee.

— If thou wax angry, speak little, and that little not vehemently.

— One contrition in man's heart is better than many flagellations.

— Care for what you say, or what you say will make you care.

— He who approbates wickedness condemns himself.

— God hears the heart, though without words; but he never hears words without the heart.

— No man has a right to expect the approbation of his neighbors, while he has the disapprobation of his own conscience.

— Fancy and humor early and constantly indulged, may expect an old age overrun with follies.

— He who receives a good turn should never forget it; he who does one should never remember it.

— Ceremony is always the companion of weak minds; it is a plant that will never grow in strong soil.

— Said a member of a church to another member: "I can give five dollars for this object and not feel it." "Then," said his companion, "give ten and *feel* it. Did not the Savior feel what he did for you?"

— Work with a will, and also with your hands and head. It is such that achieve the great things of the world. Nothing is easy that has value. Laziness and sloth never raised a man above the grade of a monkey. Work does the thing, the right thing, and the whole thing.

— It is an easy matter to sit at ease and let the ship go with the wind and tide to leeward, but hard to suffer the fate that awaits her on the lee-shore. So it is an easy matter to float with the multitude down the broad road to ruin; but a fearful thing to fall into the hands of the living God.

— Prayer is a retirement from earth to attend on God, and hold correspondence with him that dwells in heaven. The things of this world, therefore, must be commanded to stand by for a season, and to abide at the foot of the mount while we walk up higher to offer up our sacrifices as Abraham did, and to meet our God.

— If you do not wish to speak ill of any, do not delight to hear ill of them. Give no countenance to busybodies, and those who love to talk of other men's faults; or if you cannot decently reprove them on account of their quality, then direct the discourse some other way; or if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it.

— The moment a man parts with moral independence, the moment he judges of a duty, not from the inward voice, but from the interest and will of a party, the moment he commits himself to a leader or a party, and winks at evil because divisions would hurt the cause, the moment he shakes off his particular responsibility, because he is but one of the thousand or million by whom the evil is done; that moment he parts with his moral power. He is shorn of the energy of a single-hearted faith in the right and true.

Hygiene.

"This is for your health."—PAUL.

For the Hygiene Column.

PHYSIOLOGICAL LETTERS.—No. 11.

Before dismissing the topic which I was considering in my last paper, I would offer the following practical suggestions which may be of use to some persons; they will be of no use to to those that have the extraordinary faculty of going to sleep on any and every occasion, and who cannot even keep awake to hear a dry lecture. Such sleepers are often seen at church, *resting their brains.* By the way, it is wonderful, since some persons sleep so much, that their brains are not more active when they are awake. They ought to be exceedingly intellectual people, if sleeping has anything to do with brain-making. It is not such persons; it is the nervous, restless, care-worn—those that find it hard work to go to sleep when they go to bed—that I am addressing. Never go to bed with your mind revolving the transactions of the day. Read a chapter from some interesting story, a page from "Katharina," just to kindle the imagination a little, and break off the predominant current of thought. Then, when you go to bed, go in a mood for pleasant reverie, and you will luxuriate in sleep.

Another hint, I have said that anything which earnestly engages the attention is antagonistic to sleep. All uncomfortable sensations are in this category; then don't oppress the stomach. The latter is not a very sensitive organ, and in a state of health the brain is not cognizant of the work of digestion. Therefore, don't let your brain know that you have a stomach, and your sleep will not be disturbed by dyspeptic sensations.

"To be easy all night,
Let your supper be light,
Or else you'll complain
Of a stomach in pain."

I have said that in sound sleep people never dream. Dreams are to be considered a mark of imperfect sleep; as an indication either that we have had about sleep enough, and that the brain is spontaneously waking up, or that some source of irritation exists in some part of the body, which disturbs the brain, and has the power to awaken some, though not all of the cerebral faculties. Hence, if your sleep be too dreamy, you awake unrefreshed. That bit of pastry, or that rich custard may cause bad dreams. If we would take good care of our brains, we must take good care of our stomachs.

I spoke of dreaming as being a stage in advance of sound sleep. There may, however, be an absence of this, as of the preliminary stages. There are some persons that have the power to go to sleep instantly, and who seldom or never dream. H.

OAT MEAL PUDDING.

We take pleasure in commending to our readers oat-meal pudding as an article of diet. We have used it for several years, and should not like to be without it. It gives animation to the system, as well as nourishment. It is a cheap article of food, and very healthy. The following is from *The Church Union*:—

"It is one of the strangest considerations in our whole system of living that the laboring classes will not learn to eat that kind of food which will give them the most muscle. A hard-working man does not want food that will repair the waste of the brain. But he wants something that will impart strength to his sinews. Oat meal will do it. Children that are romping and playing like young colts all day, will feast on oat meal pudding and milk. Nothing is better for them. And if mothers would have their children grow up clear-eyed and comely, with frames of bone and not of cartilage, with transparent complexions instead of muddy ones, with full and well rounded limbs instead of scrawny ones, they should not always set before them bread of fine flour and highly seasoned meats, but give them four or five times a week a breakfast of oat meal mush. Do not say that they don't like it. Perhaps you don't know how to prepare it properly. The Scotch method of preparing oat meal is to make a very thin mush, a little thicker than gruel. The water should be salted when the meal is stirred in, and the boiling should continue three to five minutes (not more) after the thickness is finished. This eaten with sugar and milk, with milk alone, or with syrup, is highly palatable, and is generally liked by children whose tastes are not vitiated by indulgence. Oaten bannocks are made by mixing the meal with water and a little salt, and baking it in little patty-pans about twenty minutes, or they may be baked on a griddle."

For the Hygiene Column.

TO WHOM IT MAY CONCERN.

☞ PREACHERS INCLUDED PARTICULARLY.

I must and I will enter my decided and most earnest protest, now and ever, against the mean, dirty, disgraceful SIN of using tobacco. I will not go into the baneful effects of the vile narcotic upon your system; everybody almost, excepting yourselves, can see and *smell* the effects of the nauseous weed. Why, in the name of common decency, do you indulge in its use? How it looks to see a christian, especially a minister of the gospel, and more so, one of the gospel of the kingdom, having a huge, nasty pipe in his mouth, of a cigar, puffing away with all the gusto of a bar-room loafer, or contemptible prize-fighter, rough cut-throat, and pickpocket! How your breath smells—ugh! awful! Aren't you ashamed of yourselves, all of you, individually and collectively; and you who don't smoke, but chew the miserable stuff? What good does it do you to roll it over and over in your mouth just like a North-street, Five-Points, and Water-street ruffian, or plug-ugly? What are you thinking about, when you stand in the desk to rebuke people for sin, when perhaps you have a quid in your mouth? Supposing you don't swear, or fight, or steal, or get drunk? You chew tobacco! and almost every low-lived vagabond does the same. You are not obliged to use it. *You* LIE, if you say you cannot live without it. I use strong language, for it is a strong evil. Now don't, for conscience' sake, and in the name of decency, don't use the stuff any more, either by chewing or smoking. Quit it! *quit it!* QUIT IT! for even sinners find out that you use the weed; and your preaching, or prayers, or exhortations, will not affect them as they might for good. You might as well try to drill a hole in the Bunker Hill Monument with a carrot, as to expect to do the good you ought and might, with your breath smelling of tobacco; or your hair, whiskers and clothing verily stinking offensively in the pure air of heaven, to the sense of decency, with the outrageous scent of a nasty old, or new pipe, clay or meerschaum, or a cabbage-leaf, or tobacco-plant cigar!

I've heard wicked men sneer at and about a minister, *only because* he chewed tobacco. I read of an old lady who dreamed that she died, and knocked at the door of the heavenly mansion for admission. The porter demanded her business there. She said she wanted to go in, and gave her name; he looked over the book, but could not find it. She declared it must be there, for she had been a christian for thirty years and more. He looked, and finally found her name in one corner, almost obliterated by tobacco-smoke, which had to be cleansed away before her name appeared plainly. On awaking, the dream frightened the old lady so that she smashed her pipe and threw away her tobacco, and the Lord kept her from using it, so long as the idol was banished.

Now, you smokers, smash your pipes, put your tobacco in the fire; chewers, take out your quid, throw it away, with all you have not tasted; and don't buy, borrow, nor beg any more. Take the money you are tempted to spend for it, and put it to some good use. Don't burn it, don't chew it. Stand up independent, free, straight, as a christian should, and ask the Lord to help you, and he will do it; I tell you. J. N. BERRY.

Boston, Mass.

For the Hygiene Column.

CURE FOR FITS.

BRO. GRANT:—My husband has had fits for about four years. I heard that the blood of box turtles would cure fits. I got two, and he took the blood, and he has had none since. A child who had fits was cured, and a young man also, in the same way. I thought some of the brethren or sisters might be glad to know of this, and try it for those who had fits.

Cut off the head, and let it bleed on sugar, and eat it. There is a joint on the under shell, by which they shut themselves in.

Yours, RUTH WILLIAMS.

North Canton, Ct.

THE HEALTH OF CHILDREN.

The following rules have just been included in a report made to the New York Board of Health, by Dr. Stephen Smith. They have been approved by several eminent physicians, who have made the dieting of children a special study. They are worthy of preservation:

1. Preserve cleanliness of room, clothes and persons of children, and secure fresh air by open windows, resort to parks, ferries, etc. 2. Use light flannel covering of chest and bowels at all times, and other clothing to suit the change of weather. 3. Infants under one year, should, if possible, have a wet nurse. Until six months old they may nurse, not oftener than every two or three hours; over six months, five times in twenty-four hours. 4. If the child does not nurse, it must still take milk, which should be prepared as follows: Boil a teaspoonful of barley (ground in a coffee mill, or take prepared barley,) with a gill of water for fifteen minutes, to which add a little salt; to this add half the amount of boiled milk and a lump of loaf sugar; give it to the child lukewarm from a nursing bottle. The bottle and mouthpiece should be always kept in water when not in use. 5. If the child is over six months old, the boiled milk and barley water should be in equal quantities, with salt and loaf sugar. If the child is slightly costive, use farina instead of barley flour; if very costive, use oat meal gruel strained before it is mixed with the milk. 6. If the child is partly nursed, it should be fed sufficiently with food prepared as above directed; the child being nursed and fed alternately. 7. Beef tea or beef soup may be added to this food for infants of five months or older; when ten or twelve months old they may suck rare-done beefsteak. No child under two years of age should be allowed the miscellaneous diet of the table. 8. On the first appearance of the symptoms of the summer complaint (vomiting and purging) place the child under the care of a physician.

A HINT TO BALD-HEADED PEOPLE.

Frederick Kemp writes from the silver mines of Montana to the *Herald of Health,* giving the following hint in reference to a cure for his bald-headedness:

"A friend of mine, who had the misfortune to be bald-headed, knowing that there is a wonderful invigorating power in the sun's rays, last spring threw away his hat, and worked in the gulch all spring, summer, and fall, bare-headed, and also for the first few days at mid-day. For a few days the rays of the hot sun on his head were almost unendurable, (we think the dangerous point in the experiment is just here,) after that time he experienced no uneasiness whatever. The result was that in the fall he had a good head of hair. And in this experiment he was not alone: several of his aquaintances, who were bald-headed, having followed the same plan, they were all fortunate enough to experience the same result."

The editor adds that a similar case once came under his observation, and professes to have no doubt "the exposure of the skin to the air and sunshine, under proper circumstances, stimulates it to a healthy action, and with it those glands upon which the growth of the hair depends."

POMADE FOR BALDNESS.—CADTELL.

Purified ox-marrow	oz. i.
Castor-oil	oz. ss.
Tincture of Cantharides	drachm i.
Essence of bitter almonds	gtt. xii.
Essence of lemon	gtt xii.

Mix, and apply morning and evening.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address.....$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address....$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new,* and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE, Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 690. BOSTON, WEDNESDAY, DECEMBER 30, 1868. VOL. XXVIII.—NO. 16.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, Editor.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, WM. H. MITCHELL, A. ROSS.

PUBLISHING COMMITTEE:
H. F. CARPENTER, H. V. DAVIS, M. BATCHELOR, J. G. HAMBLIN, H. H. DICKINSON.

GEO. T. ADAMS,
Treasurer and Business Agent.

☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

A HOME FOR THE WEARY.

Air.—*"Love at home."*

There's a home for all the blest,
When my Savior comes;
Where the weary ones shall rest,
When my Savior comes.
In that land of glory bright,
Saints shall walk with him in white,
Faith shall then be turned to sight,
When my Savior comes.
Chorus.—Jesus, come; come and reign;
O, my Savior, quickly come,
Come on earth to reign.

Signs are seen on every hand,
Jesus soon will come;
Signs in heaven, on sea and land,
Jesus soon will come.
Nations angry now appear,
Men's hearts failing them for fear,
For the things they see and hear;
Jesus soon will come.

All that sleep beneath the sod,
When my Savior comes,
Will awake to meet their God,
When my Savior comes.
All our friends we then shall meet,
All the faithful ones we'll greet,
At the lowly Jesus' feet,
When my Savior comes.

Then with all the ransomed throng,
When my Savior comes,
We will sing redemption's song,
When my Savior comes.
Glory be to Jesus' name!
Glory to the Lamb once slain!
He has come on earth to reign,
Glory to the Lamb.

Concord, N. H. M. V. Saltmarsh.

For the World's Crisis.

THOUGHTS ON A FEW THINGS.

"In exchange for his soul."

A SCRIPTURE SEARCHED OUT.

A Baptist brother, an earnest worker, and a good man, in a practical exposition of the closing verses of Matt. 16th chapter, distinctly intimated the probable proximity of the Lord's second coming. He even thought it quite possible it might transpire in his own lifetime. So far, pretty well. He then dwelt with much earnestness on the "immense value of the soul," warning and exhorting his hearers to give attention to the business of salvation. So far, very well, too. Although adopting a line of remark, in which I looked every moment for a positive affirmation of *soul-immortality*, yet I believe he did not make an explicit asseveration of such a doctrine at that time. Doubtless with many of his hearers it was broadly inferable, and possibly he designed that it should be, from the general tenor of the exposition with the application. Especially would this inference be drawn from a declaration which he uttered with great positiveness and emphasis, in connection with the latter clause of the 26th verse,—a passage as familiar as almost any in the Bible. "For what is a man profited, if he shall gain the whole world and lose his own soul? *Or what shall a man give in exchange for his soul?*"

The language employed was substantially this: "This latter question, whatever interpretation may be given to it by some, teaches unequivocally one fact, and that is, *that this man, of whom Jesus speaks, is in hell.* And I am not afraid to meet all the teachers of a different view, that can be produced from Maine to the Gulf of Mexico." This, if not the exact phraseology employed, was nearly so, as well as I can recollect.

Precisely what value the speaker designed to have imputed to this language is implication of the immortality of the soul, or of the wicked, or in support of the tenet of eternal misery, I did not then, nor do I now feel perfectly *certain;* but it appeared very *probable*, that he intended to intimate the suffering of the soul, as a conscious entity, disembodied, and of course agonized with awful pangs, in a state intermediate between death and the judgment; or else the state of the wicked, after the resurrection, alive in misery, for ever.

Well, now then, in answer to this brother, if that *was* the real allegation he meant to make, I have to say simply, that no confidence, no boldness, no explicit or positive affirmation, will in itself constitute a guaranty of truth. No! As one of his congregation, and a humble searcher and teacher of God's word, I believe I feel a confidence every whit as strong as he can have, that the passage *can not possibly bear his interpretation.* And with every whit, the earnestness, the emphasis, and explicitness of his own affirmation, I would subjoin a deliberate negative. But affirmations settle nothing, so let us try *argument.*

Could I conveniently see this brother, or cite his attention, in some interval of arduous labor, to the subject, I should not utterly despair of an important modification of his view. I must candidly acknowledge that in view of the uniform teaching of Scripture, the tenacity and immense prevalence of faith in the immortality of the soul, seems to me something not merely unfortunate but awful. A perversion of the truth, so radical, so zealous, and still so unperceived and disowned, not merely alarms; it almost appalls. Compacted in the thoughts and beliefs of Christendom, and almost universal perhaps in their confessions of faith, it lies a deformity and a blot, inspiring the deepest sadness, and exciting a murmured wonder, that it should have been so falsely and fatally intercolated in the Christian system. A falsehood from the beginning, it has nevertheless become powerfully invested with a character of sanctity. Elevated to a position of the highest eminence in the confidence and regard of the church, through a persistent denial of *necessity* it evades, or of possibility it disdains every proposition to disprove or overthrow it. It is well content, like every proud and cherished lie, to be let alone. It hates agitation and examination. And it abhors every menace to the security it enjoys from having become sanctified in the popular esteem. It pleads immunity from question, and impregnableness to assault, from two considerations: First, *because it is an axiom, and axioms can not be debated.* Second, *because it is so universally believed!* Yes, and that is the victory of Satan. The power of the deceiver over men. The subjugation of the race to the original dogma (conveyed with the most flattering and plausible speech) that ruined mankind, through the first mother. But the word of God remains. The doctrine of Christ will stand. Man is not immortal, *no!* And if Jesus come not to raise the dead, *he never will be.* "Let God be true, but every man a liar." To the word and to the testimony.

The verse next preceding the one mentioned above is this: "For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it." The word *life* in this verse is *psuche* in the Greek, and is undeniably a correct rendering. It is precisely the same word rendered *soul* in the next verse; but why do the two renderings of the same word occur in immediate succession? That is a pregnant question. It is perfectly plain that, in the first place, to have translated *psuche* by the word soul, in the popular sense of an *immortal* soul, would have been utterly inconsistent. For then he who seeks his soul's salvation is miserably misguided, and is taking the very course to lose it; and he who will lose this imperilled immortality (by neglect, or intent,) will save it. No words need be wasted in showing the untenableness of such a view. But he who will sacrifice temporal pleasure, ease, honor, gain, to secure eternal glory, or will lose his earthly human life, to gain a heavenly, eternal life, shall realize the immeasurable compensation for the sacrifice, and *vice versa.* Now, then, why have we *soul* for *life* in the next verse? That is the question. Answer it who can! The fact is, it is unwarranted. The word life answers the meaning of *psuche* there, as perfectly as possible, and perfectly well in both cases. We have no right to wrest the Scriptures. We are compelled to reject the idea of an *immortal soul* in the first case. Let a man pause and beware, before he affirms that we are compelled to *accept* it in the second. When Jesus inquires, "What is a man profited if he shall gain the whole world, and lose his own life?" we find the language harmonious with the uniform tenor of Scripture, that "the wages of sin is *death*," and "the gift of God is *eternal life* through Jesus Christ our Lord."

Relative to the second clause, "Or what shall a man give in exchange for his soul?" it is still true that the word *life*, which is the actual and *necessary* rendering in the previous verse, is the really proper one here also. The brother declared that this question demonstrated beyond possible cavil that the man must be in hell. But just take the reading suggested, "What shall a man give in exchange for his life?" and we shall presently find a difference. This we will proceed to show. Of all the race of man, God is the sovereign and rightful owner. "All souls are mine," he says; every creature lives by his power. But between the righteous and wicked there is a marked difference. Of the first, the apostle says, by direct address, "Ye are not your own, ye are bought with a price." This is a happy and wonderful relation of the christian to God, through the purchase of Jesus' blood. He belongs to God. But of the sinner, it is manifest that he is under condemnation. "He that believeth not, is condemned already." His life is entirely and absolutely forfeited to justice. "The soul that sinneth, it shall die." His life is already lost, in the light of his real relation to God as a moral being, and he only lives through the intercession of the Son of God, in a probation of pure mercy, and for the sake of making salvation yet possible through the gospel, upon repentance and faith in the great Sacrifice. "The Son of man is come to seek and to save that which *is lost*"; not *will be*, but *is already;* a door of mercy standing, however, yet open to him who will enter. The case is therefore plain. The sinner lives indeed on reprieve and probation, but his life is forfeited to justice. The law has a tremendous claim on him; he cannot escape it, and he can only answer it with his life. Now what can he give to gain his life? What will he furnish as a ransom for it? What will he produce in exchange for it? How can he satisfy justice? How can he redeem himself? He is "sold under sin." What purchase money will he provide, that he may obtain the release of his forfeited life? It can not be done. Suppose he gain the whole world; his life is forfeited, and if it is lost eternally, it will prove utterly useless and unprofitable to have achieved a momentary though vast emolument. What profit to gain infinite worldly good, with a forfeited life? Nor can such a man, with all his vast accumulations, cancel the forfeiture. What can he give in ransom for his life? Is this in hell? If so, the impossibility of the ransom is sufficiently obvious in the case of one who *has* gained, perchance, the whole world, *but eternally lost his life.* He would then be dead and extinct, and there would be lacking for his use not only the treasure he had gained, but lacking also the *man himself.* He could give nothing, certainly, in exchange for his life, *if he did not exist.*

We submit, then, that it is a case of suggested exchange, while a man is yet on earth, and condemned to die, and certain to die if he continue on as he is now, and as he does now. But if he is in hell, he can not be there forever, for of the wicked there shall be left "neither root nor branch." I am glad Bro. G. did not positively say he would be there forever. If the question of exchange applies to a man *in hell*, it applies to him while he is in the awful ordeal of destruction, *in atticulo mortis*, not when already destroyed, or dead. Or, again, it might apply to the wretched culprit at the judgment, when all the terrors of the coming doom of death are crowding on him, and when he would give uncounted millions for his life. O, the penalty of death is fearful enough! And methinks it is fearful to add to God's words, and impute to man that which he does not possess (an immortal soul), or impute to God that which he will not do, that is, *torment an immortality eternally.* He will never do it. And the sooner the falsehoods of this Romanism are recognized and recanted, the better, the *better!*

There is another fact or two in this connection. In the two verses, are two different verbs, both rendered alike; *apolese*, in the first, and *zemiothe*, in the second, each translated *lose.* The lexicon that I have, renders the latter word by "*suffer detriment*," as the first signification. The Bible Union version reads "gain the whole world, and *forfeit* his soul"; and the Diaglott, "*forfeit his life.*" Says the great New Haven lexicographer, *To forfeit*, is "*to alienate a right of possession by some neglect or crime.*" This is it exactly, and perfectly meets the case. Amplification seems needless. Let this thing be looked at. A *teachable* frame is the desideratum. Every thing taught is worth scanning. *Not* every thing taught is *true.* Neither belief nor assertion assures a truth. Neither can make a falsehood true. The fact is, then, the poor sinner can give no ransom, neither in this life, nor at the judgment, nor when he is dying, nor when he is dead. Blessed be God, if he will, he may *now plead a ransom*, to wit, the death and blood of Jesus. O, let him forthwith plead the mighty sacrifice of the Lamb of Calvary.

Only a word more. Does it not seem extraordinary that, in view of the *very next verse* in this series, which teaches the second coming of Christ, and the administration of rewards *at that event* (but neither before nor after), there are so many who unscripturally and categorically assign rewards to the dead before the judgment? Is it not a sight to see, that of so great a company of instructors inculcating the excruciation of "immortal souls" in some abyss of agony *before* the Lord's return? Could we reach them with a humble word of admonition, we would ask, Is it not enough? Shall the error be cherished and championed still? Shall Jesus be dishonored by a representation that greatly reduces the necessity, the glory, and the moral dignity of his second coming? Is honor, is revenue, is temporal advantage, is sectarian bias or association, an impediment both to a detection and repudiation of the error? Where is heroism, where is honesty, where is faith to the doctrine of Christ, instead of a false tradition? The times are perilous, and it does seem at least a question worth propounding, whether in a perfect preparation for the coming and kingdom of Christ, there is not needed *an intelligent and resolute rejection of the corrupt theologism which gives such dire advantage to the Devil*, to the open detriment of the blessed doctrine of God? Woe be to that vain imagination that subserves, or subverts, or subjects to pride, to prejudice, or to expediency, the only and absolute hope of the church,—the coming of Jesus in power. Then, and then only, can come immortality; and if Jesus never comes, *the whole host of God's elect will remain eternally dead!* C. Colegrove.

Sardinia, N. Y.

For the World's Crisis.

FAITH IN GOD.

We require sinners to believe God, believe the word, the plain simple statement, and accept it confidingly: but, brethren, would it not help them in this direction to show our *faith* by our *works?* Do we believe in God? Let us see; "Is any among you afflicted, let him pray." Is not this a general rule? Certainly. Well, "Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James. 5: 14–15. Is this obsolete? Perhaps it is almost in practice, but have we any warrat to efface it from the statute book? If not we had better follow the prescription, instead of running after all the quack nostrums of men, who are given over to all manner of "deceivableness of unrighteousness."

Suppose James, instead of his simple prescription had given us a specific similar to one of the learned Drs. of our day—a compound of costly ingredients (?), attested too by a long array of witnesses as to its wonderful efficacy; think you we should be slow to obtain, or faithless to use this elixer appointed by a servant of God? No. This generation forcibly reminds one of a circumstance narrated in Israel's history, of a man of nobility coming to one of God's prophets to be healed, and of his simple prescription, "Go wash seven times in Jordan, etc.," He went away in disdain of the simplicity of the divine arrangement; but a faithful Jewess convinced him of his error, and was God's agent to lead him to the truth. Would that some simple minded child of faith might now lead the church to accept God's true way of healing, that we might show to an unbelieving world that there is even now "a God in Israel." We are no advocate of fanaticism. We would not encourage a visionary faith, wild extravagance, or anything at all tending to such things; but we would beseech our brethren *to believe God;* to rest in the plain statement of the word.

Our teaching has led us to base faith on impulse and things of fancy quite too much; let the same law govern us as to faith in God's word which does towards each other. Our confidence is proportionate to the character or worth of the individual; then should our acceptance of God's words be without doubt, coming as they do from *our* Father, and confirmed by the mediatorial love of Jesus, our elder brother, he who bore our sickness—carried our griefs. Will not God who so freely gave his Son for us, "with him also freely give us all things?" All things *promised* certainly. "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?"

We do not claim James' direction as a universal specific, for many afflictions are God's agents, working salvation for his suffering people; but if he is pleased that we should be healed, he has in his word defined the way and the means. Many can certify to the efficacy of these means; why not, then, fully commit ourselves to God's appointed way, and suffer willingly, cheerfully, as for the Lord, or be made whole as he may please, and by a way that shall honor him?

West Batavia, N. Y. A. Boynton.

For the World's Crisis.

HAIL, NEW-BORN DAY!

All hail! thou morn of Zion's glory,
That brings the saints' long-looked for day;
That prophets, kings have sung in story,
For lo! thy beams doth round us play.
Hail, new-born day!

We hail the fair creation morning,
That brings new life to sleeping saints;
The throne of God the earth adoriang,
The crystal river proceeding thence.
Hail, new-born day!

The song of Moses and the Lamb,
The saved millions now will sing;
And waiving there the conqueror's wand,
Will make the very new earth ring.
Hail, new-born day!

O hail! thou coming King of kings,
We love the impress thy name gives;
Thy kingdom come and change all things,
That we may live with him who lives.
Hail, new-born day!

Portland, Me. William C. Clark.

For the World's Crisis.

MATERIALISM.—ITS DEFENSE.

(*Continued.*)

2. Materialism believes and maintains the doctrine of this scripture—"And the Word was made flesh, and dwelt among us," etc. John 1: 14. We, as materialists, affirm that "the only begotten Son of God" is a material, physical being; that in his divine nature and essence he "came out from God," and "forth from the Father," as "the begotten Word," and "the first-born of every creature," and became incarnate, as described in Luke 1: 26–35. Therefore, we recognize in "the babe of Bethlehem" the son of the Virgin Mary, first begotten, "the Son of the Highest"; and like Archbishop Fenelon can say, "I adore thee, O Infant Jesus; naked, and lying in a manger." We recognize in "Jesus of Nazareth, a man approved of God . . . by miracles and wonders and signs, which God did by him," the "man of sorrows, and acquainted with grief," who "went about doing good"; "the only begotten Son of God," whom God sent into the world, that "whosoever believeth on him should not perish, but have everlasting life" (John 3: 16); and we worship him and say, "Thou art the Christ, the Son of God."

We recognize in the crucified Nazarene, under the title written by Pilate and put on the cross—"Jesus of Nazareth, the King of the Jews"—"the Lamb of God, which taketh away the sin of the world"; and hope to ever sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever."

The Spiritists of this age, had they lived in Christ's day, when on earth in humiliation, like the Jewish church—"Scribes and Pharisees"—would have "despised and rejected" him; and because he was a material being! for they would have nothing to do with materialism. Who among these Doctors of Divinity, who scout at materialism, would have acted differently from the Jewish Sanhedrim, and the teachers and instructors in the law, at the enunciation that "his star" had appeared? Would they have been found journeying to Bethlehem with the "wise men" of "the east" to pay their respects unto the infant child Jesus, and give of their treasures, and more, the adoration of their hearts? Would our teachers, instructors, and members of our churches, have been among those "waiting for the consolation of Israel," like Simeon and Anna, and many others, and happy to live in the day when their eyes could see his salvation, and when "the day-spring from on high" had visited them, in the person of a helpless, infant *material* babe, in the arms of a lowly virgin? Would our haughty sisters who walk up the aisles of our beautiful churches, arrayed in their silks, satins, and costly apparel, and sit on cushioned seats, and kneel on carpeted ottomans, have soiled their garments, or so degraded their delicate, lady-like persons, by entering a stable and an ass's stall, and taking from the manger a "babe wrapped in swaddling clothes," and adored him as the Messiah which was to come? Doubted. This would be too humiliating to feet so delicate as only to walk on rich carpets to hear the gospel, and hands so fair as only to minister to self-pride, and fancied and imaginative souls so spiritistic as to feed on airy and etherial nothings, as a fulfillment of God's word, instead of the "*substance*" God has promised as an inheritance to his people.

And where are the churches, ministers, and people, who would have "left all and followed" the "*Nazarene*," among [the spiritists of this age? "What! he the Messiah?" "Nay, verily. We are not materialists." "God's Son won't be manifested in such a manner." "He won't come in the form of man." How could they have borne this test truth—"Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth *not* that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 John 4: 2, 3. But are not our ministers and churches "materialists"? Do they not at the communion table of the Lord attest their faith in "materialism"? or do they eat and drink damnation to themselves, "not *discerning* the Lord's *body*"?—1 Cor. 11: 29.

3. Materialism believes and defends this scripture: "He rose again the third day." 1 Cor. 15: 4. Mark! that "Christ," who "died for our sins according to the Scriptures; and . . . was buried; . . . rose again the third day according to the Scriptures") 1 Cor. 15: 3, 4); that "he showed himself *alive* after his passion, by many *infallible* proofs" (Acts 1: 3); "was seen" by "witnesses" who attested, "This Jesus hath God raised up, whereof we *all* are witnesses," even to the number of "five hundred brethren," who saw him at one and the same time; "the greater part" of whom remain living witnesses down to A. D. 59!—1 Cor. 15.

Materialists believe his own words: "Behold my hands and my feet, that it is *I myself;* handle me and see; for a spirit hath not *flesh* and *bones*, as ye see me have." "And when he had thus spoken, he showed them his *hands* and his *feet*," and while they were filled with "joy" and yet "wondered" in unbelief, he ate and drank with them, after his resurrection, to disperse all unbelief, and fully convince them without a doubt; and whose doubts and unbelief all gave way under the evidences of the marvellous and miraculous event, even to that of the most unbelieving of them all—Thomas, who said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, *I* will not believe"; and who had the privilege of handling "the Word of life." They, believing in this truth, rejoiced and were blessed; and so are materialists blessed, even down to this day; for, says Jesus, "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."—John 19. Believing the declaration, "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death" (Rev. 1: 18); and that "his *flesh* did not see corruption," we know we have a living Redeemer, even the same Christ who came in our humanity to save and redeem us from sin and the curse. Like Job (chap. 19) and Peter (1 Pet. 1), we have been begotten to "a lively hope by the resurrection of Jesus Christ from the dead." Therefore, we confess the doctrine with the mouth, and believe it in the heart (Rom. 10: 9, 10), and we shadow it forth by immersion. Rom. 6: 3, 5; 1 Cor. 15: 29.

Spiritism denies his actual resurrection, and declares that his body was either "stolen" from the sepulchre (Matt. 27: 62–66; 28: 11–15); or was dissipated in dissolution and death; and thus confronts the testimony of the Scriptures—"Neither did his flesh see corruption"; "Thou shalt not suffer thine Holy One to see corruption." Ps. 16: 10; Acts 2: 31; 10: 35.

4. Materialism believes and maintains the doctrine of the resurrection of the dead, based upon the resurrection of Jesus Christ from the dead, or what the apostle terms the gospel. Hence, believes and teaches these Scriptures:—"Moreover, brethren, I declare unto you the Gospel, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received,—[and mark the fact, as he says in another letter, 'Though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed,' etc.—Gal. 1: 8, 9],—how that Christ *died* for our sins according to the Scriptures; and that he was *buried*, and that he *rose again* the third day according to the Scriptures. . . . Now if Christ be preached *that he rose from the dead*, how say *some among you that there is no resurrection of the dead?*" This departure from the faith and hope of "the resurrection of the dead," was seen in both the Corinthian and Galatian churches in Paul's day, and merited this rebuke in the above passage, and the following language to the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto *another* gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. . . . As we said before, so say I now again unto you, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1: 6–9.)

The apostle then argues at length the doctrine of the *resurrection*, maintaining that the only hope of future life was dependent upon it; and that "if Christ be not raised," and "if the dead rise not, . . . then they also which are fallen asleep in Christ are *perished!*" That "if the dead rise not at all," he "protested" that as to any future "hope" or "advantage" to be realized to himself or others for trusting in Christ, and suffering for and with him, there was none; and declares, if this be so, and it be really true, that "the dead rise not, . . . let us eat and drink; for to-morrow we die." 1 Cor. 15. As says Bishop Whatley, "To deny the *resurrection* is to represent christians as having hope *in this life only*, and those who have fallen asleep in Christ as having *perished* (vs. 18, 19). As for any future existence, as the ancient philosophers described, *I do not consider it worth a thought.*"—*Whately's Future State, p. 26.*

In Dr. Adam Clarke's Notes on 1 Cor. 15, he says: "One remark I cannot help making: the doctrine of the resurrection appears to have been thought of much more consequence among the primitive christians than now. How is this? The apostles were continually insisting on it, and inciting the followers of God to diligence, obedience, and cheerfulness through it; *and their successors in the present day seldom mention it!* So apostles preached, and primitive christians believed. So we preach, and so our hearers believe. *There is no doctrine in the present system of preaching which is treated with more neglect.*" And if this was true in Dr. Clarke's day, it is verily true in ours, and even more so!

Wm. Tyndal, the translator of the Scriptures into the English language, and who labored so indefatigably for years to give his countrymen the word of life, earnestly says: "Concerning the resurrection, I protest before God and our Savior Jesus Christ, and before the Universal Congregation, that believeth in him, that I believe according to the open and manifest Scriptures and Catholic faith, *that Christ is risen again in the flesh* which he received of his mother, the Virgin Mary, and *body* wherein he died. And that we all shall, both good and bad, rise both *flesh* and *body*, and appear together before the judgment seat of Christ; and that the *bodies* of all that believe, and continue in the true faith of Christ, shall be endued with like immortality and glory as is the body of Christ."

Here is the man who said to the Papal priests of his day, who rebuked his endeavor to give the Scriptures to the people in their own vernacular tongue, "I will cause the boy that driveth the plough to know more of the Scriptures than you do"; and whose prophecy has been most wonderfully fulfilled. And he is the man, too, who said to the Spiritists of his own day, in the persons of the Catholic priesthood, so ignorant of the Scriptures: "In putting departed souls in heaven, hell, or purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection; for tell me, if the souls be in heaven, in what better condition will the angels be; *and then what need of a resurrection?*"

Calvin, stirred to the very depths of his being by the absurdities of the Spiritists of his age, says: "We hear these gallants speaking of nothing but spirit, that the word of God is only spirit, that Jesus Christ is likewise spirit, and that we are to be spirit with him."

We need something of the noble boldness of these men, with an increased light upon the word of God in this "the time of the end," to rebuke the Spiritualists of every name and place in our apostate age, and, like "men in understanding," to stand up for "Jesus and the resurrection." O. R. Fassett.

(*To be continued.*)

For the World's Crisis.

"DO ALL TO THE GLORY OF GOD."

1 Cor. 10: 31.

Man looks at the act; God looks at the motive. Man judges from outward appearance; but the Lord judges the heart, and Jesus says, "Blessed are the *pure in heart*, for they shall see God." Many seemingly noble deeds are prompted by base motives; and many little kindnesses that win the hearts of the undiscerning, are only the selfish means of obtaining objects that could not otherwise be gained. Many dollars have been given to gain the admiration of men, and many pleasant words have been spoken solely with the desire to win favors and friendship. Many meetings are held, articles written, prayers recited, and tracts and papers distributed, not with a pure desire to glorify God, spread the truth, and save sinners, but to please and get honor of fellow laborers.

And many wonder why the spoken word has so little power; why the story of redemption and the glad tidings of salvation move only the sympathies of the hearers, not touching the heart. "Not by might, nor by power, but by my Spirit, saith the Lord." God never blesses a good deed done with a selfish motive.

When the hearts of men are laid bare before God and judged, many whose imperfections and crooked paths and errors have shocked the self-righteous, will be found pure, having "washed their robes and made them white in the blood of the Lamb"; and, being clothed with the righteousness of Christ, will be counted worthy to receive a crown of life; while many who have scrupulously cleaned the outside of the sepulchre, will be found inside full of filth and impurity.

Boston, Mass. S. K. Paine.

For the World's Crisis.

HOLINESS.

"Holiness, without which no man shall see the Lord."—Heb. 12: 14.

Reader, how shall we ever find a place in the kingdom, when Jesus comes the second time to judge the world, if we die unholy? Death works no change; the grave makes no alteration. Each will rise again with the same character in which he breathed his last. Where will our place be, if we are strangers to holiness now? Suppose, for a moment, that you were allowed to enter upon the earth made new without holiness; what would you do? what possible enjoyment could you feel there? to which of all the saints would you join yourself? and by whose side would you sit down? Their pleasures are not your pleasures; their tastes are not your tastes; their character is not your character. How could you possibly be happy, if you had not been holy on the earth?

Now, perhaps you love the company of the light and the careless, the worldly-minded and the covetous, the reveller and the pleasure-seeker, the ungodly and the profane. There will be none such admitted into the kingdom when Jesus comes. Now, perhaps you think the saints of God too strict and particular and serious; you rather avoid them. You have no delight in their society. There will be no other company in the kingdom when Jesus gathers his jewels. Now, perhaps you think praying and Scripture-reading and hymn-singing dull, melancholy and stupid work, a thing to be tolerated now and then, but not enjoyed; and you reckon the Sabbath a burden and a weariness. You could not possibly spend more than a small part of it in worshiping God; but remember, when the earth is restored back to its Eden beauty and glory, it will be a never-ending Sabbath. How could an unholy man find pleasure in occupying such a place?

Think you that such an one would delight to meet David, and Paul, and John, after a life spent in doing the very things they spoke against? Would he take sweet counsel with them, think you? and would he rejoice to meet Jesus, the crucified one, face to face, after cleaving to the sins for which he died? Dear brothers and sisters, let us strive with all our might to honor Christ, our blessed Lord, so that when he comes to gather the dear saints, we may be honored by him.

Lewiston, Me. B. F. Davis.

For the World's Crisis.

COME HOME.

Poor backsliders, come home. Dear wanderers, how you are to be pitied! What a journey you have taken! and every step you take leads you further away from home.

What friends do you find? and what kind of living? We think you live on husks. Poor soul! how can you stand it? You say you will come home some time. That is the devil's time, but God's time is *now.* Satan makes many think they will start some time, but to delay is dangerous. Your thoughts sometimes turn back to the time when you were happy in the Lord; but oh, it is hard to return. You say, "A few more husks"; "a little while longer with swine"; "a few more days with those that hate God and his people." O, what business for one that has once loved the Lord! Yet we once heard you pray, and talk and sing about that beautiful land, the home of the blest. Perhaps to-night you are in a rum-shop, or some other bad place. The Lord have mercy on you. Thank his holy name, he does. Yes, he remembers and pities you.

I remember reading of a boy who thought he could do so much better away from home, that he settled his business and went away; but he had a hard time. But although he was ungrateful and wicked, his father loved him. I think that father often looked down the road before he saw his boy coming. We can almost imagine him talking of the robe and ring, saying, "These are for my boy who left home; I expect he will get sick and come back sometime." And when he looked down the road and saw him coming, and cried, "That is my boy; I know his step; I must go and meet him"; it seems as if we can hear the people say, "Don't be so foolish; he had no right to leave here as he did; and when he comes and says he did wrong, and is sorry, and wants you to forgive him, then it will be soon enough to speak to him." But the father *ran* and welcomed him, and was so glad to see his lost son that he made a feast. The elder brother did not like it, but that made no difference.

That is the way it will be with you, poor backslider, if you will come back to Father's house. What joy there would be if you would come back. You want to; why don't you come? God wants you to come; angels want you to come; all God's people want you to come. God wants to hear you praise him; Christ wants to hear you pray; the angels want to hear you sing; and we want to hear you again talk of the love of God. God wants to help you serve him. Come! We beg, we pray, we plead, we wish, we hope, we write; what more can we do? Will you come? We leave this with you, hoping you will come before it is forever too late. J. T. Kimball.

Concord, N. H.

For the World's Crisis.

THOUGHTS ON THEOLOGY.

Bro. Grant:—I saw in the *Crisis* an account of a conversation between Bro. Ferguson and a Baptist minister, some points of which I wish to notice.

B. M. "The soul is immortal and cannot die." "I give thee charge, ... that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ, which in his times, he shall show, who is the blessed and only potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen or can see, to whom be honor and power everlasting."—1 Tim. 6: 13—16.

Questions. If "God only hath immortality," how can man have an "immortal soul" that "cannot die"? "The *soul* that sinneth, *it shall die.*"—Ezek. 18: 20. Please notice it is *the soul* that dies, not "the house" (body) it lived in, as that (the body) could not be responsible for any thing it could not do of itself. "The wages of sin is death."—Rom. 6: 23. "But the fearful etc., ... shall have their part in the lake that burneth with fire and brimstone; which is the second death." Rev. 21: 8.

Bro. F. "What part of man was it that rebelled and broke God's law, the body or the soul?"

B. M. "The soul, of course, it being the seat of all knowledge. Your soul is a part of God, and consequently cannot die."

The above amounts to just this, "the soul (a part of God)" sins, that is, it is *God* and not *man* that sins, consequently making *God* and not *man* the *sinner.* Truly, if the above is not infidelity what is?

Waterford, Me. S. Terry.

— As our globe is made up of grains of sand, and as drops of water form the ocean, so history is made up of facts and incidents, small in themselves, which, when blended together, make the historical record. And history is the voice of God in providence.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 30, 1868.

☞ Take Notice!

All subscriptions for the Crisis are payable IN ADVANCE, at the rate of $2.50 a year.

☞ Please Remember!

All remittances to this office, in the form of drafts, bank-checks and postal money-orders, should be made payable to the BUSINESS AGENT, GEO. T. ADAMS.

☞ Money Orders.

Our correspondents should remember that if they send money orders in a letter which contains the name of the *sender*, and the name of the person to whom the order is payable, there is NO SAFETY for their money. *Any* person may draw the amount named in the order, if these names are given.

Neither is it safe to send us your names *in advance*. Somebody may open the letter, get the names, and then wait till the order comes, and get that too.

Send on the order, not writing a word; make it *payable* to GEO. T. ADAMS, *directing* it to MILES GRANT, or World's Crisis. Then, in two or three days, write in the usual way, stating that you have sent the order, and *what* you wish done with the money obtained on the same, and it will be *entirely safe*. In the second communication be *sure* to give us YOUR NAME AND POST OFFICE ADDRESS. AG'T.

CLOSE OF THE YEAR.

This is our last visit for the year 1868. We hope our readers will be willing to throw a mantle of charity over our faults, and breathe a prayer in our behalf, that we may be more like Jesus during the remaining portion of our pilgrimage. No doubt we have often grieved the friends we love, but in the language of the poet, we would say:—

"Father, grant me grace,
That I may not grieve thee."

It is a fit time for reflection, and for heart examination. Let each reader inquire, am I indulging in any habit that I would not like to have upon me when Jesus comes? Am I in possession of any wrong feeling towards any living soul? Have I knowingly wronged any one by word or deed? If so, would it not be well to have it all made right before a new year begins? We lose nothing when we confess and forsake our faults. It is the only way by which we can be forgiven. How sweet the peace, how bright the hope, how pure the joy, when all is given up to Jesus, and we have no hatred or variance towards any living soul. Let us all try to begin the new year with a pure heart.

The year now closing has been a period of interest in the history of our planet. Important changes have transpired in many parts of the world, which have been noted in the news of the day; but there have been many sad scenes unheeded by the passing world, unknown and unfelt, except by the lonely widow, or some poor orphan child; whose ears were greeted last new-year's morn with the cheerful voice now hushed in death. Home has been desolated; sorrow's tears have flowed in the silent watches of the night; long, dreary hours have passed slowly away; the comforts of a happy home have been scattered to the four winds, and the mourner sings:—

"I'm weary of loving where all pass away,
The brightest and fairest, alas! cannot stay;
I look to the place where these partings are o'er,
Where death and the tomb can divide us no more."

Cheer up, lone pilgrim, we are almost there.

NAMES.

Some very good writers send us articles with only their initials attached. Such must not expect to see their contributions in the paper. Do not be ashamed of your names. Readers have but little interest in anonymous articles. A nameless article is not worth half price. Come, throw aside this false modesty, and be willing to pass for just what you are worth; and all will prize you higher than when ashamed of your own name.

WRITE PLAINLY.

It will be a great favor to our compositors if all who write for the Crisis will use good *black* ink, a coarse pen, and wide-ruled paper. Do not have your lines any nearer together than common ruled paper. Some attempt to get so much into a small space, that it is very difficult for the compositors to set from their manuscript. Take pains with your writing so that it can be easily read. Please remember this, and we shall be much obliged for the favor.

RULES OF LIFE.

Last year, we published some rules of life, which we hope were adopted by our readers, and carried out successfully during the year now closing. We republish them again, with the earnest request that the one now reading them will adopt and keep them to the end of the present life. They are as follows:—

RULES OF LIFE FOR 1869.

By the help of the Lord, I am resolved,—

1. To speak evil of no one.
2. To speak no unkind words to any one.
3. To bear every thing patiently.
4. To avoid all joking.
5. To forgive every one.
6. To return good for evil.
7. To judge no one.
8. To allow no evil imaginations.
9. To give one-tenth of all I receive.
10. To do all to the glory of God.

BAD HABITS.

Dear reader, will you not break that bad habit, and not allow it to accompany you into the year 1869? Part with it now and for-ever. You have borne the burden already too long. Like Bunyan, look to the cross of Christ, and ask Jesus to remove the grievous load. Bad habits are very unsafe companions, if we purpose to be ready for the coming of Jesus. It is Satan's object to lead all into some bad habit, bind him firmly, and then persuade him that it does him good; though it might injure others. This is especially true of tobacco and intoxicating liquors, as well as all other stimulants and narcotics. Will it not be well, from henceforth, to eat and drink to the glory of God?

— DRESS.—Our readers will find in this paper a part of a very sensible article on "Dress," from the pen of John Wesley, selected by Bro. Thomas J. Whitcar, Philadelphia.

A NEW HEART.

Are there not some of our readers who need a new heart? Why not go to Jesus and ask him for it as a new-year's gift? He would delight to do it for you, if you would only *let* him. Will you consent? Come, decide *now* to be a *christian*, and let Jesus take off the heavy load of sin, and become one of his loving disciples. No time is so good as *now*. Do not delay. You will be an infinite gainer. Why hesitate? Decide at once, and then write us, and publish the glad tidings to the world. Will you? Say yes, by the help of the Lord I will be one of Jesus' *friends*.

THE FREE METHODIST.

The Free Methodist, of which Bro. A. A. Phelps was connected in the editorial department, is earnest in the defense of a pure christianity; much in advance of most religious journals. It is published by the same denomination as is the *Earnest Christian*. Both are published in Rochester, N. Y.

The following platform of principles, published in the *Free Methodist*, we most heartily adopt:—

"The Free Methodist is devoted to the promotion of *pure Bible religion*,—the promulgation of *pure Bible truth*.

The Free Methodist is opposed to slavery, serfdom, and aristocracy, in all their forms.

The Free Methodist is opposed to balls, lotteries, oyster suppers, fashionable parties, etc., gotten up to obtain money for religious purposes. The appeal should be to man's moral sense, and not to his love of carnal pleasure.

The Free Methodist is opposed to the erection of extravagantly, costly and ornamented churches, with sold or rented pews for the accommodation of the rich to the inevitable exclusion of the poor, to whom the gospel is specially sent.

The Free Methodist is opposed to worshiping God by proxy, as is attempted to be done in churches that give their singing into the hands of a *few* trained *performers*.

The Free Methodist is opposed to the substitution of reading for preaching, and its usual accompaniment of standing or sitting in time of prayer.

The Free Methodist is opposed to secret lodges for moral or benevolent purposes, as it believes, in the words of Jesus, that 'whosoever doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.'

The Free Methodist is opposed to intemperance in all its forms and phases, and in favor of the enactment of a most stringent prohibitory liquor law.

The Free Methodist is opposed to the pernicious literature of our time embodied in novels and the various publications designed to feed and develop the evil propensities of human nature, which is flooding the land and infecting our people, especially the young, with its deadly miasmatic influence.

The Free Methodist is opposed to ministers lording it over God's heritage,' (1 Pet. 5: 3), or over one another; is in favor of ministerial equality, and opposed to the dogma that a certain class or order in the ministry, has, by divine right, the exclusive power of ordination; but believes that different offices may obtain among the ministry as seemeth best for the general good of the church after godly deliberations in her general gatherings.

The Free Methodist is opposed to the sentiment that ministers have, by divine right, exclusive authority in the government of the church, and in favor of fully incorporating, in due proportion, the lay element in all her legislative, executive, and judicial departments.

The Free Methodist is devoted to the promulgation of 'the truth as it is in Jesus,' and all who adhere to these principles, will find an ample opportunity for doing good in helping extend its circulation."

SPIRITUALISTS' GOD.

The Spiritualists' God is not the God of the Bible, but one of their own invention. The spirits deny that God is a personal being outside of man. Among other questions put to the spirits, as reported in the "Banner of Light," Aug. 8th, 1868, is the following:—

"Do you recognize him [God] as distinct and separate from human beings?"

Ans. "No, certainly not. I recognize him as one with them."

The spirit goes on to say:—"Spiritualists and spirits have no belief in the literal resurrection of the body of Jesus . . . He whose senses are so benighted as to believe it, is to be pitied."

Let us notice the contrast between this teaching of the demons and that of Jesus and his apostles. After Jesus was raised from the dead he said to his disciples:—"Behold my hands and my feet, that it is *I myself*; handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet." They then "gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them." Luke 24: 39–43. In his revelation to John upon the isle of Patmos, he said: "I am he that *liveth*, and was *dead*; and, behold, I am alive for ever more." Rev. 1: 18.

Says the apostle Luke:—"He showed himself alive after his passion, by *many infallible proofs*, being seen of them forty days." Acts 1: 3. Says Peter: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince of life, *whom God hath raised from the dead*; whereof we are witnesses." Acts 3: 14–15. Paul testifies, "that Christ died. . . . and that he was *buried*, and that *he* rose again the third day according to the Scriptures." 1 Cor. 15: 3–4. The spirits deny all this, and thus make Jesus and the apostles false witnesses.

WHAT IS THOUGHT?

Thought, in the abstract, is no more an entity than is love, hatred, or pain; none of which can exist in action without a conscious living organism. When the brain is dormant there is no thought, love or hatred, or any other mental operations. Man can no more think without the brain organ, than he can walk without legs, or talk without the organs of speech. Hence derangement of the brain may produce derangement or suspension of thought. A case of this kind recently occurred in a store at Rutland, Vt., and is reported as follows:—

"Mr. Brooks Bennett, of Shrewsbury, Vt., while trading at a store in Rutland on Thursday, was taken with an epileptic fit and fell heavily on his face, apparently dead. Medical aid was summoned, and in about a quarter of an hour he revived. His first words on reviving were, 'What did you say that was a yard?' showing how the mind, when temporarily aberrated, resumed its journey at the place of its last halt."

In the case before us, suppose the man had not recovered from the fit, but had remained in it till death; when would he begin to think again? Certainly not till the resurrection of the dead, when the brain and the whole man will be restored to life and normal action again, just as Lazarus was raised from the dead, and again mingled in the society of his friends. No fact is more clearly established than that when a man's breath goeth forth, . . . in that very day his thoughts perish."—Ps. 146: 4. This point is so plain, so self-evident, it would seem that we do not need a revelation from the Lord to convince us of the fact, that "*the dead know not anything.*"

"ENTER INTO THE ROCK."

Christ is compared to a *rock*. He is called the "Rock of Ages." All who hide in him are safe from the coming storm. He who has "all power" can not be moved. When he protects, none can harm. How pleasant to feel that he is our shelter and defense. The more fully we lean upon him the safer our position. His arm is all-powerful. Let us cling close to the Rock. These thoughts have been suggested by the following:—

"A long train of cars, fourteen or fifteen, were recently passing over the Alleghany mountains, on their way eastward. They were crowded with passengers. As the iron horse snorted and rushed on, they began to descend, and needed no power but the invisible power of gravitation to send them down with terrific swiftness. Just as the passengers began to realize the situation, they came to a short curve cut out of the solid rock, a wall of rock lying on each side. Suddenly the steam whistle screamed as if in agony, 'Put on the brakes, put on the brakes!' but with no apparent slackening of the cars. Every window flew open, and every head that could be, was thrust out to see what the danger was; and every one rose up in their places, fearing sudden destruction. What was the trouble?

Just as the engine began to turn in the curve the engineer saw a little girl and her baby brother playing on the track. In a moment the cars would be upon them. The shriek of the whistle startled the little girl, and every one looking over could see them. Close to the track in the upright rock was a little niche, out of which a piece of rock had been blasted. In an instant the baby was thrust into the niche, and as the cars came thundering by, the passengers holding their breath, heard the clear voice of the little sister, on the other side of the cars, ring out, 'Cling close to the rock,!' Johnny, cling close to the rock!' And the little creature snuggled in, and put his head as close to the rock as possible, while the heavy cars whirled past him. And many were the moist eyes that gazed, and a silent thanksgiving went up to heaven.

"HE SLIGHTED ME."

There are some people who are very unfortunate in their mental constitution. If they do not receive *special* attention, they are tempted to believe that some one intended to slight them. They are naturally of a jealous disposition. Such people destroy their own peace and comfort, and render themselves disagreeable to others. The course they pursue is well calculated to produce the very thing they so much dislike.

The following from an exchange, sets forth this subject in its true light:

"There are some people always looking out for slights. They cannot pay a visit, they cannot even receive a friend, they cannot carry on the daily intercourse of the family, without supposing some offence is designed. They are as touchy as hair-triggers. If they meet an acquaintance in the street who happens to be pre-occupied with business, they attribute his abstraction to some motive personal to themselves, and take umbrage accordingly. They lay on others the fault of their own irritability. A fit of indigestion makes them see impertinence in everybody they came in contact with. Innocent persons, who never dreamed of giving offence, are astonished to find some unfortunate word, or some momentary taciturnity, mistaken for an insult. To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-being, and not suppose a slight is intended, unless the neglect is open and direct. After all, too, life takes its hue, in a great degree, from the color of our own mind. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation of being touchy, and everybody is under more or less restraint; and in this way the chances of an imaginary offence are vastly increased. People who fire up easily miss a deal of happiness. Their jaundiced tempers destroy their own comfort, as well as that of their friends. They have forever some fancied slight to brood over. The sunny, serene contentment of less selfish dispositions never visits them."

"HOLY GHOST DISPENSATION."

In "The Spiritualist," published in Cleveland, O., we find Spiritualism called the "Holy Ghost Dispensation." This is blasphemous. They might as well call rum shops and brothels nurseries of temperance and virtue. They also call their system of lies the "everlasting gospel." We do not think it possible for Satan to invent another system so directly opposed to God, Christ, and Christianity, as is Spiritualism; and thousands of church members are dabbling with it through the Planchette, or in some other way.

Under the head of "The Respectability of Spiritualism," we find the following in the *Spiritualist* of Oct. 24th, 1868:—

"Let us give ourselves no uneasiness about the 'respectability' of this child of the skies, which already claims notoriety in its youth, whether popularity or not. Some of its friends seem to be uncomfortably anxious about it, and to think it devolves on them to give it rank and position; bedid, bejewel, and bedizen it in order to make it presentable to its associate seniors the religions of the past. 'It must,' say they, 'not fear to appear a little like Orthodoxy, although its heart may be vastly different; its garb must be something after the old style, or else people will be frightened away from all connection with it, and thus be shut out from the benefits it might give them.' They would pray verbally at the beginning of every lecture to an imaginary God, and hang on all the oratorical flourishes about him and his Son, that any Catholic could, and be sure and conjure up a double meaning; one for the conservative portion of the audience, and one for the reformers, provided they are well enough versed in allegory to make any sense out of it. They would make frequent reference to the Holy Bible, as if they really deemed it infallible, when they know well enough that a truth uttered by Tom Thumb is just as good as one found in the Bible."

Spiritualists are beginning to lay aside the hopocritical veil which has covered their hideous moral deformity. All they lack now is political power. Let them have that, and christianity would find in their hands no better protection than in the French Revolution, should it dare to expose their blasphemous system.

In the same paper, already noticed, we find the leading editorial speaking of Spiritualism as the "Incoming Dispensation" to take the place "of a departing and enslaving Christianity." He goes on to say:

"Spiritualism . . . is the only ism that permits you, without censure, to speak and act whatever you believe—not even requiring of you that you shall believe in the ministry of angels before it extends the hand of fellowship, much less that you shall admit the Personality of God, his Unity, or Trinity, the Divinity of Jesus, or the Inspiration of any Scriptures."

Is it not time for the soldiers of Christ to gird on the "whole armor of God, that" they "may be able to stand against the wiles of the Devil"?

THE SPANISH REVOLUTION.

The revolution in Spain is of much importance in its relation to the Pope, and the support of the Papal power in Europe. Spain has been one of the chief supporters of the Catholic power; but now it has thrown off the yoke, and she seems determined to preserve her independence, and be in bondage to the Pope no more.

A Paris correspondent says:—

"To me the most interesting aspect of the Spanish revolution, is its bearing on the rest of Europe, and especially on the great contest which is going on everywhere between the priestly party and their antagonists. You will probably have seen the Pope's various addresses to the world upon the occasion of the Œcumenical Council, and in particular his earnest request to Protestants, and to the non-Catholic world in general, to enter into communion with him. Take that letter, with the fact that the Œcumenical Council avows itself to be held as a sort of recognition of the principle that henceforth Church and State are regarded as separate and—this is not said, but is implied—antagonistic bodies; that Austria has flown into the face of the Pope; and Italy is in open rebellion against him; that France is a most slippery and questionable friend; and the Spanish revolution will show you that at the very moment when the temporal and spiritual powers are dissolving partnership in the worst and most violent of moods with each other, the last of the faithful—the only nation which professed to uphold the old principles in their full perfection and development—has seceded. I do not think the importance of this can be exaggerated; and I do think it possible that you in America may be specially tempted to undervalue its importance.

The papers are calculating 'that more than twelve millions of reals are sent annually from Spain to Rome to pay for dispensations and bulls, and in the form of Peter's pence.' It is very certain that this item of the Papal revenue will be very greatly diminished in future years. The present state of things in Spain is indeed a terrible blow for the Papacy. Spain was the one portion of Europe which the Pope thoroughly relied upon. Should the ruler of France fail him, and French bayonets be no longer forthcoming to prop him upon his temporal throne, at least faithful Spain would come to his aid, and would send a strong contingent to his assistance. The twelve millions of reals, too, must have formed no insignificant item of the Papal revenues. Now all this is at an end. His revenues are diminished, and the Papal *prestige* is decreased by this wholesale defection of 'most Catholic' Spain. Italy is openly hostile, Spain will henceforth be neutral, Austria is indifferent, France is his sole dependence, and France, in the event of war, and with Italy offering alliance at the price of Rome, France is indeed a very weak staff upon which to lean.

For the World's Crisis.

QUESTIONS.

BRO. GRANT:—I wish to ask a few questions. Why is the angel Michael called Christ? See Dan. 10: 13. It appears he is "one of the chief princes," or angels of Persia, who came to help Gabriel. He was the angel who had charge of the Jewish church. In Dan. 12: 1, the same angel came to stir up a time of trouble, and wake the dead, etc. He is not necessarily Christ. In Jude 9, this same angel disputed with the Devil about the body of Moses, and said, "The Lord rebuke thee." Why, if he was the Lord himself? If the "man-child" (Rev. 12: 4–7) was Christ, he could not be Michael that fought the battle for Christ against Pagan Rome. Is there another set of angels brought to view in Revelation to do the same work that the angels did in Daniel's day; i. e., to deal with the nations? If not, then the judgment angels are the same, and Michael is one of the chief princes still, and will do a work after Christ comes.

As Christ has had charge over the angels since he went up (see 1 Pet. 3: 22), why may he not send his angel Michael and wake up the dead, instead of doing it himself? This idea harmonizes with Matt. 24: 31. Before he comes to earth, he is only in sight with his bride, or first fruits, to judge the world. Angels cannot give immortality, but they may wake up the dead to judgment.

HIRAM MUNGER.

For the World's Crisis.

THE BIBLE READERS MAP.

We have just received by express a "new map of Palestine and Bible Lands" with the above title, published by H. H. Lloyd & Co., N. Y. It is a beautiful and valuable map, such as we have long desired to see, and have not before found. Its size—29 by 39 inches, makes it convenient. Its value and beauty, on stiff, heavy paper, mounted on rollers, cloth bound and varnished, make it an almost indespensible ornament for the study, sitting-room, or parlor. The countries of Palestine, and the lots of the tribes of Israel, are given in various colors, the ancient and modern names of all known places, a table of seasons, weather, and products, the journeys of Israel from Egypt, the world as known to the Hebrews, the travels of the apostle Paul, the city of Jerusalem, the altitudes in English feet on the locality, texts of Scripture cited where any of these places are mentioned in the Bible, together with many other items, which make it a map much to be desired by all Bible students, old and young, and admired by all who obtain it. Sold by S. M. Green, Westerly, R. I., Publishing agent for New England.

I. C. WELLCOME.

THE TRACT FUND.

At a meeting of the *Advent Christian Publication Society*, held at the National Campmeeting, Chapin's Grove, Springfield, Mass., Aug. 28th, 1868, the following resolutions were adopted:—

Resolved, That we raise TWO THOUSAND DOLLARS for the free distribution of Tracts the ensuing year.

Resolved, That our preaching brethren be, and hereby are, requested to act as *Agents* in this good work, to solicit contributions to the Tract Fund, as often at least as once in every quarter, and forward the same to the Treasurer, GEO. T. ADAMS, BOSTON, MASS.

Donations for the Tract Fund.

Previous acknowledgments	$631.38
C. E. Thorne	5.00
E. M. R.	1.00
John Smith	.58

POOR FUND.

(To send the Crisis to the Poor.)

Previous acknowledgments	$21.55
E. W. Waters	1.00

AMERICAN ADVENT MISSION SOCIETY.

All donations and payments of pledges for this Society, should be sent to the Treasurer, GEO. T. ADAMS, *P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.*

Previous acknowledgments	$1663.32
B. R. Fellows	63.00
Warren Ide (on pledge)	25.00

For the World's Crisis.

A SUGGESTION.

BRO. GRANT:—In an article in the *Crisis* of Dec. 9th, 1868, entitled "Orthodoxy, Torment, Hell-fire," "J. M. T." gives quotations from the theological writings of several eminent men to show "to what lengths acknowledged orthodox divines have been in describing the miseries endured by the damned." I believe that such articles may be useful in calling attention to the hideous features of the doctrine of eternal torment; but I would suggest that if such quotations were always accompanied by a reference to the book, section, chapter or page from which they were taken, they would be much more useful, as well as more satisfactory to the reader.

In the article referred to, the quotations from Dr. Watts, Jonathan Edwards, Richard Benson, President Edwards, and C. H. Spurgeon, were unaccompanied by any references to show from what work they were taken. So terrible and inhuman are the sentiments in these passages, that not a few are ready to say, "I cannot believe these great and good men could ever utter such abominable language." "Why did not the writer tell us where they may be found?" Of the quotations given by "J. M. T.," I have the reference to only one that he did not give. The passage from Spurgeon is taken from "*Sermons, Second Series*," pp. 277–8. It does appear almost incredible that such men as Dr. Watts, Edwards and Benson, should ever utter the language attributed to them in these quotations. If "J. M. T." would give the references to these passages, he would confer a favor that would be appreciated by many readers of the *Crisis*.

S. S. Brewer, in his interesting tract on "The Immortal Soul," gives several quotations without references. This I consider an important omission. People of the "orthodox persuasion," when they cannot meet these hateful assertions with their approval, are very apt to deny their authenticity. If we can show them the original, or cite them to it, we gain the point. A certain minister was very curious to know where these quotations given by "J. M. T." could be verified? and I was only sorry, when he asked me, that I was unable to satisfy his curiosity.

Ypsilanti, Mich. T. M. WHITMORE.

For the World's Crisis.

"WHAT TREE SHALL BE ROOTED UP?"

Jesus says,—"Every tree which my heavenly Father hath not planted shall be rooted up." Then if our heavenly Father did plant the tree of "Speculative Free-Masonry," the inference is a fair one that Free-Masonry, as an institution, shall not be rooted up; and the "Brethren of the Mystic Tie" need fear nothing from the recent inquiry into the merits of the Order.

I was glad to see the editorial notice of "Secret Societies" in a late Crisis, and also the article showing the manner in which the Wisconsin brethren view the matter. Was pleased also with the mild nature of their proposed discipline to be adopted in reference to such of their associates as have been ensnared in the meshes of this pretended "handmaid of religion." I am confident very few young men could be drawn into the snare, were they duly informed beforehand; and those already entrapped may be rescued by the Christian means proposed. Shall our young men be informed of the nature of the oaths and obligations to be imposed on them in the "Lodges," "Chapters," and "Encampments"? Say nothing now of the flummery practiced in secret; are not the unwary entitled to a knowledge of the wicked oaths to be imposed, in season to escape them? You may say they are not binding. So Herod might have said, and have saved the life of John the Baptist. But the Fraternity teach the binding nature of their oaths; and if a strong-minded christian, after taking the oaths, finds they bind him to nothing but to come out like Peter and "weep bitterly" over his profane swearing, will he do it? Yes, I know of hundreds of such; but shall men be drawn into such a sin without previous warning?

I am "posted up" in this matter. Some forty years ago, I gave three years of close study to the investigation and publishing of the facts as then disclosed to the world. Thousands upon thousands of books, pamphlets and papers were then published and sown broadcast over the land; but not one of them is to be found now. I am at no loss to guess where they are secreted; but they can not be found in public or private libraries. I have not seen a copy of any one edition for thirty-five years! All of the most substantial points are, however, indelibly engraven upon a retentive memory; and I can repeat by the hour, from the rising of the sun to the going down of the same.

I do not suppose the Court Records of four counties in N. Y. are all destroyed, where the truth of these disclosures was established by sworn testimony; but such records are not accessible to the readers of the Crisis. If a nook in the columns of that paper is allowed me, I will give a few facts which came under my own observation, and the truth of what I relate shall be substantiated by such men as Judge Merrick, of Mass.; Rev. Moses Thatcher, of North Wrentham; Rev. Dr. Reed, of Reading; and the names of other men as distinguished in the past generation for integrity, veracity and worth, as any that can be cited in the present generation.

I have been astonished of late to see so many young men drawn into that institution, which I believe is so soon to be "rooted up." Young ministers, and largely of the Methodist order, have been drawn in. All such go free of charge, and are much flattered with the expectation of an extension of their influence; but let them beware of the snares of the adversary. It behooves especially all such as are "waiting for the coming of our Lord" to stand aloof, and strive to be found without "spot or wrinkle or any such thing." D. C.

For the World's Crisis.

REPORT OF EAST CONN. AND R. I. CONFERENCE.

Met at Lafayette, the first Wednesday in October, per adjournment. Conference was called to order Oct. 8th, P. M. Elds. A. Durfee (chairman of conference), E. Bellows, J. J. Northup, E. R. Wood, J. W. Thomas, E. Card, C. Dixon, J. T. Dixon, and Sister E. Crumb were present. Treasurer's report received. But very few churches reported. Westerly reported by letter. They are still striving, against opposition and persecution, to maintain the standard of truth. Have two prayer-meetings a week, preaching every Sunday by Brn. Durfee, Northup, Dixon, Champlin, Noka, and Sr. Crumb. Prayer-meetings very interesting. Three have been baptized since last conference, and one united with the church. Membership sixteen. E. Slocum, Clerk.

Lafayette church. Orally reported by N. A. Ennis. Preaching two Sundays a month, one weekly prayer-meeting, and on Sunday when there is no preaching. But very little interest. No Sunday School. Some trying to serve the Lord.

North Scituate church reported by R. R. Knight. Attendance *very* good; but the injunction, "Speak often one to another," is sadly unheeded. Have preaching nearly every Sunday. Sunday School continues, but with less interest on the part of many. R. R. Knight and J. V. Perkins delegates.

Exeter church reported by E. R. Wood. He preaches there once a month. Looks more encouraging.

Rocky Brook church. Two weekly prayer-meetings. Interest increasing. Membership forty-two. A Sunday School of seventy members is in working order, and doing much good.

Preachers' reports show that they are pressing forward the gospel of the kingdom. E. Bellows has been with the tent. "Our work is being finished."

The conference earnestly request that every church belonging to the conference will report (by letter greatly preferable), as this is one great object of the conference. This report has been greatly delayed on account of sickness and pressure of business.

N. A. ANGELL, Clerk *pro tem.*

No. Scituate, R. I.

For the World's Crisis.

TO THE FRIENDS OF THE STAR OF HOPE MISSION.

We have been waiting for some time for an opportunity to write a letter of cheer to our dear Sister Smith, for whom our sympathies were more deeply than ever enlisted. when we saw how her heart was depressed, and her hands weakened, by the evil surmisings, jealousies, and slanders of those who ought to have been engaged in better business.

We had no fears, however, for the fate of the mission. We had confidence that He who had so abundantly sustained and blessed the Star of Hope Mission in the past, would not now abandon it, and suffer it to sink by the hands of those who were professedly fellow laborers in the great harvest field. We very much doubt if those who have been busy in circulating evil reports designed to undermine confidence in its directors, would be willing themselves to stand at the helm, and labor as untiringly, sacrifice as fully, and suffer as patiently as has our dear sister. They might covet the notoriety, the honor, the love, but not the privations and hardships.

We said in the commencement, that we had been waiting for an opportunity to write words of cheer to Sister Smith; but others have meanwhile stepped in and done far more than we possibly could, and now she needs no word from us to her. God bless our beloved Sister Hastings for her truly encouraging, cheering letter; and then, best of all, there comes forward one who not only says the encouraging words, but puts her own shoulder to the wheel, and lifts the burden too heavy for the weary, discouraged one, while with a glorious pen she writes words that have the ring of the true metal, and thrills hearts all over the Union. God bless Sister L. S. M.

And now to our object in writing this. We sometimes take liberties with private letters their writers never intended, but thus far when we have done so, it has worked for the good of the cause we designed thereby to aid.

A letter from L. S. M. is before us, borrowed of the sister to whom it was written, who kindly loaned it for our present purpose. We draw upon these personal letters sometimes, written for no other eye than the one addressed, because in them revelations are made such as they would not make to the public from feelings of delicacy, and also for fear of having their motives impugned. Now just look in upon this Mission home, where "a grand piano, purchased with mission funds," sends forth its melodious notes to entertain missionaries (who profess to be doing the Lord's work), and solicit favor to carry it forward, while "costly furniture" adorns the mission rooms, and "nice houses are purchased and rented"—if so be "Madame Rumor," with her busy tongue, speaks truly. (Whether the board table, manufactured by Sister Smith's own hands, is included in this inventory, we know not.) But to the letter. Sr. M. says:

"Let me tell you how we felt that are at home. Well, sister, we laughed and we cried at the sight of what you enclosed, and you will not wonder at it when I tell you what our circumstances were.

"Sister S. has been gone a month, and I suppose has found money unusually hard to collect. . . . She got enough within ten dollars for this month's rent, and sent it to us, to make up the balance, thinking that donations came in as usual, which they have not. However, the rent was raised, some coal was bought, and when a few more bills were paid, and our table kept a few more days, there was *but one* dollar left in the treasury. We held on to it just as long as we could; tried every way to do without spending it till we saw another come; but it must go at last, and we said to each other, 'What shall we do?' We resolved to live on one meal a day, if necessary, and do it cheerfully.

"On Wednesday night was our preaching meeting; but I said, *no preaching* till this thing is laid on the hearts of our people, and they pray about it. Therefore the time was occupied as a prayer-meeting in behalf of the mission.

"Would that you could have listened to these children, and heard them tell Father how it was, and beg him to send us some means. We would not write Sister S., for we knew not how she might be off, and we could not burden her. But we could tell the Lord that night, and resolved to do so again the next day, especially at noon, which was done. O what a trial of our faith; but I had no doubt, after I heard these sable children pray. I supposed we might have to wait a day or two, and some hearts would be moved to send us a dollar each, till our treasury was replenished. But oh, just like the Lord! he moved upon your dear hearts first, and on opening your envelope, out came more than we could have asked or thought to receive. . . I assure you that your money was never better spent than when offered for this people. I should like to tell you of the good results of keeping open such a house as this. The Lord is here indeed. I know you would say so if you were in some of our meetings; and very often when there is none the house is full of glory." . . .

I will not extract any more from this letter. We trust that those who have the means, and live in their comfortable homes, where they have food and raiment in plenty, and are not obliged to run hither and thither in the streets of the city, among the poor and suffering, day and night, till worn down and weary with toil, will contribute to those whom the Lord hath called to this mission work, so that they can have a sufficiency at least to sustain them in their labor of love. If half the hard work expended on this mission was put into secular business to gain property, these toilers might be independent of charity and lay up a treasure for future days.

It is what I cannot understand, why Sister Smith has not a right to the comforts of life, such as all except the extreme poor do have, just as much as any other one; and surely she deserves them far more than the lazy drones who live solely on the labors of others. We do not believe she must go hungry, or half-clothed, because she is a missionary. Certainly she is doing far more to save souls than many pastors who live in stone-front houses, and fare sumptuously every day. But enough; we will say no more. M. D. W.

Dec. 1st, 1868.

DREADFUL PRAYER-MEETING.

Some prayer-meetings are spoken of as animated, or interesting, or affecting; but the one now in question must have some stronger name. It has not yet been held; but we know what its character shall be. The account of it may be found in the 6th chapter of Revelations: "And they said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb." This is the prayer that will be offered.

There will be a great multitude at that Prayer-Meeting. Many prayer-meetings are thin, very thin; few are present. Not so the one before us. All that have ever treated the Lamb of God unworthily, and persisted in it—all that have neglected the great salvation, will be present. Millions have done this; millions more may do it. They will all be at the meeting!

Distinguished persons will be present. Those who ride upon the high places of the earth usually have little or nothing to do with prayer-meetings. They leave such things for the poor and unlearned. But they will come to *this* meeting. We have express mention of this: "And the kings of the earth, and the great men, and the rich men, and the mighty men, said, 'Fall on us,'" etc. They may never have been in a meeting where there was prayer before; but they cannot stay away from this.

There will be great emotion in that prayer-meeting. There will be strong crying and tears; there will be weeping and wailing, such as might melt the adamant! It will not be dull, and drowsy, and formal. There will be feeling—the deepest feeling. Those who could not bear the very name of religious excitement once, will then be the most strongly excited of all. Ah! they must have most terrible emotions when they are led to ask the rocks and mountains to fall on them. How dreadful must be the sight of him that sitteth on the throne, and of the Lamb, when the fear of them inspires such a prayer as this.

They will all pray. Some prayer-meetings have but two or three—a few at most—that take any part in them. The mass often take little or no decided interest in the object of the meeting. Not so of this meeting. The record runs, that not only the great men above mentioned shall pray, but "*every* bondman, and *every* freeman." And then the nature of the object before them decides that *all* will pray, viz.: God on his throne of judgment, and the Lamb in his wrath! The whole assembly being inspired with the same terrible emotions of dread, will be constrained to offer the same prayer.

And what a prayer. It is not addressed to God or to the Lamb. They never received any spiritual homage from the multitude present at this meeting. They so ill-treated the blessed God, and carried it to such a desperate length, that they now despair of any mercy. Hence the dreadful prayer before us. They would have any thing but an interview with God. "*Hide us from the face of him that sitteth on the throne.*" They beg to be crushed beneath the mountains, rather than meet the frowning face of God! They choose that the rocks should fall on them and grind them to powder, rather than encounter the wrath of the Lamb!

All who persist in treating Christ unworthily are on their way to this meeting. The multitudes who are now doing so think little of this matter; yet every day spent in sin is hastening them toward it. They refrain from prayer now, but they will pray at this meeting.

Reader, are you on your way to this meeting? You hope not. But it is your *manner of life*, and not your *hope*, that determines this. If you have little or nothing to do with prayer in this world—if no domestic or secret altar is fragrant with the incense of your supplications—if you are now averse to draw nigh to God, you are certainly on your way to this meeting. If you do not pray here, you will assuredly pray there.

"Awake, thou that sleepest, and arise from the dead, and Christ will give thee light." The great God commands you to believe on him whom he hath sent, even Jesus. Will you comply at once? Will you do it now?—*Christian at Work.*

— The aristocracy of art cannot die; its tenure is immortal; born of the marriage between impassioned nature and intellectual civilization, the race will grow stronger with the progress of time.

Correspondence.

From Sr. A. E. Smith.

DEAR BRN. AND SRS.:—It is not because I have forgotten my promise to write you through the Crisis, that I have not written; but because I have had many things to which I must attend, many questions to answer, and many to ask, and so my time has been taken up. We had our quarterly meeting here the first Sunday in December, and had a blessed time. The second Sunday we had our quarterly meeting at Hackensack, and the Lord was with us there also. That mission is doing nicely under the charge of Bro. Boynton and wife. They have a fine Sabbath School. The day school is doing well. The church is prospering under their hands. Bro. Boynton is a good preacher, and a consistent christian, and by his daily walk and conversation has won the affection and confidence of his flock, and the Lord is giving him souls for his hire.

The Lord is with us here at the Star-of-Hope Mission. From three to seven have been forward for prayers for several nights in succession, and some converted. Our revival goes on month in and month out. Not only in the mission-rooms, but in the neighborhood, among the sick, there has been quite a number converted on sick beds; some that have been ill a long time, and nothing seemed to do them any good. But as soon as they were converted, they were healed in body, and one of them the next night was brought to the mission, and now comes every night without help, and testifies to the mighty power of God, that he is able to heal both soul and body. Not only is the Lord bringing sinners to the altar for prayers, but he has blessed the whole membership with a deeper work of grace. There is an earnest seeking after holiness of heart.

> "Nearer my God to thee;
> Nearer to thee,"

is the heart-felt prayer of every one; and he does not let his people seek him with all their heart, long before they find him. So in this case quite a number have sought and obtained this best of all blessings, which is to have an *abiding witness* continually that *we are all the Lord's*. It is not a mere profession, but their daily walk, thus far, shows they *enjoy* all they profess. Praise the Lord. How easy it is to work for God, when we are like the branch in the vine; Christ in us, and we in him. What a blessed relationship! O it is blessed to feel that we are just now all the Lord's, entirely given up to him; and then, things that used to hurt and wound our feelings, and annoy and worry us, are all calmed down, and we can feel to *rest* in God, because he loves us and cares for us. Bless his holy name. O thank the Lord for grace to overcome all things that would overcome us, and to be sanctified through the truth, which makes us wise unto salvation. It is blessed to be in a place where we are willing to be led by the Lord, having no will of our own. Remember, it takes a hot fire sometimes to melt us soft enough for the Lord to mould us, and fashion us, and make us just right; but though the fire is hot, he will let nothing be consumed but the dross. He can do it, bless his name. He can make us just the men and women we ought to be. He can give us grace for all our needs. We can find in him a satisfying portion, *a whole Savior*. How sweet the name of Jesus sounds to a believer's ear. Well might the poet say,

> "Give me a calm and thankful heart,
> From every murmur free;
> The blessings of thy grace impart,
> And make me live to thee.
>
> Let the sweet hope that thou art mine
> My life and death attend;
> Thy presence through my journey shine.
> And crown my journey's end."

Thus the Lord is with us in the Star-of-Hope Mission. Pray that we may continue thus. Yours in the highways and hedges,

ANNA E. SMITH.

New York, Dec. 17th, 1868.

From Sr. A. S. Wheeler.

BRO GRANT:—I have thought it might be well to say a few words in regard to prayer. We all know that prayer is the desire of the heart, expressed to one whom we think can grant it. We are all familiar with the command, and gracious promise, "Ask, and it shall be given you." This is a remembrancer oft quoted, but it is to be feared we often neglect a proper mental training, and do not stand where our prayers can be answered, because we deviate very much from the pattern set by our High Priest, wherein we are taught to say, forgive us *as* we forgive our debtors; which is virtually saying, forgive us *not* unless we forgive those that offend us, and forgive us in the same spirit in which we forgive them. We are expressly told, "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." See Matt. 18: 15, 16, 17, etc. We find that Peter understood it, for he came and said "Lord, how oft shall my brother sin against me, and I forgive him, till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven."

In the course of the instructions given at that time, we are told of a king who reckoned with his servants, and forgave a debt of ten thousand talents to one because he had nothing to pay, and asked to be let off on time; but this same servant went out, and found one of his fellow servants which owed him an hundred pence; on whom he laid violent hands, and cast him into prison till he should pay the debt. Some of those who were cognisant of the fact told their Lord, who, after he had called him, said unto him, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also, have had compassion on thy fellow servant, even as I had pity on thee? and his Lord was wroth, and delivered him to the tormenters, till he should pay all that was due to him; so likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Our teacher says nothing about waiting till our brother sues for forgiveness. It is a dangerous notion of some men, that they must wait till an offender repents, before they can forgive him; this is contrary to common sense. We cannot afford to lose the chance of reconciliation because another looks at it differently, and perhaps thinks there was no cause of offence. It is our privilege and duty to forgive all, and harbor no ill will, if we desire to be forgiven and reinstated in the love of God, and the communion of the Holy Spirit is the only way pointed out in the word of God. Oh that the light of life might illuminate our understanding, making us alive to the hope of eternal life, as exhibited in him who is the resurrection and the life, through whom I hope to be endowed with immortality at the resurrection of the just.

Your sister in Jesus Christ,

ANNE STANDISH WHEELER.

For the World's Crisis.

ROCHESTER.

This has been a very interesting week with us at Rochester. Tuesday night was one of the best meetings we have had; many promised to become servants of the Lord; some found pardon. Thursday we went to the conference in Honeoye, and found Sr. Jennings enjoying the service of Martha, as well as the "good part" chosen by Mary. Here we met Brn. Wendell, Newell, Taylor, Hobbs, Stephens, and others, in good cheer. They have fitted up a new hall, which was well filled with attentive listeners. One who had been a wicked man, who could neither read nor write, told of his joy since the tent-meeting at Baptist Hill. He said, instead of swearing and scolding, it was all praying and rejoicing at home. The wife called it glorification. I asked her if she loved the Lord? She said she had got it just so good as her husband, but she could not make it so good in talking.

We deemed it necessary to return to Rochester to the Friday evening meeting. We met one at the depot who had fallen. He said he had no comfort by day, and dreadful dreams terrified him by night. Why will men choose darkness and sorrow, rather than light and gladness? We found a good gathering at the hall, but did not have as free a time as the meeting before; still some new ones broke from the enemy's ranks to come to Jesus. Sunday, we labored under a severe pressure of the brain, caused by a jar which we received in being thrown from an open sleigh, and striking upon our shoulders. In the evening two new ones arose requesting prayers, and several more said they would seek the Savior. All seemed solemn and deeply interested.

My brethren, God is doing up his work of mercy for this world. We have no time to find fault with others, but should keep at work. "Work while the day lasts, for the night cometh when no man can work." It cometh! Its shades are upon us. The drying up of the Euphrates, to prepare the way of the kings of the east; the shaking of earth and sea; the fearful looking for of things that are coming on the earth; the swearing, the lying, the killing, the stealing, and committing of adultery, invite the controversy of God, and are imminent harbingers of *his* coming who shall reign in righteousness. Yours waiting,

H. PRATT.

For the World's Crisis.

TO THE CHURCHES IN MASS.

DEAR BRN.:—As our next conference is to be at Springfield, Jan. 13th, I wish to urge all to manifest an interest in it. It is the only way that we can work effectually together. The cause is bleeding. Let us take hold and help one another bear their burdens, and so fulfill the law of Christ. Wolves are not all dead yet. Come, Brn., let us hear from you, either by delegate or by letter. Let us know your wants and desires.

Dear Brn. in the ministry, be in earnest about the matter. Let us strive together, not for the mastery, but for the good of the church. Come one, come all. There is business of importance to be done, in which the church at large is more or less interested. Thy Bro.,

GEO. A. STREETER.

P. S.—Elder Ira Wyman, whose whereabouts is not known, is requested to be there and answer for himself. G. A. S.

The Young Pilgrim for Jan. 1st.

The number for Jan. 1st is full of choice and excellent reading for the young:—A beautiful piece of poetry—The King in his Beauty: the Pilgrim's Vision of the New Jerusalem. The Young Confessor; a very interesting story of a young christian teacher, and her trials and triumphs for Jesus. Two little stories of a boy and a girl tract distributor, and the good they did. Skating scene in Holland (with a cut.) The wonderful Star-Shower in Georgia—a fall of millions of meteors. The Vintage (with a cut.) Love for mother and Jesus. Winter. Stories for the Wee Ones—Little Dot and her Doll; The Child's Gospel. A happy New Year. A Snakery, or the evils of liquor selling. Answer to "How many ways to spell Chicago," etc., etc.

Summary of News.

FOREIGN.

Cable News.

LONDON, Dec. 22. The following dispatch, dated Constantinople, yesterday, is just received, and embraces the latest news from that quarter.

Dispatches from the East say many Russians are volunteering for the Greek service.

Dec. 23. The Morning Telegraph to-day prints a telegram from Berlin announcing that Prussia has called a conference of the great powers of Europe to settle peaceably the questions at issue between Turkey and Greece.

The report of the proposed conference on the eastern question is fully confirmed. The Vienna Press (government organ) says semi-offically that the plan originated with Russia, backed by Prussia, and that the scheme is favored by Austria and Italy. The effort to settle the question without bloodshed will undoubtedly be successful.

VIENNA, Dec. 28. The Grecians are fleeing from Turkey on account of the threatened war. Several families of fugitives have been received by the people of the province of Roumania. They have been warned, however, that they must preserve absolute neutrality in case of war on pain of expulsion.

PARIS, Dec. 28. The Paris *Constitutionnel* of this city, a semi-official Imperialist organ, publishes a telegram from Vienna to-day, announcing that the Sublime Porte will decline to adhere to the proposed conference if the terms of his ultimatum to Greece in the matter of Crete or internal questions are mooted.

MADRID, Dec. 27, via LONDON, Dec. 28. Emilio Castellar, the well known Republican, says that a Republic has been morally formed already in Spain, as the Republican party carried all the great cities in the country, except Madrid, at the late elections.

NEW YORK, Dec. 23. The London News gives the particulars of the recent submarine earthquake in the Atlantic. Capt Christi of the bark Euphrosyne relates that when his vessel was in latitude about 16 deg. 40 m. south, and longitude 4 west, the sky suddenly became overcast with dense black looking clouds, and in all directions was heard a noise resembling distant cannonading, while the sea became tossed and confused. To these signs of agitation another was added of peculiar significance. The compass vibrated largely and almost lost its polarity; a sure sign that a terrestrial disturbance of great extent and violence was in progress. Several large meteors shot out from the heavens; a phenomenon which can hardly be associated with the occurrence of submarine disturbance, unless we suppose that burning matter had been projected from some submarine volcano and that the flying masses were mistaken by Capt. Christi for meteoric bodies. Fish jumped out of the sea and struck against the sides of the ship, and the trembling of the vessel could be distinctly felt as well as heard. Both the last named phenomena point so distinctly to submarine action as to remove all doubt which might be suggested by the appearance of meteors. The intense heat of the matter thrown out in submarine convulsions invariably drives the fish away from the neighborhood, killing large quantities of those which happen to be near the outlet from which the burning matter is being erupted. Capt. Christi relates that the volcanic action of the sea continued during the night until sunrise, when the weather became clear and settled.—*Herald.*

ST. LOUIS, Dec. 27. Rev. John Black of the Red River Relief Committee, reports that there are 484 families, comprising 2342 persons, who are in absolute want, and must receive assistance or starve. In addition there are several hundred others who will need assistance before spring. The buffalo hunters are returning empty handed, the fishing is a failure, and of rabbits, usually very plentiful in winter, not one is to be seen. He asks for 4000 barrels of flour and other supplies, to preserve the lives of these unfortunate people.

Passing Events.

The train from Montreal due at Portland at two o'clock Friday, the 18th, was detained ten hours by snow in South Paris. The snow is said to be three feet deep.

There were 1297 disasters to shipping on the northwestern lakes and rivers during the last season, and 322 deaths from explosions, wrecks, and accidents—a much larger number than any season before.

In Marion county, Texas, no less than twenty-seven murders were committed by the rebels during a recent week, and not one of the perpetrators was arrested.

A church fair in Augusta, Georgia, was enlivened by a knife and pistol fight between the friends of two lady candidates for the prize piano.

A woman in Binghamton, N. Y., has asked the authorities to give her a permanent berth in the jail, so that she cannot obtain liquor.

☞ A lady has recently died in Bristol, England, who, during a life of eighty-four years, had never tasted animal food, and enjoyed good health all the time.

The pews in Rev. Dr. Ellis's new church on Berkeley street, Boston, are valued at $150,000. Thirty of them, sold Tuesday night, brought $3300 in premiums.

Greece will adopt the system of decimal coinage on the first of January. The franc will be the unit.

It is stated, on unquestionable authority, that Mr. Gladstone contemplates the creation of some fifty peers, in case of his accession to the Premiership, to enable him to carry through the House of Lords the measures required to make the subversion of the church in Ireland.

The office of General, especially created for Gen Grant, is to be abolished this session of Congress, to take effect the 4th of March next. This will leave Gen. Sherman in command of the army, with the rank of Lieutenant General.

Married.

At Melvin Village, N. H., Dec. 24th, by Elder T. W. Piper, MARSHALL W. PIPER, of Tuftonborough, and SARAH A. MARSTON, of Laconia, N. H.

In China, Week's Mills, Me., Dec. 5th, by Eld. S. K. Partridge, THOMAS G. BURPEE, of New Brunswick, and Miss ALICE NEAL, of China, Me.

In Richmond, Dec. 19th, 1868, by H. D Reed, Mr. LEANDER SPEAR, of West Gardiner, and Miss HATTIE E. REED, of Richmond.

Notices.

Notice.

The church in Worcester, Mass., if the Lord will, purpose to hold a protracted meeting, commencing Wednesday evening, Dec. 30th, and continuing day and evening through the week, and over the following Sunday. The object of the meeting is the diffusion of gospel light, and the salvation of our fellow men. A cordial invitation is extended to preachers, and all others who feel that God would have them come to this meeting, and labor with us in the cause of truth. Eld. J. Couch will be present, and A. A. Phelps is expected.

H. M. BLACKMER,
N. LAZELLE,
WM. F. COLLIER, } Committee.

Mass. A. C. Conference.

To the churches in Mass., looking for the consummation of "our hope," greeting: Whereas, the time for holding the next quarterly session of our State conference is at hand; and whereas, the Bethel church in Springfield have requested said session to be holden with them, commencing Wednesday, Jan. 13th, to continue over the following Lord's day; therefore, an invitation is hereby extended to all the Advent churches in the State to send delegates to said session of the conference; also to preachers in this and adjacent States to join with us in one more effort for God. And may God add his blessing.

Per order, E. OWEN, Clerk.

Ministerial Conf. at Richmond, Me.

The sixth Ministerial Advent Conference will meet at Richmond, (Reed meeting-house), Tuesday, Jan. 12th, 1869, at half past six o'clock P. M. Preaching at a quarter past seven o'clock. Our preaching brethren are earnestly requested to report themselves, either in person, or by letter, and all preachers in the State, in fellowship with the conference, wishing to become members, are invited to signify their desire by writing to the Secretary before the meeting. Come with hearts filled with love, that we may advance the gospel of the kingdom, and work together for the salvation of the perishing.

N. G. REED, President.
L. F. COLE, Secretary.

Notice.

The Conn. A. C. Conference, which was noticed in the Crisis to be held in New Haven, Wednesday, Jan. 6th, 1869, is postponed until Jan. 27th, 1869. The church in New Haven are building a chapel, and it will not be finished until the 27th, and ready for the reception of the conference, at which time their hearts will be open to receive us with cordial welcome. We have some very important business to attend to at this conference, and we hope that every church in the State will send one or more delegates, and all the ministering brethren will be present. Let all pray that God will crown our efforts with everlasting good.

B. HITCHCOCK, President.

Maine Central Quar. Conference.

The next session of this conference will be held in the Academy, in West Gardiner, commencing Thursday, Jan. 7th, 1869, at seven o'clock P. M., and continue over Sunday. Come, brethren and sisters, let us go up to this meeting prepared to work for the Lord. Ministering brethren are invited. Those coming from abroad will inquire for James Spears, who will direct to places of entertainment.

W. A. KNIGHT, Secretary.

Notice.

The annual meeting of the Missouri Advent Christian Conference will be held at the Advent Christian Hall, corner of 5th and Biddle Streets, St. Louis, commencing Saturday morning, Jan. 2d, at 10 A. M., to continue over the Sabbath. A general attendance is requested, as the election of officers for the ensuing year, and other matters of importance, will come before the meeting. Brethren from abroad are cordially invited to be present at this meeting. In behalf of the Board,

HIRAM BEADLE, Secretary.

Notice.

The Lord willing, the adjourned meeting of believers in the speedy coming of the Lord, held at Bristol, Conn., on Nov. 5th, will meet in New Market Hall (junction of Broad and High streets), Providence, R. I., on Thursday, Jan. 7th, at seven o'clock P. M., and continue over the following Sunday. Brn. George W. Brown of Orrington, Me., William, N. Pile of Newark, N. J., and others, are expected to preach the word of life.

For the brethren, CALEB THOMPSON.

Notice.

There will be a protracted meeting and quarterly conference in West Gardiner, Me., on the evening of Jan. 7th, and continue over the Sabbath, and longer if thought best. Come, brethren and sisters in the Lord, to labor for the salvation of sinners. Call on James Spear. H. B. SEVEY.

R. I. and E. Ct.

This conference will hold its annual session at Bristol, R. I., commencing Wednesday, 2 o'clock P. M., Jan. 6th, 1869. I intend to be there *this time*. Come and see. H. F. CARPENTER, Clerk.

Notice.

The Lord willing, there will be a meeting in the Armory Hall, in Collinsville, Ct., commencing Jan. 5th, and continuing over Sunday and longer if thought best. Bro. B. Hitchcock and others are expected to be present to preach the word. For the church, J. L. WOOD.

New Hampshire State Conference.

The second quarterly session of the New Hampshire State Conference will be held at Melvin Village, N. H., commencing Thursday, Feb. 4th, and hold over the following Sunday. Let this meeting be made a special subject of prayer that God's blessing may be on his people, and that good may be accomplished. A. W. SIBLEY, Sec.

The third quarterly session of the State Conference will be held in Keene, N. H., commencing Feb. 25th, and hold over the following Sunday. Eld. J. Couch and others will be present to preach the word. In the meantime let prayer go up to God for Keene. A. W. SIBLEY, Sec. of Conf.

Watch Meeting.

If the Lord will, there will be a meeting in Westfield, Mass., (where E. A. Eggleston may arrange,) commencing Dec. 31st, and continuing over Sunday, Jan. 3d. H. L. Hastings and others are expected to be present.

Notice.

A protracted meeting is to commence in Waverly Hall, South Framingham, Mass., Tuesday evening, Dec. 29th, and continue over the following Sunday. Preaching every evening through the week, and three times Sunday. L. BOUTELL. D. M. LEAVITT.

STAR OF HOPE MISSION,
No. 14 Laurens Street, New York City.
ANNA E. SMITH, *Principal and Manager.*

MEETINGS.

Sunday School 10 o'clock every Sunday.
Love Feast 2 o'clock every Sunday.
Preaching 7 o'clock Sunday evenings.
Meetings every evening during the week.

Appointments.

☞ We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel, Boston.

A. W. SIBLEY............Tuesday evening, Dec. 29th
S. W. THURBER............Sunday, Jan. 3d
H. PRATT............Sunday, Jan. 10th
J. COUCH............Sunday, Jan. 17th

☞ WATCH MEETING in Lowell Street Chapel, Thursday evening. Brn. S. W. Thurber and J. G. Hook are expected to be present.

Chelsea, Mass., (Library Hall.)

T. M. PREBLE............Sunday, Jan. 3d
J. S. WHITE............Sunday, Jan. 10th
C. GOODRICH............Sunday, Jan. 17th
J. W. WHITE............Sunday, Jan. 24th

Preaching at Charlestown, (Evening Star Hall, No. 32 Main Street), every Lord's day.

J. G. HOOK............Sabbath, Jan. 3d
Baptism in Mystic River at close of P. M. meeting.

Castleton, Vt............Thursday evening, Dec. 31st
MILES GRANT.

Springfield, Mass............Sunday, Jan. 10th
I expect to tarry a short time in Springfield, and possibly I may visit a few other localities, if desired, before returning home. A. A. PHELPS.

Kennebunkport, Me............Sunday, Jan. 3d
Hartford, Ct............Sunday, Jan. 10th
C. GOODRICH.

Bristol, R. I............Sunday, Jan. 3d
J. S. WHITE.

Manchester............Sunday, Jan. 3d
A. W. SIBLEY.

Pittsburgh, Pa............January 1st
J. WENDELL.

Lake Village............Sunday, Jan. 3d
Portsmouth............Sunday, Jan. 10th
T. W. PIPER.

Scitico, Ct............Sunday, Jan. 3d
Will be at Longmeadow Depot Saturday, 3 P. M. train, *if not stormy.*
HIRAM MUNGER.

Westerly, R. I............Friday evening, Jan. 1st over the following Sabbath, and longer if thought best.
I. B. POTTER.

South Weare, N. H., (Buxton's Hall), Sunday, Jan. 10th
Will Brn. living in adjoining towns come over and help, as this is a new field? Services at 11 A. M. and 1 P. M.
East Weare............Saturday evening, Jan. 9th
South Sutton, N. H............Sunday, Jan. 31st
C. W. SARGENT.

Scitico, Ct............Sunday, Jan. 3d
L. F. MOORE.

New Durham Ridge, N. H., conf., Saturday, Jan. 2d and Sunday, Jan. 3d. L. BOUTELL.

East Concord, (Suncook school-house), on the road from Concord to Pittsfield, Sunday, Jan. 3d, and through the week as the interest may demand.
L. E. SAULPAUGH.

West Plymouth............Friday evening, Jan. 1st
Warren Summit, (Brick school-house, near Bro. Nelson's), Saturday evening, Jan. 2d.
Haverhill, N. H., (Ladd Street Hall), Sunday, Jan. 3d
Piermont, (River school-house), Monday eve., Jan. 4th
Piermont Village............Tuesday evening, Jan. 5th
The following Sabbath at the Ladd Street Hall, Haverhill, N. H. T. E. LANG, JR.

Plymouth, Me., (or where Bro. Perkins may appoint), Sunday, Jan. 3d.
West Leeds, Me............Sunday, Jan. 10th
North Turner Village............Sunday, Jan. 17th
J. C. WHEELER.

Merideth Center, N. H., (White school-house), Friday evening, Jan. 1st.
Meridetn, N. H., (at Bro. Lorenzo Dolloff's), Saturday evening, Jan. 2d.
Meredith, N. H., (at the new Hall)....Sunday, Jan. 3d
West Rumney, N. H., (Plain's school-house), Friday evening, Jan. 8th, and over the following Sunday.
JOHN H. EVANS.

Brimfield, Mass............Sabbath, Jan. 3d
R. I. and E. Ct. Conf............Jan. 6th
Abington, Ct............Sabbath, Jan. 10th
Holden, Mass............Sabbath, Jan. 17th
East Douglas, Mass............Sabbath, Jan. 24th
C. H. SWEET.

Warner Gore, N. H., (at Bro. Andrews'), Sunday, Jan. 17th.
Manchester, N. H............Sunday, Jan. 24th
SIMEON ROBY.

Stark's, Me............Sabbath, Jan. 10th
E. M. HAGGETT.

Hartford, Ct............Sabbath, Jan. 3d
H. PRATT.

Exeter, N. H............Sunday, Jan. 3d
C. S. EMERSON.

Suncook, N. H............Sunday, Jan. 3d
Manchester, N. H............Sunday, Jan. 10th
A. SIMPSON.

Pleasant Valley............Sunday, Jan. 17th
H. H. DICKINSON.

Friendship, (new meeting-house)............Sunday, Jan. 3d
JER. CARR.

Westfield............Sundays, Jan. 3d and 10th
E. OWEN.

Chester, (Cedar Lake District)............Jan. 1st
Durham Centre............Sunday, Jan. 3d
WM. A. & M. L. DURAND.

Barkhamstead, (South Hollow)............Sunday, Jan. 3d
S. WOODRUFF.

Marden's Corner............Sunday, Jan. 3d
Farmington Village............Sunday, Jan. 10th
S. S. MOONEY.

Dansville, N. Y............Sunday, Jan. 3d
Rogersville, N. Y............Sunday, Jan. 10th
and week day evenings, if desired, in those places.
WARREN J. HOBBS.

Greenland Parade, N. H............Sunday, Jan. 3d
Barnstead, (White Oak Ground) Tuttle school-house, Sunday, Jan. 10th.
Cillyville, Andover, Tuesday evening, Jan. 12th, every evening through the week, and over Sunday, Jan. 17th.
North Sutton, (Bro. L Andrew's house), evening, Jan. 19th.
Sutton Mills............Wednesday evening, Jan. 20th
South Sutton............Thursday evening, Jan. 21st
West Deerfield............Saturday evening, Jan. 23d and over Sunday, the 24th.
Nottingham, (as Bro. Randall may appoint), Monday evening, Jan. 25th.
Raccoonborough............Saturday evening, Jan. 30th and Sunday, the 31st.
Tuftonborough N. ck............Tuesday evening, Feb. 2d every evening through the week, and Sunday, the 7th.
J. PINKHAM.

Lisbon, Me......evening, Jan. 2d, and over Lord's day
Auburn............evening, Jan. 7th
Turner Village............evening, Jan. 8th
Livermore Falls, evening, Jan. 9th, and over Lord's day
Jay, Bridge............evening, Jan. 12th
Jay, Intervale............evening, Jan. 13th
North Jay............evening, Jan. 14th
Wilton Village....Jan. 15th, 16th, and over Lord's day
Z. B. CHASE.

Hartford, Conn............Sunday, Jan. 3d
Providence, R. I............Sunday, Jan. 10th
Meriden, Conn............Sunday, Jan. 17th
W. N. PILE.

Freedom, N. H., (New Chapel), Tuesday evening, Jan. 5th, through the week, and over the following Lord's day.
Stratham, N. H., (where Bro. Stephen Scammon may arrange), Tuesday evening, Jan. 12th, through the week, over the following Lord's day, and onward if the interest demands.
Will meet Bro. Scammon at New Market Junction, Tuesday, Jan. 12th, on the arrival of the A. M. train from Portland. L. C. & M. MCKINSTRY.

Strafford, N. H., (Robert's school-house)......Jan. 3d
WM. BODGE.

Freedom, N. H., (New Chapel)............Sunday, Jan. 10th
Melvin Village, N. H............Sunday, Jan. 17th
D. F. LEAVITT.

Livermore............evening, Jan. 2d and over the following Sabbath.
Turner, (Snell's Hill)............evening, Jan. 4th
J. T. JORDAN.

New Haven, Ct............Sunday, Jan. 10th
My appointment for Yalesville, Ct., is withdrawn.
B. HITCHCOCK.

Woodhull, N. Y............A. M., Sunday, Jan. 27th
Harder school-house, evening. J. W. TAYLOR.

Rogersville, N. Y., (quarterly meeting), Jan. 2d and 3d
D. COGSWELL.
J. W. TAYLOR.

Livermore, (as brethren may arrange) evening, Jan. 2d and over Sunday.
West Gardiner, (conference), Jan. 7th.
H. B. SEVEY.

Whitefield............evening, Jan. 1st
Bangor............Jan. 10th
Machiasport (for four weeks)............Jan. 14th
Will Bro Tozier please meet me at Machiasport?
I. K. LOMBARD.

G. W. Burnham............Sundays, Jan. 3d and 10th
A. Ross............Sundays, Jan. 17th and 24th

Brunswick, (Yellow school-house)...Sunday, Jan. 10th
PETER LIBBY.

Whitakerville, Vt............Sunday, Jan. 3d
Vernon, Vt............Sunday, Jan. 10th
Will brethren at Northfield meet me at Vernon?
Manchester, N. H......Sundays, Jan. 31st and Feb. 7th
W. W. SUTHERLAND.

North Dana, (Union Church), Sundays, Jan. 3d and 10th
Conference at Springfield, Jan. 13th.
Warehouse Point, Ct............Jan. 16th and 17th
Will some one meet me at the depot on the arrival of the P. M. train from Springfield, the 16th?
GEO. A. STREETER.

East Rochester, N. H............evening, Jan. 2d and over the following Sabbath.
Epsom, (Marden's Corner)............Sunday, Jan. 10th
Barnstead, (White Oak Ground)............Sunday, Jan. 17th
JOHN PARSONS.

Newhampton, N. H., (at Bro. Pike's), Saturday evening, Jan. 9th.
Meredith Center, (at the hall near Bro. Dolloff's), Sabbath, Jan. 10th. F. S. RANSOM.

Bristol, Conn., (Fireman's Hall)............Sunday, Jan. 3d
CHAS. C. BARKER.

Danielsonville and Abington, Ct......Sunday, Jan. 3d
H. F. CARPENTER, J. T. DIXON.

North Scituate, R. I............evening, Jan. 5th
Bristol, R. I., Conference............Jan. 6th
Danielsonville, Ct............Sunday, Jan. 10th
H. F. CARPENTER.

New Milford, Ct., Jan. 1st, and onward as long as seems duty. Will the brethren in New Preston and Lanesville come over and help me? Shall bring my painting. A. D. FLAGG.

Prospect, Conn............Sunday, Jan. 3d
S. C. HANCOCK.

Stoneham, Mass............Sunday, Jan. 3d
A. P. MOORE.

Manchester, N. H............Monday evening, Jan. 4th
D. M. LEAVITT.

East Stoneham, Me............Saturday evening, Jan. 9th and over the Sabbath. S. TENNEY.

Northville, Newport, N. H............Sunday, Jan. 3d
Unity, N. H., (at Bro. Joseph Kimball's). Sunday, Jan. 17th. FRANK NELSON.

East Rochester, N. H............Sunday, Jan. 10th
NO NAME.

North Somers, Ct............Sunday, Jan. 3d
BRO. STARKS.

East Rochester, N. H., Tuesday and Wednesday evenings, Jan. 5th and 6th. L. BOUTELL.

Portland, Me............Sabbath, Jan. 3d
JOSEPH W. WHITE.

WILBRAHAM, MASS.

Dr. A. M. Higgins............Sunday, Jan. 3d
J. Carpenter............Sunday, Jan. 10th
P. S. Butler............Sundays, Jan. 24th and 31st

HYDE PARK.

M. Batchelor............Sunday, Jan. 3d
T. M. Preble............Sundays, Jan. 10th and 17th

PORTSMOUTH, N. H.

A. Ross............Sunday, Jan. 3d
T. W. Piper............Sunday, Jan. 10th
J. G. Smith............Sunday, Jan. 17th
D. F. Leavitt............Sunday, Jan. 24th

CONCORD, N. H., (AT THE BETHEL.)

N. Wheeler............Sunday, Jan. 3d
J. T. Jordan............Sabbaths, Jan. 24th and 31st

CONCORD, N. H., (CENTRE STREET.)

J. A. Cleaveland............Sunday, Jan. 3d
D. Churchill............Sunday, Jan. 10th
Anna E. Smith............Sundays, Jan. 24th and 31st
J. A. Libby............Sundays, Feb. 7th and 14th

BIDDEFORD, ME.

W. H. Mitchell............Sunday, Jan. 3d
B. S. Emery............Sunday, Jan. 10th
J. T. Jordan............evenings, Jan. 21st and 22d
J. A. Libby............Sundays, Jan. 17th and 24th

SQUARE POND, CT.

P. S. Butler............Sunday, Jan. 3d
M. L. Durand............Sunday, Jan. 17th
L. F. Moore............Sunday, Jan. 24th
P. S. Butler............Sunday, Feb. 7th
W. J. Ripley............Sunday, Feb. 14th through the week, and over Sunday, Feb. 21st.

ROCHESTER, N. Y.

Meetings are held at the Advent Hall, Curtis' Block, three times on the Sabbath, and Tuesday and Friday evenings. Entrance, third door from the east end of the bridge, Main St.

SPRINGFIELD, MASS.

A. A. Phelps......Jan. 10th, 17th, 24th, and 31st

GUILFORD, CT.

B. Hitchcock............Sunday, Jan. 24th
I. B. Potter............Sunday, Jan. 31st

NEW BRITAIN, CT.

B. Hitchcock............Sunday, Jan. 3d

WOLCOTTVILLE CIRCUIT.

Preaching every Lord's day evening at Wolcottville.

Webster, N. H., (old meeting-house), Sunday, Jan. 3d
SIMEON ROBY.

At Fairfield, Ohio, every first and third Sunday in each month, at half past ten A. M.
Norwalk, Ohio, every second and fourth Sunday, at the same hour.
Prayer and conference every Sunday and Thursday evenings. G. W. STETSON, Pastor.

Wyoming, R. I......the first Sabbath in each month
Westerly, R. I......the second Sabbath in each month
Riverpoint, R. I......the third Sabbath in each month
Bristol, R. I......the fourth Sabbath in each month
A. DURFEE.

CHARLESTOWN, R. I.

Preaching Wednesday evenings. Prayer meeting Saturday evenings, at Bro. Thos. Rogers' house. Sundays at the meeting-house.

Warwick, R. I., (Plain's Church), the fourth Sabbath in each month. ELD. GEO. CHAMPLIN.

NEW HYMN BOOK.

"HYMNS OF THE JUBILEE HARP."

WITHOUT THE MUSIC.

The above work, printed in *large, clear type*, on beautiful paper, we are ready to fill orders for, at the following prices:—

Bound in cloth, with sprinkled edges, 75 cents per copy; $7.00 per dozen; $55.00 per 100.

Bound in leather, gilt edge, $1.00 per copy; $75 00 per 100; when sent by mail, 16 cts. additional postage.

NEW MUSIC.

BY GEO. E. LEE.

"Must be a Lover of the Lord," and "Gathered in the Morning."
"The Resurrection Hymn," and "Walk through the Valley."
"'Tis the very same Jesus," and "New Year's Chime."
"The Bleeding Lamb," and "Jesus my Shelter."
"Awake! Awake!" and "The Better Day."
"Over There," and "Hallelujah."
"All to Christ I owe."
"My Jesus, I love thee."
"Blessed Tidings."
"Jesus paid it all."
"The Prospect."
"Calvary."
"Who'll stand up for Jesus?"

Price of the above sheets singly, 5 cts.; 50 cts. per dozen; $3.00 per 100. Postage 2 cts. for twelve copies

SONGS FOR THE CAMP-GROUND.—A sheet containing five pieces of music, and twelve choice hymns, viz: "The Resurrection Hymn," "Over There," "Awake! Awake!" "The Better Day," "Walk through the Valley," "Battling for the Lord," "I will sing for Jesus," "Your Mission," "The Heavenly Meeting," "Jesus our Salvation," "The Fountain of Mercy," and "Singing for Jesus."

SONG SHEETS, No. 1.—Containing "Sunshine," "The Parting Hand," "The Resurrection Hymn," "Consummation," "We shall walk through the Valley in Peace," "I shall know thee in the Morning," "Saint's Coronation Day," "Shall we know each other?" etc.

SONG SHEETS, No. 2.—Containing "Calvary," "'Tis the very same Jesus," "The Shining Land," "Sing to the Lord," "Say, Brother, shall we meet?" "Bright Angels open the Door," "Over There," and "The Little Grave."

Price of the above sheets singly, 15 cts; 10 for $1.00.
For sale at the Crisis Office. ADV'T.

Business.

TO CORRESPONDENTS.

☞ CORRESPONDENTS SHOULD KNOW THAT WE CANNOT DISCONTINUE OR SEND THEIR ORDERS, UNLESS THEY GIVE US THE POST OFFICE AND STATE IN PLAIN LETTERS.

☞ Will the widow who sent Bro. Bray her last mite, send us her P. O. address?

☞ GEO. F. HAINES—You sent more money than the Diaglott cost, and we sent you a few tracts for the balance.

☞ H. F. PAUL—All right.

☞ WM. ORTON—We have the "Plan of Redemption," but not the Life of Hiram Munger, which is out of print.

☞ H. A. LITTLE—Received. Yes, we do.

LETTERS RECEIVED.

H S Woods, H Winchell, S A Ingham, H Hall, F A Baker, T M Preble, M. D. W., E. S. M., T M Whitman, C Colegrove, D Campbell, F Douglas, A Greely, D. G. M., A S Whitney, H K Flagg, L Sparks, W Murphy, Z B Chase, L B Weaver, H Munger, E M Ripley, M J Fuller.

RECEIPTS FOR BOOKS AND TRACTS.

J C Libby $26.40, M H Richardson 25c, L Tuttle 50c, J H Ulmstead 91c, P S Butler $1.60, J B Wilber 60c, R. Hinkley 50c, H L Hastings $18.11, J Hemenway $11.50, A H Walker $3.50, W J Fasey $1.00, B Burress $1.25, A H Frick $2.99, J Kelley 60c, J W Wright 35c, I C Wellcome $56 25, T F Hallowell 35c, J Ridley 65c, A. H. Robbins $1.10, E C Andrews $1.00, R M Hurlbut $1.07, J W Warman 45c, G. H. Thompson, $1.50, A Munger $1.00, M S Ball $1.00, A F Coburn $1.20, S Cook 35c, W B Bartlett 35c, H Banning 50c, C S Hall 11.00, S Hall $4.50, L R Heckler 80c, F A Sheldon $2.25, G. Thompson $1.00, C. H. Leverton $1.00, H L Woodward $1.50, W Churchill $2.20, J V Himes 50c, T Rines $1.00, S Hall $9.00, C Whitney $1.00, P Carr $1.00, R Matteson $1.50, J R Boynton $1.00, J L Knapp $2.80, E E Daggett 35c, J Elliot $1.00, G Thompson $1.00, D M Kinter $1.00, A Abbott 80c, H Whitman $2 00, L Cassey $1.25, C M Chapman $1.60, T Rines $1.00, H Haines 50c, L S Moore $4.50, W H Wild $1.00, C A Lary 50c, B Thompson $2.00 O W Frazee $1.75, C H Sweet $3.00, H F Paul $7.00, J H Cronk 50c, A W Patton 65c, C Pike $4.00, G W Thompson 50c, J DeMaranville 35c, J Hill 50c, S W Thurber 35c, S W Thomas 50c, T Smith $5 00, D Fletcher 83c, S H Kingsley $1.25, T Sterling $2.00, S West $10.00, C P Dow 50c, J Viner $1.50, J M Ford 35c.

BOOKS AND TRACTS SENT.

BY MAIL—A K Frick, E H Brazely, B F Roberts, M Steere, J C Midford, L Reimer, L Jones, J Flory, B B Estes, E L Winchester, L Coon, J C Winsor, A Cook, E Dyess, M Cox, J H Luttington, F Gould, Wm R Whaley, F Foster, S Goodhue, S Lane, G W String, Wm Crooks, A Miller, N Orcutt, G W Fisher, H F Shepard, L Charon, L D Remick, M N Jordan, A C Reed, A P Pollard, G F Haines, F A Sheldon, D W Spaulding, D Young, J Bray, E Bellows, S H Hutchinson, L Tuttle, J B Wadsworth, J S Wilbur, Wm. Orton, H W Burdick, C L Small, J E Ricknell, Ben Burgess, W H Fasey, Chas B Reynolds, M S Richardson, D B Cogers, J Kelly, S Cooper, A Austin, A H Robbins, Thos F Hallowell, J Ridly, E C Andrews, R M Aulbert, J W Warman, H G Thompson, R G StJohn, A Munger, J W Burrows, Chas S Hall, J E Williams, J Lewis, L A Fenneoyer, Geo Thompson, L R Heckler, J S Merrill, H Banning, N Shumway, Wm B Bartlett, C H Leverton, H F Paul, W Churchill, H L Woodard, B Taylor, M Steers, Thos Rines, A A Harris, M R Steel, L M Stoddard, J Whitecar, J R Boyington, S Pease, G Thompson, Wm E Moss, D H Bowen, J Randolph, E E Daggett, L Cassey, C Chapman, E N Briggs, E P Cummings, J Ham, E J Felker, D M Kinter, J Elliott, H Whitman, H Stevens, Thos Rines, C Salteman, Wm H Wild, C A Lary, O W Frazee, B A Woodson, Wm. Sweet, J H Cronk, A W Patton, J W Patton, J W Thompson, H M Pahnestock, C Pike, G W Thompson, J Maranville, D M Kinter, R Matteson, C P Dow, L Turner, S Bush, J Hill, S F Walker, D Fletcher, A S Fuller, J Viner, G H Birch, Thos Hislested, F S Cnowlton, L Howe, A Miller, M M K, S S Hanes, D Loucks, Thos Sterling, S H Kingsly, A J Fisk, A Abbott, D C Hopkins, D Lowland, Thos Angell, B C Bancroft, H A Blackston, J T Sinclair, E A Shaw, W Teff.

BY EXPRESS—D Winter, G W Stetson, W W Mitchell, Chas Hall, Thos West, O Sherwin, S Hall, J H Davis, P S Butler, C Pike, H A Little, G Dillabaugh, S F Rogers, C Hall, J Hemenway, D D Reed, B F Snook.

ADDRESS OF PREACHING BRETHREN.

C. Goodrich—No. 167 Hanover Street, Boston, Mass.
S. S. Brewer—Ashburnham Depot, Mass.
L. C. McKinstry—167 Hanover Street, Boston, Mass.
J. S. White—98 Decatur Street, East Boston, Mass.
L. Boutell—Chelsea, Mass.
S. W. Thurber—Chelsea, Mass.
Enoch Morrill—Crisis Office, Boston, Mass.
D. Churchill—Lawrence, Mass.
Matthew Batchelor—New Bedford, Mass.
H. Munger—Chicopee Falls, Mass.
H. Pratt—Springfield, Mass., 57 Cedar St.
P. S. Butler, Collins Depot, Mass.
Geo. A. Brown—Plymouth, Mass.
E. Owen—Westfield, Mass, Lock Box 616.
Alvah Bean—Lowell, Mass.
Geo. A. Streeter—North Dana, Mass.
C. H. Sweet—Millville, Mass.
J. W. Brittan—Westboro, Mass.
Rufus Baker—Warren, Mass.
Dr. A. M. Higgins—Palmer, Mass.
W. E. Hathaway—North Carver, Mass.
T. M. Preble—Lynn, Mass.
S. S. Brasee—Cold Spring, Mass.
J. W. Thomas—Fairhaven, Mass.
Isaac Blanchard—West Hawley, Mass.
Wm. M. Ingham—Lawrence, Mass., Box 56.
I. C. Wellcome—Yarmouth, Me.
L. F. Cole—Yarmouth, Me.
Wm. H. Mitchell—Kennebunk, Me.
H. D. Reed—Richmond, Me.
N. G. Reed—Bath, Me.
S. K. Partridge—North Whitefield, Me.
H. B. Sevey—Mt. Vernon, Me.
M. W. Corliss—Milltown, Me.
J. A. Libby—West Poland, Me.
Jared Whitman—Mechanics Falls, Me.
Jesse Gay—Casco, Me.
Austin Taylor—Byron, Me.
Thomas Smith—Bangor, Me.
Thomas Rhynes—Augusta, Me.
R. R. York—Portland, Me.
N. F. Nason—Weeks Mills, Me.
J. C. Wheeler—North Turner Bridge, Me
C. Goud—Topsham, Me.
F. A. Baker—Levant, Me.
H. S. Mitchell—Richmond, Me.
J. Carr—South Albion, Me.
Israel Damman—Corinna, Me.
I. K. Lombard—South Exeter, Me.
E. M. Haggett—Livermore, Me.
J. T. Jordan—West Poland, Me.
B. P. Manning—Manchester, N. H.
J. G. Smith—New Durham, N. H.
N. Hartshorn—Laconia, N. H.
Joseph W. White—Portsmouth, N. H
J. Couch—Concord, N. H.
D. M. Leavitt—Holderness, N. H.
A. W. Sibley—North Woodstock, N. H.
A. Simpson—Concord, N. H.
T. W. Piper—Melvin Village, N. H.
Z. Ford—Concord, N. H.
C. W. Sargent—Box 426 Concord, N. H.
D. F. Leavitt—London Ridge, N. H.
Wm. W. Sutherland—Newport, N. H.
N. Wheeler—Whitefield, N. H.
S. S. Mooney—Pittsfield, N. H.
C. H. Fletcher—Newport, N. H.
N. S. McMurphy—Hooksett, N. H.
A. Ross—Greenland Depot, N. H.
T. L. Hall—Keene, N. H.
Joseph Pinkham—Dover, N. H.
W. H. McDaniels—Rochester, N. H.
O. D. Eastman—Landaff, N. H.
John H. Evans—Holderness, N. H.
T. E. Lang, Jr.—Meredith Village, N. H.
J. B. Cook—Poultney, Vt.
E. G. Chadsey—Richford, Vt.
C. P. Dow—Franklin, Vt., or Stanbridge, C. E.
D. N. Chadsey—Canaan, Vt.
J. A. Cleaveland—South Royalton, Vt.
J. T. Dixon—Rocky Brook, R. I.
B. Roberts—Knightsville, R. I.
A. Durfee—Hopkinton, R. I.
Thomas H. Knowles—Coventry Center, R. I.
Geo. A. Cole—Phenix, R. I.
H. F. Carpenter—Danielsonville, Ct.
B. Hitchcock—Forestville, Ct.
I. B. Potter—West Stafford, Ct.
E. Bellows—South Killingly, Ct.
Geo. L. Teeple—73 State Street, New Haven, Conn.
S. C. Hancock—Forestville, Ct.
T. S. Canfield—Bantam Falls, Ct.
B. St. John—Wolcottville, Ct.
Dr. Samuel Wellis Treat—Middlebury, Ct.
S. B. Munn—Waterbury, Ct.
Wm. J. Ripley—Pleasant Valley, Ct.
L. F. Moore—Somersville, Ct.
H. Rockwell—West Winsted, Ct.
Wm. A. Durand—Cheshire, Conn.
S. Woodruff—Unionville, Ct.
A. D. Flagg—"Star of Hope Mission," New York.
B. P. Stevens—South Butler, N. Y.
D. Cogswell—Dansville, N. Y.
A. C. Newell—Darien City, N. Y.
Herbert H. Brown—Honeoye, Ont. Co., N. Y.
C. H. Williams—West Martinsburg, N. Y.
J. K. Bellows—19 Orchard Street, New York City.
C. W. Low—Fredonia, N. Y.
Phineas A. Smith—Rochester, N. Y.
M. R. Miles—Wolcott, Wayne Co., N. Y.
Warren J. Hobbs—Wolcott, N. Y.
C. P. Sweet—Albion, Orleans Co., N. Y.
Anna E. Smith—Star of Hope Mission, New York City, 14 Laurens Street, above Canal.
Wm. A. Fenn—Rochester, N. Y.
R. S. Jennings—President of "F. U. M. Association," Honeoye, Ontario Co., N. Y.
S. P. Babcock—Malaga, New Jersey.
G. W. Stetson—Olean, Ohio.
H. A. King—Nevada, Ohio.
Wm. Stewart—1814 Vineyard Street, Philadelphia.
Jonas Wendell—Edenboro, Erie Co., Pa.
John T. Oagley—Lincolnville, Crawford Co., Pa.
J. W. Taylor—Chatham Valley, Tioga Co., Pa.
E. Cotton—Edenboro, Pa., Erie Co.
Wm. Deverell—Keswick, C. W.
A. M. Seymour—Reading, Mich.
J. M. Snook—Romeo, Mich.
J. F. Preston—Wallaceville, Wayne Co., Mich.
Wm. McCulloch—New Rutland, Ill.
George W. Foster—Victoria, Knox Co., Ill.
O. D. Gibson—Amboy, Ill.
F. Burr—New Rutland, Ill.
Ambrose H. Eggleston—Parkersburg, Iowa.
Peter S. W. Deyo—Strawberry Point, Clayton Co., Iowa.
Eld. A. P. Dugger—Simpson, Iowa.
P. W. Hough—Mendota, La Cross Co., Wis.
George Thompson—Attica, Green Co., Wis.
Wm. Sheldon—Brodhead, Green Co., Wis.
J. Wilbur—Box 882 Janesville, Wis.
Eld. R. H. Scott—Scottville, Floyd Co., Ind.
H. K. Flagg—Advent Christian Hall 1136, No. 5th Street, St. Louis, Mo.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE

Advent Christian Publication Society,

No. 167 Hanover Street, Boston.

Works on the Prophecies—The Coming and Kingdom of Christ, etc.

SIGNS OF THE TIMES; or, A Glance at Christendom as it is. By H. L. Hastings. Cloth, $1.00; paper, 50c.

VOICE OF THE THE CHURCH on the Coming and Kingdom of the Redeemer. By D. T. Taylor. Cloth, $1.00.

THESSALONICA, the Model Church, and REASONS FOR MY HOPE, by H. L. Hastings; and SPIRITUALISM, by Dr. Ramsey. Cloth, $1.00.

THE GREAT CONTROVERSY between God and Man, with various tracts. By H. L. Hastings. Cloth, $1.00; paper, 50c.

LOOKING FORWARD; or, Prospects of the Church; By H. L. Hastings. 10c.

MATTHEW XXIV. AND XXV. An Exposition, showing Christ's Predictions fulfilled, and his Kingdom near. By I. C. Wellcome. 25c; by mail, 27c.

THE LAST-DAY TOKENS, No. 2, By S. S. Brewer. 21c; by mail, 23c.

THE CELESTIAL RAILROAD; or, Modern Pilgrims Progress. 8c; by mail, 10c.

THE GREAT SYMBOLIC CHART of the times of Daniel and John. Mounted on Rollers, by express, $5.00; on Cloth, by mail, $4.00.

Works on Future Punishment, etc.

FUTURE PUNISHMENT as taught in the Scriptures. Comprising Pauline Theology, Destiny of the Wicked, Old Paths, Retribution, and Will all Men be Saved? By H. L. Hastings. Cloth $1.00; paper 50c.

STATE OF THE DEAD, and Punishment of the Wicked. A Discussion between Miles Grant and W. W. Clayton. Paper, 20c.; by mail, 22c. Cloth, 40c; by mail, 50c.

DEATH NOT LIFE; or, The Destruction of the Wicked established, and Endless Misery disproved. By Jacob Blain. 25c; by mail, 29c.

WHAT IS MAN? A Bible View of his Creation. By M. Grant. 5c; by mail, 7c.

THE SOUL; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

THE SPIRIT; What is it? A Bible View of its meaning. By M. Grant. 5c; by mail, 7c.

RICH MAN AND LAZARUS; Thief on the Cross, etc. By M. Grant. 5c; by mail, 7c.

ENDLESS MISERY not a Bible Doctrine. 4c; by mail, 6c.

THE WICKED NOT IMMORTAL—(with 200 proof texts.) 2c; by mail, 4c.

BIBLE MEANING OF THE WORD HELL. 2c; by mail, 4c.

BIBLE MEANING of Forever and Everlasting. 2c; by mail, 4c.

SMOKE OF TORMENT and Unquenchable Fire Explained. 1c; by mail, 3c.

REV. JOHN FOSTER'S LETTER on Future Punishment. 1c; by mail, 3c.

Miscellaneous.

THE REVISED NEW TESTAMENT. The Common English Version as revised and corrected by the American Bible Union. Prices, by mail, postpaid—Family and Pulpit Edition (8vo. Pica), Plain Cloth, $2.25; Extra Cloth, $2.75. Medium size (18mo. Brevier), Plain Cloth, 85c; Extra Cloth, $1.10; Sheep, $1.25; Roan, Colored Edges, $1.60. Miniature Edition, for Children and Sunday schools,—cloth, 25c., roan, 50c.; gilt, 75c.

THE BIBLE TEXT-BOOK; or the Principal Texts relating to the Persons, Places, and Subjects occurring in the Holy Scriptures. Arranged for the use of Ministers, Teachers, and Students of the Bible. With two Maps, and a variety of useful Tables. Price, by mail, 40 cents.

UNIVERSALISM EXPOSED from the Inner Temple, and shown to be, in its results, no better than Infidelity. By John T. Walsh. 5c. single by mail; 50c. per dozen.

"THE NEXT DISPENSATION Viewed in the Light of Revelation." By Wm. Sheldon. By mail, 12c. single copy; $1.00 per dozen.

THE EMPHATIC DIAGLOTT; containing the original Greek Text of the New Testament according to the Recension of Griesbach, with an Interlinear Word-for-word Translation, etc. etc. Leather, $4.00; by mail, $4.16. Extra gilt, $4.50; by mail, $4.66. Morocco, $5.00; by mail, $5.16.

THE EXISTENCE OF HOLY ANGELS; their Origin, Nature, Rank and Titles, their Ministry and Various Offices in the work of Human Redemption, and in the Administration of the Government of God By Wm. Shepherd. 20c.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: An Examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. Single copy, 15c.; eight copies for $1.00; $10.00 per hundred.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. Paper covers 45c. by mail.

HOME THRUSTS AND HOME THOUGHTS. The Golden Rule in High Life and Low Life. By D. F. Newton. $1.50; by mail, $1.70.

LOUIS NAPOLEON, the Destined Monarch of the World, and Personal Antichrist. By M. Baxter. $1.00; by mail, $1.12.

FABLES OF INFIDELITY AND FACTS OF FAITH, the absurdity of Atheism, Pantheism and Rationalism. By Robert Patterson. In cloth, $1.00 postpaid.

THE SCRIPTURAL QUESTION BOOK; for Families and Sunday Schools. 15 cents by mail; $1.25 per dozen; postage, 8c. on every three copies.

THE BIBLE TRIUMPHANT; a Reply to a work entitled "144 Self-Contradictions of the Bible." By Mrs. H. V. Reed. 50c.

CRUDEN'S CONDENSED CONCORDANCE to the Holy Scriptures. Leather, $2.00; by mail, $2.36c. Cloth, $1.75; by mail, $2.07.

EVERY BODY'S BOOK; the Personality of God; The Devil, his origin, personality, power, and doom. By P. A. Smith. 10c; by mail, 12c.

HOME, MARRIAGE, AND FAMILY RELATIONS, in the light of Scripture. By James Inglis. 15c; eight copies for $1.00.

STORIES FOR YOUNG PILGRIMS. 16pp. each, in paper covers, with illustrations. 30 cents per dozen; $2.00 per 100; 5c. single, postpaid.

THE TEN VIRGINS; or, Wisdom and Folly Contrasted. By T. M. Preble. 3 cts; by mail, 6c.

THE FIRST DAY SABBATH. By T. M. Preble. A new and interesting work. pp. 471. Price $1.50.

THE TWO ADAMS. By T. M. Preble. 5 cts. single; by mail, 7 cts.

THE THREE KINGDOMS. By T. M. Preble. 13c. by mail, 15c.

TWO HUNDRED STORIES FOR CHILDREN. By Elder T. M. Preble. pp. 234. 80c. by mail.

HEALTH REFORMER'S COOK BOOK. Price 20c; by mail, 22c.

VISIONS OF ELLEN G. WHITE, not of God. By B. F. Snook and Wm. H. Brinkerhoff. 10c.

THE SEVENTH-DAY SABBATH. Is its observance binding? By G. W. Baily. 23pp. Single 5c. postpaid.

SPIRITUAL EVIL: A Warning for the Unwary. By Thomas Carlyle. 3c. single; 5c. by mail; 20c. per dozen.

THE POWERS OF THE AIR; or, Spiritualism: What it is, and what it is not. Paper covers, $1.00; by mail; cloth, $1.25 by mail.

BLIND BARTIMEUS; or, How to be Saved. 25c. per dozen; $1.50 per hundred. Single 4c., postpaid.

CHILDREN'S HYMNS. For Sunday Schools, etc. 5c; per dozen, 50c.

BETHLEHEM: a Rhyme for Children. By H. L. Hastings. 10c. postpaid; $1.00 a dozen.

DICTIONARY OF THE HOLY BIBLE for general use in the study of the Scriptures; with five colored Maps and 250 Engravings. Sheep, $2.00; by mail, $2.35. Cloth, $1.50; by mail, $1.75.

THE LIFE OF TRUST. The Effects of Prayer and Faith. An account of the Lord's dealings with George Muller, Director of the Orphan Houses at Bristol, England. $1.75; by mail, $2.00.

RAHAB THE HARLOT. The Scarlet Line the token of Safety; or, the fall of Jericho a type of the fall of the "cities of the nations." By Wm. Shepherd. 10c., postpaid; 85c. a dozen.

CANON OF THE HOLY SCRIPTURES examined in the light of History. By Prof. L. Gaussen, of Geneva, Switzerland. $1.75; by mail, $2.00.

PREMATURE DECAY of American Youth. By Dr. A. Stone. 6c; by mail, 8c.

THE OLD AND NEW COVENANT—Superiority of the New. By A. W. Sibley. 8c; by mail, 10c.

THURMAN'S BIBLE CHRONOLOGY, or, the Sealed Book of Daniel Opened. Revised, improved, and enlarged edition. $1.50; by mail, $1.76.

THE TIME OF THE FIRST JUBILEE. By Wm. C. Thurman. By mail, 10c.

THE PLAN OF REDEMPTION. By I. C. Wellcome and C. Goud. On the Old and New Covenants, the Atonement, Redemption, Restitution, Kingdom, Millennium, True Israel, etc. etc. Second Edition. 400 pp. $1.25.

"GOD'S PEOPLE ISRAEL and the Scriptural Millennium," by I. C. Wellcome and Clarkson Goud. Price 25c; postage 2c.

CHRISTIAN BAPTISM. By I. C. Wellcome. pp. 82. Price by mail, 25c.

SHOULD CHRISTIANS FIGHT?—a tract on War. By I. C. Wellcome. 10c.

THE MILLENNIUM. By Mrs. M. D. Wellcome. 60 pp. Single copy 15c.

THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 25c; by mail, 29c.

CHLOE LANKTON, or Light beyond the Clouds. A Story of Real Life. 75c; by mail, 87c.

DIPHTHERIA; its Causes, Treatment, and Cure. By James C. Jackson, M. D. 10c; by mail, 12c.

THE DAY AND THE HOUR: a Lecture, by Joseph A. Seiss, D. D. 15c.

OUR LOSS IN ADAM OUR GAIN IN CHRIST. A valuable tract on the Atonement. By H. F. Carpenter. 5c. single copy, by mail; 50c. per dozen.

THE BIBLE, OR TRADITION—Which shall we Believe? An excellent tract. By S. L. Manley. 3c. single copy by mail; 20c. per dozen.

"ONE MORE INVITATION." A tract of four pages. By mail, 25c. per 100 copies.

"GOLDEN MOMENTS." A four-page tract. By mail 25c. per 100 copies.

THAT MAN OF SIN. By Eld. O. R. Fassett. To which is added "The Only Hope." Price, 5c. single; postage 2c. 40c. per dozen; postage 5c.

"THE PENALTY OF SIN." By O. R. Fassett. By mail, single copy, 5c; 40c. per dozen.

For the World's Crisis.

MY GOD.

When sickness mars this living soul,
And grief corrodes my heart,
'Tis thou alone canst make me whole,
My life, my health, thou art.

When anguish weighs my spirit down,
And hope seems far removed,
I think of a most glorious crown,
Bought by thy well-beloved.

When friends grow cold and fortunes change,
Thou art unchangeable;
Though all men's plans are disarranged,
Thine are immutable.

Though heaven and earth will pass away,
Thy word will still endure;
Though all created things decay,
Thy promises are sure.

O give me faith to cling to thee,
For thou art all my hope;
O let me thy salvation see,
For thou canst raise me up.

Barnston, P. Q. A. S. WHEELER.

For the World's Crisis.

DRESS.

BY T. J. WHITECAR.

The Apostle Paul, in his letter to Timothy, presents to him the condition of the world in the last days. Read 2 Tim. 3: 1–6.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers; incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Dear reader, how plainly the apostle has marked out our days. Surely we cannot deny but that all these predictions exist in our days. If so, then these days must be the last days; but how few there are who take any notice of these things, but say that all things are as they were from the beginning. The last day is rolling on; wickedness is increasing on every hand; seducers are waxing worse and worse, deceiving, and being deceived. Still the cry is, There is no change, from professors of religion as well as the world.

The apostle, in speaking of the perils of the last day, says one of them is "pride." It exists not only among the ungodly, but with church people of all denominations. Professors of religion are following the fashions of the day; adorning themselves with gold and other trash; still they call themselves the followers of the meek and lowly Savior. May the Lord help those who have not yet fallen into this snare, to remain in the old path. Read John Wesley's sermon on "Pride." Text, 1 Pet. 3: 3, 4. "Whose adorning let it not be that outward adorning of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

St. Paul exhorts all those who desire to "be transformed by the renewal of their minds," and to "prove what is that good, and acceptable, and perfect will of God," not to be "conformed to this world." Indeed, this exhortation relates more directly to the *wisdom* of the world, which is totally opposite to his "good, and acceptable, and perfect will." But it likewise has a reference even to the *manners* and *customs* of the world, which naturally flow from its wisdom and spirit, and are exactly suitable thereto. And it was not beneath the wisdom of God to give us special directions in this respect also. Some of these, particularly that in the text, descend even to the apparel of christians. And both this text, and the parallel one of St. Paul, are as express as possible. St. Paul's words are (1 Tim. 2: 9–13): "I will, that women adorn themselves in modest apparel: not . . . with gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." "But is it not strange," say some, "that the All-wise Spirit of God should condescend to take notice of such trifles as these?" Things of so little moment; or rather of none at all. For what does it signify, provided we take care of the soul, what the body is covered with? Whether with silk or sackcloth? What harm can there be in the wearing of gold, or silver, or precious stones; or any other of those beautiful things with which God has so amply provided us? May we not apply to this what St. Paul has observed on another occasion, that "every creature of God is good, and nothing to be rejected?"

It is certain that many who sincerely fear God have cordially embraced this opinion. And their practice is suitable thereto; they make no scruple of conformity to the world by putting on, as often as occasion offers, either gold, or pearls, or costly apparel. And indeed they are not well pleased with those that think it their duty to reject them; the using of which they apprehend to be one branch of christian liberty. Yea, some have gone considerably further; even so far as to make it a point to bring those who had refrained from them for some time, to make use of them again; assuring them that it was mere superstition to think there was any harm in them. Nay, further still; a very respectable person has said in express terms, "I do not desire that any who *dress plain* should be in our society." It is, therefore, certainly worth our while to consider this matter thoroughly; and seriously to inquire, whether there is any harm in the putting on of gold, or jewels, or costly apparel?

But before we enter on the subject, let it be observed, that slovenliness is no part of religion; that neither this, nor any text of Scripture, condemns neatness of apparel. Certainly this is a duty; not a sin. "Cleanliness is, indeed, next to godliness." Agreeably to this, good Mr. Herbert advises every one that fears God:

"Let thy mind's sweetness have its operation
Upon thy person, clothes, and habitation."

And surely every one should attend to this, if he would not have the good that is in him evil spoken of.

Another mistake with regard to apparel has been common in the religious world. It has been supposed by some that there ought to be no difference at all in the apparel of christians; but neither these texts, nor any other in the book of God teach any such thing, or direct that the dress of the master or the mistress should be nothing different from that of their servants. There may, undoubtedly, be a moderate difference of apparel between persons of different stations. And where the eye is single, this will easily be adjusted by the rules of christian prudence. Yet it may be doubted whether any part of Scripture forbids (at least, I know not any) those in any nation that are invested with supreme authority to be arrayed in gold and costly apparel; or to adorn their immediate attendants or magistrates, or officers, with the same. It is not improbable that our blessed Lord intended to give countenance to this custom when he said, without the least mark of censure or disapprobation, "Behold, those that wear gorgeous [*splendid*] apparel are in king's courts." Luke 7: 25.

What is then the meaning of these Scriptures? What is it which they forbid? They manifestly forbid ordinary christians, those in the lower or middle ranks of life, to be adorned with gold, or pearls, or costly apparel. But why? What harm is there herein? This deserves our serious consideration. But it is highly expedient, or rather absolutely necessary, for all who would consider it to any purpose, as far as is possible, to divest themthemselves of all prejudice, and to stand open to conviction. Is it not necessary, likewise, in the highest degree, that they should earnestly beseech the Father of light that, by his holy inspiration, they may think the things that are right, and, by his merciful guidance, perfect the same? Then they will not say, no, not in their hearts (as I fear too many have done,) what the famous Jew said to the christian, "Thou shalt not persuade me, though thou hast persuaded me."

The question is, What harm does it do to adorn ourselves with gold or pearls, or costly array, suppose you can afford it? That is, suppose it does not hurt or impoverish your family? The first harm it does is, it engenders pride; and where it is already, increases it. Whoever narrowly observes what passes in his own heart, will easily discern this. Nothing is more natural than to think ourselves better, because we are dressed in better clothes. And it is scarce possible for a man to wear costly apparel without, in some measure, valuing himself upon it. One of the old heathen was so well apprized of this, that when he had a spite to a poor man, and had a mind to turn his head, he made him a present of a suit of fine clothes.

"*Eutrapelus cuicunque nocere volebat,
Vestimenta dabat pretiosa.*"

He could not then but imagine himself to be as much better, as he was finer than his neighbor. And how many thousands—not only lords and gentlemen in England, but honest tradesmen—argue the same way? Inferring the superior value of their persons from the value of their clothes!

"But may not one man be as proud, though clad in sackcloth, as another is, though clad in cloth of gold?" As this argument meets us at every turn, and is supposed to be unanswerable, it will be worth while to answer it once for all, and to show the utter emptiness of it. "May not, then, one in sackcloth," you ask, "be as proud as he that is clad in cloth of gold?" I answer, certainly he may. I suppose no one doubts it. And what inference can you draw from this? Take a parallel case. One man that drinks a cup of wholesome wine may be as sick as another that drinks poison; but does this prove that the poison has no more tendency to hurt a man than the wine? Or does it excuse any man for taking what has a natural tendency to make him sick? Now to apply this: experience shows that fine clothes have a natural tendency to make a man sick of pride. Plain clothes have not. Although it is true, you may be sick of pride in these also, yet they have no natural tendency either to cause or increase this sickness. Therefore, all that desire to be clothed with humility, abstain from that poison.

Secondly, the wearing of gay or costly apparel, naturally tends to breed and to increase vanity. By vanity, I here mean the love and desire of being admired and praised. Every one of you that is fond of dress, has a witness of this in your own bosom. Whether you will confess it before man or not, you are convinced of this before God. You know in your hearts it is with a view to be admired that you thus adorn yourselves; and that you would not be at the pains, were none to see you but God and his holy angels. Now the more you indulge this foolish desire, the more it grows upon you. You have vanity enough by nature; but by thus indulging it, you increase it a hundred fold. O stop! Aim at pleasing God alone, and all these ornaments will drop off.

Thirdly: the wearing of gay and costly apparel, naturally tends to beget anger, and every turbulent and uneasy passion. And it is on this very account that the apostle places this "outward adorning" in direct opposition to the "ornament of a meek and quiet spirit." How remarkably does he add, "which is in the sight of God of great price:"

"Than gold or pearls more precious far,
And brighter than the morning star."

None can easily conceive, unless himself were to make the sad experiment, the contrariety there is between the "outward adorning" and this inward "quietness of spirit." You never can thoroughly enjoy this while you are fond of the other. It is only while you sit loose to that "outward adorning," that you can in "patience possess . . . your soul." Then, only when you have cast off your fondness for dress, will the peace of God reign in your hearts.

(*To be concluded.*)

THE FINAL JUDGMENT.

How grand is the narrative of the judgment, given by the Savior to his disciples as they sat on the Mount of Olives. There is nothing in human literature like it. It is a quiet description of the greatest event which will ever take place in the history of the world. The final judgment! What sublime and terrible ideas are suggested to the mind by this phrase! How have poetry and painting striven to depict the scene! Yet Jesus describes it as calmly as if he were talking about an ordinary occurrence. There is no effort, nor uncertainty. Surely he who could thus calmly discourse about so wonderful an event in the future, must have been what he claimed to be, the Son of God.

The Son of man shall come in his glory. What a contrast there will be between his first and second coming into the world! At his first coming he appears as a helpless babe in a manger, dependent upon the care of a human mother for existence, and surrounded by the beasts of the field. His surroundings were so humble that men did not recognize their Savior. Not thus will he appear when he returns to earth; he shall come in his glory. He will come as the judge of the world. He shall sit upon the throne of his glory.

The holy angels will be his attendants. All the angels. Those holy beings who dwell in the presence of God, and minister to the heirs of salvation. The best of the universe will accompany him. What a grand assemblage it will be! What mind can conceive the scene of the omnipotent Judge on his throne in the midst of the holy angels!—Before him shall be gathered all nations. The human mind cannot grasp the vastness of the multitude. With all our powers of intellect we can go but a little way in reckoning the multitude, until we are lost in confusion. All who have ever lived upon the earth. We cannot conceive how such a gathering can take place.

The gathering will be for the purpose of a final and public decision upon the state of each one. He shall separate them one from another, as a shepherd divideth his sheep from the goats. By an unerring decision the state of each one will be fixed forever. Beyond that point there will be no more offers of pardon; no Savior for the lost. The sheep shall be set on his right hand and the goats on the left; to the one he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" to the other, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

What deep solemnity the final judgment gives to life. The shadow which the coming judgment casts before settles down upon all things. Men expect to meet the Son of man, and give an account of the deeds done in the body. There is a dread of one day, however much of mirth and carelessness there may be in the lives of men. All things will be made right. The righteous will be rewarded, and the wicked punished.

The public showing of each man's character will turn upon works. The decisive question will be, not what hast thou believed? but what hast thou done for me? How many hungry have you fed? how many naked have you clothed? how many sick and in prison have you visited? Good works will be to an assembled universe the proof of the existence of faith. How important it is for us all to live so that we may be found in peace of him, and hear the wellcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Selected by Chloe Lankton.*

For the World's Crisis.

THE LORD IS GOOD.

We know this by experience, brethren and sisters. We know, blessed be his name, that he is good by the love which he has "bestowed upon us, that we should be called the sons of God." How good he has been in calling after us by his Holy Spirit, and bidding us come and live! How good he is in giving us light and truth in his blessed word, and sending forth his Spirit into our hearts, "whereby we cry, Abba, Father"! How good he is to tell us of the time in which we are living, that we may escape from the storm and tempest, and find a place of safety in the eternal Rock of Ages.

O bless his name! I love him to-day, and know that he is my strong tower, my sun and shield, and that he will give me grace and glory, and withhold no good thing from me if I walk uprightly.

He knows how to succor us when we are tempted, and in all our trials and sorrows he knows how to bless each bitter cup. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

O let us trust in him, and do good. Then shall our light break forth as the morning; the Lord will keep us as the apple of his eye, guide us continually, satisfy our souls in drought, and we shall be like a watered garden, and like a spring whose waters fail not.

"The Lord is good! O praise his name;
Down from the realms of bliss he came,
To seek and save that which was lost,
Although his precious blood it cost.

I'll praise him now, and when he comes,
I'll praise him with immortal lungs;
Help swell the sound from shore to shore,
King Jesus reigns forevermore."

Sangerville, Me. OLIVA BROWN.

For the World's Crisis.

A WORD TO MINISTERS.

Dear brethren in the ministry, I have a few thoughts to communicate to you, which have frequently occupied my mind, since I entered upon the work of an evangelist. How shall I state them? I will raise your attention by repeating statements of brethren and sisters which have often greeted my ears: "I like to hear Elder —— preach, but I think he feels himself above common people; he never visits us. He always stops at one place and there remains while in town." "I do not go to hear Elder —— as much as I used to, he never comes to see us, he goes to the house that suits him best, I suppose, and stays *right there* until he leaves town. I think he don't care much about us; he only associates with a fashionable few." "I like to have Elder —— come to preach to us, he is not too big nor too lazy to go round among the people, and be social." "I have no money to give the preachers who can't call on us; but always stop at one place, where they fare best, I suppose. I used to pay them something, but I think they only want our money, and don't care much about us." "I like Elder ——, and love to hear him preach, but he don't visit. More good can be done by visiting than by preaching. Many will not go out now to hear him preach, because, they say, he does not sympathize with the poor, the sick, the wandering and erring. He never calls on them, but when Elder —— comes, he goes all round the neighborhood to see how the people get along. They all like him, and think more of his preaching than of Elder ——'s, although he is not so able."

Well, brethren, the above is a sample of much more. Please ponder and re-read it, then question yourselves whether you give occasion for such remarks. But just here I hear a flood of words in justification of your not visiting. One, or many say, "I only stopped one night in town, and was too weary to do more than preach as appointed, and go on." This reason may be apology enough. Others say, "I only staid two nights and one day and preached three times." Yes, but you could certainly have visited two families and spent a night in each, talked with all the members of the household, and prayed at the family altar, or erected one if there was none. Perhaps double the amount of good would have followed these visits. Some would visit four or five families, and pray with them in that time.

But I hear another say, "I have no gift, or faculty, to visit. I cannot do it." Would it have been so with you if you had borne the cross, sacrificed a little pride, or self-gratification, or indolent feeling, to benefit others? Perhaps a little, or much self-denial, would have brought God's spirit to increase your gift; especially if you had earnestly prayed for help. Other, who were as deeply afflicted for want of a gift as you are, have become very gifted and useful in visiting, by prayer and self-denial.

But I hear another class quote the words of Christ, as an end of argument, "Into whatsoever house ye enter, in the same house remain, go not from house to house." Ah! Then you are on a mission to Jews only. That commission gave liberty to teach only the Jews. You are under orders not to preach to a Gentile or a Samaritan. Please *put up with the Jews only*! No, no, brethren. The second commission is the one we preach under, and it gives us liberty, rather commands us to "preach the gospel to every creature" of man whom we can reach. The older I grow, the more I see the importance of visiting. Let us visit, visit, visit. Even then the people will find occasion to complain of us.

There are often good reasons why we can not visit as much as we would, which the people do not stop to consider. Often, we are over worked to sustain our families, because we get but a small sum for preaching, and we are too weary to visit or preach as the people need. Often we are for the same cause so stinted for time, that we can stop only long enough to preach and say "good by." Sometimes we become so wearied in preaching that we are unfitted for visiting, after a week's hard labor and a Sunday's toil. These are events and circumstances we can not avoid; but let us not neglect to visit; and to visit the poor, the sick, the wandering, the afflicted, the illiterate, especially, when we *can* do it. There are many of the ministry who do this kind of evangelizing, and they do a noble work. We write the above to persuade all who *can* to do likewise.

Affectionately yours for the gospel work,
I. C WELLCOME.

LAY-LABOR.

During a late Christian Convention in New York, one very important topic agitated was this: How can preachers assist the lay-members of the church to arouse from their slumbers, and go to work in the vineyard of the Lord? On this subject, Theodore L. Cuyler has made some excellent remarks in the New York *Independent*, from which we make the following extract:—

"First of all, *work yourselves*. A lazy minister has no call from God. Work yourself, for industry is contagious. Work yourself, and then you will gradually draw around you those active spirits who have a *mind* to work. Preach often to *your* people on such texts as "neglect not the gift that is in thee," "be not weary in well-doing," as ye go, preach," and similar trumpet-calls to labor. Preach these personal messages to them *from* God. Set before them the motives to work, and then point out the hundred methods of personal activity. Put on a good load, and then whip up the horses that can pull; there are weaklings in every church, that will never draw a pound.

Never do anything that it is possible to get a layman to do; and you will, even then, have quite enough of your own on your hand. For instance, a pastor ought not to lead a church prayer-meeting. The elders, or the deacons, or those members who are qualified, should perform this service in rotation. It is the people's meeting, and they are responsible for it. If it thrives, they get the growth; if it fails, they suffer the loss. If we ask more from our people, we shall get more. It is a terrible mistake to do any man's work for him. The leader of a social meeting ought not to allow any one to hide behind a post, if he can spy him and burn him out.

When a new convert joins the church, he should be called out into active service *at once*, before his limbs have time to stiffen. Nor should any such person who writes, either on profession or by letter, be allowed to leave the church officers or examining committee until he, or she, have promised to undertake some definite duty, either in the Sunday-school, tract-visitation, the temperance-reform, or some kindred line of christian labor. In my own church, I have heard as many as two hundred different voices in public prayer and speaking within a single year. It is better to call out the "weaker brethren," and to bear with their feeble performances, than to let them petrify (or putrefy) in silent inactivity.

Rotation in office is a prime principle in developing the lay-element of a church. Give all a chance for both the honor and the toil. No elder, or deacon, or warden, or any church-officer should be elected for more than two or three years. An excellent officer can be re-elected, and an inefficient one can be quietly dropped. New blood is thus constantly being introduced into the executive department. As I have said once before, in another quarter there is many a Presbyterian church in which it has required but a slight breeze to unseat an installed *pastor*; but it takes a small earthquake to move an elder or deacon who is elected and installed "for life." Every church should be districted among the lay officers for personal oversight and visitation. And the officers should meet very often for counsel, and for scrutiny into the *individual* interests, standing, and necessities of the whole congregation. If Mr. A—— is the right person to reach Mr. B——, then Mr. A—— should be 'detailed' to call on Mr. B——, and converse and pray with him. A kind, faithful letter, too, has often been blessed to the awakening of a soul. Why cannot every layman who has common sense, and the love of Jesus, be a Harlan Page?

The laity of every church should *meet often*; not 'for fun' and festivity, but for true devotion, or work, or christian sociality, or for all combined. A mere 'sociable' that has no definite purpose in it soon loses its attractiveness; when church-members *work* together, they soon grow intimate. In my large congregation we have half-a-dozen meetings of different kinds each week. Those city churches who have cut down their devotional meeting to *one a week* have committed (in our humble judgment) a capital error. Why should God's people ask for five nights for business, for visiting, for concerts, and other entertainments, and then condense the whole church intercourse at the mercy-seat into a single hour or two? The laity that prays most, works most. The glorious appetite for Christ, for communion, for the conversion of souls, grows by what it feeds on."

For the World's Crisis.

OUR REST.

Notwithstanding the word of God declares this to be a state of unrest, and our own experience corroborates the same, yet oh, how prone to make this our rest, forgetting, because it is polluted, it shall destroy us, even with a sore destruction; forgetting Jesus says, "Set your affections on things above, not on things on the earth"; and "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." "Seek first the kingdom of God and his righteousness, and all these [necessary things] will be added." O how prone to seek every thing else first. O Lord, forgive us, is the prayer of the less than the least of all saints. It is well for us that our way is hedged up to ruin, that occasionally a wave of sorrow rolls over us, causing us to remember it is written, "Arise ye, and depart; for this is not your rest"; causing us to cling closer to Jesus, crying, "Lord, save, or I perish." C. CASE.

Belvidere, Ill.

For the World's Crisis.

TOO TRUE TO MAKE PUBLIC.

Last winter, a son of one of our Advent brethren attended a Sabbath school, conducted by the Congregationalist church. They were about to have a public exhibition or concert, and engaged their scholars to prepare to recite such pieces as they might wish to commit to memory. This son concluded to commit and give in the concert the poems written by Bro. Lombard, on church fairs and levees a snare of Satan, which we published, entitled, "An Admonition."

Preparation day came, when all the school appeared, to give their performances before their teachers and managers, on trial, before appearing in concert. When his turn came, the boy gave the poems in good, clear, undaunted style, in the church which was guilty of the crimes and sins therein set forth in such strong and cutting rhyme. Dismay and chagrin marked the visages of the managers; yet there was no remedy for them on that occasion, and they bore the rebuke with modest silence. But they took care to notify the boy that he need not repeat the performance in public concert. It was therefore chalked off, which gave it a wide-spread notoriety, for all wanted to know the nature of the forbidden piece. I. C. WELLCOME.

HOW MANY WOULD BE LEFT?

A writer in the *Church Union* asks the following pungent questions:

When the following classes are taken out of our churches, how many will be left?

All who will not pay their just debts?

All who are hypocritical?

All who are deceitful, and talk about others behind their backs?

All who go in debt without a prospect of paying the same?

All who are proud and scornful, holding themselves above their fellow-men, and shunning those less fortunate than themselves?

All who worship money more than they do their Creator?

All who speculate off of the ignorance of others?

All who are tattlers?

All who sell intoxicating liquors to make money?

All who think more of a wicked rich man than they do of a pious poor one?

All who oppress the poor?

All who make long prayers for the sake of being seen and heard of men?

All who are vain and self-conceited?

When these, and a good many others that could be mentioned, are taken out, the "church" will be left almost without members. The religion of Jesus does not have any of the foregoing effects. It makes the true convert cheerful, hopeful, and charitable, disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud and scornful, but on the contrary, makes one desirous to do good, to be meek and humble, and to be kind to all, as opportunity may offer. Oh! that we had less pretension in our churches, and more genuine christianity!

For the World's Crisis.

MASONRY.

The first Grand Lodge in America was holden at Boston, on the 30th of July, A. D., 1733, known by the name of "St. John's Grand Lodge," and descended from the Grand Master of England.

The Massachusetts Grand Lodge (also holden at Boston) was first established on the 27th of Dec., A. D., 1769, and descended from the Grand Master of Scotland.

On the 19th of June, A. D., 1792, a grand Masonic Union was formed by the two Grand Lodges; and all distinctions between ancient and modern Masonry abolished.

Gems.

— The best way to bear crosses is to consecrate them in silence to God.

— If books do not make one good or bad, they at least make one better or worse.

— Religion is such a belief of the Bible as maintains a living influence in the heart.

— Never carry a sword in your tongue to wound the reputation of any man.

— He who hath other graces, without humility, is like one who carries a box of precious powder without a cover on a windy day.

— The flower of christian graces grow only under the shade of the cross, and the root of them all is humility.

— Peace of conscience is a brazen wall against the malice of men, the sting of death, and the fiery darts of Satan.

— The way to be safe in times of trouble, is to get the blood of the Lamb sprinkled on our doors.

— There is a highway and a footpath to hell; the openly profane tread the highway, and the mere moralists the footpath.

— Holy dispositions are fountains of pleasant streams, which, by their confluence, make up a sea of felicity.

— A christian walks through the world as the temple of God, and sees it hung round with tokens of goodness and power.

— It is heaven upon earth to have man's mind move in charity, rest in Providence, and turn upon the poles of the earth.

— If we are poor in this world, it may be the Lord's providence; but if we are poor in grace, it is surely our own fault.

— The christian is very frequently the only Bible the world will read. How sad that the copy should be so defaced.

— Lord Byron writes: "I date my first impression against religion from having witnessed how little its votaries were actuated by true christian charity.

— Exclusive solitude and exclusive sociality are both injurious; and, with the exception of their order of precedence, nothing is so important as their interchange.

— The sun rises and sets at the same moment for all, and each may dare to follow it and draw it to himself, as though it shone for him alone, and made his joy or sorrow.

— Though clouds and darkness encircle God's dispensations, yet faith believes the assurance that all his procedures are uniformally regulated by unerring wisdom and infinite goodness.

— Watch! The enemy is after you. He is lurking unseen along your path. Keep your armor on, for he will strike unawares. Have your shield with you, for you know not when his blows will fall.

— We esteem in the world those who do not merit our esteem, and neglect persons of true worth; but the world is like the ocean, the pearl is in its depths, and the sea-weeds swim.

— God renders earth desolate to induce you to seek a better country. He strikes away every human prop, and puts failure and vexation into every worldly scheme, that you may turn from your idols unto him.

— Bad thoughts are worse enemies than lions and tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your heart full of good things, that bad thoughts may find no room to enter.

— Our real wants are few.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

SERMON FOR LITTLE FOLKS.

Did you ever see the sun rise? First, the sky looks gray in the east, then pink, and gradually grows lighter and brighter, and the light spreads over the heavens, and we see objects more plainly, until the sun rises and the day dawns. The sun rises higher and higher until noon; then passes slowly down the western sky and sinks out of sight, and the light gently fades away until all is dark again. Did you ever stand upon the seashore and watch the tide come in? Wave after wave rolls along, each a little higher than the last, until the tide is fully in, then they come just as fast but not as high, and the water recedes from the shore and goes back to the ocean, leaving the land dry. Did you ever plant a flower, or a potato, or a kernel of corn, and watch it after it came up? And as the sun shone upon it, and the rain watered it, did you notice how the little leaves came out and grew larger and larger, and then a bud which by and by unfolded and a flower appeared? And after it had budded, and blossomed, and borne fruit, the leaves turned yellow and red, and dropped off, or hung dry and brown upon the black, dead looking stalk; and when summer had passed away, and winter came with cold winds, and ice and snow, the withered stalk fell to the ground and decayed and went back to earth.

And thus it is with you and I, and all mankind. In the beginning of life we are like the first streak of gray in the east, or like the little plant when it first bursts from the earth; but we grow as we receive the blessings of our heavenly Father, and our minds grow lighter and brighter as the waves of life flow on, until we reach the noon of day, when the tide commences to recede, our strength begins to fail, and the night of death closes upon us. You, my child, are now in the morning of life.

When night comes, we know that in a few hours day will again dawn; and when the tide flows back, we know that soon it will return; and when in the autumn the rosebush fades, and drops its leaves, and seems to die, we know that when spring comes, it will live again, and again be covered with leaves and blossoms. And thus it is with us. We die, but by and by the trump of God will call the sleeping millions from their graves, and we shall live again.

The rosebush will live again next spring, but in the autumn it will again die, and then live another spring. But it is not so with us. After we live the second time, we shall either live forever, or die "the second death," and never live again. The sun will shine no brighter on the rose next summer than it did last; but if we rise from the grave to receive eternal life, our life will be much brighter than this life has been.

Sometimes the wind blows so hard that it breaks the branches from the rosebush, and tears the flowers in pieces; and sometimes a worm gnaws its way into the stalk, and eats the life of the rose so that it withers and dies; and sometimes great trouble comes upon folks, and breaks their hearts, and it seems as if it would tear them all to pieces; and sometimes sickness like a worm eats away their lives, and they die before the day of life is over. It may be so with you and I. But after we get immortality, there will be no storms in the garden where we shall dwell, and no clouds to darken our day. We shall live in sunlight throughout all eternity.

Do you want that life? We read in the Bible, "Blessed are they that do his commandments, that they may have right to the tree of life." And if you and I do as God tells us in his Word, we may eat of the tree of life and live forever. AUNT SARAH.

FEEDING THE PIGEONS.

Some years ago a man left some money to the city, directing in his will that at two o'clock every day, in one of the public squares, all the pigeons should be fed. Now, perhaps, you may think that pigeons do not know how to count, and cannot tell the difference between two o'clock and four o'clock, or between a quarter before two and a quarter after two. Well, I do not suppose that they can tell the time by looking at the large clock, or that they can count; but this I know that they can tell when their dinner is ready as well as any of the children who read this paper. A large bell,—and it is a very large one,—strikes the hours, and a smaller one strikes the quarters. Thus the little bell says one, two; then the great bell says one. That means two-quarters after one, or half-past one. By and by the little bell strikes one, two, three, and the big bell strikes one; that means three-quarters after one, or, quarter before two. But pigeons do not mind that at all. In a little while the small bell say one, two, three, four. Then I saw crowds of pigeons coming in all directions, over the houses, through the streets and lanes; and by the time the big bell had struck one, two, a great number had collected, and they kept coming for about a minute. After they had picked up their dinner, they flew away, and paid no more attention to the big bell or the little bell, although they kept on striking the hours and the quarters just as before. No more pigeons came until two o'clock the next day. Can any of the children tell how the pigeons know when the clock strikes two? And are the little readers of this true story as punctual to their duties as these pigeons?—*Child at Home.*

A LITTLE BOY'S PRAYER.

More than thirty years ago, a godly minister, illustrating the efficacy of prayer, related the case of a little boy with a sore hand which had become so bad, that the physician decided it must be amputated to save the boy's life. The day was fixed for the operation. On hearing this, the boy went to a retired spot in the garden, fell on his knees, and begged God for Jesus' sake, to save his poor hand. The next day the physician came and examined the hand, when, to the astonishment of all, it was found to be so much better, that amputation was unnecessary. The hand got quite well again, the little boy grew up to be a man, "and," continued the minister, holding up his right hand, "this hand can now be shown to you as a proof that God does indeed answer prayer."

THE ECHO.

Stephen had never heard anything of the echo, and accordingly one day when he was out in the meadow, he cried out, "Hurrah, hurrah!" Immediately, in the nearest woods, he heard a voice sound out "Hurrah, hurrah!" He was very much astonished. At last he shouted, "Where are you?" The voice cried, "Where are you?" He answered back, "You are a foolish boy!" "Foolish boy!" echoed back from the woods.

Now little Stephen became very angry, and still harder he began to shout nicknames into the wood, all of which were echoed very faithfully back again. Then he ran into the wood, and sought all through it for the supposed boy, but he could find nobody. Stephen ran home, and complained to his mother how a bad boy had concealed himself in the wood, and had called him names.

The mother answered, "This time, my dear little boy, you have betrayed yourself, for it is yourself whom you accused as the 'bad boy;' you have heard nothing but your own words, for as you have often before seen your face in the water, so now you have heard your voice in the wood. Had you spoken in friendly words, then, my little Stephen, friendly words would have echoed back to you again."

So it is always; what we suppose wrong in the conduct of another is mostly only the echo of our own. If we treat every one kindly, we will be treated kindly; but if we are rude and uncivil, we are entitled to expect no better in return.

CHRISTMAS HYMN.

Children, on this Christmas morn
Let us tell the story
How the Christ on earth was born,—
Christ, the King of glory;
How an angel rent the skies,
Down the bright way winging,
'Mid the shepherds' wild surprise
Joyous tidings bringing;

How they left their flocks at night,
On to Bethlehem speeding,
There to see a wondrous sight,
Grandest thought exceeding,—
See the Lord of worlds on high
Cradled in a manger,
'Neath a human mother's eye:
E'er was vision stranger?

Bow, O shepherds! bow and sing;
Praise him, wise men, kneeling;
Chant, O angels! on the wing,
Happy chorus pealing;
Round the earth enslaved by sin,
Round the broad creation,
Shout the tidings,—Christ has come,
Come for man's salvation.

Children, let us hail the dawn,
Join our hearts and voices;
On this hallowed Christmas morn,
Heaven with earth rejoices:
To each other, o'er and o'er,
Tell the oft-told story,
How the Christ on earth was born,—
Christ, the King of glory.

—*The Freedman.*

THE LITTLE DRAWER.

"Where did you get your orderly habits?" I asked of a lady who never had to waste a moment in looking for things out of their place.

"When I was four years old," she answered, "mother gave me a little drawer to put my clothes in. 'Make it your business, my dear child,' she said, 'to keep that drawer neat and tidy. Let me never find it in disorder.'

"Once she sent for me to come home from a party of little girls, in order to put away a pair of stockings carelessly left on the floor. And I used sometimes to think mother was hard on me; but now I see I owe my good habits to the care I was made to take of that little drawer when I was four years old."

You see how early habits are formed. It is never too soon to begin a good one.—*The Child's Paper.*

ENOUGH FOR BOTH.—A little sparrow lighted upon a trough where a horse was taking his feed. "Horsie," said the little sparrow, timidly, "let me pick a little, only a grain or two, and you will still have enough."

"Help yourself," said the horse to the sparrow, "help yourself; there's enough for both you and me."

And so they ate together, and neither the one nor the other suffered from hunger; and when the warm sunshine came, and swarms of flies began buzzing around, the sparrow killed them by hundreds, and so the horse was well paid.

POLITENESS.—"How are you, my dear?" said a minister to a little girl where he called in. How do you think she behaved? Did she put her finger in her mouth, and hold down her head without saying a word? No, indeed! She looked up cheerfully, and said in a sweet voice, "I am well, I thank you." And when she retired, observing that the minister looked toward her, she very neatly bade him good evening, and slipped off to her room. That little girl was less than seven years old. How do you act when any one speaks to you?

LAZY BOYS.—A lazy boy makes a lazy man, just as sure as a crooked sapling makes a crooked tree. Who ever saw a boy grow up in idleness that did not make a shiftless vagabond when he became a man, unless he had a fortune left him to keep up appearances? The great mass of thieves, criminals, and paupers come to what they are, by being brought up in idleness. Those who constitute the business part of the community—those who make our great and useful men, were taught in their boyhood to be industrious.

BE TIDY.—"Now, my son," said a kind mother to her boy, "be tidy, fold up your night gown *again*: I *must* have it done *neatly*." That little boy has grown up to be a man. A friend said to him one day—

"How is it you get through so much work as you do?"

"Method, method," was the reply. "I am now reaping the fruits of my mother's lesson—'Be tidy!'"

RULES FOR READING.—Better to read one good book carefully, than to read ten carelessly. Be slow to begin to read a book, if it is likely you will not have time to finish it. Be careful how you spend time in reading books which are not worth reading. You had better throw away money than time, for time is worth more than money. As a bad man may have a good name, so a bad book may have a good title.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance..................$2.50 a year.
Five copies six months to one address......$5.60.
Same rate for any larger number under ten.
Ten copies six months to one address......$10.00.
Same rate for any number under ten.

CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

Postage.—The postage in the United States on each single copy of the Crisis is 20 cents a year, payable quarterly, in advance, at the office of delivery.

Rules for Correspondents.

Over all matters not intended for publication, write—*Private.*
Over all business matters, write—*Business.*
Over all articles for the paper, write—*For the Crisis.*
All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.
When the names of new subscribers are sent, please say they are new, and it will save much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, please write *Private* on the outside of the envelope.
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
☞ All persons writing to the office should give DISTINCTLY and PLAINLY the POST OFFICE, COUNTY and STATE at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,

Semi-monthly,

THE YOUNG PILGRIM:

An Illustrated Sunday-School Paper,

FOR CHILDREN AND YOUTH.

TERMS:

Payable always in advance.

[illegible]